
Melville Homer Cummings

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Text. - "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

The letters of Saint Paul to Timothy and Titus are often called the "Pastoral Epistles." They are so styled because they were addressed to men who had charge of churches and who were laboring for the salvation of souls. They give instructions to the minister for both his private and public conduct. He is exhorted to be an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity; to speak the things which become sound doctrine; to preach the gospel and to be instant in season and out of season and to endure hardness as a good soldier of Jesus Christ." He is also warned to flee from all evil and to "follow after righteousness, godliness, love, patience and meekness, to fight the good fight of faith, to lay hold on eternal life and to keep that which has been committed to his trust." And in the verse for our consideration, he is commanded to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.

This message not only applies to the clergy but to the laity as well. The ambition of everybody should be to please the Creator and to measure up to the highest possible standard of Christian character and holy living. Solomon, whose name is a synonym for wisdom, said, "And further by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." The passage of Scripture selected for our meditation tonight should be of special interest to our graduating class for the person to whom it was written was a young man. He was just beginning his life work and lacked experience. He was told to let no man despise his youth.

To understand our text, we must peruse the entire verse. By reading only a part of it, we fail to grasp its true meaning.

The first word in it is study. This, we readily agree, is highly commendable. Our craniums were made for a better purpose than a mere hat rack. It is not a crime to occasionally think. All of the conveniences that we enjoy today are the product of thought. There is no excuse for any one in
BACCALAUREATE SERMON
Williamstown High School
this enlightened age being ignorant. A call to any vocation means a call to prepare. Sam Jones used to say that some folks thought that all a minister had to do in order to preach was to open his mouth and the Lord would fill it—he stated that God would fill it, but it would be with air. (A Bishop and a young man who boasted that his clothes had never brushed the walls of a college.)

But worldly knowledge is not the one thing needful. If not properly used, it will be a bane instead of a blessing. During the age of Pericles, when the learning of the Athenians reached its loftiest altitude, vice and immorality knew no limit. Socrates, the idol of the young men of Greece, was a libertine. Plato taught that under certain circumstances it was perfectly ethical to prevaricate. Look at Germany today! With all of her boasted culture, she is using her intelligence and resources to make weapons of destruction and is slaying men of other nations by the millions. She has no sense of honor and any treaty that she makes is only a scrap of paper. Without Christianity, education is dangerous—it makes the criminal more efficient. Some of our most notorious law-breakers were college graduates.

"Study to show"—In some instances, this may be legitimate. Advertising and display when discreetly done will pay. Many men in commercial and professional life have failed because they kept their candles under a bushel, their talents were concealed, and they were not able to sell themselves to the public. Emerson, in one of his hilarious moments, exclaimed, "If a man can preach a better sermon or deliver a better lecture or even build a better mousetrap, even though he may live in a wilderness, the world will beat a path to his door." But he failed to state the world would first have to know this before it would beat the path to the door. Thomas Gray very fittingly wrote:

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its fragrance on the desert air."

"Study to show thyself"—There are a few ladies in Paris, London, Quebec, Australia and South America who spend hours of assiduous labor, unceasingly diligent toil, and indefatigable effort in studying to show themselves. Often large amounts of cosmetics are used in the endeavor to beautify the person. Instead of beauty being skin deep, it is often only chamois skin deep. To a certain extent, this is fittingly
proper. Our bodies are the temples of the Holy Spirit and should be appropriately attired. God has put robes of beauty and glory upon all His works. Every flower is dressed in richness and every star is veiled in brightness. But far better than the wearing of gold and costly apparel is the adorning of the soul, the ornament of a meek and quiet spirit, which is in the sight of Jehovah of great price. "Man looketh on the outward appearance, but the Lord looketh on the heart." The peacock would be more beautiful if it were not continually on display. Unconscious beauty is more attractive than pompous type.

