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THE LIGHT OF THE WORLD.

Text:—"As long as I am in the world, I am the light of the world."—John 8:12. "Ye are the light of the world."—Matthew 5:14.

The frequent occurrence of blindness in the East has always awakened the astonishment of travellers. In the days of Christ, some authorities claim that in some sections of Palestine that one in every three persons was either partially or totally blind. This was caused in most instances by the Egyptian ophthalmia which was prevalent in that country. John tells us that one day as Jesus passed by He saw a man who was blind from birth. And His disciples asked Him, saying, "Master, who did sin, this man, or his parents, that he was born blind?" They seemed to have been saturated with the doctrine of the Pythagorean theory of the transmigration of souls, who believed that the souls of men were sent into other bodies for the punishment of some sin that they had committed in some pre-existent state. For instance, they would argue, that the head-ache is a punishment for having, in some former state, spoken irreverently to father or mother. That feeling is a punishment for having been disrespectful to father or mother or the spiritual ruler. Falsely, is a punishment for having, in a former state, administered poison to any one at the command of his master. Pain in the eyes is a punishment for having, in another body, coveted another man's wife. Blindness is a punishment for having killed his mother and so forth. (The New Testament. A woman's manual. Training of the Church, etc.)

But Jesus told them, "Neither hath this man sinned, nor his parents, but that the works of God might be made manifest in him." And then He added, "I must work the works of Him that sent me while it is called day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world." No intelligent man or woman today can doubt this declaration. Jesus is the light of the world. Look at the countries where He is not known! They are steeped in sin, ignorance, and misery and are groping in midnight darkness.
A Sacrifice of Praise.

1. Yes, Jesus has saved me, O blest is His name!
   Has saved me from sin and its bow'rs;
   I came a poor sinner confessing my guilt;
   I asked for forgiveness, I cried, "If Thou wilt!
   And He saved me that very same hour.

Chorus.

I praise Him for grace that was sent from above,
To save a lost sinner from hell.
I praise Him for mercy, I praise Him for love,
Too wondrous for mortals to tell.

2. He keeps me so sweetly thro' sorrow and pain,
   That I praise Him by day and by night;
   No cloud is so black that His love can not fill,
   He hides me in darkness, He holdeth me still,
   Till the gloom softly fades into light.

3. He leadeth me gently, and woes me along
   To heights ever looming above;
   I gaze in His face while I walk the lone way,
   And winds that are wintry, grow balmy as May,
   Neath the breath of His fathomless love.
Scripture lesson: Gen. 32:29.

The subject to which I wish to invite your attention today is "An ALL-NIGHT WRESTLING MATCH." This unique theme is taken from an incident that occurred in the remarkable, tho' checkered career of Jacob. For more than twenty years he had been away from the land in which he was born and reared, having fled from his brother, Esau, whom he had defrauded out of his birthright. Now, under the command of Jehovah, he is returning. As he approaches the old home, he learns that his brother is coming to meet him with a band of four hundred trained men. Jacob does not know Esau's spirit and purpose, but suspects danger and becomes terrified. (Suspicion well-based. Cain and Abel. Quarrels of relatives, etc. Remark of Bro. Swan. McCoy-Hatfield feud.)

I. First of all, Jacob lays the situation before the Lord, in prayer. He reminds Him of His promises and the covenant with Abraham and Isaac and pleads with Him to stand by His servant in this crucial hour. Jacob fears that his brother will come and smite him and the mother with the children.

II. Jacob now proceeds to use his brain, common sense and judgment to devise and execute a plan to placate the wrath of his brother, just as tho' he expects no special aid from Jehovah.

He divides all into two bands, leaving himself and family behind, so that, if Esau should fall upon one, the other might escape. Then he selects a nice lot of several hundred animals, giving them into the hands of his servants, to be sent as a present to his brother. These he orders to be divided into three companies, one to follow the other, hoping by such series of presents to please his brother. After this arrangement, he sends his family and attendants across the little brook, Jabbok, and remains himself, alone. Alone with himself—with all his mixed motives, his burden of sin, his fear of the immediate future; alone with God. Somewhere along life's way this experience faces every man.

III. Jacob after having made every human arrangement possible returns to Jehovah in prayer. While thus engaged, "there ap-
Text.—"And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side, begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me."—Luke 18:35-38.

In this chapter from which our lesson for today is taken, there are a number of interesting incidents in the remarkable ministry of Jesus. It begins with a parable which He spake unto them to this end, that men ought always to pray, and not to faint; it tells of the poor widow whose importunity moved the heart of the unrighteous judge; it refers to the two men who went into the temple to pray, the one a Pharisee and the other a publican, and how the penitent publican was justified rather than the proud Pharisee, for whosoever exaltest himself shall be abased; and he that humbleth himself shall be exalted. We are also informed of children who were brought to Him that He might touch them; but when His disciples saw it, they rebuked them. But when Jesus observed their attitude, He was much displeased and said unto them, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." And He added, "Verily I say unto you, Whosoever shall receive the kingdom of God as a little child, shall in no wise enter therein." Then a certain ruler asked Him, saying, "Good Master, what shall I do to inherit eternal life?" And Jesus said unto him, "Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." And he said, "All these have I kept from my youth up." Now when Jesus heard these things, He said unto him, "Yet lackest thou one thing: sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me." And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, He said, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through the needle's eye, than for a rich man to enter into the kingdom of God." And they that heard it said, "Who then can be saved?" And he replied, "The things that are impossible with men, are possible with God." Then Peter exclaimed, "Lo we have left all, and followed Thee." And He assured them, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come eternal life."
Text. - "And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side, begging: etc. etc.)
CHEERFULNESS.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." — Saint John 16:33.

As a little girl was eating her dinner one day the golden rays of the sun happened to fall upon her plate. Putting her spoon to her mouth, she exclaimed: "O Mother, I have swallowed a whole spoonful of sunshine!" It would be an excellent thing and would prove beneficial to every one of us if we could swallow not one but many spoonfuls of sunshine. Solomon, the Hebrew sage, once said, "A merry heart doeth good like medicine: but a broken spirit drieth the bones." A modern gospel song writer gives us this wholesome advice:

"There are many troubles that will burst like bubbles,  
There are many shadows that will disappear,  
When you learn to meet them, with a smile to greet them,  
For a smile is better than a frown or tear.

"Tho' the world forsake you, joy will overtake you,  
Hope will soon awake you, if you smile today;  
Don't parade your sorrow, wait until tomorrow,  
For your joy and hope will drive the gloom away.

"When the clouds are raining, don't begin complaining,  
What the earth is gaining should not make you sad;  
Do not be a fretter, smiling is much better,  
And a smile will help to make the whole world glad.

"You can smile when you can't say a word,  
You can smile when you cannot be heard,  
You can smile when it's cloudy or fair,  
You can smile any time, anywhere."

Why should we be cheerful? What are some of the motives that ought to influence us in this direction?

1. We should be of good cheer because others have troubles as well as we and by our cheerfulness we can help them. Our neighbor may not have our troubles but he does have his troubles. The Bible tells us that "man is born to trouble as the sparks fly upward" and again, "Man that is born of woman is to trouble as the sparks fly upward."
of few days and full of trouble." No one can escape the trials and burdens of life. Jesus said, "In the world ye shall have tribulation." And Paul says, "Every man must bear his own burden."

If we were the only persons in the universe who have sorrows, we might have reason for just complaint. We would feel that we were being discriminated against by the over-ruling Providence but as we look about us, we find that there are many others whose conditions are far worse than ours and instead of murmuring and complaining, we should thank God that it is as well with us as it is. In America, there are some folks who are grumbling about shoe rationing and some civilians may not be able to buy as many shoes as they desired. Our soldiers, however, had plenty of shoes; but before the war was over, many of these brave lads may not have any feet on which to put their shoes. Don't envy other people; maybe if the truth you knew, you'd find their burdens heavier far than is the case with you. Because a fellow, rain or shine, can show a smiling face, don't think you'd have an easier time if you could take his place."

So our advice to you is to remember that everybody has troubles, and cheer up and bear your troubles nobly and with a hopeful heart.

II. ANOTHER REASON FOR BEING CHEERFUL IS THIS— YOU MAY NOT BE AS BAD OFF AS YOU THINK. You may have made the mistake of magnifying your troubles. You may be much better off than you suppose for your troubles may be imaginary. The story is told of an old gentleman who was so ill of rheumatism that he could not walk a step. All day long he sat helpless in a chair, and had to be waited on like an infant. One afternoon his attendants carried him in his chair out under the shade of a tree on his lawn. There he sat, perfectly helpless, looking at the birds and the flowers, when suddenly a mad dog, foaming at the mouth, leaped over the fence, and made toward the invalid and his attendants. The attendants, forgetting the man, rushed toward the house. The poor, helpless invalid, who could not take a step, sprang from his chair, and outran his attendants in the homeward race. He did not know what he could do till he had to; he was not in as bad shape as he thought he was. There was once a woman who had kept her bed for twenty years. The house in which she was residing caught fire. She leaped from her bed and rushed out into the street and from that moment on ceased to be an invalid. She was not in as bad shape as she thought she was. So it may be with you. Cheer up! Get your mind off your troubles. Don't harbor them in your thoughts.

"As you journey below
Facing sorrow and woe
And the problems and battles of life;
You should think of the pure
And the things that endure.
Do not brood over hardships and strife."
"Always look on the bright side of life.
When misfortunes and trials are ripe;
When the moments are drear,
Sing a song of good cheer—
Always look on the bright side of life."

