## Special Study At Warsaw Baptist Church

By popular request Dr. Greenlaw, pastor of the Warsaw Baptist Church, is conducting a special study on the subject of "Revelations" each Wednesday at 8 o'clock.

Introducing the study last Wednesday, July 9th, Dr. Greenlaw presented informative facts necessary to a better understanding of the book. "Revelation means to unveil, to pull back the curtains. The New Testament book, "Revelations" is the unveiling of hidden principles of God. It is New Testament, which means it was written at a specific time to cover specific existing situations at a given place (the seven churches of Asia). It is apocalyptic in style; that is it is written in signs and symbols. Words were inadequate to give the full meaning and to interpret the meaning one must first find the principle being given and then to make application of the symbols within one's present knowledge. It is prophetic in that it is an interpretation of history (past, present, and future.)

"The principles of life as revealed in all history show forth God's two definite laws, wrath and righteousness.

'God's wrath is God allowing man to destroy himself. Man turns from God; makes his own way which produces suffering, destruction, death. God gave to mankind free choice to be and do just what he wanted. Man takes upon himself power, but power only to destroy himself. By permitting man to go on in degradation and ruin God thus exercises His wrath. God does not desire the destruction of war, hatred, jealousy, covetousness, lust. Man chooses these for himself.

"Yet at the moment man turns to God in repentance he finds God present, willing, ready and anxious to lift him up out of his manmade ruin. God offers salvation and eternal life to man—IF man so chooses to accept.

"All of history is a record of these two fundamental laws of God."

Another basic understanding in the study of "Revelations" is concerning Prophecy. "This book of prophecy means more than just a prediction of the future. It is God's interpretation of history; the principles that men live by in the light of God's control of history. The prophecy of God does not have to come to pass. (Story of Nineveh). God changes the course of history —the fulfilling of prophecy) in keeping with man's change of attitude, man's free choice, toward God. God offers a permanent substitute, His righteousness in salvation for His prediction of destruction. He offers the plan, reveals His purpose. Man accepts or rejects, thus requiring God's wrath and righteousness.

To study this interesting, confusing yet valuable prophetic book these positive suggestions are offered. First, find the specific place (one of 7 churches in Asia) being written to; find oft what situation existed at that place at that time. Find the principle (the promises warnings of God) of law being sent to that group. Notice the response of the church (man's free choice) to that principle. Apply the principle to any situation existant today that parallels the situation of that time. Ignore the symbols or fit them into the pattern only AFTER recognizing and accepting the principle, the teaching, the law involved."


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Bible Comment:

## Purity of Heart Is More Than Just Resisting Evil

TO the wise men among the ancient Hebrews the heart was not only the center of man's physical being, but it symbolized also the center and source of his moral and spiritual life. He thought not only with his mind, but with his heart. "As a man thinketh in his heart, so is he." "Search the heart, for out of it are the issues of life."

Purity of heart, therefore, became the supreme condition of a good and wholesome life, as much as pure blood is the condition of a healthy body. One can live with a diseased body, for a time at least, just as one can live with a diseased soul, but the seeds of destruction are there. And the conditions and demands of good moral health are as imperative as are the conditions and demands of good health for the body.

What does it mean to be pure in heart? The common tendency is to think of "purity" chiefly, if not altogether, in terms of sex; but purity of heart means a great deal more than avoidance of what Saint Peter has called the "Fleshly lusts that war against the soul." There are other lusts that are as damaging to the soul, and that are perhaps even more destructive to man's fellowmen. There is the lust of power and wealth; and there is even the lust of ease, and the lust of pleasure, which unregulated and uncontrolled can destroy in man the sense of duty.

Purity, too, must be considered on its positive side. It is not enough to resist the temptations of evil; it is necessary to be moved by the impulses of good, and power of love. Purity means strength as well as freedom from taint.

Purity relates to much more than sexual conduct, but that does not mean that purity in that area is any less vital. The Bible is very plain and outspoken concerning right relations between man and woman. It commends the virtuous woman, who will do her husband "good and not evil all the days of her life," and it warns against the "strange women" in whose lures are the ways of destruction. Ancient counsel still holds good.

