

A Hymn Is Born

BY CLINT BONNER

Jesus Paid It All

A singer writes while a minister prays

John T. Grape lived in Baltimore and played the organ at a Methodist church there. He made no claim to being a composer, but modestly said he occasionally "dabbled" at writing music.

One day, in 1885, Organist Grape was dabbling with his music writing when he came up with a tune which he thought might have merit. But Grape didn't bother to send his composition to a publisher. Instead, he just gave it to the pastor of the church where he played the organ and let it go at that.

Mrs. Elvina M. Hall lived in Baltimore and sang in the choir of the church where John Grape played the organ. Mrs. Hall made no claim to being a poetess but occasionally tried her hand at writing hymns.

One Sunday morning, in 1885, Mrs. Hall was sitting in the choir loft of the church in Baltimore when the pastor, one Rev. Schrick, began offering one of those old-fashioned prayers that give little promise of having an ending. After thumbing through the pages of her songbook, "The New Lute of Zion," Mrs. Hall began scribbling on the fly leaf. By the time the Rev. Schrick reached the end of writing a four-verse poem on the fly leaf of "The New Lute of Zion."

Mrs. Hall didn't know that Organist Grape had written a piece of music and had given it to the Rev. Schrick. But, like Grape, she thought her poem might have merit and, like Grape, she gave it to her pastor. It is questionable, however, that Mrs. Hall divulged to the good minister the circumstances under which she had written her verses. At any rate, when the Rev. Schrick read the poem, he recognized that the lines fit the music Grape had given him some days earlier.

Most hymns have been written under more orthodox conditions, and few indeed have been set to music in so unique a manner, but few hymns have been more popular than this one, written on the fly leaf of a songbook while a minister prayed.



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help toward wisdom. It is resistance. Toward the penitent it is forgiveness. Toward God it is reverence, love and obedience.

We need more than the material things of life as food and clothing. Life is spiritual and not material. Through fellowship with God we become more understanding, more forgiving of others and have a more loving attitude toward all other people.

Scriptural definitions of true religion in the Bible are found in Micah 6:8, St. Mark 12:33, Romans 13:10 and James 1:27.

THE BIBLE SPEAKS

BY DR. KENNETH J. FOREMAN

Scriptures: I Corinthians 7:6-7; 8:23a; Titus 1:4; 2:11-14; Devotional Reading: Psalm 24:1-5.

The Christian Line

Lesson for Sept. 20, 1953

EVERYBODY knows the phrase, "party line," meaning a kind of bias, arguments, plans and policies which are approved by central authority. We hear the phrase most often in Communist connections; but there are also such things as the Republican line, or the Democratic line, and many others. Is there such a thing as the Christian line? In particular, is there a Christian line of behavior, a Christian way of life which is distinct, an ideal for all Christians everywhere? Or is Christian living a more or less do-as-you-please affair?

Christianity Is Respectable

The letter to Titus in the New Testament comes right to this point. Titus was a fairly young missionary in a very tough area, the island of Crete. Titus may have wished he were in an easier field. "Liars, evil doers, lazy gluttons" that was the reputation of Crete. Even when such Dr. Foreman people become Christians there is a lot they have to learn. They do not become complete saints overnight. (Did you?) Paul, writing to his young former assistant Titus, advises him, as an advisor of new Christians, what line to take in teaching and preaching to these unassuming Crete converts. Through Titus the Apostle speaks to parents, ministers, Sunday school teachers, of today. The first thing the modern reader notices is that the Christian line sounds "respectable," like advice from Polonius or Lord Chesterfield. Old men should be temperate, and women should not be too bold; young men should love their husbands and children; young men must exercise self-control; employees (slaves, in Titus' parish) must be honest and give satisfaction to their employers. Citizens must be law-abiding. Everybody should have a decent job and save his money for special needs. Really, the reader may ask, what is so special about all this? Is the Christian line just to be a "decent citizen"? Well, of course that is a part of it. Christianity is certainly not DISrespectability!

Propriety Without Pride

So the Christian line does not go off in some other direction than respectability; but it is by no means the same thing. There are two vital points in which the Christian's way of life is distinctly unique. One is the Christian's attitude to his own respectability. He must never do good in order to show off, neither to man nor to God. He must never be good or do good simply in order to get good in return. He must never think of his own good deeds as a kind of coin by which he pays his way into heaven. Years before Jesus was telling his disciples that they must live above the level of the Pharisee, this demand must have surprised and puzzled his listeners. How could anybody on earth be more respectable than a Pharisee? Well, nobody could. What Jesus was pleading for was (in part) just the difference in attitude toward one's own goodness. The Pharisee was proud of being good; he thought God owed him something; Jesus called for humility. The Christian's goodness is a response to God, not a demand on God. It is an expression of what we owe to God.

Mercy and Renewal

This brings us to the other point at which the Christian line is on a different plane from ordinary respectability. It is the effect of a new birth inside. There is great difference between lifting ourselves by our own efforts and being lifted by the Holy Spirit, between good deeds made and heavenly. Being respectable enough for a good name in society is some distance short of growing into the likeness of Christ. There is an immense gap between respectability like a topcoat, and the goodness which is in the blood, beating through a changed heart. There is a clear difference between the respectability of a man who looks no further ahead than his own ordinary, and the deep, reaching spiritual renewal of the man who lives as an "heir in hope of eternal life."

(Based on outline copyrighted by the Division of Christian Education, General Council of the Churches of Christ in the U. S. A., Released by Community Press, Chicago, Ill.)

CHURCHES OF CHRIST SCIENTIST

"MAN" is the topic of the lesson-lesson in all Churches of Christ, Scientist, next Sunday.

