## Safe In The Arms Of Jesus

A bymn that was written in 15 minutes

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His Love o'ershaded,
Sweetly my soul shall rest.
Hark 'tis the voice of angels, Borne in a song to me. Over the fields of glory, Over the Jasper sea.

Safe in the arms of Jesus, Safe from corroding care, from the world's temptations, Sin cannot harm me there.

William Howard Dosne was one of those versatile individuals who could keep several irons hot at the same time. He was an expert accountant an inventor with 70 patents to his credit and president and general manager of a plant in Cincinnati. He played several musical instruments, sang in church choirs, published no less than 40 song books, wrote 2,300 compositions and was awarded the degree of doctor of music by Ohio's Denison University.

Deeply religious, it was natural that Doane should combine his talents with those of Hymp-Writer Fanny Crosby. The team grew to understand each other so well that when the composer sent melodies to Miss Crosby in Brooklyn the music often suggested themes for verses. And it worked the other way, Many times Miss Crosby sent verses to Doane in Cincinnati and the words suggested a melody. It was, in fact, Doane's ability to sense the sentiment of Fanny Crosby's words and to compose such appealing tunes for them, that the music itself made popular many of the blind to fine the plicit of sorrow.

Wilter's hymns. To mention but a few: "Pass Me Not, O Gentle Saviour"... "Near the Cross"... "Saviour More Than Life to Me"... "I'm Thine, O Lord the Merit of Lord the Cross"... Saviour More Than Life to Me"... The Thine, O Lord the Merit of Lord the Cross"... Saviour More Than Life to Me"... The Thine, O Lord the Merit of Lord the Cross "... Saviour More Than Life to Me"... The Thine, O Lord the Merit of Lord the Cross "... Saviour More Than Life to Me"... The Thine, O Lord the Merit of Lord the Park Than Life to Me"... The Thine, O Lord the Merit of Lord the Cross "... Saviour More Than Life to Me"... The Thine, O Lord the Merit of Lord the Cross "... The Thine, O Lord the Merit of Lord the Cross "... The Thine, O Lord the Park Than Life to Me"... The Thine, O Lord the Park Than Life to Me"... The Thine, O Lord the Park Than Life to Me"... The Thine, O Lord the Lord the Cross "... The Thine, O Lord the Life the Park Than Life to Me"... The Thine, O Lord the Life the Park Than Life to Me".

Free from the blight of sorrow, Free from my doubts and fears; Only a few more trials,

Jesus, my heart's dear refuge, Jesus has died for me; Firm on the Rock of Ages, Ever my trust shall be. Here let me wait with patience, Wait till the night is o'er; t till I see the morning Break on the golden shore.



From The Book 'A HYMN IS BORN" Copyright 1952 WILCOX-FOLLETT CO., Chicago, Ill.

# ristians Enthusiastic Our New Bible

CHICAGO - Never before in largest auditorium in Protestant history have so many people gathered together in local interchurch services at one time interchurch services at one time and for a single purpose as on Tuesday night, Sept. 30, concluded Rev. H. LeRoy Brininger, of the National Council of the Churches attending—Pombas of Chrise in the USA., here

The occasion was the publica-tion of the new Revised Standard Version of the Bible with a million copies going on sale, and the hold-ing throughout United States of thanksgiving and dedication upon the completion of the new Bible

On the basis of incomplete telegram reports to the national Bible Observance office, it is conservatively estimated that a total of 1,500,000 persons from nearly 50,000 churches attended the services. Attendance ranged from 20 at Central Bridge, New York, to 16,-000 at Pittsburg, Pa.

Enthusiastic comments were received from virtually all the communities, said Mr. Brininger, who as director of educational promotion for the National Council's Division of Christian Education director of the nationwide Bible observated the nationwide Bible observated. rected the nationwide Bible observance. Quick sale of available copies of the Bible was noted by

Typical comments: 'Thrilling experience' — Baltimore, Md., with attendance of 2,000 at 8 local ser-Largest ecumenical service in local history. Thousand jammed



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OPTICIANS

Quincy, Mass. 'Successful in every detail' with 100 turned away from a capacity audience of 1,200 from 40 churches — Elmira, N. Y. 'Enthusiastic observance' with 1,000 from 39 churches attending—Pomana Calif.

one service, with more than 50 each in both New York City and Chicago an dtheir suburbs. Incom-plete returns showed 12,000 from 300 churches attending 36 local vervices in New York City: 10,000 from 500 churches attending 27 tervices in Greater Detroit; 6,550 in 26 Philade phia services; 6,000 from 250 churches in 18 Cleveland services; 3,000 from 150 churches in five Toledo (Ohio) services; 4,666 from 277 churches in 12 Kansas City (Mo.) area services; 3,800 from 116 churches in six services in Los Angeles.

Pfc. J. E. Miller Visits Japan

WITH U. S. Forces in Japan —
PFC James E. Miller, whose wife,
Lucy, lives on Route 1, Pink Hill,
N. C., recently spent a five day
vacation from Korea on a rest and recuperation leave in Japan. He stayed at Camp Nara, one of

Japan's most famous resort cities, where the Army has set up an vices. 'Great, overflow meeting, where the Army has set up an Many turned away' — New Orleans extensive recreational center for from battle. He has since returned to his unit in Korea.

