

Sunday School

NOVEMBER 23, 1947

Lesson By Dr. Paul Caudill

TOPIC: "THE WAY OF LOVE"
Scripture: I John 2:7-11; 15-17; 3:13-18

"If I speak with the tongues of men and of angels, but have not love," said Paul, "I am become sounding brass, or a clanging cymbal." (1 Cor. 13:1). Whatever else Christianity may mean for human life, it means love. It was on account of the great love of God for a lost world that He gave His only begotten Son to be our Saviour.

Even so, it was because of Christ's love for the sinner that He, though existing in the form of God, "counted not the being

on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross" (Phil. 2:6-8).

The Test of Love

The manner in which we love our brothers is a test of our love for the Lord, yea, a test of our relationship with the light. "He that saith he is in the light and hateth his brother, is in the darkness even until now" (1 John 2:9). In like manner, if

one loves his brother, he "abideth in the light," and no one need have any fear of stumbling in him. There is no occasion of stumbling in love.

John is talking here about what one might call "habitual love." He has in mind the idea of love as characterizing the life of the believer in his relationship to his brother. He is not thinking so much of the occasional exception that may come in the believer's life; it is the slant, the general tendency, the habit pattern with which he is concerned. In other words, "The one who keeps on (or has the habit of) loving his brother, abideth in the light" (1 John 2:10).

John knew the imperfections that mark the life of every Christian. That is why he said, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is a propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:1).

One cannot hate his brother without walking "in the darkness," and when one walks in the darkness, he is not able to know where he is going for the simple reason that "the darkness hath blinded his eyes" (1 John 2:11).

The Christian might as well get this straight in his thinking, and the sooner the better, for the world's sake: he cannot give harbor to hate in his heart and walk in the love, way of Jesus. The two, love and hate, are as far apart as the east and the west; and never the twain shall meet!

Search as you will in the life of Jesus and you will find words of love, and love only, even for His enemies. Not once did he appear to resent, with retaliation, even the personal injuries and insults which he suffered at the hands of those who hated Him unto death. His was a deathless love.

Love Not The World

The Christian is to possess a discriminating love, however; he is not to love the world or the "things that are in the world" (1 John 2:15). John goes on to say that if any man does love the world, "the love of the Father is not in him."

And there is a very good reason for this: "For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world" (1 John 2:16).

God does not want his children to plant their affection upon that which is unworthy and which is temporal. "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:17).

There is nothing lasting or satisfying in the claims of the flesh. Is the flower of the field withereth and fadeth away, even so does the flesh with all of its pleasures. Material things, all of them, are perishable; and they never satisfy. Jesus knew this, and that is one of the reasons why he rejected the temptation of Satan in the wilderness when Satan said, "All these things I will give thee, if thou wilt fall down and worship me" (Matt. 4:9).

As one of our historians has well said, "No loving thing goes on forever." Change and decay are written upon all things material. The Roman Amphitheatre, the palaces of the Caesars, and the temples of the heathen gods have long since crumbled into dust. Only he that is continually engaged in the doing of the Father's will abideth forever.

Love In Deed And In Truth

"But whoso hath this world's

goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3:17).

Here we have a ringing challenge to translate our love for others into deeds of mercy. It is possible for one's concept of love to be noble enough, in theory, but to lack actuality. The implications of John's words are inescapable. If we who profess to know Christ as Saviour and Lord behold a brother who is actually in need of this world's goods, and we are in a position to minister to him, but fail to do so, then we are failing to live up to our calling. How, says John, doth the love of God abide in such an one?

This, for that matter, is the head and front of all our offending as Christians. We simply do not live up to the light we have. It is not that we do not know; it is rather that we do not care.

In sending out His disciples to evangelize the world Jesus expressly declared that they commanded you" (Matt. 28:20). Only upon the fulfillment of this charge were they to become heir to the promise, "and lo, I am with you always, even unto the end of the world."

John reminds us of the fact that Jesus is our example. We are to love as He loved, and sacrifice for others even to the point of laying down our life, if need be: "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16). Only by following His example can we become worthy of the calling whereby we are called "children of God."

Control of insects on livestock is one of the measures necessary to get the greatest benefit from feed consumed, according to USDA.

