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## Series II(a). Sermons. Folder 5. Sermons, n.d.

Melville Homer Cummings

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## A MESSAGE TO FATHERS.

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 services 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 church 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 thro' 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 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." And of Abraham it is 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 will 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 must not shirk your responsibility in this matter. One of the most common excuses that we hear today is, "I am so busy that I can not look after the training of my children. I turn that over to my wife." 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 with our families. If we fail to do this, we shall have to pay the penalty. The son needs the companionship and counsel of his father. The dad and lad should be the best of chums.

We often speak of the lofty position of the 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. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "Your heavenly father knoweth what things ye have need of before ye ask him." "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 things to them that ask him?" How noble is the calling of a father! What wonderful possibilities for eternity!

Children are born imitators. They do that which they see others do. The boy frequently follows in the footsteps of his father. If his father swears, drinks, gambles, desecrates the Sabbath, scoffs at religion, and stays away from church, in nine cases out of ten his son will do likewise. He wants to be like the person that he considers to be the greatest man in the world. How important then it is that the father set the right kind of example before his children. He should endeavor to live a life that is above reproach. Of course this can not be done unless he is a Christian. Years ago in a little town in the hills of West Virginia a baby was born. When the father, <sup>who was a drunkard</sup> looked into the face of the child which bore his name, he dropped on his knees, confessed his sins and asked God to have mercy on him and save his soul and make him what he should be. The Lord for Jesus sake pardoned his iniquities and called him to preach. That man is now one of our most successful ministers.

## CHRISTMAS SERMON.

Text.- "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."  
St. Matthew 2:2.

Of all of the festivals commonly observed in Christian lands that of Christmas awakens the most heartfelt emotions. A tone of holy reverence blends with the merriment of this season and elevates the spirit into an atmosphere of pure and serene rapture. The songs of Christmas are the sweetest of all music, the literature, the most refined and inspiring, and the social pleasures are, as a rule, wholesome and <sup>uplifting, why is it so?</sup> unquestionable. It is because this occasion commemorates the origin of our holy religion and the birth of our Lord Jesus Christ.

I do not think that <sup>Matthew incident the</sup> there is any ~~history~~ in the Gospel so strange, and yet so singular in its beauty, as that of the visit of of the ~~three~~ wise men to the Babe of Bethlehem. It has been a favorite subject with painters, and tradition has handed down to us particulars concerning it, which are not detailed in the sacred narrative. Their number has been almost universally regarded as three, their dignity has been thought to have been princely or royal, and they have been considered to have belonged to three different races representing the Gentile world. One is pictured pale and old, a second middle aged, with a somewhat darker complexion, and the third is a young man, almost black. They belonged respectively to the descendants of Japheth, Shem, and Ham. This is to show that all families of the earth, and all ages, were represented by those three wise men, who came to the feet of Jesus, to pour out before Him their treasures, and kneel in worship.

From this remarkable journey, we can learn many valuable and helpful lessons.

I. We should not overlook the fact that these were wise men. There are some folks who <sup>take particular pride in trying to</sup> ~~would~~ make us believe that the lowers of the Christ are ignorant and unlearned and that it i

idence of mental weakness to be His disciple. The opposite is true. "The fear of the Lord is the beginning of wisdom" and a "good understanding have all they who keep Thy law." William Gladstone once said, "Of the forty most scholarly men with whom it has been my privilege to associate, thirty-five were professing Christians and the others believers in religion." Benjamin Franklin, said, "As to Jesus of Nazareth, I think that the system of morals that he taught, ~~as~~ His religion, as He left them to us, are the best the world ever saw, or is likely to see." Thomas Jefferson, in speaking of the teachings of Christ, said, "A more beautiful and precious model of ethics I have never seen; it is a document in proof that I am a real Christian; that is to say, a disciple of the doctrines of Jesus." Daniel Webster, the great statesman, once declared, "I believe Jesus Christ to be the Son of God. The miracles which he wrought establish, in my mind, His personal authority, and render it proper for me to believe what He asserts." Henry Clay, says, "I have always had, and shall always have, a profound regard for Christianity, the religion of my fathers, for its rise, its usages, its observances." And so, I could go on indefinitely with the list of the testimonies of great and wise men concerning Christ. But these are sufficient to convince us that Jesus appeals to the intellects as well as to the hearts of men.

II. Wanting to see Jesus, they let nothing daunt them but surmounted all difficulties and journeyed until they found Him. As to how far they traveled, we do not know, but it was evidently several hundred miles. Considering their method of sojourn, it was quite an undertaking.

The Christian life is a pilgrimage. Like the wise men, we, too, have Jesus as the object of our journey. This is the end of all, to see Him face to face, no longer through a glass darkly; to behold Him as He is, not in poor mean guise, laid in a manger, but in His glorious majesty, in the light and glory of His heavenly

kingdom. Sometimes we go over dry waterless deserts, where there is no comfort; sometimes through pleasant places where we are tempted to linger and desist from our journey; sometimes through storm, sometimes through calm, sometimes through darkness, and at other times in bright light. (*A lady in Nova Scotia.*)

III. They followed the star. We, too, have a light by which our feet are guided. "Thy Word is a Lamp unto my feet and a Light unto my pathway."

IV. They returned another way.

*IV. They brought Him gifts. Donations etc. went for preachers, etc. Jack.*

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## EPOCHS IN THE LIFE OF MOSES.

*Moses no time*

The subject for discussion is a Bible character who is universally conceded to have been the greatest man that has ever lived. While there ~~have~~ no doubt been men with stronger physiques, better intellects, and nobler souls than Moses, yet none has influenced the world ~~as did~~ he. He was chosen of the Lord to frame laws which have been the basal principles for all civilized governments. After all a man's greatness does not consist so much in his ability as it does in what he accomplishes. It is said that there is enough latent force in a single tear to turn a mill, but as it is not applied properly, no mills are moved by it. Moses was not only an able man but he used his ability. General Booth, the founder of the Salvation Army, has recently made the statement that the secret of his success lies in the fact that he has rendered to God all ~~of~~ the service that he possibly could. The "wicked and slothful servant" was not reprov'd because he only had the one talent, but because he failed to use it, and the other "good and faithful servant" was not commended because he had the five talents, but because he used what the Creator had given him. *And as we see that is our faultfulness in little things that counts. Is an accident of greatness.*

The life of Moses naturally divides itself into three periods or epochs of forty years each. The first was that of training in Egypt; the second was the desert or shepherd experience; and the third was the official or public ministry.

We will discuss them in their logical order.

