

February 2019

Series II(a). Sermons. Folder 2. Sermons, n.d.

Melville Homer Cummings

Follow this and additional works at: https://mds.marshall.edu/cummings_papers

 Part of the [Appalachian Studies Commons](#), [Christianity Commons](#), [Digital Humanities Commons](#), and the [Rhetoric Commons](#)

Recommended Citation

Cummings, Melville Homer, "Series II(a). Sermons. Folder 2. Sermons, n.d." (2019). *The M. Homer Cummings Papers*. 10.
https://mds.marshall.edu/cummings_papers/10

This Book is brought to you for free and open access by the The Rev. M. Homer Cummings Collection at Marshall Digital Scholar. It has been accepted for inclusion in The M. Homer Cummings Papers by an authorized administrator of Marshall Digital Scholar. For more information, please contact zhangj@marshall.edu, beachgr@marshall.edu.

AFTER THAT THE JUDGMENT.

Text.-"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." -Eccles. 11:9.

The major portion of the Book of Ecclesiasties is of a sombre character. It records the experiences of one who sought on all sides and with passionate eagerness for that which would satisfy the higher wants of his nature and appease the hunger and thirst of his soul. The ordinary, coarse and sensual pleasures soon lost their charms for him; for he had deliberately tried to see if in self-indulgence any real happiness could be found. From this failure, he turned to a more promising quarter. He used his enormous wealth to procure all that could minister to a refined and cultured taste. He built palaces, planted vineyards and gardens and orchards; he filled his palaces with all that was beautiful and costly, and cultivated every pleasure that is in the reach of man. "Whatsoever mine eyes desired," he says, "I kept not from them, I withheld not my heart from any joy..... Then I looked on all the works that my hands had wrought, and on all the labor that I had labored to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun." "And I turned myself to behold wisdom, and madness, and folly;" but he reached the same conclusion, "All is vanity."

I. The joy of youth. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." God wants all of His children to be joyful. The religion of the Lord Jesus Christ is pre-eminently one of cheerfulness. There is no virtue in being sad and despondent. David constantly exhorts us to be glad and rejoice and Paul commands us to give thanks in everything.

1. To be young is itself a privilege and a joy. The majority of people who have come to the meridian of life and are beginning to descend its western slopes would gladly exchange places with the youth of today. Some time ago I was talking to a young attorney in regard to the great men of the past and I asked him, "Which would you rather be Julius Caesar, Napoleon Bonaparte, George Washington, Abraham Lincoln or yourself?" and he instantly replied, "Myself; those men are dead." That was a very sensible answer. We should endeavor to be young as long as we possibly can.

2. A peculiar joy belongs to youth, because of the novelty and vividness of early sensations, feelings and perceptions. It is indeed one of the features of youth that we are able to find pleasure in so many things, whereas older people are able to find pleasure in fewer things. This is at once our glory and our peril. Every sensibility and faculty of our nature is richly stored with vital force, and with the power to realize it vividly and fully. The process of growing old usually involves the gradual loss of this freshness. But there are many people who do seem to grow old in this way; they retain to the end the faculty for realizing the freshness of life and consequently they remain happy.

"Live as long as you may," said Southey, "the first twenty years are the longest period of your life." It was Robert Burns who sighed:

M. HOMER CUMMINGS

PUBLISHER

Songs of Salvation and Service

BOX 768

WHEELING, W. VA.

"O man! while in thy early years,
How prodigal of time!
Mis-spending all the precious hours,
Thy glorious youthful prime!"

3. Another source of joy in youth is found in its idealism. Every healthy-minded youth is an idealist. This power of the ideal runs through the whole of life. It is found in the friendships of youth, giving them a warmth and an unselfishness that we do not often see in older people— unless in the case of friendships that date from boyhood and girlhood, which are among the richest possessions of life; for "blessed are they who can boast of old friends." It is to be seen in the ambitions of youth, surrounding the objects of desire like a halo. And it is the most beautiful element in the religion of young people, that it fills them with innumerable ideals, and makes the unseen, the immaterial, and the Divine glow with a reality of beauty and a pulse of power which are at the root of almost everything worth talking of in the history of mankind. On every side human life sinks to the level of mechanism when it ceases to establish and declare the ideals by which it lives. It is not so much the embodiment of the ideal and the actual attainment of the end as it is the assertion of the ideal. Some one has said, "Almost everything great has been done by youth." The prophet declared, "Your young men shall see visions."

4. The sage recommends the young man to rejoice in his youth for the opportunity will soon pass away. (The child and the parents. The rose, etc.)

II. The sobering sense of responsibility. "But know thou, that for all these things God will bring thee into judgment."

The second part of the text is not meant to destroy or neutralize the concession of the first sentence, but only to purify and enoble a gladness which, without it, would be apt to be stained with many a corruption and to make permanent a joy, which, without it, would be sure to die down into the miserable, peevish, and feeble old age of which the grim picture follows, and to be quenched at last in death.

1. God intends us to live for something better than pleasure. Pleasure as relaxation is right enough, but when we make it our chief business it becomes a sin. A butterfly life of vain frivolity and amusement is to prostrate the purpose of living. God has sent us into the world to cultivate our spiritual nature by His service. We are created for God, and we answer the end of our being only when we consecrate our lives to His glory. Anything short of making God the supreme object of our reverence and affection is to miss the great end of life. We may indulge in no sinful pleasure, and in no pleasure that is in any way questionable: but if we make pleasure our god, the thing for which we live, then it is sin. This is to disobey the first command of the law, "Thou shalt have no other gods before me."

There is always the temptation of youth to think that, because things are lawful one can not have too much of them. Charles Lamb tells us, in one of his delightful essays, of certain people who set a house on fire in order that they might enjoy the rapture of eating roast pig. That is very much like the action of those who burn up every grave and sober thing in the fire of pleasure and sport. Laughter is a pleasant thing,

M. HOMER CUMMINGS

PUBLISHER

Songs of Salvation and Service

BOX 768

WHEELING, W. VA..

The Laziest Man & Woman In This
Community.

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

One of the greatest plagues with which
our country is afflicted today is in
dole. It is the father of poverty, the
generator of disease and the incubator of
social corruption.

The text means that the slothful man
is so devoid of energy that he will not
even start or drive into his net.

M. HOMER CUMMINGS

PUBLISHER

Songs of Salvation and Service

BOX 768

WHEELING, W. VA..

1. A man's mature years are a sort of judge -
ment on the enjoyments and work of earlier days.
2. A man's mature years are a sort of judge -
ment on the enjoyments and work of earlier days.
3. The judgment may be very unfavorable & we
would not lose them for nothing.
4. The Teaching of the Q. T. organ needs to
be supplemented by later revelation.

GOD'S REQUIREMENTS.

Text.-"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?" -Micah 6:8.

According to Mr. John J. Leary, Jr., one Sunday morning the late Ex-President Roosevelt was missed at church. After the service, the minister called to see the Colonel at his home to ascertain the cause of his absence and found him suffering much pain from dry pleurisy and consequently was unable to attend public worship. The conversation which followed naturally lent itself to religion, in the course of which Col. Roosevelt made the statement that his creed was found in the sixth chapter of Micah in the words: "To do justly, and to love mercy, and to walk humbly with thy God." "That," he said, "is the essence of religion. To be just to all men, to be merciful to those to whom mercy should be shown, to realize that there are some things that must always remain a mystery to us, and when the time comes for us to enter the Great Blackness, to go smiling and unafraid. That," he continued, "is my religion, my faith. To me it sums up all the creed I need." Inasmuch as the sixty-first anniversary of the birth of Theodore Roosevelt was observed last Monday throughout the nation by both Democrats and Republicans, it seems perfectly fitting and proper that I should select his favorite text for our consideration today.

