

Our Work They May Know Christ

John D. Motter, National CROP Director

The poor are pro bread, more than one half of the people of the world have never had sufficient food and never will have sufficient food. These are the people who are pro bread. They are not pro Russian, pro communist nor anti American. They particularly in the Orient, have lived under a medieval feudalism, under the colonial policies of the western powers. They have tried semi independence, they have tried out and out dependence and out and out independence. Through all of these political changes, the basic problems still remain — the problems of hunger, poverty, illiteracy and disease. These problems cannot be solved separately. An adequate diet would go far toward solving the problems of poverty, illiteracy and disease.

Christ came that men might have life and have it more abundantly. He referred not only to spiritual life and to life in a world hereafter, but to abundant life physically here and now.

At the end of World War I, the Western Christian Allies blockaded the aggressor Germany, and caused the death by starvation of thousands of the German people. At the end of World War II, they adopted a much more Christian attitude and during the emergency hunger period, 1945, provided food to Europe in any form and by any manner and means in which it could be done. Grain collections were shipped. Wheat for Holland was undertaken. Canned meats and canned projects were carried out. Against this background, an effort was made to provide a channel whereby Christians of all varieties might cooperate in sending greater quantities of bulk food. Even before CROP was formally organized in 1947, Mr. Lambert worked through the wheat belt organizing wheat for relief campaigns. Since that period, CROP has had total receipts in excess of 12 1/4 million dollars in evaluation and has delivered more than 85% of these receipts to people overseas.

This is more than a feeding project. It is part of the greater Christian emphasis whereby Christ's humanity shall be a matter for the total life. There are pendulum swings in religion as well as in styles. We have mysticism, fundamentalism and modernism. We

have divisions and unification. We have other worldliness and this worldliness. Jesus asked not for these extreme emphases, but for a rounded, complete abundant life in all of its phases. CROP is a part of that trend toward an inclusive view of religion as a way of life. It helps to provide new life physically and spiritually for the hungry. It helps to provide hope for the hopeless. It gives in America the opportunity for every man to be his own diplomat, to do something from his farm about world problems. It provides the inspiration of example to governments and to the world.

We become discouraged because the churches have not shown more enthusiastic acceptance of this idea. The missions' movement was slow in beginning. It is not yet accepted fully by all professed Christians even after 150 years of history. The CROP movement, developing interest in all phases of life, has developed probably faster than the mission movement did in any period of its existence.

If the Christian Churches can become interested in the life of people here and now as well as in the hereafter, they will have avoided at least some of the errors into which the Russian, German and South American churches fell. Those churches were too much a one way transaction during this life in exchange for promise of eternal life. People concerned about how they lived as well as about where they would be after death, turned away from the church to find the answers to their present problem of living. CROP is helping the church to become interested in these matters of present living.

And CROP is not a dreamy eyed idealistic movement. CROP has a practical approach measured in terms of millions of pounds of good solid food and fibre. The visions of Christian idealism help us to keep our aim fixed on something more than the humanitarian filling of stomachs, while the practical doing in which CROP is engaged provides a foundation which "by our works" will show the our faith.

The richest blessings are obtained by labor—Mary Baker Eddy. Joy in one's work is the consummate tool—Phillips Brooks. I look on that man as happy, who, when there is a question of success, looks into his work for a reply.—Emerson

CROP Hears CSC Report From State Director

The Executive Board of North Carolina CROP (Christian Rural Overseas Program) met in Greensboro today for the first Progress Report of the State Director, the Rev. Carl R. Key of Durham, in the organization of the state for the collection of commodities for overseas relief.

The Director has secured and trained one Area Assistant who has been assigned 12 counties in the southeastern part of the state and 14 District Supervisors who have been assigned three and four counties each. Mr. Key will supervise two districts comprising six counties—Durham, Person and Granville; Bertie, Beaufort and Martin Counties.

Four counties, Duplin, Sampson, Durham and Franklin are organized, twelve other organizing meetings have been scheduled. Five county chairmen have been secured and 5 publicity chairmen. A letter has been addressed to county agents, county school superintendents, grange masters, and a selected list of ministers in 21 other counties than those to be organized by supervisors.

The Fall Meeting of the State CROP Committee is set for October 16 at the Agriculture Building in Raleigh.

Mr. Kay, Mr. B. Tartt Bell of the North Carolina Council of Churches Overseas Relief Commission, Greensboro; Mr. William Hannah, Publicity Director for the North Carolina Farm Bureau,

Greensboro; Mrs. Harry B. Caldwell of the North Carolina State Grange will appear in a television program on Monday, July 25 at 12:30 noon in Greensboro for CROP.

Others present were: L. Y. Ballew, Commissioner of Agriculture; Rev. T. L. Sasser, Mrs. David Andrews, Rev. Cecil W. Robbins and Rev. Julian A. Lindsey.

