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Text.—Leaving us an example, that ye should follow in His steps.”
-1 Peter 2:21.

In the dazzling splendor and majesty of His Divine person, we should not forget the fact that He was as really and intensely human as He was Divine; that He who is the Son of God, was also the seed of the woman; that He who is the King of kings and Lord of lords, was once subject to rulers; that He who has gone to prepare for us many mansions, had not where to lay His head; that He unto whom all power is given in heaven and in earth, became helpless in the hands of His enemies; that He who is the Bread of life was once a hungry and homeless itinerant; and that He who is the brightness of His glory and the express image of His person, had no beauty nor comeliness, but was the despised Nazarene. Thou tempted in all points like as we are, He was without sin and is our example. The pen-portrait of His life that hangs in the gallery of the gospels should be our constant study, for “as He is so are we in this world.” Before doing anything, we should ask ourselves the question, “What would Jesus do?”

As we consider the life of the Christ, we find that He was humble. Although one with the Father; crowned with glory and honor; seated at the right hand of God most High, while millions of worlds encircling flaming suns, speed their precipitate flight on their indefatigable journey through the void immense; highly exalted above every other name in Heaven and in earth; before whom angels cast their crowns in loving adoration; yet notwithstanding all of His divine benignity, He humbled Himself, He made Himself of no reputation, He took upon Himself the form of a servant, He was made in the likeness of men, He became subject to His parents, He lived the life of a peasant, He was the friend of the poor and the afflicted, and finally died the ignominious death of the cross. He was not only humble but He taught us that “he that exalteth himself shall be abased and he that humbleth himself shall be exalted.”

Jesus was patient. Severely tried by the stupidity, rashness, and carnality of His followers, by the treachery of Judas, by the weariness and physical weakness that came from hunger, exposure, fasting, and by the inconvenience of His homeless life: yet not one impatient word ever escaped His lips. “In your patience,” He said to His disciples, “ye possess your souls.”

The Christ was obedient. He did His Father’s will even as He taught us to pray, “as it is done in heaven.” Whether it was to comfort the bereaved,
relieve the distressed, or to help those in need, He was always in the path of duty. To do His Father's will and to finish the work that had been given Him to do, was His chief aim and delight. Even in Gethsemane, He said, "Not as I will, but Thy will be done."

While we are not saved by works but by faith, obedience should be an important factor in our lives. "Behold, to obey is better than sacrifice and to hearken rather than the fat of rams."

"I dare not work my soul to save, That work the Lord has done; But I can work like any slave For love of God's dear Son."

Jesus was forgiving. Like humility, forgiveness is a rare virtue. Revenge seems natural to the human heart. To want to get even with an enemy is a common sin. Men often boast of their vindictiveness. Before the coming of Christ, such a thing as forgiveness was almost unknown. But He taught as never man taught. He gave us a new law for the treatment of our enemies. He commands us to "love our enemies, to bless them that curse us and to pray for them that despitefully use us." He warns us that if we do not forgive men their trespasses, our heavenly Father will not forgive us. When on the cross, His spirit of forgiveness arose above that of His suffering and He prayed, "Father, forgive them for they know not what they do."

Our Savior was prayerful. He lived the life of prayer. Alone in the Garden of Gethsemane, and sometimes all night in the mountain, He communed with His Father. He spent much time alone with God. We as His followers should pray without ceasing. There is nothing that will help us more in our Christian experience than prayer. It is the key that unlocks the door of heaven and the treasury of the skies.

"O what peace we often forfeit! O what needless pain we bear! All because we do not carry Everything to God in prayer."

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened."
T. G. Maddox

808 W. Avenue

Jol 370.59
The last trait of character of Jesus about which I shall speak was love. It was love that impelled Him to leave heaven with all of its glory and to come to earth with its shame. He so loved us that He gave Himself for us. When beneath the shadow of Calvary, He told His disciples, "Greater love hath no man than this, than that a man lay down His life for His friends."

"Do you know the world is dying
For a little bit of love?
Everywhere we hear the crying
For a little bit of love.
For the love that rights a wrong,
Fills the heart and tunes the song;
They have waited, O so long,
For a little bit of love."

Let us sing same in the language of
one of old
Sweat are the promised; kind is the word;
Deeper far than any message man ever heard.
Pure was the mind of Christ, sinless was He
He the great Example is and Pattern for me.
EVIL SPEAKING

Text. — "Speak not evil one of another, brethren." — James 4:11

We have all heard the old adage that "eavesdroppers never hear anything good said about them." That statement contains more truth than poetry.

If it were possible for us to be listening to others when we are the topic of the conversation and they did not know that we are near, it is doubtful if we would hear them say anything complimentary about us. Most people in some communities speak evil of nearly everyone about whom they talk. They criticize men and women in all walks of life. They vilify the President, the Congress, the Governor, the various other state and federal officials, the rich and the poor, the high and the low, the young and the old, the educated and the illiterate, the good and the bad, and the moral and the immoral. To them, there is "none righteous, no, not one."

They especially direct their venom and spleen against the church, its members, and the preacher. Yes, he always gets his full share of it. He is the one person who never escapes their unjust criticism. He gets it going and coming. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is tiresome and uninteresting; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls on the wealthy, he is an aristocrat. Whatever he does, some one could have told him to do better.

Those who censure others most are usually persons who live in glass houses and consequently should be the last to throw stones. They expect absolute perfection in everybody except themselves. They behold the mote that is in their brother's eye but do not consider the beam that is in their own eye. (Saint Matthew 23:4)

Evil speaking is usually one of the ingredients of nearly every conversation. John Wesley said that you rarely ever hear anybody talk more than ten minutes before something of a harmful nature is said of a neighbor.
Take the average conversation, for instance. After a few remarks about the weather and some references to physical ailments and aches and pains, what do we hear? Too often it is a lengthy discussion about the weaknesses and frailties of our fellow human beings. Everybody comes in for his share of abuse. Instead of calling attention to the good traits in others, only the bad are chronicled.

Jesus says, "Judge not, that you may not be judged."

We should be careful what we say about people. A word that is once spoken can never be recalled.

"In speaking of a person's faults, pray don't forget your own; Remember those with noses of glass Should never throw a stone. If we have nothing else to do But talk of those who sin, 'Tis better you commence at home And from that point begin.

"I'll tell you of a better plan, You'll find it works full well; Just try your own defects to cure Before of others tell. And though I sometimes hope to be No worse than some I know, My own shortcomings bid me let The faults of others go.

"Then let us all—should we commence To slander friend and foe; Think of the harm one word may do To those we little know. Remember, words, like chickens Return to roost at home; So do not speak of others' faults until there is none you own."

The Bible strongly condemns evil speaking. James says, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James 3:5, 6)
Solomon tells us, "Death and hell are in the power of the tongue." And again, he says, "Whoso keepeth his mouth and his tongue keepeth his soul from many troubles." (Proverbs 21:13) In the 34th Psalm and the 12th and 13th verses, we read, "What man is he that desireth, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." And again David said, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle." (Ps. 39:1) And in Psalms 141:3, he prayed, "Set a watch, O Lord, before my mouth: keep the door of my lips."

Three men, Alfred Tennyson, William E. Gladstone and Cardinal Manning, were invited to record on a phonograph record some message for the world, not to be heard until after their death. Two years after Cardinal Manning died, a group of listener's heard his message, in solemn tones, "I hope that no word of mine, written or spoken, will be found to have done harm to my fellow men when I am dead." Yes, we should watch our words. If we do not have anything good to say about a person, it would probably be best for us to be silent.

"If Wisdom's ways you'd wisely seek,
Five things observe with care-
Of whom you speak,
To whom you speak,
And how, and when, and where."