I. His training in Egypt. This was two-fold, the instructions that his mother gave him and that which he received from the institutions of learning. You who are familiar with Bible history recall that just a short time before his birth, Pharaoh had issued a decree that all of the male infants should be cast into the river. But when Moses was born, his parents saw that he was a goodly child. Most people think this of their offspring. It doesn't make any difference as to how homely looking a baby may be, the mother will consider it beautiful; and altho' it may not be at all promising, she recognizes *in it* something great ~~in it~~. Bud Robinson, the eccentric Texas evangelist, says that his mother used to look at him in the hollow log that she'd used for a cradle and dream wonderful things about him. But there was evidently some mark of superiority in Moses and so extraordinary efforts were made to save him from the Nile. When his mother saw that she could no longer conceal him, she placed him in an ark of bulrushes, and left Miriam, her daughter, to see what would become of him. And then, after having done all that she could, she doubtless prayed that her heavenly Father who from the jaws of death had given back Ishmael to Hagar, Isaac to Abraham, and Joseph to Jacob, that He might also protect her helpless son. And truly enough, her extremity was God's op-

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portunity. Just then the daughter of Pharaoh came down to the river to bathe, and when she saw the child, she had compassion on him, and so she sent and called a Hebrew woman to nurse and care for him for her. It so happened in the providence of God that the person she got to take charge of the baby was his mother. As to how long she kept him, we are not informed, but at any event her godly example and faithful teaching held him steady amid all the idolatrous corruption of the Egyptian court. The training his mother gave him should not be underestimated, for had it not been for her, he would doubtless have been a tyrantical king and instead of delivering his people from their bondage, he would have increased their oppression. All that he ever accomplished in after years, he owed to her. The neglect of parental discipline and religion in the home is one of the most threatening evils to our nation today. They have become to an astonishing degree a thing of the past. Upon this occasion, I do not deem it wise to give you my position on woman suffrage. There are two sides to every question; and on a controverted subject, I do not think a minister of the gospel should be dogmatic. But it seems to me that if I were to oppose this issue that is attracting so much attention, I would not be trying to lower her position or deprive her of any of her privileges, but on the contrary as I see it, I would be exalting her and defending her rights. To my mind the greatest deed that any mother can perform is to bring up her children "in the nurture and the admonition of the Lord" for when she does this, the oft-quoted maxim, that the hand that rocks the cradle, rules the world, comes true. A mother of literary ability was once asked to write a book, and she replied, "I am writing two books, John and Mary. My character is being written in their lives. If I can just train them up in the way that they should go, I shall be satisfied." As you are well aware, men and women occupy different spheres in life. Therefore, the men should not seek to become women, neither should the women seek to become men. If there is anything that I detest, it is to see an effeminate man or a masculine woman. God wants us to be manly and the women, lady-like. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination to the Lord thy God."

When Andromache, the intrepid wife of Hector, requested her husband to accompany him to the battlefield, the renowned Trojan hero replied,

"My wife, go back to your work at home,  
To guide the spindle and direct the loom;  
My glory summons to the martial plain;  
The field of battle is the field of man;  
Where heroes war, the foremost place, I claim,  
The first in danger and the first in fame."

By refusing to permit his wife to enter the battlefield, this heathen warrior did not consider himself superior to her, for women by nature and grace are better than men. But what he gave her

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to understand was that her first and last duty was at home, while his was on the martial plain. Her position was just as lofty as his, for the home is the nucleus of the state and the foundation of all that is good. Its relations are too vital to the happiness of the individual and the welfare of the public to be triflingly looked upon. The character of the child is molded in the home, and it there that its destiny is determined. If every parent in the land did their duty toward their children, there would be but little need of missions and rescue homes. "An ounce of prevention is worth a pound of cure." It requires sixty-six times as much effort to reform a child as it does to start him in the right way. "Train up a child in the way he should go, and when he is old, he will not depart from it." And I verily believe that the early impressions he received from his saintly mother, did more toward helping Moses in his brilliant career than anything else.

*The way man should*

But his training not only consisted of the instructions that his mother gave him, but also that which he obtained from the universities of Egypt. He was learned in all the wisdom of the Egyptians and was mighty in word and deed. What the course of study embraced, we are unable to say. It appears that a literary education was indispensable for any one belonging to the royal household. According to the papyri published in 1844 by the trustees of the British Museum, as soon as the child was four or five years of age, he was sent to school where he was taught reading, spelling and grammar. Then he was given composition, both in prose and in verse, the prose style was simple and perspicuous and the poetical style included the parallelism and antitheses so conspicuous in Hebrew poetry. The art of writing was of no small difficulty as the intricacies of the hieroglyphical mode of writing were not easily mastered. Much attention was paid to arithmetic, geometry, and book-keeping. The sacred writings of the Egyptians were also carefully studied.

And just here, it would be well to remember that all of this training was without cost to Moses or his people. Pharaoh ~~defraying~~ <sup>defraying</sup> his expenses. Hasn't God a wonderful way of doing things? How often He makes even His enemies to praise Him! This training was a very important part of the career of Moses, for the position that he was to occupy later necessitated such an equipment. You see he became acquainted with Egypt and was thoroughly familiar with the spirit and purpose of her people and was versed in all her philosophies and various schools of learning. This constituted a capital on which he was to draw in later years.

But just as soon as he was come to years, there came the supreme test of his life. He must decide between the gods of Egypt and the Jehovah of his people. What must he do? Can he afford to leave his life of luxury for one of toil? But listen! "By faith Moses, when he was come to years, refused to be called the daughter of Pharaoh; choosing rather to suffer affliction with the people of

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God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

This was indeed a remarkable decision. There is no parallel to it in all of the world. It would be difficult for us to form any conception of what this meant to Moses. He was living in the midst of the dazzle and splendor of the mightiest empire in existence at that time; and it is thought by many that he was an heir to the throne. But Egypt faded in the distance and things eternal grew more luminous and real, and so he esteemed the reproach of Christ of greater riches than the treasures of Pharaoh. He believed in the God of his fathers and looked for something of far more value than the wealth of Egypt. He had a spiritual insight. He placed the emphasis where God puts it, and though there were many who criticised his action, all eternity will demonstrate the wisdom of his decision. It was an extraordinary choice, made by an extraordinary man, on an extraordinary occasion. Just think of a young man situated as he was, choosing between a palace with its earthly glory and the hut of a slave with its depressing poverty and degradation. What would we have done, had we been in his place? Would we have made the decision that he did? It is easy for us to dictate what the other fellow should do, but it is altogether different when it come to us. We are always ready to censure Rockefeller and Carnegie, but if we were given their advantages, I fear we would be more miserly than they. (Pat & Abe)

But "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Now notice, he recognized the pleasures of sin are only for a season. O that we could get a vision of what this means! O that we would continually realize that our lives are but a vapor, that appeareth for a little time, and then vanisheth away! (A lady.)