These words were spoken by Micah to the children of Israel. As their prophet, he saw and keenly felt the social wrongs of his age and sympathized deeply with those in distress. He warned his people of the coming of the Assyrian host and urged them to forsake their sins and return to Jehovah. "What doth the Lord require of thee?" he asked, and in answering this question of such great importance and magnitude, he informed them that God required only three things of them, first that they should do justly; second that they should love mercy; and third that they should walk humbly

with him.

I. To do justly. That is, to treat all men honorably and fairly; to be kind, courteous, and considerate; to do unto others as ~~you~~^{we} would have them to do unto ~~you~~^{us}, - this in substance is the law and the prophets. If this principle were put into practice, the millennium would not be very far distant; we would soon have heaven on earth. Nation would not learn war any more. Swords would be beaten into plowshares and spears into pruning hooks. Industrial disputes would be a thing of the past and peace and harmony would reign on every hand. But in so many instances, we do ^{not} "love our neighbors as ourselves" and our relations toward our fellowmen are not what they should be. Take for example our domestic life. Many men and women are amiable in their behavior among strangers but unkind and uncivil at home. Why is it so? It is not because they think less of their own kindred than they do of outsiders, but because they are thoughtless. They see their own folks every day and in some cases every hour of the day, and have fallen into the bad habit of speaking without thinking. They do not mean to be disagreeable, but they do not take ^{time} to weigh the harm they may do by a careless and ugly word. A few years ago, a thousand dollar prize was offered to any one ^{would} who ^{as} give the best definition of home. A host of persons entered the contest. But the one who stated that home is the place where you are ^x treated the best and grumble the most got the prize.

In the business world, the teaching of Christ should be exemplified. Good manners, honesty, and polite speech will sell more goods than the most glaring advertisements or the most convincing arguments. (A railroad president.) In working for others, we must not be worrying all the time about doing too much. Christ says, "If a man sue thee at the court and take away thy coat, give him thy cloak also; and if he compel thee

to go with ~~thee~~^{him} a mile, go with him twain." (A man who drowned.)

So often we are unjust in our criticism of others. (Dr. Race and Bro. Tidwell.) "Well," but some one may say, "I just can't endure Mr. Blank. I don't like his looks. He has that self-important air about him." That is so unfair. No one is responsible for his personality. Which of us by taking thought can add one cubit unto our stature? Or who can change the color of his eyes or the length of his nose or the width of his mouth? Or who can make one hair white or black. It is God who makes us to differ one from the other.

"Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failing, too.
Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again."

II. The second requirement, according to the prophet, is to love mercy. "Blessed are the merciful, for they shall obtain mercy." We should always be charitable in our views. When tempted to criticise another, place your father, your mother, your brother, your sister, or yourself in their stead. (Richmond P. Hobson. Webster and Whittier.) (The parable.)

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that takes."

III. To walk humbly with thy God. This is the last but not by any means the least requirement. Tho' one of the rarest, humility is one of the most commendable of the Christian virtues. To learn this grace, you must study the life of Jesus. Well did Hattie E. Buell exclaim,

to go with these things, so with his words. (A man who dreamed.)
to offer we are unjust in our criticism of others.
(Dr. Hays and Dr. F. H. Fowler.) "I feel," said one of the
that can't be done. I don't like his looks. He has
and self-important air about him." That is reasonable, so
one is responsible for his personality. That is an
the change can and one must take the responsibility of the

It is not the matter of who can make one half white or black.
It is not the matter of who can make one from the other.

"Should you feel inclined to converse
with me you may in other words
ask your own people, are you venture,
If that has not failed, too,
but not friendly you are present;
rather give a friend to bring
any a word in answer spoken
finds its passage home again."

11. The second requirement, according to the original
is to love mercy. "Blessed are the merciful, for they shall
obtain mercy." We should always be charitable in our views.
and removed to criticize another, since your father, your mother,
your brother, your sister, or yourself in their stead. (John
and P. Boston, Webster and Whittier.) (The parable.)

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed,
It blesses him that gives and him that takes."

12. To walk humbly with thy God. This is the last
and the most important of the three requirements. The one of the
requirements is that of the three requirements of the original
version. To learn this lesson, you must study the life of Jesus.
and all that he did and said.

Mr. Chas. Stovaker,

HOW TO GET SAVED.

Text.-"Sirs, what must I do to be saved?" -Acts 16:30.

This is the language of the Philippian jailer to Paul and Silas. The story of his conversion is one of the most familiar and interesting incidents in the Acts of the Apostles. While on one of his missionary journeys, Paul came to the city of Troas where a vision appeared to him in the night; There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia and help us." Without conferring with flesh or blood, he hastened at once to preach the gospel unto them. At Philippi, he tarried certain days. Among those whose heart the Lord opened to receive the truth was a prominent woman named Lydia, a seller of purple. She and her entire household were baptized. But a certain damsel possessed with a spirit of divination which brought her masters much gain by soothsaying kept following the apostles and crying, "These men are the servants of the most high God, which show unto us the way of salvation." But one day, Paul, being grieved, turned and said to the demon, "I command thee in the name of Jesus Christ to come out of her." And he came out that same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas and had them beaten with stripes and thrust into prison. But at midnight Paul and Silas prayed and sang praises unto God; and the prisoners heard them. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, 'Do thyself no harm; for we are all here.' Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, 'Sirs, what must I do to be saved?' And they said, 'Believe on the Lord Jesus Christ and thou shalt be saved and thy house.'"

In order to believe on the Lord Jesus Christ, ~~the~~ things are implied and one is asserted *in this answer.*

EARNESTNESS IN RELIGION.

Text.-"And from the days of John the Baptist until now,
the kingdom of heaven suffereth violence, and the violent take it
by force."-Matthew 11:12.

I. You must recognize the fact that you are lost.

This is one of the greatest needs of today. Men and women should be brought to the point where they see that they are actually lost. Christ tells us that when the Holy Spirit is come, He will convince the world of sin. Oh, that the light, listless, flippant, giddy, thoughtless, worldly, pleasure-loving, and money-mad throng would realize that ~~there~~ ^{they do not have to wait until they are dead, but} ~~is a bottomless hell, a topless heaven, and a~~ ^{at this very moment they are under condemnation,} ~~Savior who is able to save to the uttermost.~~

"Lost! Lost!" How startling the cry! It is a fearful thing to be lost! What a sickening sensation sweeps over the mind when after wandering for hours seeking to find his way, the traveler discovers that he has been journeying in a circle and is in the very place where he started. Only those who have experienced it know the feeling of such an hour.

"Lost! Lost!" A child is lost. The search begins at once. That little word "lost," stirs up a whole community. Its ringing appeal causes strangers to leave their firesides to search for the loved one of a family they have never even seen. Strong men leave business cares to spend the day and night in looking for the lost one. Tender hearted women weep and mothers pray, while multitudes join in the search. What agonies are pent up in that little word "lost."

"Lost! Lost!" A fortune is gone. The labor and frugality of a lifetime are swept away in a day. The grim monsters of starvation and penury stare their intended victim in the face. The man who has thus far borne all the trials of a lifetime undaunted, who has thus far laughed at the storms of life, now bows his head like the oak to the cyclone and goes down with a crash before it. He wanders about like one dazed or stunned by a blow. The agony of lost hopes is carved upon his face. The eye loses its luster and premature old age settles down upon him. All this and more is contained in that word "lost."

"Lost! Lost!" The soul of man lost! If our spiritual senses were as keen as our physical and mental faculties what would we see and hear in that one word, "lost?" A soul created in the image of God, intended for heaven, but consigned to dwell with

...of the ...
...is one of the ...
...of the ...
...of the ...
...of the ...
...of the ...