May the Lord help us to let all bitterness, and wrath, anger, malice, and evil speaking, be put away from us, and be kind one to another, forgiving one another, even as God for Christ's sake hath forgiven us.
Lord, who shall abide in Thy tabernacle?
who shall dwell in Thy holy hill?
The that walketh uprightly, and worketh righteousness.
The that speaketh the truth in his heart, The that setteth not, and speaketh not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, nor taketh up a vile person in controversy, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor taketh up a vile person in controversy, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor, nor taketh up a reproach against his neighbor, nor setteth not with his neighbor; 

The that putteth not out his money to usury, nor taketh reward against the innocent. 

That setteth these things shall never be moved.
Text. — "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" - Acts 19:15.

In order to explain this passage of Scripture, it will be necessary for me to recite as briefly as possible the circumstances under which it was spoken and lead you step by step to the main point that I desire to emphasize. While on his third missionary journey, Paul visited Ephesus, and finding there certain disciples, he began to enquire of them as to whether they had received the Holy Ghost since they believed. The twelve men who composed that little church were so ignorant of the advanced stages of the Christian experience that they had not even heard of the third Person of the Trinity, much less enjoyed the fulness of pleasure that comes as a result of His abiding presence. But after expounding the way of the Lord more fully, the great Apostle baptized them in the name of Christ Jesus, and when he had laid his hands upon them and prayed, they were endued with power from on high and spake with tongues and prophesied. This wonderful out-pouring of the Spirit opened for Paul a door of greater usefulness and enabled him to enter the synagogue and boldly preach the message of the gospel. The revival which followed continued three months and as a consequence many were converted to the Christian religion. The entire community felt the power of the living God. But this remarkable manifestation of the Deity caused much discussion and disputation. The Prince of Ministers readily discovered that when wrangling and argumentation arise, not through a desire to know the truth, but simply for the sake of controversy, the services were no longer of any good when he is the object of gossip. As great as may be the statement, it is true good when he is the object of gossip. As great as may be the statement, it is true when every effort is made to convey to the minds of the people is forgotten when every effort is made to convey to the minds of the people is forgotten. Paul soon recognized this and set about to discuss him pro and con. Paul soon recognized this and set about to discuss him pro and con. Paul soon recognized this and set about to discuss him pro and con. Paul soon recognized this and set about to discuss him pro and con.

But just at this juncture he was confronted with an unusual difficulty. His preaching had stirred the hosts of hell and awakened their opposition. They endeavored to counterfeit the work of God. And do you not know that the Lord never wrought an extraordinary thing, but what the Devil tried to imitate it? Job informs us that when the sons of
God came to present themselves before the Lord that Satan came also among them. He is always present upon such occasions. And in the instance in the lesson we have selected, in the person of certain of the vagabond Jews, exorcists, and chief of the priests, he attempted to cast out evil spirits in the name of the Lord Jesus whom Paul preached. But this was an impossibility. Satan could not cast out Satan. "A house divided against itself can not stand." The evil spirits instead of obeying their command simply responded, "Jesus I know, and Paul I know; but are ye?"

The text naturally divides itself into three divisions, "Jesus, Paul, and Ye."

I. "Jesus I know." What knowledge the evil spirit had of Christ previous to His advent into this world, we are not told. He may have beheld Him in the bosom of the Father ages before the Son of man's incarnation. The Bible does not throw any light on this subject. But in the first chapter of Mark it is stated that one Sabbath morning after Jesus had cast out an evil spirit, it cried, "I know who Thou art, the Holy One of God." As to when he first became acquainted with Christ, we can not say; but thirty years of close observation had convinced him that Jesus of Nazareth was really holy. This was a great testimony for the Devil. But he knew whereof he spake, for he had watched every detail of His life. And I do not think it would be in the realm of speculative theology for me to assert that perhaps myriads of demons considered Him on the mount of temptation when Satan tried to overcome Christ by appealing to the lust of the flesh, to the desire of the eyes, and to the pride of life; and when He refused to convert into bread, when He declined to confer with the vision of the world, declined not to cast Himself vaingloriously from the princes of abode exclaiming, "We never beheld a Man like this one!" They noticed Him on the mount of transfiguration, He could have stepped into Heaven without reproof, for He was the sinless and therefore deathless Man. But though He might have passed into glory at this time and leave the plan of redemption incomplete, He did not shrink from His path/duty but chose the road to Calvary. They saw Him in the dark garden of Gethsemane when in the agony of His soul, He sweat as it were great drops of blood. This was His last supreme conflict with the "Prince of this world." But He was not attracted or fascinated from His glorious purpose. And finally they saw His life expire on the cross.
and with His dying breath, cry, "It is finished!" They also beheld Him arise triumphantly from the grave and ascend into the skies. Yes, the evil spirits recognize the authority of Jesus.

II. "And Paul I know." There can be no doubt in the mind of the Bible student as to the intimate acquaintance of this evil spirit with Paul. The demons of the bottomless pit often send him to various places to carry out their wicked designs. But when they were amazed and bewildered, when a great light shone forth, and a great light shone forth, when a great light shone forth, they trembled and heeded the command. He was so charged with Divine power that they were afraid of him. And friends, if you would find the secret of Paul's spiritual strength, you will discover it in his prayer life. In nearly every one of his epistles, he speaks of bending his knees to the Father. At tho' well versed in the science of theology, he knew more about kneeology. The evil spirits knew this and had to recognize his authority.

III. "But who are ye?" This was the vital question. Altho' these men were members of respectable families and stood much higher ecclesiastically than did the Apostle Paul, they were unknown in the spiritual realm. Notwithstanding the fact some of them were chief of the priests and pretending to instruct the people, they had never done enough religiously to attract the attention of Satan. They had never opposed him, and consequently he did not fear them or care to obey them. And herein most of our churches of today fail. We have not been aggressive enough to create an uprising of evil spirits. We have been so careless and indifferent that we have become skeptical about the existence of the Devil. Some have never had contact with the first formidable foe of God and right. You are not aware of the fact that he is your greatest adversary and is going about as a roaring lion seeking whom he may devour.

But friends, if we were only living up to our privileges in Christ, our lives would be one of constant warfare. The trouble with most of us is that we have allied ourselves with the world, and the love of the Father is not in us. Satan himself with a magnifying glass could not discriminate between us and those who do not profess to be Christians. In the following respects we are conformed to the world:
We do remember the Sabbath day to keep it holy. To speak upon this subject is indeed an unpleasant task. Were I to consult my feelings, I would refrain from talking along this line. But in order to be true to God and honest with men, I feel as tho' it is my duty to do so. And in so doing, I offer no apologies. There never was a time in the history of our nation when the Christian Sabbath was being desecrated more than at the present. The situation has become so alarming that it is almost necessary to have an extra day from any other day. This is the
No. 165. “Pray,” “Give,” “Go.”

M. H. C.  Rev. M. Homer Cummings.

1. Hear ye the words of the Master to-day, “Pray,” “give,” “go.”

2. Harvest is ripe but the reapers are few, “Pray,” “pray,” “pray.”

3. Men are hungry and help-less and cold, “Give,” “give,” “give.”

4. Millions are dying in darkness and night, “Go,” “go,” “go.”

Chorus.

He has commanded, and we should obey, “Pray,” “pray,” “go.”
Pray ye the Lord to send harvest true, “Pray,” “pray,” “pray.”
Thus hast a-bundance, O do not withhold, “Give,” “give,” “give.”
Tell them of Jesus, the Truth and the Light, “Go,” “go,” “go.”