III. WE SHOULD BE CHEERFUL BECAUSE IT PAYS LARGE DIVidENDS. Some one has said: "Of all the virtues cheerfulness is one of the most profitable. It makes the person who exercises it happy, and renders him acceptable to all he meets." Cheerfulness is often better than medicine for nervous disorders and many of the ills that afflict the human body. An eminent physician almost invariably prescribed it for his patients and said that it was better than anything that they could purchase from the drug store. There are multitudes today who are really sick because of mental worry and strain. They need to get their cares off themselves and like David "lift up their eyes unto the hills from whence cometh their help." We should remember that

"Somewhere the sun is shining,
Somewhere the songbirds dwell;
Hush, then, thy sad repining,
God lives and all is well."

And then, we can have the experience that Isaiah describes, "They that wait upon the Lord shall renew their strength; they shall mount with wings as eagles; they shall run and not be weary, they shall walk and not faint."

IV. WE SHOULD BE CHEERFUL BECAUSE THAT IS THE PROPER WAY TO MEET THE TRIBULATIONS THROUGH WHICH WE MUST PASS.

When the words of our text were spoken, Jesus was in the upper room with His disciples. He had urged them not to let their hearts be troubled and had told them about the many mansions in His Father's house and that He was going to prepare a place for them and would come again and receive them unto Himself where they would be with Him. He informed them that He would not leave them comfortless but that He would send the Holy Spirit who would guide them. He exhorted them to bear much fruit and so they would be His disciples. He mentioned the persecution that they would receive for His sake. And then as He concluded His address, He said, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but
be of good cheer; I have overcome the world." This was a message that His followers never forgot. Often they met with trials and disappointments. The way was frequently dark. The cross that they bore for the Master was heavy. The road that they had to travel was rough and rugged. The hills were steep, the mountain was high, and the journey seemed long. They were sometimes cast into dungeons and jails. Some were called upon to die for their Lord. But above the cries of the angry mob, they could hear the voice of Jesus: "These things I have spoken unto you, that in the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Today about two thousand years later we are facing grave and serious problems. We view a planet in a chaotic condition, torn asunder by strife and hatred, and bathed in blood. But above the noise and confusion, above the roar of cannon, and the bursting of bombs, we hear the voice of the Prince of Peace, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."
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"LET THE DEAD BURY THEIR DEAD."

Text.—"But Jesus said unto him, Follow Me; and let the dead bury their dead." —Matthew 8:22.

I have never known any one who was more misunderstood than the Lord Jesus Christ. This was largely due to the fact that men did not apprehend Him. Even those who were intimately associated with Him failed to grasp the significance of His mission on earth. When He was but twelve years of age, on that memorable occasion, when He accompanied Mary and Joseph to Jerusalem, and they lost Him, and they hurried back to find Him, they thought it was childish wantonness—the careless wandering of a happy boy. The mother rather reprovingly said to Him, "Son, why hast Thou thus dealt with us? Behold thy father and I have sought Thee sorrowing," and He replied, "How is it that ye sought Me: wist ye not that I must be about My Father's business?" It would seem that if anybody would understand Him, it would be His mother. But she did not. The disciples were constantly misunderstanding Him. When He exhorted them to beware of the leaven of the scribes and the Pharisees, they thought it was because they had taken no bread. When He said that He was the bread which had come down from Heaven and that except men would drink of His blood and eat His flesh, they could not be saved, they considered it a hard saying. The twelve were ever expecting Him to set up His earthly kingdom and they were disputing among themselves as to who would be the greatest and who would sit on the right hand and on the left.

It is no wonder that His enemies misunderstood Him and misconstrued His words and actions.

Even today, there are those who argue that Jesus gave commandments that are impossible for us to keep and that He was an idealist and impractical. The text which we have for our consideration has often been misunderstood. 

Exegetically, we have God's commandments from Adam to

1. The importance of following Christ.
2. Let nothing hinder you doing so.
3. Let the dead bury their dead—present and future.
My dear Brother:-

"CHOICE COLLECTIONS" is the title of the new song book which I am compiling and will be issued about January 1, 1925. The manila edition will contain about 200 selections and will retail for only 25 cents per copy and $2.00 per 100. The full cloth will contain about 250 selections and will retail for only $3.00 per 100.

One of the special features of this book will be a brief biographical sketch of the famous song writers. We know of no other book of this kind that has ever been issued. Now and then, write a list of the songs you would like to see in this collection, and will agree to take at least 100 copies of the book within one year of the date of publication, we will place your name in the preface of the book as one of the "MINISTERS AND LAYMEN BEHIND THE BOOK," and allow you 20 percent discount on all subsequent orders for 50 or more copies. Already more than 40,000 copies have been sold in advance.

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Specimen Page of "Choice Collections"

*DOANE'S*

No. 27. Safe In The Arms Of Jesus.

Fanny J. Crosby. Copyright, 1896, by W. H. Doane,

W. H. Doane.

1. Safe in the arms of Jesus, Safe on His gentle breast—There by His love o'er
2. Safe in the arms of Jesus, Safe from corroding care; Safe from the world's tempt-
3. Jesus, my heart's delight—Jesus has died for me, Firm on the Rock of

D.C.—Safe in the arms of His gentle breast—Here is the very Signed by Fa-
shad—ed, Sweetly and soft—ly, till the very
A—ges, Ev—er more—let me we—ar

song to me, O—ver the fields of glo—ry, O—ver the jaws—per sea—
doubt and fear—O—nly a few more tri—als, O—nly a few more tears.
night is o'er—Wait till I see the morn—ing Break on the gold—en shore.

Permission to use the copyrights of many of the 220 songs in "Choice Collections" cost from $25.00 to $50.00 per number. From the standpoint of subject matter, this song book one of the most expensive ever issued. We offer it for sale to the public for on $29.99 per 100, not prepaid.

*William H. Doane,* author, composer, inventor, and manufacturer, was born at Preston, Conn., Feb. 2, 1832. He was educated at Woodstock, Conn. When but a school boy, he was converted and united with the Baptist Church. At the age of sixteen, he wrote his first musical composition and dedicated it to Miss Fannie M. Treat, who afterwards became his wife. His first book was published in 1853 and was followed by scores of other books which met with wonderful sales. Mr. Doane says that Mr. Doane has written more songs that have lived and will live with the generations to come than any other man. In the summer of 1896 at the ripe age of eighty-four, he beheld the "morn ing break on the golden shore" and "free from the blight of sorrow," he fell asleep—"safe in the arms of Jesus."

The above selection is No. 27 in "CHOICE COLLECTIONS," our new song book. It is just off the press and contains what we consider the best copyrights of Gabriel, Rodeheaver, Alexander, Tillman, Doane, Excell, Hall-Mack, Gilmore, Benson, and Ackley and the biographical sketches of these famous authors and publishers. THERE IS NO OTHER SONG BOOK LIKE IT ON THE MARKET TODAY.

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THE BEATITUDES.

The Sermon on the Mount has not only been recognized to have been the greatest sermon that Christ ever preached, 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 or 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 discourse and it has gained all but universal prevalence. There are other names that we might mention which are more suggestive of its importance than the one with which we are so familiar. We could truthfully state that is the "Great Charter of Christ," "The Constitution of the Kingdom," "The Ordination Discourse for the Twelve," "The Great Inaugural Address of King Jesus," and "The Ideal Christian Life." Of the many names that we have assigned to this sermon, it occurs to me that the last mentioned, "The Ideal Christian Life" is the most appropriate, for the Great Teacher here gives the standard for the New Testament experience.

As we are to have seven lessons in our Sunday School on this discourse, I shall only discuss one phase of the "Ideal Christian Life" and that is, its happiness. Webster defines the word "beatitude" as meaning "felicity of the highest kind." Granting this to be true, we would naturally conclude that Christ in these verses for our consideration speaks of the highest state of happiness to which it is possible for mortals to attain. He begins each sentence with "blessed." Let us see what comprises this happiness or rather in what it consists.

In analyzing the beatitudes, we observe

I. The Ideal Christian is blessed in what he hopes to be. This includes the first four beatitudes.

(a) He is poor in spirit. "Blessed are the poor in spirit: for theirs is the kingdom of Heaven." What He meant by this statement is that while the Christian is detached from all earthly sources of satisfaction and enjoyment, while he is detached from outward things, from self and his own righteousness, he seeks as a pauper yearns for wealth, the true riches of the heavenly kingdom. This does not necessarily imply that he be poor with reference to worldly possessions, for one can be literally poor and yet be proud in spirit and one can be wealthy and still be "poor in spirit." One of the humblest men I think I ever met was Charles N. Crittenton, the millionaire evangelist. After becoming a Christian, his time, his talents, wealth in Wall Street magnates and years of age, he met with striking success, and before he was forty he was worth his millions. But one day, while absorbed in his work, the voice of God spoke to him and commanded him to give an account of his stewardship, he needed the call, too.
The Sermon on the Mount is universally recognized
his money, his influence and all that he had was given to God and spent in His service. He devoted most of his energies in establishing rescue homes and endeavoring to lift up the fallen. Often he would bear the reproach of Christ and go out on the street corners and neglected parts of the cities and preach a Saviour who is able to save to the uttermost. It is not the amount of money that destroys one's soul but it is the estimate they place upon it. As Dr. Engle says there can be ten cent gods as well as million dollar gods. It is not money but the love of money that is the root of all evil.

But what Christ meant when He said, "Blessed are the poor in spirit: for theirs is the kingdom of Heaven," was that the Christian did not have to depend on temporal ease or prosperity for his happiness but on spiritual things. They were always superior to their environments. A few years ago, the home and printing office of C. P. Jones the famous editor and song writer, caught fire. He did all that he possibly could to save them from the flames but it was useless. He then sat down and while watching all of his earthly possessions go up in a volume of smoke, he wrote,

"There's nothing so precious as Jesus to me, Let earth with her treasures be gone; I'm rich as can be when my Saviour I see, I'm happy with Jesus alone."

A tho' not affected by his surroundings, the Christian nevertheless realizes that he is poor in spirit, that he has no merit of his own, that he has been totally depraved by the fall, and that all that he is or ever hopes to be he owes to God. He longs for his riches in glory by Christ Jesus.