Two Person County poultrymen, Thomas and Talmage Long, lost 5,000 broilers in the June heat wave. Since that time, they have installed electric fans and added large vents in the roof of their broiler house.

THE BIBLE SPEAKS

International Unity Sunday School Lesson

BY DR. KENNETH J. FOREMAN

SCRIPTURE: 1 Samuel 4:1b-3:22
OPTIONAL READING: Proverbs 3:1-12

Consecrated Genius

Lesson for August 3, 1932

ONCE IN A WHILE men are born who have more careers than one. Thomas Jefferson was architect, educator, lawyer, writer, executive; Samuel F. B. Morse was a painter and also the inventor of the telegraph; Theodore Roosevelt was a man so cany-sided that some one has written an amusing article showing that several thousands of years from now scholars might easily conclude that T. Roosevelt was not one man but several different men with the same name.

Many-Sided Man SAMUEL WAS ONE of these many-sided men. We call him Samuel, the prophet, but we could just as well call him judge, priest, preacher, general writer and king-maker.

He was a prophet, for the people who knew him turned to him when they wanted to know what God thought. We can call him a preacher, for we know of one very successful revival which he conducted (1 Sam. 7). He was also what we call a circuit judge, going from town to town to hold court. He was a successful general, for we know he not only advised military leaders but took the lead in raising an army himself and directing it in a successful campaign.

He was a priest, not only in a formal way, offering sacrifices at various places; but he also once said a memorable thing which marks him as a priest in the true sense: "Ye have done all this wickedness, yet... God forbid that I should sin against you in ceasing to pray for you." (Chap. 12.)

He was a writer, for though he could not have written both books that bear his name, he did write "the manner of the Kingdom"—perhaps a kind of constitution. And next week's study will show him as a king-maker.

No Dictator THE MANY-SIDED MAN, the man of many talents, always has one great temptation: to be a dictator. It isn't bad people who become dictators; it isn't the weak; it is the strong and able.

A very able president, for instance, will take it on himself to run the State department and any other departments that specially interest him; in a small town a many-sided man may be superintendent of the mill, chairman of the school board, chief seaman in the church, superintendent of the Sunday school, major and postmaster besides.

It is not alone in public that the dictator flourishes. Sometimes in a home the father, or the mother, will be so energetic and brassy that he (or she) finds it much easier to do things than to wait for the children to do them, or to teach the children how it is done.

Now the prophet Samuel, who towered high above the average man of his country, must have been tempted to be a dictator. Samuel perhaps could have done it all, but he knew when to retire from the foreground.

Public Spirit SAMUEL himself is a model for all the many-gifted men who reach and deserve positions of power. He never milked the people for his own benefit; he never used public office for private gain. (With one sad exception; he kept his worthless sons on the public payroll.) He was a man of true public spirit.

This means two things, and Samuel had them both. One is a wide vision; being able to see all sides of a question, and to see not only his own advantage, but how decisions and policies affect all kinds of persons.

Most politicians will have at heart the interests of their own little hallowick; how many have the interests of the nation at heart?

Public spirit means wide vision, it means a wide concern, not only seeing but caring. In an election year, when politicians are clamoring at us from all sides, we may well inquire about every candidate: Does this man have any resemblance to God's man Samuel? Does he have a sense of responsibility to God? Does he have a wide vision, a wide concern? Whose side is he on? Is he out for himself, or for God and the whole people?

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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 night

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
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 mornings

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

PINK HILL GROUP
Rev. Farrow, 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.

HEBBON
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 meeting 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
mornings, 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. Graham, Pastor
Sharon
1st and 2nd Sundays

Island Creek
1st and 3rd Sundays

Dobson's Chapel
2nd and 4th Sundays

Shiloh
1st and 4th Sundays

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TREES OF THE BIBLE

Text: "Who his own self bare our sins in his own body on the tree." 1 Pet. 2:24.

Much is said about trees in the Bible and the part they play in God's dealing with Man. May we consider with profit some timely lessons from Bible trees:

1. THE TREES OF FORBIDDEN FRUIT. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, lest ye die." Gen. 3:3. Our Creator founded the universe on the basis of law and order. He also governs his spiritual realm according to spiritual laws. Wherever God has posted a "No Trespass" sign, or a "Forbidden Fruit" commandment, he has done so through infinite wisdom and love, and it is not for us to ask "The reason why." God knows what is best for our highest good, and we do best when we respect and heed his commandments; for, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

2. THE TREE OF MIS-SPENT POWER. "And when he saw a fig tree in the way, he came to it and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever." Matt. 21:19. Despite a good environment—fertile soil, sunshine, and rain, it produced no fruit—Leaves Only! What a picture of wasted opportunity and mis-spent power! Moreover, what a shame! Outward show! A big faking bluff! People who live like this tree are among the world's greatest tragedies; they must grieve the heart of God, while angels weep.

