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Series I. Personal Materials. Folder 4. Methodist Church Conference materials, n.d.

Melville Homer Cummings

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ANDREW, SIMON PETER'S BROTHER.

Text.--"One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother."--John 1:40.

There are but a few passages of Scripture that describe more beautifully the life of the average Christian, than the verse that we have selected for our consideration. It gives us the brief account of the conversion of one of the first followers of the Master. As we study this incident, we discover nothing extraordinary about it. It is just the simple statement of a soul ceasing to do evil and learning to do well. And in this respect it represents the majority of believers, for while there is no aristocracy of grace in this dispensation, the most of the devout people of earth come from the ordinary walks of life. It was the common people who heard Christ gladly. They were comparatively unknown only in the small circle of their influence. Their righteousness was not heralded by the press or proclaimed from the house-tops. They seldom appeared in court and there was nothing remarkable about their appearances. The same is true of the Christians of today.

"Our deeds may not live in the marble bust,
Or be embalmed in song;
Our friends may forget when we sleep in the dust,
But God knows the work we've done."

Altho' Andrew was one of the twelve apostles, he does not seem to have been distinguished. He is mentioned in this instance as the brother of Simon Peter. This brother appears to have been by far his superior, but even tho' this may have been the case, his life is replete with a number of helpful lessons. In considering the various aspects and stages of his experience, we notice

I. His definite conversion. No man can be a successful soul-winner until he has been born again. He can never hope to teach others that which he himself has not learned. If you wish to lead souls to Christ, and you could have no loftier ambition, you must first get religion. You must be sure that your sins have all been forgiven and that you are a child of God. There can be no doubt as to the fact of Andrew's conversion. He had been, for some time, a disciple of John the Baptist, and one day as he was listening to this bold and fearless preacher, he heard this

*Miss
Minnie
John
Minnie*

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sublime gospel message, "Behold the Lamb of God!" He immediately turned and followed Jesus. The Word tells us that he "heard" and "followed". Isn't this a clear description of conversion? Moody says that a man is born with his back toward God and as long as he remains in sin, he is wandering farther and farther away from Him, but when he becomes converted, he turns his face Heavenward and walks in that direction until he obtains an entrance through the gates into the city. In other words conversion means to turn around or change. This term is vividly defined in the experience of John Bunyan, the author of Pilgrim's Progress, a book that has been translated into more languages than any other book that was ever written with the exception of the Bible. When a young man he was so extremely profane that he exceeded the worst of his wicked companions. He became so debased that he was a menace to society and a terror to the community in which he lived. The thought of religion, or the very appearance of it in others, was an intolerant burden to him. But one day he got under deep and pungent conviction. The fears of death and the judgment intruded into his gayest hours. Finally the load of guilt and sin became so great that he could no longer bear it. He yielded to the entreaties of the Spirit and gave his heart to God. After that event, there was a pronounced change in his life. He spent the rest of his days in the service of Christ, and when the end came, he triumphantly breathed out his soul into the hands of his blessed Redeemer.

Let me ask you, my experience on New Birth, 22 yrs ago.

II. His early discipleship. After hearing and heeding, he followed. Without conferring with flesh and blood or hesitating a moment, he pursued his new Master desiring a more intimate acquaintance with Him. "Then," we are told, "Jesus turned and saw him following, and saith unto him, What seekest thou?" And the response was, "Where dwellest Thou?" That is one of the true marks of discipleship, an intense longing to know more about the Lord Jesus Christ. If this is not the cry of the heart of every professing Christian in this audience, you are living far beneath your privileges as servants of the most High. You should desire above everything else a more complete knowledge of God. O what a wonderful thing it is to know Him whom to know is life eternal! Paul realized to a certain extent what it meant to have this knowledge when he said, "I am not ashamed: for 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." This is also possible for every man and woman under the sound of my voice. You may never meet the great of earth: you may not stand in the presence of princes and potentates, but you can become ac-

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acquainted with the God of heaven. You can know Him better than you can know any earthly friend. Like Andrew, He will say to you, "Come and see," and you can go and make your abode with Him. Hear His loving voice as He pleads, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne." O how glorious!

III. His prompt service. Work soon followed in the life of Andrew. "He first findeth his own brother Simon, and saith unto him, We have found the Messias." Man is a social being. He can not be happy as long as he is selfish. He must share his joys with others. Well, this is what Andrew did. He went at once and brought his brother to Jesus, and in so doing, he introduced one of the greatest of the apostles to the Saviour. We may never become renowned for anything that we have done ourselves but we may be the means of leading to Christ someone who will accomplish much for the kingdom of God. One Sunday morning in an obscure mission in London, there was a minister who arose to speak. He had just been licensed as a local preacher in the Methodist Episcopal Church, and was an inexperienced speaker. He was so illiterate that he could hardly read or write. He selected for his text on that occasion Isa. 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," and he continually repeated it. In the middle of his discourse, a young man who was deeply concerned about the salvation of his soul, entered. The eyes of the minister flashed fire, and he cried, "Young man, you are in trouble. You are tired of sin. Look to God and He will save you." This was all that was sufficient. The young man was gloriously converted thro' this local preacher's influence. That young man was Charles Hadley Spurgeon, a name that is revered and honored thro' out the Christian world. O the possibilities of young lives! An old German school master used to take his hat off to the boys, "for," said he, "who knows but what there is not a Prime Minister among them." While there may be not be a governor or president in the crowd to whom I am talking, there are doubtless those who will shine brighter than the stars above in the house not made with hands, in the eternal in the skies. Since this is true, let us like Andrew lead them to Jesus.

IV. His full consecration. In the fourth chapter of Matthew, we have the highest call in his life. He was already a disciple but it was now necessary for him to become a minister in a technical sense and by and by an apostle. His faithfulness in a lower sphere led to this ap-

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pointment in a higher work. "Follow me," said Christ, "and I will make you fishers of men." And then, it is stated, he left all and entered His service. While we may not all be called upon to leave all of our earthly possessions to follow Jesus, we must consecrate our entire life to Him. We must be willing to go where He desires to send us, to do what He wants us to do, and to say what He would have us to say.

"All to Jesus I surrender,
All to Him I freely give;
I will ever love and serve Him,
In His presence daily live.
All to Jesus I surrender
Humbly at His feet I bow,
Worldly pleasures all forsaken,
Take me Jesus, take me now."

It is necessary for us to maintain this attitude before we can be become fishers of men. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Therefore, we are commanded to love the Lord our God with all of our hearts, with all of our souls, and with all of our minds. "A double-minded-man is unstable in all of his ways."

V. Divine power thro' small means. The next Scripture reference to Andrew is found in the sixth chapter of John. He was connected with the feeding of the five thousand. There was a great need and the disciples were powerless to cope with the situation. They were very much perplexed. And then Andrew remarked, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" It was then that he was taught the important lesson that we all should learn that God does great things through small means when they are yielded to Him. "It is not by might nor by power, but by my Spirit, saith the Lord."