(b) He is a man of noble sorrow. "Blessed are they that mourn: for they shall be comforted." The ideal Christian is a person of sorrow and acquainted with grief. He is deeply touched with the pain of earth and the suffering of a sick and sinful world, and he is filled with a passionate desire to rescue the perishing and help the wretched among the children of men. Like the Master, he looks up and sighs when brought face to face with the grave needs of humanity. He mourns over the lost and earnestly prays to be made a blessing. Not only does he deplore the condition of his fellowmen, but he bewails his manifold transgressions which he has most grievously committed from time to time. He regrets that he is no better and as the hart pants after the water brooks, so his soul pants after God. He mourns over his spiritual sluggishness and lethargy and in so doing he is blessed.

(c) He is a man of a meek and quiet spirit. "Blessed are the meek: for they shall inherit the earth." He 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 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, and even then he claims his spiritual rights.

(d) He hungered and thirsted after righteousness. "Blessed are they that do hunger and thirst after righteousness: for they shall be filled." The ideal Christian is a progressive. He is not satisfied with simply being morally 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 hungered and thirsted after righteousness and nothing short of that will satisfy. 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 the ordinances of the church. But this does appease his hunger or quench his thirst. He wants to grow in grace and in the knowledge of His Lord and Saviour 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 he longs to know the love of Christ, which passeth all knowledge, that he might be filled with all the fulness of God.

II. The Ideal Christian is blessed in what he is. He is not altogether visionary. There are certain qualities that he actually possesses. This is shown in the next two attitudes.

(a) He is merciful. "Blessed are the merciful: for they shall obtain mercy." The more he is filled with the life of God, the more tenderly is he concerned for those who are still dead in trespasses and sin, and the more patiently he will bear with them. He is always ready to forgive an injury done him. When he prays, he forgives if he has aught against any. His thoughts are liberal, his speech is kindly, and his deeds are gentle as the sun of God whose genial beams fall alike upon the evil and the good. He is merciful and is blessed in obtaining mercy.

(b) He is a man of a pure heart. "Blessed are the pure in heart: for they shall see God." His outward life is not only free from reproach but his motives and thoughts are
pure. His hands are not only clean but his mind as well. He is not honest because it is the best policy but because it is right. He does right because it is right and abstains from wrong because it is wrong.

And in so doing, he sees God. He is blessed with clear communications of the Holy Spirit and the most intimate fellowship with the Father and with the Son. The Divine Presence continually goes before him and the light of His countenance ever shines upon him. He beholds God in the height above and in the depth beneath. He sees Him in the firmament of Heaven; in the moon, walking in brightness; and in the earth, joiceth as a strong man to run a race. He beholds Him "making the clouds His chariots and walking upon the wings of the wind." And at all times and in every place, he sees the Creator of all, wisely governing all, and "upholding all things by the word of His power." "Blessed are the pure in heart: for they shall see God."

III. The Ideal Christian is blessed in what he does. He is energetic, wide-awake, and is actively engaged in promoting the cause of the Master. He is no idler. He's a worker.

(a) He makes peace. "Blessed are the peace-makers: for they shall be called the children of God." The nations of today honor the heroes of war. They will erect monuments to their memory. Our histories are largely a record of crime and bloodshed. Nearly all of our Presidents have been elected because of some military feat. But in striking contrast to the world's method of doing things, Jesus puts the crown on the promoters of peace among men. He is the Prince of Peace and His followers must do likewise. Therefore, the ideal Christian utterly abhors and detests all strife and contention and labors with all of his might to prevent the fire of wrath from being kindled. He endeavors to calm the stormy spirits of men, to quiet their turbulent passions, to soften the minds of contending parties, and, if possible, to reconcile them to each other.

And he is blessed in that he is called the son of God.
Text. "And He touched her hand, and the fever left her; and she arose and ministered unto them." -St. Matthew 8:15.

After delivering the most remarkable discourse ever heard by mortals, the sermon on the mount, in which He likened those who listened to His sayings and did them not unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell and great was the fall of it, Jesus went forth and began to put into practice the principles that He had enunciated. When He was come down from the mountain, vast multitudes followed Him. He cleansed a leper, healed the servant of a centurion and entered the house of Simon Peter. The mother-in-law of this impetuous disciple lay sick of a fever. Christ touched her hand and the fever left her and she arose and ministered unto them.

Jesus was always seeking those He could help. One day a stranger inquired the way to a village doctor's house. He found the little son of the physician playing in the yard and he asked him if his father was at home. "No," said the lad, "Papa isn't at home now." "Can you tell me where I can find him?" queried the stranger. "Yes, sir," he quickly replied, "if you want papa, you will have to go where people are sick or hurt. He is always helping somebody." How true this was of the great Physician! He was always where there was need of Him. He was at the bier of the only son of a widow to stop the funeral procession. He was at the tomb of Lazarus to raise the one He loved from the dead. He was at the wayside to open the eyes of the two blind men who begged Him to have mercy upon them. He was at Jacob's well to tell the poor unfortunate, outcast woman of Samaria of the Living Water and of His power to save. He was on the sea of Galilee to rebuke the howling tempest and to bid it be still. He was on the cross and forgave the penitent thief who cried, "Lord, remember me when thou comest into Thy kingdom!" And today He stands ready to soothe the feverish brow of mankind and to heal our many diseases.

One of the ills with which we are afflicted is THE FEVER OF AN UNBRIDLED TONGUE. To be able to speak is indeed a wonderful blessing. Man alone of all of the creation with which we are familiar is endowed with this gift. The parrot can say a few words but it can not converse intelligently. The various animals no doubt have their medium of communication, but God has given human beings the power of speech. But how often it is abused! Oh, the number of folks who have unbridled tongues! Of all of the reptiles of the streams, the insects of the earth, the beasts of the forests and the fowls of the air, the most detestable and abominable creature that it is
No. 240. **Keep It Out.**

The Eighteenth Amendment is a part of our Constitution. It was adopted by 51 of the 50 states by the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. However, some states have not adopted it, and some have not repealed it. "Woe to him that buildeth a town with blood, and establisheth a city with iniquity.

For the sake of all, and for the sake of our children, let us not let it have its way. The root of the problem is the saloon. Keep it out! It has not thrived.

There's a clam—let's make it out! And the home that it has reckoned, let us make it out! Work and pray each day to save.

And the good that it has dealt, keep it out! The voice that it has wrecked, let us make it out! For our sons is just and right, keep it out! For our daughters, keep it out! For our girls, keep it out! For our neighbors, keep it out! Work and pray each day to save.

**Warnings Against Drunkenness.**

Let us walk honestly, as in the day, not in rioting and drunkenness.—Eph. 5: 16.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—1 Tim. 4: 3.

And be not drunk with wine, wherein is excess.

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

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**SEND 15 CENTS AT ONCE FOR A SAMPLE**

M. HOMER CUMMINGS, Fayetteville, West Va.
possible to imagine is the lanterned jawed, hatchet-faced, unprincipled back-biter. The serpent with his venom and his ire, his slimy, slippery folds and noiseless crawl, his deadly coil and fatal fang is the only fit emblem of the man or the woman who kills another's reputation. We are naturally credulous—we believe that which we hear. If just now some one would enter this building and tell us that this house was on fire, without any mental reservation, we would accept it as a fact and would get out of here. Sometimes when we are reasonably certain that a report is not true, we will still circulate it. Oh, the hosts of victims that have been the frightful victim of gossip. (Hiram Hughes. A word once spoken against the character of an individual can never be recalled. (A woman who went to the priest. Elder Hughes.) How important it is for us to keep our lips from evil and our tongue from speaking guile.

2. The fever of profanity. This is one of the most inexusable of all sins. You can not make one hair white or black by indulging in it. There was once a country man in the days before the hard road who came into town with an overburdened team which stalled in the mud. He began to beat and curse the mules and finally when intermingling whipping and swearing would do no good, he threw down his cudgel, stood aside, and let loose a slathering stream of profanity which no pen nor pencil could describe for vicious and acrimonious blasphemy. He cursed his mules, he cursed his luck and his fate, he cursed the world as a whole and then he cursed it by sections. He cursed the road and the county court, he cursed the president of the United States and the administration in Washington. He cursed the Volstead law and the Eighteenth Amendment. He cursed our form of government, he cursed his wife and his children, he cursed his own soul, and then in the name of the Almighty God, he condemned himself and all to everlasting perdition. But all the time he was using imprecations, execrations and maledictions, what do you suppose the mules did? Nothing. They paid no attention to his wild and insane ravings. They simply stood still and moved their long ears. After awhile his lurid and thunderous artillery of oaths subsided a little, and with occasional shots and salvos, he proceeded to do the sensible thing. He removed a part of the load and then the team was enabled to get out of the mud hole. That is what he should have done in the beginning. His foolish vocal display had all been in vain.

Some people live in the very atmosphere of profanity. They seem to inhale and exhale it with delight. They swear when they are mad and when they are sad and when they are glad, when they are fortunate and unfortunate, when they are sick and when they are well, when they are blessed and when they are distressed, at work or at play, in earnest and in fun, at home or abroad, on
No. 240. Keep it Out.
The Eighteenth Amendment is a part of our Constitution. It was adopted by a vote of 31 states, the largest majority ever given a constitutional amendment. It makes the use of alcohol an act of immorality, and non-use of alcohol should be our duty. "Fear him that feedeth a town with bread, and establisheth a city by his righteousness. Woe unto him that giveth his neighbour drink, that putteth him down to make him drunken."—Job 31: 30, 31.

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the land and on the sea—under all circumstances and for a thousand differ­ent reasons; they swear all the time and all the same and just the same. Even women and children often commit this senseless sin.

Regardless of the excuse that you may offer for violating this commandment, remember the words of Jehovah, "Thou shalt not take the name of the Lord thy God in vain; for the Lord wilt not hold him guiltless that taketh His name in vain."

