

February 2019

Series II(a). Sermons. Folder 4. Sermons, n.d.

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Recommended Citation

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https://mds.marshall.edu/cummings_papers/12

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FAMILY RELIGION.

Text.- "Go home to thy friends, and tell them how great things the Lord hath done for thee." - Mk. 5:19.

There are ~~a great~~ 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 Talmage, the earnestness of a Moody, the wit of a Sam Jones, the tenderness of a Gipsy Smith, and the forcefulness of a Billy Sunday to tens of thousands, they would gladly go forth and proclaim the unsearchable riches of Christ Jesus. Or if they could only sing to vast assemblies like a Jenny Lind, a Bliss, or a Sankey, they would willingly use their voices for the Master. But when it comes to the insignificant drudgery and daily grind of the common-place, they instinctively shrink from it. They want to do the spectacular, and receive the plaudits of admiring multitudes. This is a mistaken view of true service. 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 rocks and was always roaming about, crying and cutting himself with stones. He was possessed by demons. (Mary Magdalene) His name was Legion for there 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, but that was more than the hogs could endure; they ran violently down a steep hill into the sea and were drowned. This is one instance of hogs having more sense than human beings. Rather than to permit the demons to remain in them, they

*Women
who refused
to shut
at home,
etc.*

drowned themselves.

When the men who fed the swine saw what was done, they fled, and told it in the city, and in the country. Then all ~~of~~ the citizens came out and besought Jesus to depart out of their coasts.

*Two thoughts
we have, etc.
The infidel
of Owen's Bible*

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."

This 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. And the home is just the place where ~~all of us~~ ^{we} should begin our work.

*The woman
who sinned
at Bethsaida*

We must be faithful in that which is least before we can hope to accomplish great things. Had Peter not been willing to help the cripple at the gate of the temple, he would never have been able to preach ^{souls into the kingdom} ~~to~~ three thousand on the day of Pentecost.

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 ~~xxxxxx~~ instruct the jailer in the Philippian dungeon in the way of salvation. (The parable of the talents.)

The fact is, we are all placed in just the position where we can best serve God and the all-absorbing ^{question} with us should be, "Lord, what wilt thou have me to do ^{here} now?"

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 he had we do not know. Owing to the wretched life he had been living, it was evidently far from being a happy one. But now all had changed! He had been to the great Physician and had been cured and was clothed

1910
1520
22

age of seven^{ty}-six, he lay dying at Washington. His pastor sat at his bedside, and the old man, murmured over and over again, as the scenes of his boyhood flashed before his mind, "My mother! mother! mother!"

"Tho years have gone, etc."

But in many instances, the old-fashioned mother is no more. The modern woman seems to be more concerned about fashions, etc. Dislike of children.

Your children will be like the parents! Strickland Gillilan.

1. If you have Christ in your home you will love children.

2. You will be considerate

3. You will be contented,

4. You will strive to lead your family to Christ. Vision of Heaven, etc.

your moral
sensibilities
be blurred.

Rose

- Margaret Glass 6 ✓
- Margory King 9 ✓
- Ueda Martin 10 ✓
- Alainy Dodge 7 ✓
- Wada Eckert 6
- Pat Warden 6
- Benny King 6 ✓
- Rachel King 12 ✓
- Francis
- Betty Johnson 10 - ✓
- Betty King 10 ✓
- Mary Lee Eckert 3

Mrs. Harris
Gene

(13)

I do not ask that life may be
 From ev'ry care & sorrow free
 I pray that I may do my part
 With ready hands & willing heart

3) 1.30
 1.20

 10

130
 40

 90

new. High Church
 church

Mary Lee Eckert - 3
 Willie King - 6
 Frances King - 13
 Rachel " - 11
 Margory " - 9
 Betty " - 10
 Bonnie " - 9

Study all day on sermon

Write to Grace Hemmings

FEASTING AND FASTING.

Dear "Nurse" - Kindly send

After leaving the house in which He had forgiven and healed the paralytic, Jesus went forth again by the sea side and taught the multitudes that resorted unto Him. This incident is profoundly significant for some of the most important events in the history of the religious world have occurred in the open air. Our first parents were placed in a garden. The law was given from the summit of Sinai and its curses were emphasized from the top of Ebal in the open air. The great revival under Ezra began in the open air, and from a pulpit of wood, he read the Scriptures and expounded their meaning. The angels appeared to the shepherds and announced the birth of Jesus on the Judean hillside. Christ was the prince of open-air preachers. His greatest sermon was delivered on the mountain beneath the canopy of the skies. And you will notice that most of miracles and teaching took place in the open air. While He did not shun the synagogue nor the upper room, He delighted in freedom of the street, the desert, and the plain. The crowds that assembled to hear Him were often so large, they could not be accommodated anywhere else. His disciples were chosen in the open air. Paul, the most active apostle, was converted in the open air on his way to Damascus and many years afterward on Mars' Hill, he proclaimed Jesus and the resurrection to the people who thronged to listen to his gospel message. Christ was crucified on Calvary in the open air, He ascended from Olivet in the open air, and when He comes again, we are told in the Bible that He will descend from the clouds of glory in the open air.

You who are familiar with church history will recall that George Whitefield was a great open air preacher. The evening before his death, he spoke to an audience of several thousand and the very same night while on his knees, he fell asleep in Jesus. John Wesley had been preaching in his father's pulpit for three years before he obtained an experimental religion. When the Spirit bore witness to the fact that he was born again, the officials of his parish locked the doors of the church and would not permit him to speak inside of the building again. That evening at six o'clock, Mr. Wesley stood on his father's tomb and preached from the text, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." In speaking of this incident, he declared that he had done more good by preaching three days on his father's tomb, than he had done in the three years he had preached in his father's pulpit. There are so many people who never attend the reg-

ular church services and if they hear the gospel at all, it will have to be on the outside. Like the Master, we must literally go into the highways and hedges and compel them to come in.

But I have deviated somewhat from the subject. In analyzing today's Sunday School lesson, there are four important truths that attract our attention.