"There is many a coat that is tattered and torn
But beneath lies a true, honest heart:
But because he's not dressed like his neighbor in silk,
Why society keeps them apart.
On the one fortune smiles, - the other one fails,
No matter what venture he tries;
Till death in the end brings them down to the grave
And six feet of earth makes them both of one size.
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.
For a cup of cold water in charity given
Is remembered with joy in the skies;
We all are but human, we all have to die,
And six feet of earth make us all of one size."

"Study to show thyself approved." Self-vindication is one of the first laws of nature. Those who assert that they do not care what people think of them, do not tell the truth. We all want to stand approved before men. But herein is a grave danger. If we are not careful, we will place too great an estimate upon public opinion. Because a thing is popular does not imply that it is right. Jesus says, "Enter ye 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 the way, which leadeth unto life, few there be that find it." John tells us that when Christ was here upon earth that many of the chief rulers believed on Him but because of the Pharisees they did not confess Him, lest they should be put out of the
for they loved the praise of men more than the praise of God.

Many men have had to endure the taunts and jeers of the multitudes in order to remain loyal to their convictions. At the crucial moment in our country's history when he was doing his utmost to save our nation, Abraham Lincoln was the object of ridicule at home and abroad. (Grover Cleveland) Columbus was considered crazy because he believed the world to be round. The world often sacrifices its heroes. One generation cannonades a man while the next generation canonizes him.

"Seven cities claim Homer dead
Through which the living Homer begged his bread."

"Study to show thyself approved unto God." This puts an entirely different construction on this verse. Not the approbation of men, not their fickle flattery, not their ephemeral applause, but the favor of the most High. Of Enoch it was said that before his translation that he had this testimony that he pleased God and he was not for God took him. Jesus exclaimed upon one occasion, "The Father hath not left me alone: for I always do those things which please Him."
Text.—"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

The Epistle of Saint Paul to the Philippians is a letter from a friend to friends, a message of spiritual counsel, written in acknowledgement of loving help. The apostle knew that this church would be interested in his personal circumstances and so he tells them of his bonds, of the progress of the gospel at Rome and of the opposition of the Jewish leaders. He speaks of the inward peace and joy that bore him up in all his afflictions and of the uncertainty of life. He said that he wanted Christ to be magnified in his body, "whether it be by life or by death." "For me to live is Christ," he declared, "and to die is gain. ...For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." And in the chapter from which our text is taken, he states that his earnest desire is that "I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death: if by any means I might attain unto the resurrection of the dead. Not as tho' I had attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In studying our text, we observe

I. THE HUMILITY OF THE APOSTLE. Notwithstanding the fact that Paul had met the Lord Jesus Christ on the way to Damascus and had been caught up into the third heaven where he had received visions and revelations that were not lawful for him to utter and although he had been preaching for more than thirty years and had endured hardness as a good soldier, he very frankly says, "Brethren, I count not myself to have apprehended." He realized that whatever treasure he possessed was in earthen vessels and that his righteousness was as filthy rags. He was ever longing to be better.

III. HIS FORGETFULNESS OF THE PAST. Memory is a precious gift; without it progress would be impossible. It enables us to carry on the advantages of the preceding ages to the coming time. But the misery is
that we burden memory with thoughts and feelings which can not help, but hinder our future development. These are the things that we must learn to forget. We should not brood over the sins that we have from time to time most grievously committed by word, thought, deed and action. We should always regret them but it does us no good to constantly bear them in mind. God has promised to blot out our transgressions and to remember them against us no more forever. Neither should we worry ourselves sick over the many mistakes and failures that have been ours. We have all made them and will make them again.

And in forgetting, we should also try to think but little of our successes. Some people are always talking about what they have done and the compliments that they have received.
II. This one thing I do. He had but one definite aim. Everything else was subordinate to that purpose. He did not dissipate his energies by scattering them. He has given his heart to God and has consecrated his life to Him. Well did Charles Wesley say, "A章程 to keep, the." Daniel Webster and Solomon on the most important things in life.
TEXT. "We spend our years as a tale that is told." - Psa. 90:9

Nearly everybody enjoys listening to stories. Many of us 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 the newspaper had come into existence and 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 Bible informs us that when Paul was at Athens, there were those in that city who spent their time in nothing else but either to hear, or to tell some new thing.