VI. His inquiring mind. Towards the close of our Lord's ministry and during the last few days of His earthly life, Andrew and two other disciples came to Him and asked Him this question, "When shall these things be, and what shall be the sign?" This was another mark of a true believer. He was interested in the future restoration of all things and the blessed hope to which the Bible so often refers. He knew that Christ was the only one who could give Him the needed information.

VII. His enduement with power. Owing to the brief limit of time, it will be impossible for me to discuss every phase of his life. The last glimpse that we have of this man of God is in the upper room with one hundred and twenty praying souls awaiting the promised power. And let me say in conclusion that a Christian is a failure as a soul-winner without the Holy Ghost. "Ye shall receive, etc."

*may, Lord and all
the Holy Spirit
descend on my gifts power
all sufficient All power*

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Mrs D. was Sulloway, born
Nov 9, 1860 Died Feb 28, 1924,
aged about 60 yrs.

In 1879, she was married to
J. H. Sulloway. Forthwith
she and John were born a
son, four step children, two girls
and two sisters survive her.

She was a member of the W. C.
Church

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HYMNS.

A hymn is a poetic composition, divided into stanzas and designed for public worship. It is derived from the Greek word *humnos* and signifies a song written in honor of gods, heroes, or famous men, or to be recited on some auspicious occasion. Every notable event ^{in Greece} was celebrated with an ode of praise and adoration. Polymnia was the name of their lyric muse. A beautiful story is related in their mythology of Orpheus, the son of Apollo. It is said that the skill with which he touched his harp was such as to move the rocks and trees, and the beasts of the forest assembled around him as he swept his fingers over its wondrous chords. When his wife, the nymph Eurydice had died, Orpheus determined to visit Hades and bring her spirit back to light. With no weapon but his lyre, he crossed the dark river and entered the palace of the grim old Pluto. Enchanted by the marvelous strains of his plaintive melody, the wheels of Ixion stopped, Tantalus forgot his thirst, the vultures ceased their prey upon the vitals of Tityus, and Pluto with Proserpine were induced to listen and they restored Eurydice to his bosom. Such was the magical power that the ancient Athenians ascribed to the influence of music.

Song has ever been one of the holiest and mightiest forces for the kingdom of ^{promotion of the} ~~Jehovah~~ ^{Christ} and the salvation of humanity. ^{In many instances} it ^{has become} is the treasury of the poor, the solace of the sick, and the support of the dying. It has banished sadness, dispelled gloom, soothed pain, and driven away despondency. The Children of Israel commemorated the crossing of the Red Sea, the discovery of a spring, the shadow of a rock in a weary land, and the gathering of the

harvest, with hymns. And only when in hopeless captivity did they hang their harps on the willows.

Prior to the Christian era, the highest form of religious music was found in the book of Psalms. This remarkable collection not only contains metrical verses of exultation and gratitude, but also rhythmical prose of prayer and spiritual meditation. It is to the Hebrews that we look for the origin and idea of our hymnology.

In the New Testament, we read of the angelic chorus announcing the advent of the Messiah; Jesus and the apostles joining in song after the institution of the Lord's Supper; Paul and Silas, with their feet fast in the stocks, incarcerated in the Philippian prison, making the cells ring with glad hosannas; James exhorting all who are afflicted to sing psalms; and John informing us of a countless host of nations, and kindreds, and people, and tongues, standing before the throne and the Lamb, clothed with white robes and palms in their hands, crying with loud voices and saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever."

The practice of singing hymns antiphonally appears to have been established in the Bithynian churches at the beginning of the second century. This new custom was introduced because of a dream of Ignatius.

The first voluminous sacred song writer whose works remain with us, was Ephraem Syrus. Thinking that the popular melodies of Bardesanes and Harmonius might be made useful to

the faith, if adapted to orthodox words, he composed to them a large number of hymns in the Syriac language, principally in tetrasyllabic, pentasyllabic, and heptasyllabic measures. There ^{were} twenty lines in some of the strophes. Many of his hymns were on themes pertaining to death, resurrection, judgment, and eternity and displayed ^{much} sentiment and tenderness of natural feeling. Theodoret speaks of them in glowing terms as "very sweet and profitable."

As a result of the Arian heresy, gospel music underwent an important change. Athanasius rebuked, not only the doctrine of Arius, but the light character of his hymns. Later the emperor issued an edict prohibiting their use in public assemblies.

The controversies and persecutions through which the Christian fathers passed were potent factors in developing the hymnography of the church. Hilary was exiled from his see in 356, and was absent from it for about four years, which he spent in Asia Minor acquainting himself with the sacred songs of the day. He wrote several hymns, many of which are still extant. Justina, the mother of Valentinian, opposed Ambrose and sought to remove ^{him} from his ecclesiastical position. But the devout people combined to protect him, being moved to tears by the melliferous strains of his musical compositions.

Among the distinguished Latin hymn writers of the mediaeval period may be mentioned, Notker, Hartman, Hermann, and Gottschalk. St. Bernard of Clairvaux also belongs to this

number. He was, in truth, the father, in hymnody, of that warm and passionate form of devotion which some may consider to apply too freely to Divine Objects the language of human affection, but which has, nevertheless, been popular with deeply spiritual persons. Spee, Angelus, Madame Guyon, Bishop Ken, Count Zinzendorf, and Frederick William Faber may be regarded as disciples in this school.

Martin Luther, the leader of the Reformation, was an accomplished musician. Coleridge says that he did as much for Protestantism by his hymns as by his translation of the Bible. In referring to the powerful influence of these songs, Carlyle compares them to the sound of Alpine avalanches or the first murmur of earthquakes. They were sung everywhere, - in the streets and fields as well as the churches, in the workshop and the palace, by children in the cottage and martyrs on the scaffold. It was by them that a congregational ^{character} was given to the new worship. *Reinings* used as direct instruments of teaching - ~~they~~ were to a great extent, didactic and theological.

After the Reformation had declined into a formalism as confirmed and an immorality as gross as the Catholicism from which it had sprung, God raised up John Wesley and his helpers to reform the Reformation. Charles Wesley rendered as valuable service to this movement by his hymns as his brother John did by his sermons. "O for a thousand tongues to sing," "Blow ye the trumpet, blow," "Rejoice, the Lord is King," "O Thou who camest from above," "Forth in Thy name, O Lord I go," and "Jesus, lover of my soul" will be sung long after John Wesley's volumes of discourses have been forgotten.

Bishop Heber, Isaac Watts, John Newton, William Cowper,

Augustus M. Toplady and Cardinal Newman are British hymn writers to whom the churches of Christendom are indebted, and whose names will ever live in the memories of mankind.

