

February 2019

## Series II(b). Radio Sermons. Folder 2. Radio Sermons 1948-1960

Melville Homer Cummings

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3-16-50, wmon  
8-25-54

TO BELIEVE IS TO BEGIN

*If you will read the eleventh chapter of Hebrews, you will find a long list of the heroes of faith. You will also notice that*

In the long list of the heroes of faith mentioned in the eleventh chapter of Hebrews, there is no reference to Jesus being among that number. This is due to the fact that He was not only man but the Son of God. However, He was a person of faith. When He was dying on the cross, the chief priests, the elders, and the scribes who were instrumental in having Him crucified, said, "He trusted in God." What a great tribute to come from one's enemies!

Jesus did not trust in self-righteousness as did the Pharisees. When He was called "Good Master" by the rich young ruler, the Christ replied, "None is good, save one, that is God." Jesus spoke a parable to certain which trusted in themselves that they were righteous and despised others. He said: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice ~~in~~ the week, I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Yes, Jesus trusted in God, and because of this fact, He began to do and to teach. ~~What did He begin to do?~~

He "came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.... He saw Simon and Andrew his brother casting a net into the sea: for they were fishers, and Jesus said unto them, Come ye after Me, and I will make you to become fishers of men!"

Jesus came preaching the gospel to the poor. He secured disciples from Galilee out of which no prophet had come. He ~~sealed~~ <sup>restored to health</sup> those who had sufficient faith. He healed the broken-hearted. He went about doing good. He was more interested in the inner life of people than He was in institutions. He thought more of persons than He did of property. He believed that His Father's house was a place of prayer rather than a place of <sup>worldly gain</sup> profits. He loved all persons, the publicans, the Pharisees, the poor, the rich, the holy, the harlots, the sinners, the Sanhedrin, the thieves and the tax collectors, the

centurion and the children, the lepers and the licentious, the blind and the beggars, the selfish and the sick, the Sadducees and the Samaritans. He loved His enemies and His betrayers, His persecutors and His providers. He trusted in God. He loved all the children of God regardless of their class or caste.

*He trusted in God,*

Because of what He began to ~~do~~, He could teach with authority and not as the scribes and the elders. The publicans and sinners drew near to hear Him. He taught with His life as well as His lips.

When death faced Him, He could pray to His Father whom He trusted, "Not My will, but Thine be done." On the cross, He said with His expiring breath, "Father into Thy hands, I commend My spirit." In the upper <sup>room</sup> Jesus said to His disciples, "He that believeth on Me, the works that I do shall He do also; and greater works than these shall he do: because I go to My Father..... If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

*After His ascension, the disciples went forth and did as Jesus had commanded them with implicit faith and confidence in Him, they carried in the upper room until they were induced with power from on high. Then they*

May I ask you have tuned in this morning, "Are you trusting in God?"

Can you say with the Apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day?"

"Tho' the storms of life be raging high,  
Fraught with dangers, perils ever nigh,  
Still I know my soul shall never die,  
Trusting in the Lord.

*became His witnesses in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth, and the Lord added unto the church daily such as should be saved.*

"Pain may rack this earthly house of mine,  
I may bow at sorrow's gloomy shrine,  
Still my heart will never, never pine,  
Trusting in the Lord.

"Other hopes may swiftly pass away, other joys may vanish or decay,  
Still with faith I tread the narrow way, trusting in the Lord.

"When at last I reach the border-land, when upon the river bank I stand,  
I will cling to His unfailing hand, trusting in the Lord."

"If we could see Beyond Today" — Beverly Shea

8-2

RADIO ADDRESS WMON

April 20, 1948

Thank you, Mr. ~~-----~~ <sup>Holmes</sup>. Good morning, everybody! For our Scripture lesson, I shall read a portion of the Sermon on the Mount- Matthew 5:13-18: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Let us pray: "Our Father, it is with grateful hearts that we come into Thy presence ~~today~~ <sup>this morning</sup>. We thank Thee for Thy watchful care over us during the night and for the light of this new day. May the words of our mouth and the meditation of our hearts be acceptable in Thy sight, O Lord, our strength and our Redeemer. We ask it in the name of Jesus. Amen."

At this time, we shall have a special musical number.

Our text this morning is found in 1 Kings 5:14: "A month they were in Lebanon, and two months at home."

construction

The great work which Solomon was raised up to do was the ~~building~~ of the temple which bore his name. His wealth and wisdom were given to him to qualify him for that prodigious task. In the chapter from which our text is selected, we have an account of the preparation he made for that and his other buildings. ~~Gold and silver~~ <sup>gold and silver</sup> his father had prepared in abundance, but ~~timber and stones he must get~~ <sup>he must get the</sup> ready, and about these we see him dealing with Hiram, king of Tyre.

Palestine was then, though probably <sup>not</sup> to the extent that it is now, practically a timberless land. The houses in Jerusalem and Hebron and in the surrounding villages were built almost entirely without wood. Even the ceilings, as we see them today, are stone-arched, because of the scarcity of lumber large enough and strong enough for beams. But much wood was used in erecting the temple, and in Solomon's palace and other buildings. This ~~timber~~ was brought from

the Lebanon mountains, ~~in the north~~, floated to Joppa on rafts, and carried from there to Jerusalem.

Tyre was a famous trading city that lay close upon the sea near the northern border of Palestine. Its inhabitants never seemed to have been at enmity with Israel, and David and Hiram lived happily as neighbors. Indeed, it is said of Hiram that he was "ever a lover of David." We have reason to believe that he was a ~~true~~ worshipper of the true God, and had himself renounced though he could not reform, the idolatry of the city.

But some of the workmen employed, <sup>were Israelites.</sup> especially in the more easy part of the labor, <sup>They cut</sup> the cutting down <sup>helped</sup> of the trees and <sup>working</sup> helping to square them, <sup>and</sup> were Israelites. They ~~were employed~~ in conjunction with Hiram's servants. ~~They~~ were in number thirty thousand. But he did not require them to spend all their time in the mountains of Lebanon or in work for him and his people. He employed only ten thousand at a time, so that for one month's work they had two months' vacation both for rest and for the dispatch of their own affairs at home.

"A month they were in Lebanon and two months at home." This ~~text~~ suggests to us the thought of the true emphasis of life, ~~or life in its true proportions.~~

<sup>here for me</sup>  
I. There is a lesson ~~for us here~~ concerning the importance of the home and the family. "Two months at home." Palestine was where their home was, and the claims of the family demanded one month for Lebanon and two months at home. As some one has well said: "The home is the true unit of value." <sup>problems to be strong must have homes.</sup> ~~The strong nations today are the nations with homes.~~ Good homes are the hope of the world. Everything that is good in the church or in society is first planted and tended and shielded and nurtured in good homes. The church will prosper most where the home-life is the strongest and purest.

Unfortunately there is an alarming drift away from the old-fashioned home. The story is told that a real estate operator approached a young man about purchasing a house, ~~for a home.~~ "Home!" was <sup>his</sup> ~~his~~ <sup>he replied</sup> somewhat startling reply, "What do I want for a home? I was born in a hospital, raised in a day nursery, educated in a boarding school, married in a church, and I live in a hotel. When I die, I expect to be buried from an undertaker's parlor. All I need is a car and a garage." His case is a typical one. The parents should never become so busy that they do not have time to be with their children.

In his final charge to the Israelites, Moses said: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with ~~all~~ all"



thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign on thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

In this manner, the Hebrews were exhorted to give their children complete religious instruction.

May I ask you this morning?

•Is your home a house of prayer?

Do you bring to God each care?

Lo! He waits to meet you there,

Burdens He will gladly share.

Is He your abiding Guest?

By His presence, are you blest?

He will cheer you when distressed,

And will give you peace and rest.

Has your heart been cleansed from sin?

Does the Saviour reign within?

In your home you should begin

And your loved-ones for Him win.

Are your children taught to pray

And the Bible to obey?

Do they live for God each day,

Walking in the holy way?

Is your home what it should be? Welcome Christ, and strife will flee;  
let your life be such that He will in you His beauty see.

A minister was once called into a home where a young married couple had been quarreling and seemed on the verge of separation. As the aged father admitted the clergyman at the door, he whispered, "Brother, the trouble is this, there isn't enough of Jesus here." In this simple statement he mentioned the cause of the unhappiness in that home, and we might say of countless other broken homes in our land- not enough of Jesus. Christ should be the Head of every house, the Unseen Guest at every meal, and the silent listener to every conversation. Let us resolve never to neglect our homes and our children. "One month they were in Belknap and two months at home."

RADIO ADDRESS WMON

April 21, 1948

Aug. 28, 1954

*Ask about  
electrical transcriptions*

*Mr. Bower*

Thank you, ----- Good morning, everybody! For our Scripture lesson today, I shall read the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Let us pray: "Our Father, we would begin each day with Thee in prayer. May Thy presence give us joyous and triumphant assurance, both for the life that now is and for the life that is to come. Give us a working religion that builds a happier and better world. May Thy Spirit within us control our conduct, govern our mind and thought, and lead us into the true way. Bless us that we may be a blessing to others. Give us strength and courage to do that which is pleasing in Thy sight. In the name of Christ, we ask it. Amen."

We shall now have a special musical number. "*I'd Rather Have Jesus*"

Strickland Gillilan once said:

"Just stand aside and watch yourself go by;  
Think of yourself as "he," instead of "I."  
Note closely, as in other men you note,  
The bag-kneed trousers and the seedy coat.  
Pick flaws; find fault; forget the man is you,  
And strive to make that estimate ring true.  
Confront yourself and look you in the eye-  
Just stand aside and watch yourself go by.

"Interpret all your motives just as though  
You looked on one whose aims you did not know.  
Let undisguised contempt surge through you when  
You see you shirk, O commonest of men!  
Despise your cowardice; condemn whate'er  
*You note of falseness in you anywhere.*

Defend not one defect that shames your eye-  
Just stand aside and watch yourself go by.

"And then, with eyes unveiled to <sup>what</sup> ~~want~~ you loathe-  
To sins that with sweet charity you clothe-  
Back to your self-walled tenement you'll go  
With tolerance for all who dwell below.

The faults of others then will dwarf and shrink,  
Love's chain grow stronger by one mighty link-  
When you, with "he" as substitute for "I,"  
Have stood aside and watched yourself go by."

A greater than Strickland Gillilan- the Apostle Paul, in one of his epistles, said: "Examine yourselves, whether ye be in the faith; prove your own selves."