I. The call of Levi or Matthew.

The disciples that Christ had chosen before this time were fishers. They were men who were engaged in an humble occupation but yet they were of good reputation. Their lives were blameless. In this instance, He selected a publican- a person occupying a lucrative position but belonging to a class of people that was universally despised by the Jews. Had we been living in those days, owing to our depraved humanity, we would have doubted the wisdom of the course that Jesus had pursued. We would have thought it best to have sought some one of considerable influence, one who was highly respected and honored of men and who could have commanded a large following. We would have chosen a man about whom no one could have said anything. But permit me to say just here by way of parenthesis that it is impossible for us to attain to the point where all men will speak well of us. If such a person has ever existed, we can just rest assured that they never accomplished anything. All that they ever did could be placed on the eye of a cambric needle. There are two opposing forces in the universe, right and wrong. We are all on one side or the other. If we are on the side of right, wrong is opposed to us; and vice versa. Sam Jones once said that wherever there was activity, there was agitation, and where there was no agitation, there was stagnation. We all have our enemies, and as some one has stated, a reasonable amount is good for us. It keeps us balanced. Let us have the consciousness in our souls that we are doing right and ignore what people may or may not say about us.

When Christ went to select Matthew, he did not judge according to outward appearance, but he looked beyond outward distinctions and saw a human being, a child of God, created in the Father's image, capable of enjoying eternal blessedness, and of becoming a power for lifting his fellowmen to the Lord. He also recognized the fact that with all of his faults, this tax-collector had much better qualities than the scribes and Pharisees who criticised him.

And then there is another lesson that we learn from this incident. It shows how Christ can unite and harmonize people who have been much opposed to each other. Doubtless Peter, Andrew, James, and John had the same prejudice against the publicans that the rest of the Jews had. But Jesus brought one into the midst of them and bestowed upon him the same honorable office. Moreover, this same man became the author of

*Call
social
a man
on the
crowd*

the gospel of Matthew which was written especially for the benefit of the Jewish people. And just here, let me beseech you in the language of the Apostle Paul and in the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. What we need at this place as well as at other places, is more Christian unity and fellowship. When I was about five hundred miles from here at a certain point in Tennessee, the Methodists and Baptists got into a heated controversy and said and did a number of things that was not like the spirit of the Christ. Some one who was listening to the discussion made this remark, "If Methodists and Baptists can't live together on this earth in peace, how can they ever hope to get along all right when they get to Heaven, that is, if they are so fortunate to get there." Now, I do not want to leave the impression on your mind for one moment that I made that statement. I simply heard it. A man who was observing the scene is the guilty party. I will throw all of the responsibility on his head and shoulders. And then, I would have you to remember that this did not occur in West Virginia. It happened in Tennessee. We, loyal citizens, of the mountain state would not think of doing such a thing. People in other parts of our nation might, but we wouldn't. And wasn't it foolish in the Methodists and Baptists of Tennessee to wrangle and disagree among themselves? They should have known that when they stood in the Great Beyond, those little petty distinctions and differences would vanish as mist before the sun, and the creeds and doctrinal statements that prevented them from associating ecclesiastically with each other, would all be forgotten when ^{they} were in His presence and changed into His image and when their bodies are fashioned like unto His glorious body. Furthermore, they should have known that there would be no reserved seats or special corners for the Methodists and Baptists. They would all be children of the Most High. They would behold His face and His name would be written in their foreheads.

*Baptists
will do
ways be
a Baptist
etc,*

Cleveland was right when he described the journey of the various denominations to Heaven. When they arrived there, he said,

"No forms, or crosses, or books had they,
No gowns of silk or suits of gray;
No creeds to guide them, or MSS.;
For all had put on Christ's righteousness."
II. The feast.

This was given in the home of Matthew in honor of the new found Savior, and also with an aim to get some of His friends to come in personal contact with the Messiah. He hoped that they, wtoo, would become followers of this Friend of publicans and sinners and experience the joy that he had received since

he had become a Christian. This was indeed a great privilege to this young disciple of the Master and it revealed the fact that he had enlisted in His service with all of his heart and soul and that his first thought was to see others saved. But while Jesus was being entertained in his home with these men who did not practice the official piety of the Pharisees, there were certain of the scribes that began as usual to find fault and reason among themselves, "How is it that He eateth and drinketh with publicans and sinners?" They could always behold the mote that was in other people's eyes, but they would never consider the beam that was in their own eyes. They could discover the mistakes of the One who was without sin, but they would never take their own spiritual inventory. If they had only been honest with themselves, they would have had to confess that they were by far the greater sinners in the sight of God than were the publicans that they denounced. And allow me to say once more in this discourse by way of parenthesis, that those who are continually criticising others in nine cases out of ten are worse than the objects of their condemnation. If I can just succeed in driving this truth home, I would be willing to finish the work which the Father has given me to do. The more I study on this question, the more I am convinced that evil-speaking is the most prevalent sin of today and it is more misunderstood than any other. As I stated some time ago, "While drunkenness, debauchery, and licentiousness are slaying their millions, this vice is slaying her tens of millions." There are none of us but what are guilty before God. "O," but you may say, "Brother Cummings, there is one thing I never do and that is to talk about people. You need not think you are hitting me now. I never gossip or speak evil of my neighbors. All that I ever say about them is true." Granting that to be the case, it is nevertheless evil-speaking. You are talking about your neighbor. If you see a person commit a crime or do something wrong, and you mention it in his or her absence, it is evil speaking. You are disobeying the command, "Speak evil of no man." "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." These were the instructions Christ gave His disciples and He meant them to be observed.

There are ~~two~~ other important truths contained in today's Sunday School lesson, but I shall not have time to discuss them. I can only mention them, - The views of Christ on fasting and the difference between inward and outward religion. "I came not to call the righteous, but sinners to repentance."

HIS RICHES- OUR RICHES.

Text.- "For ye know the grace of our Lord Jesus Christ, that, tho' He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." -2 Cor. 8:9.

These beautiful words, which we find written in connection with Christian giving, contain the gospel in its most precious fullness. Like the "throbbing heart of the Bible," John 3:16, it is simple and yet so profound that its depths have never been fathomed.

Three wonderful facts are disclosed in this verse, each fact you will observe is more wonderful than the one preceding. First, the wonderful fact: He was rich. Secondly: the more wonderful fact: He became poor for our sakes. Thirdly: the most wonderful fact: Thro' His poverty we are rich.

We shall discuss them in their logical order.

