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Series II(a). Sermons. Folder 7. Sermons, n.d.

Melville Homer Cummings

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A FUNERAL DISCOURSE FOR A CHILD.

Text.- "I have lost my children and am desolate."-
Is. 49:21.

This Scripture quotation very vividly describes the condition of a parent who has lost children. It is the pathetic wail of a heart almost crushed beneath the load of sorrow; for as soon as their little ones are gone from their midst, everything seems to become desolate. There is nothing that appears the same. The home into which the Angel of death has visited is sadly changed: ~~There~~ is one form that is missing. The prattle of the infant tongue and the sound of the busy feet are no longer heard. A solemn stillness and a mysterious silence now pervades the building. The sunshine has been banished and darkness and gloom reign instead.

"A precious one from them has gone,
A voice they loved, is stilled:
A place is vacant in their home,
Which never can be filled."

Their hearts are also desolate. When their child first entered the world, it seemed to them as though they could not have received a greater blessing. They ^{well} overwhelmed with joy at the thought of having given birth to immortality. Their affections were centered on it and its welfare. As it waxed in strength and grew, they manifested an abiding interest in its little life. They had noble plans for its future. There was no sacrifice but what they would make for its success. But while they were being blessed by its presence, He who gave deemed it best to also take away. It was then that their lives became desolate. But I am glad to say to the bereaved this morning that you do not sorrow as others who have no hope. You can find comfort and compensation in the fact that God is too wise to make mistakes, He is too good to be unkind, and therefore you can love and trust Him. ^{all this, the bible} "He doeth all things well." "All things work together for good to those who love the Lord, to those who are called according to His purpose." "Even so Father, for so it seemeth good in Thy sight." "It is the Lord, let Him do as it pleaseth Him." It will also be of consolation to you to know that the influence of the little life which has been lived still remains. Altho' her work on earth has ended and she is no longer here, the good that she has done lives on and on. And if the curtain that intervenes between this world and eternity, were drawn aside, no doubt she would be beckoning you to join her in those realms of endless bliss. Heaven should be nearer and dearer since her departure.

And then too, friends, it would be well to remember that there can be no doubt as to her eternal salvation. I am as confident that she is now in Heaven around the throne of God as that I

To go back to the home after her departure.

"As a father"
"do not when his mother"

"A little child shall lead them!"

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am existence. We all know that there are no children in Hell,- they are all found in Heaven. Christ Himself said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." "For I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven."

About two years ago, I stood beside the casket of my little niece. As I beheld the folded hands, the pallid cheeks, the closed eyes and the lips that would nevermore move, my heart was deeply touched, and under the inspiration of that moment, I wrote this poem,

"Thou art gone, our precious darling,
Thou hast left our tender care;
Whence no pilgrim e'er returneth,
Thou shalt dwell forever there.
Nevermore shall we look on thee,
And thy smiling face behold;
Nevermore to hear thee speaking,
For thy lips are mute and cold.

And thy loving hands are folded
On thy calm and lifeless breast,
Thou art in a peaceful slumber,
Yea, a strangely tranquil rest.
We may call- 't will not alarm thee,
We may cry- yet all is still;
Naught doth greet our anxious vision
But thy lips so pale and chill.

Tho' we miss thee from our portals,
And our hearts are bowed with pain;
Yet, we recognize thy absence,
Is our loss but Heaven's gain.
With the Saviour and the angels,
Thou art now from sorrow free;
Thou shalt ne'er return unto us,
But we'll some day go to thee."

May God bless & comfort you in the prayer
of my heart.

written - hand mine

A MINISTER'S WIFE.

Scripture Lesson 2 Kings 4:1-7.

Strictly speaking, the Bible is not a book, but a library of brief writings. It contains histories, codes of law, prophecies, religious songs, proverbs and epistles. In his sermon on the "Preeminence of God," Bishop McIntyre says that the Word of Jehovah often appeals to him as a great spacious house with sixty-six rooms thoroughly furnished, full of comfort and cheer for the soul. Billy Sunday tells us that over twenty years ago, with the Holy Spirit for his guide, he entered at the portico of Genesis and went into the art gallery of the Old Testament where, on the wall, hung the pictures of Enoch, Noah, Jacob, Abraham, Elijah, David, Daniel, and other famous prophets of old. Then he passed into the Music Room of the Psalms where the Spirit swept the keyboard of my nature and brought forth the dirgelike wail of the Weeping Prophet, Jeremiah, to the grand exultant strain of the 24 Psalm and where every reed and pipe in God's great organ of nature seemed to respond to the tuneful harp of David as he played for King Saul in his melancholy moods. Next he passed into the business office of Proverbs, and into the Chapel of Ecclesiastes, where the voice of the Preacher was heard; then over into the conservatory of the Songs of Solomon where the Lily of the Valley and the Rose of Sharon and the sweet-scented spices perfumed his life. Then he stepped into the prophetic room and saw telescopes of various sizes, some pointing to far off stars and others to nearby stars, but all concentrated on the bright and Morning Star which was to rise above the moonlit hills of Judea while the shepherds guarded their flocks by night. From there he passed into the audience room and caught a vision of the King from the standpoint of Matthew, Mark, Luke and John. He then went into the Acts of the Apostles where the Holy Spirit was doing his office work in the formation of the Infant Church. From there he went to the correspondence room where John, Paul, Peter, James and Jude were penning their epistles. Then he passed last of all into the throne of Revelation and saw the King sitting high upon His throne where he fell at His feet and cried, "God be merciful to me a sinner!"

This is a beautiful descriptions of the most interesting of volumes. No other collection can be compared to it. From the standpoint of history, it stands alone. The heroes of Greek and Roman mythology sink into utter insignificance when placed by the side of Gideon, Samson, David and Daniel.

The lesson for tonight informs us of a noble woman, the wife of a preacher. While not defining my position on equal suffrage, I must admit that the opposite sex has played an important part in the arena of life. Since the dawn of creation until the present time, the world has felt her influence. When contemplating the wonderful deeds that she had accomplished and her immaculate qualities, Milton exclaimed, "Woman is the last of God's creation! The fairest and the best." And yet this poor blind poet had such a Xanthippe for a companion that when some one complimented his

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Miss. Coe is in her gown.

wife and said she was a rose, he replied, "Perhaps that is true. I can't see her, but I often feel the thorns."

But in the instance for our consideration this evening, we are told of a minister's wife. She did not smash windows, pull the Prime Minister's beard, or make political speeches, but she was "discreet, chaste, keeper at home." Her husband, who was a young man and had possibly been on a poor circuit, died and left her in debt. Being unable to meet her financial obligation, the creditor came to take away her two sons to be his bondmen. This is a pitiable spectacle. The wife of a prophet who had spent his life in the service of the Lord was almost at the point of starvation. She must give up her boys. Oh, how the mother heart bled! But He who hears the raven's when they cry and notices the fall of the sparrow was looking on the scene. He has always been the friend of the widow. When Jesus was here on earth and saw them carrying a young man, the only son of a widow, to the place of burial, he stopped them and restored him to life. And before we can have "pure religion and undefiled," we must "visit the fatherless and widows in their afflictions." She took the matter to Elisha, the man of God.

"O what peace we often forfeit,

O what needless pain we bear!

All because we do not carry,

Ev'rything to God in pray'r."

Let us observe what she was told to do. The narrative is rich with suggestive thought.

1. She was taught to help herself. "Then," said the prophet, "go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few... And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

It is always better to encourage people to do what they can for themselves. They are pauperized by sitting down and doing nothing. (My arm. Spiritually.) Man's extremity becomes God's opportunity. The woman had a small capital on which to begin, so Elisha, in his relief measures, used this capital for a starting point. She could borrow vessels. There was no need to send an angel to do this for her as long as she could do it herself. Had she been physically incompetent for such labor, then doubtless the help would have come through some other channel, but she could borrow vessels, she could fill them from her own and she could take the oil and sell it, thus providing for herself and children. Many a debt remains unpaid because people are not willing to borrow the vessels and fill them from what they already possess. We are prone to ask the Lord to do for us many things which we ought to do ourselves.