Many of the members of the Christian church at Corinth <sup>had</sup> ~~have~~ drifted into the habit of magnifying the faults of others and minimizing their own. They could behold the mote that was in their brother's eye but could not observe the beams that <sup>were</sup> ~~was~~ in their own eyes. They were ever ready to criticize their religious leaders and they said many unkind things about Paul. They questioned his authority as an apostle and spoke <sup>contemptuously</sup> ~~uncomplimentarily~~ <sup>of</sup> ~~about~~ his personal appearance. It became necessary for him to answer their criticism. In his second letter to them, he spoke of the great sacrifice that he had made for the sake of the gospel. He had been in labors <sup>than any of the other ministers</sup> more abundant, in stripes above measure, in prisons more often than his fellow-workers, he had been beaten with rods, once he was stoned, thrice he had suffered shipwreck, a night and a day he had been in the deep, in journeyings often, in perils of waters, ~~in perils~~ by his own countrymen, ~~in perils~~ by the heathen, ~~in perils~~ in the city, ~~in perils~~ in the wilderness, ~~in perils~~ in the sea, ~~in perils~~ among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings <sup>frequently</sup> often, in cold and nakedness, and beside those things which were without, he had daily the care of all the churches. Then after defending himself against the charges that had been made against him, he said, "Since ye seek proof that Christ is speaking in me, .....examine yourselves, whether YE be in the faith; prove your own selves. Know ye not that Jesus Christ is in you, except ye be reprobates?"

Yes, it is easy for us to see the short-comings of the other fellow but when the search light is thrown upon us, it is a different matter. Ella Wheeler Wilcox once said, "There is so much bad in the best of us, and so much

good in the worst of us, that it hardly behooves any of us, to talk about the rest of us."

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

"I'll tell you of a better plan,  
You'll find it works full well,  
Just try your own defects to cure  
Before of others tell.  
And though I sometimes hope to be  
No worse than some I know,  
My own short-comings bid me let  
The faults of ~~my~~<sup>others</sup> neighbors go.

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

Let us remember that Jesus said, "Let him that is without sin, cast the first stone." May God help us to be kind and affectionate one to another, forgiving one another, even as God for Christ sake hath forgiven us.

"If We Could See Beyond Today"

It has been a pleasure to have had the opportunity  
of conducting the Devotional program ~~over~~ ~~tomorrow~~ this  
week and I wish to thank this station for the courtesy  
that ~~they have~~ <sup>that has been</sup> shown me. I am also glad to meet ~~once~~  
<sup>more</sup> my friend of more than two decades - Mr. Campbell  
Kramer.

Shaffer  
Parker  
Overstreet  
York

L. L. Pawley  
4637 Pennsylvania  
Ave.  
South Charleston,  
W. Va.

IMPORTANCE OF TRAINING CHILDREN

written May 24, 1951 - Aug. 27, 1954.

Thank you, Mr. Evans. Good morning, everybody! For our Scripture lesson, I shall read Saint Mark 10:13-16: "And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, 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. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."

Let us all bow our heads in prayer: "Our Father, in the language of one of old, we would pray, *I need Thy presence ev'ry passing hour, What but Thy grace can foil the tempter's power, Who, like Thyself, my guide and stay can be? Through cloud and sunshine, oh, abide with me. Hold Thou Thy cross before my closing eyes, Shine through the gloom, and point me to the skies; Heaven's morning breaks and earth's vain shadows flee! In life, in death, O Lord, abide with me. In Jesus name, Amen.*"

At this time, you will hear the song, "MY MOTHER'S BIBLE."

In Deuteronomy 6:4-9, we read, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord <sup>thy God</sup> with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." From these and kindred passages of Scripture, we learn <sup>our children</sup> what God expects of parents. It is our duty to give ~~them~~ the proper religious instruction. <sup>not only by precept but also by example.</sup> Solomon said: "Train up a child in the way he should go; and when he is old, he will not depart from it." So often this is not done.

was

There, once a minister traveling on a train from New York to Philadelphia. Sitting back of him were a mother and her promising boy. The conductor had punched the mother's ticket, and as a ticket had not been provided for the lad, the conductor, looking at the boy, politely inquired, "Is your boy under five, madam?" "Yes," was the prompt reply. The conductor moved on, and then the youngster said to his mother, "Why, mamma, I am past six." Instantly, with frowning face, blazing with wrath, the mother said, "Don't ever contradict me

again. I know what I am saying. If the conductor had heard you say that, he would have made me pay half-fare for you. Don't ever say <sup>again</sup> on the train that you are past six. If you do, I'll whip you when we get home." The boy was still and thoughtful for a moment. Then he said, "But I am past six." A slap followed; the child cried, and the mother looked like a tempest. It was just an incident on a railroad train, yet possibly one that will be more harmful to that boy morally than an ordinary railroad accident would have been to him physically. ~~One~~ such an experience in a boy's life may mar his whole career. Then think of the mother's personal sins. She lied to the conductor; she lied to her own boy; she cheated the railroad; ~~and~~ she abused the child <sup>and lost his respect and confidence.</sup> And all to save one dollar and twenty-five cents- the price of a half-fare ticket at that time from New York to Philadelphia.

Mothers, are you setting the right kind of example before your children? Homer Rodeheaver was once holding a revival meeting in a certain town. A little boy came to him with tearful face and said, "Mr. Rodeheaver, I want you to pray for my mother that she may become a Christian. She has been drunk for the past four days." All you mothers who are listening to me this morning, won't you ask God to help you to live as you should?

"Whatever you write on the heart of a child,  
 No waters can wash it away.  
 The sands may be shifted when billows are wild  
 And the efforts of time may decay.  
 Some stories may perish, some songs be forgot;  
 But this ungraven record, time changes it not.

"Whatever you write on the heart of a child,  
 A story of gladness or care  
 That heaven has blessed, or that earth has defiled,  
 Will linger unchangeably there.  
 Who writes it has sealed it forever and aye,  
 He must answer to God on the great Judgment Day."

*There were ~~one~~ three ministers. The story is told of three ministers who were discussing the various translations of the Bible. One stated that he liked the King James' version best because of the beauty and sublimity of its language. The second said that he preferred the New Version because it was easier to understand. The third minister said that his favorite version of the Bible was his mother's version as she had translated it into her own life.*

Our closing song is "meet mother for the Skies."

*oft a vision comes to me of my mother's dear face  
 as she knelt beside the old arm chair  
 How it beamed with light and peace, shown with beauty and grace  
 when she brought to Jesus every care. — I can see her angel form interceding for me  
 In temptation's dark and stormy hour  
 And I hear her tender voice with its sweet melody  
 Asking God to keep me by His power.*

*I am glad mother taught me to pray  
 It has brightened and cheered all my way  
 Thro' the journey of life with its battles and strife  
 Oh, how glad mother taught me to pray.*

Before bringing the message this morning, I want  
to announce an unusual meeting that is in progress  
at the Union Mission, Charleston, W. Va. Little Majoe  
Gortner, an evangelist who is only seven years of age,  
~~is doing the~~ is preaching each night <sup>this week</sup> at 7:30. Be sure to  
hear him. He is, indeed, a prodigy. In addition to being a  
speaker of remarkable ability, he <sup>sings solos,</sup> can play the piano, accordion  
saxophone and other musical instruments.

RADIO ADDRESS WMON

June 25, 1948

*Mr. Condon*

3 Thank you,..... Good morning, everybody! For our Scripture lesson, I shall read a portion of the first chapter of the Second General Epistle of Saint Peter: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither <sup>be</sup> barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

*just read* Let us pray: "Our Father, we ~~ask Thee to bless the reading of Thy~~ *thank Thee for Thy word which we have* ~~word.~~ May we have it hid within our hearts that we may not sin against Thee. Grant that we may never stray from Thee. May we ever remember the statement of the Master that he that endureth to the end, the same shall be saved. In the name of Christ, we pray. Amen,

## FALLING AND RISING.

### A Radio Message

Text.- "Wherefore let him that thinketh he standeth take heed lest he fall." -1 Corinthians 10:12.

*In the preceding chapter*  
Paul, the apostle to the Gentiles, had been speaking of the need of earnestness and self-discipline and the danger of failure. He now holds out to them the fate of the Israelites as a warning against self-confidence. The Corinthians were tempted to yield to almost the same sins for which Israel suffered. All ~~the~~ the Israelites had received great blessings from the Lord, yet most of them perished in the wilderness because of disobedience. They were willing to partake of the joys of their high-calling but renounced its responsibility. Their tragic fate should warn all others against setting their hearts on that which is wrong. "Now these things," says Paul, "were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." Grumbling is a pernicious habit against which *each one* of us should guard. There are many people who are never satisfied. Nothing pleases them. "In ev'ry town and city, some persons can be found, who spend their time in growling at ev'rything around. They grumble if you ~~speake~~ *visit* them or if you pass them by; they grumble if you ~~speake~~ *shew to* them or if you don't reply." "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 is not."

Paul warned the Corinthians against these evils and said, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall."

It is a very easy matter to fall. Lucifer fell from Heaven, Adam and Eve fell from original righteousness in the Garden of Eden, Judas by transgression fell from the college of the twelve apostles and millions of men and women down through the ages have been overcome by sin. It requires no effort to fall, anybody can do that, but it

does take skill and labor to rise again when once you are down. Nebuchadnezzar, the mighty Babylonian monarch, fell through pride from his exalted position as ruler of a great empire and became an outcast from the society of men and made his abode with the beasts of the field but he humbled himself and arose again. David fell through the temptation of the flesh, but he arose again after penitential confession. Simon fell through a triple denial of his Lord and Master, but after weeping bitterly over his wrong-doing, he was turned right once more. He fell through fear but arose with boldness. When Saul of Tarsus was on his way to Damascus to persecute the church of Christ, he was struck by the power of the living and risen Redeemer, he arose and became the greatest preacher of this dispensation.

But unfortunately many fall and never rise again. Lucifer fell and today as a "roaring lion he walketh about, seeking whom he may devour." Adam fell, and all of his posterity have remained, burdened with the fatal results of his iniquity. Saul, the first king of Israel, fell and just before he was slain in battle, he cried,

"God is departed from me and answereth me no more."

*Judas Iscariot fell  
took his own life*

*when he  
sold his land*

*for thirty pieces of silver in hopeless  
desperation.*

On the other hand, the author of Proverbs says, "The just man falleth seven times and riseth again." If there should happen to be anyone in the radio audience who has been overcome by the tempter, let me exhort you to not despair but look to Jesus and let Him rescue you from the raging billows of sin.

*Let us deal  
gently with the  
fallen +  
gentle  
will.*

"Now if ever you meet a poor fellow who tries to battle the world and its frown, just lend him a hand, perchance he'll succeed. Do not crush him and still keep him down." "When o'er the fair frame of friend or foe, the shadow of disgrace shall fall, instead of proof being yet may stoop so low but love may lift his head. Even the cheeks of shame with tears are wet, if something good be said. And so I charge you by yon thorny crown and by the cross on which the Savior bled and by your own soul's hope of sure <sup>renewed</sup> reward, let something good be said."