In America, the authors of religious songs belong to the same school and have been affected by similar influences. Some of them enjoy a just reputation on both sides of the Atlantic. Among the best known are Bishop Doane, Dr. Muhlenberg, and Thomas Hastings; and it is difficult to praise too highly such works as "It came upon a midnight clear," by Edmund H. Sears; "Thou, who didst stoop below," by Mrs. S. E. Miles; and two by Dr. Ray Palmer, "My Faith looks up to Thee, Thou Lamb of Calvary," and "Jesus, Thou joy of loving hearts."

And what shall I more say? for the time would fail me to tell of Mason, Bradbury, Root, Lowry, Fischer, Phillips, Sweney, Kirkpatrick, Hoffman, Bliss, Whittle, McGranahan, Sankey, Ogden, Thompson, Hugg, Fillmore Bros., Towner, Ackley, Oatman, Fannie Crosby, Miss Hewett ~~and~~ Mrs. C. H. Morris, ^{and many others} who through song have subdued kingdoms, wrought righteousness, inspired hope, ^{alleviated sorrows,} thrilled the hearts ^{of} innumerable hosts, and kindled the fire of the great evangelistic movement all over the world.

There are two modern hymn writers whose names we can not pass over with the mere mention of the fact that they were the author of some metrical sequences. They are the most brilliant constellations in the musical galaxy of today. The one is Chas. H. Gabriel and the other E. O. Excell. Having written over three thousand songs, the productions of Mr. Gabriel are found in almost every book that is issued. The "Glory Song" is no doubt his most popular composition. It may now be heard in many tongues and dialects. It has been translated into at least seventeen languages. It has appeared in print in

leaflets, newspapers, magazines, and books no less than seventeen million times. It is enjoyed by all classes and conditions from the street urchin to the nobility.

As a composer, evangelistic singer, and publisher of gospel music, Prof. E. O. Excell has met with ~~startling~~ ^{day-long} success. His books have reached the enormous sale of nearly twelve million copies. ~~Almost every church in the land uses his publications.~~

There are but few churches in the United States but what use his publications.

While in this city at the Anti-Saloon Law Enforcement Convention last fall, he stated in an interview with the writer that if the Methodist ministers of West Virginia were to unite on the proposition and publish a song book, it would be a paying investment. There are about 300 members of our Conference and if each were to take 100 copies, we would readily dispose of thirty thousand books. The profit, which would possibly go to the permanent fund or some other benevolent enterprise of the church, would be about \$3000.

If Excell were to do the printing, he would read all the proof, permit us to use any of his copyrights free of charge, and give the book his very best effort. He is issuing at the present in the neighborhood of a hundred books, all of which are large sellers. He has never printed a book but what has taken well with the public.

In the event the ministers are sufficiently interested, he will gladly meet a committee here to discuss the matter.

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TAKING OFFENCE AT CHRIST.

Text. - "And blessed is he, whosoever shall not be offended in Me." - Luke 7:23.

John the Baptist was one of the most remarkable characters mentioned in all the Word of God. Clad in camel's hair and a leathern girdle about his loins, he appeared in the Wilderness of Judea and preached the baptism of repentance for the remission of sins. To the multitude that came forth to be baptized of him, he cried, "O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire." And when the people asked him, saying, "What shall we do then?" he answered them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." And when the publicans came also to be baptized, he said unto them, "Exact no more than that which is appointed you." And to the soldiers who had inquired the way, he told them, "Do violence to no man, neither accuse any falsely; and be content with your wages." And to those who were in great expectation and mused in their hearts whether he were the Christ or not, he answered, saying unto them all, "I indeed baptize with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize ^{you} with the Holy Ghost, and with fire." Altho' he denounced sin in the most uncompromising language, no one seemed to take exception to that which he said until probably in the same

audience, he saw Herod the tetrarch with his brother Philip's wife and he reprov'd this wicked ruler for this and for all of the evils which he did. Herod was so enraged that he added this above all that he had cast John into prison. We do not know how long this man of God remained in there, but one day he sent two of his disciples to Jesus to enquire, "Art thou He that should come? or look we for another?" Just why he did this I cannot say. Did his unjust imprisonment cause him to doubt? Did he feel that Christ should make an effort to get him out of jail? It so happened that while these messengers were there, Jesus performed a number of miracles. He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then he answering, said unto them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." And then He added, "And blessed is he, whosoever shall not be offended in Me."

Why did He add this statement? He knew the danger in which they were placed. It would be so easy for them to judge according to appearance and question His claim to the Messiahship because He was meek and lowly and there were no signs of a king about Him, no riches, no royal apparel, no guards, no courtiers and no crown. He was surrounded by a few poor fishermen and publicans. Our Lord read their thoughts and dismissed them with the searching caution, "Blessed is he whosoever shall not be offended in me."

It seems almost inconceivable that anyone should become offended at the adorable Son of God.

Human nature in some of its phases is very peculiar in its antipathies. (Why one man voted to ostracise Aristides. He was tired of hearing him called the Just. Gen. Logan says that men tire of honesty. The preacher, choir leader, public man, etc.)

I. Some of the ways in which men are offended in Christ.

- (a) His humility.
- (b) His teaching.
- (c) The conduct of His followers.
- (d) What it would mean to follow Him.

II. Some of the blessing of not being offended in Him.

- (a) An abiding peace
- (b) A fruitful life
- (c) Life eternal

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Attley Mc Cartney
Edna

~~Attley~~

THANKSGIVING SERMON

In 1864, seventy-five years after George Washington had taken the oath of office as our Chief Executive, Abraham Lincoln designated the last Thursday in November as a day of national thanksgiving. This date was observed for seventy-five years. In 1939, there was a special appeal made to the President of our country by certain business concerns to change the time of Thanksgiving and make it a week earlier. This was done but it did not meet with popular approval. About half of the states observed the new Thanksgiving Day and the other half the old Thanksgiving Day. That caused so much confusion that a resolution was passed by Congress in 1941 setting aside the fourth Thursday of each year for Thanksgiving. This act of our law-makers worked all right until this year when November gives us five Thursdays. Forty of the states of the union are observing ^{the} fourth Thursday and eight of the states are holding on to the last Thursday.

But perhaps this is as it should be. We should not think of the fourth Thursday in November as being the only period of the twelve months when we should pause to offer our sacrifice of praise to the Creator of all things and the Giver of every good and perfect gift, but each Thursday and the other days of the year should be days of thanksgiving.

Some one has said that God and man are alike in this respect- they both like to be appreciated. There are more exhortations in the Bible concerning praise than prayer. Long ago, Moses declared, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land that He hath given thee." Among the many utterances of the Psalmist on this theme are these: "I will praise the Lord according to His righteousness: and will sing praise to the name of the Lord most High." "I will praise Thee, O Lord, with my whole heart; I will shew forth all Thy marvelous works." "My lips shall greatly rejoice when I sing unto Thee; and my soul, which Thou hast redeemed." "I will bless the Lord at all times; His praise shall continually be in my mouth." "Thus will I bless Thee while I live: I will lift up my hands in Thy name." "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "I will sing unto the Lord as long as I live; I will sing praise to my God while I have any being." "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiv-

all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." "It is a good thing to give thanks unto the Lord." "Let everything that hath breath praise the Lord. Praise ye the Lord."