2. She was cautioned not to stop too soon. "Borrow not a few." Quite a number of women would have wearied of trudging around among neighbors, answering their curious questions about what she wanted with the jugs, and lugging them home. We have a similar case of King Joash who, when commanded by the same prophet to smote arrows upon the ground, smote twice and let go. He failed for the want of sustained energy and many others, like the hare in the fa-

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her fable run well for a season, but soon tire and quit. This widow was to keep on borrowing until she had all she needed. Oh, for the grace of continuity! Thomas A. Edison who has almost performed miracles in the realm of invention says that one per cent of his success is due to inspiration and the other ninety-nine to perspiration.

RIPLEY, W. VA., R. F. D. 2.

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RIPLEY
W. VA.

~~Mr. O. L. Sampson~~
~~Leedsburg, W. Va.~~
~~Dear Sir~~
~~I have just received~~
~~your letter of the 10th~~
~~and am glad to hear~~
~~from you.~~

O. L. Sampson
Leedsburg, W. Va.

Mrs. Sam Hannah,
Sharon,
W. Va.

RIPLEY
W. VA.

ADONI-BEZEK, OR SOWING AND REAPING.

Text.- "And Adoni-bezek said, "Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." -Judges 1:7.

About twelve or fourteen years after the final division of the country, Joshua, feeling his end approaching, assembled the heads of all the tribes of Israel at Shechem and delivered to them his farewell charge. It was marked by great earnestness and affection. He entreated them, by all the mercies of the past, and by all the hopes of the future, to cleave to Jehovah. "And if it seem evil unto you to serve the Lord," he cried, "choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." The Hebrews were a fickle and impulsive people, and such an appeal as this had for the moment a resistless power. They shouted, "The Lord our God will we serve, and His voice will we obey!" And they vowed again and again never to forsake their God, and to turn to idols. Joshua was well aware of their unstableness, and took every precaution to perpetuate the remembrance of their pledge. Close to the sanctuary in Shiloh a large stone was set up under an oak, as a perpetual witness of a vow so solemnly sworn. At last, his work being fully done, the conqueror of Palestine, at the ripe age of one hundred and ten, was gathered to his fathers, and buried in Mount Ephraim. Soon after his death, the Children of Israel continued the invasion of the land and the Lord delivered the Canaanites and the Perizzites into their hand and they captured Adoni-bezek, the king, and cut off his thumbs and his great toes. And then this old heathen monarch exclaimed, "Three-score and ten kings, having their thumbs and ^{their} great toes cut off, gathered their meat under my table, as I have done, so God hath requited me."

By making this confession, he expressed a truth that no skeptic or infidel can gainsay or deny. Whether you

are an atheist, a deist, an agnostic, a polytheist, a pantheist, or a theist, you have to admit that "whatsoever a man soweth, that shall he also reap."

I. This is true in the physical world. All nature verifies this fact. If you go into your garden and sow a bed of lettuce, you don't expect anything from the time the seed drops from your fingers until they are gathered for the table but lettuce; if you sow carrots, you expect to reap carrots; if you sow beans, you reap beans, etc. (Bro. Skaggs-"sow taters, reap taters.")

Do men gather figs of thistles or grapes of thorns?

And when the seed drops from your hand, it is gone forever. An old woman confessed to her priest among other things that she had talked unwisely and unscripturally to her neighbors and ~~that~~ ^{had} caused an uproar in the community and the devout priest said to her, "Now, I give you as a penance this to do, before I absolve you. Go and gather a basket of thistle seed and go in the pathway between those neighbors and scatter those thistle seed to the right and to the left, and when you have done that come back to me and I will tell you what to do." This she did and after a while returned and told him that she had done as he had bidden her. "Now," he said, "I want you to go and gather up those seed in the basket and bring them to me." "Oh," she cried, "that I can never do." "Neither can you undo the mischief you have done in that community," he replied. No act that we do, can be undone. ^{what we do}

II. This principle also applies to nations. Adoni-Bezek had cut off the thumb and great toes of seventy kings and in the course of time, he met a similar fate. God has ordained that wrong shall not go unpunished. What has become of the monarchies and empires of the world? What brought ruin upon Babylon, Greece, and Rome? When their cup of iniquity became full, they were dashed to the ground. What has been the fate of the Jews? They rejected salvation, persecuted God's messengers, crucified their Redeemer, and cried, "Let His blood be upon us and on our children!" Look at them today! They have been scattered among all nations and altho' they have been ~~borrowers~~ ^{lenders} and not ~~lenders~~ ^{borrowers}, yet they are a proverb and a byword among all people. Why? Because they

forsook the Lord their God. Look at the history of America! With an open Bible our fathers planted slavery; but judgment came at last. There was hardly a family in the United States, North or South that had not to mourn over some one taken from them. Take the case of France! It is said that a century ago men were spending millions every year in that country in the publication and distribution of infidel literature. What has been the harvest? Has not France reaped? Mark the result: "The Bible was suppressed. God was denied. Hell broke loose. Half of the children born in Paris were illegitimate. More than a million of persons were beheaded, shot, drowned, and outraged and done to death, between September, 1792 and December, 1795. Since that time France has had thirteen revolutions; and in the Republic, there has been an overturn once in nine months. One third of the births in Paris are unlawful; ten thousand new born infants have been fished out at the outlet of the city sewers in a single year; the native population of France is decreasing; the percentage of suicides in Paris is greater than in any other city in the world; and since the French Revolution there have been enough French men and women slaughtered in the streets of Paris in the various insurrections to average more than two thousand five hundred each year!" And in the recent World War she was simply bled white! Germany, Belgium, and England, etc.

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Dedicate song to me J. P. Ailly

ALL THINGS WORK TOGETHER FOR GOOD.

Text.—"And we know that all things work together for good to them that love God; to them who are the called according to His purpose." Romans 8:28.

There is no other message in the Word of God more comforting and re-assuring to Christians than this declaration of Saint Paul. We are living in a world that is enshrouded in mystery. On every hand we behold that which we do not understand and can not explain, but of this we are certain: "We know that all things work together for good to them that love God; to them who are the called, according to His purpose."

To this truth, there is but one exception, and that is sin. There is nothing in sin, or of sin, or about sin, or above sin, or beneath sin, or around sin, or in any way connected with sin that can be of any benefit to us. What we have done that is wrong or failed to do that is right will never work together for our good. If we have stayed away from church or transgressed the law of Jehovah by some overt act of rebellion against Him or in any way neglected our religious duties, we can not console ourselves by quoting this passage of Scripture. One of the most absurd things about which I ever read was the account of the execution of a man who had slain a young woman. As he went to the electric chair, he sang, "All the way my Saviour leads me, what have I to ask beside? Can I doubt His love and mercy, who through life has been my guide? Heavenly peace, divinest comfort, here by faith in Him to dwell! For I know what e'er befall me, Jesus doeth all things well." It seems to me that it would have been far more appropriate for him to have sung, "Just as I am, without one plea but that Thy blood was shed for me, and that Thou biddest me come to Thee, O Lamb of God, I come!"

What this text means, then, if I understand it correctly, is, that if you are a Christian, if you love the Lord and are living in harmony with His will, everything you can not help, everything you would have warded off if you could have done so, everything you would have conquered had it been possible, everything that happens beyond your control, will work together for your good.

There are three classes of people in the world today. The first class is composed of those who know that they love God. They have been to Jesus for the cleansing power and have been washed in the blood of the Lamb. Their sins have all been forgiven and the Spirit bears witness with their spirits that they are children of the Most High and they are conscious of the fact that they have passed from death unto life. A second class does not love God. They make no profession of religion and are frank to admit that they are sinners. But the great majority of persons belong to the third class— they

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Fayetteville, W. Va.,

April 5, 1930.

