

SUNDAY SCHOOL LESSON

THE COMPASSION OF JESUS

International Sunday School Lesson for November 9th, 1952.

Memory Selection: "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." — Matthew 9: 36.

Lesson Text: Matthew 9: 1-9, 35-38.

As pointed out in our lesson for last week, Matthew follows his account of Jesus' Sermon on the Mount, by giving us, in two chapters, ten exhibitions of the miraculous powers exercised by Jesus, although these miracles are not necessarily set down in the natural order of their occurrence.

Taken together, after reading the Sermon which precedes them, these examples of divine love, seeking to relieve the sufferings of humanity, reveal the eternal hostility of God to any and all forces in life which tend to degrade, afflict or oppress mankind, and show Jesus' concern for mankind in sickness, in sin and in sorrow.

These miracles cover a wide range of power, but most of them contain some peculiarity in the attending circumstances which make them particularly noteworthy. Some of them are among the best-attested facts in the New Testament and have never been contradicted by any serious student.

Our lesson for this week opens with the healing of a man stricken with palsy. Apparently, his limbs were so deceased that he was unable to walk and had to depend upon friends to bring him to Jesus. Two other Gospel writers, Mark (chap. 2) and Luke (chap. 5), give us details of this account, which Matthew omits. Whereas, Matthew used the term "they," the others refer to the four who came to Jesus, bringing the sick man on his pallet, or mat, which served as his bed.

Nor does Matthew supply the details of the men, unable to get to Jesus, who was teaching in a private home—probably that of Peter—because of the crowd, were determined to present their friend to the Master for his healing touch and so they climbed to the roof of the house, made an opening in the roof and let the sick man down in front of Jesus. Audiences of that day were accustomed to informality and interruptions, so lowering the man down through the roof did not create a great stir among the people listening to Jesus. However, Jesus' conversation with the palsied man did cause excitement. Jesus' first words were words of encouragement, "Be of good cheer." Jesus realized that the man was in need of encouragement and of forgiveness and that is where he began, in healing his body.

Through the very act of coming to Jesus, his faith in the healing power of Jesus was made manifest and, because of that faith, Jesus forgave his sin. Knowing that the Pharisees, who were in the crowd, questioned this power, he demonstrated his invisible power in spiritual things by working a visible, physical miracle, enabling the lame man to walk. This was one of the occurrences which caused the opposition to criticize Jesus as a blasphemer, because he claimed the divine power of forgiving sins.

It should be particularly noted that in nearly every one of the miracles recorded by Matthew, the essential element was the faith of those concerned. The leper was healed because he came confident that Jesus could cure him, saying, "If thou wilt, thou canst." The faith of the centurion has been remarked upon and, in stilling the tempest, Jesus was giving his followers an implied rebuke for their lack of faith.

When Jairus came, he had faith enough to insist that Jesus proceed to his house, even though his daughter was dead. In healing two blind men, Jesus specifically inquired as to their faith in his power. In another case, where helpless men were brought to him, those who carried them were exhibiting their faith in his healing power.

Following these miracles, Matthew relates his own call to apostleship. He was a publican, one of the hated tax-gatherers for the Roman Government, and celebrated his acceptance of the call by a great feast, at which Jesus associated with other publicans and sinners. The latter term does not necessarily refer to moral delinquents, but more probably to a failure to observe the rituals required by the Jews. For this association, Jesus was severely criticized by the Pharisees and Scribes, which he answered by quoting Hosea's assertion of the supremacy of mercy over formal sacrifices.

Wherever Jesus went, he found people in spiritual and physical need. The indifference or hostility of many did not lessen his concern. Like a shepherd seeking over sheep that are scattered or lost, Jesus gathered for the weary, the hungry, the sinful masses he saw daily. And he relieved (Continued From Page Nine)

A Lesson in Building



This youngster is learning the rudiments of one of the oldest and most useful of the human arts—the art of building. It was a great day in the life of primitive man when he learned to put sticks and stones together and build things.