3. THE TREE OF IDLE CURIOSITY. "And there was a man named Zacchaeus—and he sought to see Jesus—and he climbed up into a sycamore tree to see him." Luke 19:13. Curiosity is sometimes a good thing; it was good for Zacchaeus, for it resulted in his meeting Christ, conversion, and a changed life. However, the bane of Christianity is the large number of church members who are "Mere Sitters." Many have been on a religious "Sit-Down Strike" for many years. Like Tree Sitters, they are content to just "SIT" and watch the cows go by—perfectly willing for the "Faithful Few" to carry the load, do the work of the church, and pay the bills. We live "under grace," but to be a Christian in name only—an idle "Sitter," a worthless church liability, is to live in disgrace.

4. THE TREE OF PERENNIAL GROWTH. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper." Psalms 1:3. What a refreshing and inspiring picture this tree presents. It is typical of the saints of God. The hope of the world lies in the sincere, sacrificing, cooperating, church supporting, "grace growing, burden bearing" children of God—Wherefore, by their fruits ye shall know them." Matt. 7:20.

5. THE TREE OF REDEMPTION. The Saviour, "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. The tree from which the Cross of Calvary was fashioned is history's most famous tree. Upon it atonement for our sins was made, "His Redeeming blood was shed," and now "Whoever believeth in him shall not perish, but have everlasting life," and all such shall have a right "To the tree of life, and may enter in through the gates of the city." Rev. 22:14.

<p>REV. ELLIOTT B. STEWART, Pastor Corinth 2nd and 3rd Sundays</p>	<p>ROSE HILL Rev. J. V. CASE Services every Sunday</p>	<p>WELLS CHAPEL Rev. J. D. Buerer, Pastor 2nd and 4th Sundays</p>
<p>REV. M. M. TURNER, Pastor 1st and 3rd Sundays</p>	<p>FAISON Rev. M. M. Turner, Pastor 1st and 3rd Sundays</p>	<p>WARSAW Dr. A. W. Greenawald, pastor Services each Sunday</p>
<p>REV. PAUL MAIL, pastor 1st and 3rd Sundays</p>	<p>JOHNSON CHURCH Rev. Paul Mail, pastor 1st and 3rd Sundays</p>	<p>GARNER'S CHAPEL Rev. W. L. Terrell 1st and 3rd Sundays</p>
<p>REV. N. E. GRAHAM, Pastor Sharon 1st and 2nd Sundays</p>	<p>MAGNOLIA GROUP Pastor 1st and 3rd Sundays</p>	<p>CALYPSO Pastor 2nd and 4th Sundays</p>
<p>Island Creek 1st and 3rd Sundays</p>	<p>Concord 2nd and 4th Sundays</p>	<p>BEAR MARSH Pastor 1st and 3rd Sundays</p>
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A Hymn Is Born
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Lead, Kindly Light
A composer dodges London traffic to write a melody

The Rev. John Bacchus Dykes could compose a melody in a thunder storm. Of the 100 hymn-tunes to his credit many were written in crowded railway stations and on trains. It is said that he wrote some of his best compositions in the public while waiting to deliver his sermons. So neither the rumbling carriages nor clattering horde of shoppers interrupted his thoughts as he hurried along the streets of London.

Composer Dykes was running through his mind a poem he had read in an old March, 1834, issue of "The British Magazine." The lines were under the title "Faith—Heavenly Leadings" and had been written in June, 1831, by a discarded Protestant minister named John Henry Newman. Newman had vigorously criticized the Roman church. Thus he produced serious enemies for the church he had denounced. By the time he was 30 the induction had shattered his health and he took a trip to Italy for rest.

Homesick, stricken with fever and depressed, Newman waited three weeks for a return boat to his native England. When he finally got passage his ship stopped in the Mediterranean. The sails hung limp on the masts and not a breeze stirred for a week. With the prospect of starving at sea, added to his illness and confused mind, Newman wrote his prayer poem. He had no thought of its ever being as a hymn. Two weeks later the ship docked. Twelve years later Newman made up his mind. He went to the Roman Church.

By the time John Bacchus Dykes reached his study that August day in 1865, the tune to an immortal hymn had been born. And Cecil John Henry Newman always insisted that it was the tune Dykes composed while walking through the busiest section of London that made popular his words.

I loved the garish day,
And, spite of fear,
Fide ruled my will,
Remember not past years.

So long Thy power hath led me, sure I still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone.

And with the morn
Those eagle faces smile,
Which I have loved long since,
And lost a while.

Lead, kindly light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!

Keep Thou my feet,
I do not ask to see
The distant shore;
One step overboard,
And I am lost!

I was not even born, nor prayed that Thou
Shouldst lead me on;
I loved to chase and see my path; but now
Lead Thou me on!