Miss Uldine Utley,

New York

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"All the way my Saviour leads me,
What have I to ask beside?
Can I doubt His love and mercy,
Who through life has been my guide?"

It seems to me that it would have been far more appropriate for him to have sung,

"I've wasted many precious years,
Now, I'm coming home;
I now repent with bitter tears,

Lord, I'm coming home.

Remember
of what may
happen, &
whether it
rains or
shines, whether
it is cold
or warm
on the land
or on the
sea

nnns.

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bbbbbbbbbbbbbbbb

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What this text means, then, if I understand it correctly, is, that if you are a Christian, if you love the Lord and are living in harmony with His will, everything you can not help, everything you would have warded off if you could have done so, everything you would have conquered had it been possible, everything that happens beyond your control, will work together for your good.

There are three classes of people in the world today. One class that knows they love God. They have been to Jesus for the ~~XXXXXX~~^{cleansing} power and have been washed in His precious blood. Their sins have all been forgiven and the Spirit bears witness with their spirits that they are children of God and they know they have passed from death unto life. A second class does not love God. They make no profession of religion and are frank to admit that they are sinners. In some instances, they even boast of that fact. A man once told Sam Jones that he did not believe in God and was confident that he had no soul, that he was only mortal. Mr. Jones looked at him a moment, and replied in his characteristic way, "All you lack of being a dog is a tail and a little more hair." (Another man who told Sam Jones he did not believe there was a God, etc.) But the majority of people belong to the third class, they do not know whether they love God or not. Sometimes they think they do, but at other times, they fear they do not. They are reeds shaken by the storm and are carried about by every wind of emotion. They are what we might designate, "don't-know-what-to-think." They are in again, on again, off again.

But love for God is not an emotional feeling. The way to determine as to whether or not we love God is by measuring ourselves by the standard of Jesus, "If ye love Me, keep my commandments." And then whatever betide, we can say, "All things work together for our good."

What is meant by the term "good?"

1. Is it riches?

One could hardly conceive of anything more desirable than to have plenty of this world's goods and to be able to say, "Soul, take thine ease, eat, drink and be merry."

Would it not be wonderful, indeed, to own houses and lands and stocks and bonds and live in luxury and ease? But this thought was farthest from the mind of the writer

not everybody can stand prosperity. Colonel Humphrey & Governor M^r Cobble.

II. Is it health? A wonderful blessing
Some of the most devout people of earth.

III. Is it popularity? The acclaim
of admiring multitudes. Was Jesus popular? His apostles
most of them were unpopular.

IV. It is our salvation. If we are to believe
the Bible, it teaches that man is placed upon this earth for a purpose
and that is to prepare for the world to come.

Better to be poor, afflicted & unpopular.

Are you burdened with
sin and sadness?
When you sorrow
no one can
be your
and your
take it to God in
prayer.

This is the riches of Christ
I can walk in the
light before Him,
No good thing will
I deny.

Are you weary, distressed
and lonely?
Are you sighing for
comfort and rest?
None can help you
but Jesus only
one other
ear and
you want to be
all a blessing
the best as you
may be
your
sorrow
I pray we will
love.

Berta Parker
Oxley, W. Va.

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Are you weary, distressed

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CHRIST'S CHARGE TO THE WOMEN OF JERUSALEM

Text.- "But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children." -Luke 23:28.

These words were spoken by the Master a short time before His crucifixion. He had just been brought before Pilate, and had been tried and unjustly sentenced to be hanged. He was now on the road to Calvary. A great company of people were following Him. In that throng that morning were many sympathizing women. Their hearts were deeply touched. The tears were streaming down their cheeks. They were bewailing and lamenting the fact that their Leader must die. But Jesus looked about and saw them, and turning to them, He said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children."

The first division of this text is the admonition of our Lord: "WEEP NOT FOR ME." This statement gives us an insight into His marvelous character. He was absolutely unselfish. He came not to be ministered unto, but to minister and to give His life a ransom for many. Even in the Garden of Gethsemane, in His awful agony, it was said that He had no tears for His own grief but He sweat drops of blood for the sins of the world. And on this occasion, altho' He was carrying His cross to the place of execution, and He knew full well that in a few moments, He would suffer inexpressible physical pain and bodily torture- the nails would be driven through His hands and His feet, He tells them not to weep for Him. He was the Son of God and had come to seek and save lost men and women. In a little while, He would finish the work which His Father had given Him to do. The veil of the temple would be rent in twain and the demands of the law would be fulfilled. He would taste death for all and complete the ^{plan} ~~plan~~ of redemption. He would expire on the cross and be taken by loving hands and put in a ^{new} ~~new~~ tomb wherein never man lay. Then He would go and preach to the spirits in prison. On the third day, He would rise from the dead, and, after tarrying for ~~about~~ forty days upon the earth in His resurrection body and appearing at different intervals to His followers, He would lead them to Olivet and give them His final charge to "go into all the world, and preach the gospel to every creature," Then, as all eyes were fixed upon Him, a cloud of glory would receive Him out of their sight and He would ascend to be with God and the holy angels. There He would be high and exalted above every other name. Yes, He said to the women, "Weep not for Me."

The second division of the text is "WEEP FOR YOURSELVES." When Jesus made that declaration that day, He could look into the future and see the trials through which they would have to pass. The Roman soldiers were to attack the city of Jerusalem and thoroughly destroy it. Not a building would be permitted to stand. There would not be left one stone of the temple upon

another that would not be torn down. Their homes would be taken away from them and they would experience all of the horrors and atrocities of a relentless war. Their lot would be a sad one, the cup that they would have to drink would be bitter.

*wicked mothers
Rode
heaven*
Christ also knew of their spiritual struggles. To live a righteous life requires the utmost vigilance. How often do we bemoan the sins that we have most grievously committed from time to time in word, thought, and action. And it is right that we should mourn over our soul's condition. We need an old-fashioned conviction for sin when men and women would come to the mourner's bench and cry and pray until they received the assurance that they were forgiven.

(W.C. Morrison)

3. Weep for your children. Christ knew what the destruction of Jerusalem meant to the young. The Roman soldiers were very cruel. It was not an uncommon occurrence for them to snatch the infant from the mother's arms and dash its head against a stone. The little ones who would escape the violence of the sword would often be deprived of the father.

But Jesus also had in mind the spiritual welfare of the children. There is a great responsibility that rests upon the parents. It is our duty to seek to mold and shape the lives of our offspring. There is no easy way to do this.

CRONIN

Faint, illegible text, likely bleed-through from the reverse side of the paper.

Father, for this noon-day meal
we would speak the praise we feel;
Strength & health we owe to Thee
Help us, Lord, to faithful be.

28
9
46
5

FINDING GOD

Text.- "Where is thy God?" -Psalms 42: 3.

We are all more or less influenced by our surroundings. If the sun is shining, if the persons with whom we come in contact are courteous and kind, if we and our loved-ones are enjoying the blessings of health and if we are meeting with a fair degree of success in our undertakings, we are usually pleased and happy. But if the days are dark and dreary, if the world seems harsh and cold, and if sickness and disappointments come, we are frequently down-hearted and discouraged. Although we may try hard to overcome it, we are often the victim of miserable moods. To use a plain American expression, we sometimes get blue.

The Psalm from which our text is taken was written when the author ^{deeply} depressed. He was in captivity and was away from his home, his people, and his place of worship. While he was far from Jerusalem and the tender ties of his youth, and in a strange land, his enemies ^{scuffed} ~~scoffed~~ at his religion and sneeringly ^{said} ~~said~~ unto him, "Where is thy God?" This taunt was somewhat like that which came to the patriarch Job in his great sorrow. When all his property was taken from him, his sons and daughters slain, and he was afflicted with boils from the crown of his head to the soles of his feet, his wife derided ~~and~~ him and said, "Dost thou still retain thine integrity? curse God and die." But in all this, Job sinned not nor charged God foolishly.