Little children are fond of a story and this appetite does not disappear with advancing age. The rolling years are like thrilling stories. The Psalmist says, "We spend our years as a tale that is told."

in what respect is this true? Wherein is life like a story that is told?

1. A good story is broken into sections that the interest of the hearers may not flag. Those who read a book may not understand the psychological reason for the division into chapters and paragraphs; and the people who profit much by the arrangement of days and hours and seasons seldom consider the philosophy of it all. Should the year be one monotonous stretch of time and toil from beginning to end, not one of us could journey far. The cares and worries and anxieties of the year are so distributed that our strength shall not be overtaxed.

"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 man with a broken back was a patient in a hospital. When the physician
visited him, the man said, "Doctor, how long shall I have to lie here?" and the doctor very calmly replied, "Just one day at a time."

Yes, God's Holy Word says, "As thy days, so shalt thy strength be."

2. A good story is marked by many surprises. It is so arranged to stimulate curiosity. We are held in suspense until the climax is reached. We wonder what will be the outcome. There is in 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 delight and sensation. It is wise that the future is concealed from us. Suppose all the events of 1961 were to be revealed to us now. What would be the result? Many of us would sink beneath the load. Solomon once said, "Boast not thyself of tomorrow, for thou knowest what a day may bring forth."

I know not what the morrow
May have in store for me,
Will it bring joy or sorrow?
God knows—He holds the key.

'T is safe to follow Him
Tho' oft the way is dim;
Where'er I go, I know
'T is safe to follow Him.

3. All stories end and that which it contains will soon be forgotten. And it is well that it is so. (The king and the endless story.)

Can you remember all that happened in 1960? Most of us lived through every second, minute, hour, day, week, and month of the Old Year. But how much of it lingers in our memories?

4. To be continued
NEW YEAR’S SERMON.

Text.—"We spend our years as a tale that is told."—Ps. 90:2.

Nearly everybody enjoys listening to stories. Many of us 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 good story-tellers, and usually they have something to relate that is worth hearing. Before the newspaper had come into existence and 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. (Paul at Athens.) Little children are fond of a story and the appetite does not disappear with advancing age. The rolling years are like thrilling stories. The Psalmist says, "We spend our years as a tale that is told."

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

I. A good story is broken into sections that the interest of the hearers may not flag. Those who read a book may not understand the psychological reason for the division into chapters and paragraphs; and the people who profit much by the arrangement of days and hours and seasons seldom consider the philosophy of it all. If the year were one monotonous stretch of time and toil from beginning to end, not one of us could journey far. The cares and worries and anxieties of the year are so distributed that our strength shall not be overtaxed.

"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 rise
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. (An invalid in the hos-
pital.)
II. A good story is marked by many surprises. It is so arranged to stimulate our curiosity. We are held in suspense until the climax is reached. We wonder what will be the outcome. There is in human nature a longing for something new, something different and startling. Yet, our passions are being met, fulfilled, and we are left with a feeling of anticipation. As we live, we carry with us the past, the present, and the future. The past is a part of our lives, the present is our reality, and the future is a dream. We live in the present and look forward to the future. We cannot control the past, but we can learn from it. We can make changes in our lives and shape our future. We can create our own destiny.

III. All stories end and the plot which it contains is then forgotten. It is wise that it is so. (Things are and will be endless story.) Can you remember what happened last year, etc.? You lived thro' every second, minute, hour, day, week, month of that year.

IV. Many stories are to be continued.
THE FATHER.

Text. — "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." — Gen. 18:19.

For a number of years our churches have been observing Mother's day. This is a beautiful custom and is proving very helpful to the work of the kingdom. It is also an inspiration and a blessing to the mothers and the children, but unfortunately the fathers have been almost entirely forgotten or ignored in these services. He has come too often to think that he has no part either in the church or in the home. This is a sad mistake. The time has arrived when he should be given to understand that he is an important factor in the life of the child and in the progress of the kingdom of the living God. I would not for a single moment take away one particle of honor and responsibility from the mother, but I want to stress the father's duty and influence.