I. The wonderful fact: He was rich. This declaration leads us back into eternity. The riches of which the ^{Bible} ~~word~~ speaks are His eternal riches. John tells us that "in the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him and without Him was not anything made that was made." Paul says, "By Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by Him and for Him." How great are His possessions! How amazing His creation. Well did the holy singer exclaim, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." If the terrestrial sphere upon which we live were to belong to some individual and he owned all ~~of~~ the gold and silver, the precious pearls and costly stones, the glittering diamonds and jewels, and the mineral ore in the mountains and hills, how rich that person would be! It would be impossible to estimate his wealth. Still in comparison to the Christ ^{who} ~~that~~ was rich, that man would only be a poverty-stricken beggar. There are stars and planets that He spoke into existence that are hundreds and thousands ~~of~~ times larger than our earth. The sun whose beaming face and genial rays we behold every day is a million times larger. It is a marvelous, incomprehensible ocean of fire. To its abounding light and glowing heat, we owe the preservation of our lives, the maintenance of our vigor and the physical comforts which we enjoy. And yet the star Sirius, has, it has been calculated, a force of light equal to one hundred and forty suns like ours. There are stars in such wonderful distance from our planet that light, though traveling at the rate of more than 186,300 miles per second, ^{more than} 16,178,000 miles per minute and 670,680,000 miles per hour, it would take ^{than} ~~it~~ several thousand years to reach our earth. And oh! the mysteries concealed

Riches
more in the
Bible
than
any
other
book

in the universe of which the astronomers know nothing!

"The sky
 Spread like an ocean hung on high,
 Bespangled with those isles of light
 So wildly, spiritually bright.
 Who ever gazed upon them shining,
 And turned to earth without repining,
 Nor wished for wings to soar away,
 And mix with their eternal ray?"

But this not all. In Heaven are countless hosts of angels; their number is ten thousand times ten thousand, and thousands of thousands, who were created by Him. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways are past finding out!"

II. The more wonderful fact: He became poor for our sakes. If we have stood in awe as we considered His eternal riches, how much greater our amazement that such a One became poor. Indeed, it is more wonderful that He became poor and furthermore that he became poor for our sakes. In incarnation, we get some idea of what this means. We are told that He "made Himself of no reputation, took upon Him the form of a servant, was made in the likeness of men and was fashioned as a man." The mighty Creator who in the hour of creation had formed the body of man out of the dust of the earth, took upon Himself that same form and entered the world that He had called into existence. He did not divest Himself of His Deity; He came as Jehovah manifested in the flesh.

In lowly Bethlehem, He began His earthly career as a little babe. No room for Him in the inn, He was born in a stable. As He grew to manhood, He labored with His own hands to support His parents. Later when He entered the ministry, He said, "The foxes have holes and the birds of the air have nests but the Son of man hath not where to lay His head." But the fullest meaning of the statement of Paul that He became poor for our sakes, can be learned only in one place and that place is Calvary. Here we find the deepest poverty of Him who was rich. Here alone we find what it cost God to bring us to Himself.

"Oh, the love that drew salvation's plan!
 Oh, the grace that brought it down to man!
 Oh, the mighty gulf that God did span
 On Calvary!"

III. The Most wonderful fact: Thro' His poverty we are rich.

In the light of this truth, it is no wonder that Paul exclaimed, "My God is able to supply all ~~of~~ your needs according to His riches in glory by Christ Jesus." And again, "God is able to make all grace abound toward

what

this poverty
 Born in
 manger
 belongs to
 mortal, etc

for testimony meetings
 we have people who
 heard of him when talk
 about my heartlike
 left last year

2.46
1.40

3.86

If you could see the Christ alone
with eye of purity and love
Beholding all things you do,
Oh, would you then to Him be true!

G. B. Coleman
Allen Ferris,
W. Va.
50,153
1932

28,006

Julia Gilbert
1133 - 13th St

you, that ye, having all sufficiency in all things, may abound unto every good work." We are complete in Him, He is made unto us wisdom, righteousness, sanctification and redemption."

Close with story of the emperor
who adopted a son

s. Oscar Blake
of Oak Hill

Mrs. John Meeks

Dunedin

20 Chase Collections

Dutch Batten
Kyger, W. Va.

Pd

Triangle Press
Mariontown, Tenn.

Margaret Pailey - B
Mrs. Mary Hubacker - M. & S.
Louise Lemberg - B
Margaret Doherty - B
Mabel Dixon - M. & S.
Bernadine Poppe - B
Lucille Mahodil - M. & S.
Elizabeth Langley - B
Mrs. Mary Mahodil - M. & S.

REASONS FOR MISSIONS.

Love in time

Text.--"And He said unto them, Go ye into all the world, and preach the gospel to every creature." -Mark 16:15.

Upon this occasion, I do not think I could select a more appropriate subject than that of "Missions," for the coming of the Messianic King whose memory we celebrate on tomorrow was not only of interest to Israel as a nation, but also to the entire world. You remember when the angel announced His birth to the shepherds, he said, "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." By this we can readily see that there is no nation or country that has a monopoly on the truth or can lay any special claim to the gospel, for geographical lines are of human origin and have no place in the kingdom of God. Every individual of the 1,500,000,000 inhabitants of the globe is included in the wonderful plan of redemption, for as Luther says, "When God loved, He loved a world; and when He gave, He gave His Son." And now He commands us as His ministers to proclaim the glorious message of salvation to all men. The last commission of Christ to His disciples, "Go ye into all the world and preach the gospel to every creature," is of sufficient authority for all missionary endeavor, but as this is a controverted subject, I shall enumerate three other reasons for "missions."