Howell has said,

"Once to every man of the nation,  
Comes the moment to decide,  
In the strife of truth and falsehood  
For the good or evil side.  
Can you not say tonight in the language of the poet,  
"I'd rather be the least of those  
Who are the Lord's alone,  
Than to wear a royal diadem  
And sit upon a throne."  
Will you not choose this day whom you will serve?"

*Immit*

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## HEAVEN AND OUR SAINTED LOVED ONES.

Text.- "And behold, there talked with Him two men, which were Moses and Elias; who appeared in glory." -Luke 9:30-31.

There was never a more truthful statement uttered than that which fell from the lips of the Lord God Almighty when He drove Adam from the garden of Eden, "Dust thou art, and unto dust shalt thou return." Every day that we are permitted to remain upon this earth, this Scripture is fulfilled before our eyes. In millions of homes throughout our land, sorrow reigns. The crape is seen on the door-knob. Friends and relatives are walking quietly about the house and speaking in subdued tones. What is the matter? The awful monster death has entered their portals and has taken away some member of the family who was near and dear to them. And, beloved, a few more rolling years; a few more months or weeks; nay, perhaps, a few more setting suns, or fleeting moments, and we, too, will be gone. But where <sup>shall</sup> will we go?

There are only two eternal destinations, one is in Heaven and the other in Hell. Every individual in this congregation today will go to one of the two places. You will either lift up your eyes like the rich man in the flaming torments of the region below or like Lazarus recline on the bosom of Abraham in mansions above. How you live while on probation here will determine your future.

In our discourse this morning, I wish to discuss "Heaven and our Sainted Loved Ones." "And behold, there talked with Him two men, which were Moses and Elias; who appeared in glory."

These words of Saint Luke give us some information concerning the saints in glory. No doubt most of you people have wondered about the present condition of our loved ones who have died in the Lord. Since your father, or mother, or brother, or sister or child or husband or wife left your side and crossed the great Divide, you have heard nothing from them. What have they been doing all this time? I shall endeavor to answer this question.

The human family may be divided into two classes, the living and the dead; those who have died and those who have not. Our blessed Lord tells us that when He comes, He <sup>will</sup> judge the quick (living) and the dead. Paul informs us that we shall not all sleep but we shall be changed. Those who may be living on the earth when the Master comes will not die in the way that all other mortals died before them. But the great ma-

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jority of the human family belong to the first class- the dead.

Moses and Elijah are examples of these two classes. Moses represents the dead. We are told that God "buried him in a valley in the land of Moab, but no man knoweth of his sepulchre unto this day." So we see that Moses was really dead and buried. Elijah represents the living. He did not die but was caught up in a whirlwind into Heaven and consequently was never placed in the grave.

These two men appear before our spiritual vision on the Mount of transfiguration and the point that we observe in this connection is this: That Moses who had died and was buried, is in the same condition and enjoys the same privileges as Elijah, who had not died, but ascended to glory on a fiery chariot. Thus we have a suggestion concerning the condition of the saints in Heaven. We may regard all whose bodies are in the grave, as represented by Moses; and as Moses, in the spirit world, was in the same condition as Elijah, we have reason to believe that our loved ones who have died in the Lord, and whose bodies are sleeping in the grave, are in the same condition in Heaven as the saints who have never died. Our hope is strengthened by the thought of:

I. The self-conscious existence of our loved ones in Heaven. 'Tis true, they have left us, but they have not ceased to live; they sleep not in cold unconsciousness; there is no long intermediate state of existence; no long period of sleep between death and the resurrection, as men seem to think. Moses who had died, enjoyed conscious existence with Elijah who had not died, and now when we stand at the grave of our sainted loved ones, and the closed eyes, the pale face, and the hands, cold and white as marble, tell us of death, we know just as surely that they are alive as though we had seen ascend to Heaven with our mortal eyes; because Moses, no less than Elijah, appeared with our Savior on the mountain.

Again, we learn that:

II. Our sainted loved ones are in glory. We quote the text again; "And behold, there talked with Him two men, which were Moses and Elijah; who appeared in glory."

While it is the general belief that the departed saints attain the highest degree of glory after the general resurrection, they most assuredly do enter into unspeakable joy and happiness immediately after death. Elijah was transfigured, and Moses immediately

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after his death was associated with Elijah in glory. And so it is with all true believers who worship the same God whom Moses worshipped; when they die, they go there where Moses is, in the same glory where Elijah is. Let us remember, therefore, that our beloved who have died in the Lord are now- at this moment- with our Savior in glory and do not sleep in the grave unconscious of their existence. They have been washed in the blood of the Lamb and are now eternally with the Lord.

III. We may learn something of the possible presence of our departed friends. Moses and Elijah appeared on a certain mountain in Palestine, in the same locality where they had formerly lived while on earth. (Our relatives may be near us. Christ. John T. Hickman.)

IV. We learn that our departed loved ones are united in Heaven. Moses and Elijah were united in glory, although they had been separated by a period of 500 years when they lived on earth, and had different work to do in different periods of time. The children of God live in different parts of the globe. They may live at the same time but never become personally acquainted; or, as in this case, they may live in the same locality, but hundred of years apart. But there in glory all will be united- just as Moses and Elijah, although they had never met on earth, were united in glory. (Illustration, etc. Poem, "Sweet Bye and Bye.")

V. We shall know them. Moses and Elijah were recognized. We shall know our loved ones. (A man.)

VI. We shall be with Jesus.

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"IT IS ENOUGH."

Instead of discussing the career of David as I had contemplated doing when I made the announcements last Sunday night, I desire to invite your attention to a little sentence that appears seven times in the Word of God, "It is enough."

I. Enough of Evidence. The first one is in Gen. 45:27, 28. "When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die." This was a very pathetic picture. Many years prior to this event, the brethren of Joseph thro' envy sold him to the Midianites. Then they took the coat of many colors which he had worn and dipped it in blood and returned to their father and informed him that his son had been torn to pieces and devoured by an evil beast. The old man was completely overcome by the sad intelligence and he refused to be comforted, saying, "I will go down unto the grave mourning." But the Lord was with Joseph and he was finally made ruler of Egypt. After he had been governor about seven years, the country witnessed a great famine. Jacob sent his sons to Egypt to buy corn. The second time Joseph made himself known unto his brethren. He then sent a number of presents to his father, horses, wagons, food, etc. When Israel beheld them, his spirit revived, and he said, "It is enough; Joseph my son is yet alive: I will go and see him before I die." Like doubting Thomas, he did not believe until he saw the chariots with his own eyes. The same is true of individuals today. They never say, "It is enough," until there are favorable circumstances and outer evidences. "Because thou hast seen me," said the Master, "thou hast believed: blessed are they that have not seen and yet have believed."