...of the ...
...of the ...
...of the ...
...of the ...
...of the ...

...of the ...
...of the ...
...of the ...
...of the ...
...of the ...

...of the ...
...of the ...
...of the ...
...of the ...
...of the ...

...of the ...
...of the ...
...of the ...
...of the ...
...of the ...

7156532

the Devil and his angels.

The jailer recognized his awful condition when he cried, "What must I do to be saved?" Every man on earth knows that he is a sinner. No one has to tell him this. It is the universal consciousness of the race. (San Francisco earthquake.)

II. Repentance. This doctrine can hardly be over-emphasized. The first message of Jesus and John the Baptist was, "Repent ye, for the kingdom of heaven is at hand." On another occasion, Christ said, "I tell you, Nay; but except ye repent ye shall all likewise perish."

There are so many erroneous views of repentance. ~~It~~ is not

1. It is not joining the church.

2. It is not taking the sacraments. (a) Baptism. (b) Lord's Supper.

3. It is not weeping. *a man - Nashville*

Levin 4. It is being sorry for sin enough to forsake it.
(a) Confession. *Smith's* (b) Restitution. *Log chain, mule*

and Robison

III. Faith.

Magnus of the street

I.
LYNCHBURG COLLIERY COMPANY,

MINERS AND SHIPPERS OF
KANAWHA GAS AND SPLINT COALS.

VANETTA, WEST VA.,

THE BLESSING OF SUFFERING.

I invite your prayerful attention to the blessing of suffering. I have selected for my text Phil. 1:29-"For unto you is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

I believe that we as ministers of the Gospel have to a certain extent shunned to declare the whole counsel of God, for in our effort to eliminate a long-faced religion, we have overlooked the fact that Christ was a "man of sorrows and acquainted with grief", and that if we would be His followers, we must likewise partake of His suffering, for the "servant is not above his lord."

We often sing,

"Here the sun is always shining,

Here the sky is always bright,

'T is no place for gloomy Christians to abide;

And my heart with great delight,

And I'm living on the hallelujah side."

This is true, but it is frequently misleading to devout souls, for there comes times in the experiences of every child of God when they are contending with the powers of darkness,—"fightings within and fears without-" and they are in heaviness thro' manifold temptations, and altho' the sun with his luminous face may be shining and the sky with her beautiful hue may be bright, clouds are

II
LYNCHBURG COLLIERY COMPANY,
MINERS AND SHIPPERS OF
KANAWHA GAS AND SPLINT COALS.

VANETTA, WEST VA.,

intervening, and it is only thro' the eye of faith that we behold them.

~~But I must not deviate from my text.~~ It seems clear to me from a careful study of the Bible, and from a critical analysis of the verse for our consideration, that there are two classes of Christians,- one class that simply believes on Christ, lives an "up-and-down life," and eventually are saved as if by fire;- the other class that not only accepts Him by faith but lives a life "hid with Christ in God," and at last "obtain an abundant entrance into the kingdom of our Lord Jesus Christ." The church at Philippi to which Paul was writing was composed of this latter class and we find no where in this epistle where he rebukes them sharply or reproveth them for their unstableness as he did in his letters to the other churches, but in every instance he commends them for their steadfastness and fixedness of purpose, and in Phil. I:26 ^{and} from the Lord Jesus Christ. I thank my God upon every remembrance of you always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" and it was to these faithful Christians that he wrote, "For unto you is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake." From this and kindred passages of Scripture, we infer ~~that~~ ^a suffering is a priv-

ANALYSIS OF COAL.

Moisture	1.700
Volatile Matter	15.564
Fixed Carbon	78.812
Ash	3.450
Sulphur	0.474
	100.000

AUTHORITY: JOHN W. HILL,
CINTI. WATER WKS. TEST.

FREIGHT & TELEGRAPH OFFICE
FIRE CREEK, W. VA.

^{III}
BEURY BROS. COAL & COKE CO.

MINERS AND SHIPPERS OF

THE CELEBRATED

NEW RIVER RED ASH SMOKELESS COAL

BEURY, FAYETTE CO., W. VA.

MANUFACTURERS OF
COKE

ALL CONTRACTS SUBJECT
TO STRIKES AND OTHER CIR-
CUMSTANCES BEYOND OUR CON-
TROL. RAILROAD WEIGHTS TO
GOVERN.

EXPRESS OFFICE,
BEURY, W. VA.

ilege. It is as much so and is of greater importance than faith in Christ. However varied may be the meaning of the word privilege, it always carries with it the thought of blessings And so from this we conclude, without doing violence to the Scripture that suffering is a blessing.

of various kinds of Poverty.

~~I. From a material stand point suffering is a blessing.~~

After carefully perusing the history of the lives of great men, we find that ~~it~~ ^{it} is seldom the case that from the ranks of ease and affluence prodigies arise, ~~but those who have written their names on the golden pages of history and who are now immortal among men are men~~ ^{surmounted all difficulties, risen above their environments, and ascended to the lofty pinnacles of fame, have been} ~~poverty has in many instances wrought wonder, while wealth has enjoyed herself in her abundance,~~ ^{are men} that suffered. Not infrequently poverty has been their greatest enemy to encounter. Guthrie says that those birds that soar the highest

have had the hardest upbringing. The nest of the bird whose voice is sweet, but flight is short and feeble, is warm and soft amid green leaves and golden tassels and the perfume of flowers. The eagles are not thus reared, their cradle is an open shelf, their nest, a few rough sticks spread on the bare rock where they are exposed to the rain and blasts that howl thro' the glen. Such is the nursing of the bird that afterwards soars in the sunny skies and with strong wings cleaves the clouds and rides upon the storm. Even so? God frequently nurses amid the difficulties and hardships of life those who are destined to rise to eminence and accomplish great deeds on earth. The leaders of forward movements in all lines of activities, have as a rule, come from the poorer classes. Men prominent in invention, discovery, and scientific research, have usually gone thro' the school of adversity.

IV. OFFICE OF
DEITZ COLLIERY COMPANY,

MINERS AND SHIPPERS OF
KANAWHA GAS AND SPLINT COALS

MINES AT
WYNDAL, W.VA.

Ship all Freight and Express to
WYNDAL, W.VA.

VANETTA, W.VA.

Martin Luther, the great Reformer, was the son of a poor mountaineer.

Christopher Columbus, the discoverer of America, was an insignificant Genessee navigator, and died in poverty and obscurity.

George Stephenson, the inventor of the locomotive engine, was a common collier working in the mines.

Sir Isaac Newton was the son of a poor widow.

Homer, the first and perhaps the greatest poet of Greece and author of the Illiad and Odyssey, was a wandering minstrel and mendicant.

Rev. Chas. N. Crittenton, the illustrious millionaire evangelist, began business on a capital of \$60. 00.

Socrates, Diogenes, Napoleon, Franklin, Lincoln, Garfield, Moody, Whittier, and a host of others who have surmounted all difficulties, risen above their environments, and ascended to the lofty pinnacles of fame; have by their lives verified the fact that opulence is not indispensable to greatness.

II. From a spiritual standpoint suffering for Christ is a blessing in this present world.

1. It unites the people of God. Jesus in His intercessory prayer, just before He finished the work which His Father had given Him to do, prayed, "Neither pray I for these alone but for all those



LYNCHBURG COLLIERY COMPANY,

MINERS AND SHIPPERS OF
KANAWHA GAS AND SPLINT COALS.

