

February 2019

Series II(a). Sermons. Folder 6. Sermons, n.d.

Melville Homer Cummings

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Recommended Citation

Cummings, Melville Homer, "Series II(a). Sermons. Folder 6. Sermons, n.d." (2019). *The M. Homer Cummings Papers*. 14.
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A MEMORIAL SERMON.

As has already been stated, on the fourth Sunday in May of each year, every minister in the United States is requested to deliver a discourse in memory of our heroic dead. Upon this occasion, I can not think of a more appropriate text to select than St. Luke, the twenty-second chapter and the last clause of the nineteenth verse, "This do in remembrance of Me."

These words were spoken by Jesus to His disciples on the night of the last supper as they were assembled in the upper room at Jerusalem. The fortunes of our Savior were then at their lowest ebb. Although He had made every possible sacrifice for poor, struggling humanity and was devoting His entire ministry to relieving the distressed and helping the sinful and unfortunate, there were many who did not appreciate His services. The people He came to seek and to save on the whole rejected Him and were ever ready to find fault with Him. They were now bitterly denouncing Him and clamoring for His death. In addition to all this, there was treason in His own camp. Judas Iscariot, the treasurer of the Apostles, had already entered into a conspiracy with the chief priests and Pharisees to deliver Him into their hands for the mere pittance of thirty pieces of silver. It was, indeed, a dark hour. The Master was fully cognizant of the trying ordeal through which He must soon pass. He knew that He would be brought before His adversaries on the morrow and that He would be tried, condemned and crucified. Yet He chose this moment to ordain a rite in which His death would be commemorated by His followers to the end of time. And so, as He was sitting at the table with the twelve, He took a cup and gave thanks and handed it to the disciples and exhorted them to drink it stating that it typified His shed blood. And then He took bread, and brake it, and gave unto them, saying, "This is My body, which is given for you: this do in remembrance of Me."

In instituting this sacrament, Jesus not only revealed the fact that He was human as well as Divine but that it was necessary for them to keep in memory their martyred leader before His cause would triumph. This is also true of those who have given their lives for their country.

It is perfectly fitting and proper that we, as a nation, should pause once each year and pay tribute to our fallen heroes and recall the principles for which they fought, bled and died.

As we do so, it seems to me that there are three thoughts we should emphasize.

I. Nearly every blessing we enjoy today was purchased for us by the toil, suffering and blood of our ancestors. In other words, we are the heirs of the past.

About two years ago, I had the privilege of hearing a lecture given by Dr. McQuaig in Wheeling, W. Va. In the course of his remarks, he made a statement that left an indellible impression on my mind. He said that we all come into this world on the shoulders of our parents and then he went on to explain what he meant by that assertion. He said (farmer, implements, travel, etc.)

The same rule applies to the men who have achieved wonders in invention, discovery, and science. They have undergone hardships for the sake of others. (Columbus. Washington. Lincoln. Robert Peary.)

A year ago, the mighty armies of Germany under the leadership of Von Hindenburg and Von Ludendorf were sweeping every thing that came before them on the Western front. Hundreds of cities were being taken and thousands of square miles were being captured. Our gallant and stubborn allies were almost at the point of despair. Finally there was a lull in the battle. Where will the enemy strike next was on the lips of every one? Soon the news was flashed throughout the world that the German's fourth offensive was launched against the sector that was held by the Americans. The Prussians, flushed with success in former conflicts, were confident of winning. The French, driven into retreat by the terrific onslaughts of the Germans, passed the Americans, calling out, "It is all lost; Paris is doomed, and the war has ended." But ten thousand American soldiers rushed into the struggle and after a bloody combat, hurled the enemy back. From that time until the Armistice was signed, our noble boys kept the Germans on the run. But these glorious victories were dearly purchased. Tonight somewhere in France where the poppies grow, about sixty thousand of the youth of our country are sleeping. But why such a sacrifice? They died, in the words of the immortal Lincoln, that a government of the people, for the people and by the people might not perish from the earth.

"Somewhere in France, beyond the sea,
A million heroes fought for me;
Where fires of death appalled the night,
And smoky curtains blinded sight,
They battled in the fiendish light-
For me.

"Somewhere in France, beyond the sea,
Those dauntless lads would die for me!
The fleur-de-lis, deep-tinged with red,
Will bend o'er many a gory bed,
Where lie those sons of Freedom- dead-
For me."

II. In honoring our heroic dead, we are reminded of the fact that whether on the field of battle or in civilian life, we must some day submit ourselves to the authority of death. The author of Hebrews never uttered a greater truth than when he declared, "It is appointed unto man once to die." Death is a certainty. There is not an individual in this audience that can escape. You were not slain in the world war, disease thus far has not conquered you, but the time is coming when you shall have to set your house in order for you shall die and not live. (Mr. Taylor) We do not know when we are going to die, neither we do we know the place. (Our soldiers. A deputy sheriff.)

III. We shall live again. It would, indeed, be a dark picture if this life were all.

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BACKSLIDING.

Text.-"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."-St. Luke, 22:31-32.

There was never a more truthful statement uttered than that which the Lord put into the mouth of ^{Hosea} Jeremiah, the prophet, "My people are bent to backsliding." This has been the characteristic of man thro' all generations. The Children of Israel backslid under the very shadow of Sinai in sight of the pillar of fire and cloud, while Moses their leader and the greatest of earth's heroes was in the mountain receiving instructions from God. Again at Kadesh-Barnea, on the borders of the Promised Land, they chose rather to perish in the Wilderness than to obey Jehovah. Many years later after they had entered Canaan, we are told repeatedly in the language of the inspired writer, "And the Children of Israel did evil again in the sight of the Lord." In fact, the history of the Jewish people from the time of their departure from Egypt until the Captivity is a sad rehearsal of sin, punishment, and repentance. In his letter to the Galatians, Paul marveled that they had been so soon removed from him that had called them into the grace of Christ unto another gospel. The purity of the early church deteriorated into the abominations of the dark ages. Within two brief centuries, the Reformation of Luther declined into a formalism as confirmed and an immorality as gross as that Catholicism from which it had sprung. John Wesley and his helpers were then raised up to reform the Reformation. And yet three months before his death, the great founder of Methodism wrote to Adam Clark, "To retain the grace of God is much more than to gain it: hardly one in three does this."

The appalling backsliding that has followed the revivals of recent times stands as unimpeachable witnesses to the treachery of the human heart. Since the angels sinned in Heaven and our parents in the garden, backsliding has continued thro' the ages to the present hour.

For our subject, we will take the backsliding of the Apostle Peter. Of all the events in his brilliant career, we think of him more frequently as he appeared in that most memorable night of his life when he denied his Lord.