I. The first reason I shall mention for obeying the last commandment of Christ is that we owe it to the heathen.

One of the greatest foes of our carnal nature with which we have to contend is selfishness. In our wild and mad rush for gain, we forget that there are other people and that we stand in certain relation to them. Too many of us are like the old woman who prayed, "Lord, bless me and my husband; my son John and his wife, us four and no more." While we should not neglect our own land, we must also see the ripened fields of golden grain in the regions beyond. Although two thousand years have passed since the birth of Christ, at least two-thirds of the world is yet unevangelized. Today, while we are enjoying the blessings of the gospel, there are 150,000,000 souls dwelling in the dark continent of Africa, degraded by Paganism and enslaved by Mohammedanism and who have never heard the name of Jesus; there are 450,000,000 Chinese who are bound by superstition, ignorance, and poverty; there are 300,000,000 living beneath the iron grasp of caste in India; and not only so, there are 100,000 who die daily, "without God and without hope." And beloved,

I verily believe we are responsible for this deplorable state of affairs. God says, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand." In view of this solemn fact, it is no wonder that Paul, the Apostle to the Gentiles, once said, "I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." He felt the pressure of the world-wide obligation. God had so marvelously delivered him from the bondage of sin and had so marvelously transformed his life, that there was a great longing in his soul for all others to enjoy a similar experience. But how few of us today feel any sense of indebtedness to the heathen or realize our duty to them. We have gotten to the point where we have become selfish with our religion. We sing that old song, "O love surpassing knowledge, O grace so full and free! I know that Jesus saves me, and that's enough for me." But it is not enough for us to know that our sins are forgiven and that Jesus loves us. We should not be satisfied until all of Adam's lost race has heard of the riches of His grace and has been brought to know Him, whom to know is life eternal.

Now, just for a moment let us pause and consider some of the many blessings we receive as a result of Christianity. Who could estimate the loss to this world if Christ had not come? Take for instance the humble position of women before the era of the gospel. I do not see how any woman could oppose the religion of the Nazarene, for prior to His advent, she was treated with the greatest contempt and was often regarded as the lowest and most degraded of animals and even today in the lands where He has not been preached, she occupies a position far inferior to that of man. In China the girl infants are thrown into the stream to perish and the women are hitched to the plow like oxen and are driven across the fields. Among the Kafirs, the price of a wife is one ox or two cows and in some places of the East, if a man speaks of his wife or daughter, he always begins with an apology. But how exalted are her privileges in Christ! Mary, the mother of Jesus, is revered in all civilized countries. Woman was the last at the cross, the first at the sepulchre, and the first to whom the risen Lord appeared. Under the inspiration of the gospel, Milton one of the greatest poets the world has produced, exclaimed, "O Woman, thou art the last of God's creation, the fairest and the best!" And now, ladies, do you not sympathize with the unfortunate woman in the benighted heathen lands? Would you not like to assist in proclaiming the good tidings of great joy to them? While you out of your abundance are bestowing gifts upon your friends, will you not contribute something to send them the message of salvation? Did you not know that the amount you expend for jewelry is twenty times more than what you give to cause

9 in the City of New York

700 St. Paul St. N.Y.C.
more than in any other

of missions?

Christianity has not only been the glory of woman but also of man. Almost every blessing that we enjoy today is either a direct or indirect result of the religion of the Christ. Since this is true,

"Shall we whose souls are lighted
By wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

II. The second reason I shall mention for obeying the last commandment of Christ is that we owe it to ourselves. Our own happiness, safety and reward depends upon it.

apost While I do not think the best incentive for helping others is the joy we receive in so doing, yet this fact should not be ignored, for he is happiest who serves the most. "The Son of Man came not to be ministered unto, but to minister and to give His life for many," and no doubt this was the joy that was set before Him that caused Him to endure the cross, to despise its shame, and at last to sit down at the right hand of the throne of God. I have heard missionaries in relating their experiences in the heathen lands state that the greatest pleasure of their lives was to witness the conversion of one of the natives. The change was so pronounced that no one could dispute it. Their faces would glow with a celestial radiance, their countenances would shine with a Divine brightness, and their voices would speak forth the praises of their Redeemer who had opened their eyes, and turned them from darkness to light, and from the power of Satan unto God, and who had so graciously forgiven their sins. This was such a privilege to Bishop Taylor that on his death-bed, he exclaimed, "I had rather go to Africa than to Heaven."

"But," you may exclaim; "I am so situated that it is impossible for me to have a part in this great work. I can not be a missionary." But friends, you are not excused. When Christ said, "Go ye into all the world and preach the gospel to every creature," he meant every believer. And altho' it may seem strange you can be a missionary, and yet remain in this land. You can have the world on your heart and your prayers, tears, and money can cross the waters, up the mountain side, down into the valleys, and out into the plains, where you can seek the lost ones for whom Jesus died. If we would just do this and thus get in tune with the Infinite and become co-laborers with Him, there would be no danger of us backsliding. Rev. J. O. McClurkan, who has been in the ministry for a number of years and who has been in touch with all classes of people, says that he does not recall as many as three persons who have backslidden after they were grounded in this broader work of the gospel. Oh! that we would

become so absorbed in our Father's business and in His plan for the ages that we would have no time to listen to the suggestions of the enemy. The best remedy for backsliding is work, for as some one has said, "An idle brain is the Devil's work-shop." Most professing Christians are like the bicycle, as long as it keeps going it maintains its balance but just as soon as it stops, it loses its equilibrium and falls.

It is sometimes objected by those opposed to missions that it is useless to preach the gospel to the heathen for they will be saved any way. But it is not so much a question of what will become of them as it is what will become of us if we do not obey the last commandment of Christ. When we stand before His judgment-throne, will we have the consciousness in our souls that we are pure of the blood of all men? Have we turned many to ~~to preach the gospel~~

III. The third and last reason I shall mention for obeying this commandment is that we owe it to God.

In this land of the free and the home of the brave, where we boast of our liberty, there is a tendency for us to forget to recognize the authority of the Creator and our obligation to Him. Like the French, many of the Americans refuse to be subject to any ruler or potentate, not even the Lord of Heaven. There is a spirit of anarchy abroad in the country that threatens to destroy the foundation of our government, and the citadel of our faith. The only way to counteract this is to obey the words of Christ, "Render unto Caesar the things that be Caesar's, and unto God the things that be God's," for it is only through His goodness and mercy that we have an existence in this world. And let us as Christians while we live do all that lies within our power to preach the gospel to every creature, for there is no better place to break the alabaster box than in the darkest spots among the most degraded of earth's population.

in my life you bring to Jesus. You both Christ

Some one asked the Duke of Wellington about missions. "What are your orders?" he enquired. "Go into all the world," was the reply. "Then," said the old iron-hearted chieftain, "Go!" And so facing the last commandment of our great Captain, there remains nothing else for us to do but to send or go.

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord would have need of me;
But if by a still, small voice He calls
To paths I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

"And He saith unto them, Go ye into all the world and preach the gospel to every creature."

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THE FEVER OF LIFE.