VANETTA, WEST VA., A

which shall believe on me thro' their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us! Paul on one occasion said, "Let there be no division among you, but that ye all speak the same thing." And other similar passages indicate that God's will is that the efforts and labors of His people so far as possible should be concentrated, for in union there is strength. One of the most potent factors in accomplishing this; in answering the petition of Christ; and in obeying the injunction of Paul, is suffering. There are perhaps instances in which the natural ties of consanguinity, of common hopes, of common interests, and of common biases, are unavailable in uniting men, but the ties of affliction and the bonds of suffering almost invariably bind the affections of men together. For example, let a cyclone or a tornado sweep over a country, destroying thousands of lives and millions of property; let a famine or a pestilence occur; let a mine explode or a railroad train wreck, or let any great catastrophe happen, the hearts of men are touched, their souls are stirred within them, and their sympathies are awakened and immediately they go to the rescue of their brethren in need, regardless of former prejudices, social positions or racial distinctions. Permit me to illustrate further. Let the suzerain of a province, a sovereign of a country or a king of a nation impose an illegal tax upon their subjects, or in any way deprive them of their just and lawful rights they will all hand in hand- the rich and the poor, the literate and illiterate, - join together, and in one voice will exclaim, "Give us liberty or give us death, we must have a gov't

VI,
OFFICE OF
DEITZ COLLIERY COMPANY,

MINERS AND SHIPPERS OF

KANAWHA GAS AND SPLINT COALS

MINES AT
WYNDAL, W.VA.

Ship all Freight and Express to
WYNDAL, W.VA.

VANETTA, W.VA.

ernment of the people for the people and by the people."

This principle applies in the spiritual realm as well. The design and necessity of the bondage of the children of Israel in the land of Egypt was to unite them among themselves.

As long as the early Apostolic Church were persecuted, - some of their proselytes slain or beheaded, others cast into dungeons, jails and prisons, and while yet others were put to death by means of the fire, stones, and sword, we read that they had all things common met together and prayed until the very place was shaken; contributed to the necessity of the saints; confirmed the souls of the disciples, and exhorted them to continue in the grace wherein they stood and that thro' much tribulation they should enter into the kingdom of God. But in 325 A. D. an event occurred which reversed the whole scene. Constantine the Great, became Emperor of the Roman Empire. He embraced Christianity, accepted its doctrine and precepts, made a profession of religion, and bestowed magnificent gifts upon the church. The body of believers now enjoyed a period of prosperity, ease, and tranquility. They were exempt from afflictions and the awful persecutions of Nero and Diocletian were past forever. Christianity became popular. But alas, the followers of the meek and lowly Nazarene became haughty, they departed from the faith once delivered to them, they deviated from the old paths, their forces were divided, heresies arose, sectarianism had its beginning, and denominations sprang up to such a degree that today there are about one thousand different creeds of re-

VII,
OFFICE OF
DEITZ COLLIERY COMPANY,

MINERS AND SHIPPERS OF

KANAWHA GAS AND SPLINT COALS

MINES AT
WYNDAL, W.VA.

Ship all Freight and Express to
WYNDAL, W.VA.

VANETTA, W.VA.

ligion. This bemoanable state of the church is due to the fact that their suffering for Jesus had ceased.

And I believe, beloved, that if we suffered more tribulation, if we denied ourselves more, and if we took up our cross and followed Christ, the old Corinthian cry, "I am of Paul; and I of Apollos; and I of Cephas," would never again be heard; but we would all be perfectly joined together in the same mind and in the same judgment, and we would then be enabled to sing with the poet,

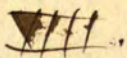
"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above.

"
"We share our mutual woes,
" Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

"When we asunder part
It gives us inward pain,
But we shall still be joined in heart
And hope to meet again."

2. IT enables us to comfort others in affliction.

Man is so constituted that it is impossible for him to sym-



OFFICE OF

DEITZ COLLIERY COMPANY,

MINERS AND SHIPPERS OF

KANAWHA GAS AND SPLINT COALS

MINES AT
WYNDAL, W.VA.

Ship all Freight and Express to
WYNDAL, W.VA.

VANETTA, W.VA.

pathize with only those who are in similar circumstances. The million-are can not have compassion on the pauper until he is placed in the same condition; neither can the beggar have an adequate conception of the worry and anxiety of the affluent until he has likewise accumulated a fortune.

Before Jesus could be able to succour them that are tempted, it was necessary for Him to be tempted in all points like as we are; before He could become the balm of Gilead, it was necessary for Him to be bruised for our iniquities; before HE could become the garment of praise for the spirit of heaviness, it was necessary for Him to be depressed in spirit in Gethsemane; before He could comfort those that mourn, it was necessary for Him to weep over the grave of Lazarus; and before He could heal the broken-hearted, it was necessary for Him to cry on Calvary, "My God, my God, why hast thou forsaken me?"

Even so we if we were immune from sorrow, and free from testings we would be unable to weep with them that weep, and mourn with them that mourn, but since "all that will live godly in Christ Jesus shall suffer persecution", and we have all fallen into divers temptations, God gives us the tongue of the learned so that we can speak a word in season to him that is weary. Paul says, "Blessed be the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble."

IX
OFFICE OF
DEITZ COLLIERY COMPANY,

MINERS AND SHIPPERS OF

KANAWHA GAS AND SPLINT COALS

MINES AT
WYNDAL, W.VA.

Ship all Freight and Express to
WYNDAL, W.VA.

VANETTA, W.VA.

3. It draws us nearer to the Lord.

Someone has said that the conscience of the guilty man is like the great clock of St. Paul's in London. At midday in the roar of business, few hear it. But when the work of the day is over and silence reigns, it may be heard for miles. In the whirl of excitement conscience is not audible, but there will come a time when "man is chastened with pain upon his bed, that its voice will sound and bring misery to his soul.

Sam Jones once said that a six weeks siege of typhoid fever was more conducive to the spiritual welfare of the average backslidden church-member than five hundred thousand sermons. This is not without truth, for it is usually the case that while men are exempt from sickness and are enjoying the blessings of health, they think but little about their souls, but the very moment they become afflicted they begin to think about death, hell, and the judgment, and of where they will spend eternity; and it is then that they pray to the Lord and implore His forgiveness and promise to reform. Some of the most religious people of our land were led to God in this way. David says, "It was good for me that I have been afflicted, for before I was afflicted I went astray."

Suffering not only infrequently leads us to God, but it brings us into a closer relation to Him. The more we worship the Lord, the more we become assimilated to His moral character, and the more

SERMONS TO FATHERS.

Text.-"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." -Gen. 18:19.

For a number of years our churches have been observing Mother's Day. This is a beautiful custom and is proving very helpful to the work of the kingdom. It is also an inspiration and a blessing to the mothers and children, but unfortunately the fathers have been almost entirely forgotten or ignored in these services. He has come too often to think that he has no part either in the church services or in the home. This is a sad mistake. The time has arrived when he should be given to understand that he is an important factor in the life of the child and the progress of the church of the living God. I would not, for a moment take away one particle of honor and responsibility from the mother, but I want to stress the father's duty and influence.

Abraham was one of the greatest characters mentioned in the Old Testament. He was known as the "father of the faithful." His descendants became mighty and powerful and thro' them all of the nations of the earth were blessed. Why? The author of Genesis tells us, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that ~~they~~ ^{the Lord} may bring upon Abraham that which He hath spoken of him."