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Text. - "Leaving us an example, that ye should follow His steps."-1 Peter 2:21.

In studying the life of Christ, there are two dangers against which we should guard. - First, in the dazzling splendor and majesty of His Divine person, we should not forget the fact that He was as really and intensely human as He was Divine; that He who is the Son of God, was also the seed of the woman; that He who is King of king and Lord of lords, was once subject to rulers; that He who has gone to prepare for us many mansions, had not where to lay His head; that He unto whom all power is given in Heaven and in earth, became helpless in the hands of His enemies; that He who is the Bread of Life was once a hungry and homeless itinerant; and that He who is the brightness of His glory and the express image of His person, had no beauty nor comeliness, but was the despised Nazarene.

Second, in our effort to emphasize His humanity, we should avoid the pernicious error that is permeating our institutions of learning which denies His Divinity, teaches that He was only a good man, a beautiful example, and that we are saved by His life. There is not a more subtle of Christianity today that is dominating religious thought and claiming to be accompanied at every step by reason, than this destructive Higher Criticism. It is worse than an absurdity to say that Christ was only a good man and not the Son of God. If He were not Divine, I say it reverently, He was the greatest impostor that ever lived, for He declared Himself to be the Messiah and made a belief in His Divinity a condition of discipleship.

It is equally as preposterous to state that we are saved by His life, for no redemption is possible without suffering. "Without the shedding of blood, there is no remission."

But Jesus is "man's perfect model." The pen-portrait of His life that hangs in the gallery of the gospels should be our constant study, for "as He is so are we in this world."

I. He was humble. Humility is a rare virtue. The rich are proud of their wealth; the educated, of their learning; the accomplished of their attainments; the influential, of their influence; and even the humble, of their humility. Tho' one of the rarest of the Christian graces, it is the most commendable. It is essential to promotion in any sphere of life. The first great lesson for the student to learn is the fact that he is grossly ignorant. Socrates, pronounced by the Delphian oracle to be the wisest man in the world,
finally arrived at the point where he could say, "This much I do know, I know nothing." Few of us ever reach this plane. The more we learn the less we are conscious of knowing. That man is wisest that thinks he knows the least. If we would but consider the unutterable greatness, the stupendous majesty, and the unlimited knowledge of God, we would exclaim with Job, "I abhor myself, and repent in sackcloth and ashes." Paul says that in order to become wise, we must first become fools.

Humility is true greatness. The most noted men of all ages have been the friend of the common people. Caesar, Hannibal, Napoleon, and other famous generals placed themselves on the level with their soldiers. The day before his death, Henry Ward Beecher was seen instructing several little street urchins as to the plan of salvation. Christ tells us that if we would become great, we must be the servants of all.

Let us consider the the humility of Jesus for a moment. One with the Father; crowned with glory and honor; seated at the right hand of God most High, while millions of worlds encircling flaming suns, speed their precipitate flight on their indefatigable journey thro' the void immense; highly exalted above every other name in Heaven and in earth; before whom angels cast their crowns in loving admiration: yet with all of this Divine benignity, He humbled Himself, made Himself of no reputation, took upon Him the form of a servant, was made in the likeness of men, became subject to His parents, lived the life of a peasant, was the friend of the poor and the distressed, and died the ignominious death upon the cross. Oh! that we as His followers would emulate His example, that we would humble ourselves under the mighty Hand of God that He would exalt us in due time.

"Higher than the highest mountain,
Deeper than the deepest sea;
Lord, Thy love at last has conquered-
None of self, but all of Thee."

2. He was patient. Since the day of Pentecost, the church of Christ has advanced with astonishing progress. Kingdoms have been subdued, governments overthrown, thrones cast down, and nations conquered thro' the power of the gospel. Much good has been accomplished through the influence of the teaching of the Gallilean, and many have accepted Him as their personal Savior. But even tho' this be true, two-thirds of the world have never heard the story of Jesus and His love. Often the outlook is discouraging and were we to judge from results, we would conclude that we are engaged in a losing battle. When Mr. Moody began preaching in Chicago, he could see but little fruit of his work. One morning as he sat in his study disheartened, a friend entered and questioned him concerning his ministry. When told
that he had not had much success, this friend advised him to study the character of Noah. He then took the Bible and read of where this old patriarch had labored and toiled for one hundred years without any visible results and had not gotten discouraged. This thought proved a great blessing to the famous evangelist. After that time, he decided to do his best and leave the results with God. This should be a valuable lesson for us. Altho' the conflict may rage and the powers of hell be engaged against us, let us take courage for the Lord is on His throne and will eventually win. There must first be the seed sown, then the blade, and then the full ear of corn.

What an example of patience was the Christ! Severely tried by the stupidity, rashness, and carnality of His followers, by the treachery of Judas, by the weariness and weakness that came from exposure, hunger, fasting, by the inconvenience of His homeless life: yet not one impatient word escaped from His lips.

3. He was obedient. He did His Father's will even as He taught us to pray, "as it is done in Heaven." Whether it was to comfort the bereaved, relieve the distressed, or help those who are in need, He was always in the path of duty. To do His Father's will and to finish the work that He had given Him to do, was His chief aim and delight. Even in Gethsemane, He said, "Not as I will, but Thy will be done."

While we are not saved by works but by faith, obedience should be an important factor in our lives. "To obey is better than sacrifice, and to hearken rather than the fat of rams." If we love God we will keep His commandments, for faith without works is dead.

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5. He was prayerful. He lived the life of prayer. Alone in the Garden of Gethsemane, and sometimes all night in the mountain, He communed with His Father. He spent much time alone
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with God. We as His followers should pray without ceasing. There is nothing that will help us more in our Christian experience than prayer. It is the key that unlocks the door of Heaven and the treasury of the skies. He is richest that appropriates his great privileges of prayer.

It is not always easy to pray. There are times when it is hard work, for often the heart is so absorbed in its own needs that the cry of others is unheard. One can sit down and discuss the faults of his neighbor for half of an hour and the probabilities are that he will not feel like praying for him when the conversation is over. Very few of us have the grace of seeing the beam in our own eyes while we are talking about the mote in our brother's eye. Consequently we spend much time in criticizing people when we should be praying for them. We are commanded to pray one for another, and the more pronounced the weakness of a brother, the more he needs our prayers. Multitudes have gone down for the want of it. We little know the crushing load that may be on some brother's heart and how a word of prayer might tide him over the awful strain. Let us not sin against people in ceasing to pray for them.

6. He was loving. Love is the greatest thing in the world. It is the queen of the graces. It outshines all others as the sun the lesser planets. (Paul, etc.)

The need of the world today is more love. Men are dying for the want of it. Many commit suicide because they think no one cares for them. The time to shew your deeds of kindness is this side of the grave. Do not wait until your mother is dead to give her flowers, give them to her now. When her life is extinct, she can not scent their sweet fragrance; she would not care for the pure white rose placed within her cold stiff hand. Give them to her now and she can appreciate them. She is longing for a kind word now, don't wait until she is dead to sing her praises. Oh for more love to our fellowmen and to God! Love will find an entrance into the heart that nothing could penetrate. Ingersol once said that he would rather live in a land of death where love is king than to have eternal life in a world where love is unknown.

O the wondrous love of Christ! It depths are unfathomable; its heights are unknown. It makes no difference as to how humble our position may be in life, or how low we may be steeped in sin, or how unattractive or undesirable we may be, Christ loves us. When we were in rebellion against Him, He died for us.