*W M O N March 12, 1949*

*in regard* Good afternoon, everybody! Today I shall attempt to answer <sup>some</sup> questions on the most difficult of the New Testament books to understand, - Revelation.

*Let us inquire*  
1. By whom was it written? The author of this work calls himself "John." No other description or definition is given. It is thought by most of the Biblical scholars that Saint John, the Apostle, wrote this book. He was the son of Zebedee, a fisherman on the Lake of Galilee. His mother's name was Salome. He was probably younger than his brother, James, the first of the Twelve to suffer martyrdom. He was known as the <sup>whom Jesus loved</sup> disciple ~~of Jesus~~ and was perhaps nearer to the Christ than any of the other followers of the Master. Tradition tells us that in the persecution under Domitian he was taken to Rome and was thrown into boiling oil which had no power to hurt him. He was then sent to labor in the mines and Patmos was the scene of his exile. It was here that he received the Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass.

2. When was the book of Revelation written? The exact date is uncertain but it is believed to have been about 96 in the year of our Lord.

*Let us notice some*  
3. What are some of the methods employed in interpreting this book? These have been exceedingly varied and often fantastic. Hundreds of volumes have been written concerning it but none of them seem to be entirely satisfactory. This is due to the widely diversified opinions concerning its meaning and teachings. There have been three principal schools of thought which have dealt with the subject-matter. The first are the **PRETERISTS**. They maintain that the prophecies of Revelation have already been fulfilled. The second are the **FUTURISTS**. They hold that the book contains a forecast of universal history. The third, the **ECLECTICS**, who lay stress upon the spiritual elements of the book, and do not attempt to dogmatize upon the meaning of the details of the more mysterious visions. They believe that there are three <sup>classes of</sup> passages in the Apocalypse. Those that are very clear in their spiritual teaching; those that are more mysterious, and yet contain an element of truth which is instructive; and finally there are some of the visions that are so veiled, that it is futile from our present standpoint of knowledge to give any positive interpretation of them. It is probable that some of the prophecies contain two elements — the near and the far. The former referring to <sup>the</sup> events during John's time, or in the immediate future and the latter dealing with events of the coming ages.

*It will also be of interest observe*  
*As we study it, we notice that*  
4. What are some of the peculiar features of the book of Revelation? It is the only collection of Scriptures that contains a special promise to obedient readers and at the same time pronounces a curse upon those who tamper with its contents. In the first chapter and the third verse it says, "Blessed

# M. HOMER CUMMINGS

SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

## No. 240. Keep It Out.

The Eighteenth Amendment is a part of our Constitution. It was adopted by 48 of the 48 states, the largest majority ever given a constitutional amendment. It makes illegal the manufacture and sale of intoxicants. *Obeyance and not repeal should be our slogan.* "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—HAB. 2: 12, 15.

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

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

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

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

### Warnings Against Drunkenness.

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

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

And be not drunk with wine, wherein is excess.

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

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SACRED MUSIC PUBLISHER

BOX 390

WHEELING, WEST VA.

*The walls are made of jasper, the gates of pearl, and the streets of pure gold.*

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M. Homer Cummings. Copyright, 1912, by M. Homer Cummings. Tune: "Help It On."

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 4. For the sake of girls and boys, Keep it out! And the homes that

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RADIO ADDRESS  
WMON, August 18, 1948

Thank you, *Mr. Daniel* Good morning, everybody! For our Scripture lesson, I shall read the 90th Psalm: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. "

Let us pray: "O Lord, help us to begin each day with Thee in prayer. May Thy presence give us joyous and triumphant assurance, both for the life that now is and for the life that is to come. Grant that we may have a working religion that builds and makes a better and a happier world. May Thy Spirit within us control our conduct, govern our mind, direct our thought, and lead us into the true way. Bless us that we may be a blessing to others. Give us strength and courage to do that which is pleasing in Thy sight. We ask it in the name of Him who went about doing good. Amen."

At this time, we shall have a special musical number... *Dr. The Garden*

Our text this morning is Genesis 47:8: "And Pharaoh said unto Jacob, How old art thou?"

This passage of Scripture is taken from one of the most dramatic and striking scenes in the Old Testament. There are three distinguished individuals presented to us on this occasion: Pharaoh, the monarch of Egypt; Joseph, the Prime Minister, who had been promoted from a prison to this exalted position; and Jacob, the venerable patriarch and holy prince whose <sup>name</sup> had been changed to Israel, because he had power with men and God.

Joseph introduced his father to Pharaoh, who with affable condescension

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and kindness, said to Jacob, "How old art thou?" And Jacob answered, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

Let us consider the question, the reply, and the lessons suggested.

I. *THE QUESTION*- "How old art thou?" We observe that this is a very common question. How often it has been asked in our hearing of us, and from us to others. We may form some idea of a person's age, but our estimate is not always correct. Many folks look much younger than what they really are. In some instances, this is due to cosmetics and facial preparations. There is an old adage that runs something like this:

"A little bit of powder and a little bit of paint  
Will make some people look like what they really ain't."

But there are those who do not age rapidly. It is stated in the Bible that when Moses was 120, his eyesight was not dim, nor his natural force abated. When Caleb was 85, he declared that he was as strong as when he was forty and he asked for the difficult job of conquering and subduing the giants in the mountains.

Not all persons, however, are like Moses and Caleb. Some age early in life. This is frequently brought about by sorrow, constitutional weakness, and afflictions. There are others whose lives have been shortened by dissipation. They disregard the laws of health and, as Spurgeon would say, they burn the candle at both ends.

And then, there are those who become old for reasons that are unknown to us. Robert L. Ripley tells about a boy who died of old age before he was seven years old. This strange anomaly of an aged youth attracted considerable attention in the last century. He was Charles Charlesworth and was born of normal parents in Staffordshire, England, March 14, 1829. He reached maturity and grew whiskers at the age of four and died suddenly when in his seventh year.

"How old art thou?" This question is interesting and fascinating. How marvelous is life! How mysterious our existence! We begin our careers at birth and end them at death. Our cradles rock us to the tomb. Whatever we do, wherever we are, we are traveling to the grave. Charles Wesley once said:

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"Lo! on a narrow neck of land,  
'Twixt ~~to~~<sup>x two</sup> unbounded seas I stand;  
Yet how insensible!  
A breath of time, a moment's pace  
Removes us to ~~that~~ yon heavenly place,  
Or shuts us up in hell."

"How old art thou?" Are you 10, 20, 30, 40, 50, 60, 70, or 80? Are you in the morning, or the noon, or the afternoon of life? Are you in your charming childhood, tender teens, teachable twenties, tireless thirties, fiery forties, forceful fifties, serious sixties, sober seventies or aching eighties?

II. *Let us notice the answer of Jacob.* He said, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the years of the life of my fathers in the days of their pilgrimage." One hundred and thirty years would seem to us to be an extended age, yet it was short when contrasted with his predecessors. His father, Isaac, lived to be 180; his grand-father, Abraham, was 175; his great grand-father, Terar, was 205, and many of the antediluvians were eight and nine hundred years old.

Jacob represents his years as being few. There is a marked difference in past time and future time- past time seems so short but future time appears long, especially when we are waiting for something we desire. But how brief is a year in retrospect! Ask old persons and they will tell you that long life is as nothing; one says it is as yesterday, another that it is as a tale that is told, or that it is a shadow or a fleeting cloud.

Jacob described his years as being evil. That was true of him. He was exiled when a youth, he was a servant to his uncle for twenty years, he had much domestic trouble, he lost Rachel, Joseph was taken away from him and sold into Egypt, and many of his ~~sons~~<sup>sons</sup> were ungodly. In his old age, he was exposed to adversity through famine. Yes, he was a man who had seen trouble. And he was a fair sample of all human life.

Jacob spoke of his ~~xxx~~<sup>days</sup> as being a pilgrimage. That can be truthfully said of all. We are pilgrims and strangers on this earth. This world is not our home. We are seeking a city to come. May God help us all to be ready for at any time our journey may end.

*Our closing number is "I Tread Thee Every Hour."*

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WMOB BROADCAST

Sept. 2, 1952

Thank you, Mr. Evans!

Good morning, everybody! We shall begin our broadcast today with the song, "The Old Brick Church."

Many years ago, long before the invention of the automobile, a poor man once undertook to emigrate from the state of Maine to Illinois, a distance of several hundred miles. When he was attempting to cross a river in New York, his horse broke through the rotten timbers of the bridge, and was drowned. He had but this one animal to convey all his property and his family to his new home.

His wife and <sup>children</sup> family were almost miraculously saved from sharing the fate of the horse; but the loss of this poor animal was enough. By its aid the family, it may be said, had lived and moved; now they were left helpless in a land of strangers, without the ability to go on or return, without money or a single friend to whom to appeal. The case was hard one.

There were a great many who "passed by on the other side." Some even laughed at the predicament in which the man was placed; but by degrees a group of people began to collect, all of whom pitied him.

Some pitied him a great deal, and some did not pity him very much, because, they said, he might have known better than to try to cross an unsafe bridge, and should have made his horse swim the river. Pity, however, seemed rather to predominate. Some pitied the man, and some the horse; all pitied the poor, sick mother and her six helpless children.

Among ~~the~~ this pitying party was a rough son of the West, who knew what it was to migrate some hundreds of miles over new roads to locate a destitute family on a prairie. Seeing the man's forlorn situation, and looking around on the bystanders, he said, "All of you seem to pity these poor people very much, but I beg leave to ask each of you how much."

"There, stranger," continued he, holding up a ten-dollar bill, "there is the amount of my pity; and if others will do as I do, you may soon get another pony. God bless you." It is needless to state the effect that this active charity produced. Later the happy emigrant arrived at his destination, and became a thriving farmer, and a neighbor to <sup>him</sup> who was his "friend in need, <sup>is</sup> and a friend indeed."

