"Let George Do It"

"Bear ye one another's burdens, and so fulfill the law of Christ."
—Galatians 6:2.

There is an old saying among those of the world, "Let George Do It." By this is meant, Let the OTHER fellow do the thing!

In the ranks of holiness, today, may be found plenty of people who, seemingly, are imbued with that same spirit, as denoted by their actions, though they do not express themselves in so many words.

Did you ever notice in a band of saints, how that some could, in such an unconsidered manner, just stand idly by, so-to-speak, and let others go ahead, pulling the load? They are virtually saying, "Let George do it!"

When it comes to looking after business affairs connected with the church—if a revival is coming on, and there are preparations needed to be made for it—seats to make, lights to get, an organ or piano to be had, more song books needed, the financial side in caring for the preacher and workers (maybe need of some one stepping right out and taking up an offering for the preacher and workers), etc.—in all these things there are those who seem contented in "letting George do it!"

Maybe in a band of saints where it would be a very little thing on each one's part for all who could at all, to share in as much as buying gasoline, or coal oil, (where neither gas nor electricity are used) but instead, you will possibly find some good old faithful "Brother George" footing practically all the expense.

Possibly there comes a time when Galatians 6:2 needs to be fulfilled, wherein in speaks about restoring a brother who has been overtaken in a fault—in such event, there are those who are more than willing to let "George do it."

If something has to be done—reprove some one, or give somebody a Biblical rebuking, or may be do a little straight preaching that is likely to stir old Satan—somebody is liable to try to "ease out" of the thing, wanting "George to do it." (In this event, maybe encourage, or induce "George" to go ahead?) In SOME things, "George" (our brother—see Rom. 12:10) is easily "preferred" before self.

When it comes to supporting the Gospel, and possibly having to make a sacrifice of our worldly goods to do the same—there are again those who are quite willing to "let George do it." (Ever hear the story of the old lady who said she had been a Christian for seven years, and I had only cost her a quarter!)

In song service (going forward and assisting in choir), and in praying with seekers around the altar, there are also those who could be used of the Lord in such service, but who will sit back, and "let George do it." Also, when it comes to praying for the preacher—that God will give him a message; or trying to get under a burden for the meeting in general—too many are wont to just drag along, "letting George do it!"

When it comes to getting out to the place of services a little early in order to do a little janitor work (where no regular janitor is employed), such as sweeping, dusting, building fires, getting water, etc.,—here is another job that many just let "George" do—maybe year in, and year out, never offering to give "George" a brief rest, or help him in the task.

In all these things mentioned, and possibly more, some of the outstanding reasons for some people's failure along these lines, is attributed to either one or more of the following things—spiritual laziness, bodily laziness, a spirit of indifference, common neglect, unthoughtfulness, or maybe just pure stinginess! Amen.

(Continued on page 2.)
“Let George Do It”
(Continued from front page.)

Of course, we realize there are usually those who are outstanding in every band of saints—leaders
who are evidently called of God to carry on in some particular
thing; yet this doesn’t justify others who are in position to be a
help unto them, but who, for some reason, just stand idly by, as
it were, letting them carry all the burden, and assume all responsibili-
ties, by themselves

We happen to know of an incident wherein a pastor served a
church for some fifteen years, and we doubt if it was as many as
dozens of offerings taken for their pastor during that time. (If some
body held back in this case, expect “George to do it,” here is
one instance where “George” didn’t function very often.) And but for
the consideration of personal interest shown in private by certain,
the going along of this pastor would have been more burdensome,
indeed. At times the pick and shovel figured in the means of sup-
port of this man’s family; and on service nights, he was expected to
be at his post of duty—and to be there on time, regardless of how
tired and worn in body he might feel—and have a message for some
who possibly felt like “Letting
George do it,” when it come to do-
something for their pastor in a
financial way, to which any
deserving pastor is entitled.

