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International Sunday School Lesson
AUGUST 12, 1966

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THE WAY OF CHRISTIAN FELLOWSHIP

Memory Selection: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." — 1 John 1:7.

Lesson Text: 1 John 1:1-10. It is strange that nothing is recorded in the New Testament about John's activities as an apostle after Christ's ascension, except that he is associated with Peter in the events immediately after Pentecost, and is also mentioned by Paul as one of the pillars of the church at the time of the Council in Jerusalem.

However, five books in the New Testament are credited to the pen of John. These are the "Fourth Gospel," the three epistles of John and the Book of the Revelation. All were very probably written near the end of the first century when John was a very old man.

The epistles, like the Gospel of John, express profound thought in simple words, dwelling on the spiritual elements in religion rather than on the external and emphasizing faith and love, obedience and knowledge, light and life.

The first letter of John, which forms the basis of our study this week, is the longest of the three and was probably written in Ephesus. It is a solemn warning to the Christians of that day that they could not hold views of Christ which are untrue, and at the same time, have fellowship with God through Christ.

John was endeavoring to combat the heresy of the Gnostics because he realized what a deadly heresy they taught when they said that one living in sin might still be "spiritual" and a "child of God." In his letter, John shows very clearly the relation of doctrine and conduct.

John has become known as the "Apostle of Love" because he stressed Christian love more than any other New Testament writer. A careful reading of John's writing will certainly reveal the emphasis he places on love. Love is the theme of this letter. Twice in this first epistle he says that God is love, and several times he declares that love is the evidence that one is born of God.

John's description of a Christian, as outlined by Marthar Tarnell, is as follows: "God is revealed in Jesus. To know what God is like, look at Jesus. To hear God's message, listen to Jesus. If we desire to please God, to be a Christian, live like Jesus. And all this sums up a life of love lived daily among our fellows, loving not in word, neither with tongue, but in deed and in truth."

"Confession of faith, generosity in service, all the godlike things named by Jesus in the Sermon on the Mount are implied in our brief texts from John's first epistle. Hereby, know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren. Find God through Christ, and show your Christianity by daily living lives of love."

Are you a Christian? Do you bear any of the marks of a Christian? Percy J. Grubb, in Wesleyan Methodist Magazine, once wrote: "You have all heard of Alexander the Great. He conquered country after country in quick succession. We are told that he had in his army a soldier whose name also was Alexander. "One day he sent for the man to appear before him. When he came, Alexander said to him: 'I

H W E M of the E K

COME, O THOU TRAVELLER UNKNOWN

When Thomas Koschat discovered the poem about unrequited love which began, "Forgotten, forgotten, forgotten am I," he was so moved by the sentiments that he immediately sat down and set the story to music. He little dreamed that the editor of a Christian hymnal would one day include his music in a new volume, with the stanzas of James Montgomery's great hymn on the Twenty-third Psalm, "The Lord is my shepherd, No want shall I know."

Nor did George Webb imagine that a somewhat similar experience would be his when, for an evening of entertainment aboard a passenger vessel in mid-Atlantic, he composed a new tune for the poem, "Tis dawn, the lark is singing." It was left to another editor to take that tune and match it with George Duffield's words and thus create one of the most militant hymns in all Christendom, "Stand up, stand up for Jesus!"

This thing also works in reverse, because it was to the tune of an old hymn written during the middle of the nineteenth century by Abbey Hutchinson, "Kind words can never die," that the British Tommies, during the first World War, sang a song of their own, substituting "Old soldiers" for "Kind words," giving the world the song now popular with veterans in every branch of the military, "Old soldiers never die."

Felix Mendelssohn was asked to compose a tune for a celebration in connection with an anniversary of the invention of printing. Little did he know that his music would be immortalized by being linked with Charles Wesley's superb Christmas hymn, "Hark! the herald angels sing." Nor did Williams Shield, who composed the tune now known as "Auld Lang Syne" for his opera, "Rosina" in 1782, ever dream that his music would be the inspiration of a noble hymn of immortality, "It singeth low in every heart," which Rev. John Chadwick wrote in 1876.