THE BIBLE SPEAKS
International Uniform Sunday School Lessons
BY DR. KENNETH J. FOREMAN

SCRIPTURE: I Samuel 1:1—4:1a.
DEVOTIONAL READING: I Samuel 2:1-10.

## God Prepared Him

**Lesson for July 27, 1952**

WHEN A CHRISTIAN looks back, he can see God's hand better than he can see it looking forward. A Christian, even a worrying Christian (though there should be no such people as Christians who worry), can feel very thankful for God's blessings, care and guidance in the past, even while worrying over tomorrow's uncertainties. How foolish this is! God is even now making ready for the future. He is not to be taken by surprise. He knows what he wants and he knows how to get it. While we waste time in worry, God is at work. The story of Samuel is a case in point.

Dr. Foreman

• • •

**God's Home**

EVERY ONE KNOWS that the strongest single influence in a person's life is his home. We sometimes take that for granted.

On the contrary, a home may wreck a man before he starts. It has been said that many alcoholics get their start, —not their start in drinking but their start in the nervous, unsettled disposition which easily slips down into alcoholism and other drug habits, before they are six years old. The wrong kind of parents, lack of harmony between father and mother, ill-treatment or simple neglect, can make a child already abnormal before he is old enough to go to school.

**On the other hand, the foundation of a strong man can always be found in the home where he first lived. So it was with the remarkable man, the prophet Samuel.**

In later life he became lawgiver, king-maker, preacher and general of the army; no ordinary man! The nation needed him; and when the time came, God produced him. But God produced his mother first.

• • •

**God's Church**

AFTER LEAVING HOME, Samuel literally lived in the tabernacle, which served as a church in those far off days. The little boy found there a second home. Old Eli the priest no doubt came to mean much more to him than his own father did, his father whom he so seldom saw.

**So it still is, where the church is doing what it should for the children of its people. A child should not be afraid of the minister; he should not feel anything but love for the church. True, a church building is different from other buildings in that it is set apart for a sacred use. A church is the symbol of God's presence among men, and the sanctuary of a church ought to make all who come into it feel that this place is holy ground.**

But that does not mean that a child should be afraid of the place, as some children are. If they have been coming there every Sunday since they can remember, sitting with the rest of the family in the family pew (sounds old-fashioned but there are still thousands of them), coming so regularly that no question is ever asked on Sunday morning, "Well, shall we go to church or not?" —then they will feel more at home on the inside of the church, when the Lord's Day comes, than they ever will on the outside.

Now this is not all always true. If children and young people are not attracted by the church, as too often they are not, whose fault is it?

Whoever may be to blame, it is certain that a church which loses its young people is headed for its end.

• • •

**The Voice of God**

IT IS MOST INTERESTING to know that when young Samuel heard the voice of God, it sounded just like the voice of Eli the priest. (If you heard the voice of God, whose human voice would it sound like?)

**At any rate, God prepared this great prophet Samuel not only by the influence of home and church, but by a personal religious experience. Now there is no real conflict or contradiction between religious education and conversion, between the church and the home, and the work of the Holy Spirit.**

God was in Samuel's home, God was in that tabernacle, God was in his religious education. But God also came to him directly and not only through home and church. If we wonder sometimes where the Christian leaders for the next generation are coming from, we may be sure God is preparing them even now, in simple if obscure ways, as he did with Samuel of old.

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# Go To Church - Sunday -

The Times is attempting to give its readers a complete directory of all white churches in Duplin County. There are some denominations not listed and probably among those listed errors will be found. We solicit the cooperation of our readers in giving us the correct information and missing information. If you find your church not listed please drop us a card giving the correct information.