Read 1 Cor., 9th. chapter, and
consider how God ordained His
ministers should live—by the
gospel. And be sure to also con-
sider WHY the apostle Paul did
not use this power to forbear
working with his hands for
his own support while among them!
He (Paul) was NOT in this, setting
a precedence for ALL future
ministers to follow. In 2 Thess.
3:7-12, wherein he speaks in a
measure on this line, he further
explains WHY he never used such
God-given power to forbear work-
ing while serving them in the
gospel—he is teaching them a
lesson of how they ought to labour
with their hands, and to not be
just idle busibodies, thus walking
disorderly. (Must have been some
of the “let George do it” kind
among them!) Some people are
actually too shiftless to be good
Christians And of course, if a
pastor comes across THIS class,
he might have to set them an ex-
ample. Beloved, are YOU of any
such class? Amen If not then,
you won’t get offended, possibly,
unless you are otherwise of the
“let George do it” kind! And we
also hear Paul upon a certain oc-
casion even asking the Corinthian
brethren (2 Cor 12 13) to forgive
him the wrong of not having been
burdensome to them!

Another incident of which we
have been informed, is to the effect
that another group of saints—a
rather large band of them, all told
allowed their pastor to come
down to the using of potatoes for
bread This was needless among a
band of people situated as they
were. Was this on account of
“waiting on George to do it?” If
so, Where was “George?”

For Shame!

If saints of God are going to try
to get by, letting all the respon-
sibilities, burdens, and cares, fall
upon “George,” how are they go-
ing to expect a reward for faith-
ful service at the end of the race?
Why some, possibly wouldn’t even
express their opinion to you in
the way of needed advice, for
fear they might advise wrong, so
CLOSELY do they guard their

OWN interests, lest in case they
DID advise wrong, YOU might
afterwards blame them. (If “YOU”
was sanctified, they would not be
blaming their brother for any ill
results following the taking their
advice, having given such through
showing an interest in their case.)
So some had rather that “George”
give the advice, lest they suffer
the effects of any possible “come-
back” spirit And still we read in
Proverbs 11:14, “Where no coun-
sel is, the people fall: but in the
multitude of counsellors there is
safety.”

And in these remarks, let it be
understood the word “Mary” can
easily be substituted for the word,
“George,” if the case needs be.
(You get our meaning. Amen.)

So in conclusion, let us say be-
lieved, that by a little foresight,
thoughtfulness, and maybe some
self-denial, we can be a blessing to
“George,” by helping “George”
be a blessing to some one else.

This one thing for sure, If
“George” has to do it all, who but
“George” will receive the reward?
Thank God for, and may He
bless, all the faithful “Georgue.”
They have possibly kept the work
going in more than one place.
And of course, God’s blessings, be
upon all those of the other class,
as they be worthy. Amen.

AN EQUAL REWARD

Those who are faithful towards
God’s cause in looking to the
financial side of the battle while
others have to go to the front—
carry the Gospel—are going to
share alike in that day.

“For who will hearken unto you
in this matter? but as his part is
that goeth down to the battle, so
shall his part be that tarryeth
by the stuff: they shall part alike.”
(1 Samuel 30:24.)

As far as the east is from the west, so far hath he removed our transgressions from us. — Psalms 103:12.
“KEEPERS AT HOME”

In Paul’s letter to Titus, among other things in chapter 2, wherein he is instructing him on how to handle doctrine, he mentions this thought concerning the duty of the aged women in teaching the younger women in regard to their duty toward their husband, their children, and their home:

“That they may teach the young women to be sober, to love their husbands, to love their children, “To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.” (v. 4, 5.)

In the apostle’s instructions here, beloved, the thought which seems to be uppermost in our mind, is that of “keepers at home.” And in a few remarks to follow, by the Lord’s help, we want to plainly state in the beginning, that any references made to house keeping, personal appearance, etc., regarding unkempt conditions, is directed toward those who could do differently if they only would, and NOT to any who just simply can’t—if there be that kind. You know a “can’t-help-it?” condition is not to be criticized. But people had ought to be careful about trying to hide behind some excuses for a justification. Amen.

So we find in the thought embodied here, how that a duty—a responsibility—is rolled upon someone, in giving instructions to a young wife and mother—her duty toward her family, and the home, literally, that the home, and the home life, might be what it ought to be so as to not only be a blessing to her self, and to her loved ones, and to her friends, neighbours, and brethren in the Lord—but that she might be also pleasing unto God, and if you noted, that in doing so, that His word be not blasphemed. This duty first falls upon the preacher in declaring the Word, then upon the older women in carrying it out—teaching it to the younger women.

