

A Hymn Is Born

BY CLINT BONNER

Jesus, Lover of My Soul

IT WAS MARCH, 1788. Eighty-year-old Charles Wesley preached his last sermon at London's City Road chapel. On the 23rd, as friends stood around his bed "The sweet bard of Methodism" sang Isaac Watts' hymn, "Praise My Maker, While I Breathe." Then he called for pen and paper. He would yet praise his Maker with another hymn.

Returning to England in 1788 from Georgia, where he had been secretary to Gov. Oglethorpe, Charles Wesley and his brother, John, started in earnest on their Methodist movement. In half a century John Wesley, six years older than Charles, traveled 250,000 miles and set England afire with 40,000 sermons. Charles set the Christian world singing 4,500 hymns. He wrote perpetually. Many was the time he stopped at houses along the road and asked for pen and paper that he might set down verses he had written in his mind while riding from mission to mission on horseback. At 30 he wrote "Hark, the Herald Angels Sing." At 32 "Love Divine, All Love Excelling" and at 41 "O, Thou a Thousand Tongues to Sing." Hundreds lay in between. Thousands followed.

When pen and paper were brought to his bed, Charles Wesley was too weak to write. But he still

Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, O leave me not alone,
Still support and comfort me;
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.



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Presbyterian Junior College Mid-Century Forum On Christian Education

Maxton, N. C., Sept. 13—The Mid-Century Christian Forum held on the campus of Presbyterian Junior College was concluded this afternoon with the presentation of citations to sixteen alumni who have had outstanding careers in various fields of endeavor. The citations were made on behalf of the Board of Trustees by Mr. Edwin Pate, Chairman of the Board, and Mr. James L. McNair, Jr., secretary of the Board. Those alumni who were honored, and their respective fields of service were:

Medicine—Dr. Darluis Finchum of Warm Springs, Georgia; Dr. Bascom Croom of High Point, N. C.; Education—Earl Clark of St. Petersburg, Florida; Dr. William J. Cromatie, Chapel Hill, N. C.; Law, James B. McMillan of Charlotte, N. C.; Terry Sanford of Fayetteville, N. C.; Business—Sam Ogilvie of North Wilkesboro, N. C.; John Luther McLean of Lumberton, N. C.; F. Badger Johnson, Greenville, N. C.; Murphy McGirt of Maxton, N. C.; Armed Forces—Colonel Ernest Beverly of Montgomery, Alabama; Colonel George L. Newton of Richmond, Virginia; Ministry—Rev. Denver S. Blew of Kenly, N. C.; Rev. Claude Pepper of Pinetops, N. C.; Public Service—Edward Seay, Jr. of Turkey, N. C.; Medical Technician—Miss Ann Campbell of Laurinburg, N. C.

The citations were made at an alumni luncheon following a panel discussion of "The Challenge to the PJC Alumnus in the Second Half of the Twentieth Century," in which many of those receiving the citations participated. The panel was formed on the over-all theme of the Forum; the All Important Role of the Church Related Junior College in Preparing Christian Leaders for Government, for Business and Industry, and for the Church in the next half century.

Mr. Edwin Pate and Mrs. Julian B. Tutaff of Fayetteville, President of the Women of the Church, were given citations by the Alumni Association in recognition of their devoted and unselfish efforts on behalf of Presbyterian Junior College.

On Friday evening the Forum convened in General Assembly for an address by the Honorable H. P. Taylor, Lieutenant-Governor of North Carolina. Mr. Taylor spoke on the subject of Christian Influence in National and International Affairs. He asserted that "nothing could contribute so much to successful world leadership as the permeation of all levels of our government with Christian principles, and the acceptance of political and civic responsibility by large numbers of individually Christian men and women." For Christian Americans Christian convictions, he warned, would guaran-

