Christmas Carol CONCERT Auditorium **SUNDAY** Atternoon

December 18th

3:30 O'Clock

Given by the Ivey **Choral Society under** direction of Coral Hayner Baker.

This is our third Christmas annual service and the public is cordially invited to be present.

The Choral Society is composed of forty voices and accompaniments will be played by the Lajoie Orchestra.

SUNDAY SCHOOL LESSON

ther beseech thee being such an (a) one account," 18-21. fit (goodness) should not be as is were our indebtedness. of necessity, but willingly (of free will). (15) For perhaps he (was), therefore departed (parted from thee) for a season hat thou shouldest receive (have) him forever: (16) Not now (no longer) as a servant, but above (more than) a servant, a brother beloved, specially to me. 17) If (then) thou count (countest) me therefore a partner, receive him as myput that on (to) mine account; (19) 1 that) I do not say to (not unto) thee how (that) thou owest unto (to) me even thine own self besides. (20) Yea, broththine) obedience I wrote (write) unto more than (even beyond what) I say.

Time.-A. D. 61-63. Place,-Rome. Exposition .- I. "Receive him as thy This letter is full of most presious sponsible essons, not only about the reciprocal Helena. relations and duties of servants and masters, but also about our Lord Jesus and His work for us and His attitude toward us (as illustrated by what I aul did for Onesimus and His attitude toward Onesimus). This letter was written at the same time that the Epistle to the Ephesians and to the Collossians were written, and sent by the same per sons, Tychicus and Onesimus (Col. 4: 7-9: Eph. 6: 21-22). Did this fact have those epistles about the mutual obliga- better chance of getting our money ons of master and slaves? (see Eph. back." olosse, Archippus seems to have been the ruling elder (or bishop) in the assembly (Col. 4: 16, 17). He was evidenta man of considerable means and a slave-owner (v. 16: the word translated 'servant" in this verse means "slave") Paul did not attack slavery in this epis le, or in any of his writings, but he avs down principles of conduct on the part of masters toward their slaves that entirely transform the institution of slavery and lead inevitably to its abolition (vs. 15, 16; cf. Eph. 6:9; Col. 4:1). Philemon, though a slave-owner, was a man of lofty and exemplary Christian haracter (vs. 4-7). Onesimus was a slave of Philemon and apparently hal stolen something from his master, or been guilty of some dishonesty toward nis, master (v. 18), and had fled to Rome, refuge of runaways and delinquents in those days. Hearing that Paul He vent to hear Paul preach "in his own nired dwelling" (Ac. 28:30, 31), and probably sought a private interview with and was converted by his preachng, as his master had been in the old Sphesian days (v. 19), and thus became aul's "child, whom" he had "begotten his "bonds." Now Paul is sending aim back to his master for him to de-

cide for himself what to do with him
The Roman law was very severe regarding runaway slaves, but Paul knew
very well that Philemon would act as
a Christian. Paul would have had a
perfect right "to enjoin (order)" Phile
men with "all boldness (allspokenness)"
what to do to do the "befitting" thing what to do, to do the "befitting" thing, out with characteristic tact and cour tesy (cf. Rom. 12:1; 2 Cor. 5:20; 6:1 Eph. 4:1; cf. 1 Pet. 2:11) he "beseeches" rather than commands. This was not because Paul lacked in "boldness" (2 Cor. 10: 1,2; Phil. 2:2) but because he abounded in "love," in tactful good sense too. In his plea for Onesimus Paul appeals to two touching facts about nimself, his advanced age and his imprisonment. He does not do it to awak-en sypmathy for himself but to secure leniency for Onesimus: he applies his own rights to the account of Onesimus, ust as our Lord Jesus applies His own ights and claims to our account before he God whom we have wronged (2 Cor. :21; Gal 3: 10, 13; Rom. 3: 19-26; Jno. 4: 13, 14). Great was Paul's love for this runaway slave who had been born again through his preaching of the gospel and wonderful his tenderness toward him, he speaks of him as "my child, whom I have begotten in my bonds"

(cf. 1 Tim. 1:2; Tit. 1:4). In the Epistle to the Church of Colosse, where both Philemon, the slave owner, and Onesimus, the slave, lived, Paul speaks of this converted slave as "the faithful and beloved brother" (Col. 4:9). Paul had begotten" him. It was thought preachng the gospel that Paul had "begotten" him (1 Cor. 4: 15). Here we see the preacher's part in the New Birth, and also the instrument used by the Holy Spirit in the New Birth, the gospel or the Word of God (cf. 1 Pet. 1: 23; Jas. 1:18). The name "Onesimus" means "helpful" but up to this time Onesimus had not been "helpful" but "unprofi table" (or, "useless"), but now, by the transforming power of the gospel he had become "profitable" (or, "of good use." Cf. 2 Tim. 4:11). In v. 12 Paul speaks even more tenderly of Onesi-mus, "My very heart" ("mine own bow els," as the A. V. translates is more literal, the "bowels" being to the thought of that day the seat of affecion, compassion and emotion. However to the average mind, "my very heart" conveys Paul's thought better). Paul loved this slave whom he had led to the Lord very tenderly and, therefore, longed for his companionship and ser-As he belonged to Phil he did come back to minister to Paul, it would be in behalf of P. Paul, however would only have this service by P's glad consent, and not in the slightest degree by constraint. The only service that is acceptable to God or to Christ is that which is rendered voluntarily, of glad free choice (Ps. 110:3; 1 Cor. 9:17; 2 Cor. 8: 12; 9:7; 1 Pet. 5:2). Onesimus had done wickedly in robbing Philemon

measurably more valuable to Philemon that a "slave," "a brother beloved." What a wonderful way of looking at

and running away from him, but God

had made even that to work for good

for Philemon (v. 15) and for the salvation of Onesimus (cf. Rom. 8:28; Gen. 45;

5-8; 50; 20; Ps. 76:10; Ac. 4:27,28). One-

simus would now be something im-

Golden Text.—And whosoever will be chief among you, let him be your servant. Mat. 20:27.