From the crude structures of humanity's infancy, the art of building has progressed to its present amazing proportions. Today we have beautiful residences, imposing churches, sprawling factories, tall skyscrapers and far-flung bridges.

Life itself is a building process which begins in infancy and runs throughout our days. All the knowledge we acquire, all our experiences, habits, thoughts, ideals, and emotions are laid block on block to form the pattern of our character.

And the strength of the life we build is measured in terms of faith—faith in God and in good.

With this faith man can bind together the elements of his life in an enduring structure. The Church and the Bible are the best guides in the building of a life.



THE CHURCH FOR ALL . . . ALL FOR THE CHURCH

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values: Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Day	Book	Chapter	Verses
Sunday	I Corinthians	3	8-13
Monday	Luke	6	46-49
Tuesday	Pauline	11	1-7
Wednesday	Nehemiah	6	1-4
Thursday	James	2	14-26
Friday	Luke	10	38-42
Saturday	Ephesians	2	19-22

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Perquimans Church Services

HERTFORD BAPTIST CHURCH
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 8 P. M.

BETHLEHEM CHURCH OF CHRIST
Joe Brickhouse, Pastor
First Sunday
11 A. M. and 8 P. M.

BURGESS BAPTIST CHURCH
Colon Jackson, Jr., Pastor
Church services second and fourth Sundays at 11 A. M.
Sunday School at 10:00 A. M.
Church service 7:45 P. M. second and fourth Sundays.

PERQUIMANS CHARGE CHURCHES

H. M. Jamieson, Pastor
First Sunday:
New Hope Church, 11:00 A. M.
Oak Grove Church, 7:00 P. M.

Second Sunday
Winfall Church, 11:00 A. M.
Cedar Grove Church, 10 A. M.
Woodland Church, 7:00 P. M.

Third Sunday
Oak Grove Church, 11:00 A. M.
New Hope Church, 7:00 P. M.

Fourth Sunday
Cedar Grove Church, 11:00 A. M.
Woodland Church, 10 A. M.
Winfall Church, 7:00 P. M.

Fifth Sunday
Woodland Church 11:00 A. M.
Prayer Meeting each Wednesday at Winfall Church, 7:00 P. M.

ANDERSON'S METHODIST CHURCH

R. M. Gradeless, Pastor
Church School, 10:00 A. M.
Morning Worship, 11:00 A. M., second and fourth Sundays.

WOODVILLE BAPTIST CHURCH
James F. Burke, Pastor
Church Services on second and fourth Sundays at 11 A. M.
First and Third Sundays at 7:45 P. M.
Sunday School 9:45 A. 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. Bennie Crawford, Pastor
Sunday School, 10 A. M.
Preaching first and third Sundays at 11 A. M.
Preaching second and fourth Sunday evening at 7:30.

PINEY WOODS FRIENDS CHURCH

D. Virgin Pike, Pastor
Church School 10 A. M.
Morning Worship 11 A. M.
Young People's Meeting 7 P. M.

WHITEVILLE GROVE BAPTIST CHURCH

Caleb Goodwin, Jr., Pastor
Sunday School, 11 A. M., every Sunday except third Sunday.
Church services every third Sunday at 3 P. M.

HERTFORD METHODIST CHURCH

A. L. Chaplin, 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, Pastor
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 TRINITY EPISCOPAL CHURCH

Rev. Charles F. Wulf, Rector.
9:45 A. M., Church School, every Sunday.
9:00 A. M., Holy Communion, 1st Sunday.
8:30 A. M., Holy Communion, 2nd, 4th, 5th Sundays.
11:00 A. M., Holy Communion, 3rd Sunday.
11:00 A. M., Morning Prayer, 2nd, 4th, 5th Sundays.
10:00 A. M., Holy Communion, Fridays and Saints' Days.

BEREA CHURCH OF CHRIST

Walker Perry, Pastor
2nd 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 CHURCH

Rev. Ralph Knight, Pastor
Sunday School, 2 P. M. every first Sunday.
Church Service 3 P. M. every first Sunday.
Sunday school at 11 A. M. every second, third and fourth Sunday.

Go To Church Your Church Any Church But Go