So first let us say, beloved, that no doubt but what more than one home has been ruined, or has come far short of what God would have it be, through the failure of some mother in properly instructing and preparing her daughter in the management of home affairs before allowing that daughter to step out into a home of her own. Some men will put up with most anything in the way of the appearance of a slovenly woman: poor little dirty children, who hardly know what a nice refreshing bath is, and some clean clothes, and the use of a handkerchief, and a comb for the hair; sloppy cooked (f) food; and a house that looks more like a plunder room, or a habitation for dogs and cats—while other men have a different view on home life, and when things begin to take on such disheartening, disgusting aspects, love is liable to take it’s flight out of that man’s life, and then instead of peace and tranquility permeating the atmosphere of that home, it’s fussing, quarreling, nagging, etc., until at last the husband, if an unsaved man, is liable to get, as he thinks, enough of it, and presently maybe another woman begins to figure in the case, or possibly he just gets up and steps out of what he calls a “mess.” Of course he’s not doing right in such; neither has the wife did right in her neglectful manner as a “keeper at home;” and possibly at the bottom of it all, the girl’s mother is to blame for not having properly taught that daughter the duties of a good, and an obedient wife.

We know the Bible will bear us out in the assertion, that every mother should train her daughters from the time they are old enough, in the art of homemaking. They should teach them how to sew, cook, properly care for the house, and to be tidy in their own personal appearance. They should teach them to be discreet, as the scripture above says—that is, instruct them in the financial side of home affairs; learn them how to be saving, and economical, in preparing, cooking, and in serving food. Teach them it is wrong to be wasteful and extravagant. It has been said that a man could throw a living in at the front door with a scoop shovel, so-to-speak, and the woman could throw it out the back door with a spoon! This ought not to be. And not only in the matter of food stuffs, but teach them carefulness in buying clothing, and in the making of garments.

Some girls go out into homes of their own, who hardly know how to sew a decent patch on a garment, much less make a garment; they know not how to prepare a simple meal’s victuals; they have no judgment in buying clothing; they know nothing about the value of a dollar: and after the honey moon is over with, instead of being a blessing, and a real help meet to their husband, they become a burden, and an eyesore to him.

You might step into some homes today—yes, holiness homes, sorry to say, sometimes—after having possibly waded through, so-to-speak, or clambered over, filth and junk, to get in, and the house on the inside looks as if a storm had struck the place, as it were, having seemingly entered the front door, and past on out at the rear, leaving

(Continued on page 6)

Behold, I come quickly; hold that fast which thou hast. that no man take thy crown. —Rev. 3:11.
The Apostolic Faith Messenger

O. H. Bond, Editor & Publisher.
Mrs. O. H. Bond, Assistant.

Devoted to the interests of the Church of God, of the Apostolic faith.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both their's and ours." — 1 Cor. 1:2.

We stand for, and endorse, the three-fold plan of salvation, that is, justification by faith; sanctification through the Blood (a second, definite, work of grace); and the baptism of the Holy Ghost and fire, with the Bible evidence of speaking in other tongues, as the Spirit gives utterance. Teaching for doctrine, those principles taught by the people of the Apostolic faith since the outpouring of the Spirit in the beginning of the latter rain dispensation (Topeka, Kans., 1906; Los Angeles, Calif., 1906).

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SUFFERING REPROACH

The Bible teaches that if WE be reproached for the name of Christ, happy are we—not if we BRING REPROACH upon His good name!

"If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

"But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." (1 Pet. 4:14 15.)

Our sentence is, that it isn't altogether a lack of scriptural light on the subject that is holding some back from paying tithes, but that possibly the valuation of the dollar, so-to-speak, has something to do with it!

This Issue

Our reason for this special issue of the little paper, which will not be mailed to all on our list, is because we have felt like expressing ourselves along a few lines which is of most concern to those of the faith, only.

We of the Apostolic faith will express ourselves as how the nominal churches do not preach ALL the Gospel, when as a matter of fact, in some respects, a like condition seems to exist within our own ranks.