Let us consider

I. The features and circumstances of the sin. In this connection, the first thought that presents itself to our minds was his intimate acquaintance with Jesus. He was one of the first to leave all and follow Christ. He had been an eye-witness to the miracles that had been performed by His Master. He had heard the matchless

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sermons as they fell from His lips and the private conversations which fully disclosed the heart of the Savior in its infinite tenderness and love. He had seen Him shed tears of sympathy over the tomb of Lazarus and weep over the city of Jerusalem as he thought of her future destruction. He had beheld His transcendent glory on the mount when the voice of the Father declared, "This is my Beloved Son in whom I am well pleased." And still with all ~~of~~ these opportunities to know Christ, with all ~~of~~ the privileges that had been bestowed upon him, he was devoid of every impulse of loyalty and instinct of honor, and on the slightest provocation denied his best friend. These facts dip the deed in midnight darkness and paint it with the blackest hue. When Caesar was surrounded by the conspirators, who owed their lives to his leniency and their fortunes to his favor, for a moment he defended himself. Then, catching sight of the loved and trusted Brutus, he exclaimed, "And thou, too, Brutus!" and, wrapping his mantle about his face, sank dead at the foot of Pompey's statue. No doubt the wounds that were inflicted by his supposed ~~enemies~~ were the most painful of all.

Let us also bear in mind the time of Peter's sin. It was in that wonderful passion week, when Jesus had His triumphal entry into Jerusalem, when the days were crowded with majestic displays of His divinity, and when He delivered the most sublime discourse that was ever heard by mortals in which he told of the "house of many mansions," and of the place He was going to prepare for them. After this confidential talk to His disciples, the prayer recorded in the seventh chapter of John followed. And then occurred the last supper and the anguish of Gethsemane. But notwithstanding all this, Peter permits Satan to "have him that he may sift him as wheat." He was absolutely without excuse. The sin was committed after the most explicit and immediate warnings. ~~And~~ three or four hours before the denial, Christ informed him that he would deny Him thrice. Still later in the garden, Jesus said unto Him, "Simon, sleepest thou? Couldst thou not watch one hour? Watch and pray that ye enter not into temptation."

There are two more thoughts that I desire to emphasize in considering the fall of Peter. He was only slightly tempted, but yet he yielded to the suggestion of the enemy so very near His Lord.

(a) He was only slightly tempted. It was ~~not~~ the twit of bystanders, the taunt of a waiting maid. His life was not in the least endangered. No one attempted to do any violence to the disciples. They were not even arrested or brought before

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the council as witnesses. Christ alone was the object of the hatred of the Jews because he stated that He was the Son of God.

But yet this is a common feature of sin. There are a number of men who can bravely stand in the midst of a battle, while the bullets are flying all around them, when it comes to religion are moral cowards. The mighty Samson, who could defeat an entire army of Philistines, was powerless in the presence of the wicked Delilah. Many physical giants of today are but babes before the sneer of a companion.

This sin was committed so very near his Lord. When Peter denied Him, Christ was in sight and sound of him. This disciple could hear the lies of the false witnesses and the cries of the howling mob. He could see the soldiers smite Jesus with the palms of their hands and could behold them as they placed the cruel crown of thorns on His head. And yet Simon makes no effort to defend His Lord. He saw the Savior led away to be crucified without offering a word of protest. When he could have been of some service to the Master, he denies Him. O the heinousness of sin! Every consideration darkens the shadows and deepens the stains.

II. Some of the causes of his sin.

(1.) He was too self-confident. When Jesus told His disciples in the upper chamber that evening, "All ye shall be offended because of Me this night," Peter boastingly replied, "Though all men be offended because of Thee, yet will I never be offended." It was as much as to say, "James and John may deny you; Thomas and Bartholomew may desert you; and all others forsake you: but I will never be guilty of such a thing. I am stronger and braver than they all." The Christian may well tremble who is coming into this frame of mind. Solomon tells us that "pride goeth before destruction and a haughty spirit before a fall," and Paul warns us, "Let him that thinketh he standeth, take heed lest he fall." We are not true judges of our own weaknessess. Many men have fallen just where they thought they were strongest. Elijah, the prophet, who bravely stood in the audience of all Israel and championed the cause of righteousness on Mt. Carmel, fled for his life when Jezebel sent him the message, informing him that she would do to him as he had done to the prophets of Baal. In the vale of humility lies the safest path for mortals to tread.

(2.) He went to sleep. Jesus told him several times to "watch and pray," for He knew that the dark hour and the serious temptation was just ahead. But Peter had such a sense of security that nothing moved him, not even the bloody sweat of his Lord. The Devil can do pretty much as he pleases with

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people who are asleep religiously. Everything is optimistic and contented to them. They see no peril in world-
liness, in the theater, or card-party; none in the dance
or in moderate drinking. They are content with these things, and never wake up to the children
until the fatal charms of sin have bound them and they are fast slipping into hell. Peter was asleep, and multitudes of Christians are just like him today, fast asleep.

(3.) The next hour we see Peter following Jesus afar off. The Master had been arrested and was being led away to trial. The sleepy disciple, in the hour of need, when he might have been of the most comfort to his Lord, "followed afar off," too far to be of any account.

(4.) Peter, a little later, was actually sitting with the enemies of Christ. It is a perilous thing for a believer to find himself surrounded by his spiritual foes. Just listen to the people as they taunt Peter. A maid said to him, "Thou also wast with Jesus of Galilee!" "But he denied, saying, Woman, I know Him not." After awhile another maid provokingly points the finger at him and said, "This man was also with Jesus the Nazarene!" "And again he denied with an oath, I know not the man." To increase the sport others began to say, "Of a truth thou art one of them; for thy speech betrayeth thee. You talk some like Jesus, you don't swear like the rest of us. Your whole conduct shows that you are one of them." Then began he to curse and to swear, "I know not the man!" He attempts to show them that he can swear blaspheme as vilely as the rest of them: "For Peter, thou Galilean!

II. His recovery.

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No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 46 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. *Observance and not repeal* should be our slogan. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—*Mat. 23: 12, 15.*

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

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

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

And the good that it has 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 log-a-line strong drink, Keep it out, keep it out, keep it out, out, out.
Millions from a drinker's grave, Keep it out, keep it out, keep it out, out, out.

Warnings Against Drunkenness.

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

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

And be not drunk with wine, wherein is excess.

But be filled with the Spirit.—*Ep. 5: 18.*

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No. 240. **Keep It Out**

The following arrangement is a part of our "Collection". It was selected by us for its simple and happy melody and its beautiful and inspiring lyrics. It is a song of hope and faith, and is especially fitting for the Lenten season.

1. The no-man has been outlawed, Keep it out
2. The no-man has been outlawed, Keep it out
3. The no-man has been outlawed, Keep it out
4. The no-man has been outlawed, Keep it out

Keep it out, keep it out, keep it out, keep it out
Keep it out, keep it out, keep it out, keep it out
Keep it out, keep it out, keep it out, keep it out
Keep it out, keep it out, keep it out, keep it out

Warnings Against Darkness

Let us walk humbly, as in the day, not in the night and darkness.—Ps. 119: 105
If our feet be set on high, we shall not slip, nor will we be troubled.—Ps. 125: 5
Let us walk with the Spirit.—Gal. 5: 22

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March 6, 1941

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W. Va.