"O for a faith that will not shrink,  
Tho' pressed by ev'ry foe;  
That will not tremble on the brink  
Of any earthly woe."

II. Enough of Unyieldedness. The second instance about which I shall speak occurred in the life of Pharaoh. After plague after plague had been sent upon him and his people, he called for Moses and said, "Entreat the Lord, for it is enough, that there be no more mighty thunders and hail: and I will let you go, and ye shall stay no longer." But just as soon as the storm was over, his heart was harder than ever. A young lady was taken critically ill. Her condition was very grave. She thought she was going to die. She prayed for mercy. Death did not visit her at this time. As soon as she was restored to health, she forgot the God of her salvation. No doubt there are persons in the audience who have prayed that way. You have told the Lord that if he spared your loved one, you would be a Christian; He did, and still you are the same as ever. You said that if He would help you out of some financial difficulty you would be more liberal with your money; He did, but you failed to keep your promise. You are more miserly now than formerly.

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SUMMER  
FRANK

IRPLEY, W. A. R. F. D. S. 2

Pharaoh said, "I have sinned!" but not every one that makes such a declaration has true repentance. They may be sorry for the consequence and judgment, but not for the wrong doing. (A young man in Nashville.)

§II. Enough of Chastisement. The next enough is found in 2 Sam. 24:16. David was then king of Israel. One day he ordered Job to number the people. When the process was completed, he realized that he had done wrong. The prophet Gad was sent to him with an offer of three chastisements, seven years of famine, three months of defeat before his enemies, or three days of pestilence. David answered that he preferred to fall into the hand of the Lord and not man. So a pestilence was sent which was very destructive. It wrung the king's heart and awakened its most unselfish feelings. "Lo, I have sinned," he said, "and done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me and my father's house." Unlike the men of the world, who are always ready to lay the blame on others and to let them bear the penalty, he was willing to take on himself even more than his own share. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that ~~was sent~~ destroyed the people, "It is enough; stay now thine hand." Then the plague ceased.

The lesson that we learn from this sad tragedy is that God will not permit us to suffer more than that which is absolutely necessary for us. He has a purpose for every life, and altho' we may be called upon to experience extreme sorrow, if we are obedient and humble, we may escape much chastisement. He will say, "It is enough," just at the right time. As the refiner of gold and silver puts these metals in the crucible and applies the fire, melting it to a white heat, and as he keeps up this temperature until all the dross is purged, when he looks at it, he sees the reflection of his own face; so, the Lord allows trouble, trial and persecution to come. "Behold I have purchased thee, but not with silver; I have chosen thee in the furnace of affliction."

IV. Enough of Despair. The fourth enough comes in the life of Elijah. He was a mighty man of God. On Mount Carmel, in the presence of the multitudes who had drifted into idolatry, he challenged the cause of Jehovah; and after praying down fire from Heaven, he took the four hundred prophets of Baal and brought them to the brook Kishon and slew them there. But when a woman sent him word that she she would have him beheaded within twenty four hours, he fled for his life into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, "It is enough." It was a very dark

5. Matt. 10:25.
6. Mark 14:41.
7. Luke 22:38.

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## "IS IT WELL WITH THEE?"

Text.- "Run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child?" -2 Kings 4:26.

Elisha was a mighty man of God. In his visitations to the schools of the prophets his journey lay through the city of Shunem, where lived a rich and pious woman. Wishing that he should take up, more than occasionally, his abode under her roof, she proposed to her husband to construct for him a chamber. The husband at once consented, and, the apartment being completed and fitted up in a way that showed their proper conception of his feeling, the prophet became its occupant. The woman was childless, and the gratitude of Elisha for her disinterested kindness was evinced by the gift of a son, which the Lord, in answer to his prayer, bestowed upon her. This new pledge of their affection grows up till he is able to visit his fond father in the harvest-field, when all the hopes they had built up in him were overthrown by his being suddenly laid prostrate in death.

In her distress, the mother hurried to Elisha. The prophet seeing her coming afar off, said to Gehazi his servant, "Behold yonder that Shunammite; run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child?" And she answered, "It is well." Then her soul became so vexed within her that she cast herself at the feet of the man of God and plead for the life of her son. Supposing it to be suspended animation, Elisha sent his servant and instructed him to lay his staff on the face of the child. He did so, but there was "neither voice, nor hearing." When the prophet arrived, he went into the room, closed the door, and prayed unto the Lord. Then he lay upon the child, and put his mouth on his mouth and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times and opened his eyes, and life was restored.

In its threefold application, let us see how the text applies



## NOT WANTED

Two men met on the street. One remarked, "Have you heard that old man so-and-so is dead?" Exclaimed the other, "Dead! What was the complaint?" The first answered, "Oh, there was no complaint; everybody was satisfied."

It seems impossible that such a condition could exist in any community but that is just what happened with a young king of Judah who died when he was forty years of age. Here is the epitaph which was written concerning him in 2 Chronicles 21:20: "And he reigned in Jerusalem eight years, and *departed without being desired.*" He died as did Hitler and Mussolini, the international gangsters of the past World II, "unwept and unsung."

Jehoram was the name of this despised king of Judah. He reigned over his people eight years, and every year was a year of misrule. He was given this position of monarch because he was the firstborn. But no sooner had he risen up to the kingdom of his father, than he sought to strengthen himself by slaying all his brothers and many of the princes. He was determined to have no rivals. He oppressed his subjects by imposing heavy taxes upon them and forcing them to labor for him. He induced them to worship idols. He wrought that which was evil in the sight of the Lord and walked in the ways of the wicked kings of Israel. He brought death and destruction and misery to many of his people. The abuse of his body by sin and dissipation was punished with a loathsome disease, and when he died in awful agony, no one seemed to want him back. "He departed without being desired."

The Bible indicates four clear reasons for his vicious career and unlamented death. They are as follows: *a bad mother, a bad marriage, bad politics, and a bad religion.*

**I. A BAD MOTHER.** He had a noble and wonderful father, Jehoshaphat. This father was one of the greatest and best kings of Judah. But unfortunately his mother was not what she should have been. There was badness in <sup>his</sup> maternal ancestral line for four generations back. There was bloodshed in three previous generations, and he murdered his six brothers. His own sons, with one exception, were slain in what we term a commando raid. It would have been better for Judah if that one had been slain, too, for when he came to the throne he exceeded even his father in wickedness.