SUNDAY SCHOOL AT ALL CHURCHES EACH SUNDAY

**PRESBYTERIAN**
REV. W. B HOOD, PASTOR
Wallace Church
Every Sunday Morning
2nd, 4th, and 5th Sunday nights
Blacks Chapel
3rd Sunday night

REV J. M. NISBETT, PASTOR
Rockfish Church
2nd and 4th Sunday mornings
3rd Sunday nght

REV. WADE H. ALLISON, Pastor
Mt. Zion Church, Rose Hill
1st and 4th Sunday mornings
2nd and 3rd Sunday nights
OAK PLAINS CHURCH
3rd Sunday morning
1st Sunday night
TEACHEY CHURCH
2nd Sunday morning
4th Sunday night

REV. J. M. NEWBOLD, PASTOR
Warsaw Church
Every Sunday morning
Bowden Community Church
1st, 3rd, and 5th. Sunday evenings

REV. J. T. HAYTER, JR., PASTOR
Grove Church
2nd and 4th Sunday mornings
Hallsville Church
1st and 3rd Sunday morings

REV. W. H. GOODMAN, PASTOR
Beulaville Church
Every Sunday morning

PINK HILL GROUP
Rev. Farrior, Pastor
Pink Hill—Third Sunday A. M. and 1st Sunday P. M.

PLEASANT VIEW
1st Sunday A. M. and 3rd Sunday P. M.

SMITHS
Second Sunday A. M. and Fourth Sunday P. M.

HARPER-SOUTHERLAND
Fourth Sunday A. M. and Second Sunday P. M.

HEBRON
Third Sundays 4 P. M. (3 P. M. Winter)

Women of the Church
PINK HILL
General meeting — Third Tuesday night. Circle No. 1 First Tuesday night

SMITHS
First Friday night

PLEASANT VIEW
General meetnig Thursday P. M. after 3rd Sunday. Circle Thursday P. M. before 3rd Sunday

HARPER-SOUTHERLAND
First Wednesday afternoon
Y. P. Field Group—1st and 3rd Saturday evenings 6 P. M.

UNIVERSALIST
Outlaw's Bridge
Church Service, 1st. Sunday night 8:00 p. m. 2nd and 4th Sunday morning, 11:00 a. m.
Pastor, Rev. L. C. Prater
Sunday School every Sunday Morning at 10:00 a. m.
Mrs. Ed Smith, Superintendent

**MISSIONARY BAPTISTS**
KENANSVILLE GROUP
Rev. Lauren Sharpe, Pastor
Kenansville
1st and 3rd Sundays

Alum Springs
2nd and 4th Sundays

BEULAVILLE GROUP
Rev. A. L. Brown, Pastor
Beulaville
2nd and 4th Sundays

Cedar Fork
1st and 2nd Sundays

Hallsville
3rd and 4th Sundays

REV. ELLIOTT B. STEWART, Pastor
Corinth
2nd and 3rd Sundays

Teachey
1st and 4th Sundays

CHINQUAPIN GROUP
Rev. N. E Gresham, Pastor
Sharon
1st and 2nd Sundays

Island Creek
1st and 3rd Sundays

Dobson's Chapel
2nd and 4th Sundays

Shiloh
1st and 4th Sundays

ROSE HILL
Rev. J. V. CASE
Services every Sunday

FAISON
Rev. M. M. Turner, Pastor
1st and 3rd Sundays

JOHNSON CHURCH
Rev. Paul Mull, pastor
1st and 3rd Sundays

MAGNOLIA GROUP
Pastor
1st and 3rd Sundays

Concord
2nd and 4th Sundays

WALLACE
Dr. Poston, Pastor
Services each Sunday

WELLS CHAPEL
Rev. J .D. Buerer, Pastor
2nd and 4th Sundays

WARSAW
Dr. A. W. Greenlaw, pastor
Services each Sunday

GARNER'S CHAPEL
Rev. W. I. Terrell
1st and 3rd Sundays

CALYPSO
Pastor
2nd and 4th Sundays

BEAR MARSH
Pastor
last and 3rd Sundays

JONES CHAPEL
2nd Sunday morning and 4th Sunday evening.