And now in conclusion, I know I have very imperfectly pictured to you "Man's Perfect Model." Of His matchless character, the half was not told. I have only given you but a few of the brilliant stars of His grace. My prayer is that you may by a constant walk with God be changed into His own image from glory to glory until you at last come to the measure of the stature of the fulness of Christ. I am aware that we will never reach perfe-
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tion in this life. Our life will be one of progress. We must continue to climb. At a certain place in the Alps there is a monument erected to the memory of a guide who had died in attempting to make the ascent of the mountains. It had this inscription on it, "He died climbing." Let us keep "pressing on the upward way, etc."
MAN'S PERFECT MODEL.

1 Pet., 2:22.

In studying the life of Christ, there are two dangers against which we should guard: First, in the dazzling splendor and majesty of His Divine person, we should not forget the fact that He was as really and intensely human as He was divine; that He who is the Son of God, was also the seed of the woman; that He who is King of kings and Lord of Lords, was once subject to rulers; that He who has gone to prepare for us many mansions, had not where to lay His head; that He unto whom all power is given in Heaven and in earth, became helpless in the hands of His enemies; that He who is the Bread of Life was once a hungry and homeless itinerant; and that He who is the brightness of His glory and the express image of His person, had no beauty or comeliness, but was the despised Nazarene.

Second, in our effort to emphasize His humanity, we should avoid the pernicious error that is permeating our institutions of learning which denies His Divinity, teaches that He was only a good man, a beautiful example, and that we are saved by His life. There is not a more subtle foe of Christianity today than that destructive Higher Criticism. It is worse than an absurdity to say that Christ was only a good man and not the Son of God. If He was not Divine, I say it reverent-
ly, He was the greatest impostor that ever lived, for He declared Himself to be the Messiah and made a belief in His Divinity a condition of discipleship.

It is equally as preposterous to state that we are saved by His life, for no redemption is possible without suffering, "Without the shedding of blood, there is no remission."

But Jesus is man's perfect model. His life should be our constant study, for "as He is so are we in this world."

1. He was humble. Humility is a rare virtue. The rich are proud of their wealth; the educated, of their learning; the influential, of their influence; and the humble, if possible, of their humility. The rarest of the Christian graces, it is the most commendable. It is essential to promotion in any sphere of life.

The first great lesson for the student to learn is the fact that he is grossly ignorant. Socrates, pronounced by the Delphian oracle to be the wisest man in the world, finally arrived at the point, where he could say, "This much I do know, I know nothing." Few of us ever reach this plane. The more we learn the less we are conscious of knowing. That man is the wisest that thinks he knows the least.

If we would but consider the unutterable greatness, the stupendous majesty, and unlimited knowledge of God, like Job we would exclaim, "I abhor myself, and repent in sackcloth and ashes." Paul says in order to become wise, we must first become fools.

Humility is true greatness. The most noted men of all ages have been the friend of the common people. Caesar, Hannibal, Napoleon,
and other famous gene rals, put themselves on the level with their soldiers. Henry Ward Beecher, the day before his death, was seen instructing several little street urchins as to the plan of salvation. Christ tells us if we would become great, we be servants of all.

But let us consider the humility of Jesus for a moment. One with the Father, crowned with glory and honor; seated at the right hand of God most High, while millions of worlds encircling flaming suns, speed their precipitate flight on their indefatigable journey thro' the void immense; highly exalted above every other name in Heaven and in earth; before whom angels cast their crowns in loving adoration; yet with all this Divine benignity, He humbled Himself, made Himself of no reputation, took upon Him the form of a servant, was made in the likeness of men, became subject to His parents, lived the life of a peasant, was the friend of the poor and distressed, and died the ignominious death upon the cross. O may we as His followers emulate His example! May we humble ourselves therefore under the mighty Hand of God that He may exalt us in due time.

"Higher than the highest mountain,
Deeper than the deepest sea;
Lord, Thine love at last hast conquered—
None of self, but all of Thee."
2. He was patient. While I do not mean to take issue with our beloved district superintendent, Dr. Beddow, or the brilliant Talmage from whom he quoted, yet I recognize the fact that the world is in a bad condition. It is far from the truth to state that there never was a time in the history of Christianity in which it was making more progress than at the present. "T is true, religious organizations are aroused as never before to a sense of their obligations and a great work is being accomplished, and I would not for a moment discard it; but on the whole the world is rapidly drifting away from God. Soul-winning seems to be a lost art, men love darkness rather than light; professing Christians manifest but little interest in spiritual things. The outlook is very discouraging indeed. Were we to judge from results, we would conclude that our labors are all in vain. But let us take courage. God is at work and in His own good time every wrong will be righted. Be patient. The battle may rage, the powers of hell engaged against us, but God will eventually win. Truth crushed to earth will rise again, the eternal years of God are hers. There must first be the seed sown, then the blade, and then the full ear of corn.

What an example of patience was the Christ! Severely tried by the simplicity, rashness, and carelessness of His followers, by the treachery of Judas, by the weariness and weakness from exposure, hunger, fasting, by the inconveniences of His homeless life; yet not one impatient word escaped His lips.
3. He was obedient. He did His Father's will even as He taught us to pray, "as it is done in Heaven." This He did gladly and willingly. Whether it was to comfort the distressed, heal the sick, give sight to the blind, cleanse the leper, or raise the dead, He was always in the path of duty. To do His Father's will and to finish the work that He had given Him to do, was His chief aim and delight. Even in Gethsemane, He said, "Not as I will, but Thy will be done."

While we are not saved by works but by faith, yet obedience should be an important factor in our lives. "To obey is better than sacrifice, and to hearken rather than the fat of rams." If we love God we will keep His commandments, for faith without works is dead.

"I dare not work my soul to save,
That work the Lord has done;
But I can work like any slave
For love of God's dear Son."

4. He was forgiving. Like humility, forgiveness is a rare virtue. Revenge seems natural to the human heart. To want to "get even" with an enemy is a common sin. Men often glory in vindictiveness. Before the coming of Christ, forgiveness was unknown. But Jesus taught as never man taught. He gave us a new law for the treatment of our enemies. He commands us to "Love our enemies, to bless them that curse us, to pray for them that
despitefully use us." He further warns us that if we forgive not men their trespasses, our heavenly Father will not forgive us. When on the cross, His spirit of forgiveness rose above that of His suffering and He exclaimed, "Father, forgive them for they know not what they do."

5. He was prayerful. He lived a life of Prayer. Alone in the Garden of Gethsemane, and sometimes all night in the damp mountain, He communed with the Father. He spent much time alone with God. We as His followers should praying without ceasing. There is nothing that will help us more in our Christian experience than prayer. It is the key that unlocks the bank of the skies. He is richest that appropriates his great privileges of prayer.

It is not always easy to pray. There are times when it is hard work. The heart is so absorbed in its own needs that the cry of others is often unheard. It is much easier to criticise than to pray for people. One can sit down and discuss the faults of his neighbor for one half-hour and the probabilities are that he will not feel like praying for him when the conversation is over. Very few of us have the grace of seeing the beam in our own eyes while we are talking about the mote in our brother's eye. Consequently we spend much time in criticising people when we should be praying for them. We are commanded to pray one for the
other, and the more marred the weakness of a brother, the more he needs our prayers. Multitudes have gone down for want of it. We little know the crushing load that may be on some brother's heart and how a word of prayer might tide him over the awful strain. Let us not sin against people in ceasing to pray for them.

