0千万4574 HAT IS CHIERTAN LIVING

ional Sunday School for October 1, 1950

Memory Selection: "Let your man-ner of life be worthy of the gospel of Christ."—Philippians 1: 27.

Lesson Texts: Matthew 5: 13-16, 20; Philippians 1: 27-30; I Thessalonians 5: 15-23; James 1: 22, 26, 27.

With this lesson we begin a new series. "Growing in Christian Liv-ing." Our initial lesson is a sort of introduction to the entire series, attempting to answer the question, "What is Christian Living?"

The scriptual background is based on Jesus' teachings, a part of his Sermon on the Mount, on Paul's teachings in his letters to the believers at Philippi and at Thessalonia, and the practical teachings of James, the brother of our Lord.

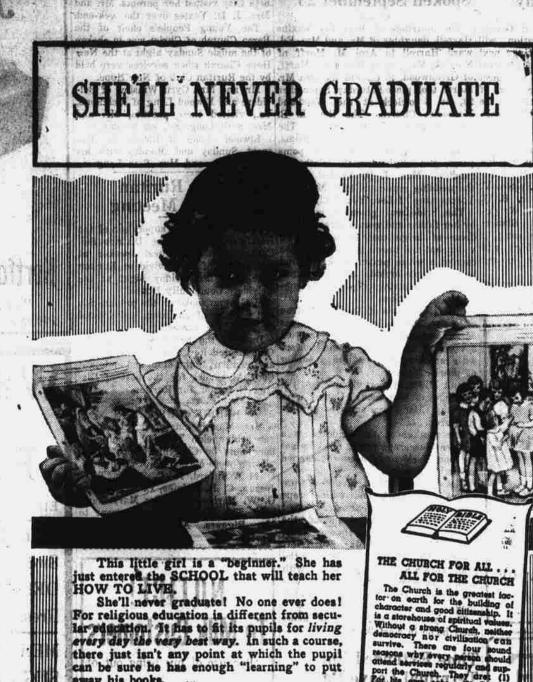
We might open our discussion with the obvious statement that a definition of Christian living presupposes that the person to be advised is al-ready a believer Christ. There could be no Christian living without first acceptance of Christ. Any study or definition of Christian living therefore, immediately goes back to a study of Christ himself and his manner of life while he was here in the world."

In the first part of the Sermon on the Mount-in the Beautitudes Jesus told his followers what the Christian traits should be. Then he turns to their influence. Using symbols which his listeners could easily understand, he compares his followers to salt and light.

Salt, although a very plentiful material in that part of the world, was and is a very necessary element. Jesus was comparing salt to the uncon-scious influence of Christians, As salt works silently and unseen to save food from spoiling and to make it more palatable to the tasts, so should the Christian's influence silently work to make the home, church and community a better place in which to live.

Light represents the Christian's visible influence. The life of Christians should be such that everyone who comes into contact with him or who comes into contact with him or her will be able to see "Christ living in me," as Parl mee deduced. Both salt and light work silently and so should the influence of people who love Jesus. Jesus taught partly by what he said, much more by what he did but most of all by what he was, the rinkes Can of Cod sinless Son of God.

Paul outlines the Christian philoso phy of religion in his letter to the Philippian Christians. While he says much the same things as Jesus did, he does not say them quite so simply. Paul urged the believers at Philippi to live as citizens worthy of the heavenly kingdom, which to him, meant doing the will of God in the



THE PROUINANS WEEKLY, A HEBTFORD, N. C. FRIDAY, SEPTEMBER 29, 1950

away his books. Therefore the Church Schools of our com-

munity provide classes for all ages. Every Sunday, while tiny tots are listening to Bible atories, grown-ups are studying the practical application of Bible truths in life.

Religious education should be a family ac-tivity. Don't just send your children to Church School. Come with them.

They need religious education because they must learn how to live. And you need it too, for life's richest possibilities are still ahead of you.