We all realize the importance of training children for the work of life here and hereafter. This can not be truly done unless both parents perform their respective parts. Too often it is looked upon as the obligation of the mother alone. The Bible teaches that it is the father's duty as well. Paul says, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." And of Abraham it is said that he "commanded his children and his household after him that they should keep the way of the Lord." There

Joshua

SONGS OF SALVATION AND SERVICE
M. HOMER CUMMINGS, PUBLISHER
WHEELING, WEST VIRGINIA

PASTORAL
ADDRESS: GLEN WHITE, W. VA.,

AMERICAN BOOK

77
35
—
42

is no excuse that you can offer that will relieve you of your obligation to your child. It is not enough for you to feed and clothe your offspring. Their souls, as well as their bodies and intellects, must be nurtured and developed and you must not shirk your responsibility in this matter. One of the most common excuses that we hear today is, "I am so busy I can not look after the training of my children. I turn that over to my wife." This is one of the gravest blunders that it is possible for you to make. I admit that the age in which we are living is a very busy one and the demands that are made upon us are great, but we must take time with our families. If we fail to do this, we shall have to pay the penalty. Not long ago a prisoner brought an awful accusation against his father who was an eminent lawyer. When asked is he remembered his father, he answered, "Perfectly; whenever I entered his presence, he said, 'Run away my lad, and don't trouble me.'" By keeping his boy from troubling him, the great lawyer was able to complete his famous book on the "Law of the Trusts," but his son in due time became a practical illustration of the most sacred of all trusts violated.

We often speak of the lofty position of the mother but is it not true that fatherhood among men is but the reflection of the fatherhood of God? What a noble calling! How full of possibilities for eternity!

Children are born imitators. They do that which they see others do. The boy often follows in the footsteps of his father. If his father swears, drinks, gambles, desecrates the Sabbath, scoffs at religion, and stays away from church, in nine cases out of ten his son will do like-wise. He wants to be like the greatest man in the world. (Rev. G. D. Sampson.)

Children are close observers. A man once speaking before a Bible school was stressing the need of observation. He remarked that children do not observe carefully and to prove it he would use an illustration. There was a class of small boys on the front seats, He said, "Now, you boys give me some numbers of figures and I will put them down on the blackboard." One gave gave "57" and he put down, "75." Another said, "42" and he put

*should
Thornton*

SONGS OF SALVATION AND SERVICE
M. HOMER CUMMINGS, PUBLISHER
WHEELING, WEST VIRGINIA

PASTORAL
ADDRESS: **GLEN WHITE, W. VA.**

down 24. Then a little fellow that lisped called out, "Thirty-thix," and then added, "I'd like to thee the thucker change that."

Not only is your child a close observer of folks in general, but he is a close observer of you in particular. He watches your every action.

Whatever may have been the indifference of the fathers to the church and Sunday School in the past, ~~there is a~~ ^{is a} great growing interest at the present time. Never was there a time when there were so many men in attendance at church and interested in the things pertaining to spiritual life. We have only to look about us to see great men's classes; they number hundreds and even thousands. Not long ago, I saw a man who said he used to attend Bryan's Bible Class. He said it was composed of several thousand men.. What a great object-lesson to the growing boy to see so many men studying God's Holy Word! What a fine opportunity for the father to set an example for the son!

But quite often we hear a father make excuses for not going to Sunday School and church. He will complain that when he was a child his parents made him go until he got tired. What a ridiculous excuse! Did they not make you wash your face, shine your shoes, bathe your body, cleanse your teeth, comb your hair, clothe your person, and the ^{various} other things that were necessary for you to do? Did you get tired and declare that when you had a home of your own you would cease to be grateful to your parents that they made you do these things, even though they may have been very unpleasant at the time. Then why not thank them for the noble efforts they made to make you religious? Did you not know that most of the noted men of today came from Christian homes? Gladstone, the famous English statesman, was a lay reader to the end of his life. Lloyd George, the Premier of Great Britain, was brought up by a preaching elder uncle. Nearly every President of the United States has been an out-and-out churchman. Three of this number were sons of ministers and James A. Garfield was a preacher. You are not in great company when you neglect the church.

— Shakespeare, Scott, Tennyson,
— Mr. Moody.

Thank you, Mr. Hudock! Goodmorning, everybody! Before discussing the last of the

Aug. 21, 1937

series of topics on the domestic life, I want to again express my thanks to Mr. Hudock for giving me the privilege of addressing you over this wonderful station WLR THE HOME. Also, I have deeply enjoyed the beautiful music that has been rendered by Miss Ruth Bess and Arthur Chaddler, Jr. ^{For how} ~~if any one in our radio audience~~ ^{has} been helped by

~~this week's broadcast~~ Text.- "Go home to thy friends, and tell them how great things the Lord hath done for thee." -Mark 5:19.

~~ing here was to do good.~~

There are many people today who are longing for some grand sphere in which to serve God. If they could preach the gospel with the eloquence of a Talmadge, the earnestness of a Moody, the wit of a Sam Jones, the tenderness of a Gipsy Smith, and the forcefulness of a Billy Sunday, they would gladly go forth and proclaim the unsearchable riches of Christ Jesus. Or if they could only sing to vast multitudes like a Jenny Lind, a Bliss, a Sankey, or a Rodeheaver, they would willingly use their voices for the Master. But when it comes to the insignificant drudgery and daily grind of the commonplace, they instinctively shrink from it. They want to do the spectacular and receive the plaudits of the admiring throngs. This is a mistaken idea of true service. It is our faithfulness in the little things that counts.

Mark informs us that one day as Jesus entered the country of the Gadarenes, there met Him out of the tombs a man with an unclean spirit. This poor, unfortunate character was in such a desperate plight that he lived in the mountains and the rocks and was always roaming about, crying and cutting himself with stones. He was afflicted with that dreadful malady of demon-possession. His name was legion for they were so many. But when he saw the Savior afar off, he ran and worshipped Him. Christ had compassion on him and commanded the unclean spirits to come out of him. This they did and entered into a herd of swine that was feeding nearby, but this was more than these stout-bodied, short-legged artiodactyl animals could endure and so then ran violently down a steep hill into the sea and were drowned. This is one instance of hogs displaying more sense than human beings- they would not permit demons to remain in them. When the men who fed the swine saw what was done, they fled and told it in the city and the country round about. Then the citizens came out and besought Je-

sus to depart from their coasts. But the man who had been healed was so grateful that he wanted to follow the Master wherever He went. But Christ told him, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." That was the proper place for him to go, back home to his friends and relatives and tell them of the wonderful transformation that had been wrought in his own life.

The home is the place where all of us should begin our work. We must learn to do that which is least before we can accomplish great things. *Peter* Paul and John stopped on their way to the temple to help the cripple man and later they were enabled by the power of God to lead about five thousand ^{souls} to the Savior. Paul not only made Felix tremble on his throne when he reasoned with him of righteousness, temperance, and judgment to come, but he took special pains to instruct the jailer of the Philippian dungeon in the way of salvation. The fact is that is that we are all put in a place where we can serve God and the question that should confront us is, "Lord, what wilt Thou have us to do?"

The man who had been cleansed of the evil spirits was instructed to go home and tell how great things the Lord had done for him. As to the kind of home that he had, we do not know. Owing to the wretched life that he had been living, it was evidently far from being happy. But now all had been changed! He had been to the great Physician and had been cured and was clothed and in his right mind. What must have been the surprise of his friends when he returned! No longer possessed by demons! No longer a terror to the community, ^{no longer} wandering through the rocks and mountains, but instead a redeemed child of God!

May I ask you today, what kind of a home do you have? Is it love at the hearth, ^{thankfulness} ~~plenty~~ at the table, industry at the work-stand, intelligence at the books, and devotion at the altar? Do you have a pleasant greeting at the

door and a smile of welcome at the chair? Does peace reign? Or is it just the opposite, a cheerless spot, spelled with curses, weeping with ruin, choking with woe, and sweating with the death agony of despair?

To have the right kind of a home, Christ ^{should} ~~must~~ be the head of the house, the unseen guest at every meal, and the silent listener to every conversation. Julius Caesar once calmed the fears of an affrighted boatman who was rowing him over a turbulent stream by saying, "No harm can happen to you as long as Caesar is with you in the same boat." And so we can say to you with definite assurance that whatever storm of adversity or bereavement or poverty may strike your home all is well while you have Jesus with you.