6. He was loving. Love is the greatest thing in the world. It is the queen of the graces. It outshines all others as the sun the lesser planets. Paul says, "The I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass or a tinkling cymbal. And the I have the gift of prophecy and understand all mysteries, and all knowledge; and the I have all faith so that I could remove mountains, and have not love, I am nothing. And the I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

The need of the world today is more love. Men are dying for the want of it. Many commit suicide because they think no one cares for them. The time to show your deeds of kindness is this side of the grave. Not long ago I attended the funeral of a mother of a large family. She was lying peacefully in her casket, her coffin wreathed with flowers. The children
appreciate them. She is longing for a kind word now, don't wait until she is dead to sing her praises. O for more love for our fellowwomen and for God! Love will find an entrance that nothing could penetrate. Ingersol once said: live in a land of death where love is king than to have eternal in a world where love is unknown.

O the wondrous love of Christ! It matters not how humble our position may be in life; it matters not how low we may be steeped in sin; or how undesirable our disposition may be, Christ loves us. He died for us when we were in rebellion against Him.

And now in conclusion, I know I have very imperfectly pictured to you "Man's Perfect Model". Of His matchless character, the half was not told. I have only given you but a few of the splendid attributes of His constancy that you may by a constant walk from glory to glory until you reach perfection in this life. We must continue to climb the ascent on
When I made the suggestion at our last meeting that some one prepare a paper on "Ministerial Etiquette," it did not occur to me that this is such a comprehensive term. It covers every phase of the preacher's conduct. If we should discuss this subject thoroughly, we would have a paucity of topics for the future. What I really had in mind when I proposed that we consider this theme was "Ministerial Ethics" as it applies to the relation of minister to minister. That there is much that may be said in this connection is plainly apparent to each of us.

There are some who feel that it is not good for ministers to associate too much with one another, nor to have a "class consciousness." They maintain that professions have a tendency to flock together and view things in their own light. If carried too far, this would be dangerous for we would get out of touch with those we desire to help. Before Ezekiel performed a certain work to which he was called, he visited his people and "sat where they sat." By so doing, he was enabled to understand their problems and needs. On the other hand, it is beneficial to have a brotherhood of men who are the ministers of God. We are engaged in the noblest of all professions. In fact, it is more than a profession— it is a calling. We are ambassadors of the most High and beseech men in Christ's stead to be reconciled to God. In view of this fact, we should strive to be on the best of terms with each other, for, to use a scriptural expression, "We be brethren."

In developing the subject that has been assigned me, I wish to mention

I. THE DUTY TO THE PREDECESSOR. Unless we are in some mission field where there has been no church, we have had a predecessor and we owe much to him. Bishop Galloway once said: "Much of our work is to reap where others have sown. Their sowing should have equal honor with our reaping. A circuit, station, or district may be served the full term without the earnest pastor's noting much fruit of his labor. Another comes whose mission is to gather the golden sheaves and whose joy is to sing the harvest song. Though possibly much honored, credited with being a more successful workman, he really enjoys the fruit of another's planting. He that planteth and he that watereth are one."

Altho' there are no two ministers exactly alike, there are those who maintain that the new minister who comes into a new charge should study his predecessor's methods and plans and continue them as best he can. That is especially true where the former preacher was popular but if he did not take
MINISTERIAL ETHICS AND ETIQUETTE

When I made the suggestion at the last session of
so well with the folks, other tactics should be used. One of our District Superintendents once told me that when he went to a new work, he usually assumed that the parishioners were tired of their former pastor or he would not have moved, and he (the District Superintendent) tried to be different. If his predecessor preached long sermons, he would abbreviate his messages; if the former pastor had failed to visit, he would make a number of calls; if he had been too realistic, he would be less formal.

II. YOUR PREDECESSOR'S FRIENDS. Every pastor has a group of his own special friends. There are some people in every pastorate who will never feel toward a present pastor as kindly as they do to a certain former one. They hold him in memory as the best minister their church ever had. They will speak of his excellences to each succeeding pastor and sigh with regret at his passing from their midst. They may be polite enough to add as an afterthought that of course they like their present pastor— but that same pastor knows that he will never take the beloved predecessor's place in the hearts of certain individuals. It is well to be sympathetic with these, and to remember the lover's advice and "praise a rival."

III. YOUR PREDECESSOR'S ENEMIES. But not all the persons with whom a new pastor comes in contact liked their former minister. One will often hear more unfavorable criticisms than words of praise of his predecessor. All this should be taken with a grain of salt, and in no instance, should a preacher join them in their vilification of the man who preceded him.

Bishop Halliday states that every minister knows: That folks who so freely abuse his predecessor will give him a similar introduction to his successor.

IV. DUTY TO A SUCCESSOR. When a new minister comes to a parish to take up duties and obligations with which he is not at all familiar, he instinctively turns to the man who can advise and help him more than any other—the outgoing pastor. He can inform the new preacher of the plans, progress, possibilities, and even the perils of the new charge. However, he should not be told everything. The writer recalls on one charge that his predecessor left a list of the membership of the church and after each name, he made some comment. There were such statements as these: "This person will have to be handled with care." "This fellow is all right if you will let him have his way." "This man will wreck your church if you give him any prominence." "This woman is the biggest gossiper in the community." "This brother has plenty money but is a tight-wad." "This sister almost broke up the Ladies' Aid."

The new preacher should be given the opportunity of finding out some things for himself. Frequently his ignorance will enable him to solve many problems. Often he can do better work when he is not familiar with local conditions and everybody knows that he does not know.
The outgoing minister should give his successor a good "send off" with the people. Just as a child deserves the right to be well born, so every minister deserves the right to a good start in any new field he may enter. It is usually conceded that in general it is better for a retiring minister to leave both church and parish before the new man comes to take charge. A former pastor's presence should not be allowed to serve as the nucleus for the crystalizing regret of his many friends. It is also best for the outgoing man to dodge the opening reception if there be one.

Church records, church property, and especially the house which is to be occupied by the new minister, should all be turned over to him in good condition. The parsonage should be thoroughly cleaned with a broom, then a mop, and then every everything again with a soft dust cloth.

Most authorities agree that when a man leaves a charge, he should leave it. He should not be constantly going back to gossip with the brethren or hear comments on the work of his successor. Great harm has been done in this way by some ministers. The outgoing pastor should get all his supplies, trunks, boxes, barrels, the piano, the bread box, and the garden hose, -everything loaded at one time. He should give all a good-by, making it as tearful as desired, but having started the truck, not to look back. Although his successor may not admit it, the presence of the former pastor after that will be embarrassing to the new man. Bishop Candler used to urge the new ministers when assigned to a new charge to go where they were sent and to stay away from where they had been.

However, there are exceptions to even this rule. He may be invited back to perform weddings or conduct funerals but in each case, the local pastor should have some part in the ceremonies or services.

V. CALLING UPON THE NEW MINISTER. When a person moves into a new community immemorial demands that the first visit should be made by the local people. This is a courtesy that every pastor should remember with regard to "new" ministers who move in to take the pastorate of a sister denomination or any visiting minister whose presence touches the life of the community local people. Such visitors and new pastors have the right to expect this courtesy from the local ministry. As soon as the new preacher of the sister church has unpacked, go to see him.

VI. DUTY TO MINISTERS OF OTHER DENOMINATIONS. One may not always be aware of it, but jealousy often plays an important part in our attitude toward others. It is easy to drift into the Un-Christian habit of speaking ill of those who are seeking to do the same kind of work that we are striving to do. Preachers are often guilty in this respect. They frequently view with
1. The Profession
2. As a man
3. As a citizen
4. As a pastor
5. The church
6. Public worship
7. Clerical dress
8. Occasional service
an envious eye a brother minister, and when others laud him, to say something disrespectfully of him. The admonition of the great Apostle to "speak evil of no man" applies to the clergy as well as to the laity. Above all things, we should be Christ-like in our relation to each other remembering that He has said, "Therefore, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." By the observance of this principle, proscriptive and underhand methods should not to such will never be practiced.
SELF-EXAMINATION.