Certain families have cost the world very heavily. Some years ago, Professor Douglass catalogued the descendants of a family he called "the Jukes." There were some 1,200 persons studied: 310 died in infancy, 310 were professional

paupers; 50 <sup>were</sup> debauched women; 400 men and women <sup>contracted diseases brought about by vice;</sup> with venereal diseases; 130 <sup>were</sup> convicted criminals; seven <sup>were</sup> murders; and the family had cost the state of New York \$1,200,000.

Contrast that with the story of the Edwards family. Jonathan Edwards was a New England clergyman. He was called to the presidency of Princeton, but died before assuming office. From his descendants we have 285 college graduates; 18 became college presidents, and 65 other college professors. There were 30 judges; 100 clergymen; 126 lawyers; 80 <sup>were</sup> elected to public office, other than judges, and three <sup>were</sup> governors. About 135 books of merit are to the credit of this group. Surely not money, nor power, nor position, but clean blood is <sup>one of</sup> the finest heritages of children.

II. HIS BAD MARRIAGE. Jehoram married Ath-a-lī'-ah. She was the daughter of Jēzēbēl and Āhāb. Her mother, Jēzēbēl, left a name as dishonored among women as that of Judas is among men. Athaliah was what might be expected. She corrupted Jehōram, her husband, and she led astray her son, Ā-ha-zī'-ah, and when he died, she murdered all her grandchildren, save one who was hidden from her. She then became queen and so the wheel swung its circle.

We often say that the home is the foundation of the state and indeed it is. How important it is that we have a good home, a godly home! But a good home does not come by mere chance. It is made up of love and sacrifice. Every mother knows that the bearing of children means sacrifice and the father learns that the rearing of these children means sacrifice. The four walls of the home are Truth, Obedience, Courage, and Sacrifice. The roof-tree is Godliness, and those who do not preserve it, or those who think that they can provide an adequate substitute, will find the home eventually left wide open to all the destroying storms that blow. Not one of these qualities was found in the home of Jehoram and Athaliah, and the storms of life wrecked it.

What kind of home do we have today? Does happiness reign or is it made up of confusion and discontent?

A man was once describing his married life. He said, "During courtship, I talked and the girl listened; after we were married, she talked and I listened; now we both talk, and the neighbors listen."

We smile at this statement but too often this is the condition of many homes. There is quarreling when there should be peace and joy. May God help us to ever strive to make our homes what they should be.

NOT WANTED

- Two men met on the street. One remarked, "Have you heard that old So-and-so is dead?" The other exclaimed, "Dead! What was the complaint?" The first answered, "O there was no complaint; everybody was satisfied!"

As Christians, we should never rejoice at the death of any one. But there are some folks who are missed more than others. There are some

III. JEHORAM ENGAGED IN BAD POLITICS. He was a dictator of an absolute monarchy and he held his throne by murder. It is not recorded that he looked after the welfare of his people but it appears that he considered his own selfish interests first, last, and all the time. He allied himself with the forces of evil and his government was thoroughly corrupt.

It is taken for granted by too many folks that politics, and the political life, are outside the sphere of religion, that religion can be ignored in the practice of politics. Church and state are separated in our form of government, and wise men pray that they will always remain so. Although we should not bring politics into our religion, we should always take our religion into our politics.

If we fail to teach religion, the qualities of honesty, truth, integrity, common decency, and the principles of Christianity in our political life, our commonwealth will be imperiled. We should not forget that "righteousness exalteth a nation, but sin is a reproach to any people."

Weak men, foul men, dishonest men, and unscrupulous men will fill our positions of trust unless the good people of our country run for office and seek to control the affairs of our government. Our nation is no stronger than the men in the offices of the state, and the officers of the state are usually no better than the people who put them in office. A godly nation will have godly statesmen and will flourish with the blessings of Almighty God.

It is the duty of every Christian man and woman to exercise the right of franchise. By so doing, we help to make a better world. On the other hand, if we do not vote, we fail to perform our duty as citizens and consequently we allow many undesirable <sup>persons</sup> to get into office.

No doubt most of you have read the fascinating story of Robinson Crusoe. He lived alone on an island. He had no government, no mill whistle, no boss with glaring eye, no other person to consider. There was no daily routine which consideration of others demanded. If he decided to shriek in loud tones, there was no one to disturb. If he shot in any direction, there was no likelihood of his killing anyone. Then his friend, Friday, came. Every item of his personal conduct had to be changed for another person had to be considered.

When two people live together on the same island, there must be some understanding of what may be expected of each. Duties must be defined, some regulations and routine have to be established, and a predictable pattern of conduct needs to be determined. The same rule applies to our

nation and government. We live with other people and we stand in certain relation to them. As Jesus has said, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

### *Bad Religion*

IV. *JEHORAM'S RELIGION.* Jehoram was brought up in a home that was divided on the subject of religion. His father, as we have already stated, was a good king and a devout man. However, Jehoram rejected the teachings of his father and became an idolater. He married a heathen woman, and followed her in idolatrous practices. There is little doubt that the frightful disease which destroyed his body and brought him to a horrible death had its origin in such conduct. He was without excuse in his life *for he knew the best but chose the worst.*

This is no story that was dug out of the tombs of the past. It is a tragedy that is being enacted every day in our modern world in a thousand places. Every day our newspapers carry stories just as tragic as that of Jehoram and all stemming from the same basic sources. Thousands of businesses in this country flourish on the weaknesses of human nature. Cities in this country gain their revenues from the wrecking of homes, from catering to legalized vice and shame.

Jesus once asked, "How much better is a man than a sheep?" Many of the Jews in the time of Christ were shepherds. The source of their livelihood came from their sheep and cattle. Consequently, they placed a high value upon these animals. But Jesus taught that human beings are far more important than dollars and cents. He says, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

It is indeed a sad commentary on our boasted civilization when the United States, the greatest nation on the face of the earth, spends annually more than seven billion dollars for intoxicants. Diamond studded brewers and distillers are destroying the youth of our land in order to fill their pockets with more silver and gold.

We who have children can fully appreciate the <sup>prayer</sup>~~prayer~~ of the mother as set forth in the poem, "SPARE MY BOY."

*"Through the infant days I watched him,  
Guarded well my darling boy;  
Through the nights I soothed and rocked him,  
On a bosom filled with joy.  
Now, alas! I may not shield him,  
Though by sin and death beguiled;  
I only can entreat the spoiler,  
Spare my child, O spare my child!*

"Through the childhood years I led him,  
Guided e'er his little feet;  
Who could harm him, who could dare to  
Taint the lips so tender, sweet?  
Must I yield my heart's fond treasure  
To the blighting curse of rum?  
O rob me of my food and shelter,  
Only spare my darling son.