My dear Moore:

BUILDING SKYWARD

Text. "For, See, saith he, that thou make all things according to the pattern shewed to thee on the mount." -Hebrews 8:5.

Of late, because of the value of the land, many buildings are occupying the air, rather than the ground. Immense structures are being piled upward in the great cities of our nation. They are ^{often} frequently called SKY-SCRAPERS. The tallest building in the world is the EMPIRE STATE which is located in New York City. It has one hundred and two stories and is one thousand-two hundred and fifty feet high. It is almost one-fourth of a mile in height. Its tremendous size staggers the imagination as we think of it.

In some regions of the world, it would not be wise to erect such tall structures, for the frequency of earthquakes in those parts would make them unsafe. But whatever we may think of those high buildings, let us not forget that heavenward is the direction in which every man should build himself. And he should do this regardless of what country or clime in which he may be residing. There is no earthquake that can shake down a character whose foundation is Christ and whose direction is heavenward.

The building of character is the most important business in life. It is of far greater value than the accumulation of a fortune. (What really matters is what we build into our being; what sort of an edifice we make out of ourselves.)

In the building of character, the first thing to observe is the pattern or plan we follow. When Moses was on the mount of God, he was given instructions as to how to erect the tabernacle. The Lord revealed to him the way it should be built and ornamented and furnished. And repeatedly afterwards God charged him, "See that thou make it in all things after the pattern shewed thee on the mount."

There are mountain-top experiences which we all have, times of spiritual exaltation, when God shows us in a vision how He would have us build our lives. He sets before us high ideals. He reveals to us the beauty of holiness. He makes love and purity and gentleness and helpfulness seem desirable to us. Often this pattern is revealed to us as we study the Bible. As we read the commandments, as we learn the beatitudes, as we come to know the life and teachings of Christ and His apostles, we are made to realize more and more that God is showing to us the pattern for our lives, not only

in its grand outlines, but in the more delicate lines of its possible beauty and ornamentation.

We have all been on the mountain and we have the pattern before us. We know what to do. God has spoken to us and He has opened the eyes of our spiritual vision.

Some one has very wisely said,

"Sweet are the promises, kind is the word;
Dearer far than any message man ever heard,
Pure was the mind of Christ, sinless I see;
He the great example is, and pattern for me.

"Sweet is the tender love Jesus has shown;
Sweeter far than any love that mortals have known,
Kind to the erring one, faithful is He;
He the great example is, and pattern for me."

It is well to have a good plan,

~~A good plan is good;~~ but something more is necessary.

II. Next after the plan must come the foundation laying. The building that is going to reach very far skyward must have a good foundation. There is but one sure foundation upon which a life-building can be erected; and that foundation is Christ. Long ago, the prophet declared, "Behold, I lay in Zion a foundation stone, a tried stone, a precious corner stone, a sure foundation." Paul tells us, "For other foundation can no man lay than is laid, which is Christ Jesus." We must accept Him as our personal Savior and endeavor to obey His precepts. He taught as no other ever taught and His ethical teaching should be the basic principles of our religion. As one of our hymn writers has said:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid rock, I stand;
All other ground is sinking sand."

A character must be built for storms. Houses are constructed out of doors. They ~~stand~~ ^{are} in exposed places. ^{where} The rains ~~must~~ beat upon them, ~~the~~ winds ~~must~~ blow, ~~the~~ floods ~~must~~ come. ^{and they} Houses should be able to stand the strain. Characters ^{endure} are built for out-of-doors also. Men must ~~stand~~ the storms of life, ^{and} the temptations ^{which} will sweep over them. In His Sermon on the Mount, Jesus said,

"Therefore, whosoever heareth the sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it."

III. A HOUSE IS NOT FINISHED THAT HAS A GOOD PLAN AND A SURE FOUNDATION. There must be labor expended upon it. We must build patiently and faithfully until the end.

"Souls are built as temples are-
Here a carving rich and quaint,
Here the image of a saint;
Here a deep-toned pane to tell
Sacred truth or miracle.
Every little helps the much;
Every cheerful, careless touch
Adds a charm or leaves a scar."

As we all know, no magnificent building ever grew of itself. Some one had to work upon it. Stone by stone it rose, each block being laid in its place by toil and effort.

No beautiful character ever grew of itself. Characters are ^{erected} built as temples are. That friend you admire so much did not dream himself into goodness, love and purity.

A boy was asked, "Is your father a Christian?" His answer was, "Yes, he is, but he has not been working much at it lately." That is all too true of many professing Christians- they are not bringing forth fruits meet for repentance. In other words, they are not working at the job.

One thing is sure, no man builds skyward, ^{and formulates} ~~no one erects~~ a noble edifice of character without working at it. Choose the best materials. Be watchful as to your companionships. Be careful what magazines and books you read, what habits you form, what recreations you select, and what business you pursue; for out of such materials as these your life building is being erected.

"Build it well, whate'er you do;
Build it straight, and strong and true;

*Build it clear, and high, and broad;
Build it for the eye of God."*

In Edward Markam's *Parable of the Builders*, we have the story of a certain rich man who had it in his heart to do good. One day, as he was walking out over his broad estate, he came to a little house down in a hollow where lived a carpenter with a very large family. The rich man sent for the carpenter and put before him the plans of a beautiful house and said, "I want you to build a house just like this on that sunny hill. I want you to build it good and strong. Employ only the best workmen, and use only the best materials, for I want it to be a good house." Then he went away on a long journey and left it all to the builder.

After the rich man had gone, the carpenter said to himself, "This is my chance." So he used poor materials and gave poor workmanship that he might make money for himself. At length, the rich man returned, and the carpenter brought him the keys, and said, "That is a fine house I built for you over on the sunny hill." "Good," said the rich man, "I am glad it is a good house. I have intended all along to give it to you when it was finished. The house is yours." The builder was heartbroken. How industriously he had been cheating himself. He took the keys and walked away, and muttered to himself, "Oh, if only I had known that I was building the house for myself, I would have used good materials."

This parable contains a very valuable lesson for all. We are building characters for time and eternity, and it is important that we use the best materials.

"O be careful earnest workers,
How and what you build today;
Are you building gold or silver,
Precious stones, or wood, or hay?"

Our closing song is "The Church's One Foundation."

CHRISTMAS SERMON.

In view of the fact that tomorrow is Christmas, it seems to me that one of the most appropriate texts I can select is found in the first chapter and the twenty-first verse of the gospel according to Saint Matthew: "And thou shalt call His name Jesus, for He shall save His people from their sins."

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

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

Let us notice some of the characteristics of this name.

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

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preached today. Only the needle of Dorcas; but it points out the path of duty for a thousand women's societies. Only a goose quill pen in the hand of a tinker in jail; but it has guided myriads of pilgrims in their progress toward the celestial city; only a rough and coarsely clad rail-splitter in the back woods of Illinois; but ^{he directed} guided the destinies of our nation through the most momentous struggle through which it has ever passed. Well did the Apostle Paul exclaim, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence."