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ALL FOR THE CRURCH The Church is the greatest for-tor on earth for the building of character and good differently list is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization easi survive. There are four sound reasons why every price should attend services regularly and sup-port the Church. They dret (1) Fot his even soits. (2) For the sake children's cake. (3) For the sake children's cake. (4)

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Perquimans Church Services HERTFORD BAPTIST CHUBCH C. W. Duling, Pastor Sunday School, 9:45 A. M. Morning Worship, 11:00 o'clock. Evening Worship, 8 o'clock. Mid-week Services, Wednesday at P. M. BETHLEHEM CHURCH OF CHRIST Joe Brickhouse, Pastor Church services at 3:00 P. M. Christian Union, 7:30 P. M. BURGESS BAPTIST CHURCH Rev. J. R. Byerly, Paster Church services first and third Sun-days at 11 A. M. Sunday School at 10:00 A. M. Church service 7:45 P. M. second and fourth Sundays. PERQUIMANS CHARGE CHURCHES E. B. Edwards, Pastor First Sunday: New Hope Church, 11:00 A. M. Oak Grove Chuch, 7:30 P. M. Second Sunday Winfall Church, 11:00 A. M. Cedar Grove Church, 10 A. M. Woodland Church, 7:30 P. M. Third Sunday Oak Grove Church, 11:00 A. M. New Hope Church, 7:30 P. M. Fourth Sunday Cedar Grove Church, 11:00 A. M. Woodland Church, 10 A. M. Winfall Church, 7:30 P. M. Fifth Sunday Woodland Church, 11:00 A. M. Prayer Meeting each Wednesday at Winfall Church at 7:30 P. M. ANDERSON'S METHODIST CHURCH E. R. Meekins, Pastor Church School, 10:00 A. M. Morning Worship, 11:00 A. M., second and fourth Sundays. WHITEVILLE GROVE BAPTIST

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CHURCH Rev. Carl Bjork, Paster Sunday School, 11 A. M. every Sun-day except third Sunday. Church services every third Sunday at 8 P. M. UP RIVER FRIENDS CHURCH

Elizabeth White, Pastor Sunday School, 9:45 A. M. Church Services, 11 A. M. Christian Endeavor, 6:30 P. M. BETHEL BAPTIST CHURCH Rev. E. G. Willis, Pastor Sunday School, 10 A. M. Preaching first and third Sundays at 11 A. M.

thurch as it is done in heaven. He gave them the comfort of the assurance that the Living Christ lived with them every day.

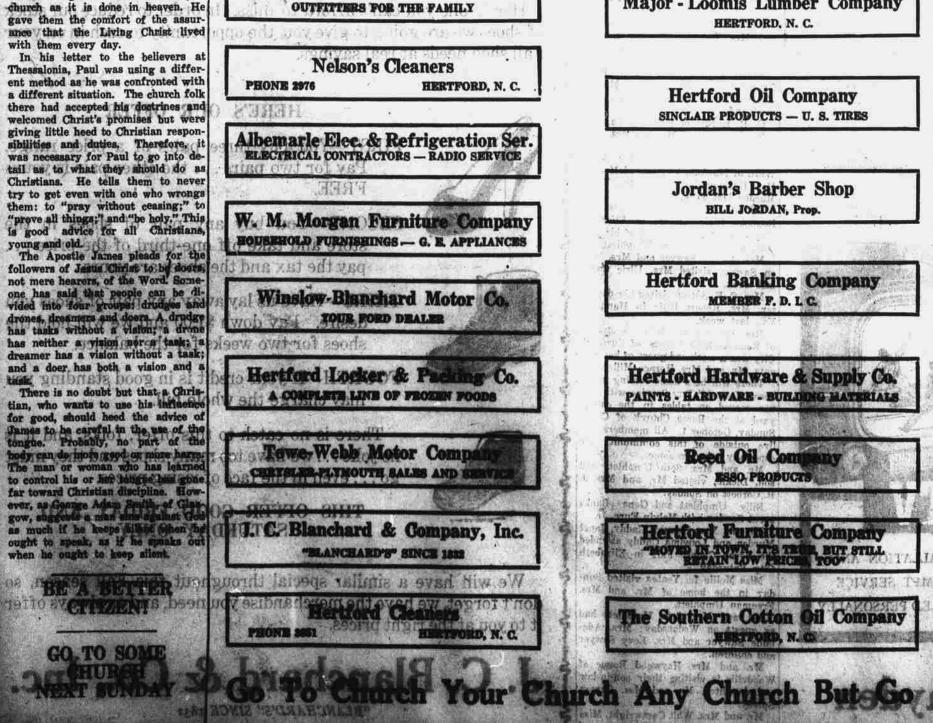
In his letter to the believers at Thessalonis, Paul was using a different method as he was confronted with a different situation. The church folk there had accepted his dostrines and welcomed Christ's promises but were giving little heed to Christian responsibilities and duties, Therefore, it was necessary for Paul to go into de-tail as to what they should do as Christians. He tells them to never try to get even with one who wrongs them: to "pray without ceasing;" to "prove all things;" and "be holy." This is good advice for all Christians,