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THE BIBLE SPEAKS

BY DR. KENNETH J. FOREMAN

SCRIPTURE: 1 Kings 1:2-4; 2:1-4; 3:1-15; 4:1-11; 5:1-13; 6:1-11; 7:1-13; 8:1-11; 9:1-11; 10:1-11; 11:1-11; 12:1-11; 13:1-11; 14:1-11; 15:1-11; 16:1-11; 17:1-11; 18:1-11; 19:1-11; 20:1-11; 21:1-11; 22:1-11; 23:1-11; 24:1-11; 25:1-11; 26:1-11; 27:1-11; 28:1-11; 29:1-11; 30:1-11; 31:1-11; 32:1-11; 33:1-11; 34:1-11; 35:1-11; 36:1-11; 37:1-11; 38:1-11; 39:1-11; 40:1-11; 41:1-11; 42:1-11; 43:1-11; 44:1-11; 45:1-11; 46:1-11; 47:1-11; 48:1-11; 49:1-11; 50:1-11; 51:1-11; 52:1-11; 53:1-11; 54:1-11; 55:1-11; 56:1-11; 57:1-11; 58:1-11; 59:1-11; 60:1-11; 61:1-11; 62:1-11; 63:1-11; 64:1-11; 65:1-11; 66:1-11; 67:1-11; 68:1-11; 69:1-11; 70:1-11; 71:1-11; 72:1-11; 73:1-11; 74:1-11; 75:1-11; 76:1-11; 77:1-11; 78:1-11; 79:1-11; 80:1-11; 81:1-11; 82:1-11; 83:1-11; 84:1-11; 85:1-11; 86:1-11; 87:1-11; 88:1-11; 89:1-11; 90:1-11; 91:1-11; 92:1-11; 93:1-11; 94:1-11; 95:1-11; 96:1-11; 97:1-11; 98:1-11; 99:1-11; 100:1-11.

A King Prays

Lesson for September 11, 1933

KING SOLOMON is not best known for his prayers; yet he is among the most remarkable figures of what we know of him. If we can know what a man prays for, we know the heart of the man. The higher a man's place in life, the more he stands in need of prayer, the prayers of others as well as his own. King Solomon's reputation based on one rather fantastic court decision, or on the splendor of the Temple, which he did not design, still rests on these legendary powers such as being able to converse with dragonflies and demons. He was never more wise than in his prayers.

Dreams Give You Away

THEY SAY that when one is learning a new language, one can be sure one is making progress when one starts dreaming in the new language. Dreams, psychologists believe, show us what our minds are like, beneath the smooth surface. We should not take all our dreams too seriously, because, after all, it is the conscious mind that is at the wheel during our waking lives. But still a dream may show the kinds of wishes and desires and fears which lie deeper than our usual consciousness.

Now when a man dreams about praying to God face to face, you may be sure he is really a God-fearing, praying man. So the young Solomon's dream of his interview with God is a good indication of the depths of his mind and intentions at that time.

It was not a silly dream; it was quite serious. We may well believe that the young king often thought about it afterwards, and that God actually took this way of speaking to Solomon.

Ask for One Thing

IN THAT dream Solomon is invited to pray, and God guarantees to answer the prayer, whatever it is. It is remarkable what Solomon did not ask for.

Considering the fact that his father had been such a warrior, one might expect Solomon to ask for victory in war. But the young king, even in his dreams, did not picture himself as a conquering hero. Then again, he might have been expected to want to be rich. He very highly indeed, in the Hebrew language, the expression "a great man" often meant simply a very rich one. But it was not money that Solomon desired most of all. A third blessing too might have been in Solomon's mind; something that every man of his time looked on as a sure sign of the blessing of God: namely, long life. But this too was not what the young man most wished to have.

Instead, he prayed for wisdom. Knowledge is knowing; wisdom is knowing how to use what you know, and he wanted this wisdom, not in order to be rich, powerful or long-lived, but in order to become a good leader of his people.

One cannot help believing that Solomon already had in him the seed of wisdom, or he would not have offered that prayer. Only the wise know what a jewel wisdom is.

Prayer of a Mature Mind

ANOTHER prayer of this famous king is recorded at the dedication of the Temple. Solomon had grown older by that time, and we can see in this prayer that he had grown wiser as well. For good as his dream-prayer was, this latter one was deeper, higher, wiser.

By this time his idea of God is higher than it was. He is aware now that God does not live even in the most gorgeous of temples; his dwelling place is in heaven, and his care is not for the nations of forest alone. Then again, in the earlier prayer Solomon's horizon was bounded by the limits of his native land. His prayer was unselfish, indeed, but it took in the welfare of his own subjects—no others. Now at the Temple he prays for "the stranger . . . all the people of the earth."