Saint Luke informs us that one day when Jesus was here upon earth that a certain lawyer approached Him and said, "Master, what shall I do

*by asking him another question:*

to inherit eternal life?" Christ replied ~~to his question by asking him,~~  
 "What is written in the law? how readest thou?" And the lawyer, answering  
 said, "Thou shalt love the Lord thy God with all thy heart, and with all  
 thy soul, and with all thy strength, and with all thy mind; and thy neigh-  
 bor as thyself." ~~But he, willing to justify himself, said unto Jesus, "And~~  
~~who is my neighbor?"~~ Jesus told him, "Thou hast answered right;  
 this do, and thou shalt live." But he, willing to justify himself, said unto  
 the Master, "And who is my neighbor?" In order to impress this truth so in-  
 dellibly upon his mind that he would not readily forget it, Jesus related ~~the~~  
~~parable~~ the parable of the Good Samaritan. He said, "A certain man went down  
 from Jerusalem to Jericho, and fell among thieves, which stripped him of his  
 raiment, and wounded him, and departed, leaving him half dead. And by chance  
 there came down a certain priest that way: and when he saw him, he passed by on  
 the other side. And likewise a Levite, when he was at the place, came and looked  
 on him, and passed by on the other side. But a certain Samaritan, as he journeyed  
 came where he was: and when he saw him, he had compassion on him, and went to him,  
 and bound up his wounds, pouring in oil and wine, and set him on his own beast,  
 and brought him to an inn, and took care of him. And on the morrow when he de-  
 parted, he took out two pence, and gave them to the host, and said unto him,  
 "Take care of him: and whatsoever thou spendest more, when I come again, I will  
 repay thee." Then Christ asked him, "Which now of these three, thinkest thou,  
 was neighbor unto him that fell among the thieves?" And, of course, the reply  
 was, "He that showed mercy upon him." Then said Jesus unto him, "Go, and do  
 thou likewise."

"O daily to our careless souls  
 May we this lesson take  
 And never for our selfish ease  
 Some near by task forsake;  
 Our Savior taught us that He notes  
 Each loving deed we do,  
 And ours must be kind hearts and hands,  
 If we to him be true.

"Are we passing by on the other side,  
 When the weak our strength should share?  
 Are we passing by on the other side  
 When the fallen need our care?"

*who loveth God love  
 his brother also.*

The Apostle James says: "Pure religion and undefiled before God and  
 the Father is this, To visit the fatherless and widows in their affliction,  
 and to keep himself unspotted from the world." ~~And the Apostle John~~

*of love, asks this question, "If we love not our brother whom  
 we have seen, how can we love God whom we have not seen?" Then  
 he adds, "And this commandment have we from Him, That he*

"Our Father, thro' Thy goodness and mercy,  
Thou hast permitted us to see the light  
of a new day. May it be spent in Thy  
service. In Jesus' name, Amen."

RADIO ADDRESS  
WMON, September 3, 1952

Thank you, Mr. Evans! Good morning, everybody! At this time, you shall hear the song, "~~I'd Rather Have Jesus~~," *my mother's Old Bible for True.*"

It was six men of Induстан,  
To learning much inclined,  
Who went to see an elephant,  
(Though all of them were blind,)      That each by observation  
Might satisfy his mind.

The first approached the elephant,  
And, happening to fall  
Against his broad and sturdy side,  
At once began to bawl:  
"So bless me! but the elephant  
Is very like a wall!"

The second, feeling of the tusk,  
Cried: "Ho! what have we here,  
So very round, and smooth, and sharp?  
To me 't is very clear,  
This wonder of the elephant  
Is very like a spear!"

The third approached the animal  
And, happening to take  
The squirming trunk within his hands,  
Thus boldly up he spake:  
"I see," quoth he, "the elephant  
Is very like a snake!"

The fourth reached out his eager hand,  
And felt about the knee:  
"What most this wondrous beast is like,  
"Is very plain," said he;  
"T is clear enough the elephant  
Is very like a tree!"

The fifth, who chanced to touch the ear,  
Said: "E'en the blindest man  
Can tell what this resembles most:  
Deny the fact who can,  
This marvel of the elephant  
Is very like a fan!"

The sixth no sooner had begun  
 About the beast to grope,  
 Than, seizing on the swinging tail  
 That fell within his scope,  
 "I see," quoth he, "the elephant  
 Is very like a rope! "

And so these men of Indostan  
 Disputed loud and long,  
 Each in his own opinion  
 Exceeding stiff and strong,  
 Though each was partly in the right,  
 And all were in the wrong!

This poem by the late John Godfrey Saxe very vividly sets forth an important truth. It is this: Sincere and devout people <sup>often have honest differences</sup> ~~can be honestly~~ <sup>of opinion.</sup> ~~mistaken in their views.~~ Here were six blind men who went to examine an elephant. They wanted to know for themselves and not another what he was like. Each touched the animal but with a different approach and, as a consequence, they departed with six dissimilar opinions. The first thought that the elephant was very much like a wall; the second, that he was like a spear; the third, that he resembled a snake; the fourth, that he was a tree; the fifth, that he was a fan, and the sixth, that he was like a rope. Each was partly in the right but they were all in the wrong.

How true this is of human beings! No two of us are identical. We have our likes and dislikes. Our tastes differ. I may prefer one type of food. You perhaps will choose another menu. We don't all wear the same color or style of clothes. We don't see alike politically. We are Americans and desire the best for our nation but we do not hold to the same views. In the coming election, in some of the states of the U. S. A., there will be 15 political parties. <sup>It may be of interest to you for me to name them.</sup> ~~Can you name them?~~ They are the Democrats, Republicans, Progressives, Socialists, Social Labor, Social Workers, Prohibitionists, Church of God Bible, America First, Christian Nationalists, Poor Man's, Greenback, American, Washington Peace, and American Vegetarian.

In our religious views, there is a great difference of opinion. We read the same Bible and worship the same God and hope to go the same heaven, yet we do not <sup>see alike</sup> ~~agree~~ in our interpretation of the Scriptures. One group emphasizes one truth and another group another truth and we have scores and scores of denominations. <sup>But this should not disturb us. We see honestly seeking the way of life and</sup> ~~However,~~ our differences are largely in non-essentials. We agree on the fundamentals. We believe in God, the Bible, in Christ, and that we should strive to follow Him.. If at any time, you are perplexed and confused, turn to Micah the 6th chapter and 8th verse: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

(over)

As some one has so fittingly said "you go to your church and I'll go to mine but let us talk along together."

<sup>yes,</sup>  
~~No,~~ we have to look through our own eyes and therefore we often differ <sup>because of human frailties</sup>  
in our opinions. Paul says, "Now we see through a glass darkly, but then  
face to face; now I know in part, but then shall I know even as also I am  
known."

"If we could see beyond today as God can see,  
If all the clouds should roll away, the shadows flee;  
O'er present griefs we would not fret, each sorrow we would soon forget  
For many joys are waiting yet, for you and me.

"If we could see, if we could know, we often say;  
But God in love a veil doth throw across our way.  
We cannot see what lies before  
And so we cling to Him the more  
He'll lead us till this life is o'er-  
Trust and obey."

Our closing song, "I'd Rather Have Jesus."

Our Father, we ask Thy blessings to rest  
upon us today. May we be led by Thy Spirit  
and do that which is well-pleasing in Thy  
sight. In Jesus' name. Amen.

RADIO ADDRESS

WMON, September 4, 1952

Thank you, Mr. Evans! Good morning, everybody! Our opening song is "~~Nailed To The Cross~~" entitled: "*They Are Nailed To The Cross.*"

Our text <sup>for</sup> today is found in the gospel according to Saint Matthew, the 27th chapter and the 22nd verse: "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified."

A crisis had come in the life of <sup>Pilate</sup> ~~Pilate~~, the ruler of Judea. The Son of God stood before him with haggard face and resigned silence, awaiting his decision. To Pilate the position was a most unpleasant one. He had intelligence to fully comprehend the situation, but he lacked moral courage. He knew that for envy Jesus had been arrested and had been brought before the judgment seat. He knew also that Jesus was innocent of any wrong-doing, and that justice demanded that he should be released and protected, but he ~~was~~ <sup>was</sup> afraid ~~of~~ the people. His superstitious fears had been aroused by a messenger from his wife, charging him, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him."

Anxious to be relieved of the responsibility upon his hands, ~~when some of the accusers of Christ made mention that He had stirred up the people,~~ "~~beginning at Galilee,~~" Pilate, "as soon as he knew that <sup>Christ</sup> he belonged to Herod's jurisdiction, sent Him to Herod, who himself was at Jerusalem at that time."

But Herod, with his men of war, mocked Christ, and arraying Him in a gorgeous robe, sent Him again to Pilate.

It was the custom of the Roman Governor to release unto the people some prisoner of their choice at the yearly feast, and it occurred to Pilate that this would give him an excellent opportunity to ~~get rid of~~ <sup>liberate</sup> Christ. There was in the prison at that time a desperado, who, for insurrection and murder, had been incarcerated. Pilate asked the angry mob that day, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" For he knew that for envy they had delivered Him. To his surprise and disappointment, they shouted, "Away with this man, and release unto us Barabbas." Pilate saith unto them, "What shall I do <sup>then</sup> with Jesus which is called Christ?" Then they all said unto him, "Let Him be crucified." Pilate therefore, willing to release Jesus, spake again unto them.

But they cried, saying, "Crucify Him, crucify Him!" And he said unto them the third time, "Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go." And they were instant with loud voices requiring that He might be crucified. And the voices of them and of the chief priests prevailed. So Pilate took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it." Then answered all the people, "His blood be on us, and on our children." Then released he Barabas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

But, as we all know, no basin of water could wash away the responsibility and guilt of Pilate. He had made the fateful decision. He had failed in the hour of crisis. He could have saved Jesus, but he did not do it. Instead he delivered <sup>him</sup> into the hands of His enemies to be crucified. All because he lacked moral courage.

May I ask each one <sup>this morning</sup> ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ today, "What will you do with Jesus?" He stands before you today. You must make a decision, for the time is come. It will mark your eternal destiny for glory or despair. What will you do? Will you accept <sup>him</sup> or <sup>will you</sup> reject Him?

"Jesus is standing in Pilate's hall,  
Friendless, forsaken, betrayed by all;  
Hearken! what meaneth this sudden call?

What will you do with Jesus?

"Jesus is standing on trial still,  
You can be false to Him if you will;  
You can be faithful through good or ill,

What will you do with Jesus?

"Will you evade Him as Pilate tried,  
Or will you choose Him, whate'er betide?  
Vainly you struggle from Him to hide:

What will you do with Jesus?

"Will you your crucified Lord deny, Or will you scorn from His foes to fly,  
Daring for Jesus to live and die? What will you do with Jesus?

"Jesus, I give Thee my heart today, Gladly I'll follow Thee all the way,  
Till I am safe in that home for aye: This will I do with Jesus.

What will you do with Jesus? Neutral you cannot be;

Some day your heart will be asking, What will He do with me?"

*Our closing song is "Blood On Your Hands."*

THE SALT OF THE EARTH  
*Wm Osa Sept. 5, 1952*

Text.- "Ye are the salt of the earth." -Matthew 5:13.

Jesus recognized the fact that this planet upon which we reside was His Father's world. He came into it for the express purpose of performing the will of God. In so doing, He took His eternal lessons of truth and placed them about the things of our everyday life, making it possible for us to always keep His sayings fresh in our minds. Everywhere we turn, we are reminded of His teachings. When we break bread with our friends and family at the dinner table, we can hear Him say, "I am the Bread of Life." When we turn a switch in our homes that brings light into our room, we can hear Him exclaim, "I am the Light of the World." When we walk through the fields and pick the flowers by the way, we hear Him say to us, "Even Solomon in all his glory was not arrayed like one of these." When we note the fall of the sparrow, we hear Him tell us again, "Not one of them can fall to the ground without your Father." When we use the salt on our tables, we are in His presence and we recall His utterance, "Ye are the salt of the earth."