The exile in Babylon does not stand alone in human history. There are many who have had similar experiences. When the clouds ~~gather~~ gather above us and the burdens and cares of life rest heavily upon us, our souls often become cast down, and in our gloom and despondency, we are sometimes tempted to ask, "Where is God?" On the cross of Calvary when the sun refused to shine on the scene and the rocks were rent because men's hearts were too hard to break, from the lips of Jesus, there came this cry: "My God, My God, why hast Thou forsaken Me?"

No doubt there have been times when all of us have felt the absence of the presence of the Most High. It seemed that He was so far away. In our grief and perplexity, we have exclaimed like one of old, "O that I knew where I might find Him! "

Let us try to answer this question today. Where is He?

I. WE FIND GOD IN CREATION.

The early Bible writers take us back to the "beginning" where God is manifested in all created things. The Psalmist lifted up his eyes to dis-

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cover that the heavens were full of the glory of the Lord and that the earth was filled with His goodness. The first Bible that was given to the world was not our mother's Bible but Bible of creation. The first to read the truth of God were those who gazed at the majesty of the skies. Shepherds on the hills of Bethlehem looked into the heavens and "good tidings of great joy" were revealed to them. Wise men from the east beheld the star that pointed to the "King of Kings and Lord of lords." It is no wonder that David exclaimed: "The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Yes, we see God in creation, the work of His hands.

II. WE FIND GOD IN THE AFFAIRS OF MANKIND.

Although we do not understand why an all-wise, all-powerful, and holy God permits the existence of sin, suffering, sickness, and disease, they are realities just the same.

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II. WE FIND GOD IN THE HISTORY OF MANKIND.

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INFLUENCE OF GOSPEL MUSIC

The text for our consideration today is found in the third chapter and the sixteenth verse of Colossians, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The Apostle Paul believed the Scriptures to be the Word of God. He ever pointed to them as the final authority on a subject. They were able to make one "wise unto salvation" and he exhorted us to study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He tells us that the Word is sharper than any two-edged sword to the dividing asunder of the joints and the marrow of the spirit. In this verse, he commands us to "let the word of Christ dwell in us richly in all wisdom." That is, we are to be thoroughly instructed in the doctrine of the Master.

As a particular aid to Christian worship, he mentions "psalms and hymns and spiritual songs."

Prior to our present era, the highest form of religious music was found in the Psalms. This remarkable collection not only contains metrical verses of exultation and gratitude, but also rhythmical prose of prayer and spiritual meditation. In this time of economic distress and disaster, when millions are out of employment and in many sections of the world, nations are on the verge of revolutions, how comforting is the supplication of the man of God, "Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." "God is our Refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." How our hearts are filled with praise as we read the 108 Psalm, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Paul also refers to hymns. A hymn is a poetic composition divided into stanzas and designed for public worship. It is derived from the Greek word *humnos* and signifies a song written in honor of gods, heroes or famous men or to be recited on some public occasion. Every notable event in Greece was celebrated with an ode of praise and adoration. Polymnia was the name of their lyric muse.

The word song comes from the Greek *oda* and is wider in sense and is therefore qualified by "spiritual."

Song has ever been a mighty factor in the kingdom of Christ and the salvation of mankind. In many instances it has been the treasury of the poor, the solace of the sick, the comfort of the distressed and the support of the dying. It has banished sadness, dispelled gloom, soothed pain and driven away despondency. The Children of Israel commemorated the crossing of the Red Sea, the discovery of a spring, the shadow of a rock in a weary land and the gathering of harvest, with hymns. And only when in hopeless captivity, did they hang their harps on the willows.

In the New Testament, we read of the angelic chorus announcing the advent of the Messiah and singing "Glory to God in the highest! and Jesus and the apostles joined in song after the institution of the Lord's Supper. Paul and Silas, with their feet fast in the stocks, incarcerated in the Phillipian prison and their bodies smarting with pain, made the cells ring with glad hosannas and led the jailer to Christ. James exhorted all who are afflicted to sing psalms. John informs us that he saw a countless host of nations, and kindreds, and people, and tongues, standing before the throne and the Lamb, clothed with white robes and palms in their hands, crying with loud voices and saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power and might, be unto our God forever and ever."

Since the Apostolic times, sacred song has exerted a powerful influence over the lives of men and women. The hymns of Charles Wesley still live while the pulpits utterances of his brother John are seldom read. Someone has said,

"I think that life is not too long
And therefore I determine
That many people sing a song
Who will not hear a sermon."

LOYALTY TO CHRIST

Text.- "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these?" - *St. John 21:15.*

One of the greatest tasks of the house wife is the preparation of meals for the family. These must be served on schedule ~~time~~ three times a day, week after week, and month after month, year in and year out, through heat and cold, through spring and summer, and through autumn and winter. The diet must be properly balanced and must contain the necessary vitamins. It should also be delicious and appetizing. Her work is often unappreciated and she is criticized even tho' she tries to do her best.

The situation of the minister of the gospel is somewhat similar to that of the house wife. We are to a certain extent responsible for the religious life of our congregation and it is our duty and privilege to give them spiritual food from the pulpit. What to preach about is ever our problem. We should always strive to present to them the truths that they should hear in as attractive manner as possible. We must tell them not what they want to hear but what they need to hear. This is not a pleasant task but we must be true to the trust that has been committed to us. After the Apostle Paul had preached to ~~a certain church~~ ^{the church at Ephesus} for three years, he called the elders together and boldly asserted, "Wherefore I take you to record this day, that I am pure of the blood of all men. For I have not shunned to declare unto you all the counsel of God." The prophet Ezekiel was admonished of the tremendous responsibility that was resting upon him when the Lord spoke to him and said, "So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Daniel Webster was once asked why he went Sunday after Sunday to hear a poor country minister, and neglected the more brilliant clergyman of Washington. He replied, "In Washington they preach to Daniel Webster, the statesman; but this country parson has been preaching to Daniel Webster, the sinner, and

it has been helping him." Louis the Fourteenth of France, in discussing various preachers, said that he had heard great orators and they pleased him but when he went to hear a certain minister that he always went away displeased with himself. That is the real purpose of preaching- to try to make people better. In order to do this, we must strive to lead them to Christ and urge them to follow the Master.

I have chosen for my text today a question which the professing Christian should ever keep before him. It is found in the twenty-first chapter and the fifteenth verse of the gospel according to Saint John. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these?"

Altho' Simon Peter was one of the greatest of the apostles and seemed to be sincerely devoted to the Christ, there was one awful blot upon his character that he never forgot. It happened when Jesus was brought before the High Priest that day. Peter ~~followed~~ had followed the arrested Savior afar off and was warming himself with the enemies of Christ. When he was accused of being a disciple by those who were there, he denied three times and stated that he did not know the Nazarene. Jesus was not a great distance from Simon Peter when this occurred and when he turned and looked upon this wayward apostle, Peter was so filled with remorse that he went out and wept bitterly.

Christ was soon led away to be crucified and died for the sins of mankind on the cross of Calvary. He was buried but on the morning of the third day, He arose from the dead. After His resurrection, He appeared to His followers on various occasions. One morning He made known Himself to five of His disciples who were fishing in the sea of Tiberias. In this group was Simon Peter. Jesus prepared a meal for them and invited them to come and eat. So then when they had dined, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou Me more than these? " Three times Jesus asked him this question and three times he replied in the affirmative. Peter had denied his Lord three times and three times he told Him that he loved Him.

The question that Jesus asked Simon Peter that morning is one that should arrest the attention of each one of us today. "Lovest thou Me more than these?" What is the extent of our devotion? How

much do we love Him? Can we say in the language of the hymn writer,

"I know I love Thee better, Lord,
Than any earthly joy;
For Thou hast given me that peace
Which nothing can destroy?"