May God grant that your home may be so far-reaching in its influence that down to the last moment of your children's lives you may hold them with a heavenly charm. One of the most eloquent of our United States' senators was that illustrious and brilliant statesman, Henry Clay. At the age of seventy-six, he lay dying in the city of Washington. His pastor sat by his bedside, and the old man as he hovered between life and death, with the scenes of his boyhood flashing before his mind, murmured over and over again, "My mother, my mother, my mother!" And with her precious name upon his lips, he breathed his ~~last~~ and passed out into eternity to meet the one who had taught his infant lips to pray.

door and a smile of welcome at the doorway. Does peace reign? Or is it just
 the opposite, a cheerless spot, spalled with curses, leaping with ruin, shof-
 the wild woe, and swarms with the death agony of despair?
 To have the right kind of a home, Christ must be the head of the house,
 the unseen guest at every meal, and the silent listener to every conversation.
 Julius Caesar once called the fear of an evil deed a loanman who was roving him
 over a surprising expense by saying, "No harm can happen to you as long as Caesar
 is on whatever side of adversity or pervasiveness or poverty may strike your home
 all in well while you have Caesar with you."

4

26	17	182	26	156
182	26	442	26	26
26	442	26	156	416
26	18	208	26	468
18	208	26	468	

and life to pray.

THE MORE EXCELLENT WAY.

81641

Text.- "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." -1 Cor. 13:1-3.

In attempting to discuss the theme of this wonderful chapter, I feel like the Breton fishermen who are accustomed to pray as they launch forth into the deep: "O God, my boat is so small and Thy sea is so great!" The subject of love is as inexhaustible as Jehovah Himself. No archangel in Heaven or individual on earth has ever been able to fathom the depth of its meaning. The finite can not comprehend the Infinite.

It seems to me that the face of the Apostle Paul must have radiated with a celestial glow as the vision of Divine perfection given in the verses for our consideration passed before his view. What must have been the feeling of his amanuensis as he listened to this marvelous prose poem as it fell from his Master's lips? The Apostle had been dwelling on the variety of gifts in the Church and showing the absurdity of doing as some of the Corinthians had done- trying to subordinate all gifts to one and that not the highest or most useful. And then, after exhorting them to covet earnestly the best gifts, he suddenly changed his style of diction and broke out in that sublime strain, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

As you will observe, Paul begins his argument by contrasting love with other things about which men in those days thought the most. As he

does so, their inferiority readily becomes obvious. It makes no difference as to what we may possess of oratory or knowledge; of prophetic gifts or triumphant faith; of almsgiving, even to the point of personal impoverishment, and of such heroic attachment to some cherished cause that we die as a martyr for our principles, if, at the root, self and only self is the impelling and controlling motive, ~~XXXXXXXXXX~~^{our lives}, however, applauded by others ~~are~~^{are} ~~XXX~~ momentous failures. If in our hearts, there is in all our labor, no pure and unselfish purpose to bless and benefit our fellowmen around us, we are nothing worth while in the eyes of God. We are barren and unfruitful trees in the vineyard of the Lord, cumbering the ground and making poor the soil. The want of love in our lives disqualifies us so totally for living that our very existence is worthless.

I. The first gift in Paul's catalogue is the gift of tongues. Oratory is the greatest of the arts. To be able to play upon the souls and wills of men and lift them to lofty ideals and holy deeds is a wonderful gift. (Demosthenes, Cicero, Henry, Webster, Clay, Prentiss, Whitefield, Bryan and others.) But even if it were possible for us to speak with the tongues of angels and have not love, we would become as sounding brass or a tinkling cymbal. And the reason is very apparent. Have you not felt the brazenness of words without emotion, and the hollowness and emptiness of eloquence behind which lies no love.

II. The gift of prophecy is nothing without love. The prophets in olden times had a noble work to do. They not only predicted future events, but they also read the heart of the nation and proclaimed the doom which inevitably overtakes injustice, unrighteousness and sin. These great gifts were connected, as all great gifts are, with corresponding responsibility and peril. They were in danger of being perverted. Paul speaks of prophecy as being nothing compared to the crowning gift of heavenly love.

III. The power to understand all mysteries and knowledge amount to nothing without love. To some of the Christian fathers, the ability to interpret dreams and read men's hearts, was given. Even Paul was caught up into the third Paradise of God, and received visions and revelations that it was not lawful for him to utter, yet he recognized the fact that his religion was a deception without love.

IV. The gift of faith is nothing without love. Suppose a man had faith as a grain of mustard seed and could say to that mountain yonder, "Be thou removed, and be thou cast into the sea" and it would obey him, would we not consider him a very pious person? Wouldn't we have confidence

does so, their inferiority readily becomes obvious

178
32
214
222
239
247
247

THE VISIT OF THE WISE MEN TO CHRIST

Text.- "And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." -Matthew 2:11.

There were several very illustrious events connected with the incarnation of Christ. One of these preceded His birth. The heavenly messenger revealed himself to Mary, ~~his mother~~, and said unto her, "Hail, thou art highly favored, the Lord is with thee: blessed art thou among women.Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest." Then there was the appearance of the celestial choir, over the plains of Bethlehem, when they told the astonished shepherds, "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." And then they sang the glorious chorus, "Glory to God in the highest, and on earth peace, good will toward men." And last of all, about thirteen days after the birth of Jesus, there was the visit of the eastern sages, who came from afar to yield their homage, and to present their gifts, to the new-born Prince of Life, and Lord of Glory.

In discussing this subject and text, let us notice

I. *THE PERSONS.* They were called wise men. The term is applied in Scripture to those who studied astrology, and professed soothsaying and necromancy. The name is also given to learned persons in general, and particularly to those skilled in astronomy. Very likely such were the men referred to in the text. The Bible tells us that they came from the east, probably from Persia. How many there were, we do not know. Some claim that there were three, others five, seven or twelve. The Word of God does not tell us the number but it does state that they were wise men. "The fear of the Lord is the beginning of wisdom," said Solomon. David declared, "A good understanding have all they that keep Thy Word." The same is true today. The men and women who are in search of the Christ are wise. The most sensible thing that anybody ever did is to seek God.

II. *THE JOURNEY.* At this period in the history of the world, there was a general expectation that some celebrated person would appear. The Jews were looking for their long-predicted deliverer, the Messiah.

When the wise men beheld the star in the east, they regarded it as ominous, portending some great event, and they followed its movement. It is thought that for twelve or fourteen days they traveled and were exposed to grave danger, expense, and fatigue but nothing daunted they continued their journey until they reached Jerusalem. Here they inquired of Herod, "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him." When Herod the king heard these things instead of rejoicing, he was troubled, and all Jerusalem with him. Then he gathered all of the chief priests and scribes of the people together and demanded of them where Christ should be born. And they said unto him, "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall shall come a Governor, that shall rule my people Israel." Then Herod, when he had privately called the wise men, enquired of them what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

III. That leads us then to the next thought that we desire to discuss, *THEIR WORSHIP*. The Bible tells us that when they came into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, frankincense, and myrrh. In this act, we have the four elements of worship- faith, humility, reverence, and generosity. There may not have been very much in that humble home that they visited that day that suggested royalty but with the eye of faith, they received Him as their king and Messiah. In humility, they fell at His feet and in great veneration and reverence they worshipped Him and then they gave their offering- they presented their gifts, the best that they had.

"Only the best is good enough
For Jesus who died for me;
Only the best- the road was rough
That led up to Calvary.

"Always the Sgvior did His best
In temple or by the sea;
Giving the heavy-laden rest
And setting the captive free.

"Wait not until you near the end
And shadows of night appall;
Come to Him now, He is your friend-
Present Him your life, your all."