The Golden Text is from Genesis 1:26 "And God said, Let us make man in our image, after our likeness."

Passages from the Bible include: "So God created man in his own image, in the image of God created he him;" Genesis 1:27.

And from "Science and Health with the Scriptures" by Mary Baker Eddy, "Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal creator; hence men recognize themselves as merely physical, and are ignorant of man as God's image or reflection and of man's eternal incorporeal existence." p. 13.

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BUILT TO A STANDARD NOT TO A PRICE

The Christian Viewpoint

Prepared by Department of Bible Presbyterian Junior College
Maxton, N. C.

Last Monday, as I sat in his office in New York, one of the outstanding lawyers in the nation told me of a call last fall from a wealthy woman, for him to fly to California to draw a new will. She lived all alone, with her dog for company. She told him those whom she wished remembered in her will. "I want to give my gardener's wife something," she said. "If he is working for me give it to them both. Anyway let it go to her. She makes pies. I like pies. She makes good pies and sometimes she brings me one. I don't think she is planning to get some money. She is just proud of her pies and kind enough to bring some to me."

Just a little neighborly deed of kindness, but a lonely old lady was grateful. So grateful that she gave her kind friend \$3,000.00 in her will.

Little deeds of kindness. How much happiness they can bring! Just being neighborly. How it brightens up life in a lonely world! Once Jesus said, "Whoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." (RV Matt. 10:42.)

Based on conditions of the crop on August 1, the total 1953 production of fire-cured tobacco in North Carolina is estimated at 833,280,000 pounds, 51,966,000 pounds less than the July 1 estimate.

Dry weather this summer is expected to cut North Carolina's hay crop 7 per cent below that of last year.

PASTOR'S COLUMN

Religion is life that is related to God. Religion is the tie that binds us to God. Religion is life. Religion is a matter of the heart, the will, the desires and the attitudes. Religion means to find God, to obey His will and to trust in Him. Religion gives meaning to life.

Religion gives us answers to the questions each one of us should be concerned about. Who am I? Where did I come from? Why am I here? What am I expected to do? And whither am I going. Each one of us should answer these questions if we are to have a satisfactory philosophy of life.

Some one has summed up religion in these words:

"In the home it's kindness. In business it is honesty. In society it is courtesy. In work it is thoroughness. In play it is fairness. Toward the fortunate it is congratulations. Toward the unfortunate it is compassion. Toward the weak it is give satisfaction to their employers. Citizens must be law-abiding. Everybody should have a decent job and save his money for special needs. Really, the reader may ask, what is so special about all this? Is the Christian line just to be a "decent citizen"? Well, of course that is a part of it. Christianity is certainly not DISrespectability!

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Go To Church -Sunday-

The Road Of Life

By REV. C. HERMAN TRUEBLOOD

Text: "But a certain Samaritan—when he saw him, he had compassion on him." Luke 10:33.

The story of The Jericho Road (Luke 10:25-37) is one of the most revealing passages in the Scriptures. Here we have the challenge of the soul toward the lost and suffering world. This parable presents to us the very essence and core of the Missionary call; it goes deep into the soul, sifting, testing, and separating the false from the true; it points out the difference between the shallow, hollow, formal professional religionist, and the sincere, warm-hearted, servant of God.

This parable of events on The Jericho Road, is a parable that fits into the life of all people, at all places, and at all times, for all of us are travelers on THE ROAD OF LIFE, and on that road there are "thieves bent upon stripping us, wounding us, and leaving us half dead." But thank God, there are also some Good Samaritans journeying along Life's Highway, ever ready with "compassion in their hearts, binding up wounds, and pouring healing oil into bruised lives and broken hearts." We notice in this parable:

1. THREE MASTER PASSIONS OF MANKIND. First there was the selfish, unholly greed for gain, as seen in the thieves who beat up, "stripped, and wounded, the 'Certain Man,'" on the Jericho road. Second, there was the cold-blooded indifference, and desire for one's own comfort and pleasure, exhibited in the actions of the priest and Levite. Third, there was the noble, compassionate desire to render assistance to a poor, wounded, helpless human being on the road-side, as shown by the Good Samaritan.

2. THREE MAJOR CONCEPTIONS OF PEOPLE. First, there are those whose motto is: "The world owes me a living;" there conception of life is that of a hungry ferocious beast, seeking whom he may devour. This type of person is seen in the action of "the thieves," in this story, who looked upon the poor defenseless man as their "prey." Second, the priest and Levite regarded the wounded man on the road-side as worthless "trash," an annoyance, like so much human garbage to be rid of. Third, we see in the Good Samaritan, the Christian attitude, which looked upon the beaten, wounded traveler, as a brother in need.

3. THREE MAIN TYPES OF RELIGION. First, as exemplified by the priest, religion was no more than a "professional" matter. Certain "cut and dried" things were to be done; other things were to be tabooed. No special feeling of compassion was needed; it was not within the professional routine of the priest to give aid to the stricken traveler. Second, the Levite represented the "theoretical" type of religionist. He was willing to learn of the suffering man's need, but his theory about the matter prevented him from offering help. Third, the Good Samaritan exhibited "practical" religion in giving, definite, quick aid.

4. THREE IDEAS ABOUT PROPERTY AND STEWARDSHIP. First, the idea of the bandit—"What's yours is mine, if I can take it away from you!" Second, the idea of the priest and Levite—"What's mine is mine, and I don't have to give it to any unfortunate human being." Third, the benevolent idea of the Samaritan—"What's mine is not mine at all, but a loan from God to be used as a good steward of His, for His glory, and man's uplift."

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