Abraham was one of the greatest characters mentioned in the Old Testament. He was known as the father of the faithful. His descendants became mighty and powerful and through them all of the nations of the earth were blessed. The author of Genesis in our text tells us why—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

We all realize the importance of training children for the work of life here and hereafter. This can not be truly done unless both parents perform their respective parts. Too often it is looked upon as the obligation of the mother alone. The Bible teaches that it is the father's duty as well. Paul says, "And ye fathers, provoke not your children to wrath;
but bring them up in the nurture and admonition of the Lord." Joshua, in his farewell address to the Israelites, very emphatically asserted, "As for me and my house, we will serve the Lord." Of Abraham it was said that he commanded his children and his household after him that they should keep the way of the Lord. There is no excuse that you can offer that can relieve you of your obligation to your child. It is not enough for you to feed and clothe your offspring. Their souls, as well as their bodies and intellects, must be nurtured and developed and you should not shirk your responsibility in this matter. One of the most common excuses that we hear today is, "I am so busy working from morning until night that I do not have the time to look after the spiritual training of my children. I turn that over to my wife." In other words, you are just the brother-in-law of the church. This is one of the gravest blunders that it is possible for you to make. It can not be denied that the age in which we are living is a very busy one and the demands that are made upon us are great, but we must take time to be with our families. If we fail to do this, we shall pay the penalty which will be a very serious one. The son needs the companionship and counsel of his father. No other can take his place. The dad and the lad should be the best of chums.

We often speak of the lofty position of mother and many are the songs that are sung in her honor but is it not true that fatherhood among men is but the reflection of the fatherhood of God? The Psalmist, in these beautiful words, informs us, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Jesus, in referring to the watchful care of God over us, says, "Your heavenly Father knoweth what things ye have need of before ye ask Him." And again, He tells us, "If ye then, being evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good gifts to them that ask Him?"
The calling of the father is indeed a wonderful one and is fraught with great responsibilities for eternity. Children are born imitators and usually do that which they see others do. Frequently the boy will follow in the footsteps of his father. If his father swears, drinks, gambles, desecrates the Sabbath, scoffs at religion, criticises all who are trying to do right, and stays away from church, in nine cases out of ten his son will do likewise. The lad wants to be like the person that he considers to be the greatest person in the world, his daddy. How important then it is that the father should set the proper example before his children. He should constantly strive to live a life that is above reproach. Of course this can not be done unless he is a Christian.

Years ago in the home of a friend of mine in a little town of West Virginia, a tiny baby with beaming eyes was born. When the father looked for the first time into the bright face of the attractive child that bore his name, he knelt by the bed of the mother and the infant and asked God to have mercy upon him and make of him what he should be. The Lord heard his prayer, pardoned his sins, and called him to preach. That man is now one of our most successful ministers. He was led to Christ by realizing his responsibilities as a father.

Just before his death, Moses gave these instructions to the fathers in Israel: "Thou shalt love the Lord thy God with all thine 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." Solomon says: "Train up a child in the way he should go and when he is old he will not depart from it."
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I. I would suggest that you realize your solemn responsibility to her. You should ever keep in mind the fact that from the first time you met her until you were united in the bonds of holy matrimony, you were the aggressor. After you were 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; in fact, you did everything that you could do 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 had or could ever have. You informed her that although her home was bright and beautiful, 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 hesitation, 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 this 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, although 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
ORGAN PRELUDE. The people in devout meditation.
THE CALL TO WORSHIP.
HYMN No. 76—"There's a Wideness."—The people standing.
THE APOSTLES' CREED, repeated by all, the people still standing.
THE LORD'S PRAYER, repeated by all, the people seated and bowed, or kneeling.
ANTHEM.
RESPONSIVE READING, Twenty-Second Sunday, "The Spirit Of Faith."—The people standing.
GLORIA PATRI.
SCRIPTURE LESSON.
ANNOUNCEMENTS.
PRESENTATION OF TITHES AND OFFERINGS.
HYMN No. 233—"Jesus Calls Us."—The People Standing.
INVOCATION.
SERMON.
HYMN No. 235—"Close To Thee."—The People Standing.
BENEDICTION.
DOXOLOGY.
ORGAN POSTLUDE.