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

"Nor tongue can speak, nor heart can frame,
Nor can the memory find,
A sweeter sound than Jesus' name—
O Savior of mankind!"

"His name yields the richest perfume
And sweeter than music His voice;
His presence disperses my gloom,
And makes all within me rejoice."

There is a story told of a mother who was dying. Her children gathered around her bedside. A son, who had been absent from home attending school, arrived at the last moment. He walked up to his mother and looked her in the face and cried, "Mother, Mother, don't you know me?" She stared at him wildly and said, "Know who?" "Why, Mother dear, this is George, your boy." "George? Who is he? No, I don't know him." Then he asked her about each member of the family and she didn't recognize any of them. Finally he inquired, "Mother, do you know Jesus?" "Jesus? Yes, He is now?" "He has never left me all these years."

III. It is a powerful name. There is no name that has influenced the history of the world like the name of Jesus. Men have never been

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the same since that memorable night the shepherds were keeping watch over their flocks and the angels sang the chorus in the skies, "Glory to God in the highest! Peace on earth, good will toward men."

Who could estimate the loss to this terrestrial sphere if Christ had not come? There is a strange old legend of a planet that grew colorless in a single evening. The clouds became spongy vapors; the waves turned pale and motionless; the fire fled from the diamond, and light from every gem. The entire world was animated stone. Those who dwelt upon it were saddened and bewildered at the change and never ceased to mourn for the beautiful tints of flowers and blades of grasses and the vanished hues of the sunset clouds. All nature was in mourning and wore a colored robe. Nevermore could diamonds sparkle, nor rubies shine, nor dew-drops glisten in the morning light. Nevermore could there be a rainbow in the heavens, or a silver in the falling of the raindrops. The expanse of the lake or ocean would nevermore reflect the image of the sun, stars, or sky. Everything had passed into an eclipse- into the shadow of death. This old legend is a parable. It suggests to us a picture of the world without the Christ. What a dark, dismal, dead and awful place it would be! There would be no Christmas message, no Christian schools, hospitals, or charitable institutions; no missions to save the drunkard and sinner, no missionaries to the ignorant and degraded in Africa and Asia and no ministers of the gospel in our own country. Who would want to live here? (A woman on the street car.)

It is almost impossible for us today to grasp the marvelous power of the name of Jesus. It was the power of that name which gave strength to the cripple who sat daily at the beautiful gate of the temple and enabled him to walk and leap and praise God. It was the power of that name which saved the five thousand who believed the Word that was proclaimed by the Apostle Peter. It was the power of that name which transformed the persecuting Saul into the most remarkable character of this dispensation. It was the power of that name which rescued St. Augustine from the cesspools of iniquity and made him a prince in the kingdom of Christ. It was the power of that name that laid hold of John Newton, the wicked sailor, and he became a mighty preacher of righteousness. It was the power of that name which redeemed John Bunyan, the blasphemer, and made him the author of that immortal allegory- "Pilgrim's Progress." And, beloved, it is the power of that name which is driving

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WHEELING, W. VA. Jan. 2, 1916.

Mr. E. H. Bookmyer,

Philadelphia, Pa.

Dear Mr. Bookmyer:-

Letter stating that you had purchased the music plant from
the W. A. Lyser Estate

corruption out of politics, raising a new standard for the character and conduct of public men, permeating business with the spirit of the golden rule, refining literature and art and clothing them with dignity and beauty, cleansing the cities of the land and flooding the world with sunshine and love. That name constrains men to build hospitals for the sick, sanitariums for the weak, asylums for the demented, homes for the orphans, and missions for the unfortunate. It takes a timid, shrinking woman and develops her into a heroine and martyr. It lifts her from the filth of corruption to a level lower than the angels.

a mother

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*Evangelizing Song
104 There Shall Be Show-
ers of Blessing
197 Jesus Is Calling*

28
40P
15

CHRIST'S TRIUMPHAL ENTRY TO JERUSALEM.

Text.- "And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest." -Matthew 21:6-9.

This event took place about five days before the death of Christ and it is commonly called His triumphal entry into Jerusalem. He is making His final visit to the city that He so dearly loved and over which He wept and prayed. He does not come like the generals and emperors of that day who displayed their magnificence by great exhibitions of power and wealth as they returned from a victory. Julius Caesar entered Rome in a car drawn by forty elephants, Mark Anthony in one to which lions were harnessed, and Aurelian was conveyed to the Capitol in a gilded chariot drawn by four stags; but Jesus, the Son of God, the King of kings and Lord of lords, comes to Zion, lowly and sitting on an ass, with a colt, the foal of an ass, running at the side. What a contrast to the military conquerors of that age! The Roman victors drew in their trains lines of captives clanking their chains, and weeping in their bondage. He comes with a free multitude going before and following after, praising Him who bringeth the prisoners out of captivity, and wipeth away tears from all their faces.

But why does the Son of David make His triumphal entry now, before the battle is fought and the victory is won? Why does He not wait until after the Crucifixion and Resurrection when He has finished the work that was given Him to do?

When the Paschal Lamb was brought from the country to the house where it was to be eaten, it was with hymns, and garlanded with flowers and surrounded with boughs. Jesus is the Lamb of God, the true Paschal Lamb, coming to be sacrificed for the sins of the world, and to become the food of His faithful

people; therefore He would conform in all points to the custom, and enter as did the Paschal Lamb to Jerusalem amidst song, and flowers, and branches.

Let us also notice the solemn procession that accompanies our Blessed Lord, and see of what it is composed. There was a great multitude; in it were some who went before and leading the way. There were others who followed after. There were some who cried out, there were others who were silent. There were some who climbed trees, and cut down palm-branches, others received the boughs, and strewed them in the way, some laid their garments on the ass, others cast theirs down on the road. They moved in their ranks, they filled their several places, some were far ahead, others were far in the rear, some did work more noble, others work more base, some were clothed, others were stripped, but all were numbered in the procession that accompanied Jesus to Jerusalem.

This is indeed a beautiful figure of the Church of God moving on from Baptism to the heavenly Jerusalem, with Jesus leading the way past the garden of agony and the brook of death, through the gate of the broken tomb to the City of Peace. He, our Paschal Lamb, goes forward, obtaining victory for us by His blood, opening for us by the key of His cross the gates of the kingdom of Heaven. He advances as king. "Lift up your head, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." "Who is the King of Glory?" "It is the Lord strong and mighty, even the Lord mighty in battle. Therefore lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." He has triumphed over death and leads the way for His great army.