## VITAMINS FOR THE SOUL

**Text: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3rd John, 2nd verse.**

John, in above text, is wishing his friends physical and spiritual health and prosperity, the most priceless blessings of life. Vitamins are essential to good health; they contain certain nutritional elements and chemicals that are necessary, which the body itself cannot produce. Vitamin A is good for eye trouble; B cures pellagra; C prevents scurvy; D promotes growth; and E stimulates fertility. Body vitamins are important, but religious Vitamins are equally important to assure our spiritual health and happiness.

1. VITAMIN A—ATTRACTIVENESS. To make the Christian religion charming and attractive was what Jesus meant when he said: 'Let your light so shine before men that they may see your good works and glorify your father which is in heaven.' Matt. 5:16. In her prayer one night a little girl said: 'Dear God, please make the bad people good, and the good people nice.' Is our religion nice, winsome and attractive?

2. VITAMIN B—BROTHERLINESS. Said the disciples to Christ: 'We saw one casting out devils in thy name and he followed us not; and we forbade him—Jesus said to them, forbid him not, for he that is not against us is for us." Mark 9:38-40. In other words, in modern language, Jesus was saying: 'Don't get The Big Head! Live and Let Live!' Be Brotherly! Be tolerant! Be Broad Minded! And try to respect and appreciate any one who is sufficiently spirit filled and endowed with divine grace and power to 'Cast out Devils!' No one individual, church, or sect, has a monopoly on all the religion in the world; and certainly the world is sorely in need of any and all who are spiritually equipped to 'Cast Out Devils in His name.'

3. VITAMIN C—Courtesy. 'Be ye all of one mind, having compassion one for another, love as brethren, be pitiful, BE COURTEOUS." 1 Peter 3:8. Though one may know everything in 'The Books,' have an answer for all questions, and correctly cross all T's and dot all I's, and at the same time be a religious flop because of a spirit of arrogancy, and a lack of kindness and courtesy. Scholarship is desirable, orthodoxy is important, but Christ-likeness is essential in a Christian. A religion minus kindness and courtesy is a shameful travesty on true religion—mere balderdash, a 'Sounding brass, or a tinkling cymbal!'

4. VITAMIN D—DEVOTION. Paul said: 'I have suffered the loss of all things that I might win Christ.' Phil. 3:8. It costs dearly, sometimes, to be true and loyal to our Lord; the price could be misrepresentation, humiliation, broken plans, financial loss, or bitter disappointment in friendships. Jesus himself said: 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' Matt. 16:24. However, we have the comforting promises of God to inspire and strengthen us: 'I will not fail thee, nor forsake thee.' Joshua 1:5. 'Be thou faithful unto death, and I will give thee a crown of life.' Rev. 2:10.

5. VITAMIN E—ENTHUSIASM. 'Whatsoever ye do, do it heartily, as unto the Lord, and not unto men.' Col. 3: 23. Mere intellectual assent to the doctrines of Christianity is insufficient; formal subscription to correct orthodoxy is not enough; punctilious observance of religious rites and ceremonies is inadequate. We must have Vitamin E—ENTHUSIASM for, and in, our Master's work, lest our religion degenerate and shrivel into a punny, timid, feet-dragging hollow profession, void of spiritual zest, warmth, and worth-while action. Prayer, Bible study, Church attendance and fellowship with God's people, are necessary. Attractiveness, Brotherliness, Courtesy, Devotion, and Enthusiasm, will make our religion contagiously winsome, and well-pleasing to God, as well as a blessing to humanity.

**METHODIST CHURCHES**

WALLACE GROUP
K. R. Wheeler, Minister
Tel. 3786
Wallace — Every Sunday morning and every Sunday night

Providence—First and Third Sundays at 3 o'clock p. m.

ROSE HILL GROUP
W. B. Cotton, Minister
Tel. 3511
Rose Hill

Charity

WARSAW GROUP
R. L. Crossno, Minister
Tel. 365
Warsaw—First, Second, and Fourth Sunday Mornings. Third Sunday night.

