

# A Hymn Is Born

BY CLINT BONNER

## The Old Time Religion

A traveling salesman gets religion

History records as the Methodist minister, certainly none in the South during reconstruction days. So young Charlie Tillman left his minister father's home in Tallapoosa, Ala., where he was born in March, 1881, to dig out an education. What he couldn't dig out, he didn't get. He wanted to be a singer but the nearest he came to realizing that ambition was a job peddling some books in North Carolina. He wanted to play the piano, so a firm in Raleigh put him on a one-horse wagon and sent him out to demonstrate their instruments from a wagon bed.

At 25, Charlie Tillman was back in Alabama. He would sing for his father at his revival. While singing at the little town of Cuba, in 1926, something struck the prodigal piano salesman. He closed his song book and went down to the altar. From that day on, Charlie Tillman knew where he stood. Come what may, he would spend the rest of his life singing and preaching like his evangelist father.

The following year Charlie Tillman published his first song book. Twenty more were to follow. In 1931, at his home in Atlanta, a Baptist preacher gave him a poem. He set it to music and started the world to singing "Life's Highway to Heaven." In Boston in 1933, the self-taught singer replaced the great Ira Sankey and sang to 2000 people every day for two weeks at the World Convention of Christian Workers. For a quarter of a century Charlie D. Tillman sang all over America for such evangelists as the famed Sam Jones. In 1927 he published, on request, the "Day School Songs" for Georgia and South Carolina public schools.

Nobody knows how many gospel songs Charlie Tillman wrote. He never kept count of them. Nor did he ever have any musical training. For his "little success," he said, he gave "God all the glory."

While passing through South Carolina, in 1891, Charlie Tillman heard a group of Negro worshippers chanting a rousing melody that struck him. Back in Atlanta, he wrote some lines to go with the tune and published them in one of his books. The singing evangelist died in Atlanta in 1943. Perhaps not everybody in America has heard of him. But nearly everybody, if not everybody, has either heard or joined in the singing of "The Old Time Religion."

Chorus:  
'Tis the old-time religion,  
'Tis the old-time religion,  
'Tis the old-time religion,  
It's good enough for me.

It was good for Paul and Silas,  
It was good for Paul and Silas,  
It was good for Paul and Silas,  
It's good enough for me.

Makes me love everybody,  
Makes me love everybody,  
Makes me love everybody,  
It's good enough for me.

It will take us all to Heaven,  
It will take us all to Heaven,  
It will take us all to Heaven,  
It's good enough for me.



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## Pepper Fertilization Changes

Experimental data obtained from research with bell pepper for the past few years indicates that the young pepper plants are very susceptible to fertilizer injury. This fertilizer injury is usually caused by the nitrogen in the fertilizer. In addition to the possibility of fertilizer injury, nitrogen is also subject to leaching. Some of the nitrogen applied at planting time may be leached to the extent that there is not enough during the latter part of the growing season. The latest recommendation is to use a fertilizer with a lower nitrogen content at planting time and supply the remainder of the nitrogen as side-dressing. With the above being true the North Carolina Agricultural Experiment Station is now recommending 70 to 800 pounds of a 5-10-10 fertilizer in the row before planting. The previous recommendation for peppers was an 8-8-8. The present recommendation does not change the total amount of nitrogen, phosphorus, or potash applied but only when and how the nitrogen is supplied. It is designed to permit maximum and efficient utilization of the applied fertilizer.

Apply the fertilizer in two bands, each located three inches to the side and to three inches below the plant roots. When banding is impossible, mix the fertilizer thoroughly with the soil before planting. Side dress three times, at two to three week intervals, with 10 to 15 pounds of nitrogen per side dress.



"I don't think the mirror really does this coat justice!"

ing (such as 60-100 pounds of Nitrate of Soda, 33-50 pounds of ammonium nitrate, etc.) Apply the

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Scripture: John 10  
Devotional Reading: Ezekiel 34:11-16

All People  
Lesson for February 22, 1954

## -Go To Church Sunday-

### The Saving Ability Of Christ

BY REV. C. HERMAN TRUEBLOOD

TEXT: "Wherefore he is able to save them to the uttermost that come unto God by him." Hebrews 7:25.

The divinely inspired writer of Hebrews, particularly in this 25th chapter, is discoursing concerning the sublime dignity and superiority of the priesthood of Christ over the priest of old. Such a blessed reality was manifested in the greatness of His person, the unchanging perpetuity of His office, and the superlative preciousness of His love and unspendable sacrifice. The text, and context, set forth in terse and striking language the incomparable and unfailling SAVING ABILITY OF CHRIST. Observe the nature of this ability; it was:

1. MERITORIOUS ABILITY. His shed blood possessed boundless virtue, and was precious beyond human conception. Because of His unblemished person, absolute purity of heart, and divine nature, His sacrifice on the cross was infinitely efficacious in its saving power. The immaculacy of His character satisfied all the claims of the law, and, therefore, made perfect His atonement for human transgressions. His ability to save is meritorious because He is "A high priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. 7:26.

2. OFFICIAL ABILITY. Christ was definitely designated in the Covenants of the God-head to be the redeemer of the world; God sent Him expressly to be the Saviour of the lost; saving ability is His Peculiar and exclusive prerogative. He was anointed, lived, and died to make salvation a reality, to "every one that believeth." God, the Father, raised Him from the dead, and exalted Him to His own right hand, that He might be a Prince and everlasting Saviour. "Wherefore God hath highly exalted Him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2:9-10.