"I know that Thou art nearer still
Than any earthly throng;
And sweeter is the thought of Thee
Than any lovely song."

I. *DO WE LOVE CHRIST MORE THAN WE LOVE MONEY?* If properly used, money can be made a great blessing. We all need it to purchase food, raiment, and the necessities of life. But we should not care more for the material things than the spiritual- our goal should not be to "labor only for that which perisheth."

Cortland Myers tells us about a man who was carrying a bag of money along the street. He had worked hard and had denied himself and had saved this money and was on his way to the bank. He did not know it but there a hole in the bag and he heard a small coin drop on the sidewalk. He immediately set the bag down on the walk and began to hunt for the small coin. He searched and searched but could not locate it. When he looked around, he discovered that somebody had stolen the money bag and it was gone.

Many a man has taken the best things in life and then disappeared hunting for something of minor importance. He might have saved the big things and the best things and had the most out of life.

Judas Iscariot was the treasurer of the Twelve Apostles. He loved money. He wanted it more than he wanted anything else. He thought more of money and esteemed it more highly than he did his Savior. He went the limit to get it- he sold his Lord for thirty pieces of silver. But what good did this money do him? It wrecked his life, closed his career, and sent him in despair into eternity.

Do we today love money more than we love the Christ of Calvary? Would we sacrifice principles in order to obtain it?

The Rich Young Ruler.
- II. *Pleasure.*
III. *Selfish Ambition.*

Armistice Address

THE HAND OF GOD IN HISTORY.

Myriads of ages ago, at a time we know not, the immaculate and omniscient mind of Jehovah conceived the idea of man and placed him in the beautiful Garden of Eden where he was surrounded by all the luxuries of life. Here his body was to be exercised in dressing and tilling the soil; his intellect, in observing the marvelous works of the Lord and in naming the animals; and his soul, in fellowship with his helpmate Eve, and in loving, praising and serving his God. How happy he must have been! There was no sickness, no heartaches, no disappointments, no shadows, no crape on the door, everything bright and attractive, the sun shining, the birds singing, the flowers blooming, and the trees bearing fruits in abundance!

As to how long he remained in this state of innocence, the author of Genesis fails to inform us. Evil already existed. A race of fallen intelligences of which Satan was the head possessed the mysterious power of tempting others to emulate their example. One day in the form of a serpent, he appeared on the scene and engaged in conversation with our first parents. They listened to his suggestions and partook of the forbidden fruit and their characters which were as white as the unsullied page became as black as midnight darkness. The curse of sin, suffering, and death now rested upon humanity. As the population increased, the wickedness of man grew to an amazing extent. Everywhere the heart, like a fountain, poured forth streams of guilty imaginations. Deeds of violence were perpetrated; murder was extremely common; life ceased to be held sacred; the entire country was filled with bloodshed; and God, seeing the deplorable condition, deemed it necessary to destroy the inhabitants of the land by the flood. Only Noah and his family were saved.

After the deluge, man again forsook the true worship of His Creator. Possessed by an inordinate desire to rule, he was not content with having dominion over the fowl of the air, the fish of the sea, the beasts of the ~~field~~^{forests}, and the insects of the ground, but he sought to extend his authority over his fellowmen. To accomplish his purpose, kingdoms were founded, thrones established, armies organized and conquests made. The dynasties of Egypt, Assyria, Babylonia and the Medo-Persians, with all of their pomp and splendor, endeavored to subjugate and subdue the earth. But their mighty efforts, tho' attended with marvelous success

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terminated in failure and disaster and today there is nothing left of them but the tottering ruins of their former glory. Alexander, Hannibal and Caesar marshalled their powerful hosts on the field of battle in a vain attempt to conquer the world, but they died without realizing their dreams. Under Augustus, the vision of a universal empire was almost fulfilled. Nearly all ~~of~~ the nations were under his control. And just at the time he reached the full splendor of his genius and was at the height of his military policy, a wonderful event occurred. The Prince of Peace was born. The long, long night had vanished and the day dawned. Jesus taught as never man taught. He gave us a new system of ethics, a new code of morals. He bade us love our enemies, to bless them that persecute us, to do good to them that hate us and to pray for them that despitefully use us, that we may be the children of our Father which is in Heaven for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Had His teaching been followed, war would be a thing of the past, a mere relic of barbarism.

Why were His doctrines rejected? Why were they not put into practice? As I see it, aside from the depravity of the human nature, the kings and potentates of the Eastern Hemisphere were the principal barriers. 'T is true many of them embraced the form but not the spirit of Christianity. They still reserved their selfish desire to reign over and oppress their subjects. In numerous instances, they used the religion of the Nazarene as cloak to cover their infamous deeds. Even today the Kaiser claims that he and God are in perfect harmony in crucifying babies, slaughtering women and children and slaying the defenceless.

And then it appears that God became sick and disgusted with the lords, barons, dukes, princes, ~~sultans~~, kaisers, and czars of Europe and Asia and at the propitious moment, He permitted America to be discovered. A few centuries later, our fathers placed upon this continent, a new nation conceived in liberty and dedicated to the principle that all men are created free and equal. It was a prodigious undertaking. It cost them years of hardships, labor, toil, anxiety and bloodshed, but with an unfaltering trust in the Eternal, they

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led their undisciplined and untrained army to victory, and today the Stars and Stripes floats over the land of the free and the home of the brave.

But so much for that. We have come to another epoch in our history. For more than three years war has devastated Europe with its horrors of torture and death. We have read of these things day after day, yet hardly have realized their solemn meaning to our own hearth and home. But six months ago our nation, having no other choice, took up its burden of war. With no selfish aim to serve, we entered the colossal struggle for the sake of humanity and in order to maintain our self-respect and honor. Answering the call of our President and Congress, we pledged "our lives, our fortune and everything that we are and have." Yet in these six months, our allies across the waters have been doing our fighting for us. The young men are laying down their lives for us. Crushed and starving Belgium cries out to us in agony. Broken and down-trodden Poland, Servia and Armenia reach out to us in unspeakable suffering and need. And France! That friend and comrade who gave blood and treasure on our soil to help us to our birth of freedom! That France, after one hundred and forty years, is now struggling to save her own life and freedom! She beholds us grown rich and strong. She is looking toward us earnestly and confidently. And if she averts her gaze it is to see the tragic ruin of her northern provinces.

Our cities and farms are not laid waste. Our homes are not defiled. The hands of our little children are not cut off. Our loved ones are not starving or driven insane with agony. And it must never be! The brutal heel of the destroyer must not touch American soil. Our citizens, our wives, and our children must not be murdered by assassins of the sea or of the clouds.

How may the victory be won?

I. By going in person and assisting the allied armies.

"Double up Susie."

II. By sending our money. *collection plate,*

Father's prayers.

III. By sending our food.

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Stennis Nickerson
Russell M. Laughlin
Wheeler Reeves

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1. William Ebbett.
 2. A. M. Eaton. - in d.
 3. Frank Wenthart.
 4. John Stein.
 5. Gus Sasse.
 6. Chas. Mahne.
 7. Cecil Reddicord.
 8. Johnnie Corn.
 9. Elmer West.
 10. Herman Schitzymal.
 11. Lewis Deuschardt.
 12. John Bittner.
 13. Freddy Sinton.
 14. Floyd Blake, Byg 9 months.
 15. Jas. Nutschings.
 16. Frank Ridgenway.
 - 17.

W. P. Ferguson
Stevens Clinch
Wheeler Reeves

THE HANDS OF JESUS

Text.- "Behold My hands." -Saint Luke 24:39.