IV. *THEIR RETURN.* Matthew informs us that these wise men were warned in a dream that they should not return to Herod and so they departed into their own country another way. Here is a very important truth. If we come in contact with the Savior, our lives will be changed. We will go back to our homes another way. We will not walk in the old paths of sin. Paul, one of the greatest exponents of the power of the risen Lord, once said, "Therefore, if any man be in Christ, he is a new creature: old things have passed away and behold all things have become new." The experience of the great Apostle was an exemplification of this statement. Before his conversion, he was a Pharisee of the strictest sect. He thought that he should do many things contrary to the religion of the Nazarene. He persecuted the followers of the Master. He brought men and women into the synagogue and compelled them to blaspheme. When Stephen was stoned, he kept the garments of those who committed this awful deed. He was ever breathing out threatenings and slaughter against the church. One day while on his way to Damascus with commission from the High Priest to bring back any of the Christians that he found there, something happened that he never forgot. There was a light that shone about him above the brightness of the noon-day sun. A voice was heard and it said to him, "Saul, Saul, why persecutest thou Me?" He fell down upon his face and cried, "Who art Thou, Lord?" Then there came the reply, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Me." From that moment his life was completely transformed. He was not disobedient to the heavenly vision but went forth and proclaimed the unsearchable riches of Christ Jesus. And altho' he was persecuted and beaten with stripes and stoned and driven from city to city, none of these things moved him but he was instant in season and out of season. Finally when he was an old man, he wrote to Timothy: "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 unto them also that love his

appearing."

And now, in conclusion, let me leave this thought with you. At Christmas time, we are accustomed to present gifts to our friends. While we are doing this, let us not forget the Christ, Who "though He was rich, yet for our sakes became poor, that we through His poverty might be rich." Let us give Him our hearts.

A number of years ago, my father wrote this song:

"I want my life to count for Jesus,
As through the world I go;
I long to be so true and faithful,
That others may His goodness know.

"I want my life to speak for Jesus
In words of love and cheer,
That lonely hearts by grief o'er-taken
May feel His bless-ed presence near.

"I want my life to shine for Jesus--
Lost souls are in the night;
If I re-lect His beams of mer-cy,
I'll lead them to the gospel light.

"I want to go and dwell with Jesus
When life on earth is o'er;
No bitter tears, no disappointments,
I'll be with Him for-ever- more.

"I want my life to count for Him,
In service ev-'ry day;
In all I do, in all I say,
I want my life to count for Him.

Close with quoting the text.

3:47 A.M.

3:20 A.M.

OK

11:47 A.M.

2:30 P.

7:05 P.

1:10 A.M. N.

9651 9651

74

46

010

305

1809

575

380

267

416

350

1311

414

410

1131

305

305

"THREE HELLS."

Text.- "Woe unto the wicked: it shall be ill with him; the reward of his hands shall be given him."* Isa. 3:11.

Notwithstanding the fact that God is a sovereign and has all power in Heaven and in earth, He does not interfere with the free-moral agency of man. This is proven by the constitution that He has given him. Man has the ability to choose between right and wrong, and he is aware of it. The savage recognizes this as spontaneously as the philosopher; the child and the peasant, as decisively as the scholar; and he would theoretically deny this, must do so in the language of the hypothesis which he denies.

This is not only a philosophical fact but it is Scripturally true as well. You may study the Bible from Genesis to Revelation, but I challenge you to produce a single passage that affirms or even intimates that God uses coercive means in bringing men to Him. Altho' He loves the sinner with an "everlasting love," and is not willing that any should perish but that all should come to repentance, He does not compel him to get saved. He simply gives him his choice between a blessing and a curse, happiness and misery, life and death, and Heaven and Hell. I believe in the doctrine of predestination and election as Spurgeon taught it-"God elects whosoever will to be saved and whosoever will not to be damned." And as the old colored minister once stated, "God votes for the man to be saved; the Devil votes against him, and he casts the deciding ballot."

This is true. Your eternal destiny is what you make it. If like the rich man, you lift up your voice in Hell being in torments, no one will be responsible but yourself. It was your preference. You decided thus.

The subject of the future punishment of the wicked is one that has afforded much material for discussion. It is astonishing as to how few people there are who believe in the existence of Hell. Even professing Christians and Bible students some time contend that God is too good to punish His children. That I do not deny. But if you have never accepted Christ as your Savior and have not been born again, you are not a child of God but a child of the Devil and the Devil has no place to put you but in Hell. That is the best accomodation that He has for you. "Woe unto the wicked: it shall be ill with him: for the reward of his hands shall be given him."

I want to speak of three "Hells".

I. Hell in the heart. We come in contact with people everywhere we go who by their lives, lips, actions, and the expressions on their faces, tell us that they are having a veritable Hell in their hearts. About a year ago in Chattanooga, I was talking to a young man and urging him to become a Christian. He seemed real anxious to do so and was deeply concerned regarding the salvation of his soul. But still he would not yield. Final-

ly with his eyes filled with tears and his heart overwhelmed with grief; he made this confession. He stated that while in New York, he shot and killed a young man. "And," he added, "there is hardly a moment when I am alone, but what I see him. His presence continually haunts me. My life is simply a hell on earth." He is not the only one that has experienced such a thing. You need but to go to the slums of our large cities, where the name of Christ is blasphemed, his love unknown, and where sin reigns: you need but to enter the brothels of our land, and there behold the pallid cheek and the sunken eye of the girl who was once as pure as the driven snow, listen to her sad story: you need but to visit the saloons of our country, the gambling dens, or any place of vice and ask those who have gone to the depths of iniquity and they will all tell you that they are suffering the agonies of Hell in their hearts. And there are people in this very audience that are having a similar experience.

O the remorse of a guilty conscience! It was this that caused Adam to flee from the penetrating gaze of God and conceal himself in the garden. It was this that made Cain's punishment greater than he could bear. It was this that made Ahab cry out, "Thou hast found me, O mine enemy!" It was this that made Belshazzar's teeth clatter, his face turn pale, and his knees smite each other in the midst of the banquet when he saw the hand-writing on the wall, "Thou art weighed in the balances and art found wanting." It was this that made Peter after he had denied his Lord, weep bitterly, when Jesus turned and looked upon him. Yes, it was a guilty conscience that caused Pilate to take water and try to wash away the stain from off his hand when he surrendered the Son of God in whom he found no fault into the hands of His enemies. It was this that made Judas take the thirty pieces of silver and cast them down in the temple, saying, "I have sinned in that I have betrayed innocent blood"; and then go out and hang himself. It was this that made the Apostate Julian, the great enemy of Christianity, when mortally wounded with an arrow on the battlefield, exclaim, "Thou O Gallilean hast conquered!" Yes, it was conscience that has caused the leading infidels to say on their deathbeds, "Hell is but a refuge if it but hide me from Thy presence." "Woe unto the wicked: it shall be ill with him; for the reward of his hands shall be given him."

II. Hell in the home. While the home is the grandest of institutions, when Jesus is its head, the unseen guest at every meal, and the silent listener to every conversation, yet on the contrary it can be made the very vestibule of the bottomless pit. I remember some time ago of hearing Rev. Bud Robinson, the famous Texas evangelist, relate his experience. He said that he was born away up in the mountains of East Tennessee in a log cabin. There was only one room in the house, if I mistake not. The family was large and every night little Bud had to sleep in the corner on a pile of leaves with a dog. There was no furniture in the home; no Bible on the shelf, and no pictures on the walls. Often the bread tray was empty. His father was a distiller, his mother an opium eater, his brothers drunkards, and his sisters profane. The very atmosphere was almost shivering with curses. Such a day as Sunday was unknown. It was not until he was fourteen years of age that he ever heard a word of prayer, or a sentence from the Book of books. His home was simply a hell

on earth.