Let us notice some of the lessons that salt teaches us.

II. IT EMPHASIZES THE FACT THAT WE ARE INDIVIDUALS. A minister once visited one of the great salt plants of our country. While there, he met a young chemist who reminded the clergyman as he went through the factory and passed by tons and tons of salt that this salt was not a solid mass but that it was made up of individual grains of salt. The preacher was permitted to look through the microscope, and there he saw that each grain was separate and distinct from every other. Some were large, some small, some well formed, others not so well formed, some square, some round, but each an individual grain.

So it is with us. We are individuals in the sight of God. He would have us know that we are never lost in the crowd. We are so distinct and separate from every other person in the world that to miss doing our work is to leave it forever unfinished. No one can take our places.

In Arkansas, a census taker came to a farm <sup>he met a</sup> mother whose children, numbering more than a dozen, <sup>as they</sup> played near by. He said to her, "Madam, what is their number?" She replied, "Sir, they don't have numbers; they have names." So it has ever been in our relationship with the Father and with His Son. We do not carry numbers as if we were only a part of the great mass of humanity

but as individual personalities, we bear names.

II. THIS TEXT TEACHES US THAT WE SHOULD BE CAREFUL.

In the time in which Jesus lived, the salt was taken from the sea. A small channel was made by the hands in the sand, allowing the water to <sup>pour</sup> ~~put~~ into a sunken place in the sand. Then the channel was closed, and the <sup>sun</sup> dried the moisture from the salt. If the salt was not used immediately, it gathered from the atmosphere or the surrounding debris odors that made it worthless. Jesus said, "But if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

So it is with the Christian life. If our lives are not merged in the Christian fellowship where we are surrounded by the spiritual health, strength, and courage of others of like faith, we shall find ourselves gathering from the world about us the influences that will make our Christian profession a thing to be despised by others, rather than that in which we have reason to glory. Therefore, we should be careful of our environment. It will be that which will make or unmake us. Many lives have been spoiled because they became entangled with the affairs of the world.

A band of crows one summer began to pull up a farmer's young corn, and he determined to put a stop to it. So he loaded his gun and slipped out along the fence and was prepared to make it warm for them. Now it happened that the farmer had a very sociable parrot, who, discovering the crows pulling up the corn, flew over and joined them. The farmer saw the crows, but did not see the parrot. He fired on them, and then climbed over the fence to see how many he had killed. There lay his pet parrot with ruffled feathers and a broken leg, but the crows were gone. When the farmer saw the injured parrot, he cared for it tenderly and carried it home. The farmer's little son was much distracted. "What did it, Father?" he cried. "Who hurt our pretty Polly?" The farmer was perplexed, and did not know what to say. But the parrot came to his relief. "Bad company! Bad company!" answered the parrot in a solemn voice. "Yes, that was it," agreed the farmer. "Polly was with those wicked crows when I fired, and received a shot intended for the ~~crows~~ <sup>crows</sup>. It was bad company, son. Beware of bad company!" The farmer bandaged the parrot's broken leg, and after a few weeks Polly was as lively as ever. But it never forgot its adventure with bad company in the cornfield. And ever after, when

the farmer's son was playing with quarrelsome companions, and there were ugly noises, Polly would cry out, "Bad company! Bad company!"

The Apostle Paul tells us: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ... Wherefore come out from among them, and be ye separate, saith the Lord."

In the song, "Yield Not To Temptation," Dr. H. R. Palmer gives us this wholesome advice,

"Shun evil companions, bad language disdain,  
God's name hold in reverence, nor take it in vain;  
Be thoughtful and earnest, kind-hearted and true,  
Look ever to Jesus, He'll carry you through."

III. *THE FUNCTION OF SALT* This is two-fold. First, it prevents decay. In Bible times, it was much more widely used for this purpose than it is now.

108  
76  
N

Reporter's Round Up  
of Mutual Broadcasting System  
Washington, D.C.  
John Foster Dulles

22

RADIO DEVOTIONAL ADDRESS

WMON, November 2, 1948

Thank you, Mr. *Condon*. Good morning, everybody! For our Scripture lesson, I shall read a portion of the first chapter of the Second Epistle of Saint Peter: "And beside this, giving all diligence, ~~add~~ to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Let us pray: "O Lord, give us strength to live another day. May we not turn coward before its difficulties or prove recreant to its duties. Let us not lose faith in our fellowmen. Keep us sweet and sound of heart, in spite of ingratitude, treachery, or meanness. Preserve us from minding little stings or giving them. Help us to keep our hearts clean, and to live so honestly and fearlessly that no outward failure can discourage us or take away the joy of conscious integrity. Open wide the eyes of our souls that we may see good in all things. Grant us this day some new vision of Thy truth, inspire us with the spirit of joy and gladness, and make us the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Saviour, Jesus Christ. Amen."

We shall now have the privilege of listening to the hymn: *old* *Just As I Am*

For our text this morning, I have chosen 2 Peter 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Today is November 2, 1948. This is the first Tuesday after the first Monday in November and is-----, well, you have guessed it, ELECTION DAY. Today we have the privilege of choosing our president for the next four years, our United States Senator, our congressman, our governor, our various state officials and many of our county officers. It is the duty of everybody to go to the polls and exercise the right of franchise. Jesus tells us to render unto Caesar the things that are Caesar's and unto God the things

that are God's. Dwight L. Moody was noted for his common sense and his application of Christian principles to every day living. He once met a well-known evangelist just before an important election. "What do you think of the political outlook?" Mr. Moody asked. "I don't know anything about the political situation," was the reply. "My citizenship is in heaven." Mr. Moody said to him, "You had better get down to earth."

Yes, it is your duty to cast your ballot for the candidates of your choice. However, let us not become angry with our friends if they do not vote the way we do. We do not all see alike. In a democracy, we can have our differences of opinion and still be friends and neighbors. We must bow gracefully to the will of the majority. *This is the American way.*

Lowell has said "Once to every man and nation comes the moment to decide in the struggle with truth and falsehood, for the good or evil side."

But there is something far more important than ~~choosing~~ selecting our officials. There is an election that is being conducted every day in our own souls. James Russell The Apostle tells us to give diligence to make our calling and election sure. We must choose this day whom we will serve. We can not afford to halt between two opinions. No man can serve two Masters. We can not serve God and mammon. "Now is the accepted time: behold, now is the day of salvation." "Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day."

We are ~~man~~ free moral agents. We ~~has~~ have the power of choice. God does compel ~~us~~ Him to be Christians. He gives us the privilege of choosing between right and wrong, happiness and misery, good and bad, a blessing or a curse, life and death, and heaven and perdition. Our choice will determine where we shall spend eternity. May the Lord enable us to make the right decision.

Some one has said that the Lord votes for us to be saved, Satan votes against us, and we cast the deciding ballot.

There is a beautiful city above,  
Where all is peace and love;  
Let us be faithful and earnest each day,  
Lest from the fold we stray.  
  
In that fair clime, streets are made of pure gold,  
Wonderful to behold!  
Loved ones are waiting for us over there,  
Free from their grief and care.  
  
Joys here so fleeting will soon pass away,  
Brief is our earthly stay;  
Naught in exchange for our souls we should give,  
Let us for Jesus live.

Let us not falter nor faint by the way,  
Evermore watch and pray;  
O may we hear when our race has been run,  
"Servant of God, well done!"

If we miss heaven, we'll miss it all,  
Sad would be our fate-  
Never to enter the pearly gate;  
If we miss heaven, we'll miss it all.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." Amen.

*Our closing song is "Jesus Is Tenderly Calling."*

Mell  
JOHN

HOMER

*(Faint, illegible handwriting)*

DEVOTIONAL ADDRESS

WMON, November 3, 1948

3-8-51 - 7-9-56

*Prayer!*

Thank you, Mr. ~~Cordon~~. Good morning, everybody! For our Scripture lesson, I shall read a part of the first chapter of the gospel according to Saint John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. 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."

Let us pray: Our Father, we thank Thee that Thou art our refuge and strength, a very present help in trouble. Thou art ever interested in Thy children and hast promised to hear us when we call upon Thee. We pray Thee that Thou wilt guide us with Thy counsel and afterward receive us to glory. We ask <sup>it</sup> in the name of Him who said, "I am the Way, and the Truth, and the Life." Amen.

At this time, we shall hear *the hymn: Blessed Hour of Prayer.*

The text for our consideration this morning is found in Romans 14:7: "For none of us liveth unto himself."

Not long ago a young girl was traveling on a train with her father. It was one of those raw and gloomy days when there is a general feeling of discomfort. There was a crying baby in the coach, which was plainly annoying to everyone around. Not far away was a cross woman who found herself sitting in a draft from a neighbor's open window. She turned and glared savagely at the man who had opened the window, and he glared back.

A passenger had left his satchel in the aisle, and a trainman stumbled over it, gave it a kick, and uttered ugly words under his breath. A woman asked about the next station so many times that the conductor growled it out and slammed the door as he left for the next coach.

The girl had just asked her father the question: "What is unconscious influence?" *as the father was trying to think of the*

best way to define it, he saw a young man enter the coach. He was evidently a traveling man. He shook rain and sleet from his coat and looked pleasantly around on the other passengers. He spoke cordially to the trainman and the conductor, and when he saw a girl struggling with her bag, which she could not put up on the high rack, he put it up for her in such a spirit of willingness that even the baby stopped howling to look at him. He smiled happily at the baby and its anxious mother, as if a crying baby was ~~not~~ the least disturbance in the world. He did not seem to realize how much sunshine and good cheer he had brought with him.

The man by the open window put it down, and the old lady who had felt the rheumatism coming over her shoulder thanked him warmly. A man found a red apple in his pocket and gave it to the cross baby, which made it willing to sit on the seat while the mother rested. The passenger who had left his satchel in the aisle put it where no one could stumble over it, and the trainmen and conductor grew very gracious.

The young girl had been taking it all in. "What a nice young man!" she exclaimed. "Yes," answered the father. "He has been exerting an influence of which he is not conscious, and everybody in the coach has felt it."

Yes, no one lives unto himself. We are all influencing others.

"You are writing a gospel, a chapter each day,  
By deeds that you do, and by words that you say;  
Men read what you write whether faithless or true-  
Say, what is the gospel according to you?"