But thanksgiving and praise are not confined to the men and women of the Old Testament. Altho' Jesus was a "man of sorrows and acquainted with grief," His heart was always filled with gratitude to His heavenly Father. When the angel announced His birth to the shepherds who were keeping watch over their flock on the Judaean hillside, he 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." And suddenly there was with this Divine messenger, a multitude of celestial beings praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Christianity is essentially a religion of gladness. Jesus set the world to singing when He came. He preached the gospel to the poor, He healed the brokenhearted, He delivered the captives, He restored the sight of the blind, He cleansed the leper, He raised the dead, and He cured all manner of diseases. He brought life and immortality to light. He said to His apostles, "Blessed are they that are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

A few years after these words were spoken and Christ had been crucified and had risen from the dead and had ascended into heaven, and the disciples had tarried until they were endued with power from on high, they were persecuted but they "rejoiced in that they were counted worthy to suffer for His sake." When Paul and Silas were cast into the prison at Philippi, they prayed and sang praises to God. At another time when this great apostle was in jail at Rome, he wrote to the Philippians and he said, "Rejoice in the Lord always, and again, I say, Rejoice."

Everything - many leaves
Health, strength, honest

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nation removed from work

[Faint, illegible handwriting]

THE GOSPEL INVITATION.

Text.-"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} ~~for~~ your souls. For My yoke is easy and My burden is light." -Matthew 11:28-30.

These words were spoken by Jesus in the second year of His ministry. It was upon an occasion of deep interest. An immense throng had assembled about Him. They ^{listened to} ~~heard~~ His gospel and many of them were healed from their diseases. In the meantime, John the Baptist, who had been cast into prison, heard of the marvelous works of Christ and sent two of his disciples and asked Him, saying, "Art thou He that should come, or do we look for another?" Then Jesus answered and said unto them, "Go and shew John again those things which ye do see and hear: The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead ^{are} raised up, and the poor have the gospel preached to them." And, as they departed, He told the multitudes of the mission and character of John; He reproved the wicked and adulterous generation of His day because of their false views concerning Himself; He upbraided the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum and stated that it would be more tolerable for Tyre and Sidon in the day of judgment than for these self-righteous cities; He praised His Father that the things of the kingdom had been concealed from the wise and prudent but had been revealed unto babes; and, with a heart filled with compassion, He exclaimed, "Come unto Me all 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} ~~for~~ your souls. For My yoke is easy and My burden is light."

I. The Invitation: Come.

1. This invitation is replete with divine love. A poor blind lady asked a friend to guess which, to her, was the sweetest word in all the Scripture. The friend guessed the word Jesus because that is the name of our dear Savior. "No," said the blind woman. "That is indeed a precious name, but what good would that name do me if I did not that Jesus is my Savior." Then the friend guessed the ~~name~~ name Heaven be-

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cause that is the name of the eternal home of the blessed. "No," said the blind woman, "what good would it do me to know of Heaven if I did not know it to be my future home. Then the blind woman related her experience. She said that one day when she was sad and lonely and lost, the call came to her: "Come unto Me!" She accepted Christ, heaven entered her soul, and ever since the little word "come" was to her the sweetest word in the Bible. Yes, it is indeed a sweet word and we are happy to know that it appears over six hundred times in the Bible.

Angels

2. This invitation is in complete harmony with the spirit of the gospel of Christ. When the scribes and Pharisees complained about Jesus eating with the publicans and sinners, He plainly told them, "They that be whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." And when He visited the home of Zacchaeus, He said to this despised tax-collector "This day is salvation come to this house..... For the Son of man is come to seek and save that which was lost."

Revelation

3. This invitation is a living message of God's eternal love. Not only were these words spoken centuries ago by the Christ, but they are still extended to all.

II. This invitation is universal. "Come unto Me all ye that labor and are heavy-laden."

Men are more or less partial. They can only love a few people at a time. This has become so prevalent that we often hear the remark, "He that is everybody's friend is nobody's friend." (Dr. Bowdler) But God is no respecter of persons.

All who labor and are heavy-laden may come. We all have burdens-physical, mental and spiritual.

III. The requirements imposed.

1. Come to Jesus.
2. Take His yoke upon you.
3. Learn of Him.

IV. The Savior's promise. There are more than ^hthirty thousand promises in the Bible. (a) Rest for your souls. ^h

(b) This yoke is easy.

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WHEELING, W. VA. April 26, 1918.

Mrs. G. N. Shirey,
Vanetta, W. Va.

My dear sister:-

I seat myself and take my pen in hand to drop you a few lines to let you know that I am well and hope when this letter reaches you it will find you the same. We have been having some fine weather up here of late. It may rain this afternoon.

The other day I went out driving. No, it was not in an automobile, street car, train or carriage. I took a hammer and drove some nails.

SONS

P. O. 23321.

May 1

Chicago

W. F. M. S. J. M. S.

Produce and flowers at
Mrs. Otto

The Blood- Washed Traveler.

I saw a bold-washed traveler, in garments white as snow,
While traveling in the highway where heavenly breezes blow;
His path was full of trials, and yet his face was bright.
He shouted as he journeyed, "I'm glad the burden's light!"

I saw him in the conflict, when all around was strife;
When wicked men and demons convened to take his life.
I saw him cast in prison- a dungeon dark as night-
And yet I heard him shouting, "I'm glad the burden's light!"

THE HIGHWAY IN THE SEA.

Text:- "Thy way is in the sea." -Ps. 77:19.

The three greatest powers in nature, it has been said, are the sky, the mountains, and the sea. Of these three, the sky has the widest influence, for it stretches above all men everywhere, and silently and unceasingly affects them by its clouds, its sunshine, and its stars. But wherever the mountains lift their heads or the sea washes, men are wrought upon they know not how by being cradled among the hills or being lulled to sleep by the undulations of the ocean.

Now it is notable that all through the Old Testament, the sky and the mountains and the sea figure conspicuously. As the Psalmist kept watch over his flock on the Judean hillside and gazed up into the azure dome far above him, he exclaimed, "The heavens declare the glory of God and the firmament sheweth His handiwork." As he thought of the love and protecting care of Jehovah, he said, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth." "As the mountains are round about Jerusalem, so the Lord is round about them that fear Him." And when he penned the words of our text, he declared, "Thy way is in the sea."

What then is the significance of this statement? What do we learn from this verse?