Lesson Text.—Phile, 8-21. (Read Deut. 15: 12-15; Jno. 13: 14, 35: Ac. 10: 34,35: ac. 10: 34,35:

as Paul the aged, and new also a pris-oner of Jesus Christ (Christ Jesus): (10) tions to Philemon upon himself, and I beseech thee for my son Onesimus the Lord Jesus has taken all of our the Lord Jesus has taken all of our in 1888. child), whom I have begotten in my obligations to God upon Himself: Paul bonds (Onesimus): (11) Which in time says, "put all the obligations and debts past (once was) was to thee unprofitable of Onesimus to my account," and our out now (is) profitable to thee and to Saviour says "put all the obligations me: (12) Whom I have sent again: thou and debts of every believer in me to therefore receive him, (back to thee in his own erson), that is, mine own bowels (my very heart): (13) Whom I would simus had no need to fear to meet (fain) have retained (kept) with me, that Philemon now, as much as he had sinin thy stead (behalf) he might have min- ned against him: and we need now to stered (minister) unto me in the bonds have no fear of meeting God. as much of the gospel: (14) But without thy as we have sinned against Him, since ple I Have Seen, Heard, and Known in mind would I do nothing: that thy bene- Jesus has assumed the full measure of Other Lands". Preceding the address

EMPERORS BY LORDS

London, Dec. 10 .- Pleas for former out how much more unto (rather to) Emperors of Germany and Austriathee, both in the flesh, and in the Lord? Hungary were made in the House of Lords recently when Lord Newton, self. (18) If (But if) he hath wronged raising the question of the expulsion thee (at all), or oweth thee ought (aught) of the Hapsburg dynasty from the Hungarian throne, said that the Hungarian mine own hand, I will repay it: albeit people evidently desired to have a king. "Why," he asked, "should the Hapsburgs be excluded any more than any other dynasties that were still allowed er, let me have joy of thee in the Lord: to rule?" How could the attitude of the refresh my bowels (heart) in the Lord great Powers be reconciled with the (Christ). (21) Having confidence in thy principle of self-determination? It was, he added, a gross and intolerable interthee, knowing that thou wilt also do ference with the government of a free

Lord Oranmore and Browne regret-ted that Britain had agreed to act as jailer for the ex-Emperor Charles of Austria-Hungary and had become responsible for sending him to a new St.

Lord Phillimore, an eminent lawyer asked what authority the Powers had for telling the people of Hungary who should be their king or not, or whether they should have a king at all. He protested against any interference in Hungary's internal affairs.

He thought it was a mistake to have dethroned the Hohenzollerns, "because," he said, "with a chastened Emperor on anything to do with Paul's speaking the throne, we would have had a more so plainly and beautifully in betin of steady Germany, and have stood a much

> the government, said that he could not discuss the question of the restoration of dynasties.

COLUMBIA CONGRESS HAS NOT ADJOURNED

Washington, Dec. 10 .- State Depart ment dispatches from Bogota, more than a week ago, stating that the Co ombian Congress had adjourned with out ratifying the treaty with the United States were incorrect, the De-

partment announced today. The Department today was in re-ceipt of a dispatch from Hoffman Phillip, American Minister at Bogota, which stated that the Colombian Congress had been merely prorogued some ten days ago and that it probably would act on the matter of the treaty with the United States before the general elections which are scheduled to ake place next March.

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JUNE APPLES MAKE SECOND APPEARANCE

Second crop of June apples has appeared on the trees in the orchard of A. D. Saine, farmer of Paw Creek town-PAUL WRITES TO A FRIEND. one's "slaves" or "servants" after they ship, who was in the city Friday after-Golden Text.—And whosoever will be and you are converted; but that is the noon with several of the bright red

BISHOP RONDTHALER WILL BE SPEAKER

Bishop Edward Rondthaler of Winston-Salem, head of the Moravian church in the South, will be the speaker at 4 o'clock Sunday afternoon at the Y. M. C. A. building. His subject will be "Peoof Bishop Rondthaler, Rev. L. R. Anschutz, assitant pastor of St. Peter's Episcopal church, a member of the Good Fellows Club octet and a splendid soloist, will render a selection.

Bishop Rondthaler has spoken in Charlotte oin previous occasions and is always greeted as one of the most charming and eloquent speakers who comes here. He has traveled widely, studied much and is everywhere known as a man of profound learning and keen

EMMAGOLDMANWANTS TO RETURN TO U.S.

Riga, Dec. 10 .- (By the Associated Press)-Emma Goldmann, who was deported to Russia from the United States in December, 1919, as a result of her alleged anarchistic activities, has left Moscow, it was learned here today. She is believed to be in Riga with the intention of seeking permission to return to the United States.



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