Let us observe furthermore the place which each one is to fill in this grand procession that is headed by Jesus and His apostles. There are some who go before. These are our religious leaders. They have been given their position thro' the kindness of Providence. Others follow after, these are the laity in the church. There are those who sing and proclaim the Kingdom of Christ, "Hosanna to the

Son of David! Blessed is he that cometh in the name of the Lord!
Hosanna in the highest! " These are the preachers of the gospel,
whose sound goes out into all the lands, as they proclaim the ac-
ceptable year of the Lord. There are palm-bearers,, martyrs who have
won the right to carry it by their victory over death. There are
those who cut down branches, those whose work is hidden, into
whose labor others enter. They sow and others reap. They
down the boughs and others bear them. Their voices are not heard in
the great shout, their place is not fixed in the great throng, and
yet they are of the number and their work is acceptable. There are
those who strip off their garments and cast them on the ass, or in
the way, these are they who divest themselves of all their possessions,
of all the comforts that adorn life, that they may offer all to
Christ. "Every one that hath forsaken houses, or brethren, or sisters,
or father, or mother, or wife, or children, or lands, for my sake,
shall receive an hundredfold, and shall inherit everlasting life."
But there are others also, equally in the glorious train, full clothed,
who have not flung their garments down:- these are they who use the
world without abusing it, who have riches and honor and possessions and
rank, and these are not excluded from the procession. All are going
on together, doing their several works, walking in their several ranks,
all are following Jesus, and all are advancing to Jerusalem.

"One the work, and one the song,
And one the joy of all the throng."

~~THE FABLE OF MOSES~~ ON THE BORDERS OF CREATION. The fable of
Moses. All classes are in the procession. The foundations of the wall
of the HEAVENLY JERUSALEM.

James Sillit
Robert Power
Clifford Power

Rev. B. C. Snow, July

22.87
8.50

14.37

THE LORD IS MY SHEPHERD.

Text.- "The Lord is my shepherd; I shall not want."-Psalm 23:1.

Like John 3:16, the text for our consideration today is one of the most familiar verses in the Bible. We very seldom attend a testimony service but what we hear ^{individual} some ~~one~~ repeat it from memory. Since the earliest dawn of our recollection, its benediction has greeted our ears, and it would be a difficult task for us to recall the time we heard it first or when we were unable to quote it. Having known it about as long as we have known anything, we fail to give it the thought and meditation it deserves. As a rule, people who live in a country of flowers, do not appreciate the fragrance and beauty of the rose like those who reside in deserts and climates where they are seldom seen. The flower is the same; the difference is the attention paid to it by the two classes of persons.

In studying the holy Scriptures, we must bear in mind the fact that they have two authors- the human and the Divine. God communicated His will to men chosen by Him for that purpose; and then the human hand penned the divine will as it was revealed. To use the exact language of the inspired writer, "they spake as they were moved by the Holy Ghost."

David, the human author of the twenty-third psalm, was in his boyhood days a shepherd. His work was to care for his father's sheep. In this vocation, it was his duty,

I. To provide for the sheep. He knew where the green pastures were located and the best places for them to feed and so morning after morning, he would make them lie down upon the verdant grass and lead them beside the still waters. In order to reach these desirable sections, it was often necessary for them to travel over rough and thorny ways or marshy plains, but with an unfaltering trust in the shepherd, they would follow wherever he led them. His plans were always for their happiness and betterment. They soon found that it was safe to rely upon his wisdom.

In our Christian life, we learn an important lesson from this line of thought. Jesus is the Great Shepherd and Bishop of our souls.

Proctor, W. Va., Feb. 22, 1916.

Prof. E. O. Excell,
Chicago, Ill.

Dear Sir:-

At the regular meeting of the Methodist Ministerial Union
of Wheeling,

We are in His infinite love and care. He supplies our every need and provides for us our daily bread. He goes before us, and like the sheep, we follow in His foot-steps. Sometimes there are sore trials and severe afflictions through which we are called to pass, we can not ~~be~~ understand His leading; but if we trust the Shepherd, by and by, just over the hills, in a deeper joy, a richer experience and a wider field of usefulness, the mist will all clear away.

Some other day, He'll make it plain

Why He hath willed it so,

That loss should come in place of gain

And tears unbidden flow.

Then I shall know as I am known,

Then I shall understand,

Why treasures lost and pleasures flown,

Were by His wisdom planned.

When she was just six weeks old, Fanny Crosby became blind. Being perfectly resigned to the will of God, she wrote when only eight years of age this beautiful poem:

"O what a happy soul am I!

Although I can not see,

I am resolved that in this world

Contented I will be;

How many blessings I enjoy

That other people don't!

To weep and sigh because I'm blind,

I can not, and I won't."

Since then she has written over six thousand hymns. In almost every religious service, we sing her songs. God knew what was best for her.

II. The second duty of the shepherd is to protect the sheep. The flocks were beset and surrounded by a number of enemies- the wolf, the lion, the bear, the dog and the thief,- all watching eagerly for an opportunity to destroy their lives. They were utterly helpless and defenseless before such deadly foes. David was fully acquainted with the dangers to which they were exposed. Without his presence, destruction was inev-

Proctor, W. Va., Feb. 22, 1916.

Prof. E. O. Excell,
Chicago, Ill.

Dear Sir:-

At the regular meeting in Wheeling yesterday of the Methodist Ministerial Association, the proposed Conference song book was discussed and referred to a committee to report later. It seemed to meet with much favor.

itable. The adversary had power over the sheep, but the shepherd was mightier than all who opposed them. He was a wall of protection around them. While they were eating or resting in the shade, he was on guard defying the enemy to come near. He stood at his post of duty throughout the day. The sheep were never left alone and did not realize the extent of danger to which they were subjected and from which they were saved.

The same is true of the Christians. In our spiritual life, we have three great enemies with which to contend,-the world, the flesh and the Devil. In the presence of these foes, we are totally helpless, and like the sheep, we are unable to defend ourselves. But the Lord, our shepherd, has promised "never to leave us, or forsake us." In His final charge to the disciples, Jesus assured them with those precious words, "Lo, I am with you always, even unto the end of the world."

III. The third duty of the shepherd was to bring the sheep home. At the close of the day the shepherd returned to the fold with the sheep where they were safely housed for the night. The dogs could bark, the wolves howl, and the lions roar, but the flock was undisturbed. They had reached a place where the enemy could not come.

At its best and under the most favorable circumstances, our sojourn on earth is beset with many difficulties. Pain, affliction, sorrow, disappointment, and temptation are on every hand. This being the case, it is no wonder the poet exclaimed,

"I would not live away, I'd ask not to stay,
Where storm after storm-cloud roll over my way."

To every one of us the evening will come. The shadows are already in sight. The sun is sinking beneath the western slope. Darkness is rapidly approaching. The night draws near. The Shepherd is getting ready to take us home. The adversary is making his last attack. The gate of glory is ajar. The mansion, the robe, and the crown ~~XXXXXXXXXX~~ can be seen. The angels are beckoning. Friends and loved-ones are standing with outstretched arms to welcome us. The sound of music is heard in the distance. May God grant that we may remain in the fold of God and at last receive the joyous plaudit, "Well done, thou good and faithful etc." "The Lord is my Shepherd: I shall not want."

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THE LORDSHIP OF JESUS.

Text.- "And why call ye Me Lord, Lord and do not the things which I say?"-Luke 6:46.