Text. - "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" - 2 Cor. 13:5.

The Second Epistle to the Corinthians was written by Paul from Macedonia. He had heard of the effect produced on them by his first letter and he was now on his way to visit them. Altho' he had a host of friends in this church, he had to contend with a number of adversaries who opposed some of the doctrines that he taught. These were more embittered than ever and sought to undermine and belittle his authority on the ground that he was not one of the original twelve. It was, therefore for the double purpose of comforting those who had submitted themselves to his instructions and rebukes and to defend his personal character and ecclesiastical standing against the attacks of his accusers, that he penned this message.

In the chapter that I read in your hearing and from which our text is taken, he reminds them that he is coming again to them--a third time and warns them that "in the mouth of two or three witnesses shall every word be established" and all who have "heretofore sinned" he will not spare. Then he exhorts them, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

I can not conceive of a better time for us to examine ourselves than at the beginning of this revival meeting. Let us look at our spiritual condition for a moment. How is it with us just now? Are we walking with God or the devil? Are we under the dominion of the Lord Jesus Christ or the prince of darkness? Let us run briefly over the list of some of the sins of omission and see if we are guilty in that respect.

1. Ingratitude. Have we obeyed the injunction of the Scripture "Rejoice evermore" and "In everything give thanks?" We are the happy recipients of the manifold mercies and favors of Jehovah. All that we are and ever expect to be, we owe to him. He has showered His blessings upon us. He has sent us the beautiful sunshine and the refreshing rain. He has given us bountiful crops and harvests of golden grain. He has held our nation steady through the awful crisis through which it has been
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passing. Other countries have been engaged in a titanic struggle for their very existence, but we are at peace. In countless homes throughout Europe are heard lamentation and bitter weeping. Millions—yea, hundred of millions—refuse to be comforted because their loved ones have gone down into the Valley of the Shadow of Death, from which many will never return. Husbands, fathers, brothers, and sweethearts have said good-by to each other for the last time. On a thousand battle-fields the Grim Reaper is taking his heavy toll. But while this is true of those unfortunate lands, we are permitted to engage in our daily vocations unmolested and can worship God according to the dictates of our conscience. Is not this an occasion for gratitude? Should we not be thankful?

2. Want of love for God. Have you forgotten your first love? Are your affections for the Lord and spiritual things growing cold? Do you enjoy worldly amusements more than religious services? Would you rather attend a moving picture show than go to a prayer-meeting? Do you prefer reading novels and newspapers to the Bible? Can you say just now from the depths of your soul,

"My Jesus, I love thee, I know Thou art mine; For Thee all the follies of sin I resign; My gracious Redeemer, my Saviour, art Thou; If ever I loved Thee, My Jesus, 'tis now?"

3. Want of love for our fellowmen. One of the most serious charges brought against the professing Christians of today is this sin of omission. In an interview with a young man the other day, he said that he did not believe that there was any love in the world. Of course he was mistaken, but there is so much of man's inhumanity to man, that it almost makes us skeptical of religion. As long as folks can use us to their personal advantage, they will be good to us; but when we are no longer profitable to them, they turn us aside. (Rolla Fitzsimmons and candidates.)

Are we interested not only in their temporal but also their spiritual welfare? Can they say to us, like the Psalmist, "No man cared for my soul?" (An incident told by Dr. Rees in Pittsburg of a boy.) Are we sleeping while those about us are perishing? (A lady in Georgia.)

4. Neglect of prayer. How has our prayer life been? Have we prayed without ceasing? Have we spent much of our time on our knees?
W. H. NICHOLS, PRESIDENT
OTTO SCHENK, VICE PRESIDT
H. W. CAMPBELL, CASHIER

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WHEELING, W. VA.
The Beatitudes.

Before discussing our theme, "The Beatitudes," I wish to remind you that the Sermon on the Mount has not only been recognized to have been the greatest recorded discourse of Christ, but its glory has been unsurpassed in the literature of the world. Although it has stood the test of twenty centuries, it has lost none of its grandeur and sublimity. Its power remains unchanged. It still contains the fundamental principles for human conduct.

The term "Sermon on the Mount" was the name that Saint Augustine gave for this wonderful address and it has gained all but universal prevalence. There are other titles that are more suggestive of its importance than the one with which we are so familiar. We could truthfully state that it is the "Great Charter of Christ," "The Constitution of the Kingdom," "The Ordination Discourse for the Twelve," "The Inaugural Address of King Jesus," and "The Ideal Christian Life." Of the many names that we have assigned to this sermon, it seems to me that the last mentioned, "The Ideal Christian Life," is the most appropriate for the Master here gives the standard for the New Testament experience.

In the Beatitudes, we learn of the happiness that comes to all who obey our Lord's commandments.

1. Jesus says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." This declaration is one of the most vital of the entire message that was delivered by the Savior on this occasion. Before we can ever be what we ought to be, it is necessary for us to recognize our own unworthiness and insufficiency and to realize our utter dependence upon God and to feel our need of Him. He is the Source of all strength, the Fountain of every blessing, and the Giver of every good and perfect gift. All that we have and are and can ever expect to be, we owe to Him. He is the Vine and we are the branches. It is only as we abide in Him that we can bring forth fruit, for without Him we can do nothing. And oh! the joy that we receive as we lean on His everlasting arms and trust in His unfailing love, for ours is the kingdom of heaven.

2. "Blessed are they that mourn: for they shall be comforted." If we follow the Christ, like Him, we will be men and women of sorrow and acquainted with grief. We will be deeply touched with the pain of earth and the suffering of a sick and sinful world and we will be filled with an intense desire to rescue the perishing and to help the wretched among the children of men. Like Jesus, we will look up and sigh when we are brought face to face with the grave needs of humanity. We will mourn over the lost and earnestly pray to be made a blessing to them. Not only will we deplore the unfortunate condition of our fellow-men, but we will bewail our manifold transgressions which we from time to time have committed in word, thought, and action. We will regret that we are no better, and as the hart pants after the water brooks
even so will our souls pant after the living God. And in so doing, we are blessed by His comforting presence.

3. "Blessed are the meek: for they shall inherit the earth." The Christian seeks after God in a meek and quiet way. There is no self-assertiveness or desire of vain-glory about him. He does not do good deeds to be seen of men. When he performs righteous acts, he does not sound a trumpet before him in the synagogues and on the streets to attract the attention of the multitudes, and when he prays he enters into his closet and when he has shut the door he prays to his Father in secret. All that he does is in a modest and unassuming manner.

4. "Blessed are they that hunger and thirst after righteousness: for they shall be filled." The follower of Jesus is not satisfied with simply being normally religious. He is a man of lofty ideals and noble aspirations. He is spiritually ambitious. He is not content with the trifling things of earth. There is nothing that will satisfy his longing soul, but God. Like David, he cries, "I shall be satisfied when I awake in Thy likeness." He hungers and thirsts after righteousness and nothing short of that will suffice. The world may say that he could be no better, because he abstains from outward sin, he does not steal, he defrauds no man, he is strictly moral, he is charitable, he relieves the poor, he attends the means of grace and observes the ordinances of the church. But this does not appease his hunger or quench his thirst. He wants to grow in grace and in the knowledge of his Lord and Savior Jesus Christ, and he prays night and day to be strengthened with might by His Spirit in the inner man, and that Christ may dwell in his heart and that he, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and height, and to know the love of Christ which passeth all knowledge, that he may be filled with all the fulness of God.