Some things in the Bible may seem to some as being of minor importance—scarcely noticed, possibly. Yet our sentence is, that ANYTHING God has placed in that Book is of proper considerate value. He allowed nothing to appear therein, but what is needful and beneficial in our lives when Biblically observed. There is not the smallest of commandments, or exhortations, that are placed there merely to fill up space, but they are there in accordance with His divine will. So let us remember, that no matter of how minor any thought in the Bible may seem to be, God wants that thing preached unto the people in due season. Then if some thought is mentioned in this issue which to you may seem insignificant, just be careful and remember there are NO insignificant thoughts, as you might call them, in the Bible; and that if God had not wanted, as you might term them, the things of lesser importance, preached to the people, He would not have placed them in His Book. We hear the Gospel say, as recorded in Matthew 4:4, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"The Glory In The Cloud"

From a jeweler comes this statement: "An imitation diamond was never so brilliant as a genuine stone. If your eyes are not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation stone is practically extinguished, while the genuine diamond sparkles even under water and is distinctly visible. If you place a genuine stone beside an imitation under water, the contrast will be apparent to the least experienced eye."

The religion of many people seems genuine so long as they do not have to undergo affliction and trials. But when they are submerged under the waters of suffering, their faith is no longer a beautiful and resplendent thing. But at such times those who love God and trust Him reveal themselves as true gems in the diadem of the Kingdom.

"... Jeremy Taylor, one of God's saints of long ago, suffered the loss of his earthly possessions and yet he was able to rejoice that his enemies had not deprived him of: "The sun and the moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the Gospel, my religion, my hope of heaven and my charity toward my enemies."

Many of us are required to live for the time being in the shadows. Is our faith of the kind that enables us to see the glory of God in the cloud? —Frank R Elder in the Western Recorder. (Sel.)

We wouldn't give much, so-to-speak, for the individual—preacher, or lay-member—whom you just have to practically MAKE "line up," when they go wrong.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. —1 Cor. 10:31.
GONE FANATICAL

A sister in the Lord (a young lady preacher) has said to this effect: "Lots of people have gone fanatical over the book of Revelations, losing sleep, etc., when at the same time they can't, or don't, live up to Luke, the 6th. chapter. They need to learn the A B C lessons of the Gospel."

This sister is right. We don't believe the Lord is going to lead some one who at least hasn't enough patience to charitably bear with others who can't agree with them, into the deeper teachings of the things of God - that, especially, of the book of Revelations, whose teachings we shall all understand much better as it is fulfilled in due season before us.

SOMETHING WRONG

There are entirely too many different views expressed today, concerning the Bride - who it shall be; the nature of the catching away - whether secretly, or openly; and whether before, or at the Lord's coming; how many catchings away will there be of God's people, etc. All the different views expressed can't be right, so somebody is wrong.

Now in view of the fact that Satan has evidently lead some astray into wrong interpretations of the scriptures in this respect, we claim that the sensible thing for God's people - ALL of them - to do, is to first make sure they have attained to all the spiritual blessings (experiences) taught in the Bible as being for the saints, then be ever found living before God as to be ready for ANY emergency - ready to go at any time, or under any circumstances.

If people were striving as hard, accordingly, to be ready for ANY call from Heaven, as they sometimes are to try to understand the deep mysteries of God, we believe it would be more beneficial to them, and come nearer assuring them of a place among those who are to welcome the Saviour at His coming.

We hope you get our thought - that is, The all important thing is for us to be ready - Jesus will take care for the rest.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matthew 24:44.)

FASHIONS - STYLES

Styles are most constantly on the change, and with each change in fashion, things are becoming more and more ungodly. The "formfitting" dresses now in vogue...showing the body outline of the hips...are surely vulgar. How could a sainted woman of God reflect a standard of true holiness if attired in such a Babylonish garb? Some styles present a picture of hideousness; some are purely comical - all disgusting. Take those "perky" little berets (an excuse for a head covering) - why some good sainted sisters in the Lord might sometimes let the enemy trick them into wearing one - setting it at a fairly "jaunty" angle on their head, looking like they might have just arrived from the Bowery district in New York city, in that respect! And maybe thus adorned, or wearing one of those skin-tight dresses, or one so short in the skirt-length that they need a lap robe when going out in public, they would quickly condemn a brother in the Lord if he should come out wearing the plainest pattern, possibly, in a necktie! (And we don't endorse neckties by any means.)