Christianity is sometimes made unattractive by those who profess it. The unsaved are even repelled from the church because some who call themselves Christians are unworthy. Attractiveness is not the sole or even the chief virtue in religion, but we may be sure that people will not permanently choose to embrace it unless it has that grace. Blessed are those who are not only good, but whose goodness is human enough and cheerful enough to attract others. *a little girl once prayed: "O Lord, make all the bad people good and all the good people nice."*

Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

In all ages there has been an unceasing influence for good which has surrounded a noble life. In the acts of the Apostles, we are told that the very shadow of Peter passing by had healing in it. It is said that when Philip Brooks walked down Newspaper Row on a Monday morning the reporters stated that the sun shone, even if it had been cloudy before. The Shunamite ~~woman~~ <sup>woman</sup> was ~~vain~~ <sup>glad</sup> to have a room on the wall for the prophet ~~of~~ <sup>of</sup> Elisha, for she said, "I perceive that this is a holy man of God who passeth by us continually."

The story is related of a miller who went from his work, his clothes covered with flour, to the postoffice, and edged his way through the crowd. He left his mark on every one he touched. As Christians we should leave a mark for Christ on every one with whom we come in contact.

Often we hear people speak pessimistically about the world's morals getting worse. If we sincerely want the world to get better, there is something each of us can do- we can contribute one Christian life. There are many things some of us cannot do. We can't all be beautiful of face and form; we can't all be eloquent, or educated, or quick-witted; we can't all be rich. But we can all live right and declare the glories of the gospel by the lives we live.

"I would be true for there are those who trust me." - may God help us to do our best for ~~ourselves~~ <sup>ourselves</sup> as liveth unto himself.

Our last song is Draw me Nearer

I would be true for there are those who trust me,  
I would be pure for there are those who care;  
I would be strong for there ~~is much~~ <sup>is much</sup> to suffer  
I would be brave for there is much to dare.



15

8

229  
205

27 - 279  
17 - 214

18,592,000  
17,800,000  

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792,000

229  

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205  
24

54  
42

592  
18,300,000  
17,800,000  

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1,600,000

*[Faint, illegible handwriting on the lower half of the page]*

RADIO ADDRESS WMON

November ~~24~~, 1948 - 3-7-57  
18,

Thank you, Mr. *Cordon*. Good morning, everybody! I shall read for our Scripture lesson today a part of the first chapter of the Gospel according to Saint John: "Again the next day afterward John stood, and two of His disciples and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard Him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say being interpreted, Master) where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."

Let us pray: "Almighty and everlasting God, in whom we live and move and have our being, who hast created us for Thyself, so that ~~our hearts~~ <sup>we</sup> are restless until ~~they~~ <sup>we</sup> find rest in Thee; grant unto us purity of heart and strength of purpose, so that no selfish passion may hinder us from knowing Thy will, and no weakness from doing it. In Thy light may we see life clearly, and in Thy service find perfect freedom, through Jesus Christ our Lord. Amen."

We shall now hear the hymn: *Tell me The Old, Old Story*

The text for our meditation this morning is found in Saint John 1:42-  
"And he brought him to Jesus." At the time of this happening, John the Baptist <sup>was</sup> at the height of his successful ministry. Vast multitudes were flocking to him and were listening to his fearless preaching. They repented of their sins and were baptized in the Jordan. One day as John was standing with two of his disciples, he looked upon Jesus as He walked, and he exclaimed, "Behold the Lamb of God!" When these two disciples heard this, they turned and followed Jesus and ~~remained~~ <sup>remained</sup> with Him the remainder of the day. They were so favorably impressed with Him that they began at once to work for the Master. One of the two was Andrew. He went and called his brother Simon Peter and brought him to Jesus. Then Philip, a fellow townsman, was called into the fellowship. His first thought was of Nathanael, so he hastened and persuaded him to come to Christ. Thus the work began to expand. The simple plan was for each follower of Jesus to enlist others. Some one has said that if at the present, there were only twelve Christians in the world, and each would win another tomorrow, and

and each of the twenty-four would win one on the next day, and each of the forty-eight would win one on the following day, and each of the ninety-six would win one on the next day, and so on; you would be astounded at the results. In ten days, 6, 344 would be won; in 15 days, 203,008 would be won; in twenty days, 6, 496, 256 would be won; in twenty-five days, 223,880,192 would be won; in thirty days, the total would be 5,064,166,144- which would be more than all the inhabitants of the globe. Thus we see that the world could ~~soon~~ be won to Christ in less than thirty days, if this plan could be followed. However, <sup>this</sup> ~~that~~ will never be because of the human element involved in it. We cannot force people to become Christians. They must come of their own free-will and accord. There are many who love darkness rather than light because their deeds are evil. Jesus once declared, "Ye will not come to Me that ye might have life."

But we can all do more for Christ than what we are doing. We should give of our best to the Master and serve Him with all our devotion. How important it is to try to win souls for the kingdom of God. The late C. Austin Miles, the famous gospel song writer, once wrote.

"If to Christ our only King  
Men redeemed we strive to bring,  
Just one may this be done-  
We must win them one by one.

"Side by side we stand each day,  
Saved are we but lost are they;  
They will come if we but dare  
Speak a word backed up by prayer.

"Only cowards dare refuse,  
Dare this gift of God misuse;  
Ere some friend goes to his grave,  
Speak a word his soul to save.

"Not for hope of great reward  
Turn men's hearts unto the Lord;  
Just to see a saved man smile,  
Makes the effort well worth while.

"So, you bring the one next to you, and I'll bring the one next to me; in all kinds of weather, we'll all work together, and see what can be done. If you'll bring the one next to you, and I bring the one next to me, in no time at all, we'll have them all, so win them one by one."

Dwight L. Moody said on one occasion that he was visiting a Chicago

art gallery, and stood entranced before a painting entitled "Rock of Ages." This picture showed a person clinging with both hands to a cross on a rock in a stormy sea. Moody said that he thought it was the most beautiful picture that he had ever seen. Later he saw a similar picture. This one showed the person holding to the cross with one hand and reaching down with the other to help someone out of the dangerous waves. This, declared Mr. Moody, was the more beautiful and suggestive of the two pictures.

*The person now was not only concerned with saving himself but*

Yes, we should

"Throw out the life-line across the dark wave,  
There is a brother whom some one should save;  
Somebody's brother! oh, who then will dare  
To throw out the Life-Line, his peril to share."

"And he brought him to Jesus." May God help us to be soul-winners.

*also helping others.*

*our closing song is*

*Jesus Calls Us*

Thank you, Mr. Craver, Good morning everybody!  
At this time you'll hear a song that was written  
by a friend of mine, Mr. D. M. Shanks. It is  
entitled, "My Mother's Old Bible Is True." It is  
sung by the Mc Gravy Brothers

Closing song - "Nailed To the Cross."

RADIO ADDRESS WMON

December 4, 1948

Thank you, Mr. <sup>Austin</sup> ----- Good morning, everybody! For our Scripture lesson, I shall read the 100th Psalm: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good, His mercy is everlasting; and His truth endureth to all generations."

Let us pray: "Our Father, we thank Thee for another day. May it be used in Thy service. Lead us not into temptation, but deliver us from evil. Keep us by Thy power and may we glorify Thy name." Amen.

*this morning, I wish to discuss some of the great hymns of the church.*  
Before listening to the hymn, "Jesus, Lover of My Soul," a few facts concerning it may be of interest to you. It was written by Charles Wesley. It is said that this famous minister was preaching in the fields of the parish of Killyleagh, County Down, Ireland, when he was attacked by men who did not approve of his doctrines. He sought refuge in a house located on what was known as the Inland Band Farm. The farmer's wife, Jane Lowrie Moore, told him to hide in the milk house, down in the garden. Soon the mob came and demanded the fugitive. She tried to quiet them by offering them refreshments. Going down to the milk-house, she directed Mr. Wesley to get through the rear window and hide under the hedge, by which ran a little brook. In that hiding-place, with the cries of his pursurers all about him, it is stated that he wrote this immortal hymn.

Henry Ward Beecher once said, "I would rather have written <sup>that</sup> hymn of Wesley's 'Jesus, Lover of my Soul, than to have the fame of all the kings that ever sat on earth. It is more glorious; it has more power in it. I would <sup>rather</sup> be the author of that hymn than to hold the wealth of the richest man in New York. It will go on singing until the trump brings forth the angel band; and then it will mount up on some lip to the very presence of God."

And now we'll hear this beautiful hymn, "Jesus, Lover of My Soul."

3081 - James E. Wood

Thousands have been cheered in time of trouble, and so led nearer to Christ, by the sweet and simple hymn, "What a Friend We Have In Jesus." Very few gospel songs have been more widely published or more frequently sung. The author, Joseph Scriven, was born in Dublin in 1820, and came to

Canada when he was twenty-five. There he lived a useful life until his death in 1836. The young lady to whom he was to be married was accidentally drowned on the eve of their wedding day. This led him to consecrate his life and fortune to the service of Christ. Though a graduate of Trinity College and a man of refinement, he chose humble duties. One afternoon he was seen walking down the streets of Port Hope, where he lived, dressed as a plain workingman and carrying a saw-horse and a saw on his mission of help. A citizen, noticing that the <sup>person with whom he was talking</sup> man recognized him, asked, "Do you know that man? What is his name and where does he live? I want some one to cut wood, and I find it difficult to get a sober man to do the work faithfully." "But you can't get that man," was the reply. "That is Joseph Scriven. He won't cut wood for you." "Why not?" queried the gentleman. "Because you are able to pay for it. He does not saw wood for anybody except poor widows and sick people." *a man of these noble traits*

How fitting and proper that he should have written this hymn that has comforted so many people in distress. And now, the song, "What A Friend We Have In Jesus." *2071 - Plymouth Choir*

Our closing song is "Just as I am without one plea, but that Thy blood was shed for me, and that Thou bidst me come to Thee, O Lamb of God, I come." *3815* More people have come to Christ through the singing of this song than any other that was ever written. The words are by Miss Charlotte Elliott and the music by William B. Bradbury. May God bless the singing of this number to all who are listening in. *would you pray we come to Him just as you are.*

*"not by works of righteousness which we have done but according to His mercy, He saved*

3.05  
 3.01  
 2.05  
 -----  
 8.11  
 5.00  
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## COALWOOD COMMUNITY CHURCH

M. HOMER CUMMINGS, Pastor

COALWOOD, WEST VIRGINIA

Have you seen a copy of our new book, "Daily Bible Devotions?" It contains 372 pages and has an introduction by Bishop James H. Straughn. This family worship manual should be in every home. It is handsomely and durably bound and retails for only \$1.75 per copy.

RADIO ADDRESS WMON

December 6, 1948

Thank you, ~~Mr. Evans!~~ Good morning, everybody! For our Scripture lesson, I shall read the fifteenth Psalm. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Let us pray: "Our Father, we thank thee for the many blessings that Thou hast given us. Help us to ever render faithful service to Thee. Guide us each day. In Jesus name, we pray. Amen."