REGULAR SERVICES

Sunday school, 9:30 A. M., Leo R. Tucker, superintendent; morning worship service, 10:45; evening worship service, 7:30, conducted by the young people; prayer meeting, Wednesday, 7:30 P. M.

PLEASE DO NOT MISS A SINGLE SERVICE!
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.

In the past week, I have interviewed a number of women in regard to kind of person a husband should be and I received various suggestions. (No such animal.)

1. He should be a man that would stand up for his rights

2. He should be as attentive after marriage as he was before.

3. He should be tolerant toward his wife's mistakes.

4. He should obey the Golden Rule.

5. He should make the home the first of his thoughts.

6. Co-operation.

7. Above all things, he should be a Christian.
WALTON MEMORIAL METHODIST CHURCH

SUNDAY, MAY 28, 1944

ORGAN PRELUDE. The people in devout meditation.

THE CALL TO WORSHIP.

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PLEASE DO NOT MISS A SINGLE SERVICE!
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 commonplace, 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 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 20:18.

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 prints of the cruel nails in His hands and His feet. On either side of Him were the two thieves who were crucified with Him. A vast multitude had assembled to witness the most appalling tragedy of the ages. Many of them as they passed by wagged their heads and deridingly remarked, “He saved others, Himself He cannot save. If thou be the Christ, come down...
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.
THE MOTHER.

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

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 prints of the cruel nails in His hands and His feet. On either side of Him were the two thieves who were crucified with Him. A vast multitude had assembled to witness the most appalling tragedy of the ages. Many of them that passed by railed on Him, wagging their heads, and saying, "Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." Likewise also the chief priests mocking said among themselves with the scribes, "He saved others; Himself He could not save." The Roman soldiers, not knowing that they had slain the Lord of glory, divided His garments and cast lots for His seamless coat. But not all who were in that motley throng that day were hostile. Sympathizing friends were also present. There stood by the cross of Jesus, His mother, her eyes filled with tears and her heart overwhelmed with grief, when Jesus saw her, and the disciple standing by, whom He loved, He said to His mother, "Woman, behold thy son!" Then He said to John, "Behold thy mother!" And from that hour that disciple took her unto his own home.

Soon after giving these final instructions concerning His mother, Christ exclaimed, "It is finished!" and the plan of redemption was completed for the whole human family.

In discussing the subject of mother, let us notice

I. HER LOFTY POSITION. Whatever may or may not be said of the woman who accomplishes extraordinary things in the literary world or the political field, this much is certain, her sphere in life is far inferior to that of
the mother. There is no name on earth more euphonious to the ear, more pleasant to repeat, and more sacred to the child than the precious name of mother. At its very mention, the heart is moved, the soul is stirred, and the sympathy is awakened. The thought of her is a shield to virtue and a warning to the wayward. Whenever we consider her significance as related to society and humanity, we are lost in wonder and amazement. She is the queen who sits upon the throne of home where she is crowned and sceptered as no other can be. Her enthronement is complete, her reign unrivalled, and the moral issues of her empire are eternal. She rules with marvelous patience, winning tenderness, and an undying love. Her memory is revered while she lives and becomes a perpetual inspiration even after the bright flowers are blooming above her sleeping dust. She is the incarnation of goodness to the child and the embodiment of purity to her offspring.