5. "Blessed are the merciful: for they shall obtain mercy." The more we are filled with the life that comes from above, the more tenderly concerned are we for those who are dead in trespasses and sin. We remember the depths from which we were lifted. We should always be ready to forgive an injury that is done to us. When we pray, we should forgive if we have aught against any. Our thought should be liberal, our speech kind, and our deeds as gentle as the radiant sun whose genial beams fall alike upon the evil and the good. By being merciful, we shall obtain mercy.

6. "Blessed are the pure in heart: for they shall see God." The Christian is not only outwardly free from reproach but his thoughts and

In all the universe, there is nothing more interesting than the big, healthy, awkward, watery-jointed, rollicking, frolicking, mischievous, wiggling, wobbling, blubbering, plundering boy, with his heart full of dreams, his head full of schemes, and his pockets full of marbles, and apples, and knives, and strings, and every other thing. He is a bouncing laugh and a bounding yell, and the beloved bandit of every mother's heart and the delightful outlaw of every father's home. He seems to know no law nor recognize any authority. He is a dynamo of power, a Niagara of strength, a Vesuvius of energy and disruption, and rivals the flying machine in speed and action, but like the Ford he has to be cranked and spanked before you can get him to do anything that you want him to do, but at all other times, he is a self starter-you have to turn off the gas and put on all the brakes to stop him. There are moments in his life when he is as transparent as glass and you can read him like an open book but there are other moments when he is as mysterious as a Chinese puzzle and is such a complete enigma that the more you study him and try to account for his actions, the more confused and bewildered you become. And he is just as incomprehensible to himself. He often does not know why he does this or that. He has so much of life and energy in him that it is running over all the time. He is always doing something. "Be still, James, for the next hour," said a mother who was tired and nervous. "I can't keep still, mother; I must get the noise and laugh out of me." A number of boys were coasting with their sleds. One of them ran against a man who, in anger, said, "What are you boys good for?" One little boy looked up and answered, "We are good to make men of, sir." The reason we do not understand the boy as we should is because we forget that we were once children and as we frequently heard it said, we "try to put odd heads on young shoulders." Let us look at the world through eyes of the boy. As we do so, we notice first his
WONDERFUL APPETITE.

When he makes his first appearance on the stage of life, he is absolutely ignorant and totally helpless. He knows nothing—not even the way to his own mouth. All that he ever learns, someone has to teach him. But soon, he begins to grow and gradually new truths and beauties unfold to him. He learns the name of mother and daddy. He gets acquainted with his surroundings. And in order to develop his blood, bone, brain and his jumping, jolting, jostling and jollying body, he must have food, and that in abundance. A teacher, in talking with some friends about the gustatory habits of certain animals, said, "Now, the caterpillar will eat six hundred times his weight in one month's time," and an old lady, somewhat deaf, leaned over and asked, "Whose boy did you say?". Bob Taylor was right when he tells us that if you want to find a sure enough boy, you must search for him not in the parlor, but in the pantry. You will not find him in the drawing room, but in the dining room. He loves his stomach better than he loves poems and pictures. No doubt many of you men can remember when you were boys on the farm, how you used to go out to the field in the morning with all of the pockets in the coats and trousers full of apples and come back at noon with all of those apples inside of you, but ready for a dinner of ham and eggs and beans and potatoes and chicken and vegetables and hot bread of two kinds and pies and cakes galore. History would repeat itself in the afternoon, and an equal amount of apples would be taken to the field to prevent utter starvation and prime the appetite for supper and you would return to the house at night and eat two or three suppers in one and go to bed and plough corn all night in your sleep and awaken in the morning so hungry you could hardly wait until breakfast. The boy has just got to eat and he does. But there are two grave dangers, false appetites and too rapid eating. (Enlarge upon these.)

II: His imagination. The boy not only sees things at night when the light is turned out and it is dark, but he is also afflicted with day dreams. (Little Johnnie Miklusis) (Homer, Jr
Little Ned came running into the house one day and cried, "Oh, Mamma, I saw a great, big, black bear out in the orchard." The mother knowing that that could not have been, rebuked him, and enquired of his older sister, who said with great contempt in her voice, "It was only a little black dog!" She solemnly took him upstairs and said: "Now, Ned, go into that room, kneel down and tell God how naughty you were and ask him to forgive you." He cheerfully went in and presently came out with a smiling face. "And did you tell God and ask him to forgive you?" "Yes, and, Mamma, He said that the first time He saw that dog, He thought it was a bear, too." That was when Ned was very small, before he was eight years old and he lived in a world of make-believe. The boy he is always turning something into something else more to his liking. He transforms deserts into gardens, fills his pockets with gold, beholds cats turn into tigers, dogs into horses and himself into a prince with automobiles and chariots and servants and attendants. He will pick up a stick and place it between his legs and call it a horse and will ride all over the field or he will take a stave from a barrel and imagine it is the steering wheel of a motor car and he will run all over the town driving his machine. (Playing, war, store, etc.) Often his imagination is a great convenience to his parents for when he is very young, he can have the benefit of boat rides and car rides in doors, with the aid of chairs and brooms and other utensils. Often his method of play will give some insight into his future. (Theodore Roosevelt as a boy playing Catholic Church.)

But if his power of imagination is directed in the proper channels it will be of inestimable value in after years. The Wright Brothers, Edison, Ferris.

III. His sports. And these are God-given. He jumps, romps, runs, plays from morning till night. He roams through the fields, climbs the hills, wades the streams, and explores the woods and caves— he is constantly busy, his 5,000,000
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cells must find something to do. If he had to play without noise, he would die of tuberculosis. And one can hardly estimate the value of wholesome amusement for the boy. Because he had no playground can be truly given as the explanation of many a life of crime.

IV. His looks. It has been said that there are three classes; First, the precious few who like to use soap and water and scrubbing implements on ordinary as well as state occasions; Second, the chaps who must have high pressure inducements to avail themselves of bathroom facilities; and Third, the great middle class of boys, who with more or less reluctance will co-operate in the care of their persons. But often his hands, feet, nails, neck, and ears are negligible quantities. One reason the boy used to look so unkept was because he had always wear a suit made from his father's clothes. Two boys were engaged in conversation and one of them said, "My daddy has some new teeth that the dentist made him." With significant promptness his chum asked, "What is he going to do with the old ones?" "Oh, I don't know," the other replied, "I suppose they'll cut 'em down and make me wear 'em." Now, however, our old cloths are sent to the Salvation Army, the Belgians, or the starving Armenians.

V. His wit. He is usually prepared to give an answer to any one who interrogates him and he is equal to any emergency. A man once met a boy who had a long nose and he thought he would humiliate him by calling attention to its length and so he said, "What time is it by your nose?" The boy quickly retorted, "Mine is not running. Is yours?" A boy arose from his seat in a crowded street car in Kansas City when a fat woman entered and said: "Gentlemen, I will be one of three to get up and give this lady a seat.

VI. His Sweethearts. I use the plural advisedly. They usually come in an ascending series. After one fitful fever is over he has another attack. The "spells" are frequent and fleeting, furious and funny. Bob Taylor tells us that he begins to shave his pimpled face and make a desperate effort to sprout a mustache; he begins to wear collars bigger than his shirt and a necktie like a morning glory; he has his trousers pressed every day and his patent-leathers polished; he has a dreamy look and blushes whether he will or no;
he writes his girl's name on every piece of paper he can find and sits for hours at night looking at her picture. The effect of this amorous wound is blood poison, producing temporary insanity, followed by softening of the brain." "She smiles, etc."

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His father is always a character of importance, but there comes a time when he becomes the most valuable asset among all the boy's possessions. The story has been told that when Kermit Roosevelt, while his father was president, started to the public school, he was asked certain routine questions, to which he gave answers exactly as follows:

name? "Kermit Roosevelt." "Where do you live?" "At the White House." "What is your father's name?" "Theodore Roosevelt." "What is your father?" "My father—why, my father is it."