is good advice for all Christians, young and old. The Apostle James pleads for the followers of Jesus Christ to be doors, not mere hearers, of the Word. Some-one has said that people can be di-vided into four groups: drudges and drones, dreamers and doors. A, drudge has tasks without a vision; a drone has neither a vision nor a task; a dreamer has a vision without a task; and a doer has both a vision and a and a doer, has both a vision and

and a doer has both a vision and a tusk. There is no doubt but that a Chris-tian, who wants to use his influence for good, should heed the advice of fames to be careful in the use of the hody can de more good or mure harm the man or woman who has learned to control his or but barries has gone far toward Christian discipline. How-ever, as George Adam Smith of Clas-gow, suggests a man and quint God as much if he keeps tilled when he ought to speak, as if he mucks out when he ought to heep silent.

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Preaching second and fourth Sun-day evening at 7:30, PINEY WOODS FRIENDS CHURCH Carl J. Yew, Pastor Sunday School, 10 A. M. Morning worship—11.00 A. M. Youth Fellowship, 6:30 P. M. WOODVILLE BAPTIST CHURCH G. M. Singletary, Pastor Sunday School, 10:30 A. M. on first and third Sundays and 2:00 P. M. on second and fourth Sundays. Church services, 3:00 P. M. on sec-ond and fourth Sundays. HERTFORD METHODIST CHURCH Ben O. Merritt, Pastor Church School, 9:45 A. M. Morning Worship, 11:00 o'clock. Youth Fellowship, 6:45 P. M. Evening Worship, 7:30 P. M. Mid-week Fellowship, Wednesday at 7:30 P. M. BAGLEY SWAMP PILGRIM Coy S. Saunders, Paster Sunday School, 10:00 A. M. Morning Worship, 11:00 o'clock. Young People's Meeting, 6:30 P. M. Evening Worship, 7:30 o'clock. Mid-week Services, Thursday at 7:30 P. M. HOLY TRINFFY CHURCH Holy Communiton, 9:00 A. M. Every Sunday except first Sunday at 9:00 A. H. Church School, 10:00 A. M. Morning Prayer and Sermon, 11:00 o'clost. Holy Communiton first Sunday at 11 A. M. BREEA CHURCH OF CHRIST Walker Perry, Pa and and 4th Sunday at 10:30 A. M. Morning worship on first and third Sundays at 11 A. M. Evening worship first and third Sundays at 7:30 P. M. CHAPPELL HILL BAPTIST Charter Sub Hild Barrist ChullCH A. H. Guttew, Enster Sunday School, 2 P. M. every first Sunday. Church Service 3.P. M. every first Sunday. Bunday. Bunday School of 12 A. M. every second, third and South Contexp.