More than seventy years ago, a brilliant young man of eighteen, a graduate of one of the eastern universities and in some respects the most gifted and accomplished man this country ever produced, went to hear the noted Lyman Beecher who was then in the zenith of his powers and the full splendor of his genius. He preached a remarkable sermon on the Lordship of Jesus and His right to absolute obedience. Such was the effect of the address on the young man that he returned home, flung himself literally on the floor of his bedroom and said, "Jesus Christ, I take Thee as my Lord; I acknowledge from this hour, Thy right to rule over me." Before he died, he left this testimony, that from that time forward he had never seen a thing to be wrong without having an aversion to it; and he had never seen a thing to be right without having an attraction to it. That young man was Wendell Philips of Boston, one of the greatest orators of America, a man who did more than any one else to strike off the fetters of four million slaves.

Every name of the Savior has its significance and special message. When the angel appeared to Joseph in a dream, he said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins." Jesus was His human name and informs us that the Son of God came in the flesh to redeem us from all iniquity. The word Christ means the Anointed One. At the close of the Johanine gospel, John says, "These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The name "Lord" is found eighty-five times in the Acts of the Apostles. In his wonderful discourse on the day of Pentecost, Peter declared: "Know assuredly that God hath made that same Jesus, Whom ye have crucified both Lord and Christ." But the most perfect expression of the Lord-

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ship of Jesus is found in the letter to the Romans, where Paul suggests that they settle the matters, about which there was questioning in the church by making the risen Christ Lord of the conscience. "For whether, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be the Lord both of the dead and the living." These words plainly express the purpose of the death and resurrection of Jesus; it was to gain undisputed dominion over man. He expired on the cross to win this authority and He lives at the right hand of the Father to exercise it. That being the case, we should let him rule over us.

When that great chieftain, Garibaldi, broke the chains that had bound Italy for so long, he was heralded as the Savior of his country. Many thought he would be made king. But others disputed his sovereignty, and he was given to understand that he would not be allowed to rule. He was welcomed as a Savior, but not as a Sovereign, and for a few days he was actually cast into prison, and afterwards he was banished to the isle of Capri, a possession which some of his grateful countrymen bestowed upon him. Is not that the way in which many treat Jesus? They gladly hail Him as their Savior from sin, but they rob Him of the fruit of His passion by refusing Him the absolute Lordship of their lives, for unless Jesus is Lord of all, He will not be Lord at all.

What then does it mean to crown Him in our hearts and lives?

I. It means absolute enabling. "No man can say Jesus is Lord, but by the Holy Ghost" Paul told the Corinthian church. In other words, no man can acknowledge Jesus with the voice of his whole being except by the Holy Spirit. I admit that it is easy enough to say, "Lord, Lord," with our lips as the text suggests, but before we can place Him on the throne of our hearts, we must have the Spirit. (Local conditions. John and the Pharisees. Gehazi and the child. The disciples before and after Pentecost. Nehemiah and the rubbish.)

II. The Lordship of Jesus means absolute ownership. After instructing men and women about their apparel, Peter exhorts them to

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T. G. Lambert,
24
12 1/2
48
24
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53

THE SIGNS OF THE TIMES.

Text.- "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." - 2 Tim. 3:1-5.

While these conditions have existed in all ages of the church, they were never more pronounced than at the present. That we are in the last days, none can deny; for it can be clearly seen by a study of prophecy and carefully observing the signs of the times, that the second coming of Christ is near at hand. Already men's hearts are failing them for fear. The world as a whole is recognizing the fact that we are standing at the threshold of stupendous events. There are grave and serious issues that are staring us in the face. We all have the feeling as tho' something is about to happen. Article after article is being written by the secular press of the beginning of a political reformation and the launching in of a new era in the Twentieth Century. The leading statesmen of today are expecting a crisis in the history of the world. The situation at present is very much like it was before the birth of Christ. The learning, culture and genius of the Egyptians, Chaldeans, Persians and Greeks had failed to solve the abstruse problems of humanity and to suggest a remedy for its various ills. 'T is true, philosophers had philosophized, teachers had taught, and prophets had prophesied, but all of no avail. The fulness of times had come. The world was on the tip-toe of expectancy. And when John the Baptist, clad in a raiment of camel's hair and a leathern girdle about his loins, appeared in the wilderness of Judea, preaching the doctrine of repentance, it was noised abroad that a mighty prophet had arisen. Multitudes flocked to him and were baptized in Jordan confessing their sins. The opinion became prevalent that he was the promised Messiah. He assured them that he was not the Christ but was sent to bear witness of Him. He then pointed out to them the Lamb of God, "that taketh away the sin of the world." Altho' a number accepted Him, many rejected Him, and we read that sad declaration, "He came unto His own, but His own received Him not."

But when He comes again, "every eye shall see Him, and they

T. A. DEITZ,
PRESIDENT

TELEGRAPH OFFICE
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also which pierced Him; and all kindreds of the earth shall wail because of Him." While it is impossible for us to determine the day or the hour of His coming, we need not be in darkness that this day should overtake us as a thief in the night. I believe that the Bible teaches that we may have some idea as to when it will be. Almost every promise has been fulfilled. It only remains for us as Christians to keep our lamps trimmed and burning and be ready for His coming, "for in such an hour as we think the Son of man cometh."

In Paul's description of the last days given in the verses for our consideration, he says,

I. "For men shall be lovers of their own selves." By this statement, he does not mean to condemn self-respect. Such a thing was farthest from his thought. It is nothing but right that a man should hold his character in the highest regard. God pity the person who does not! But there is a vast difference between self-respect and selfishness. Webster defines the word selfishness as being that "selflove or self-preference which leads an individual to direct his purposes to the advancement of his own interest, power or happiness, without regarding those of others." How true this is of the present age! In their wild and mad rush for gain, men are seeking their own interest without observing the rights of others. It reminds me of the old proverb, "Every man for himself and the Devil for us all." We forget that there are other people and that we stand in certain relation to them. It is our duty, as men and women, to deny ourselves and live for them. Gen. Booth once sent a message to the Salvation Army. It consisted of one word, - "Others." Too many of us are like to old woman who prayed, "Lord, bless me and my husband, my son, John and his wife; us four, and no more." If we were the only inhabitants of this earth, we might afford to be selfish. But there are over 1,600,000,000 people in the world. We are placed here to live with them. Since this is the case, let us no longer direct our attention to ourselves but center them on the needs of others and how we can help them. We read that Christ, even "tho He was rich, yet for our sakes He became poor, that we through His poverty might become rich."

T. A. DEITZ,
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THE SPAN OF LIFE.

Text.- "The days of our years are threescore and ten." - Psalm 90; 10.

In this brief statement the Psalmist David gives us the span of life, the measure of existence and the sum of all our human activities. And oh! how short it is. It is no wonder that he prayed, "So teach us to number our days, that we may apply our hearts unto wisdom." Well did Job exclaim, "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as shadow, and continueth not."