3. The fever of a troubled conscience. Man is naturally dissatisfied. He is continually seeking that which he does not possess. "He does not want what he has got when he has gotten it and when he gets what he wants, he does not want it." If he resides in the east, he feels that it would be more desirable to live in the west. If he is fanned by the warm breezes of the south, he longs for the cool winds of the north. In the summer he prefers winter and in the winter, he sighs for summer.

"As a rule a man's a fool, when it's hot, he wants it cool; And when it's cool, he wants it hot—always wanting what it not."

What is the matter with people? Why are they not happy? It is because they are not in harmony with God— they are out of tune with the Infinite. Isaiah exclaims, "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt."

But Jesus can bring peace to the troubled heart and satisfaction to the longing soul. Won't you accept Him now?

"The Great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
'O hear the voice of Jesus!
Sweetest note in seraph's song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus!"
No. 240. Keep it Out.
The Eighteenth Amendment is a part of our Constitution. It was adopted by 36 states. The great majority of people in different sections of the country. It makes illegal the manufacture and sale of intoxicating wines, liquors and spirits. The Amendment is not less than 20 years of age. It is not a question of mere opinion, but an opinion of majority by the people. It is not a question of mere sentiment, but an opinion of the Constitution. It is not a question of mere personal opinion, but an opinion of the people. It is not a question of mere sentiment, but an opinion of the Constitution.

M. Homer Cummings. Copyright, 1910, by M. Homer Cummings. Tune: "Help It On."

I. The people have been deceived. Keep it out! It has triumphed.
II. There's a plan or for repeal. Let us make our stand.
III. There must be an attempt. We cannot win.
IV. For the sake of girls and boys. Keep it out. And the home that is

Voice and sound. Keep it out.
Oh, the first that he wilfully,
Said: "No, deal,
We all be in the fight,
It destroys.
Keep it out! Work and pray, and try to save

And the good that it has died. Keep it out, keep it out, keep it out, keep it out, keep it out.
For our cause is just and right. Keep it out, keep it out, keep it out, keep it out, keep it out.
Do not give any strong drink. Keep it out, keep it out, keep it out, keep it out, keep it out.
Millions from a drunken crown. Keep it out, keep it out, keep it out, keep it out, keep it out.

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THE JOY OF HELPING OTHERS.

Text.—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

From the missionary teachings of the Psalms which we studied last Sunday, we turn to the joy of helping others, and we take for our great Exemplar in this, Jesus our Saviour. We are impressed, in going over the passages of our lesson, with the fact that the spirit of joy permeated the life and work of Him whose mission on earth was to do good. He loved all men with a deep and compassionate love and it was a pleasure for Him to minister to their needs. He was no respecter of persons. He paid no attention to racial distinctions, social positions, or narrow prejudices. He was willing to help the woman of Samaria at the well, Zacchaeus the despised publican, and Nicodemus the ruler of the Jews. His work was restricted only by those who refused to accept them. He could not benefit those who would not let Him. "He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The Sunday School lesson naturally divides itself into four divisions.

I. The Ministry of Helpfulness. The 35th verse of the 9th chapter of Matthew gives us a summary of what Jesus did during what is called, by some, His third Galilean circuit. This was the period of His greatest popularity. It says that He went all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. Each word is fraught with meaning. He went about. He was always busy but never in a hurry. His followers should not become weary in well-doing but should always be abounding in the work of the Lord. "The cities and the villages both the large and the small places. He did not go only where He would have the greatest crowds but also to the few. (a) Teaching in their synagogues. These were still open to Him. The Pharisees had for some time distrusted Him and they were beginning now to oppose Him, but their opposition was not yet formal and decided. It expressed itself in angry looks and angry words spoken among themselves. Jesus was recognized as a Teacher, a Rabbi, and consequently, the Jewish leaders were jealous of Him and sought to destroy Him. (d) He preached the gospel of the kingdom. He not only taught, but proclaimed the good news of salvation. (e) He healed every sickness and disease. He was the Great Physician.

But when He saw the multitudes, He was moved with compassion on them because they fainted, and were scattered abroad, as sheep having no shepherd. The sheep was so simple and helpless that it was the prey of the howling wolves and the wild beasts of the forest. Christ took notice that the scribes and Pharisees did not care for the good of the people to lead them to God. They were not as pastors, but shearsers.
II. Need of Other Helpers Recognized. "Then saith He unto His disciples, 'The harvest truly is plenteous, but the labourers are few.'" Altho' the Jews were the chosen people and God had blessed them above all other nations and they were living in the land of promise, the land that flowed with milk and honey, yet the need was appalling and there were so few do real work for the kingdom. And so Jesus exhorted his followers to "pray the Lord of the harvest that He will send forth labourers into His harvest." The remedy that Jesus suggested for this deplorable situation was prayer. (Condition of affairs today. So few entering the ministry.) Poem, "Far and near, etc."


THE LAZIEST MAN IN THIS COMMUNITY.

Text. - "The slothful man roasteth not that which he took in hunting." -Proverbs 12:27.

One of the worst plagues with which our country is afflicted today is indolence. It is the father of poverty, the mother of disease, and the incubator of social corruption.

The text means that the slothful man is so devoid of energy that he will not even start or drive the game that is willing to fall into his net or prepare, cook or preserve that which he has already taken. He would rather let things go to waste than to exert himself. In fact in some instances, he would gladly suffer punishment than work.

The story is told of a lazy Irishman who became such a menace to the community in which he lived. He did nothing. The folks in his neighborhood so tired of him they decided to have him hanged. They put him in a wagon and of course he offered no resistance but immediately lay down and proceeded to rest. While on the way to the place of execution, a farmer met them and asked them what they were going to do with the man. They replied that he was so lazy and trifling that they were going to hang him. Feeling sorry for this poor unfortunate person, the farmer interceded for him and stated that he would give them a bushel of corn for him. Before they could answer, the Irishman rose up and said, "Is the corn shelled?" "No; it is not," responded the farmer. "Drive on," said the Irishman.
THE LIVING PAST

Text. - "That which hath been is now; and that which is to be hath already been." - Ecclesiastes 3:15.

The late Rev. James O. McClurkan used to say that it is almost impossible to express one truth without stepping on the toes of another truth. Because of this fact, there are many familiar quotations that appear to be contradictions. For instance, one well-known saying is that "many hands lighten labor." To counteract this is another, "Too many cooks spoil the broth." We have often been told that a "rolling stone gathers no moss" but it is also said that a "setting hen never gets fat." We often boast that "great minds run in the same channel" but on the other hand we are informed that "fools are agreed." We are accustomed to say that if "you talk about the angels, you will hear the rustle of their wings" but it is also asserted that if you "speak of Satan, his imps will appear." Then there is the declaration that "absence makes the heart grow fonder" and its opposite, "Out of sight, out of mind."

Turning to the Scriptures, we read in one place: "Bear ye one another's burden and so fulfill the law of Christ." In another, "Every man must bear his own burden." A third passage tells us, "Cast thy burden upon the Lord; and He will sustain thee." The Apostle Paul gives us a number of paradoxes. He speaks of honor and dishonor, of good report and evil report, as deceivers yet true, as unknown and yet well known, as dying and behold we live, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.

"Think not that I came Jesus declared on one occasion, to send peace on earth: I came not to send peace, but a sword." In another place in the Bible, He says, "Peace I leave with you, etc."

In our text, it is stated, "That which hath been is now and that which is to be, hath already been." How then can we explain these utterances? When properly analyzed, there is no contradiction. (Explain the proverbs and verses of Scripture.)

What then is meant by our text? As I see it, it is this: the present is the product of the past. We are what we have become, little by little we have grown better or worse. Let us look at this principle in the light of

1. Civilization. Primitive times
2. The Lord - in the nation - in our lives
3. That which is to be hath already been

That which is to be hath already been.
Almighty God, our heavenly Father, with whom a thousand years are as one day and one day as a thousand years, we the children of a brief time would draw near to Thee as we stand at the end of another year. We ask Thy pardon for past failures and we seek Thy guidance for the future. Teach us to number our days that we may apply our hearts unto wisdom. Help us to realize the infinite significance of life’s opportunities. Forgive us the sins of the past. Above all things enable us to walk during the coming year in trustful fellowship with Thee. In the name of Jesus, we pray. Amen
THE MOTHER.

Text.- "When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, 'Woman, behold thy son!' —John 19:26.

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

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

In discussing the subject of mother, let us notice first

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

Just for a moment let us think of the trust that is committed to a mother. Under no circumstances could we say that her mission in life is of little importance. She has a mission that even the angels of heaven might covet. She gives birth to immortality, nurses and trains a being created in the image of God, develops a never-dying soul, and prepares it for eternity. She does more toward determining the future of her child than any other influence that is brought to bear upon him. It is she who writes
the book of fate. Abraham Lincoln once said, "All that I am or ever hope to be, I owe to my angel mother." John Quincy Adams made practically the same statement when he said, "All that I am my mother made me." Thomas A. Edison, the great inventor, paid a splendid tribute to his mother when he said, "I did not have my mother long, but she cast over me an influence that has lasted all my life." The late Theodore G. Cuyler struck the key-note when he said, "Show me the mother and I will show you the man." Usually whatever a man is, he owes to his mother.