There are some homes that I have visited where I would like to abide forever, and there are others that I have been equally as glad to leave. To my mind, there is not a more beautiful scene than to see a godly home, the father and mother Christians, and all the children following them to Heaven; but on the other hand one of the saddest scenes that I have ever witnessed is an ungodly home, the father and mother unsaved and all the children on their way to Hell.

Your home is largely what you make it. If the parents put no restraint whatever on their children, permits them to be up at all hours of the night, to drink whenever they feel like it, let them attend card parties and teach them to dance in order to be graceful and to stand high in the circles of society, the time will come when they will meet them at the judgment and they will curse them and tell them that they are responsible for their damnation. "Be not deceived: God is not mocked, whatsoever a man soweth that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption."

To a certain extent, the parent is responsible for the salvation of their children. They were brought into this world without their knowledge or consent. Had they been consulted, they would doubtless have preferred not to exist. Since they are and can never cease to be, it is your duty to train them up in the way that they should go.

Of course in some instances where the parents have agonized, and prayed, and done all that they can possibly do, there are children that will insist in making their home hell. There are boys and girls so Devil-possessed that when their fathers and mothers have done their best, they will continue to go on in sin and bring their parents to the grave in grief and shame. It is just as wicked to cause their death by your disobedience as it would be to take a knife and plunge into their bosoms. John B. Gough, the great temperance lecturer, after he was saved and his mother dead, said that there was one sin that he had committed that he would give his right arm if he had never committed. He would never tell what that was, but it believed it was the way he treated his mother. She died grieving over him. "Woe unto the wicked: it shall be ill with him; for the reward of his hands shall be given him."

III. Hell hereafter. As I stated in the beginning of this discourse, the subject of Hell and the future punishment of the wicked, are controverted themes. There are a number who are sceptical of this place. But if I understand the Bible correctly, it plainly teaches that there is Hell as that there is a Heaven. It emphatically declares that the wicked shall be turned into Hell and all the nations that forget God.

Where you and I shall spend eternity, is of such vast importance, that it moves all Heaven and stirs all Hell.

Satan is determined that we spend it with him and through wicked men and demons and our own carnal nature, he is doing all that lies within his power to lure us over the falls of eternal despair, into that lake that burneth with fire and brimstone,

the habitation of Satan and all his hosts, the future abode of those who reject Christ, the place where there is nothing good, pure, and holy; but where all is misery, sorrow, and woe.

O what an awful thing it must be to be lost in outer darkness; lost from God and Heaven; lost from friends and loved-ones, who have by their prayers and tears tried to save you; lost in a howling burning wilderness, where not a word of comfort or a ray of light will ever cheer you; lost in the bottomless pit, where the smoke of your torment will ascend up forever and ever; lost amid the shrieks of evil spirits and the wail of the lost!

One of the hottest flames that will torture your despairing soul will be the solemn fact that this doom was self-chosen. The thought that you were created in the image of God, to shine brighter than the stars above, and to sing His praises in the courts of glory; but now, having neglected this great salvation, you are drinking the wine of His wrath: and the memory of your many sins committed, of the prayers spurned, and the duties neglected, will like a scorpion sting your soul and increase its misery throughout the endless ages of eternity. You will remember the family altar, and will hear the sound of those words from the Book of books which might have become a savor of life unto life but alas! unheeded, it has proven a savor of death unto death. While here on this earth, they were dismissed from the mind, but then they will seem branded upon the soul in letters of living fire, consuming, yet never annihilating the very being itself. The Sunday School, the class-meeting, the preaching service, and the different opportunities to seek salvation will rise up before you. Like Whittier, you will think of what might have been, had you only lived differently. But father will never again read to you the Bible, mother's voice will no more be heard in prayer, the entreaties of brothers and sister are hushed forever; the pleadings of God's redeemed will nevermore penetrate your soul only as its memory haunts you deepening your agony.

Another flame that will burn your soul will be the awful reality that there is no encouragement of a second opportunity to get saved. If a man fails in business, he has another chance to succeed; if he becomes ill, there is a hope of his recovery: but when once you have plunged into that dark abyss and fallen headlong over that fatal precipice, you are lost forever. You can not possibly escape. There will be no Christ there with out-stretched arms and pleading voice; there will be no blood flowing from His riven side to wash away your sin; the fountain that was opened in the house of King David for sin and uncleanness, will have ceased eternally. You have resisted the Spirit's wooing, spurned the blood, rejected mercy, and now you are consigned to the flames of torment. You are doomed to "everlasting destruction from the presence of the Lord and from the glory of His power," "where their worm dieth not, and the fire is not quenched."

I can imagine that when you have been with the lost for an hour, and having suffered untold agony and inexpressible pain, you look up into the face of Almighty God and as the coals fall from your burning lips, you will cry out, "How long, O Lord, shall I endure this awful punishment? When will this torture end?" The great clock of eternity, as its vast pendulum swings to and fro, will strike out the terrible sentence, "Eternity has just begun!" On and on you will float on the billows of that burning sea, until a year has passed, and then amid the writhing and screaming, and screeching, and wails, and groans, and cries you ask, "How long, O God, how long?" The same dismal reply will come back, "Eternity has just begun!" A hundred, a thousand, yea ten thousand years go by on the wheels of time, but the answer to your mean remains unchanged. Finally a million of years have elapsed. You long

where there is nothing good, pure, and holy, but where

the presence of the Lord and the work of his hand.

the presence of the Lord and the work of his hand.

the presence of the Lord and the work of his hand.

the presence of the Lord and the work of his hand.

the presence of the Lord and the work of his hand.

the presence of the Lord and the work of his hand.

the presence of the Lord and the work of his hand.

the presence of the Lord and the work of his hand.

for an hour of recreation. And once more, you ask, "When can I find relief? Will eternity ever end? O for a moment of rest from this unendurable torment!" And then the fiery serpents of Hell will give an unearthly shriek that will shake the corners of the region of the ten thousand years will be the echo. "There is no re

M. HOMER CUMMINGS

PUBLISHER

Songs of Salvation and Service

BOX 768

WHEELING, W. VA..

Eternity

But, thank
aside the curtain that intervenes between the eternity just as
He showed us a painting, not only of the eternity just as
a glorious eternity from which sin will have been banished forever,
an eternity where there is no pain nor sorrow, nor sickness, nor sigh-
ing; an eternity amid the mansions whose foundations are sapphire and
other priceless jewels; whose gates are pearl; whose temple is the Lord
God Almighty, and the light of which is Jesus, our Elder Brother; an
eternity where there is no more curse, and we need "no light of moon,
neither light of the sun, for the Lord God shall give us light, and we
shall reign forever and ever."

And now, my dear unsaved friend, do you not want to accept
Christ and instead of having Hell in your heart, Hell in your home, and
Hell hereafter, you can have Heaven, etc. Your decision this moment
may determine as to where you shall spend eternity.
"When the cold, etc."

Acquisitiveness

Approbativeness

Cautious

Liberal

Barracles

1. Somebody else's fault. Adam. Eve. "I am wold, and it's the pars - to's fault." "I don't go to church because my father made me go as a child, it."
2. Jealousy. Some can't stand to see another succeed. Dogs X rats.
3. Nursing a weakness. Some bury about their temper, stubbornness
4. "Let George do it."
5. Having their own way. "Rule or ruin."
6. Carrying a chip on the shoulder
7. Fool striae
8. "I can't" - defeatist attitude.

"Serve the Lord with gladness: come before His presence with singing." Ps. 100:2.

GLASGOW METHODIST CHURCH

M. HOMER CUMMINGS, PASTOR

Glasgow, West Virginia

"For when the one Great Scorer comes to write against your name, He writes - not that you won or lost, but how you played the game"