3. AMPLE ABILITY. The Saving Ability of Christ is inherent and sufficient within Christ Himself - "HE IS ABLE TO SAVE UNTO THE UTMOST" - without the interposition of human credal aids. "For whosoever shall call (not upon a creed, a church, a religious system, rites, ceremonies, science, philosophy, or newly discovered or invented isms) but upon the name of the Lord shall be saved." Rom. 10:13. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:11.

4. UNIVERSAL ABILITY. "God is no respecter of persons." 2:11. The Saving Ability of Christ is universal in scope; His saving power can reach to the deepest depths of sin, and save the deepest sinner; His saving arm knows no limits in space or area; HIS SALVATION IS UNTO THE UTMOST, in depth, space, height with.

5. ETERNAL ABILITY. "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. "For God so love the world that he gave his only begotten son, that WHOSOEVER believeth in him should not perish, but have EVERLASTING LIFE." John 3:16.



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In the information office at the gate of a great Marine Base I was trying to locate the captain in charge of the separation center. The Corporal on duty was searching, phoning, searching, and phoning, patiently trying to find the officer. I had told him I had some literature about opportunities for college education for service men which I wanted to leave with the captain. The Corporal was at once interested for himself. So after he had found my officer I went to the car and

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The Christian way of life is a life of joy. We can never experience real joy until we surrender our life to Christ. Jesus said, "These things have I spoken unto you, that my joy might remain in you and that your joy might be full." Regardless of our circumstances, we will be joyful because we have fellowship with the Christ. When we rejoice in Christ we forget about ourselves and seek to be of an unselfish help to others.

"One of Hayden's friends" once asked him how it happened that his church music was almost always of a cheerful quality. The great composer replied, "I can not make it otherwise I go according to the thoughts I feel. When I think upon God my heart is so full of joy that notes dance and leap, as it were from my pen."

Jesus found much joy in his daily life, in his home, among his friends, in ministering to the poor and needy. As we live from day to day let us seek to have an abiding joy in Christ and enjoy living from day to day.

IN BOMBAY, India there is one of the most exclusive religions in the world, the religion of the Parsees. There are more Parsees in Georgia alone than there are Parsees in the whole world. If you aren't a Parsee born you can never get in. Even if you marry a Parsee it does you no good; you are an outsider the rest of your life. That is precisely the opposite of the Christian religion. Billy Graham preaches to thousands of people night after night and he invites every one of those people in the great tabernacles and auditoriums to become a Christian. The congregations are not screened. No one has to pass an intelligence test or an FBI screening or a financial credit rating, or any sort of previous sifting what-ever. Billy Sunday did not know, of course, his audiences by name. All he knew is that they were people. And being a Bible Christian he knew that wherever people are, there God's invitation holds good.

## All People Are Lost

Two things are quite clear from the New Testament. One is that all people are lost. The other is that God does not want any one to stay lost. Jesus spoke of himself as the Shepherd and of people as lost sheep. To be "lost" does not mean to be hopelessly accursed. Any one who has ever seen a lost sheep knows what a forlorn sight it is, bedraggled, bewildered, not likely ever to get home unless some one shows it the way. Lost cats need nobody's sympathy; they will find their way back all right. But we are not lost cats or homing pigeons, we are lost sheep. That is a picture of saying that unless God sets us on the right track and leads us home, we are all of us more likely to go wrong than to go right. A lost sheep has no pride. Some men have said that pride is the root of all sins, Jesus did not seem to think so; weakness and stupidity account for just as many sins as pride.

## God Invites All

God never meant heaven to be exclusive. He never meant us to be snobbish about our religion. There are some mistakes here, commonly made, which need clearing up. One is that because God wants all men to be saved, he is going to save everybody regardless. Now if all we knew of the New Testament were this parable of the sheep, we might suppose God would work it that way and bring all people to his eternal home regardless of how they felt about it, as a shepherd does with his sheep or a cowhand with his little joggles. But the rest of the gospels show us that God deals with us as free men. Heaven is not a sack into which God dumps everybody sooner or later, with their leave or without it. Heaven has a door, and the name of the door is Jesus Christ. You can put that in different ways too. Christ is the only door to the Christian life. He is the only door to the kingdom of God. If we wish to belong to God's kingdom we cannot turn away from Christ, we must come to God through him. But another mistake is to suppose that God has a private list of those he really does not want to come in to "the marriage supper" as Jesus put it once. His invitation is to all, really to all; but he never forces any one to accept.

## The Church for All

A common sight, and a sad sight too, is a "class church." It doesn't make any difference what class it may be; it may be entirely of country people, or entirely of city people; it can be made up of high-brows or the uneducated; it is a class church if the people in it just don't want to have others in it whose circumstances are different from theirs. If all men are lost and if God's desire is that all shall be saved, no church should be more exclusive than God is. God does not draw color lines or class lines or money lines. The ideal church, the one that reflects the fact of Christ's love and the calling of God, is one in which no human being who loves the Lord Jesus and gives his heart to him, can feel strange or out of place. There is no use saying, "We only want our kind of people." If Christ lived and died for all people, for that means all kinds of people. (Based on a lecture copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A. Released by Community Press Service.)