I. The sea is an object of dread. There were two places above all others dreaded by the Jew. The one was the desert and the other was the sea. The desert was the home of the wild beasts and the haunt of the robbers who plundered the Jewish villages, and it was across the desert that these armies came that besieged Jerusalem and pillaged it. And they were afraid of the sea because it was full of storm and treachery in Jewish eyes. It was the cruel, hungry, and insatiable deep. He loved his fields and his vineyards and his markets; but the element he dreaded was the unconquerable sea.

great

Now comes the voice of the singer and tells the people that God's way is in the sea. In the very sphere and element that they dread, there is the path and purpose of divinity. They loved their gardens and various possessions and felt that the Lord was there. In all the places that were sweet and dear to them they believed that there was the presence of the God of Israel. But none the less in the realm of that which

was terrible, and in the regions which they shunned instinctively, there was the path ordered of the Almighty. This is a vital lesson for us to learn- God's way is often in the very thing we dread. We are so apt to cry that God has forgotten us when the experience that we loathe arrives. We all love health but we all dread disease. Sickness may be a blessing in disguise. () We all love success, but we all dread disappointments. Disappointments may be His appointments. () We all love energy and life; but we all dread death and the grave. (Gray's elegy, etc.)

II. The sea is the abiding home of mystery. As civilization slowly and surely advances, the sense of mystery is being driven from the earth; but all the progress of a thousand centuries will never drive the mystery from the sea. It will always remain lonely, restless, and defiant. And oh! the secrets concealed in its depths. Think of the ships that have been foundered, the treasure that has been sunk, and of the bones that are lying in its sunless caverns. We shall never know its buried tragedies until the sea gives up its dead. (Lesson for us, etc.)

III. The sea is the element of restlessness.

IV. The sea is the meeting place of all the waters

*Geo. P. Stewart
and his trip
around Canada
defeat
Pearl Harbor*

Failure
abandon book

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THE HOME.

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

There are many people today who are longing for some grand sphere in which to serve God. If they could preach the gospel with the eloquence of a Talmage, the earnestness of a Moody, the wit of a Sam Jones, the tenderness of a Gipsy Smith, and the forcefulness of a Billy Sunday to tens of thousands, 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, or a Sankey, they would willingly use their voices for the Master. But when it comes to the insignificant drudgery and daily grind of the common-place, they instinctively shrink from it. They want to do the spectacular and receive the plaudits of the admiring multitudes. This is a mistaken idea of true service. It is our faithfulness in the little things that count.

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 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, but that was more than these stout-bodied, short-legged, artiodactyl animals could endure- they 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 all of the citizens came out and besought Jesus 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 hope to accomplish great things. Had Peter not been willing to help the cripple at the gate of the temple he would never have been able to lead thousands 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~~ ^{Philippian} dungeon in the way

of salvation. The fact is we are all placed in the

THE MOTHER.

Text.- "When Jesus therefore saw his mother, and the disciple standing by, whom He loved, He saith unto His mother, 'Woman, behold thy son!' -John 20:26.

~~These words were uttered by our Savior in the midst of the gospel mystery. He had left heaven with its glory and had come down to this earth with its shame that He might redeem poor, lost souls from sin.~~

When these words fell from the lips of the Savior, He was hanging on the cross of Calvary in the deepest of agony. The blood was flowing from the cruel prints of the nails in his hands and feet. On either side of Him were the two thieves who were crucified with Him. A vast multitude had assembled to witness the appalling tragedy. Many of them as they passed by wagged their heads and deridingly remarked, "He saved others

position where we can best serve God and the all-absorbing question with us should be, "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, wandering thro' 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, plenty at the table, industry at the workstand, 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 fire-grate, 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 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 stream by saying, "So long as Caesar is with you in the same boat, no harm can happen." And 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 men who ever occupied a seat in the Senate of the United States was that illustrious statesman, Henry Clay. At the age of seventy-six, he lay dying in the city of Washington. His pastor sat by his bed-side, and the old man, as the scenes of his boyhood flashed 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.

August 16

Thank you, Mr. Stedock. 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, Abra-
ham 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 coun-
try in which Abraham dwelt. And, we are told, that Isaac went out to medi-
tate 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*

THE IMMORTALITY OF THE SOUL.

Text.- "If a man die, shall he live again?" -Job. 14:14.

This is the most important question that was ever formulated. The most powerful political, social, economical, and industrial problems that confront us today are as nothing when placed by its side. It has been the supreme issue of every age. Since the dawn of creation, men have stood beneath the starless canopy of the night of intellectual speculation and gazing toward the unlighted future, in wonder and bewilderment, they have asked, "When our hearts have ceased to throb and the flowers are blooming above our sleeping dust, will our souls have succumbed to permanent unconsciousness or will they have entered on another existence? Will our spirits survive after the event of death and do we live on forever beyond the tomb? Does this earthly state of duration end all or is it just the beginning of an endless and eternal career? Or to use the language of Job, "If a man die, shall he live again?" As we stand beside the caskets that contain the bodies of our departed friends and as we view their remains for the last time, we are often led to enquire, "Will this mortality be clothed with immortality? Shall we ever behold them again?"

Not only has this question been asked by every age, clime, nation and individual, but it is one of such vast moment that its answer effects the life here and hereafter. If man is not superior to the beast that goes down to the grave and is no more, there is but little need of his making any effort to do that which is right only as it is to his temporal advantage. "If in this life only we have hope in Christ," says Paul, "we are of all men most miserable." But if it be true that death is just a bend in the river of time and man has a soul- or perhaps it would be better to state it, he has a soul that can never perish, then a different construction should be placed on the "life that now is." He is here to prepare for the world to come. All ~~of~~ his actions should be determined by the light of eternity. And if necessary, he is willing- yea glad to suffer his body to be destroyed rather than surrender his convictions.

But back to the text. "If a man die, shall he live again?" "If a man die," there can be no doubt as to this fact. For six thousand years death has been earth's mightiest conqueror. Warriors and statesmen, kings and slaves, and armies and nations have bowed to his scepter and fell before his sting. He has reigned through the centuries without a rival and today his power remains unchallenged. He rides on every passing breeze and lurks in every flower. Sooner or later, we must all recognize his authority.

"Shall he live again?" While philosophy and science throw some light on this subject, we have to depend on the Bible for the most of our information. It alone enables hope to see the star of immortality and to hear the rustle of its wings. Since this is the case, let us examine its teaching along this line.