II. A MOTHER'S LOVE. Nothing on earth can be compared to the love of a mother. From the time the child enters the world until reaches the age of maturity, she manifests an abiding interest in its welfare. There is no sacrifice too great for her to make for its sake. She delights in denying herself if in so doing she can be of service to it. She never murmurs or complains that the infant in her arms is in her way, but to her the sun shines brighter because of its existence and the earth is blessed by its presence. And should there come a time when the little feet are weary; when the night brings no rest; when the cheek is scarlet, the eye changed, and the smile no longer knows how to radiate its sparkling beams, that faithful mother patiently guards its bedside and should she fall asleep, it is but a veiled waking. How her heart rejoices when there is the least indication of its recovery! But all is darkness, gloom, and despair, when she is told that it can no longer live. She would give a thousand worlds if she possessed them to drive the king of terrors from her home. But alas! she is helpless. She must stand by and see death snatch her precious child from her bosom. And then when the sharpness of her sorrow is over and the dullness of an overspent brain is past, although she takes up the shuttle again and weaves the web of daily life, she does so with a heavy heart. Like Rachel, she refuses to be comforted for her children because they are not. O the love of a mother!

III. THE DUTY OF THE CHILD TO THE MOTHER. In this busy world of crowding cares and multiplied labor there is danger amid the general din of us forgetting our precious mothers to whom the evening of life is fast approaching. They have borne the noon-tide toil and heat and now, as the shadows lengthen, with tired and folded hands, they are waiting for the summons which shall open unto them a morning of eternal day. Even now their forms are bent, their eyes dim, and their tottering footsteps are nearing the brink of the river. Let us strive to make their last days the happiest.
THE MOTHER.

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

When these words fell from the lips of the Savior, He was hanging on the cross of Calvary in the deepest of agony. The blood was flowing from the prints of the cruel nails in His hands and His feet. On either side of Him were the two thieves who were crucified with Him. A vast multitude had assembled to witness the most appalling tragedy of the ages. Many of them as they passed by wagged their heads and derisively remarked, "He saved others, Himself He can not save. If thou be the Christ, come down..."
Scripture Lesson: 1 Cor. 15:1-11.

The Christian Church at Corinth to which Paul was writing in the lesson for our consideration today (or night) seems to have been established when this famous disciple was in feeble health and spiritually depressed, yet it was the crowning work of his second missionary journey. According to most authorities, it was several years afterward while in a revival at Ephesus, that he wrote this epistle. After discussing ecclesiastical divisions, immorality, marriage, and church polity, he writes at length on the resurrection. There were many of his former members who questioned the immortality of the soul, and in order to correct these erroneous views the fifteenth chapter was written.

I. The Substance and Basis of the Gospel of Christ.

Paul begins his argument by emphasizing the fact that the resurrection is the substance and basis of the gospel of Christ, and that there is no other doctrine in the Bible of more importance than this message he had proclaimed to them. It was the gospel he had preached unto them, which also they had received, and wherein they stood, and by which they were to be finally saved. "If Christ be not risen," he declares, "then is our preaching vain, and your faith is vain also." And then he adds, "If in this life only we have hope in Christ, we are of all men most miserable."

The atonement was made when He died, but the seal was placed upon it when He arose from the dead. His earthly work was done when He cried, "It is finished!" But it had been promised, "Thou wilt not leave my soul in Hell, neither wilt thou suffer thine Holy One to see corruption." As the Scriptures had to be fulfilled, it was necessary for Him to rise from the grave.

Death did not prove His Messiahship, for death is the lot of all men. "It is appointed unto man once to die." Had He kept His grave and returned to dust, our darkness would be as deep as that which reigned for three hours at the crucifixion. We would have no hope of deliverance from sin and death. We would have been hopelessly lost. But listen! "He arose; He burst the bars of death; He captive led captivity; he robbed the grave of victory, and took the sting from death." His resurrection was the culmination of His triumph. It was the proof of His mission and the token that His work was accepted of the Father.

Not only was that true, but His resurrection deprived death of its terrors and the grave of its fears. It enables us
to exclaim when beholding our friends and loved-ones in the clutches of that Grim Monster, "O death, where is thy sting?"
And when we see them placed in the cold and silent tomb, we can shout with the Apostle, "O grave, where is thy victory?"
I never shall forget an event that occurred while I was attending school at Nashville. But permit me to say before relating this incident that I do not mean to be sentimental or appeal to your sensibilities. But there are times when the subject of death arrests the attention of every man and woman. We are compelled to admit sooner or later that we are but creatures of a day; this world is not our eternal abode, our lives are but a narrow vale between the barren peaks of two eternities, and we, ourselves, must depart hence and our bodies return to dust, and our souls to the God that created them. It is said of Wagner, the famous musician, that he had his grave constructed in the garden back of his home and would often go and look at it that he might not forget its existence. When his friends visited him, he would show them his vault and exhort them to prepare for the life to come. But back to the incident. One of my colleagues, and a special friend of mine, J. C. Newton, was taken critically ill of pneumonia. For twenty four hours, he was in a dying condition. All day long we were praying for his recovery. Medical skill and human aid had done all that they could do, but it was all in vain. He had received the summons, "The Master is come and calleth for thee," and he must respond to the summons. Finally his eyes were closed in the sleep of death and he passed into eternity. For a time our hearts seemed over-burdened with sorrow, and our grief was too hard to bear. But just then these Scriptures came to our minds, "Blessed are the dead that die in the Lord." "I am the resurrection and life. He that believeth on me though he were dead, yet shall he live." "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

II. Six appearances of the risen Christ are given as a proof of His resurrection. One would naturally expect that such an important event as the resurrection of Jesus would be plainly and fully proven in Scripture; and so it is. It is attested by four reputable writers, the authors of the four gospels. Not only does Matthew, Mark, Luke, and John mention this wonderful happening, but Paul gives quite a lengthy account of the times he appeared to people after the resurrection. As I just stated, he mentions six appearances of the risen Lord.
These are not the only instances given in the Bible. There are six more to which he does not refer. Whatever might have been the views of the apostles and early Christians concerning other matters, they were unanimous in their testimony that their Saviour was risen. This can not be attributed to dreams or hallucinations, for it is the best attested fact of history. It is substantiated by many infallible proofs. There were two infidels of Oxford University who decided to use their powerful pens against the Bible. Before writing their attacks, they agreed to examine the book in a thorough and scholarly manner. They were so convinced by their study that one of them, George Lyttleton, wrote a dissertation on "St. Paul's Conversion," while the other, Gilbert West, wrote "Observations on the Resurrection," both able defenses of the divine truth of Christianity.

(a) He appeared to Cephas. Perhaps no disciple has been more misrepresented than Peter. We often speak of him as the impulsive, impetuous, and unstable disciple. We have given him that name because once or twice in his life, he displayed this weakness. But the character of a person should not be determined by a single act. It is the bias or trend of the life that gives us a foundation from which to judge. Not every man that occasionally sins is a sinner but it is the one who continues in sin. When Andrew brought his brother Peter to Jesus, John tells us that Jesus beheld him and said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." This meant that his experience was to be based on the solid Rock of Ages and that he was going to be a Gibraltar for God. This he became on the day of Pentecost. In the presence of the men who had murdered Christ, he lifted up his voice and said, "Ye have taken Jesus of Nazareth and by wicked hands have crucified and slain him." And then in the audience of them all, he exclaimed, "This Jesus hath God raised up, whereby we are all witnesses." He knew whereof he spoke because his Master had appeared to him.

(b) Then to the twelve. This had become a technical name for the original company of the chosen disciples that it is here used even though there were only ten present on this occasion. These men were all competent witnesses. Their testimony would be good in court. They knew that He was both dead and buried and they were also aware of his resurrection for they had seen Him again and again and had talked with Him and received His commands and blessing.

(c) Then He was seen of above five hundred brethren at once. But these were not the only witnesses. There were many others. Paul says He appeared to above five hundred brethren at once. This case was so clear and convincing that no one
could contradict it, for notwithstanding the fact that it
was a quarter of a century after the resurrection that this
letter was written, there were many of these witnesses still
living, and could speak for themselves.
(d) Then He appeared to James. This is the well-
known "brother of the Lord." Altho' associated with Him daily
in their home at Nazareth, he was not a believer in Jesus be-
fore the crucifixion, but directly after this incident he is
found in company with the disciples. At Paul's writing, James
at Gal.'s home was one of the preachers to the risen Lord, His ascended brother.
(e) Then to all the apostles. The first appearance
to the "twelve" was really only to ten persons. In the sec-
ond appearance, Thomas was present and so all of the apostles
were qualified, by actual sight of the risen Christ, to go
forth on a world campaign of witnessing for Him.
(f) And last of all, He appeared to me also. The
sixth appearance to which Paul appeals is that to himself on
the way to Damascus. He does not say that the appearance to
him is just like the other appearances but it is just as val-
uable in establishing the fact of the resurrection from the
dead. He no longer had to depend on the experience of other
people for he too was a witness.

III. The Gospel of the Resurrection has made a fore-
most apostle out of Paul the persecutor. After speaking of the
great honor that God had bestowed upon him, Paul very pathetical-
ly exclaims, "I am the least of the apostles, who am not fit to
be called an apostle because I persecuted the church of God." It
made no difference as to how much he was blessed or how lofty
was his position in Christ, he could never forget the past. It
would forever linger in his memory. He would always realize his
weakness. But yet notwithstanding this thorn in the flesh, he be-
came one of the most active of the disciples and labored most abun-
dantly among them all, O the power of the risen one. He can take
his most formidable foe and make him a mighty factor in the king-
dom of God.
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The Second Coming of Christ is a fundamental doctrine of the Christian Church. It is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and it is voiced daily in the inspired prayer, "Even so, come, Lord Jesus." It is not on the one hand a dream of ignorant fanatics, nor, on the other a creation of speculative theologians; but it is a truth Divinely set forth and recorded in the Bible with marked clearness, emphasis and prominence. It has been said that one twenty-fifth of the New Testament refers to this important event and that there are twenty times as much Scripture for the Second Advent as for the First. In His final interview with His disciples, the Master plainly told them that if He went away, He would come again. The angels that stood by Him in white apparel as He was ascending to the Father stated that He would return to the earth in like manner as the waiting throng had seen Him go into Heaven. Devout men, who spake as they were moved by the Holy Ghost, constantly mentioned the "blessed hope of the glorious appearing of our Lord and Savior, Jesus Christ," and comforted one another in the midst of the awful persecution through which they had to pass with "these words." Paul informs us that in observing the sacrament of the Lord's Supper, we "do show forth the Lord's death till He come." James, the practical apostle and brother of Jesus, exhorted the poor believers who were being oppressed by the rich to be patient, establish their hearts for the coming of the Lord draweth nigh. Peter encouraged the faithful elders who had charge of the flock of God by telling them that when the "chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Amid all the honor and joy of sonship, John cries, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in him purifieth himself, even as he is pure."