Stranger still is the fact that the tune William Steffe wrote in the middle 1800's for his own gospel song, "Say, brother, will you meet us on Canaan's happy shore," soon became associated with an entirely different kind of song, "John Brown's body lies a-mouldering in the grave." Later it was rescued from oblivion when Julia Ward Howe, while visiting at Munson Hill Farm, near Washington, D. C., was inspired to write her own hymn, "The Battle Hymn of The Republic."

But, getting back to Scotch melodies, Robert Burns came across a delightful, lilting tune one day which was called "The Caledonian Hunt's Delight" and was so intrigued by it that he sat down and wrote a poem to be sung to the tune, beginning with the line, "Ye Banks and Braes of Bonnie Doon." He learned, after he had written his poem, that the music

had come about in the same way as a conversation between James Miller and a girl, thirty years earlier. It seems that Miller had said to his friend, "I am anxious to compose a Scotch air. In fact, it has become one of the ardent desires of my heart. How do I go about it?"

Clarke, thinking Miller was joking, humorously replied, "Write your melody on the black keys of the harpsichord to a good steady kind of rhythm and you'll have what you want."

Miller, taking his friend's words as sound musical advice, and following them infallibly, did exactly that and produced the rudiments of what, with some alterations and corrections by Clarke, became the afore-mentioned tune. Burns was doubly anxious to authenticate the tune's origin since its popularity had led to the claim that it was of Irish origin.

The night Charles Wesley preached in Kingswood, May 24, 1741, he wrote these words in his diary, "I preached on Jacob wrestling for the blessing." Doubtless, the music to which Burns referred was the farthest thing from the Methodist preacher's mind as he delivered the sermon that evening. The thoughts he shared with his people that night were finally reduced to poetic form the following year, when he wrote the fourteen stanzas of one of his most profound poems, sometimes called "Wrestling Jacob," but known by its first line, "Come, O traveller unknown."

Revival To Start At Laurel Branch Church August 19

According to an announcement by the pastor, the Rev. N. H. Griffin, a revival meeting will begin at the Laurel Branch Baptist Church, on the Marshall-Mars Hill Highway, the third Sunday in this month — August 19.

The Rev. Jack Davis will be the visiting evangelist. Mr. Griffin and the church cordially invite the public to attend and take a part in the meeting.

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be sung to "Bonnie Doon" is not known, but whoever he was, he must have made a good job of it. Because, the young lad who was to grow up to become Methodist Bishop Warren A. Chandler, founder of the famous Emory University, learned the words to that tune and never forgot them. Older hymnals carry this notation above the hymn, "Bonnie Doon, as sung by Bishop Warren A. Chandler." Later the name of the tune was again forgotten, and "Wrestling Jacob" was sung to a tune now named for the Methodist leader himself, "Chandler," which was nothing but "Bonnie Doon" which was originally "The Caledonian Hunt's Delight."

Poetry Corner

LIFE'S JOURNEY
Written by a blind man of Spruce Pine

I will not pass this way again — As I travel let me help some friend;
Help someone a burden to bear; The heartache and grief of someone to share.
May I bring this comfort day by day
As I travel along on life's highway.
I will reach out a hand to those in sorrow
For I will not be here on the long tomorrow.
ARTHUR FRYE

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W. Clyde Hampton Passes Saturday; Funeral Monday

Funeral services for W. Clyde Hampton, 66, of Mars Hill, who died Saturday, August 4, 1966, were held Monday at 2 p. m. in the Mars Hill Baptist Church of which he was a member.

Dr. Robert C. Moore officiated and burial was in Mars Hill Cemetery. Nephews were pallbearers. Hampton was a member of the Brotherhood of Railroad Trainmen, the Fraternal Order of Eagles and was a former member of the Odd Fellows and Loyal Order of Moose.

Decoration

There will be a decoration at the Wilson Cemetery on Sunday, August 26. The cemetery is located near Caney Fork Church. Services will begin at 10:30 a. m. Mrs. Minnie Goforth stated this week.

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