The most blind of all, spiritually speaking, is the person who doesn't want to see.

SUBSTITUTES

Some people who would not drink coffee, but who would use a pretty substantial substitute, make us think of people who would not swear, but who at the same time use pretty strong by-words!

Thank God for deliverance from it all. Amen.

SEEING FAULTS

Like as it is said, that people can't see the faults in their own children's lives, as they can in the lives of other people's children, so it must be with some saints who can't, it seems, see the faults in the lives of saints in their own band, as they can the errors in the lives of saints of some other band! (Or, if they see things "at home," they don't say so much about it.)

WHO IS "BUILDING" THE HOUSE?

If people are going to say, "We are building a house of worship," they ought not to use the tithe, which belongs unto God, in doing so, for in that event, it is not themselves who are building a house for the Lord's services, but it is primarily God, Himself - if they are using that which belongs to Him in doing so. You get the thought?

David said upon a certain occasion, "neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." (2 Samuel 24:24.)

So in that the tithe belongs unto God, then for the individual to use such in building a church, or place of worship, in doing so, they are not sacrificing of their own means towards a building for the Lord.

The tithe should go for the support of the Gospel - plus any offering God lays upon the heart to give. (Malachi 3:8-12.)

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. ...2 Tim. 2:5.
"Keepers At Home"  
(Continued from page 3.)

"destruction" in it's wake! The house is all "cluttered" up— clothes scattered about, chairs turned over, beds not made up, and a pile of dirty dishes left over from the last meal, and, naturally, the floors unswept. And in some cases, the "blame" is laid on the children— "You just can't keep anything looking decent on this place for these children" That's a poor excuse! If those children are normal minded, why don't YOU use a little common sense, and apply the Bible method in controlling them— especially if you profess holiness. It will work. It works in other homes— why not yours? Of course, it may not be necessary that things be "spic and span"— but humanly decent, at least. Without any argument, YOU know what we mean!

Did you ever hear of the man having to get up, and go to work without his breakfast—or else get it himself, while "wife" lay in bed? In this, we refer to where just pure "triflingness," and not justifiable sickness, is the reason for such. Some men would possibly get a real surprise, if, when coming in some evening from a hard day's work, they found a pleasant-faced wife, all cleaned up, meeting them at the door; and upon entering, found a tidied up house, a well cooked supper, and the little children with clean clothes, and little hands and faces all scrubbed up! Don't you suppose if he was a man that had salvation, and a sense of personal pride on Bible lines, that he might possibly feel like shouting, Glory!

We hope you will take us seriously, beloved, and put the right interpretation on our few remarks here made. It is surely a fact that the home training a child has, does to a greater or lesser degree, determine the possibilities for success in their own home life— when they go out for themselves. The mother should take care to instruct daughter in the seriousness of the situation and of the responsibilities laying before her, when she steps out into a home of her own. She should instruct that girl in that she has made her choice in a husband, to make him as good, and an obedient wife as she possibly knows how. To give her attention in making a home for him in every respect that will be an attraction to him— not merely a "hang out." Teach her that marriage is binding for life— that it is a holy union; that it is a give and take proposition, and that her path may not always be strewed with roses, but that she may have to endure hardships that she never suffered at home; and in trials and hardships, to stand loyally by the side of that boy, and be a blessing and an encouragement to him.

And in case little personal matters arise between them, teach her to face the situation in a Bible manner— to stay with her marriage vows. Don't instruct her, that the first time John gets a little cross with her, to pack up and come back home; but give her to understand that she is going out to make a home for herself, and that in doing so, she may have some things to endure, as well as some things to enjoy. If a lot of mothers in law would preach Titus 2:4,5, to their daughters, instead of holding up erring sons in law to them, telling daughter, "If I was you, I'd do so—and so," there is a possibility of more happy homes in the world today. No wonder that mothers in law sometimes get a hard name— instead of trying to make peace, they maybe too often are sowing discord.

Now beloved, you may think it strange that we speak in this manner; but our subject is assuredly a part of the Gospel; and while being "keepers at home," may not be essential to salvation, yet it certainly goes with salvation, or else God would not have had such mention-ed in His Book. We hear Paul say in Hebrews 6:9, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Then if God wants women to be "keepers at home," in them doing so, such accompanies— or goes with salvation.