NOTICE OF SERVICE BY PUBLICATION
 North Carolina, Wilkes County. In the Superior Court Boyd Parlier vs. Marianne Veal Parlier

The defendant, Marianne Veal Parlier, will take notice that an action entitled as above has been commenced in the Superior Court of Wilkes county for the purpose of the plaintiff obtaining an absolute divorce from the said defendant on the grounds of two years separation; and the said defendant will further take notice that she is required to appear at the office of the Clerk of the Superior Court of Wilkes county in the courthouse in Wilkesboro, N. C., within twenty days from the 11th day of December, 1947, and answer or demur to the complaint in said action, or the plaintiff will apply to the Court for the relief demanded in said complaint.

This 3rd day of Nov., 1947.
 C. C. HAYES,
 Clerk Superior Court of Wilkes County, N. C. 12-4-47

NOTICE OF SALE OF LAND FOR PARTITION

Pursuant to and in obedience to an order of the Superior Court of Wilkes county, signed by the Clerk thereof in the special proceeding entitled In the Matter of Mrs. Mamie Blankenship, Philander Call, et al, heirs-at-law of B. F. Call, and wife, Laura Call, deceased, for the purpose of partition among the interested parties, the undersigned commissioner will on Saturday, November 22, 1947, at two o'clock p. m., at George Pipes' store, on Highway 421, and on the lands hereinafter described or in close proximity thereto sell at public auction for cash to the highest bidder the following described lots and tracts of land:

The Laura Call lands:
 First Lot: Beginning on a stake on the north side of U. S. Highway 421 and runs north 2 deg.

est 12 poles to a stake; thence north 19 deg. east 25 poles to a stake; thence north 23 deg. west 5.6 poles to a stake; thence east 7.8 poles to a stake; thence south 2 deg. west 39.4 poles to a stake at said Highway; thence with said Highway 12 poles to the beginning, containing 2 5-16 acres more or less.

Second Lot: Beginning on a stake on the south side of U. S. Highway 421, and running south 2 deg. west 37 poles to a stake; thence north 67 deg. east 15.4 poles to a stake; thence north 2 deg. east 34 poles to a stake at the Highway; thence with said Highway 14.5 poles to the beginning, containing 3 5-16 acres, more or less.

Third Tract: Beginning on a wild cherry on the bank of the creek, and runs east 84 poles to a stake; thence south 12 poles to a stake; thence east 56 poles to a stake; thence north 36 poles to a stake on a ridge; thence west 194 poles to a stake in the road and branch; thence with said road to the beginning, containing 80 acres, more or less.

Lands of B. F. Call:
 First Lot: Lying and being on the north side of U. S. Highway 421, and on the south side of the old Curry road; thence beginning on a stake, northeast corner of George Pipes' line which stake stands south 89 3-4 deg. east 13 poles and 17 links from the old original corner between Shepherd, Miller and Call lands, and running south 2 1/2 deg. east with George Pipes' line 131 ft. to an iron stake at the edge of U. S. Highway 421; thence south 88 deg. east with U. S. Highway 421, 129 1/2 ft. to a stake at the edge of the concrete on the north of said Highway; thence north 3 1/2 deg. west 147 1/2 ft. to a stake in the old Curry road, and in the B. F. Call original line; thence south 88 deg. west with the old Curry road 134 ft. to the beginning, containing 18,372 sq. ft., more or less.

Second Lot: Beginning at an iron stake on the north edge of U. S. Highway 421, southeast corner of the lot above described, and running with U. S. Highway 421 south 88 deg. east 130 ft. to an iron stake on the north margin of said Highway in the old B. F. Call and James C. Staley line; thence north 4 1/2 deg. east passing a stone on the bank of U. S. Highway 421 and with the Call and Staley line 164 ft. to a stake in the old Curry road; thence south 88 deg. west 130 ft. to a stake in said road, northeast corner of the above lot, being No. 1; thence south 3 1/2 deg. east with the line of Lot No. 1, 147 1/2 ft. to the beginning, containing 20,280 sq. ft., more or less.

Third Lot: Beginning on an iron stake on the south edge of U. S. Highway 421, the northeast corner of George Pipes' residence lot, and running south with George Pipes' line of his residence lot 410 ft. to a stake, his southeast cor-



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WE BELIEVE that any abuses occurring should be energetically corrected—by suggestion when possible, by legal action if necessary.

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