But we do not have to depend on the testimony of the New Testament alone. In the dim twilight of the world's history, Enoch exclaimed, "Behold, the Lord cometh with ten thousand of His saints
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to execute judgment upon all." Moses spoke of the dispersion and return of the Jews to their own land, and the "seven times" of affliction through which they would have to pass (Lev. 26; Deut. 30), and he afterward took part in the transfiguration scene, which was a type of the glorious advent. 2 Pet. 1:16-18. Many of the Messianic Psalms are filled with visions of millennial glory and blessings. And not only so, Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah, Joel, Amos, Micah and Malachi were imbued with this hope and their prophecies abound with teaching on this theme. They were all looking forward to a golden age that shall dawn when storms, famines, and pestilences shall cease their desolating work; when the desert shall rejoice and blossom as the rose, and a thirsty land become springs of water; when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the cow and the bear feed together and the suckling child shall play on the hole of the asp; when nations shall beat their swords into plowshares and their spears into pruninghooks and wars shall be no more; and when righteousness shall cover the earth as the waters cover the face of the sea.

All of the orthodox churches of today accept and teach to a certain extent the doctrine of the Second Coming of Christ. Some think He will not return until after the millennium, while others maintain that there can be no millennium till He comes; the former are known as postmillennialists, the latter premillennialists.

Postmillennialists believe that the Church will grow stronger and stronger, the world wiser and wiser, until the last sinner is saved and the millennium thereby begun. This theory which has gained great popularity in recent years was never heard of until Daniel Whitby originated it in the latter part of the eighteenth century. Prior to that time all of the various denominations of Christendom, whether Greek or Roman, Apostate or apostate-reformed, Lutheran, Episcopal, Presbyterian, Independent, Congregationalist, or by whatsoever name any church may be called, recognized no other millennium than that of a glorious one on the renovated earth at the coming of the Lord and the resurrection of the dead.
Premillennialists believe that instead of the world being converted, man will prove a failure as heretofore, and that this age, like those preceding will end in judgment. Hermas, Luther, Melancthon, Calvin, Knox, Isaac Newton, Milton, Watts and John and Charles Wesley belonged to this school of thought and denied the modern doctrine of the world's conversion before the return of our Lord. The distinguished Cotton Mather, in discussing this subject, once said, "They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scripture and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in His kingdom. For when our Lord shall come, He will find the world almost void of true and lively faith (especially of faith in His coming); and when He shall descend with His heavenly banners and angels, what else will He find, almost, but the whole church as it were, a dead carcass, miserably putrified with the spirit and manners and endeavours of the world?"

While there are many able exponents of postmillennialism and the writer feels that he is incompetent to stoop down and loose the latchet of their theological shoes, yet he must frankly admit that he has never seen any declaration from the Word of God to substantiate the view that the world will be converted before Jesus comes. The trend of the Scripture seem to teach the opposite. Are we not told that wicked men and seducers shall wax worse and worse, deceiving and being deceived? Did not the Christ say that the tares and wheat should grow together until the day of judgment; 

and in another connection does He not tell us because iniquity shall abound the love of many shall wax cold? Did He not exhort the disciples, "Enter ye in at the strait gate: for wide is the gate, and broad is the way which leadeth unto life; and few there be that find it?" Are we not informed that Satan is the god of this age, the prince of the power of the air and that all who will live godly in Christ Jesus shall suffer persecution? Do these assertions imply that the religion of the Nazarene will become popular in this dispensation, that the old rugged cross will become attractive, that there is a way into the kingdom that does not lead
through much tribulation and that we can reign with Him without being tired in the furnace of affliction?

The history of mankind has been one sad commentary of the words which fell from the lips of the prophet, "The heart is deceitful above all things and desperately wicked; who can know it?"

When our first parents were placed upon this earth which, had rolled from shapeless chaos into the void immense a veritable paradise with soil so fertile that it was known as the garden of the Lord, irrigated by limpid, crystal and sparkling rivers, beautified by mountains the splendor of whose landscapes caught the glory of the rising sun as he darted his garish beams athwart the cerulean skies and reflected the glitter of the brilliant constellations, enveloped in an atmosphere salubrious and vitalizing, moving in her Divinely-appointed orbit in the plain of the elliptic, spading her precipitate flight around the throne of God singing heavenly melodies, pursuant to the music of celestial spheres, symphonious with the songs of the angels; yet notwithstanding the wonderful earth in which they were living, Adam and Eve listened to the suggestion of the enemy and partook of the forbidden fruit and thus the curse of sin, suffering and sorrow rested upon humanity. In this appalling hour of midnight darkness, there flashed a gleam of light. The sympathizing Son of God heard their piteous cries and from the shining realms of perennial bliss, the promise was given, "The seed of the woman shall bruise the serpent's head." After a curse had been pronounced upon the earth and they were driven from the garden of Eden, they went forth to till the ground from which they had been taken. A few generations later, we learn that the wickedness of man was so great upon the earth that it repented the Lord that He had made man and it grieved Him at His heart. The earth was then purified by the flood. But despite the alarming memories of the deluge which wrapped their predecessors in watery sheets, man again lapsed into wickedness even worse than before the flood. Despite the awful thunders of Sinai, where tempests, darkness and earthquakes with forked lightnings and terrible trumpet-blasts, awed and affrighted the panicstricken multitudes and fifteen centuries of faithful warnings by the prophets, the chosen people like the antediluvians rejected God and when Jesus came, they executed Him as a
debased criminal. "He came unto His own, but His own received Him not." After His resurrection and ascension, the disciples filled with the Holy Ghost went forth everywhere that they could preaching the gospel. While many accepted the truth and the Lord added unto the church daily such as should be saved, the masses rejected their messages and most of them had to undergo some form of persecution. They had trial of cruel mockings and scouragings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy they wandered in deserts, and in mountains, and in dens and caves of the earth. Yet none of these things moved them; neither counted they their lives dear unto themselves. With heroic faith and undaunted courage, they pressed on. Eighteen hundred years have elapsed. What has been the result? Although much good has been accomplished and I would not for one moment minimize it, yet can we point to a single nation, country, tribe, city, hamlet or community and say that is entirely Christian? At the rate of progress that we are making, how long would it take of progress that we are making, how long would it All of us preachers could read from the Discipline next Sunday morning and find it applicable to our particular congregation, "How little faith is there among us! How little communion with God! How little living in Heavenly walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, talebearing! What want of moral honesty!"

Where shall we look for tokens of the millennium? Can we find any body of men who are wholly given to God? Is there not usually a Judas, an Annaias or Aichan among us? Nearly every session of our Conference, with bowed heads, shame-faced and bleeding hearts, we listen to the announcement of some brother who has been overcome by the tempter and has either withdrawn under charges or has been expelled from our body. Where shall we look then for the signs of the millennium? Shall we go to the centers of Christian civilization, where squalor crowds on splendor, and where Lazarus still lies, licked by dogs, hard by the rich man's gate; where in the midst of lavished wealth and wasted treasure, thousands of helpless women make their dire selection between hunger and shame, starvation and damnation?
Shall we explore the great cities of Christendom, where surrounded by sky-piercing steeples and sweetly chiming bells, poor motherless, friendless outcasts wander, wet and weary, through the midnight hours, scorned by Simon the Pharisee and his proud wife and silk-robed daughter; finding no way to draw near to Him who calls the heavy-laden to rest; no place in the rich man's house to bathe His feet with penitential tears; no path open but the downward way; no gate ajar but the broad gate that leadeth to destruction? Shall we visit the gorgeous temples erected to Him who, more homeless than the foxes and the birds, was cradled in a wayside manger, and was buried in a stranger's tomb— but the price of whose blood bought a potter's field where strangers might be buried—we shall find by the odor of mint, anise and cummin, that the tithes are promptly paid by the proud Pharisee whose "God-I-thank-thee" echoes through the sounding aisles; but shall we not also find fraud and greed sitting side by side in the chief seats of the synagogue, and unclean reptiles swarming like frogs of Egypt, while the tables of the money changers still stand right side up, and no scourge of small cords drives the buyers and sellers from the sacred place? Shall we look to China, India, Africa and the heathen world where millions are bound by ignorance, superstition and idolatry? Shall we hope to discover it on the battlefields of Europe where nations are bathed in blood and hundred of thousands are being slaughtered?

No, brethren, it does seem reasonable that there will be any millennium until Jesus comes.

But when is He going to return to this world? While no man can know the day or hour of His coming, we need not be in darkness that this day should overtake us as a "thief in the night." There are certain milestones set up in the Scriptures by which the devout student may expect that He is nearing the end of this dispensation. "Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye see all these things, know that it is near even at the doors."

We are living in an age of stupendous events. Grave and serious issues are staring us in the face. Each moment is charged with tremendous importance. None of us know what a day may bring forth.
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Let us notice briefly some of the signs of the times.