PERSONAL APPEARANCE

Just because the Bible says that the Lord doesn't look on the outward appearance, but upon the heart, this is no grounds for self-justification in people, just because they are professing salvation, in losing all self-respect in regards to their personal appearance, especially when going out to the house of God.

Did you ever see people professing salvation—good saints of God, may be— go out to church with their hair looking like it hadn't been combed for a week (we're speaking of men folks now), and their shirt ready for the wash tub several days ago? Maybe the wife tried to get them to put on clean clothes before going to services, and their reply would be to this effect: "Now— this is good enough; I'm not proud. The Bible condemns pride." Yes, we know it does, outright; and it also condemns slothfulness, which in part means to be neglectful. But having a

(Continued on page 7.)

Be not overcome of evil, but overcome evil with good. — Romans 12:21.
Personal Appearance
(Continued from page 6.)

sense of personal pride—keeping clean—is not condemned in the Bible. The Bible condemns that which carries us beyond reason. It's out of reason for one to think that a clean body, and clean clothes, are any marks of that kind of pride which is contrary to the scripture. The Bible says, “Let not then your good be evil spoken of:” (Rom. 14:16) Some people's personal appearance at church might be enough to almost “sour” some people on holiness. (Understand we are directing our remarks towards those whose unkempt appearance is purely by reason of their own slothfulness, or neglect in the use of a little soap and water, or a comb for the hair; or maybe not enough “get up” about them to use such; or maybe still, out of neglect, or for some freakish idea, not clean up to go to church after clean garments had been prepared for them. (We heard of some people one time who got on a fanatical line, thinking it wrong to comb the hair!) We can go in public (You know what we mean!) looking like a tramp, and be classed as a tramp. Speaking of the apostles, Paul says, “we are made as the filth of the world, and are the offscouring of all things unto this day.” (I Cor. 4:13) But let us be sure, beloved, that the world will have no grounds for accusations against us—that what they say about us will have to be false. (Matt. 5:11.)

Please don't misunderstand us, brethren, and think, “Brother Bond is getting 'starchy,'” for we are not—we are as hard against this “strutty” stuff as we ever was. But we do believe that a little more personal pride in some cases would not be harmful—that a little soap and water, a comb for the hair, and some clean clothes, if possible, (no matter how humble those garments might be) would look more like holiness, and have more weight on the influence one might cast on any strangers who might happen in at your services.

To wax a little plain, sometimes an unkempt condition is nothing more nor less than the results of just pure laziness.

We heard a brother in the Lord (a preacher) say that he felt like going to a certain place, and taking his text on “P & G Soap!” Amen.

“A RIGHTEOUS MAN”

“A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.”

(Prov. 12:10.)

Here is another text—the first clause—of which you hear little said. It is as much a part of the Bible as any other text contained therein. And being, then, a part of the Bible, it is necessary that proper consideration be given it. It tends to show how a righteous man’s attitude toward, or consideration of, should be shown the dumb animal—especially the one serving him as a beast of burden; and also the ones from which he derives a benefit by way of flesh for food, or from their production, can be thought of in this respect.

There are men who give no consideration to their faithful old work team, saving them barely to feed them enough to give them strength to pull the load. They don’t seem to care whether the harness fits them or not; maybe work them with an ill fitting collar, and their shoulders raw with a gall. They make no provision for a shelter for them in the raw, bleak, winter time; and in summer are not careful to supply them with sufficient drinking water, nor a shade when convenient. Men have driven their teams to town on a hot summer day, leave them tied all day long in the hot sun to stamp and fight flies—not a bite to eat, nor a drink of water—while they, themselves, sat in the shade and fanned! (Ought to have been back home at the proper time.) And in winter time, other needless hardships imposed on them in suffering exposure to the elements, while their cruel master possibly enjoys himself inside, somewhere, by a nice, warm fire.

And of cattle—milk cows in particular: how often are these faithful creatures, which supply us with such wholesome food, so ill-treated when it comes to providing proper shelter, food, and water for them. How oft do they have to “freeze” it through the winter for want of a shelter, when a little energy or the part of their owner, or whoever has the care of them, could provide one, possibly. Or if a shelter is provided, maybe it’s like some stalls horses have to stand in—allowed to get so filthy under foot, that it is a shame to punish a dumb brute in such manner.