I. Let us take up the study of the Old Testament. In considering the Scripture on this theme, I want to render to the best of my ability its correct interpretation. By perverting the Word of God almost any doctrine can be proved. You can take three isolated passages and by putting

them together you can show beyond the shadow of a doubt that it is the duty of every one in this audience to go out this moment and hang themselves. "Judas went out and hanged himself." "Go thou and do likewise." "Whatsoever thou doest, do quickly." I once heard of a man, who had such a natural aversion to work, that he argued that it was wrong to split rails. His proof-text was the words of Christ, "What God hath joined together, let not man put asunder." It is told of a minister, whose righteous soul was vexed by the lofty height of the women's hats in his congregation, that he preached a sermon from the verse, "Let not him that is on the house-top come down." He omitted "Let not him that is on the house," and it read, "Top not come down." A number of other instances just as ridiculous as the ones I have given could be cited to prove the absurdity of this method of applying the Scripture, but these are sufficient to convince us that the proper way to understand the Bible is not to find a disconnected passage here and there to substantiate your belief, but to compare verse with verse, chapter with chapter, and book with book in order to get the trend of thought. We do the inspired writers a serious injustice when we misconstrue their utterances. It is the worst form of prevarication.

Altho' the doctrine of the immortality of the soul is not taught so clearly in the Old Testament as it is in the New, it is evident that the sacred poets and prophets believed in a future life. As the sky at night sparkles with glittering stars, so do their compositions blaze with this wonderful truth. Many years before the birth of Christ, the patriarch Job got a vision of this glorious thought and with the eye of faith, he exclaimed, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." David was so endued with this hope that he wrote, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness." And on another occasion when the messenger brought him the sad news of the death of his little child, he responded, "I shall go to him, but he shall not return to me."

In the Second Book of Kings, we have an interesting account of the translation of Elijah. One day he informs his colleague, Elisha that God is about to take him from the earth. And so, it came to pass while they were thus talking, a chariot of fire from the Celestial City, drawn by horses of splendor, approached the prophets. When it came to the place where they were standing it stopped. In an instant Elijah stepped on the flaming car and was taken up by a whirlwind into Heaven. This was the last that Elisha ever saw of his master.

But has the career of Elijah ended. Nay, verily. Nine centuries sweep on. Christ and his three favorite disciples are on Hermon at night. Suddenly his transfiguration glory begins to unfold. His face becomes supernaturally luminous. His vesture is shining with an unearthly beauty. But who are these who appear to do him honor as

around the base of giants, future, faintly
precise words

as the long promised Messiah? What manner of men are these who are communing with Him? The one is Moses, who died and was buried on Mount Pisgah fifteen hundred years earlier, and the other is Elijah who ascended six centuries later. One of them had met death. One represented the legal and the other the prophetic dispensation. From these events, we can readily conclude that the Old Testament gives us abundant proofs of the immortality of man.

II. But the final appeal must be to the New Testament. In its statements, we have the highest type of evidence as to immortality. Its pages abound with teaching on this subject. Nearly every one of its twenty-seven books contains the assurance that if our "earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens." Of course, the exact language that I have quoted is not found in all of their writings, but the thought is there just the same. They are all agreed upon the essential fact that "Christ died for us, that, whether we wake or sleep, we should live together with Him."

Among the many utterances of Jesus involving the immortal life are these: "He that believeth on Me hath everlasting life." "And I give unto them eternal life; and they shall never perish." "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die." "If any man keep My sayings, he shall never see death." And when referring to Abraham, Isaac, and Jacob as now existing, He said to the Sadducees, "God is not a God of the dead, but of the living: for all live unto Him." In His parable known as The Rich Man and Lazarus, He not only pointed to an endless future life, but two opposite destinies, one in the flaming tortures of Hell and the other in the bosom of the saints in the realm of the saved.

But if you would learn more of His views on the life beyond the grave, follow Him to Calvary on the morning of the crucifixion. Behold Him as He hangs upon the cross between two thieves. Hear Him pray as the chief priests, scribes, and elders pass by and revile Him, "Father, forgive them for they know not what they do." See the blood flowing from His nail pierced hands and feet and head upon which the cruel crown of thorns had been placed. Notice the look of agony on the face of one of the two factors who is being crucified by His side. Watch him as he becomes strangely impressed with the solemn scene. The sun ceases to shine, the sky begins to grow dark, the earth quakes, the veil of the temple is rent, and the crosses reel and tremble. Finally with all the earnestness of his soul he cries out, "Lord, remember me when Thou comest into Thy kingdom!" And then Jesus, as His bleeding heart is filled with compassion, answers, "Verily I say unto you, Today shalt thou be with Me in Paradise." He did not tell the thief where that was, but it is enough for us to know that it was with Christ.

And then after hours of suffering and misery, the Son of God bows His head and gives up the ghost. The soldiers pronounce Him dead. His body is taken by Joseph of Arimathea, and as the sun slowly sets, it is put in a new tomb in the adjacent garden. A band of soldiers is sent to guard the

sepulcher. The attention of every one is now centered on the slain Prophet. Will He make good His claim- will He rise again? The faith of the disciples stagger. They had trusted that it had been He which should have redeemed Israel, but they seem to have been mistaken. And so in dismay, they return to their former occupations. But ere long the first day begins to dawn. Two women can be seen wending their way toward the grave of Christ. As they draw near, a mighty earthquake is heard. The angel of the Lord descends from Heaven, rolls back the stone, and sits upon it. For fear of him the keepers shake and become as dead men. Then the angel addresses the frightened women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen as He said." This was the most stupendous fact of history for on the pedestal of the resurrection will forever rest the gift of eternal life. "As in Adam all die, so in Christ shall all be made alive."

There are many more instances in the New Testament that prove the immortality of the soul. Turn to the seventh chapter of the Acts of the Apostles. Here we have the record of the noble Stephen, who had done such great wonders and miracles among the people, on trial before the council. He is permitted to speak for himself. He makes a remarkable defense. His enemies are unable to resist the wisdom and spirit by which he spake, and so they cry with loud voices, stop their ears, run upon him with one accord, cast him out of the city, gnash on him with their teeth and stone him. But he, being full of the Holy Ghost, looks up steadfastly into Heaven, sees the glory of God and Jesus standing at the right hand of God. Then he prays, "Lord Jesus, receive my spirit." And having said this he falls asleep in the arms of his Savior.

At the feet of Stephen, there stood a young man who consented to his death. It was Saul of Tarsus. Soon afterward he was converted, and became a mighty preacher of righteousness. Entering on the work of Christian missions, he was the champion of the doctrine of immortality. To the Philippians, he wrote of his great longing to depart and be with Christ, but for their good he thought that it was possibly best for him to remain on earth and toil for the salvation of men. But after Paul has been claiming the unsearchable riches of Christ for thirty years, and having long endured manifold persecutions, we find him imprisoned at Rome. He spent five years of his career in jail. Now he is told that Nero has ordered his execution. He dips his pen in ink and writes his son in the faith, Timothy, a farewell letter. As we lean over his shoulder, we read from his precious manuscript these imperishable words: "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 all them that love His appearing."