I. Political signs. Daniel speaks of four great, universal empires which were to succeed each other, the last one to be divided into ten kingdoms. The Babylonian was merged into the Medo-Persian, and the Medo-Persian into the Macedonian, and the Macedonian into the Roman, and the Roman into about ten smaller states, corresponding to the toes in Daniel's vision. "Gold was the correct emblem of the magnificence of Babylon; silver, of the luxury of Persia; brass, of the tremendous vigor of Macedonia; iron, of the colossal power of Rome; and clay of the brittle, heterogeneous and changing character of the later kingdoms." The tendency in all these kingdoms has been toward disintegration, especially in the matter of national unity. Babylon was a single power, the Medo-Persian was divided into two, the Macedonian into four and the Roman into ten. The drift has been toward universal democracy, and that probably of a rampant anarchical type, which will give full reign to the diabolical passions of men in the great tribulation. Look at the convulsive state of the nations.

II. Chronological signs. While I do not place so much emphasis on this feature, yet the fact of a change occurring in the world every two thousand years may have some significance. It is worthy of serious thought.

III. Commercial signs. Daniel says that many shall run to and fro in the earth and knowledge shall be increased. This is unquestionably the richest period of the world's history. The output of commercial life is simply enormous. The intellectual powers of man are glowing with a brilliancy that indicates that they are reaching their zenith. Look at what he has accomplished in the realm of science. There is nothing too arduous for his hand to attempt, no region to remote, no point too distant and no place too hallowed for his daring eye to penetrate. He has secured and chained to his service the elemental forces of nature; he has made the fire his steed, the wind his ministers, the lightning his messenger and the sea his pathway. He has descended into the heart of the earth and walked in safety on the bottom of the deep. He has raised his head above the clouds and made the impalpable air his resting place. He has endeavored to analyze the stars, enumerate the constellations, measure the galaxy, and ascertain the weight of the sun. He has advanced with such as-
tounding speed, that breathless, he has reached a moment when it
seems as if distance has been annihilated, time made as naught, the
invisible seen, the inaudible heard, the ineffable expressed, the
incongruous amalgamated, the intangible felt and the impossible ac­
complished.

III. The return of the Jews. Some one has said that
the most important event of the war is the deliverance of Jerusalem.
Abraham Lincoln said the Almighty had His own purposes in war, and
certainly the end is not seen at the beginning. America fought over
the union and God freed the slaves. The war aims of the world war
have been often stated, but no statesman mentioned the restoration
of Palestine to Israel. With much finality the church has been told
for a generation that prophecy is not fore-tellings but forth-tellings.
It is both. The prophet is the spokesman of God and to him it is
given to tell the things to come. Insight and interpretation do not
exhaust the prophetic gift. There has always been a kind of criticism
that denied the predictive element. It denied it in the former res­
toration and it denied it at the advent of Jesus. The learned school
of Philo sneered at the simple and devout people who waited for the
consolation of Israel. It is feared that the present peril of the
church is lest the scholarship shall be on one side and pætity on the
other. There are many who would eliminate the supernatural from
the Bible. The prophet declared ages ago, "The Lord shall set His
hand again the second time to DELIVER recover the remnant of His peo­
ple." Judged in fragments history makes God a liar; observed in ep­
ochs it reveals Him on the throne. Tuesday, December 11, 1917 will
possibly live in history as one of the greatest of God's days—a
turning point in the history of the world. On the two thousand and
seventieth anniversary of the Macabean victory, General Allenby en­
tered Jerusalem and delivered the Holy City from the oppressor of
four hundred years. He has not taken it for the allies but for Is­
rael.

There is no city like Jerusalem. Athens, Rome, and London
have been great world centers of civilization and power, but from
Mount Zion has gone forth the Word of the Lord, and in it are the
shrines of the greatest religions of the world. No city has suffered
like Jerusalem has suffered and " of all that is beautiful in life,
sorrow is the last consecration." Read the story of its misfortunes.
Time and again it has been besieged, captured, sacked, and destroyed.
Go over the lamentations of the prophets, and listen to the songs of
the exiles by the waters of Babylon: "If I forget thee, O Jerusa-
lem, let my right hand forget her cunning. If I do not remember thee,
let my tongue cleave unto the roof of my mouth! yea, if I prefer not Je-
asalem above my chief joy." Through all the grief there was hope that
God would yet favor Zion; and He did.

Jerusalem is as dear to the Christian as to the Jew. All eyes
turn in that direction. The Lord in Whom we trust loved it. The min-
istry of the Word made flesh which began at Nazareth reached its climax
there. He wept over it and bewailed its sin and desolation. He died
and was buried, rose again and ascended within sight of its towers. To
an Upper Room within its walls there came the gift of Pentecost, and
from it there went forth the Apostles of the Cross. From its sorrow
and sacrifice there has gone forth the stream of life. A Christian
nation has set it free and pledged its restoration. Truly these
are momentous days.

IV. Moral Signs. St. Paul in 2 Tim. 3 specifies some of
the characteristics of the last days. He says, "This know also, that
in the last days perilous times shall come. For men shall be lovers
of their own selves, covetous, boasters, proud, blasphemers, disobedient
to parents, unthankful, unholy, without natural affection, false accusers, incontinent, fierce, despisers of those that are good,
traitors, heady, highminded, lovers of pleasure more than lovers of
God; having a form of godliness, but denying the power there of."
While these conditions have existed in all ages of the church, they were
ever more pronounced than at the present. That we are in the last days
who can deny? Men's hearts are failing them from fear. The times are
indeed perilous. There are wars and rumor of wars. Millions are being
sacrificed upon the field of battle. Young men with the bloom of youth
upon their cheeks are dying in awful agony without a gentle hand to
soothe the pangs of torture or ease the sting of pain. Inspite of
this alarming situation, are there not many in this age who are self-
ish, covetous, boasters and proud? Does not the average mother spend
more time in studying the fashion plates and how she can make her
daughter appear beautiful and attractive to society than in instruct-
ing her in the ways of righteousness? Is not this a day of profanity?
The very atmosphere we breathe is shivering with oaths and vilest im-
precations. Men are blasphemers. The Kaiser says, "Upon me the Spirit
of God has descended. Who opposes me I shall crush to pieces. Might
is right and is decided by war. Every youth who enters a beer-drink-
ing and duelling club will receive the true direction of his life.
The sight of suffering does one good; the infliction of suffering
does one more good. To us is given faith, hope and hatred; but the
greatest of these is hatred." Could you conceive of anything more
brazenly impudent and more antagonistical to the teaching of Christ?
But this is not all. Are there not those who are disobedient to par-
ents, unthankful and unholy? Are not the woman who ride about in au-
to mobiles with pug dogs without natural affection? Are not men
lovers of pleasure more than lovers of God? Which will draw a larger crowd-
not in India, Africa or China but America- a circus or a prayer-meeting,
a base-ball game or preaching service? Does it not seem certain that
the signs of the times are being fulfilled?
But you may ask, "What should be the attitude of the minis-
ter toward the second coming of Christ? Should he preach on this
subject?" Most assuredly. He should constantly exhort men to keep
their loins gird about, their lamps trimmed and burning and be ready
for in such an hour as the unfaithful servant thinketh not, the Son
of man cometh. There is nothing that will inspire us to holier living
and Christian that the thought that Jesus may come at any moment.
The sentiment is based on the world of

Rev. W. Gabriel.
Shall we rely upon the efficacy of reform movements in which Satan invariably delivers his counter blows and the last state is often worse than the first? Lincoln emancipated the African slaves but in so doing made our nation the servant of the liquor traffic; and now it appears that we are to be liberated from this evil but are to have woman suffrage thrust upon us, which, if it destroys the foundation of our government, will be far worse than the legalized saloon. Shall we turn to Germany who gave us Martin Luther and has boasted of her culture but who has degenerated into a race of barbarous Huns whose swords and bayonets are dripping with the blood of innocent babies, helpless children and defenceless women?
No doubt most of you who have tuned in this morning enjoy listening to stories. Perhaps many of you like to tell them. The old soldier will entertain young people for hours with thrilling adventures of the war. Men who have traveled extensively are famous story tellers and usually they have something to relate that is worth hearing. Before newspapers had come into existence and when books were rare, professional story tellers standing in the market-places had no difficulty in collecting an audience. That which they had to say was like cold water to a thirsty soul. The author of the Acts of the Apostles informs us that in the days of Paul that "all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing."

Little children, as you mothers well know, are fond of a story and this appetites does not disappear with the advancing years. The rolling seasons as they come and go are like thrilling stories. The Psalmist says, "We spend our years as a tale that is told."

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

1. A good story is broken into sections that the interest of the hearers or readers may not flag. Those who peruse a story may not understand the psychological reason for the division into chapters and paragraphs; and we who profit much by the arrangement of seconds and minutes, hours and days, weeks and months, summer and winter, and spring and autumn, seldom stop to consider the philosophy of it all. It our lives were to be one monotonous stretch of time and toil from the beginning to the end, not one of us could travel far. The cares and worries of life are so distributed that our strength shall not be over-
"God broke our years to hours and days,
That, hour by hour, and day by day,
Just going on our little way,
We might be able all along to keep quite strong.
Should all the weight of life be laid across our shoulders,
And the future rise
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every day."

A physician was once asked by a patient in a hospital who had met with a serious accident, "Doctor, how long shall I remain here?" "Only a day at a time," was the wise reply.

II. A good story is marked by many surprises. It is so arranged to stimulate our curiosity. We are held in breathless suspense until the climax is reached. We are made to wonder what the outcome will be. There is in human nature a longing for something new, strange, and startling. The passing years bring many surprises. No matter how long we have lived, each day has its peculiar thrill and sensation. It is wise that the future is concealed from us. Suppose all of the events of the remainder of our sojourn upon earth were to be revealed to us now. What would be the result? Would we be able and brave enough to face the experiences through which we are to pass? We stand in awe and amazement as we attempt to draw aside the curtain that hides the morrow from us. It is best that we do not know what a day may bring forth.