Carlton—Second and Fourth Sunday nights

Turkey—Third Sunday morning and the First Sunday night

FAISON
D. F. Kinlaw, Minister—Tel. 221
Second Sunday Morning and Fourth Sunday night. Also Fifts Sunday morning

MOUNT OLIVE CIRCUIT
W. C. Wilson, Minister—Tel. 2537
Bethel—Fourth Sunday morning and Second Sunday night

Calypso—Second Sunday morning and Fourth Sunday night.

Rone's Chapel—Second and Fourth Sundays at 10:00 a. m.

Church of Jesus Christ
Of Latter Day Saints
Albertson
Sacrement meeting 7:30 p. m. Sun.

PINK HILL
D. C. Boone, Minister — Tel. 2756
Woodland—First Sunday Morning and Third Sunday night

Pink Hill—Second and Fourth Sundays, Morning and Night

DUPLIN CHARGE
R. H. Collins, Minister—Tel 2182
Friendship—Second Sunday morning and Fourth Sunday night

Kenansville—First Sunday morning and Third Sunday night

Magnolia—Fourth Sunday morning and Second Sunday night

Unity—Third Sunday morning and First Sunday night
Wesley—Saturday night before the Second Sunday

LIMESTONE CHAPEL
Advent Christian Church
Potters Hill
Services 1st and 3rd Saturday Night. Sun. and Sun. Night. Alton Quinn, 1st Sunday, J. Y. Smith 3rd Sunday


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# Onward, Christian Soldiers

***Of a half century's writing, an author is remembered for one night's work***

During the week days the Rev. Sabine Baring-Gould ministered to his little congregation at the mill town of Horbury, England. On Sundays he converted his bachelor quarters into a meeting house. At night he held school in the same room. After school he retired to his upstairs bedroom and wrote into the small hours of morning.

Whitmonday was a day of festival for the children of Horbury. And it was custom for them to march, with crosses and banners, to a neighboring town to join other children for the annual celebration. For the event in 1854 the Rev. Baring-Gould was asked to escort the group. On the night before he searched hymnals for a song the children might sing as they marched. Giving up his search, he wrote some verses of his own; wrote them "Hymn for Procession with Cross and Banners" and went to bed.

That same year the young bachelor saved a mill hand's daughter from drowning, sent her away to school, married her in 1868 . . . and kept on writing. At the death of his father, in 1881, he inherited a fortune, moved into a mansion at Lew Trenchard . . . and kept on writing.

For 52 years Baring-Gould wrote a novel a year. He also wrote books on religion, mythology, biography, travel, folk-lore, theology . . . and published a book of hymns. His "Lives of the Saints" alone covers 15 volumes. Yet, he wrote all his 85 books in long hand and never had a secretary. "I never wait for an inspiration," he said, "and when I begin a job I stay on it 'til it's finished."

Had the Rev. Baring-Gould lived 26 days more he would have been 90 when he died in 1924. It is said the literary catalogue of the British Museum lists more titles by him than any other author of his time. But Sabine Baring-Gould is best remembered for a children's marching song he wrote one night when he was 30 . . . and to which a 19-year-old organist named Arthur Sullivan set to music in 1871. . . .

*Onward, Christian soldiers,*
*Marching as to war,*
*With the cross of Jesus*
*Going on before!*
*Christ the royal Master,*
*Leads against the foe;*
*Forward into battle,*
*See, His banners go!*

*At the sign of triumph*
*Satan's host doth flee;*
*On then, Christian soldiers,*
*On to victory!*
*Hell's foundations quiver*
*At the shout of praise;*
*Brothers, lift your voices,*
*Loud your anthems raise.*

*Like a mighty army*
*Moves the Church of God;*
*Brothers, we are treading*
*Where the saints have trod;*
*We are not divided,*
*All one body we.*
*One in hope and doctrine,*
*One in charity.*

*Onward, then, ye people,*
*Join our happy throng,*
*Blend with ours your voices*
*In the triumph song;*
*Glory, laud, and honor,*
*Unto Christ the King;*
*This thro' countless ages*
*Men and angels sing.*