While on the island of Patmos, John beheld, and, lo, a "great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying

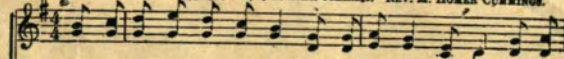
Salvation to our God which sitteth on the throne, and unto the Lamb. And all the the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." And one of the elders answered and said unto John, "What are these which are arrayed in white robes? and whence came they?" Then said John unto him, "Sir, thou knowest." And the angel replied, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple, and that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

And now, in conclusion, let me endeavor to give you a painting of what it means to be immortal. If you were to stand upon the highest mountain in the world at night and count all of the stars that bedeck the sky above; if you were to journey into every land and enumerate the leaves of the forest; if you were to sail on every ocean, sea, and lake, and compute their combined water drops; if you were to tread on every shore and estimate the individual grains of sand; if you were to travel throughout the universe and number every living object, both vegetable and animal; and if when you had done all of this, you multiply each sum together and let each unit represent a million of years of time, the astounding result will only be a comma in the boundless volumes of eternity. It is no wonder that the illustrious Addison wrote: "The stars shall fade away: the sun himself grow dim with age, and nature sink in years: the soul shall flourish in immortal youth."

No. 8. Mother.

M. H. C.

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4. Ma - ny years have passed since then, but I can not for - get, All her



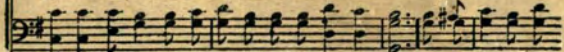
answered - to the old arm chair; How it beamed with light and pure, close with
ta - lion's bark and storm - y hour; And I hear her gen - tle voice, with its
meek and lowly tone, and so fair: Then her spirit - it took its flight to her
tears of joy and pray'rs for me; At the Father's throne a - nook, moth - er



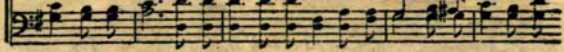
CHORUS.



beau - ty and grace Whose bright to Jo - sus ev - 'ry care!
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home in the sky, And I promised her to meet her there,
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PUBLISHER

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WHEELING, W.VA.

HAMMERMILL
BOND

THE TWENTIETH CENTURY.

M. Homer Cummings.

The century that has passed has altered the visage of nature and wrought a revolution in the habits of mankind. We stand today at the dawn of an extraordinary age. Exempt from the bonds of former thought and superstition, man has begun to win the most remarkable victories in the domain of science. One by one he has dispelled the doubts of the ancient world. There is nothing too arduous for his hand to attempt—no region too remote, no pinnacle too lofty, and no place too hallowed for his daring eye to penetrate. He has robbed the earth of her secrets and sought to solve the mysteries of the heavens. He has secured and chained to his service the elemental forces of nature. He has made the fire his steed, the wind his minister, the sea his pathway, and the lightning his messenger. He has descended into the heart of the earth and walked in safety on the bottom of the ocean. He has raised his head above the clouds and made the impalpable air his resting place. He has endeavored to analyze the stars, to enumerate the constellations, to measure the galaxy, and to ascertain the weight of the sun. He has advanced with such astounding speed that, breathless, he has reached a moment when it seems as if distance had been annihilated, time made as naught, the invisible seen, the inaudible heard, the unspeakable spoken, the ineffable expressed, the incongruous amalgamated, the intangible felt, and the impossible accomplished.

But in all ~~of~~ this blaze of light which illuminates the present and casts its reflection into the distant recesses of the past, there is not a single ray that shoots into the future. Not one step have we taken toward the solution of the mystery of life. That remains as obscure and unfathomable as it did six thousand years ago. We think, we believe, we hope, we do not know. Across that threshold we may not pass; behind that veil we can not enter; into that country we are not permitted to go. "We strive in vain to look beyond its heights. We cry aloud, but the only answer is the echo of our wailing cry. From the mute lips of the unreplying dead, there comes no word."

It matters not. The dispensation in which we live is but a link in the endless and eternal chain. Our lives are like the sand upon the shore; our voices as resonant as the breath of the summer breeze which stirs the leaf for a moment and is soon forgotten. Whence we have come, and whither we shall go, not one of us can tell. We only know that He who "deigns to touch with Divine power the cold and pulseless heart of the buried acorn, and make it burst forth its prison walls, will never leave neglected the soul of man who was made in the image of his Creator; that He who stoops to give to the rose bush the aroma of whose withered blossoms float upon the autumn's gentle zephyr, the sweet assurance of another spring time, will not withhold the words of hope from the souls of men when the frosts of winter come; and that if matter, mute and inanimate, is changed into a multitude of forms that never die, the imperial spirit of man will not suffer annihilation after it has paid a brief visit like a royal guest to this tenement of clay."

And in the impenetrable future, the coming generations are advancing to take our places ~~for us~~ as we fall. For them, as for us, shall the seasons come and go, the snow flakes fall, the flowers bloom, the birds sing, and the harvest be gathered in. For them, as for us, shall the great King of Day like the life of man rise out of darkness in the morning and sink into darkness in the night. For them, as for us, shall the years march by in the sublime procession of the ages.

And now unto Him who sits upon the throne of the universe, while millions of worlds encircling flaming suns, responsive to His sovereign mandate, speed their precipitate flight on their indefatigable journey through the void immense; unto Him who holds the destiny of the nations in the hollow of His hand, and yet marks the fall of the sparrow; let us lift up our hearts and into His eternal care commend ourselves.

See Bacon, Townsend, Burke, Westfall (about
paper) & Dr. Forman.



Three chapters, 10
pages
with two features
they were found

61-19

WHY DO WE BELIEVE THE BIBLE?

M. HOMER CUMMINGS

PUBLISHER

Songs of Salvation and Service

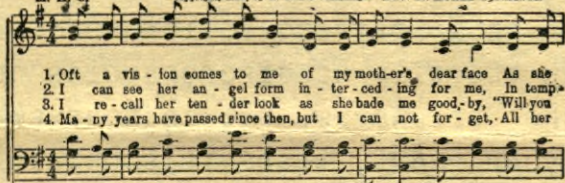
WHEELING, W. VA.

I do not presume that there is a single individual in this congregation or in the town of Glen White who does not believe the Bible to be the Word of God. You may ridicule the various churches and ^{the} professed followers of Christianity and you may talk about the alleged discrepancies and the supposed contradictions of the Scriptures, but in your sober, saner moments, deep down in your heart, there is something that tells you that this volume is true. How do you know it? Upon what do you base your belief? In his first epistle, Peter exhorts us to be ready always to give an answer to every man that asketh us a reason for the hope that is in us. Why do we believe the Bible?