Furthermore, it is his earlier prayer young Solomon was aware of his and his people's weakness and ignorance, now he feels something deeper, more serious: the burden of human sin. He prays for many blessings, but above all for this: forgiveness for every heart that turns to God. When we ourselves pray, are our prayers mature? How high is our thought of God? For how wide a circle of persons do we pray? And do we pray first, and most of all, for things, or for power, or to be in harmony with God?

the failure of the American adventure in democratic government. To achieve world peace, he declared, the world must witness an affirmation of those Christian principles of the supreme worth of the individual, the brotherhood of all men, and the discipline of Christian stewardship of material wealth.

A concert was also given as part of the Friday evening program by Dr. Edgar Alden, violinist, and Dr. William Newman, pianist, of the University of North Carolina. The Maxton Presbyterian Church choir, directed by Professor John

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.

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Rockfish Church
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3rd Sunday night

REV. WADE H. ALLISON, PASTOR
Mt. Zion Church, Rose Hill
1st and 4th Sunday mornings
2nd and 3rd Sunday nights

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

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

HEBRON
Third Sunday 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

WHAT THOMAS MISSED

By REV. C. HERMAN TRUEBLOOD

Text: "But Thomas, one of the twelve, was not with them when Jesus came." John 20:24.

"Of all sad words of tongue or pen, the saddest is it might have been; that's what countless numbers think; and untold thousands of people are saying out loud. 'If I could live life over, I'd do this, or that, or the other—there'd be 'Some Changes Made!' But, as Schiller has said: 'The way of life blooms only once'; and as Shakespeare has put it:

"There is a tide in the affairs of men
Which, when taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and miseries."

We all miss much in life because we fail to "seize time by the forelocks," and ride the "flood-tide of timely action." So it was with Thomas, Jesus had been crucified, buried, and was risen from the dead: "The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled—came Jesus and stood in the midst, and said unto them, Peace be unto you." (John 20:19)—"But Thomas was not with them when Jesus came? And what transcendent blessings he missed!

We have often wondered where Thomas was, and what he could have been doing at this destiny-making hour. At that time there were no Sunday movies to patronize; no Sunday baseball, joy-riding auto, golf-playing, or "Funnies" to read. Was Thomas "too tired," or "too busy," doing what? Or just plain "too lazy," to meet with the disciples "when Jesus came?" Did Thomas "have company," at his house? Or did he decide to "go fishing" instead of meeting with his Lord, and the other disciples? Whatever his preoccupation, and his inexplicable absence from this important meeting, the blessings he missed were of superlative value:

1. HE MISSED A MOMENTOUS OCASION. The appearance of our death-conquering Lord, after his resurrection, was the most amazing event, and probably the most glorious experience, ever known to any assembly of people. But Thomas missed it.

2. HE MISSED A DIVINE APPOINTMENT. On the resurrection morning the angel at the sepulcher said to the women (Mary, Magdalene, and the other Mary) "Go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you." Matt. 28:7. But Thomas missed this appointment.

3. HE MISSED A GLORIOUS FELLOWSHIP. The betrayal, mock trial, and crucifixion of Jesus had shaken the spiritual foundations of the disciples. They were in the grip of grief, fear, and uncertainty; but their bitter dismay was turned into joy unexpressed, and a heart-warming fellowship of kindred minds, when Jesus appeared. But Thomas was not there.

4. HE MISSED A GREAT OPPORTUNITY. The occasion presented a challenge, and opportunity to "Stand up and be counted," to "Show one's colors," to prove one's loyalty, devotion, and reliability at a crucial testing time. But Thomas failed to show up.

5. HE MISSED A REVIVED FAITH. Thomas had lost his faith. He had been with the other disciples, "when Jesus came," he would have lost his doubts, and recovered his faith. No wonder he became a rationalistic "Doubting Thomas," believing only that which could be proven by "pure reason"—demanding that he see, and put his finger into the print of the nails before he would believe the "Resurrection Reality!" And so shall it ever be with all who MISS, or ignore, the Bible, Prayer, Divine Worship, Christian Fellowship, and other means for "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2nd Pet. 3:18.

METHODIST CHURCHES

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ROSE'S CHAPEL—Second and Fourth Sundays at 10:00 a. m.

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

Kesansville—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

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Services 1st and 3rd Saturday Night, Sun. and Sun. Night, Allgn Quilan, 1st Sunday, J. Y. Smith 3rd Sunday

WELLS CHAPEL
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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
1st and 3rd Sundays

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

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