These words were addressed by Christ to the eleven apostles who had assembled in a room and were discussing the recent happenings. Jesus had just risen from the dead and all Jerusalem was in an uproar. The women who had visited the sepulcher early in the morning, bringing spices and ointment to anoint the body of the Savior, had found the tomb empty and had seen two angels in shining garments standing by who told them of the resurrection of Christ. In true feminine fashion, they hastened and reported it to others and soon it was on the lips of all the followers of the Master.

While they ^{eleven apostles} were gathered together and were talking about the fact that He had risen, Jesus appeared in their midst and said, "Peace be unto you." But they were so terrified and affrighted that they supposed that they had seen a spirit. Then He calmed their fears by saying to them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." And when He had thus spoken, He showed them His hands and His feet.

The emphasis that the Bible places on the human hand is very significant. The Psalmist David once asked, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" And instantly He answers his own question, "He that hath *clean hands*, and a pure heart." Solomon said, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." In discussing those who perform deeds of righteousness to be seen of men, Jesus said, "When thou doest alms, let not thy left hand know what thy right hand doeth." When He urged his disciples to refrain from all evil, He said, "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

When Pilate wished to assert his innocence in language which the Jews could comprehend, he did not cry, "My conduct is reproachless!" But he took a basin of water and washed his hands in the presence of the multitude and said, "I am innocent of the blood of this just Person." By this act, he disclaimed all responsibility for delivering Christ to His enemies. This was in keeping with the custom of that day.

In his letter to Timothy, Paul wrote, "I will therefore that men pray

everywhere, lifting up HOLY HANDS, without wrath and doubting." And all through the Scriptures, we find that the hand figures conspicuously. It is mentioned about 1,500 times in the Bible. It is the organ through which is sketched, as on the screen, the thought that is surging in the heart.

The human hand is one of the most remarkable organs in the whole animal kingdom. Its mechanism is somewhat complicated, and its sensitiveness, nimbleness, delicacy of movement and beauty of form make it a marvelous piece of machinery. Sir Charles Bell said that it was the "consummation of all perfection as an instrument." The hand has its carpus of eight bones, its metacarpus of five bones, and fourteen phalanges. The eight bones of the carpus are arranged in two more or less rows running across the hand. ~~This is~~ ^{These are} designed to give flexibility, suppleness, and the peculiar strength to resist blows which the hand must so often receive. The long metacarpals, five in number, furnish the back and palm of the hand with a broad and firm surface for the apposition of the fingers in grasping and ~~delicately~~ manipulating small and multiform objects. The slenderness and the elegance of the fingers give the proper proportions to the hand. The supination and pronation, or the turning of it on its longitudinal axis, is one of its most prominent characteristics. No animal equals, or nearly approaches man in this respect. And the muscles which enable him to point with the index finger are supplied to man alone, thus indicating a superior grade of being in him, as this movement could only be required for higher purposes than mere sense-gratification or means of gaining a subsistence or self-protection.

Why are the fingers of different length? Various reasons may be given. But the most plausible is that they were so made by the Creator to be of the ~~greatest~~ ^{greatest} service to us.

It is also interesting to notice that the hand with its five fingers is moved directly by thirty-one pairs of muscles and each finger is largely independent of the other in its mobility. This is the human hand.

But what of the hands of Jesus? He said to his apostles, "Behold My hands!" What do they signify? Let us glance through the gospel story and see.

As we do so, we discover

I. *THEY WERE HANDS OF BROTHERHOOD.* When He entered the home of Simon Peter, He found the mother-in-law of this impetuous disciple sick of a fever. What did He do? He touched her hand and the fever left her, and she arose, and ministered unto them. When He ~~ssaw~~ saw the two blind men who sat by the way-side, He had compassion on them and touched their eyes and restored their sight.

In the book of Matthew, we read of a certain ruler that came to Jesus, and worshipped Him, saying, "My daughter is even now dead: but come and lay Thy hand upon her, and she shall live." Then, it is stated, when Christ came into this man's house, He took ^{the} a maid by the hand, and she arose.

The world will never forget that scene that day in Nain, where He met that sad procession to the grave as they were carrying the body of the only son of a widow. Jesus stopped them and put forth His hand and the young man was restored to life, and was given back to his mother.

In these cases and in scores of others, what men recognized in that touch was brotherhood. There was no cold and separate piety, no condescension, and no distance of heart from heart. Christ came alongside suffering and sorrow and brought Himself into living and actual contact with it. And always where the gospel is at work, it stretches its hands out the same way. We recognize the fact that all men are brothers.

II. *THEY WERE HANDS OF POWER.* When Jesus went back the second time to Nazareth, His neighbors could not fathom His greatness. They cried, "From whence then hath this Man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters with us?" And they were offended at Him. They had seen these hands as they performed ordinary work in the shop at Nazareth, but now there was a power in their touch that baffled them. And let me state here that there have never been hands on earth like the hands of Jesus - they were mighty to save, strong to deliver, and able to keep men and women from falling. Today countless lives have felt the touch of His hand.

*"There are days so dark that I seek in vain
For the face of my Friend divine;
But tho' darkness hide, He is there to guide
By the touch of His hand on mine.*

*"When the way is dim, and I cannot see
Through the mist of His wise design,
How my glad heart yearns and my faith returns
By the touch of His hand on mine.*

*"In that last sad hour, as I stand alone
Where the powers of death combine,
While the dark waves roll He will guide my soul
By the touch of His hand on mine."*

III. *THEY WERE HANDS OF TENDERNESS.* Of all the beautiful pictures in the gospel, none is more interesting than the scene when the mothers of Salem brought their children to Jesus. The disciples rebuked those that brought them and would have sent them away. They thought that the Master was ~~so~~ absorbed with the great affairs of the kingdom that He did not have time to pay any attention to children. But when He learned of the attitude of the apostles, He was very much displeased, and said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven."

*"I think, when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then.*

*"I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
Let the little ones come unto Me."*

IV. *THEY WERE HANDS THAT WERE ONCE DISFIGURED.* Their beauty was torn away from them with wounds. They were pierced with nails, and fastened to the cross when Jesus was crucified.

There was once a woman who was very beautiful with the exception of her hands which were shrunken and shrivelled and unsightly. One day her little daughter said to her, "Mother, I love your beautiful face and your attractive eyes and hair, but I can not bear to look at your hands, they are so ugly." Then the mother related this story. She said, "When you were an infant sleeping in your cradle, one night the cry of fire rang through the house. I

rushed upstairs, the nursery was ablaze, but God led me right to the cradle and I saved you; but ever since then my hands have been like this." The little girl was silent for a moment. Then she said, "O mother, I still love your face and eyes and hair: but I love your hands best of all."

Today as we look to Calvary and behold His hands nailed to the cross, they have a wondrous attraction for they were pierced for our sakes.

*"I vision the hands of the Savior,
By them were the multitudes fed;
I see them outstretched to the children,
In blessing were laid on each head.*

*"In pity they lifted the fallen,
By them were the suffering healed;
They served at the tasks that were humble,
The sweetness of labor revealed.*

*"They lead now the way to that City,
"Whose Builder and Maker is God;"
They'll never unclasp till we enter,
Through highways His footsteps have trod.*

*"Wonderful hands, hands of the Savior,
Nailed for my sake to the tree;
Hands that were used in service for others,
Hands that will ever lead me."*

And Jesus said, "Behold my hands!"

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." -Genesis 24:63.

After the death of Sarah, his mother, Isaac was very lonely and distressed; and as 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 in which 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 ^{to} Mesopotamia in person, Abraham sent his most faithful and trusted servant, Eliezer, in his stead. The account of his 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 ^{the} find a 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 got the consent of the father and mother and brother and the fair maiden herself and started to return home. After riding on the camels 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 suppose that it was ^{his} coming marriage. And if there is ever a time in a man's life that he should think, it is before making this fatal plunge. It is ^a matter of such vital importance that it should not be entered into ^{an} unadvisedly, but reverently, discreetly, and in the fear of God. Your decision may determine your happiness for time and eternity. To my mind there is nothing better on earth than domestic tranquility and nothing worse than an unhappy home. (Milton) But since Isaac had not seen the woman he was to marry and did not know who it was going to be, it was indeed an occasion for serious reflection. But after all, we never know a person until we live with them. We may keep company with them for years but we only see them at their best. After we get, them, the situation is changed. We see them as they really are.