"Patiently I watched the budding  
Of the manhood of the child;  
Shall I see the noble blooming  
Blighted, ruined, or defiled?  
Spare my loved one, spare his manhood,  
Of my life the pride and joy;  
Ah! you can take the shining gold, yet  
Spare my loved one, spare my boy."

Yes, Jehoram had a bad mother, a bad marriage, bad politics, and a bad religion. "And he departed without being desired."

"Fading away like the stars of the morning,  
Losing their light in the glorious sun-  
Thus would we pass from the earth and its toiling,  
Only remembered by what we have done.

"Only the truth that in life we have spoken,  
Only the seed that on earth we have <sup>sown</sup> known;  
These shall pass onward when we are forgotten,  
Fruits of the harvest and what we have done.

"Oh, when the Savior shall make up His jewels,  
When the bright crown of rejoicing are won,  
Then shall His weary and faithful disciples,  
All be remembered by what they have done."

"One phrase the Chronicles gives in his account that should cause us to pause: Jehoram departed with no one's regret. His people were glad when he died; the world was better without him. How far do we ourselves possess or lack qualities which will make men give thanks that we were born, and mourn for our death?"

NOT WANTED.

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## COALWOOD COMMUNITY CHURCH

M. HOMER CUMMINGS, Pastor  
COALWOOD, WEST VIRGINIA

October 15, 1946

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OUR CROWN OF REJOICING.

As this is perhaps the last time that I shall occupy this pulpit as your pastor, I do not think I could select a more appropriate text than the twentieth verse of the second chapter of first Thessalonians:

"For YE are our glory and joy."

This is the language of the most remarkable minister in the annals of the Christian church. It should be of special interest to us from the fact that these words are a part of the first inspired epistle that Paul ever wrote. It should also be borne in mind that this letter is probably the earliest as to date of all the books of the New Testament. When this message was written, the greatest of the apostles was then at Corinth, about fifty-two years of age, in the full vigor of his splendid prime. His spiritual son, Timothy visits him and brings him good tidings from the infant church at Thessalonica. This awakens his solicitude and he longs to go and see them and be with them once more, but as this was impossible, he decides to write them. And so one day as he was busily engaged making tents, he stops work, lays his needle aside, seizes his pen, and when that pen touches the papyrus sheet, the book of inspiration for this dispensation is begun. He expresses his gratitude for their eager acceptance of the gospel; encourages them by means of his own example under trial; thanks God for their constancy; and sends prayers for their continuance in the faith. His noble heart warms and glows as he proceeds, and at length, he bursts out in this impassioned utterance: "Ye are our glory and joy!"

When we read the thrilling words of this golden sentence, it no longer seems strange to us that the weariness and painfulness, the hunger and thirst, and the nakedness and cold, that ever confronted him, did not discourage him and prevent him from running the race that was set before him. We do not wonder at his not being moved by the bonds and afflictions that awaited him in every city that he entered. We can understand why he gloried in tribulation. We can see how he could exclaim when troubled on every side and when his soul had no rest, "I am filled with much comfort: I am exceedingly joyful!" He rises above the poverty, the homelessness, and the scorn that surrounded him, and reaches forth his hand and grasps his royal diadem. It is a crown of blazing stars flashing before his eyes; every star is an immortal soul plucked from the darkness of sin into the light and liberty of a child of God. Although Paul is poor, he



is making many rich; although he has no earthly possessions, he has laid up treasures in Heaven; although he is homeless, he has a mansion not made with hands in the skies, and up there, he will meet myriads of souls who will say to him, "We are so glad we ever heard you preach. Had you not visited our town, we would have died in our sins. You led us to Christ. We shall never cease to praise God for you." And then, as his face radiates with resplendent glory, he will reply, "O my brethren dearly beloved and longed for, my joy and crown! Night and day have I prayed that that which was lacking in your faith might be perfected and that He who is able to keep you from falling might present you faultless before the presence of His glory with exceeding joy. And now that you have fought the good fight of faith and finished your course, I realize that I have not run in vain, neither labored in vain. I have been more than paid for every stone that has been cast at me, for every rod with which I have been beaten, for every friend that has deserted me, and for every trial that I have received. Ye are my crown of rejoicing. Ye are my glory and joy."

There is no message that should be of more encouragement to the despairing minister of the gospel than the thought contained in the text, "Ye are our glory and joy." The greatest pleasure that it is possible for us to experience is that of bringing the lost to the foot of the cross. There is no joy that can be compared with it. John Bunyan, in speaking on this subject, said in substance: "I had rather be engaged in the work of saving souls than to be emperor of all the world or lord of all the earth. He that converteth a soul from the error of his ways doth save a soul from death; and they that be wise shall shine as the brightness of the firmament." It is thought by many that the joy that was set before Jesus that caused him to endure the cross was that of redeeming fallen humanity.

But before discussing this subject any further, there are a few erroneous impressions in your mind relative to the work of the ministry that I desire to eliminate. And just here it might be well to say that there are no class of people more misunderstood, more misrepresented, and more abused than the ambassadors of Christ. They are very seldom given fair play. There is always some one ready to find fault with them. And I fear that the majority of persons in this audience do not understand us as you should. You have a wrong conception of our mission. One reason that many of you assign for one selecting this calling for their life work is

I. That it requires less labor to preach than to do anything else. Strange as it may seem to you the number who ac-



cuse us of being lazy are legion. They think that we have practically nothing to do and that we live on the principle of the least resistance. Often we are considered a needless expense to the community. Very frequently we hear the remark that this or that minister should be made to go to work, that he is an able bodied man and therefore he should gain his labor by the sweat of his face. That there are those in the ministry who are not noted for their industry, I must confess. There are indolent lambs in every flock. But you must not judge a profession by an individual. Because one preacher with whom you are acquainted is not blessed with a super-abundance of energy, that does not necessarily imply that every other minister is of the same faith and practice. It is as difficult to be a preacher in the strictest sense of the word as to be engaged in any other avocation. In fact in many respects, it is more so. (Hickman.) If you believe our life to be an easy one, read the experience of the Apostle Paul, as told by himself: "Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of God, by the armor of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." And then he adds, "Beside those things that are without, that which cometh on me daily, the care of all the churches."

m. g. S.  
G. M. S.