Text.- "And He touched her hand, and the fever left her: and she arose, and ministered unto them." -Matt. 8:15.

After delivering the most remarkable discourse ever heard by mortals, the Sermon on the Mount, in which He likened those who listened to His sayings and did them not unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Jesus began to put the principles that he had enunciated into practice. When He was come down from the mountain vast multitudes followed Him. He cleanse a leper, healed a centurion's servant, and entered the home of Simon Peter. His wife's mother lay sick of a fever. Christ touched her hand and the fever left her: and she arose, and ministered unto them. Jesus was always seeking those He could help. One day a stranger inquired the way to the village doctor's house. He found the little boy of the physician playing in the yard and he asked him if his father was at home. "No," said the lad, "papa isn't at home now." "Can you tell me where I can find him?" asked the stranger. "Yes, sir," he quickly replied, "If you want papa, you will have to go where people are sick or hurt; he's always helping somebody." How true this was of the great Physician! He was always where there was need of Him. He was ~~there~~ at the ^{funeral procession} ~~side~~ of the widow's son and the grave of Lazarus to raise them from the dead; he was ~~there~~ at the pool of Siloam to cure the paralytic who had not walked for many years; He was ~~there~~ at the way-side to open the eyes of the two blind men who begged the Son of David to have mercy upon them; He was ~~there~~ at the well to tell the poor unfortunate, out-cast woman of Samaria of the Living Water and of His power to save; He was ~~there~~ on the sea of Gallilee to rebuke the howling tempest and bid it be still; and He was ~~there~~ on the cross to forgive the thief who cried, "Lord, remember me when Thou comest into Thy Kingdom!" And today He stands ready to sooth the feverish brow of mankind and heal ~~their~~ many diseases.

Let us notice some of the ills with which humanity is afflicted.

I. The fever of an unbridled tongue.

To be able to speak is indeed a wonderful blessing. Man alone of all the creation with which we are familiar is endowed with this gift. The parrot can say words but it can not converse intelligently. The various animals no doubt have their medium of communication, but God has given human beings the power of speech. But how often it is abused! How many folks have unbridled tongues! Of all the reptiles of the streams, the insects of the earth, ^{the} beasts of the forests, the most detestable and abominable creature that it is possible to imagine is the lanterned jawed, hatchet-faced, unprincipled back-biter. The serpent with his venom and his ire, with his slimy, slippery folds and his noiseless crawl, with his deadly coil and fatal fang, is the only fit emblem of the man or woman who stabs and kills ~~you in reputation.~~ ^{the reputation of another} Or the host of innocent persons that have been the victim of this frightful monster. We believe that which we hear. If someone who had read the daily paper and we had not seen it as yet were to tell us that President Wilson or Senator Harding or some prominent man had died, without the least mental reservation we would take ~~their~~ ^{his} word for it. If just now some one would cry out, "Fire! Fire!" without any further questioning, we would rush out of the building to see where it was. And when we hear a report on our fellowmen, regardless of who may tell us and what evidence he has, we accept it for the truth. In many instances when we are reasonably certain that it is not true, we will continue to circulate the rumor. This is one of the greatest crimes against humanity that it is possible to commit. A word once spoken against the character of an individual can never be recalled. (Rev. Hughes, etc.) (The drunk man leaning against the lamp post. Etc.) ^{Wm. D. Kelley}

II. The fever of profanity. This is one of the most inexcusable of all sins. You can not make one hair white or black by indulging in it. There was once a country-man coming into town one day with an overburdened team which stalled in the mud. He began to beat and curse his mules; and finally when intermingling beating and swearing would do no good, he threw down his cudgel, stood aside, and let loose a slabbering stream of profanity which no pen or pencil could paint for vicious and acrimonious blasphemy. He cursed his

mules, cursed his luck and his fate, cursed the world as a whole, and then cursed it by sections, cursed the road and the county court, cursed the President of the United States and the Administration at Washington, cursed our form of government, cursed his own soul, and in the name of Almighty God, condemned himself and all to an everlasting Hell. But the mules stood still. After awhile his lurid and thunderous artillery of oaths subsided a little, and with occasional shots and salvos he proceeded to do the sensible thing. He removed a part of the load and the team was enabled to get out of the mud hole. All ~~his~~ his vocal display had been in vain.

Some people seem to live ^{upon} the very atmosphere of profanity. They seem to exhale and inhale it with delight. They swear when they are mad and when they are disappointed, when they are fortunate and when they are unfortunate, when they are sick and when they are well, when blessed and distressed, in work or in play, in earnest and in fun, at home or abroad, on the land and on the sea- under all circumstances and for a thousand different reasons; they swear all the time and all the same and just the same. And this habit is not only confined to grown up men and no man because he is grown has a right to swear, but many women have adopted this fad as they call it. (Even children, etc. Incident.) Regardless of whatever excuse you may or may not offer for violating this commandment of God, remember that He says, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him ~~guiltless~~ that taketh His name in vain."

III. The fever of an uncharitable spirit. This is one of the greatest evils of today. So few of ~~you~~ ^{we} do unto others and ~~they~~ would have them to do unto us in our relation to our fellowmen. We are so frequently unjust in our criticism of others. (Bro. Tidwell and Dr. Race. Pretty soft by Henry Ford. Ministers. Poem)

IV. The fever of an unforgiving spirit. There are many who boast of their vindictiveness. To want to get even with an en-

5. Ungoverned temper.

Boarding
pass. Supt.
Dr. Lester.

June

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THE OLD-FASHIONED WAY.

Text.-"Thus saith the Lord: Stand ye in the way and see, and ask for the old paths, ~~which~~^{which} is the good way and walk ye therein, and ye shall find rest ~~after~~ your souls. But they said, We will not walk therein." -Jer. 6:16.

In my brief experience as a minister of the gospel, it has been my privilege to travel quite extensively thro' a number of states. Much of this has been in the rural districts. Often I have been a stranger in a strange land, and it has become necessary for me to enquire the way to my destination. The inhabitants would frequently give me directions that would not even harmonize with my own judgment. No two people would agree as to the distance to a place. One person would say it was a mile, another two miles, and yet another that it was three miles, when in reality it would be four or five miles to the point to which I was journeying. You can imagine my sense of appreciation, when after being perplexed by such diverse suggestions, an old farmer with beaming face and gentle mien appears on the scene and tells me to take the old trodden path to the right.