Inasmuch as the father is the greatest man in the world in the eyes of the boy, how careful he should be to live the right kind of life before his offspring. (The Boy is a great imitator, etc.) Become a Christian and have the boy to pattern his life after Him "who grew in stature and wisdom and in favor with God and Man."

"God wants the baggy hearted boys,
The stirring boys, the best of boys,
The worst of boys!
He wants them soldiers of His cross,
Brave to defend His righteous cause,
And to uphold His sacred laws;
That good and true,
The world may be,
God wants the boys!"
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THE SECOND ARMISTICE ANNIVERSARY.

We have assembled here on this occasion to celebrate the second anniversary of the signing of the Armistice. As you all know, on the morning of Nov. 11, 1918, the greatest war in the annals of history was brought to a close. Two years and three days have elapsed since then and although the peace treaty has not yet been ratified, we have maintained friendly relations with all the other nations. At present, there does not seem to be a disturbing cloud in the heavens. The militarism against which we fought and over which we triumphed has been so completely crushed that never again will it threaten the foundations of civilization. The autocratic rule of the Kaiser is forever past. This is, indeed, a reason for rejoicing. Had the universal empire of this war-crazed emperor been realized, our land of the free and the home of the brave would no longer be a government of the people, by the people, and for the people, but the blood and iron policy of Bismarck would have been substituted instead. Who thwarted his purpose? The noble young men of our country in conjunction with our gallant allies. They did the work. Of the 4,500,000 who enlisted in the service, the vast majority returned. But there were some who did not come back. There are 81,000 sleeping on foreign soil. And it is perfectly fitting and proper that we should pause at this time and pay them our tribute of respect. Although they have made the supreme sacrifice for us, it is so easy for us to forget them. Ingratitude is one of the greatest sins of today. God recognized this fact, and in dealing with His chosen people, He constantly exhorted them to remember how He had led them all the way, and had delivered them from their enemies and ever reminded them of the goodness and mercy He had shown them, and warned them not to let Him drift out of their thoughts. After the Children of Israel had wandered in the Wilderness for about forty years, they came to the river of Jordan. As the priests who bore the ark of the covenant stepped into the stream, the waters separated and the people were enabled to cross on dry ground. As soon as they had entered the Promised Land, Joshua instructed twelve men to take twelve stones out of the Jordan and set them up. And in explaining why He did this, He made this significant statement, "That this may be a sign unto you,
that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the Children of Israel forever."

How then can we keep in mind the heroic deeds of these men who have fallen in battle?

1. By erecting monuments to their memories. This can be done in two ways;—by rock tablets like we have here and at Glen White or something more practical, like a highway. There are strong arguments to substantiate. (The man who gave his wife a safety razor for Christmas present.) (The Chinese placing food in the grave for the dead.) But whichever method we use, we should do something to perpetuate their memories. (The Lord's Supper.)

11. By finishing the work they so nobly began. We entered the war because Germany failed to make good her promises but continued to sink our vessels, slay our passengers, and destroy our property. And we realized furthermore that if this menace to civilization were overthrown, we would make the world safe for democracy. Our primary purpose was to defend our rights, but inasmuch as we were thrust into the struggle, we wanted to remove the cause and prevent this from ever happening again. Did we succeed? In part, but there remains much to be done. ("Carry On."1 (Things to do, etc.)

111. To devise some means to do away with war. No one can imagine anything more horrible than war. If we could hear the sighs and groans and cries of the wounded and dying on the battlefield and see the bleeding and mangled asking for water or calling for mother, if we could but behold them with eyesight gone or limbs shot away, surely we would do anything we could to prevent war. What then can do away with war? Nothing but the religion of the Christ. Sin has caused all wars, etc. Jesus has the remedy. League of nations, association of free nations, or international courts unless the nations entering into these agreements are actuated by this principle.
The subject for our meditation this morning (or tonight) is entitled: UNDER THE GOURD VINE. Elijah under the juniper tree has been the object of frequent comment but seldom has anything been said about Jonah under the gourd vine. The solitary figure of that peevish prophet sitting out there beneath a booth on the east side of Nineveh very vividly portrays human nature in its varying shadows. He wanted the city destroyed, pouted and prayed to die because it was not, and then when the worm smote the gourd vine and it withered, he again wished to quit this mortal flesh.

He was the type of the selfish saint, if such a term is permissible. As long as he could have his way and everything worked to his advantage and he was physically comfortable, he was satisfied; but the very moment the tide turned and events went against him, he was very much displeased and disgruntled and longed to leave this world of trouble and disappointments.

Let us try to analyze the character of this unusual person. As we do so we notice

I. HIS FAILURE TO KEEP SWEET WHEN CONFRONTED WITH THE LITTLE THINGS IN LIFE.

How long and how varied had been the experience of this prophet, we do not know. It seems that he lived in the reign of Jeroboam II and that he prophesied the recovery from Syria of the lost border possessions of Israel. (2 Kings 14:25). That fixes the date of his activity, as there recorded, in the first half of the eighth century before Christ. He is said to have belonged to Gath-hepher, a town of Zebu-lon, and his grave is still shown in the vicinity of Nazareth.

In the book that bears his name, he is mentioned as having a very spectacular career. He was swept on a storm tossed sea; he lay in the stomach of a prodigious fish for three days and nights; he stood in the heart of a pagan city and pronounced the judgments of the Almighty—yet he let such a little and insignificant thing as the withering of a gourd vine completely upset him. The old colored minister was reading Hebrews 12:1 where we are exhorted to "lay aside every weight, and the sin which doth so easily beset us," and he mispronounced the word "beset" and called it "upset." There is no doubt that he was to a great extent correct—the besetting sin is often the upsetting sin. A clergyman was once giving a talk on the power of the grace of God to keep a person from wrong doing when his wife interrupted him by saying: "You know, husband, the grace of God is sufficient to keep you when you lose
your fountain pen. You remember how provoked you were this morning when you could not find it."

We should watch the little things for they often cause much trouble. What may seem to be a trifling fault may develop into a major vice. It is stated that in ancient days two nations declared war against each other over a bucket. Murderers have often been committed because of a dispute over some trivial matter. In the summer of 1914, a half-crazed Serbian assassinated an Austrian prince and princess, and this tragedy threw all Europe into a bloody conflict which resulted in World War and the death of millions.

Yes, the little things in life count.
One mischievous boy can break up a school.
One false alarm can cause a panic.
One match can burn up a city.
One false step can cost a life or ruin a character.
One broken rail can ditch a train.
One undiplomatic word can provoke a war and bring about untold misery and suffering.
One wayward daughter can break a mother's heart.
One lie can destroy a person's reputation.
One false witness can send a man to jail.
One vote can determine an election.

Rutherford B. Hayes was elected president by a majority of one electoral vote. Texas was admitted to the Union by a majority of only one vote. Andrew Johnson was kept from being ousted from the presidency of the United States by only one vote.

May God help us to be faithful in that which is least.

"Give me a faithful heart, likeness to Thee,
That each departing day henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee."

II. JONAH'S LACK OF HUMILITY. When the worm smote the gourd vine and it died, Jonah became sorely displeased, and he was very angry. The Lord said to him, "Dost thou well to be angry for the gourd?" And Jonah very sullenly replied, "I do well to be angry even unto death." This is such a contrast to the attitude of Eli. When this venerable man was informed that the priesthood was to be taken away from him and given to another, he very meekly replied, "It is the Lord; let Him do as pleasest Him."