II. Another reason that we often hear assigned for ~~our~~ preaching is the enormous amount of money that we receive as a compensation for our work. Those who make this charge are ignorant of the facts in the case. There is no class of men more poorly paid than the ministers of the gospel. In many instances, they get practically nothing for their services. A short time ago, I had to conduct a quarterly meeting for my District Superintendent in Wyoming County. The pastor of the circuit I visited is a good man, fifty-nine years of age, has a wife and thirteen children. Every one in that community seemed to like him. But what do you suppose they gave him for preaching for

church

I have great sympathy for the person who makes this charge. It is a product of ignorance who's not bright.



them three months? It was an "enormous" sum. Two dollars and ninety cents. This was  $3 \frac{2}{9}$  cents per day,  $22 \frac{5}{9}$  cents per week, and  $92 \frac{2}{3}$  cents per month. "But," some one might say, "if that be true why don't you work during the week and preach on Sundays?" But friends, if we were to do this, could we follow the examples of the apostles who gave themselves "continually to prayer and to the ministry of the Word?" Would we be ~~things~~ ~~the commandment of the Scriptures to meditate upon these things and to give ourselves wholly to them.~~ Besides, what would you think of a physician doing manual labor during the day and practicing medicine at night? Would you have much confidence in his ability as a doctor? Would you not prefer some one who was better informed to administer to your necessities while sick? Wouldn't the same rule apply to the minister? *If any one should be*

No, my friends, ~~it is not a desire to avoid work or the hope of becoming rich that has caused us to become ambassadors of Christ.~~ It is the joy of having a part in redeeming souls. We can well afford to have scanty purses, meager salaries, and obscure pastorates, if we are honored by being co-workers with God. Difficulties may sadden and discouragement may bring us to our knees; but we have a joy vouchsafed for us that a Frederick never knew on the field of bloody triumph or that a Rothchild never dreams of in his mansions of splendor or an Astor with his stores of gold. Every new truth that we discover makes us happier than one who has found golden spoil. Every attentive audience is a delight; every look of interest on a human countenance flashes back to illuminate our own. Above all, when the tears of penitence course down the cheeks of a soul coming to the Saviour, there is not only joy in Heaven over the returning wanderer, but there is also a joy in our own heart too exquisite to utter. It is then that we are repaid in full measure, pressed down, and running over into our bosoms.

While many regard the ministry with more or less contempt, it is superior to any other calling in life. When the most splendid talent has reached the loftiest round on the ladder of promotion, that round is many rungs lower than a pulpit in which a consecrated tongue proclaims a living Christianity to a dying world. What Lord Eldon from the bar, what Webster from the Senate-chamber, what Sir Walter Scott from the realms of romance, what Darwin from the field of science, and what monarch from Wall Street can carry his laurels or gold up to the judgment seat and as they place them at the feet of the Supreme Judge of the universe, say, "These are our glory and joy?" The laurels and gold will amount to nothing. *They will melt* But the minister has something more abiding. He deals with immortal souls and does

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business for eternity. And when arrayed in white before the celestial throne, and as he beholds men and women that he has led to Christ, he can say, "Ye are our glory and joy!"

As I review my past experience and see how the beneficent hand of providence has guided my erring foot-steps, my heart is filled with gratitude. It will always be a source of joy to God that he has called me into this work. I have only been in the active service of the ministry two years, and altho' this is my first charge, I am glad to testify to the fact that the yoke of my Master is easy and His burden is light. I am not ashamed of the gospel of Christ which I preach, for it is the "power of God unto salvation to every one that believeth."

And now, my dear people, the time has for me to surrender this pulpit to another, for when my feet descend those steps tonight, some one else will take my place. Another voice will address you from this sacred desk: others lips will faithfully warn, and lovingly implore you to be reconciled to God. And when the tongue that now speaks to you is turned to dust, I earnestly pray that you will remember that while I was with you I was determined to know nothing save Jesus Christ and Him crucified. And the last words that I want to utter from this stand is the language of the Apostle Paul, "Finally, brethren, farewell. Be perfect; be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

*Runners*  
*Wanna*  
*Dog bark*  
*always*  
*Christians*

CLERGYMAN CHATTER

By M. Homer Cummings

A few days ago, I received a letter from the editor of "THE MOUNTAINEER" requesting me to ~~writexxxxxxxx~~ furnish an article each week for his paper. It is, indeed, a pleasure to comply with his request.

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However, nothing was said relative to ~~ixxx~~ my subject material. That being the case, I am ~~free~~ at liberty to discuss any topic from ~~ixx~~ pre-historic times until the present moment. And that is as it should be. The pulpit and the press should always be free to express convictions without fear or favor.

M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

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...convictions without fear or favor.

**No. 240. Keep It Out.**

The Bible teaches that it is a part of our Constitution. It was adopted by 55 of the 56 states. The largest majority of our people are opposed to it. It is illegal the manufacture and sale of intoxicants. Obeyance and not repeal should be the slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by violence unto him that giveth his neighbor drink, that putteth thy bottle to him, and his drunken."—Ezek. 16: 7, 15.

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

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

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

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

**Warnings Against Drunkenness.**

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

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

And be not drunk with wine, wherein is excess.

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

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SPECIMEN PAGE OF "CHOICE COLLECTIONS"  
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No. 27. Safe In The Arms Of Jesus.

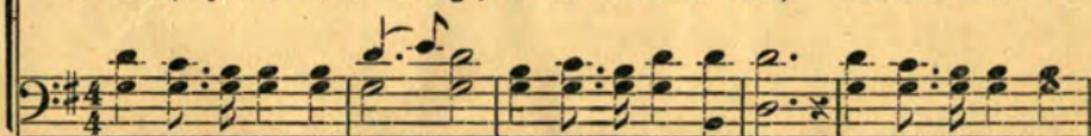
Fanny J. Crosby.

Copyright, 1870, by W. H. Doane.

W. H. Doane.



1. Safe in the arms of Je - sus, Safe on His gen-tle breast—There by His love o'er-
2. Safe in the arms of Je - sus, Safe from corrodng care; Safe from the world's temp-
3. Je-sus, my heart's dear ref - uge, Je - sus has died for me; Firm on the Rock of



D.C.—Safe in the arms of Je - sus. Safe on His gentle breast. There by His love o'er-

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## 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 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 greatest characters mentioned in the Old Testament. He was known as the "father of the faithful." His descendants became mighty and powerful and thro' 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 Israelites, "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 that I can not look after the training of my children. I turn that over to my wife." In other words, you are only 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 with our families. If we fail to do this, we shall have to pay the penalty. The son needs the companionship and counsel of his father. No other can take his place. The dad and lad should be the best of chums.

We often speak of the lofty position of the mother and many are

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  
XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX in the midst of the  
gospel mystery. He had left heaven with its glory and had come down to  
earth with its shame, to redeem lost souls from sin.