III. All stories and and their contents are soon forgotten. And so it is with life. When hiding from the fury of King Saul, David exclaimed, "As the Lord liveth and as they soul liveth, there is but a step between me and death." Jog tells us that "man that is born of woman is of few days and full of trouble. He cometh forth life a flower and is cut down; He fleeth also as a shadow, and continueth not." James, the brother of Jesus says, "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." In one of the verses of the
favorite poem of Abraham Lincoln, we are told,

"O, why should the spirit of mortal be proud? 
Like a swift-fleeting meteor, a fast flying cloud, 
A flash of the lightning, a break of the wave, 
Man passeth from life to his rest in the grave."

IV. Many stories are to be continued. The story of life which began at birth and which to the natural eye abruptly ended at death is to be continued in the other world. Jesus told Mary and Martha who were weeping over the loss of their brother, "I am the resurrection and the life, He that believeth in Me, even tho' he were dead, yet shall he live." Paul assures us that if "this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

"When comes to the weary a blesses release, 
When upward we pass to God's kingdom of peace, 
When free from the woes that on earth we must bear, 
We'll say "good night" here but "good morning" up there.

"When fadeth the day and dark shadows draw nigh, 
With Christ close at hand, it is not death to die; 
He'll wipe ev'ry tear, roll away ev'ry care; 
We'll say "good night" here, but "good morning" up there.

"When home lights we see shining brightly above, 
Where we shall be soon, thro' His wonderful love, 
We'll praise Him who called us His heaven to share, 
We'll say "good night" here, but "good morning" up there.

"Good morning up there where Christ is the light, 
Good morning up there where cometh to night; 
When we step from this earth to God's heaven so fair, 
We'll say "good night" here, but "good morning" up there.
Text.- "And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd."


Elijah under the juniper tree has been the object of frequent comment but seldom has anything been said of Jonah under the gourd vine. The solitary figure of this peevish prophet sitting out there beneath a booth vividly illustrates human nature in its varying shadows. He wanted the city destroyed, pouted and prayed to die because it was not; then he lost his temper when the worm smote the gourd and it withered, and again he wished to quit this mortal flesh. He is the type of the selfish saint, if such a term is admissible. As long as everything worked to his advantage, he was satisfied, but when the tide turned and everything went against him, he was sorely displeased.

In studying this incident, let us notice

I. His failure to keep sweet when confronted with the little things of life. How long and varied had been the experience of the prophet, we know not; but of this we are sure: he had traveled on a storm-tossed sea, he had lain three days and nights in the stomach of a prodigious fish, he had stood in the heart of a great pagan city and pronounced the judgment of the Lord Almighty against it, yet a little, insignificant thing like the withering of a gourd vine completely upset him. In reading the twelfth chapter of Hebrews, the old colored man called the besetting sin the upsetting sin. The story is related of a minister who was expounding on the grace of God when his wife interrupted him by saying, "But you know, husband, it is not sufficient to keep you when your collar button is lost. You remember how vexed you became this morning when you could not find it." It is said that in olden times war was declared between two nations over a bucket. A man in Greenbrier killed his neighbor some time ago because of a dispute over a line fence. The McCoy-Hatfield feud, which resulted in the death of a number of citizens and disgraced the family name was caused by a hog. The awful world-wide conflict, the most appalling in the history of our so-called civilization, was brought about by what? About
fifteen million men have slain or wounded and billions of dollars have been expended, but none of us seem to know just what was the real cause of this titanic struggle. We remember of reading about a man and his wife being assassinated in Austria and Servia and before we could get our breath all Europe was intoxicated with blood.

Now, who would have thought that a prophet would have been so depressed over such a trivial thing as a vine dying and the sun shining on him, but such was the case. Let us guard against the little things.

Several years ago when I attended the grammar schools, I recall a poem the professor had us to memorize. It was something like this:

"Little drops of water, little grains of sand,
Makes the mighty ocean and the glorious land."

("If you just keep sweet.")

II. His lack of humility. When the Lord asked him, "Doest thou well to be angry because of the gourd?" he very sullenly replied, "I do well to be angry, even unto death." There is such a contrast between these words and the exclamation of Eli when notified that both of his sons had been slain in the battle and he could no longer be priest. See the old man with bowed head, as he says, "It is the Lord; let him do as it pleaseth Him." (Notice Job also.) Jonah appeared to be almost devoid of meekness.

Rabbi Simeon once said that if there were only thirty good people in the world, he and his son were two of them; and then if there were only fifteen, he and his son were two of them; and if there were only five, he and his son were two of the five; and if there were only two, he and his son were the two; and then if there was but the one, he was that one. History tells us of a certain duke who was so proud he would permit none of his servants to speak to him.

This is arrant nonsense. The Great Teacher informs us that he that exhalteth Himself shall be abased, but he that humbleth himself shall be exalted. And on another occasion, he told his disciples, "He that would be the greatest among you, let him become the servant of all." I wonder as to how long it will take us to learn this truth.

IV. His selfish sorrow. The prophet put more value on the loss of the gourd vine than on the destruction of a great city with one hundred and twenty thousand children who could not discern between their right hands and their left. Even if they had merited this punishment, it
should have been the occasion of profound regret on his part. There
was nothing delightful in the matter. But this is a sad commentary on
human littleness. Many persons would weep more over the death of a pet
dog or some other domestic animal than over the benighted condition of
the heathen world. Our vision is too narrow; our thoughts are restricted
on ourselves.

"Is it nothing to you that a sin-sick world
Is lying in darkness and night,
And with never a bright cheering beam to shine,
With glorious gospel light?
Is it nothing to you that the millions there
Go down to a Christless grave,
And with not a word of the loving Lord,
Who suffered their souls to save?"
(Conscription and your own family.)
IV. "And much cattle."

V. Gone when needet most. (Pat and the gooseberry bush.)
Text: "Let not your heart be troubled: ye believe in God, believe also in me." - John 14:1.

For a moment let us forget the fact that we are living in the twentieth century, the time of trouble, the time of tribulation, in the upper room at Jerusalem on the night in which our Lord was betrayed. Jesus is there. The twelve men whom he has called from the various walks of life and who have followed him during his ministry are sitting around the table. John, the apostle of love, is reclining on his bosom. All seem deeply interested in the conversation of the Master. They listen in greatness silence as he opens up the deep and wondrous truths of the gospel. Simon Peter occasionally interrupts him as he tells of the awful fate that shall soon befall the Son of Man. The hearts of the disciples are strangely stirred as he communes with them. But more than the serenity to realize the seriousness of the situation, he takes a jewel garden and washes their feet, and in so doing teaches them a lesson of humility. He breaks the bread and passes the cup and exHORTS them to eat and drink in remembrance of him. Then he informs them that he will not always be with them. Their distress and anxiety become apparent. They inquire of him as to where he will go and he replies, "If ye love me, keep my commandments. And whatsoever ye shall ask in my name, I will do it, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." And turning away from the scene, we come back again to our day, our own generation, our own village, our own dwelling place, and our own circumstances and ask: We pause. Bow down and attend we ears. We catch the same words as they fall from his lips at the right hand of his majesty on high, "Let not your heart be troubled." This is one of the most encouraging messages in all the Word of God. Infallible, infallible is the severe perils, the heavy crosses, and entangling temptations that constantly encumber our path. We entreat us to let not our hearts be troubled. We believe in God, therefore we should believe in him. And just here is the secret of an untroubled heart. In the midst of trouble, in the dust and strife, in faith, in patience, in confidence, in that faith which numbers the hairs of our head and is watch over us day and night. This assurance alone can hold us steady amid the mighty opposition that we often have to encounter. He is the only one upon whom we can rely. Our best friends frequently disappoint us. As Edward Coke so doughtfully says, "But who shall not trust the sweetest frame, But wholly lean on Jesus name. Oh, Christ, the solid rock, and trust, and stand." But Jesus will never disappoint us. While he is on his throne and we on our knees, nothing should worry us. Oh, I know there are times that he seems far away and we do not feel that he cares. Cautions Galilee on one occasion the Lord weary and tare was asleep on a pillow while heavy seas so threatened the ship that the fearful disciples, awakened him with words they must have been ashamed of in after years, nearest thou not that we perish? What a reproach cast on the Son of God to practically accuse him of carelessness? How tender yet how disdained was his reproof? Why are we so afraid that he will not hear who numbers the hairs of our head? There was nothing in the appearance of it. Would the Father allow the sea to overtake his Son? But later in the Garden of Gethsemane, when there was actual danger, he was awake and they asleep. How often it is so with us. The apparent dangers threatening ourselves and our loved ones alarm us. They seem so real, so close, so personal, so close that we let them trouble us. The far more real dangers, unbelief, prayerlessness, coldness of heart, toward God and loss of appetite for the heavenly manna, do not cause us any concern. It is then we need to cry, Lord, save us. we perish.

If we are abiding in Christ and walking with God, we need not be
WHY MEN ARE LOST.

Text.- "Ye will not come to ME, that ye might have life."-John 5:40.

To my mind, this is one of the saddest utterances that ever fell from the lips of the Savior. If it were possible for me to reproduce His tender tones, loving look, and gentle voice when He spoke these words, I believe it would break your heart. He had left Heaven with all its glory and come down to earth with all its shame. He had descended from the highest heights to the deepest depths and had touched every phase of human nature. He had journeyed over the mountains, hills, valleys, and plains of Judea and in the synagogues, market-places, on the streets and by the sea side, He had proclaimed to men and women everywhere that life could be obtained by simply coming to Him; but the multitudes coldly passed Him by, rejecting His messages and refusing to accept His overtures of mercy. And so, at last as His soul was aching with disappointment, yearning with pity and bleeding with sympathy, he turned to His "own who had received Him not," and said, "Ye will not come to Me, that ye might have life."

This pathetic statement contains the explanation why any one is lost. Jesus is the "Way, the Truth and the Life," and if you do not come to Him, you will perish in your sins. If any man or woman leaves this building unsaved tonight, that will be the reason. "Ye will not come to Me, that ye might have life."

But why will not men come to Christ? What is keeping them away? There are many things.

I. The fear of man.