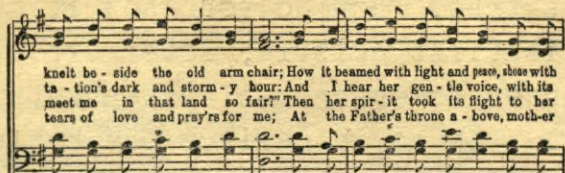
I. The testimony of Jesus Christ. There is one fact that can not be denied. About two thousand years ago, there lived in Galilee a lowly peasant Jew who gave to the world its best system of morals. The miracles that He performed, the doctrines that He taught, and His unimpeachable character were such that the only way we can account for Him is that He was the Son of God. That being the case, it would naturally follow that His statements would be perfectly reliable. What did He say with reference to the inspiration of the Scriptures? In Mark 7:13, we find His testimony as to the Old Testament. Here He calls the law of Moses the "Word of God." That of course covers only the first five books of the Bible, - the Pentateuch, but in Luke 24:27 we read, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," and in the forty-fourth verse He said, "All things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms." The Jews divided the Old Testament into three parts- the Law, the Prophets, and the Psalms- and Christ takes up each of these three parts and sets His stamp of approval upon them. In John 10:35, He says, "The Scripture can not be broken," thereby teaching the absolute accuracy and inviolability of the Old Testament. More specifically still, if possible, is the assertion in Matthew 5:18, "One jot or one tittle shall in no wise pass from the law till all shall be fulfilled." A jot is the smallest letter in the

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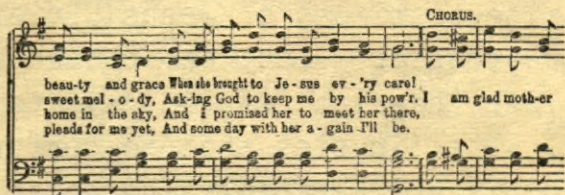
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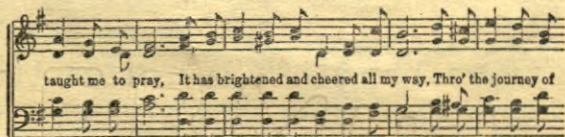
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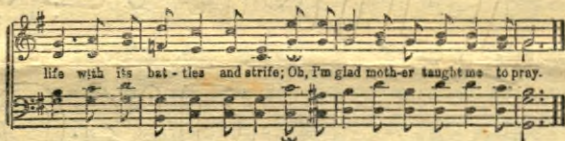
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Hebrew alphabet- less than half the size of any other letter, and a tittle is the merest point of a consonant- less than the cross we put on a "t," and here Christ declares that the Scripture is absolutely true, down to the smallest letter or point of a letter. So if we accept the authority of Christ, we must accept the Divine authority of the Old Testament.

But what of the New Testament? We find His endorsement of it in John 14:26, "The Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Here we see that not only was the teaching of the Apostles to be fully inspired, but also their recollection of what Christ Himself taught. We are sometimes asked how we know that the Apostles correctly reported what Jesus said- "may they not have forgotten?" True, they might forget but the Spirit of God does not and Peter informs us that the "holy men of God spake as they were moved by the Holy Ghost."

II. Its fulfilled prophecies. In the prophecies written hundreds of years before the Messiah came, we have the most explicit statements concerning the manner and place of His birth, how He would be received by men, how His life would end, His resurrection, and His victory succeeding His death. The prophets of old also predicted the fall of the leading nations of the world when they were in the zenith and splendor of their glory and it came to pass even as they had said. How are we to account for it? Man could not have foreseen these improbable events but God could, and it was He who spake through these men.

III. The unity of the book. This is an old argument, but a very satisfactory one. The Bible consists of sixty-six books, written by more than thirty different men extending in the period of composition over more than fifteen hundred years. It was written in three different languages, in various countries, and

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I. The testimony of Jesus. ^{since than two thousand years ago, there lived in Galilee a lowly Jew.} It may not have occurred to you, but it is the case nevertheless, there are but few people who will reject the authority of Christ. There are many who claim that He was not the Son of God, but ^{that He} was a good man, a beautiful example, a perfect model, and that He gave to the world its best system of morals. Even Robert G. Ingersol once ~~declared~~ ^{said}, "For that Galilean peasant, I have the most profound respect." How any one can hold to this view is a mystery in itself. If Christ was not ~~the~~ ^{Divine} Son of God, He was the greatest impostor that ever lived. He declared Himself to be the Son of God and made a belief in His Messiahship a condition of discipleship. And then there are those who believe in the divinity of Christ and yet do not accept the Bible as a whole. This is also a contradiction. If Christ was the Son of God, He was truthful. What did He say with reference to the inspiration of the Scriptures? We find His testimony as to the Old Testament in ~~Matthew~~ Mark 7:13. Here He calls the law of Moses the "Word of God." That of course covers only the first five books of ~~the~~ the Old Testament, but in Luke 24:27 we read, "And beginning at Moses and all the prophets He expounded unto them ⁱⁿ all the Scriptures the things concerning Himself," and in the forty-fourth verse He said, "All things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms." The Jews, divided the Old Testament into three parts- the Law, the Prophets, and the Psalms- and Christ takes up each of these three parts and sets His stamp of approval upon them. In John 10:35 Christ says, "The Scripture cannot be broken," thereby teach-

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by men on every plane ^{social} of life, from the herdsman and fisherman and cheap politician up to the king on his throne; written under all sorts of circumstances; yet in all this wonderful conglomeration we find an absolute unity of thought. Beginning in the first book and growing until it reaches its culmination in the last book. We have first the seed, then the plant, then the bud, then the ripened fruit. Suppose a ^{vast} building were to be erected and the stones were to be brought from the quarries in Rutland, Vermont; Berea, Ohio; Kasota, Minn; and Middletown, Connecticut. Each stone was to be hewn in final shape in the quarry from which it was brought. These stones were of all varieties of shape and size, cubical, rectangular, cylindrical, etc. but when they were brought together every stone fitted in its place, and when they were put together there arose before you a temple absolutely perfect in every outline, with its domes, sidewalls, buttresses, arches, transepts- not a gap or a flaw anywhere. How would you account for it? You would say: "Back of these individual workers in the quarries was the master mind of the architect who planned it all, and gave to each individual worker his specifications for the work." So in this marvelous temple of God's truth which we call the Bible, whose stones have been quarried at periods of time and in places so remote from one another, but where every smallest parts fits each other part, we are forced to say that back of the human hands that wrought was the Master mind that thought.

IV. Its superior teaching
Dr. Toney

V. Its victory over attack
Always been hated. Roman, Infidel. Church of Rome.
Tyndale.

VI. Its influence over lives
Africa, China, India, etc.

VII. The character of the men who believe in it
Close with tribute to Harding

C. J. Hodges.
 Box 1535
 Asheville, N. C.
 Dec. 15, 1927

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beau - ty and grace Which brought to Je - sus - ev - 'ry care!
 sweet mel - o - dy, Ask - ing God to Keep me by his pow'r. I am glad moth - er
 home in the sky, And I promised her to meet her there.
 pleads for me yet, And some day with her a - gain I'll be.

taught me to pray, It has brightened and cheered all my way, Thro' the journey of
 life with its bat - tles and strife; Oh, I'm glad moth - er taught me to pray.

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