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 things to them that ask Him?"

The calling of a father is indeed a wonderful one and is fraught with great possibilities 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, stays away from the 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 man in the world. 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 boy with a bright face and beaming eyes was born. When the father looked at the attractive child that bore his name, he knelt by the bed of the mother and the infant and asked God to have mercy on 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.

## THE IDEAL 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." *Gen. 24:63.*

After the death of Sarah, his mother, Isaac was very lonely and distressed; and since he was now old enough to marry, Abraham sought a wife for him, for in those countries the parents have always chosen the wives for their sons, and the husbands for their daughters. Inasmuch as the women in the land where this venerable patriarch sojourned were all worshippers of idols, it was necessary for him to select a companion for his only child from his own people. Not being able to go into Mesopotamia in person, Abraham sent his most faithful and trusted servant, Eliezer, instead. 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. And while he was yet speaking, a very attractive young lady, with a pitcher on her shoulder, came to draw water. After talking with her a few moments, he was so favorably impressed with her that he decided that she was the one that he should take back with him. And, to make a long story short, he obtained the consent of the father and mother and brother and the fair damsel herself and started to return home. After riding on the camels for several days, they began to approach the country in which Abraham dwelt. And, we are told, that Isaac went out to meditate in the field at eventide. Now, as to what he was thinking about, we are not informed, but one would naturally presume that it was his coming marriage. And if there is ever a time in a man's life that he should think, it is at this critical period. It is a matter of such vital importance that it should not be entered into unadvisedly, but reverently, discreetly, and in the fear of God. Your decision may determine your happiness for time and eternity. Well, while meditating on his <sup>future</sup> 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 marriage was Divinely arranged. And I take it for granted that you have selected the right companion. How then can you make her happy? How may you be an ideal husband?

I. *By realizing 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 largely the aggressor. After you had been introduced to her, you did the 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 and homestead in which she was sheltered and be your wife. You promised to be more to her than <sup>her</sup> father and mother, more than all the friends she ever had or ever could have. You asked her to give up everything and take you. You informed her that altho' her home was bright and beautiful, it would be better for her to forsake it and her precious parents who had become 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 thee and me.'" 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.

II. *By making yourself as attractive as possible.* 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 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 cares 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.

III.

## THE ROCK THAT IS HIGHER THAN I

*Text. "From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I." -Ps. 61:2.*

Someone has very wisely stated, "It takes the night to bring out the stars." The Apostle Paul tells us that "though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Some of our greatest hymns have been written in the midst of deep grief, intense suffering, and keen disappointment. When George Matheson was a young man, he fell in love with a very attractive girl, and they were engaged to be married. Later he visited his physician who informed him that he would soon be blind. When he broke this news to his fiance, she decided that she did not want to be the wife of a blind man. This was a severe blow to George Matheson but he recovered from the shock and wrote that immortal poem:

*O Love that will not let me go, I rest my weary soul in Thee;  
I give Thee back the life I owe, that in Thine ocean depths its flow  
May richer, fuller be.*

*O Light that followest all the way, I yield my flickering torch to Thee;  
My heart restores its borrowed ray, that in Thy sunshine's glow its day  
May brighter, fairer be.*

*O Joy that seekest me through pain, I cannot close my heart to Thee;  
I trace the rainbow through the rain, and feel the promise is not vain  
That morn shall tearless be.*

*O Cross that liftest up my head, I dare not ask to hide from Thee;  
I lay in dust life's glory dead and from the ground there blossoms red  
Life that shall endless be.*

Joseph Scriven was also engaged to be married and his sweetheart was drowned. In the hour of his great sorrow, he wrote the hymn that has brought help and comfort to millions:

What a friend we have in Jesus, all our sins and griefs to bear!  
What a privilege to carry everything to God in prayer!  
O what peace we often forfeit, O what needless pain we bear,  
All because we do not carry everything to God in prayer.

I once heard Dr. Adam Geibel, the blind musician, tell how he happened to write the song, "Some Day He'll Make It Plain To Me." He said that his only <sup>child</sup> daughter married a brilliant young man and they looked forward to a long and happy life. But in a short time afterward, her husband was accidentally killed. In the midst of their deep grief, Dr. Geibel said, this song came to him,

I do not know why oft round me, my hopes all shattered seem to be,  
God's perfect plan, I cannot see, But someday I'll understand.  
Some day, He'll make it plain to me, When I His blessed face shall see;  
some day, ~~I shall~~ from tears I shall be free For some day I shall understand.

Many of our most renowned music writers have felt the pangs of poverty. Stephen Collins Foster, author of "OLD FOLKS AT HOME," "OLD BLACK JOE," "MY OLD KENTUCKY HOME," "BEAUTIFUL DREAMER," and scores of other numbers died when he was only 38 years of age and all his earthly possessions consisted of 38 cents which they found in his pockets.

Mozart died of consumption at the age of 35 years in abject poverty. His funeral cost \$3.10 and no one followed his coffin to the grave.

It is thought that the Psalm from which our text is taken was written by David in a very important crisis in his life. His own son, Absalom, had turned against his father and was in open rebellion against him. David was forced to flee from Jerusalem. It was while he was in exile that he wrote these words: "From the end of the earth, will I cry unto Thee, when my heart is overwhelmed; lead me to the rock that is higher than I."

1. David prayed - "From the end of the earth, will I cry unto Thee."

Sistress

II. "When my heart is overwhelmed,"

The world in which we live is a scene of sorrow. It is a dreary wilderness of woe. Man that is born of woman is of few days and full of trouble. He is born to trouble as the sparks fly upward. Thro' much tribulation, we shall enter the kingdom of God.

The heart may be overwhelmed in many ways — (1) by distressing temptations.

(2) By Providential visitations  
afflictions — financial worries, disappointments, bereavements

(3) Spiritual struggles.

III. "The Rock that is higher, etc."

This language is very remarkable. It gives us the idea of a man suffering shipwreck. The vessel in which he has been sailing has sunk. He has been plunged into the mighty ocean; and there he is buffeting the waves, struggling for life, panting for breath, and just about to give up all for lost. Suddenly he discovers a rock towering above him. If he can but climb to the top of it, and get a sure footing upon it, the billows will not be able to reach him, and he will be safe. Now the prayer of the text is the cry of this poor wretch for help. He is so spent and exhausted, that he cannot reach the

rock himself. He shouts aloud for <sup>the</sup>  
friendly hand of some one stronger than  
himself, or for a rope that may be flung  
to him by those who are already safe on  
the rock, if by these helps he may gain it.

## THE WIFE.

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

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

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

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

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

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

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

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

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

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