While meditating on his future companion, Isaac lifted up his eyes, and saw, and, behold, the camels were coming, and on them his chosen bride, Rebekah. When he met her he fell in love

with her and took her to be his wife and ever after they were true and faithful to each other. It so happened in the Providence of God that their marriage was Divinely arranged. And I take it for granted that you have selected the right companion. How then are you going to make her happy? How can you be an ideal husband?

I. By realizing your solemn responsibility. You should ever keep in mind the fact that from the first time you met her until you were finally united in the holy bonds of matrimony, you were the aggressor. After some one introduced her to you, you did most of the courting; you made the dates with her; you brought her boxes of candy; you arranged for her to attend the various social functions; you did everything you could to win her heart. And then, when the psychological moment arrived 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 to her more than her 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 although her home was bright and beautiful, it would be better for her to forsake it and her precious parents who had become wrinkled-face, and stoop-shouldered, ^{and} dim-eyesighted 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 with you on a journey which shall not part except at the edge of your grave or mine. Like Ruth, the Moabitess, I say, "Entreat me not to leave thee, or to return from following after thee; for 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. O that the men of today would realize their duties as husbands!

II. By making yourself as agreeable as possible. While we are ⁱⁿ existence or ^{of} the traits of

some of the idiosyncrasies or peculiarities you may possess, yet ~~their~~ 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, and morose and so cranky than no one cares to be about you, or to associate with you. Solomon says, "He that would have friends must show himself friendly." This rule will also apply to married life. If you expect your wife to love, honor, ^{and} ~~obey~~ you, you must be worthy of her affection. You should as far as possible do the things that please her and refrain from the things that displease her. (Some men. "Pap's going to die.")

III. Be as kind and as attentive as you were before marriage.

IV. Give her plenty of money.

VI: Be a Christian.

THE LAST WORDS OF THE SAVIOR WITH A LOST SOUL.

Text.- "And Jesus said unto him, "Friend, wherefore art thou come?" -Matthew 26:50.

The hour of prayer in the garden of Gethsemane has just ended and the Master is waking His sleepy disciples. He has heard in the distance the sound of approaching footsteps and as they draw nearer, the clash of swords grates harshly upon the ears of the exhausted Savior. His weary body no doubt shrinks from the trying ordeal through which He is to pass. He knows full well that He will soon be betrayed into the hands of sinners and be tried, mocked, scourged and crucified. The spirit indeed is willing, but the flesh is weak. From the multitude that has come to capture Him, Judas, one of the twelve, walks out to Him and greets Him with a kiss. Deepest hatred stands in the presence of holiness and innocence. As Jesus looks into the face of His former companion who has turned traitor, His heart bleeds with compassion and He says, "Friend, wherefore art thou come?" These tender words seem to be an incomplete sentence. The Savior breaks down in His effort to speak the last message to His wayward disciple.

In studying this incident, we observe

I. The love of Christ is unquenched by man's greatest sin.

While God can not tolerate evil in any form and all wickedness is repulsive to Him, yet there are some sins that appear more terrible because of the manner in which they were committed. Some time ago, my mother wrote me about a woman in Colorado who, in a jealous rage, killed all five of her children and then shot herself. In New York a few years ago, a Catholic priest took one of his parishioners and cut her into a dozen or more pieces and threw her into the river. In his lecture on the German atrocities, Newell Dwight Hillis tells of crimes and outrages on women and children that will make the blood boil in the veins of every patriotic citizen of America. When the Kaiser of Germany addressed his soldiers as they were leaving for China in 1900, he said, "As soon as you come to blows with the enemy he will be beaten. No mercy will be shown! No prisoners will be taken! As the Huns, under King Attila, made a name for themselves, which is still mighty in traditions and legends today, may the name of German be so fixed in China by your deeds that no Chinese shall ever again dare even to look at a German askance." And as we read

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of the millions of Christians that have been slaughtered in Armenia, the hundreds of thousands of civilians that have been slain in Belgium, Poland, Servia, Roumania and Italy and the cruel treatment of prisoners, we can readily see that the policy of frightfulness and terrorism has been adopted in the present ^{war} against humanity and civilization. Although we can not find language to express our disapproval of the treacherous acts of these ferocious barbarians, we feel that the man or woman in the United States, whether they be preachers, teachers, or what not, who sympathizes with these savages and attempts to give them aid and comfort is a billion times worse than the wolfish Huns whose poisonous fangs drip with blood and gore. In the Revolutionary war, there is one name that causes us to shudder as we pronounce it- it is that of Benedict Arnold, a man who ~~xxx~~ turned traitor to his country at the crucial moment. And in all the annals of sacred history, we read of no deed so infamous as that of Judas. He had spent three years with the Son of God and had associated intimately with Him. He had seen Him heal the sick, cleanse the leper, cure diseases, cast out evil spirits, rebuke the raging tempest, forgive sins, raise the dead and perform all kinds of miracles. He had heard the sermon on the mount and had listened to the Master on other occasions as the marvelous words fell from His lips. But, yet he sold His Lord for thirty pieces of silver and betrayed Him with a kiss. Could you conceive of a greater crime? Could it be possible for one to be more devoid of principle?

But regardless of the unfaithfulness of Judas, Jesus still loves Him and is willing to rescue him. He addresses him so piteously and says, "Friend, wherefore art thou come?" Mr. Torrey informs us that the love of God is the greatest miracle in the Bible. "I can not comprehend, etc.,"

In His love Christ takes all; the harlot mourning over a polluted body and a lost soul, the murderer who has stained his hand in another's blood, the infidel who has spurned religion and the most deposed man in society. He loved the man who drove the nails into His hands, and feet, the one who placed the crown of thorns on His brow and the soldier who thrust the sword into His side.

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II. Notice the love of Christ struggling with man's sin. The love of Jesus manifests itself in different ways. To John that love was an inspiration but Judas it was condemnation.

III. It was a premonition of eternal despair. Judas did not reject this love in any outrageous way. When Jesus plead, Judas was silent.

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THE MULE YOU CAN'T AFFORD TO RIDE.

As has already been announced, the subject for our consideration today (or tonight) is "THE MULE YOU CAN'T AFFORD TO RIDE." I do not presume that there is an individual in this congregation who has not had the privilege of beholding this graniverous animal. He is what we call a hybrid, the offspring or "cross" between the equine and asinine species. In his personal appearance, he resembles the horse in the structure and contour of his body; the rabbit, in the formation of his ears; *the female species of the genus horse,* a woman, in the size of his mouth and the length of his tongue and man in his awkwardness and uncomeliness. In his disposition, he seems to be related to humanity. Like *some members of the feminine gender,* ~~woman,~~ you never know when you can trust him or just what moment he is going to kick you or throw you *aside;* ~~down;~~ and like man, he is the most obstinate creature that ever lived. You can do nothing with him when he takes a notion. There is no external pressure that can be brought to bear upon him that will change him.

But with all ~~of~~ his defects and imperfections, the mule has been for a number of millenniums a very valuable beast of burden. He was in great demand in Bible times. The one about which I shall speak is mentioned in 2 Samuel the eighteenth chapter and the last clause of the ninth verse, "And the mule that was under him went away."

This passage of Scripture is taken from the description of the battle between the vast army of Absalom and the *loyal* troops of David. This bloody conflict took place in the wood of Ephraim. After twenty thousand of his men had been slaughtered, Absalom seeing that his cause was hopeless endeavored to escape. But as he was riding beneath the boughs of a large oak, his head with its mass of long hair was caught in the branches of the tree. He struggled to free himself but could not. "And the mule that was under him went away." He was then left hanging in the air. When the news reached Joab, he hastened to the scene and thrust three darts ~~through~~ the heart of the young man and he died.