This is a true picture of life. We are all pilgrims and strangers in this earth. This world is not our home. We are seeking a city to come. As we have never passed this way before, we enquire the direction. And, as in the former instance, conflicting and clashing voices reach the ear. Pleasure, fame, fashion, power, worldliness, and our own selfish ambition point with graceful hands to their fascinations. They all unite in inviting us to turn to the left into the paths of sin. But thank God! in this hour of temptation and perplexity another voice speaks—the voice of Jehovah, and warns that there is a "way that seemeth right unto man, but the end thereof is the way of death," but this is the "good way, walk ye in it, and ye shall find rest unto your souls."

In studying this subject, we observe that we must

I. Take heed to every "Thus saith the Lord." In this age of skepticism and higher criticism, one word, ~~one sentence from God is worth~~ more than all ~~of~~ the human theories and doctrines combined. It alone can prevent us from being deceived through the philosophy, vain deceit, and subtle craftiness of men; for false prophets are continually coming to us in sheep's clothing, but inwardly they are raving wolves. Men are deceiving and being deceived. The Devil himself is transformed into an angel of light. Owing to our depraved humanity, we can not lean upon our own understanding. We must seek Divine wisdom. Unlike most instructors, God does not reprove us for our ignorance, but He says, "If any man lack wisdom, let him ask of Me who giveth to all men liberally and upbraideth not." The Bible is our guide-book. From its sacred pages, we must get the needed information for the uneven journey of life. Let us beware of any doctrine, however plausible it may be unless it is accompanied by a "Thus saith the Lord."

II. Here is a call from God to meditation and reflection, "stand"

"see," "ask." This is the last thing the Devil wants you to do. He would keep you incessantly busy with the frivolities of earth such as card-parties, dances, shows, theaters, and worldly amusements until every moment is occupied and you have not a single minute for self-examination. But God calls upon all men everywhere to think. In Deut. 32:29, He says, "O that they were wise, that they understood this, that they understood their latter end." And in Isa. 1:18, He says, "Come now and let us reason together, etc." O traveler to eternity, stop and think. How is it with your soul today? Are you saved just now, or, are you lost? Are the loving arms of Jesus around you, or are you in the increasing grasp of Satan? Are you walking heavenward with Christ and the redeemed, or are you as fast as the wheels of time can roll, going to that region of endless night, with Satan and the damned? Why are you in sin today? Can you give a reason that you would be willing to face at the Judgment for your life of rebellion against God? In what way do you hope to profit by living in sin? Do you not know that the wages of sin is death? Had you never thought that sin is the cause of all the sorrow, misery, heart-aches, and woe in the world, and that if you continue in it you will be eternally lost? Hear me, if sin had never existed, there would not today be any sickness, pain and death; there would be no crape on the door knob of homes; and our bodies would not have to go down into dark, cold, and lonely tomb. Why then are you so loath to part with that which will prove your own destruction? What do you hope to gain, if you obtain the whole world, and lose your own soul? What can you give in exchange for your soul? May God help you, like David to think on your ways.

III. God ever points us back to the "old paths" and the "good ways."

This is a day of fads and new doctrines. We hardly pick up a daily paper but what we read of the beginning of some new religion. A short time ago, I read of a man in Chicago who had declared himself to be Elijah the third. He with his followers predicted the second coming of Christ, in 1914. It doesn't make any difference as to how absurd a heretics views may be, there is always some one just as foolish as he to accept them. Why, if I were to go over the country preaching the the gospel of repentance and declaring that I was John the Baptist whom Herod beheaded and that I was going on an excursion to the moon, I would find people that would be silly enough to be my disciples. If some member of this congregation were to say that they had a revelation from God that he or she would never die, there are those who would believe it. O the multitudes that are being deceived! Mormonism started from a joke. Joseph Smith, its founder, was a favorite in the community in which he lived for relating stories. One day, after reading a novel, he told his friends that an angel had appeared to him and had given him a plate of gold on which were written the principles of his religion. He little thought of any one treating what he had told them seriously, but to his surprise multitudes received his teaching. He then found an opportunity to make for himself a name, which he did; and so we have Mormonism, the Islam of America. The spirit-rapping humbug had its beginning in a similar manner. And not only so, but Christian Science, Universalism, Ration-

ialism, Swedenborgism, Unitarianism, and a thousand and one other "isms" and heresies that are attacking the citadel of faith and clamoring for recognition. Ever since the days of Jehoiachin, men have been trying to cut the Bible to pieces with their little pen-knives.

It is not my purpose to defend the Bible, for it needs no defense. "Forever, O Lord, thy word is settled in Heaven." "The grass withereth, the flower fadeth: but the word of the Lord standeth forever." "Heaven and earth shall pass away, but words shall not pass away." When the voice that now speaks to you is ceased and his lips turned to dust, the Bible will still be the solace of the sick, the treasury of the poor, and the support of the dying. "The Bible of our Fathers, tho' attacked without, within, is still rejoicing millions and is saving them from sin. And in this blessed book, we learn of an "old way" and a "good way." The saints of God in the ages that have gone by have trodden it. It is the way of fellowship in which old Enoch walked with God until he was translated. It is the way of safety that made old Noah secure in the ark when the waters had covered the face of the earth. It is the way of duty in which Abraham walked and became the "father of the faithful." It is the way of prevailing prayer in which Jacob wrestled with the angel and would not let him go until he had blessed him. It is the way of faith and dependence on God in which Elijah walked until he was caught up on a chariot of fire into the skies. It is the way of an unswerving purpose in which Daniel walked and would not be defiled with the King's meat. It is the way of persecution in which the martyrs for Christ have walked until they beheld Jesus at the right hand of God. O that the orthodox churches of today would return to the old paths and the good ways in which their forefathers walked.

IV. If we walk in this way, God has promised to give us rest for our souls. Man is naturally dissatisfied. He is continually seeking something he does not possess. The cry of the human heart is more. As I go from place to place conducting services, I often look into the faces of the people in the audience, and notice the stamp of care, worry, and restlessness on so many countenances. What is the matter with them? Why is it that they are not satisfied? It is the curse of sin upon them, and as long as they remain it, they can never be happy. Men, with all their learning, wealth, power, and ambitious achievements, are discontented without God. They were made for Him and can not be satisfied without Him.