At this time, we'll hear the hymn ~~"The Old Rugged Cross"~~

*James Edwood*

Our text today is found in the fifteenth chapter and the eighth verse of the gospel according to Saint John: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

Many years ago, <sup>there were 2,000,000 copies published of a tract</sup> someone placed a tract in my hand which made me reflect <sup>entitled "Suppose" - it consisted of a series of questions which made professing Christians</sup> very seriously. It was entitled: "Suppose," and it stated: "Suppose some one were to offer <sup>you</sup> a thousand dollars for every soul that <sup>I</sup> might earnestly try to lead to Christ, would <sup>I</sup> endeavor to lead any more souls to Christ than <sup>I</sup> <sup>you</sup> are striving to do now? Is it possible that <sup>I</sup> would attempt to do more for money, even at the risk of blunders or ridicule, what <sup>I</sup> hesitate or shrink from doing now in obedience to God's command? Is <sup>my</sup> love of money stronger than <sup>my</sup> love of God or of souls? How feeble then <sup>my</sup> love of God! Perhaps this explains why <sup>I</sup> <sup>you are</sup> not a soul-winner.

"Suppose <sup>I</sup> were to see a blind man unknowingly approaching the brink of a high precipice, and that <sup>I</sup> were to sit by without concern or any effort to warn or save him from certain death, would <sup>I</sup> not be as guilty of his death in God's sight as though <sup>I</sup> had murdered him outright? The death of a body, which might have been (but was not) prevented is a terrible thing, but how about the preventable death of a human soul - perchance of many souls - for which God may hold <sup>me</sup> responsible? If <sup>my</sup> murder of another's body by neglect is an unspeakable crime, what shall be said of <sup>my</sup> murder by neglect of another's soul?

"Suppose that 'when the roll is called up yonder,' <sup>you are there yourself</sup> ~~I am there myself,~~

but that all through the eternal ages <sup>you are</sup> I am unable to find a single person who is there because of <sup>your</sup> my having led him to Christ- how much will heaven mean to ~~me~~ <sup>you?</sup>

"Suppose that, as an employe <sup>you</sup> I were spasmodic in the kind of service <sup>you</sup> I rendered- zealous one week, lukewarm the second, and utterly indifferent the third; then zealous, and lukewarm, and indifferent <sup>you</sup> again, and so on- how long would <sup>your</sup> my employer stand such service as that? But is not this the kind of soul-winning service <sup>you are</sup> I am giving God? Or it may not be even as good as this. If God's love for <sup>you</sup> me were to be as spasmodically manifested as <sup>your</sup> my love for Him, how would <sup>you</sup> I fare?

"Suppose that when the final reckoning comes, <sup>you</sup> I should be found, not with ten talents, or even five, but with only one, and that one hid in the earth, what then? Has not the one soul-winning talent which God has given <sup>you</sup> me fallen so into to disuse that <sup>you</sup> I even doubt its existence? And therefore have <sup>you</sup> I not already hid it in the earth? <sup>you should</sup> Must <sup>you</sup> I beware lest the fate of the unprofitable servant be <sup>your</sup> my fate?

"Suppose <sup>you</sup> I were to be asked how many persons <sup>you</sup> I had ~~persistently~~ tried to win to Christ during the past month, or even during the past year, what would <sup>your</sup> my answer be? How many have <sup>you</sup> I even spoken to? How many have <sup>you</sup> I on ~~my~~ <sup>your</sup> prayer list now? If <sup>you are</sup> I am not interested enough in the salvation of others even to have a daily prayer list, is it not any wonder that <sup>you are</sup> I am not a soul-winner?

"Suppose that every member of the church to which <sup>you</sup> I belong were to dedicate himself or herself today to a life of full surrender to the will of God according to His word, and were to become henceforth a soul-winner as exemplified in the life of Paul, would not such a revival follow as <sup>your</sup> this church and community have never seen? And <sup>are you</sup> am <sup>you</sup> I not willing to say that by His grace <sup>you</sup> I will give <sup>yourself</sup> myself from this day forward to the definite business of saving the lost, that <sup>you</sup> I will have a daily prayer list and will do what <sup>you</sup> I can under the guidance of the Holy Spirit to help accomplish the supreme work for which <sup>your</sup> my Lord and Master came into the world?

<sup>Can you say now,</sup>  
"Yea, Lord, I gladly respond to Thy call and will do what I can from this day forward to help win the unsaved to Thee."

<sup>Someone has fittingly said:</sup>  
"Christ has no hands <sup>but our</sup> by my hands, to do His work today;  
He has no feet but our feet to lead men in His way;  
He has no tongues but our tongues to tell men how He died;  
He has no help <sup>but</sup> our help to bring them to his side.

"We are the only Bible the careless world will read;  
We are the sinner's gospel, we are the scoffer's creed;  
We are the Lord's last message given in deed and word-  
What if the line is crooked? What if the type is blurred?"

"What if our hands are busy with other work than His?  
What if our feet are walking where sin's allurements is?  
What if our tongues are speaking of things His lips would spurn?  
How can we hope to help him unless from Him we learn?"

*Jesus said*  
"Heaven is my Father glorified that ye bear much  
fruit; so shall ye be my disciples." and again, "Follow  
me and I will make you fishers of men."

"I Love To Tell The Story"

James Edward

2961 Sweet Home of Prayer 2:52

2962 wonderful words of

Life

1:40

2964 my Faith trusts you

Other

2:58

2966 Quiver Tollgate

3:11

2970 He teaches me

2:45

2973 In the Garden

2:27

3085 Brighton The

Corner where you are

2:06

3089 The Ministry Mine 2:46

Frank Page

7954 Rock of Ages 2:52

7965 Lamenting On the Crosses -

ing Arms

2:33

RADIO ADDRESS WMON

December 8, 1948

Thank you, Mr. *Evans*. Good morning, everybody! For our Scripture lesson, I shall read a part of the 34th Psalm: "I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good.: blessed is the man that trusteth in Him."

Let us all reverently bow our heads in prayer: "As we begin the duties of this day, Our Father, we ask Thy blessings to rest upon us. May we in all our ways acknowledge Thee and we have the promise that Thou wilt direct our paths. We ask it in the name of Him who said, 'I am the Way, and the Truth, and the Life.'" Amen.

We are all familiar with that beautiful hymn, "Rock of Ages, cleft for me, let me hide myself in Thee."

In the year 1753 a young man of sixteen, while visiting with his mother in Ireland, attended an evangelistic meeting held in a barn at the little village of Codymain. At this revival <sup>the</sup> young man was converted. He was none other than Augustus Montague Toplady, who afterward wrote this famous song. Of his conversion the author says: "Strange that I, who had so long sat under the means of grace in England, should be brought right unto God in an obscure part of Ireland, midst a handful of people met together in a barn, and by the ministry of one who could hardly spell his own name. Surely it was the Lord's doing, and is marvelous."

At the age of twenty-two Toplady received orders in the Church of England. He wrote many popular hymns but will be always remembered by being the author of "Rock of Ages." He died in 1778 when he was ~~only~~ 38 years ~~of age~~ and only two years after the hymn, "Rock of Ages" was first published. His last words were: "The sky is clear, there are no clouds. No mortal man can live after the glories which God has manifested to my soul."

And now we shall hear the transcribed singing of this song by *Frank Rye*.

"There were ninety and nine that safely lay in the shelter of the fold, but one was out on the hills away, far off from the gates of gold- away on the mountains wild and bare, away from the tender Shepherd's care."

The words of this gospel song were written by Miss Elizabeth C. Clephane of Melrose, Scotland. <sup>She was born in 1830 and died in 1869.</sup> She was the author of only two hymns, "Beneath The Cross of Jesus" and "The Ninety and Nine." She never heard either of them sung as they were both set to music and published after her death.

In 1874, five years after her death, Mr. Ira D. Sankey saw the poem, "The Ninety and Nine" in a newspaper and cut it out and placed it in his musical scrap book. The next day he attended a meeting that was conducted by Mr. Moody, the celebrated evangelist. At the conclusion of the service, Mr. Moody turned to Mr. Sankey and asked him, "Have you any solo appropriate for the subject that we have just been discussing, *The Good Shepherd?*" Mr. Sankey had nothing suitable in mind, and was greatly troubled to know what to do. The Twenty-Third Psalm occurred to him, but this had been sung many times in the meeting and he did not feel that he could possibly render this favorite psalm as a solo. At this moment he seemed to hear a voice saying: "Sing the song you found in the newspaper." But he thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon him that he must sing the beautiful and appropriate words that he had found the day before, and placing the little newspaper slip on the organ in front of him, he lifted his heart in prayer, asking God to help him sing that the people might hear and understand. Laying his hands upon the organ, he struck the key of A flat, and began to sing. Note by note the tune was given, which has not been changed from that day to this. As the singing ceased every heart was deeply ~~more~~ stirred. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where Mr. Sankey was seated. Leaning over the organ, he looked at the little newspaper slip from which the song had been sung, and with tears in his eyes, he said, "Sankey, where did you get that hymn? I never heard the like of it in my life." Mr. Sankey was also moved to tears and arose and replied: "Mr. Moody, that is the hymn <sup>the words of which</sup> found in a newspaper yesterday." Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus <sup>a hymn that has helped millions</sup> "The Ninety and Nine" was born.

*As this song is being sung <sup>this morning</sup> by James Edwood may God bless all who hear it. If there are those who are listening in <sup>the</sup> ~~the~~ <sup>the</sup> shepherds fold, who are far from ~~the~~ <sup>the</sup> gates of gold, won't you come back today? won't you accept Him just now?*

(over)

And now for our closing number,  
we shall hear the gospel song that  
has been an inspiration to countless  
multitudes. It was written by the late  
C. Austin Miles and is entitled "In The Gal-  
den

"Savior, Like a Shepherd, Lead Us."

December 9, 1948  
Radio Address For ~~August 22, 1948~~

Q Mr. Cummings, for a number of years I have been reading the Bible and I find that it is a very fascinating volume. It might be of interest to this radio audience for you to tell them why it is so named.

A The word Bible comes from the Greek word, "Biblos", and means book.

Q Do you think that it is correct to speak of the Bible as being a book?

A Strictly speaking, <sup>the Bible</sup> it is not a book but a library of brief writings. It contains history, poems, songs, prophecies, proverbs and epistles; however since it is bound in one volume, we are accustomed to refer to it as being a book.

Q When was the first Bible printed?

A The first Bible was printed in Latin at Mainz, 1452-1456 in the year of our lord and was known as the Gutenberg Bible. *It took four years to complete the task of printing the first Bible.*

Q In how many tongues is the Bible translated?

A The information that we have in our possession is that it has been translated into 835 languages.