In studying this text, let us look in the first place at the littleness of life. Viewing it from the standpoint of time, we discover that the days of our years are threescore and ten. From these seventy years subtract five years infancy and between one third and one half spent in sleep and we find that the average life is less than forty years. But considering the fact that more than half of the individuals born die before they are twenty, we are sometimes tempted to ask as to whether or not the struggle is worth while. Solomon in one of his gloomy moods very pathetically wails, "All is vanity and vexation of spirit." This would be the conclusion of every one if we looked only at the littleness of life as to time. But let us notice

2. The largeness and richness of life as to deeds. It can not be denied, life is God's best gift. No healthy being desires death. Long life is a special providence. Modern civilization and invention have prolonged life. We can do fifty times more work today than our fathers could do. The moral and religious forces are greater. Time is of but little importance to Stephen and Jesus.

3. Look at immortal life. The text measures mortality. Man is immortal. Death does not end all. It is just the beginning of a higher and nobler life, if the person is a Christian and the opposite, etc. if not.

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"WHAT THINK YE OF CHRIST?"

Text.-"What think ye of Christ?"-St. Matthew 22:42.

This question of Jesus to the Pharisees has a universal application. Every man and woman who has heard the message of the gospel has formed some opinion of the Christ. They have either accepted or rejected the doctrine of His Divinity. To many of us, there is no name like His. It is more musical than Mozart's, more poetical than Homer's, more eloquent than Cicero's, more militant than Napoleon's, more imperial than Caesar's, and more symmetrical than Washington's. It throbs with life, glows with light, weeps with pathos, stoops with condescension, and is fragrant with perfume. He is the "Rose of Sharon," the "Lily of the Valley," the "Fairest of Ten Thousand," and the "One altogether lovely." To others, He is not so unspeakably precious. They simply regard Him as a Galilean peasant who gave to the world its best system of morals; but as to whether or not He is the Son of God, is to them a matter of little importance. They do not deem it worthy of their consideration. But herein they are sadly mistaken. A belief in His Deity is vitally essential to salvation. Upon what you think of Christ, everything depends. "There is none other name under Heaven given among men, whereby we must be saved." "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

In discussing this theme, let us enquire as to who was Christ. Men have much to say about that which He said and did, but who was Jesus of Nazareth? This is the starting point of all Christian theology, for upon the person of Christ rests the religion of our fathers. Was He just a man or was He God manifest in the flesh? The reverent astronomer, looking up into the heavens, and studying the glory of the infinite spaces, sees the wonderful evidence of design and law and power shown through all the galaxy of worlds, and stands amazed and speechless. Our thoughts stagger at even a glimpse of the mysteries of creation. And so it is when we come in the presence of the Christ of Calvary and endeavor to account for Him from a human standpoint.

I. Evolution is unable to answer.

A few years ago the hypothesis of evolution was supposed to explain the existence of everything. Men were almost swept from off their feet by the most startling statements. But Professor Darwin or any of his successors can not find a solution to this problem. Jesus was not the culmination of the process of evolution. Neither can science or philosophy respond.

"What think ye of Christ?"

II. Let us search the Scriptures, for in them we think we have eternal life and these are they which testify of Him.

1. What did His enemies say of Him? Mark informs that one day when Jesus visited the synagogue, He saw a man there with an unclean spirit, and he cried out, "I know Thee who Thou art, the Holy One of God." On another occasion, Matthew tells us that when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, exceeding fierce, so that no man might

pass that way. And they exclaimed, "What have we to do with Thee, Jesus, Thou Son of God?" Judas, who committed the darkest crime in the annals of the history of the world, was so filled with remorse when he thought of that which he had done brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed innocent blood." Pilate, who consented reluctantly to this awful deed, said, "I find no fault in this Man!" His wife wrote him, "Have thou nothing to do with this just Man, for I have suffered many things this day in a dream because of Him."

2. What did His friends think of the Christ? When the Master asked His disciples, "Whom say ye that I am?" Simon Peter replied, "Thou art the Christ, the Son of God!" Nicodemus, in the immortal third chapter of John, said, "We know that Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with Him." When the Great Physician told the man who had been blind from His birth that the Son of God was now talking with him, he fell on his knees and worshipped Him, saying, "Lord, I believe." When the centurion, and they that were with him, watching the crucifixion, saw the earthquake and those things that were done, they feared greatly, "Truly this was the Son of God."

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ASTRONOMY AND THE BIBLE.

1.- What do the "all things" of Rev. 4:11 include?

Answer. They include the entire universe of God, the whole visible heavens, -sun, moon, planets, and stars. (Page 6.)

2.- What of the "Building of the Universe?"

Answer. Not only the solar system, but the entire universe was most likely a growth, a development. God first created the material. Then, out of that material, He built, prepared or constructed the universe. (Page 11.)

4. What and where are the following? Orion? Auriga? Aldebaran? Sirius? Gemini? Radiant Point of the Leonids? Regulus? Hercules? Lyra? The Ring Nebula? The Pleiades?

Question

Answer. (a) Orion, the Hunter, is a constellation visible in January. It is south of Taurus, the Bull. (Page 16.)

(b) Auriga, the Charioteer, is a star north of Taurus. It is also seen in January. (Page 16.)

(c) Aldebaran is a star of the first magnitude, pale rose in color, and 28 light years from our system. It passes the meridian between eight and ten o'clock at night in the first month of each year. (Pages 16 and 17.)

(d) Sirius is the brightest star in the heavens and is eight and a half light years from the solar system. It is visible in February. (Page 17.)

(e) Gemini, the Twins, is a constellation containing two bright stars, Castor and Pollux. Pollux is the brighter of the two. They are a little north of the ecliptic. (Page 17.)

(f) The "Radiant" point of the Leonids, or November meteors is a few degrees north of the ecliptic in Leo. These meteors start from this point, and shoot towards every part of the heavens. The earth crosses their path Nov. 12-15 of each year. In 1833, it is estimated that 500,000 of them fell. We may expect another shower in 1933, as a greater shower than usual falls about every 33 years. (Pages 18 and 19.)

(g) Regulus is a star of the first magnitude and near-

3 was overlooked,

It is found on the next page.

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ly on the ecliptic in Leo. It is almost covered by the sun on August 20 and is many times occulted by the moon. (Page 19.)

(h) Hercules is a constellation north of the celestial equator. Through a telescope, one can see its most beautiful object a star cluster. A keen penetrating eye can see it on a dark night without the aid of a telescope. At the Harvard observatory, 724 stars have been counted outside the Nucleus. It has been estimated that this cluster is 558,000 millions of miles in diameter, and sixty-five light years from the solar system. (Page 23.)

(i) Lyra, the Harp, in the northern heavens contains a magnificent star of the first magnitude, Vega. Through the telescope it shines with the brilliancy of an electric^{arc} light. The star is approaching our system at the rate of nine and a half miles per second. It is more than 21 light years from our system. In about 11,500 years it will be our north pole star. (Pages 23 and 24.)

(j) The Ring Nebula is south and east of Vega. (Page 24.)

(h) The Pleiades, a group of seven stars, pass the meridian between eight and ten o'clock ~~at~~^{at} night in January of each year. They are mentioned in Job 38:31.