But perhaps some one may say, "If I just had money, I would be satisfied." And I believe that the average youth in W. Va. thinks that way, and with such a foolish dream many are being deluded. Take the millionaires, for instance. Are they satisfied? There is John D. Rockefeller, the oil king, who has an income of fifty thousand dollars per day, trying to pull in more. It is said of Jay Gould, the former wizard of Wall St., that when he had fifty-four million of dollars at his command, he was contesting with his employees to lessen their wages. Vanderbilt was heard to sing on his death-bed, "Come ye sinners, poor and needy, etc." No, brother wealth can never satisfy. Nothing can meet the longing of your soul but Jesus.



failed; "I've tried the broken cisterns, Lord; but ah! their waters
Even as I stooped to drink, they fled, and mocked me as I wailed.
Now none but Christ can satisfy. None other name for me:
There is light and love and peace and joy, Lord Jesus, found in
Thee."

While the Christian life is often beset with trials and hardships, yet it is also one of happiness. It has frequently been said and that not without truth that if there were no Hell to shun or Heaven to gain, it would be worth our while to do right because of the joy that we receive in so doing. I can not believe as do some that Jordan is such a hazardous road to travel. As long as our minds are stayed on Him, promised to keep us in perfect peace. The old fashioned way is pleasantness and all of its paths are peace, and while walking in the joy of the Lord is our strength and His yoke is easy and His burden is light.

"There's not a craving of the mind that Jesus cannot fill,
There's not a pleasure I would seek, aside from His dear will
You remember when you were converted how the light of Heaven
flooded your soul. The mountains seemed to break forth with singing
and the trees of the field clap their hands for joy. This is not only
true of the first stages of our experience, but the ways grows brighter.
It is better farther on. "The path of the just is as the shining light
that shineth more and more unto the perfect day." The reason you are not
enjoying more religion, brother, is because you are not walking in the old-
fashioned way. "Walk ye therein, and ye shall find rest for your souls."

The world could not give us this peace, neither can it take it away. There is no power in earth or Hell that can destroy it. The Devil may fiercely assault you, storms may rage, and foes assail you; but hid beneath the shadow of His wing naught can molest you. (Paul and Silas. The early apostles. Romanus. "What can separate us?" "I know I love Thee better, Lord, etc.")

V. "But they said, We will not walk therein."

In spite of all the prayers, preaching, warning, and tears of Jeremiah, the "weeping prophet," Israel would not hearken unto him. The word of the Lord was a reproach unto them; they had no delight therein. The same is true of the unconverted today. God has done everything that Divine wisdom, love, and mercy can possibly do for the salvation of mankind. He gave His only begotten Son for their redemption. He has sacrificed His holy patriarchs, prophets, and apostles, and has influenced a multitude of other saints to suffer and die at the hands of wicked sinners, all for the sake of rescuing lost humanity. He has caused churches to be erected for them. He has sent and ordained ministers to preach them the gospel. He has surrounded them with godly people. He has given them praying mothers. He has invited all men to come to Him for eternal life. He has promised to take their iniquities and remove them as far as the east is from the west from them. He has warned them thro' His word of the doom that awaits them if they remain in sin. But notwithstanding all this, there are those who will trample the blood of the Son of God under their feet, crucify Him afresh, and put Him to an open shame. May the Lord grant that such may not be the case with you.

"see," "ask." This is the last thing the Devil wants you to do. He would keep you incessantly busy with the frivolities of earth such as dances, card-parties, theaters, shows, and worldly amusements of nearly every conceivable description

[The remainder of the page contains several paragraphs of text that are almost entirely obscured by horizontal and vertical strips of yellowish-brown tape. The visible fragments of text are illegible.]

THE OTHER SIDE.

Text.- "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."-Luke 10:31-32.

The parable of the Good Samaritan is one of the most interesting and instructive incidents that Jesus ever related. A certain lawyer had just interviewed Him on the subject of religion and asked Him, saying, "Master, what shall I do to inherit eternal life?" Christ replied to him by propounding another question, "What is written in the law? how readest thou?" Then the young man responded, "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 neighbor as thyself." But when told to put his orthodox theology into practice, he endeavored to justify himself by saying, "Who is my neighbor?" In order to impress the truth so indelibly upon his mind that he would not forget, Jesus told him of a man who 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 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, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto to him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, "He that shewed mercy on him." Then said Jesus, "Go, and do thou likewise."

There were only two sides to the road from Jerusalem to Jericho,- "this side" and the "other side." The priest and the Levite chose the "other side" and the Samaritan "this side."

In the moral universe, there are two forces- good and bad. Every man and woman has allied themselves with one of these powers. There is no neutral ground to be occupied. You can not halt between two opinions; neither

Moundsville, W. Va., March 4, 1916.

Rev. L. B. Bowers, D. D.,
Parkersburg, W. Va.

My dear Brother:-

At the last meeting of the Methodist Ministerial Union of Wheeling, the plan for the publication of a song book to be used in the Sunday School, Epworth League, and evangelistic services in the churches of the West Virginia Conference, was introduced and discussed. The purpose of such a volume would be to supplement, but not in any way supplant, the Hymnal.

can you serve God and mammon. "He that is not with Me" declared the Christ, "is against Me: and he that gathereth not with Me, scattereth abroad."

Let us travel the two roads in our imagination; and compare and contrast them, and then let us carefully contemplate the ending of each.

We notice in the first place that the "other side" is the ~~longest~~ ^{longer} side. It is always farther around an object than through it. By shirking their responsibilities, the priest and Levite had a greater ~~distance to journey~~. There are many persons today who are doing the same thing. They are wasting their entire lives in seeking to escape the burden and problems that confront them. If they are called upon to face an obligation, they will go a number of steps out of their way to keep from meeting it. They spend more time in fleeing from their duties than it would take them to perform them.

When I was a boy on the farm, I tried to shun the very appearance of work. The thought of labor was exceedingly repulsive to me. I wanted to live on the principle of the least resistance. Often I would pray and earnestly hope that the day would speedily dawn when toil would be no more and I could be idle throughout the countless years. Quite frequently when my parents would tell me to get a bucket of water from the spring about twenty or thirty yards from our home, I would run a quarter of a mile to keep from doing it.