Q Which has the larger sale - the Bible or novels in general?

A Frederick J. Haskin tells us that more Bibles are sold annually than novels.

Q What two chapters in the Bible are exactly alike?

A The two chapters in the Bible that are exactly alike are the 19th chapter of 2nd Kings and the 37th chapter of Isaiah.

Q What word appears but once in the Bible?

A There are many words that occur <sup>only once</sup> in the Bible. Perhaps the most important word appearing but once is "eternity". It is found in Isaiah 57:15 where it refers to God as being the "high and lofty one that inhabiteth eternity".

Q What word appears the most often in the Bible?

A The word "and" occurs the most frequently. In the King James Version it appears 46,277 times; however of words of importance Jehovah or Lord, are the most prevalent, and are found 6,855 times in the Bible.

Q In your reply to my question, Mr. Cummings, you mentioned the King James Version. Will you kindly explain to our listeners what is meant by this expression?

ORDER OF SERVICE FOR SUNDAY MORNING  
AUGUST 13, 1939

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THE PRELUDE. (The people in devout meditation).

THE CALL TO WORSHIP: "The Lord Is In His Holy Temple".

HYMN NO. 302. (The people standing).

PRAYER. (To be offered by all. The people seated and bowed).

"Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, thro' Jesus Christ our Lord. Amen".

WORDS OF ASSURANCE, followed by "Lord, Teach Us To Pray"

and "The Lord's Prayer", sung by the choir.

RESPONSIVE READING, 33rd Sunday. Second Lesson, Page 561.

(The people standing).

GLORIA PATRI.

NEW TESTAMENT LESSON.

SPECIAL. By the choir.

THE PRESENTATION OF TITHES AND OFFERINGS.

OFFERTORY RESPONSE. (The people seated and bowed).

SERMON BY THE PASTOR.

HYMN NO. 303. (The people standing).

Benediction.

Doxology.

POSTLUDE.

SPECIAL ANNOUNCEMENT!

Rev. F. E. Perry will preach in this building tonight at 8 o'clock. Be sure to attend.

A Yes, most gladly, I shall do so. This term is applied to the Bible which was completed and printed in 1611. The rules adopted provided that the New translation should be based on the Bishop's Bible and that it should contain no marginal notes except for explanation of Hebrew and Greek words. The Movement was supported by James I, King of England, and it was called the King James Version of the Bible.

Q What is the exact place in the Bible where the word "girl" appears?

A The word "girl" occurs in the third verse of the third chapter of Joel, while the plural form "girls" appears in the fifth verse of the eighth chapter of Zechariah. *at no other place in the Bible do we find these words.*

Q What is the term for the practice some people have when puzzled of opening the Bible at random, reading a verse, and allowing it to determine the person's course of action?

A Divination by means of the Bible is called Bibliomancy. Use of poetic verses, fixed on by chance, was common in Rome. Vergil was often used for this purpose. As the Bible spread through Europe, devout people turned to it for direction.

Q In your opinion, Mr. Cummings, do you think that this custom is a wise one?

A No, I do not think it is. Jesus says, "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of Me." Paul exhorts us, "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of truth." *The Psalmist said "Thy word have I hid within my heart that I might sin against Thee." The Bible should not be read in a careless manner but thoughtfully and prayerfully.*

*So what is the purpose of the Holy Scriptures?*

Answer..... The best answer that I have found to this question is the reply that is given in the Bible itself. It states that the Scriptures are able to make us wise unto salvation, that the man of God may be perfect thoroughly furnished unto all good works.

Question.. What are some of the most helpful verses in the Bible?

Answer.. There are many helpful and inspiring passages of Scripture. There are several that come to my mind just now. "As thy days, so shall thy strength be." "The eternal God is thy refuge and underneath are the everlasting arms." "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth also in Thee." "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Seek ye



the Lord, while He may be found; call ye upon Him while He is near; let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and He will have mercy upon Him, and to our God, for He will abundantly pardon." "Like as a father <sup>pitieth</sup> ~~pitieth~~ his children so the Lord pitieth them that fear Him." "As one whom his mother comforteth, so will I comfort you." "As far as the east is from the west, so far hath He removed our transgressions from us." All these gems are in the Old Testament. Turning to the New Testament, we find even greater promises and words of assurance. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth, and to him that knocketh, it shall be <sup>opened.</sup>" "Your heavenly Father knoweth what things ye have need of before ye ask Him." "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world. Let not your heart be troubled, neither let it be afraid." "Lo, I am with you alway, even unto the end of the world." And Paul says, "We know that all things work together for good to them that love the Lord, to them who are the called according to his <sup>purpose</sup> ~~promise~~." "Our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." "I know whom I have believed and am persuaded that He is able to keep that which I have committed to him against that day." "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only but to them also which <sup>his</sup> ~~and~~ keep His commandments." "God is able to make all grace

"Take The Name of Jesus With You"

PRE-CHRISTMAS SERMON  
TV Chapel WSAZ, December 11, 1960

The text to which I wish to invite your careful and prayerful attention is found in the Gospel According to Saint Matthew, the ~~second~~ <sup>first</sup> chapter and the twenty-first verse: "And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins."

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

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

Let us notice some of the characteristics of this name.

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

of Dorcas; but it points out the path of duty for a thousand women's societies. Only a goose quill pen in the hand of a tinker in jail; but it wrote *Pilgrim's Progress*; a book that has guided millions in their journey to the Celestial City. Only a rough and coarsely clad rail splitter in the back woods of Illinois; but he directed the destinies of our nation through one of the most momentous struggles through which it has ever passed. Well did the Apostle Paul exclaim: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence."

II. *It is a name of wondrous sweetness and winning tenderness.* To the ears of the awakened sinner, there is no music on earth nor in the golden harp of heaven, like the name of Jesus. Mother, father, husband, wife, brother sister, kindred and friend, are nothing to be compared to Him. His beauty attracts <sup>all</sup> the seraphs above, His presence fills all space, and His love comforts and gladdens the troubled heart. He has been, is now, and will ever be, the central figure of the ages.

"No tongue can speak, no heart can frame,  
Nor can the mem'ry find  
A sweeter sound than Jesus' name—  
O Saviour of mankind! "

"The name of Jesus is so sweet,  
I love its music to repeat;  
It makes my joy full and complete,  
The precious name of Jesus."

"I love the name of Him whose heart  
Knows all my grief and bears a part;  
Who bids all anxious fears depart—  
I love the name of Jesus.

"That name I fondly love to hear,  
It never fails my heart to cheer;  
Its music falls the drying tear;  
Exalt the name of Jesus.

"No word of man can ever tell  
How sweet the name I love so well;  
Oh, let its praises ever swell,  
Oh, praise the name of Jesus.

"Jesus," oh, how sweet the name!  
"Jesus," ev'ry day the same;  
"Jesus," let all saints proclaim  
Its worthy praise forever."

And, we often sing at the close of a service:

"Take the name of Jesus with you,  
Child of sorrow and of woe;  
It will joy and comfort give you,  
Take it, then, where'er you go."

III. It is a powerful name. There is no other name that has influenced the history of the world like the name of Jesus. Men have never been the same since that memorable night when the shepherds were keeping watch over their flock by night and the angel appeared to them and said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord."

An unknown author has very fittingly stated: "Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never owned a home. He never had a family. He never went to college. He never traveled more than two hundred miles from the place he was born. As far as we know, he never wrote a song or a book or composed a melody or painted a picture and yet more hymns and books have been written about him and pictures ~~have been~~ painted of him than any other person who ever lived. He never <sup>did</sup> one of the things that accompany greatness. He had no **credentials** but himself. \* \* \* While still a young man, the tide of public opinion turned against him. His friends ran away. One of them denied him; another betrayed him. He was <sup>delivered into the hands of</sup> ~~turned over~~ to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property that he had upon earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend. Almost two thousand ~~centuries~~ <sup>years</sup> have passed since then, and today, he is the center <sup>figure</sup> ~~piece~~ of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the <sup>lives</sup> ~~life~~ of man upon this earth as powerfully as has that one solitary life."



RADIO ADDRESS

WMON, Monday, September 1, 1952

*Thank you, Mr. Evans.*

Good morning, everybody! At this time you will hear the song, "It Is No Secret" as sung by the author, Stuart Hamblen. *This is an electrical transcription.*

For our Scripture lesson, I shall read a part of the 6th chapter of Second Corinthians: "We then, as workers together with Him, beseech you that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

*Upon this occasion* For a number of years, the first Monday <sup>in September</sup> has been set apart as Labor Day. Celebrations are ~~being~~ held throughout the nation. Great crowds assemble and listen to speeches glorifying labor. This is as it should be. By being born <sup>as a carpenter,</sup> of a woman, Jesus honored motherhood and by toiling with His hands, He placed a halo about the common place.

The late Charles M. Shekdon, the author of "In His Steps" once wrote:

"If I could hold within my hand the hammer Jesus swung,  
Not all the gold in all the land, Nor jewels countless as the sand,  
All in the balance flung,  
Could weigh the value of that thing round which His fingers once did  
cling.

Yea, but His hammer still is shown by honest hands that toil,  
And round His table men sit down; and all are equals, with a crown  
No gold nor pearls can soil.

The shop at Nazareth is bare-  
But brotherhood was builded there."

The gospel of Jesus Christ has dignified labor. No other religion

has done this. It is said that Plato, Cicero, and Lycurgus held that it was a disgrace to touch the implements of common toil. But Jesus Himself was a working man. He told His disciples, "I am among you as he that serveth." On another occasion, He said, "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He once took a towel and girded Himself and washed the feet of His followers. Among His many utterances on the subject of work are these: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." "My Father worketh hitherto, and I work." "My meat is to do the will of Him that sent Me, and to finish His work." "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." The day before He was crucified, He said, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do."

There is no place for a sluggard in the kingdom of God. A neighbor once knocked at the door of a lazy man and told him of a position he could get by going after it. "Um," said the man, "it appears that considerable effort will be involved." "Oh yes," said the neighbor, "you will pass many sleepless nights and toilsome days, but it is good pay, and a chance for advancement." "Um," said the lazy man, "and who are you?" "I am called Opportunity," was the reply. "Um! you call yourself Opportunity, but you look like Hard Work to me." And he slammed the door.

Truly, there is no excellence without labor. Solomon said, "Seest thou a man diligent in business? He shall stand before kings, he shall not stand before mean men." Longfellow tells us:

"The heights by great men gained and kept  
Were not attained by sudden flight;  
But they, while their companions slept  
Were toiling upward in the night."

Our Father, we thank Thee for this day and  
~~the~~ <sup>its</sup> opportunities. May Thy blessings rest upon this  
broadcast. Grant that we may say something  
that will be helpful to others. For Jesus' sake.  
Amen.