Just for a moment let us think of the trust that is committed to a mother. Under no circumstances could we say that her mission in life is of little importance. She has a position that even the angels in heaven might covet. She gives birth to immortality, nurses and trains a being created in the image of God, develops a never-dying soul, and prepares it for eternity. She does more toward determining the future of the child than any other influence that is brought to bear upon him. It is she who writes the book of fate. Abraham Lincoln once said, "All that I am or ever hope to be, I owe to my angel mother." John Quincy Adams made practically the same statement when he said, "All that I am my mother made me." Thomas A. Edison, the great inventor, paid a splendid tribute to his mother when he said, "I did not have my mother long, but she cast over me an influence that has lasted all my life." The late Theodore Cuyler struck the keynote when he said, "Show me the mother and I will show you the man." Usually whatever a man is, he owes to his mother.
II. A MOTHER’S LOVE. Nothing on earth can be compared to the love of a mother. From the time the child enters the world until he reaches the age of maturity, she manifests an abiding interest in his welfare. There is no sacrifice too great for her to make for his sake. She delights in denying herself if in so doing she can be of service to him. She never murmurs or complains that the infant in her arms is in her way, but to her the sun shines brighter because of his existence and the earth is blessed by his presence. And should there come a time when the little feet are weary; when the night brings no rest; when the cheek is scarlet, the eye changed, and the smile no longer knows how to radiate its sparkling beams, that faithful mother patiently guards his bedside and should he fall asleep, it is but a veiled waking. How her heart rejoices when there is the least indication of his recovery! But all is darkness, gloom, and despair, when she is told that he can no longer live. She would give a thousand worlds if she possessed them to drive the king of terrors from her home. But alas! she is helpless. She must stand by and see death snatch her precious child from her bosom. And then when the sharpness of her sorrow is over and the dullness of an overspent brain is past, altho' she takes up the shuttle again and weaves the web of daily life, she does so with a heavy heart. Like Rachel, weeping for her children, she refuses to be comforted for they are not. O the love of a mother!

III. THE DUTY OF THE CHILD TO THE MOTHER. In this busy world of crowding cares and multiplied labor there is danger amid the general din of our forgetting our precious mothers to whom the evening of life is fast approaching. They have borne the noon-tide toil and heat and now, as the shadows lengthen, with tired and folded hands, they are waiting for the summons which shall open unto them a morning of eternal day. Even now their forms are bent, their are dim, and their tottering feet are nearing the brink of the river. Let us strive to make their last days the happiest.
"She never closed her eyes in sleep till we were all in bed;
On party nights till we came home she often sat and read.
We little thought about it then, when we were young and gay,
How much the mother worried when we children were away.
We only knew she never slept when we were out at night,
And that she waited just to know that we'd come home all right.

"Why, sometimes when we'd stay away till one or two or three,
It seemed to us that mother heard the turning of the key;
For always when we stepped inside she'd call and we'd reply,
But we were all too young back then to understand just why.
Until the last one had returned she always kept a light,
For mother couldn't sleep until she'd kissed us all good night.

"She had to know that we were safe before she went to rest;
She seemed to fear the world might harm the ones she loved the best.
And once she said: "When you are grown to women and to men,
Perhaps I'll sleep the whole night through; I may be different then."
And so it seemed that night and day we knew a mother's care—
That always when we got back home we'd find her waiting there.

Then came the night that we were called to gather round her bed:
"The children all are with you now," the kindly doctor said.
And in her eyes there gleamed again the old time tender light
That told she had been waiting just to know we were all right.
She smiled the old-familiar smile, and prayed to God to keep
Us safe from harm throughout the years, and then she went to sleep."

The poem to which you have listened was
written by Edgar A. Guest and permission to use it was
granted by The Ralphy & Lee Co., Chicago, Ill.
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 workshop 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, gangrene, 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 dioxid 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 law 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 get an interview with the crowned 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 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.
The text is found in Hebrews 2:3, "How shall we escape if we neglect so great salvation?" There is no possible way of escape. Christ is the only name given among men whereby we can be saved and if we neglect it, 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 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 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-
self and selfish interest but the cry of your heart is
"Others, Lord, yes, others,
Let this be 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,
that there is a moment ago, 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 be-
lieve in it, but their unbelief does not make the truth of it 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 op-
inions 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
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 to the societies 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 redemption 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? Whose voice is it 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 who 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)
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 foul 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 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 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 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."
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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.

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