You may smile at my childish laziness, but aren't you grown up folks acting in a similar manner in religious matters? Rather than do your part in the church and the cause of the Master, are you not endeavoring to run away from God? Instead of attending divine services on Sunday morning, some of you people will use the Sabbath for visiting, and will walk or ride miles beyond the house of worship.

When the word of the Lord came unto Jonah, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me," he set sail for Ashdod, just in the opposite direction from where he was commanded to go. But after being tossed on the waves of the tempestuous sea, cast over board by the terrified sailors, and swallowed by prodigious fish, he realized that the path of disobedience was much longer than the way of righteousness. He then chose "this side" instead of the other side."

II. The "other side" for the time being is the more pleasant side. It goes around unpleasant things and sights, and closes its eyes to

Moundsville, W. Va., March 6, 1916.

Rev. Archibald Moore, D. D.,
Oakland, Md.

My dear Brother:-

a plan At the last meeting of the Wheeling Methodist Ministerial Union,

the sight of sin, suffering, disease and death. It pays no attention to the cries of a needy world. It avoids visiting the sick, caring for the wounded, helping the poor and relieving the distressed. Whenever it can be of service to humanity, it passes by on the "other side." Its chief aim is to get all of the pleasure that it possibly can out of the present life.

While returning from Charleston a few weeks ago, I became engaged in conversation with a successful business man of Wheeling. After discussing various matters, we began to talk on religion. He said that he was not affiliated with any church and that he always tried to please his ~~self~~ to the best of his ability in ^eeverything. His is a typical case. There are millions of persons in the United States who are centering all of their affections upon themselves. Their money, time, and talents are spent for the promotion of their own happiness. They have never seen the vision of service and the ripened fields that are white already to harvest.

But look at the Christ! His life upon earth was a literal fulfillment of the declaration of Saint Paul, "He pleased not Himself but others." The hungry, the weary, the lost, the deaf, the dumb and the blind were never turned away. With a heart bleeding for the sinful, He cried on one occasion, "Him that cometh unto Me, I will in no wise cast out!"

III. *The least expensive side.* To be a true follower of Jesus costs something. Only the best is good enough for ^{the} One who died for us. There is a false impression prevalent that inasmuch as salvation is free, that it is not necessary for us to contribute of our gold and silver for the support of the gospel. Those who advocate such an idea overlook the fact that "God loves a cheerful giver" and that it is "more blessed to give than to receive." (Mal. some other incidents. The Good Samaritan.) But money is not the only thing to be given. We must "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." (The old Baptist Minister.)

IV. *The most conspicuous side.* This side may be obscure. Our lives may be spent in some out of way place where the world knows nothing of us. We may "blush unseen and waste our fragrance on the desert air." (The Samaritan.)

V. *The other side is the wrong side.* It is wrong in this life and in the life to come. In His description of the final judgment scene, Christ informs that the King will say to them on the left hand, "Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty and ye gave me no drink; etc."

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THE SHORTEST VERSE IN THE OLD TESTAMENT

Text. - "Eber, Peleg, Reu." - I Chronicles 1:25.

This passage of Scripture is found in connection with the genealogy of the Postdiluvians and, it is the shortest verse in the Old Testament. It contains only three words and twelve letters. Notwithstanding its brevity, we can learn many helpful lessons from it.

I. We observe that it represents three generations. "Eber, Peleg, Reu," the father, the son, and the grandson. Or stating it invertly- the son, the father, and the grandson. This is typical of the various periods of life. There are those who are just entering the stage. They are the child and the youth. There are those who are occupying the center of action. They are the younger and older adults. Then there are those who are ~~stepping~~ stepping aside and letting others take their places. They are the grandparents.

It is a play in which we are all participating. Each group is more than likely represented in this audience today (or tonight.)- the yearning youngsters, the teeming teens, the tireless twenties, the thrifty thirties, the fiery forties, the faithful fifties, the sober sixties, the sacred seventies, and perhaps the aching eighties.

As your speaker, I have taken part in the three stages- the son, the father and now the grandfather. I think first of my experience as a boy. What tender memories cluster around the scenes of my childhood! There were so many things which come to my mind- the home in Monroe County, my father and my mother, my brothers and my sisters, the one room school house, McGuffey's Readers, my teachers and my playmates, the church that I attended, the ministers, and best of all my conversion. Then there was the call to preach. After completing a course in Bible School, I began the second stage in life and after more than fifty years in the ministry, I am walking off the stage.

"They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold-
But I'm not growing old.

"This frail old shell in which I dwell
Is growing old, I know it well-
But I am not the shell.

"What if my hair is turning gray?
Gray hairs are honorable they say.
What if my eyesight is growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the cross of Calvary.

* * *

"Ere long this soul shall pass away
And leave this tenement of clay.
This robe of flesh I'll drop and rise
To seize the everlasting prize.

And when I meet you on the streets of gold,
I'll prove to you that I'm not growing old."

II. *The significance of names.* A name is a priceless heritage. The wise man once said, "A good name is rather to be chosen than great riches." It would be interesting if we knew how we got our names. Some are derived from animals- Lyons, Bare, Lamb, Hogg, Buck, Roe, Hart, Wolfe and Beaver. Some from occupations- Carpenter, Workman, Smith, Porter, Butcher, Miller, Barber, Butler, Brewer, Cook, Paige, Sadler, and Wagner. From rulers, King, Queen, Prince, and Earl. From religious leaders- Parsons, Priest, Bishop, Pope and Steward. From colors- Black, White, Green, Brown, Dark, and Red-head. And so we could go on and on.

In Bible times, each name had a meaning. Adam meant "red earth," Eve- "mother of the living," Enoch, "dedicated," Moses, "drawn or brought out," Caleb, "capable," Abraham, "father of a multitude," etc. In our text, there are three names, "Eber, Peleg and Reu." Let us examine them carefully:

(1) Eber. The meaning of this name is "region beyond." That would indicate that if he lived up to his name, he would be able to look beyond the narrow sphere in which he resided and realize that there are other people and that he stood in certain relation to them.

Selfishness is one of the dominating characteristic of mankind.

The story is told of an old man who offered this prayer:

"Lord, bless me and my wife,
My son John and his wife,
Us four and no more."

Farther down the street was a childless couple who prayed:

"Lord, bless us two
And that will do."