3. Inasmuch as I overlooked Question 3, it will be taken up in this connection- after Question 4.

In what sense is the "earth hung upon on nothing?"

Answer. The earth is suspended in space, or in the language of Job, "hung upon nothing;" but it is constantly in motion, and is held to the central sun by the invisible power, known as the attraction of gravitation. (Page 15.)

5. How are the constant light and heat of the sun accounted for?

Answer. The most plausible theory advanced seems to be that of Prof. Young. In his "Manual of Astronomy," he informs us^{that} the shrinkage of 300 feet a year in the sun's diameter^{under its own central gravity} will account for the whole annual output of radiant light and heat. (Page 30.)

6. What evidences of dark suns?

Answer. Two evidences are given. (1) Variable Stars. These are bodies that have periodic changes of brilliancy. They are bright for the most time but at times decrease in brilliancy. (Page 33.) (2) Binary Stars. These are double stars which are physically connected, and they revolve in elliptical orbits around their common center of gravity. In the case of a binary pair the apparent

orbit of the smaller star with reference to the larger one is always an eclipse. (Page 34.)

7. How many members of the Solar System? Give particulars of the eight larger planets.

Answer. (1) 500, including planets, satellites and asteroids.

(1). Mercury is the first in order of distance from the sun. Recorded observations of it run back as far as B.C. 264. It was called Apollo by the Greeks when morning star, and Mercury when evening star. Being so near the sun, there are but few opportunities of seeing it with the naked eye. It circles around the sun at a mean distance of 36,000,000 miles and completes a revolution every 88 hours. Sometimes it comes as close as 50,000,000 miles to the earth. 30 miles per second is its average rate in its orbit. It is the most rapid of all the planets. Its velocity is swiftest when nearest the sun. The inclination of its orbit to the ecliptic is seven degrees.

It is about 3,000 miles in diameter and its surface is about one-seventh of that of the earth. Being the smallest of the planets except the asteroids, it would take twenty Mercuries to make one earth. A body on its surface would weigh about one third of what it does on the earth.

When seen through a telescope, it looks like a little moon and shows phases precisely similar to those of the moon. It appears as half moon when at greatest elongation. These phases prove that Mercury is spherical and reflects the light of the sun. It probably has little or no atmosphere, and seems to turn on its axis once while going around the sun.

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Its average light and heat is seven times what it is on the earth, and that temperature is sufficient to turn water into steam. It has no satellite, but the sun appears three times as broad there as it does to us. The reflecting power of its surface is only 0.13. (Page 67-69.)

(2). Venus, the most magnificent of all the planets when at its best, is next to Mercury in distance from the sun. It was called by the ancients Phosphorus, "Lucifer," (Is. 14:12) or morning star, and Hesperus or evening; it presents the same phases as Mercury; its light and heat are double that of the earth, and it casts a shadow at night when most brilliant. It revolves around the sun at a mean distance of 67,000,000 miles;

its orbit is very nearly circular; it makes a complete revolution around its primary in 225 days; its nearest approach to the earth is about 25,000,000 miles; its average rate per second is 22 miles; it appears to turn on its axis once while going around the sun; its diameter is about 7,690 miles; it has about seven-eighths as much volume and nine-tenths as much surface as the earth; its reflecting power is 0.50, nearly four times that of Mercury. There are evidences of an atmosphere on the planet, and some have argued its habitability. So far as is known it has no satellite. (Page 69-70.)

(3) The earth is third in distance from the sun, being 93,000,000 miles from the central orb of the Solar System. It turns on its axis every twenty four hours and makes it appear as though the sun and stars are moving around the earth. It makes an annual revolution around the sun. This causes the seasons, the apparent motion of the sun north and south, the apparent motion of the sun around the ecliptic and the change in the appearance of the heavens in the different months. The diameter of the earth is almost 8,000 miles. Its density is about five and a half times that of water- much denser than the sun. The earth has been weighed. 6,000,000,000,000,000,000,000 tons is said to be its weight.

(4) Mars is the fourth planet in distance from the sun. It is the first of the superior planets and the one that looks most like the earth; it looks very much like a bright red star when seen with the naked eye; it shines with a brilliancy rivaling Jupiter, when nearest the earth which occurs at intervals of nearly fifteen years; its mean distance from the sun is about 141,500,000 miles; its average velocity is about 15 miles per second; it takes it 41 minutes longer to turn on its axis than it does the earth; its diameter is about 4,300 miles; its surface is about two-sevenths that of the earth; it is as large as the moon, when viewed through a telescope of a power of 75; it has reddish spots over its surface which are believed to be continents; and it is thought by many to be inhabited. (Pages 76-78)

(5) Jupiter is the nearest of the Major Planets and the largest of them all. It is one of the five planets discovered in primitive times and is five times brighter than Sirius. Its mean distance from the sun is 483,000,000 miles. He has seven attendant moons. His diameter is nearly 90,000 miles. There are evidences of a very extensive atmosphere, and the planet is believed to be in the molten state, overlaid by cloud and vapor. Jupiter receives from the sun only one twenty-seventh as much light and heat as does the earth. (Pages 80-82.)

(6) Saturn is the sixth planet in order of distance from the sun. It revolves around the sun at a mean distance of 886,000,000

miles, requiring nearly thirty years to make a revolution. It turns on its axis in 10 hours and 14 minutes. Its diameter is about 73,000 miles. When looking through a telescope, the most remarkable peculiarity to be noticed is its ring system which consist of a cloud of tiny satellites. The light and heat received from the sun is only the one-hundredth part of that received by the earth. (Pages 82-84.)

(7) Uranus is the seventh planet in order of distance from the sun, being 1,800,000,000 miles. It was accidentally discovered by Wm. Herschel, March 13, 1781. Its diameter is about 32,000 miles. It is attended by four moons and receives only one three-hundredth part of the light that comes to our earth. (Pages 84-85)

(8) Neptune is the last in order of distance from the sun. It was discovered September 23, 1846. This feat is considered one of the grandest achievements of the human mind. Its mean distance from the sun is 2,800,000,000 miles. Its diameter is about 30,000 miles. It has one moon. Neptune receives only one nine-hundredth part of the light and heat that comes to the earth. (Page 86-87).

8. What of comets? What noted comet appeared in 1910? How far out from the sun does the great comet of 1811 go?

Answer.- (1) A comet is a member of the solar system, with luminous train and eccentric orbit. It usually has three parts: The nucleus, the coma, and the tail. (Page 90.)

(2) Halley's.

(3) Fourteen times the distance of Neptune.

9. What of the number and distances of the fixed stars?

Answer.- More than a million have been catalogued. The Yerkes telescope, 40 inches in diameter, probably makes visible not less than 100,000,000. They are at such a distance from us that we can see only the light that they emit, but not the surface of the bodies. (Pages 93-94.)

10.- Which is the nearest star to the solar system? How far away?

Answer.: Alpha Centauri, 25,761,000,000,000 miles.