People will keep a flock of chickens in a manner sometimes that is shameful. A miserable, damp, filthy place. Never clean the hen house—seemingly. Don't try to “wage war” on the mites and lice that often infest ill-kept hen houses, and which torment the flock. They will put up an old hen for “setting,” and seemingly forget her—let her suffer for food and water. And maybe don’t even provide sufficient drinking

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water, nor food, though they have such on the place, for the flock in general.

And as for the hogs—some people will keep a hog in a place that isn’t “fit for a hog” to live in! Did you ever see a hog kept in a pen, or an old building, maybe, where it had to stand in a regular loblolly of mud or filth—no place to lay down? and maybe such conditions in the winter time! A hog is a hog, alright; but they are possessed of feelings. It’s wrong to confine one of these creatures in some of the miserable places where careless, or maybe purely unmerciful people, sometimes keep them. Possibly sometimes keep them in a pen in hot, sultry weather, without sufficient shade over them, and let the poor creatures suffer for water—maybe depending on the children to look after the “chores” on the place, and the children, in the meanwhile, caring more about playing than for the welfare of the stock.

Do you believe that God takes any note of His dumb creatures? In Matthew 10:29, we are taught that not even a little sparrow can fall to the ground without our Father’s notice.

So don’t forget, beloved—there’s a text in God’s Bible which says, “A righteous man regardeth the life of his beast.” Are you too busy to note this text, or to regard the dumb animals of God’s creation? God is taking note. Amen.

Solomon says in Proverbs 27:23: “Be thou diligent to know the state of thy flocks, and look well to thy herds.”

We are holding the testimonies, etc., over for our general issue, which we hope to get out in September, the Lord willing. -- Ed.

SEEN AT CHURCH—

No doubt but what many of us have seen things going on in the church house—either before, during, or after services—that was not pleasing to God.

Most all saints love to see good order among sinners who come out to the house of God. But they, themselves, sometimes (some at least) set a bad example before the world, when they engage in talking out loud to some one while the preacher is trying to give the message. Some will turn their little children loose to run and play over the floor, causing a disturbance, right during services. Maybe let them use the altar bench for a “slide” during preaching. Some people among us would no doubt show more respect, and make their children behave better, at a Methodist, or a Baptist meeting, than they would—or do—at their own place of worship!

We’ve seen the elderly sister send the little child traipsing across the house in front of the preacher, to bring them a drink of water. This is a poor form, unless it be a case of an emergency.

And again, we’ve been at the place (a church) where there was so much confusion going on in the front of the house among some of the saints, and children—just a uproar, hurrah, and tumult, so-to-speak—that when prayer was called to begin services, when we got down to pray, as the saying is, we could hardly hear our selves think! Then after services one night, two young boys engaged in a scuffle, and in the play, shoved a sister against a seat. We maintain that the house of God is no place for wrestling matches, play grounds, and the nature of some kinds of laughing, talking, jesting, etc., as is sometimes carried on. And maybe sometimes pastors, or whoever has the care, are to blame for not teaching people differently. Of course, if the people won’t have teaching on Christian conduct in the house of God, then it’s time for some Bible action. We’ll possibly censure the man-made discipline of other churches, and say, “The Bible is my discipline.” So it is—and that correctly; but how much better off are we, if we fail, or neglect, to put it into use in things of this nature, as well as in other needful places? Think on this, please.

REQUESTS FOR PRAYER

A sister requests prayer for an unsaved boy—her only help. Other boys trying to induce him to go to another state to work. She wants him to remain with her. She is afflicted in body. Remember her in her distress.

A request for an unsaved husband—sin about to ruin the home. Pray earnestly. A sister is in distress.

IN CONCLUSION—

Some people, possibly, have “their” preacher. And he, or she, is about the only one they will help, financially, in the Gospel work. Is such the spirit of God? Has God any respect of person? For Shame!

There are people today, professing a full Gospel experience, who know nothing about old time holiness—they never did, in reality; others there are, possibly, who one time did, but who, from outward appearances—if fashion and pride speak anything—have seemingly forgotten much about it.

Known unto God are all his works from the beginning of the world. --Acts 15:18.