From this awful tragedy, we can learn many important lessons. Every one of us has something on which our hopes for the future are based. In keeping with the theme, I shall designate it a mule.

In analyzing the character of Absalom, we notice

I. He rode the mule of revenge. His only sister who was named Tamar was ~~exceedingly~~ beautiful. She became the object of lustful regard

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Miss Jessie Monroe,

Ripley, W. Va.

Dear Miss Monroe:-

of her half-brother, Amnon, David's eldest son; and was violated by him in pursuance of a plot suggested by the artful Jonadab. When Absalom was informed of the sad misfortune that had befallen his sister, he was highly displeased and brought her to his house and kept her secluded saying nothing for the present, but he brooded silently over the wrong he had sustained and the vengeance which devolved upon him. It was not until two years had passed, and when this wound was apparently healed, that he found an opportunity for the bloody crime he had contemplated. He held a sheep-shearing feast at Baal-Hazor to which he invited all the king's sons; and, to lull suspicion, he also solicited the presence of his father. As he expected, David declined for himself, but allowed Amnon and the other princes to attend. They ate and drank together; and when they were drunk with wine, Amnon was set upon and slain by the servants of Absalom, according to the previous directions of their master. As a result of this dastardly deed, Absalom was banished from the presence of the king for the space of five years.

Anger is one of the most ~~fierce~~ ^{fiercest} and deadly passions that agitates the human breast and afflicts mankind. When it ascends the throne of our minds, all ~~of~~ the noble virtues are trampled under foot. A brother lies swimming in his blood, a village is depopulated with the edge of the sword, cities burn amid the conflagration of fire, and kingdoms, given over to the horrors of wrath, become desolate, pass into oblivion, and are no more.

When overcome with indignation, the person is temporally insane. History tells us that Xerxes flogged the waves and cast fetters into the sea to bind it because it broke his bridges of boats. We ridicule this foolish act but almost every day many of us do as bad or if not worse. Mothers will punish their children for things over which the boy or girl has no control. (Accident, etc. Minister.) "Oh," but you say, "I just can't govern my temper." Suppose Jess Willard or Bob Fitzsimmons were to do you an injury and you had to ^{either} settle the controversy with your fist or pay no attention to the insult, what would you do? It would not take a very wise man to answer. You would readily forgive the offense. But yet when it comes to your poor, sickly, and frail wife you just can't control your temper. Nonsense!

When Athenodorus was about to retire from the court of Augustus Caesar, he gave the emperor this advice: "Remember, whenever you feel angry that you neither say nor do anything until you have repeated all the letters

*Practically
exists to
pleasure
God the
people.
Stally
judgment.
no one
sincere.
Preaching
for money.
The he-
mit &
the non-
goose.
The king
and hawk
last week.*

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of the alphabet."

"The wise will let their anger cool,
At least before 't is night;
But in the bosom of a fool,
It burns till morning light."

II. He rode the mule of pride. Being the handsomest man in in the kingdom and belonging to the royal family, he became aware of his own significance. This proved disastrous to him. "Pride goeth before destruction and a haughty spirit before a fall." "He that exhalteth himself shall be abased, but he that humbleth himself shall be exhalted."

Pride is one of the most prevalent evils of today. We see it manifested in various ways. Some are proud of their personal appearances. And just here let me sound a solemn note of warning against fashion, the Jezebel of all the ages. A more exacting oppressor earth never knew. To meet the demands of this heartless wretch, thousands have sacrificed time, means, honor, virtue and even life itself. Her laws are as merciless and stringent as the iron codes of the ancients. She is absolutely devoid of reason. Take our modern styles for an instance. It is customary for women to wear furs and cloaks in sultry July and short sleeves and low neck dresses in bleak December. Ladies are forbidden to wear slippers this summer. (The American and Chinese girl.) Mother, are you as familiar with the Word of God as you are the foolish conventionalities of today?

And there are others who are proud of noble birth, natural ability, wealth or learning. In whatever form it asserts itself, pride makes its possessor truly miserable. It is uncertain, unsatisfactory, and transitory.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The path of glory leads but to the grave."

III. He rode the mule of worldly honor and selfish ambition. Realizing the lofty position that he occupied, Absalom became intoxicated with himself. His chief aim was to promote his own interests. He cared nothing for the rights of his father or his brethren. His attention was directed upon himself and his merits. No one else had any place in his thoughts only in so far as they could assist him in

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accomplishing his purposes. This is a very foolish course for one to pursue and yet there are millions today like Absalom. They are living for themselves.

Lincoln, Booth,

^{He rode}

IV. He rode the mule of rebellion. His fine person, etc. Methods of procedure. Deception. Disregard of his father. "The spoon." Bennie. Anarchy. America. Clipping from the "Gazette."

He rode the mule of lust.

VI. He rode the mule of defeat.

Alexander the Great. Napoleon, 'The broken intensions'

Poem,

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WORLD-WIDE MISSIONS.

Golden Text.- "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." -Romans 1:16.

In our lesson last week we learned that the spread of the gospel was not hindered but helped by the persecution which was aimed at its destruction. Today we find it being carried beyond the confines of the lands of the Orient over into Europe. And that, too, by one of its former most bitter enemies. He was a Pharisee of the strictest sect, of the tribe of Benjamin, brought up in the city of Jerusalem at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers and was zealous toward God, and he verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth; he shut up many of the saints in prison and when they were put to death, he gave his voice against them. He punished them oft in every synagogue, and compelled them to blaspheme. He kept the clothes of the young men who stoned Stephen and when this martyr was buried, he was breathing out threatenings and slaughter against the Christians. But one day as he was on his way to Damascus with authority from the chief priests to bring back certain of the brethren bound to Jerusalem, about midday, he saw a light from heaven, above the brightness of the sun, shining round about him and them which journeyed with him. And when they were all fallen to the earth, he heard a voice speaking unto him and saying in the Hebrew tongue, "Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks." Then he asked, "Who art thou, Lord?" And the answer came, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Then Saul, who was later called Paul, was not ^{dis}obedient unto the heavenly vision, but shewed first unto them at Damascus, and

at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, ~~that~~ they should repent and turn to God, and do works meet for repentance. In fact from the time of his conversion until his execution at Rome, Paul was always abounding in the work of the Lord.

I. The Vision of the Man of Macedonia. -Vs 9-11.

Thus far the preaching of the gospel had been confined to the continent of Asia but while at Troas, Paul had a vision in the night: There stood a man of Macedonia, and ~~prayed~~ ^{prayed} him, saying, "Come over into Macedonia, and help us." Then it is stated that after he had seen the vision, that "we" and here it seems that the author of the Acts of the Apostles, Luke joins him, immediately endeavored to go into Macedonia. Paul was a man of action. When the duty became clear, he did not hesitate but acted quickly. Many church members fail in this respect. They are always putting off their work for the Lord until tomorrow or some later period. It is often a difficult matter to get anything done. (The Horses that were fed the hay and the geese.)

"Assuredly gathering that the Lord had called us to preach the gospel unto them." This is a significant expression. They were not led by any wild ideas or notions but after carefully considering the matter, they arrived at their conclusions. Many people today are superstitious. The first girl I escorted home.

II. The work delayed. When they reached Philippi, the chief city of that part of Macedonia, they abode certain days. It appears that ~~waiting~~ ^{they waited} a while before they made their mission known. This is often a wise course to pursue. Hast frequently makes waste. They carefully studied the situation. The first convert was a woman. The history of revivals today as told by Rev. Close. The next was the jailer.

III. Paul's Ministry in Jail. Give brief sketch of latter part of his life.

IV. The Nature of his Work. -Romans 15:18-21.