Miller has been serving with th 196th Field Artillery Battalion since his arrival in the Far East

DR. H. W. COLWELL Wallace, North Carelina Office Phone: 2051 Residence: 3446



last January. He entered the Army in Septem His parents, Mr. and Mrs. John B. Miller, live on Route 1, Pink Hill.

**Bible Comment:** 

#### Only in Our Faith We Find the Spirit Of Creative Living

AS we face these troubled times and peer into the future trying to decipher trends of world events, the ancient message found in the Book of Hebrews can offer hope.

Defining faith as the "substance of things hoped for, the evidence of things not seen," our author offers us a tangible rock on which to anchor ourselves.

Because, what the world needs, is the faith to go on in spite of peril and difficulty. As the substance of things "hoped for," faith becomes the essence of all religion. We see evidence of faith as the motive

power of all creative activity, even life itself. The artist sees his design. His vision, solid and firm in his mind, gives him faith.

The poet hears his ringing rhyme before the words are scrawled across his page. composer knows every note in his melody before it is played and the actor "gets the feel" of his charac-

ter, recreates in gestures the vision he carries in his mind, he carries in his mind,
But without the faith, this vision would payer be accomplished.
It is these things the author of
Hebrews discusses. He stresses
the strong faith necessary to go off
to a far-away land and trust
promises still far from their point
of fulfillment.

of fulfillment.

He offers a faith which will sustain us even in the face of pain, persecution, suffering and death.

And man will face these things in the atomic age just as he has always had to face them in the

And so Hebrews is an inspiring story for us today. The faith he tells about must be more than the faith of the explorer or scientist. It must be subject to a still higher faith which will bring the human race the power to give and save lives rather than destroy them.

And this is the role played by religion. This higher faith can only come when deeper meanings of things are probed and brought to light. Without this faith, man expect, work out his own salvation.



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Some say an insincere person isn't what he seems to be. That is not quite true. An insincere person is what he seems to be, only not all the way through. He is

what he seems to be, on Sundays, or part of the time, or when he's feeling just right; or perhaps he is what he seems to be, but only on the surface. The rest of the time, or underneath th a t

Dr. Foreman

PRESBYTERIAN

Blacks Chapel

Rockfish Church

TEACHEY CHURCH

2nd Sunday morning

4th Sunday night

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 mernings
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,

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

Tuesday night

SMITHS

First Friday night

PLEASANT VIEW

day P. M. before 3rd Sunday

HARPER-SOUTHERLAND

First Wednesday afternoon

Saturday evenings 6 P. M.

TINIVERSALIST

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

Gedar Fork 1st and 2nd Sundays

Hallsville

3rd and 4th Sundays

Immaculate Conception Church Catholic

Transfiguration Mission
Wallace, N. C.
Rev. John J. Harper, Pastor
Hours of Mass
First Sunday of each month 11.00

a. m. Every Sunday following 8:45 a. m. (Services are held in American

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surface, he is something quite different. Everybody likes sincere people, nobody wants to have much to do with the insincere.

Getting Down to Cases

Jesus, of course, demanded sincerity. "Jesus would rather be denied by a true man than confessed by a liar." He did not use the word 'sincere' or "sincerity," but (as was his habit) he came down to cases. He first shows that a generous giver, and a praying man, may be insincere. When is generosity sincere? When is a man allthe-way generous and when is he only top-layer generous? Jesus juggests that it isn't what we give, but why we give, that points up a test for sincerity. It is very doubtful whether Jesus meant to say that any one ever hired a trumptoot for him when he dropped some money into the collection plate or wrote a check for the Red Cross. What he means to say is that when a man gives with the hope that his gift will attract attention and produce applause, he is not really generous. He doesn't have the recipient's interests at heart; he is thinking only, "How well people will think of Me! "Or again, that odd saying, "Do not let your left hand know what your right hand is doing" suggests that semetimes you are generous in rder to please your favorite audince: You. You are generous in rder to feel self-satisfied, your

right hand (so to speak) brog about your left. The sincerely and erous person is the only truly gen erous one; and the only since generous person is the one win wants to give, not to be comple mented, even by himself.

What Is Sincere Prayer?

Another concrete case that Jesu takes up is prayer. There is a stor that once a minister was told af e service: "Doctor, that was the most elaquent prayer ever della ered to a Boston audience." Jean would say that a prayer delivere to an audience-Boston, Bonning or Barber ":n" where-isn't a prayer, he plant way of showing off. A certain pro fessor of English used to and famous authors in his public pra ers: "As Shakespeare has sai Lord . . Thou remember: the poet Browning hath said Now there's no use quoting poet

to the Lord; that s suited to speech, not to a prayer. Of cours Jesus did not mean that w. ... never to pray in the presence others. He himself prayed in publie on various occasions. Lo others in prayer is a rare gift an should be cultivated. But while prayer, sincere prayer, can be with others and for others, it should never be to others. Some preachers "beat the congregation over their 'eads with a prayer' as the saying is. Some deacons have been known to put long and dull prayer meeting talks into the form of a prayer. One elder well-versed in Scripture used to go through the whole story of the Bible, in outline, every time he was called on

for a prayer. Sincerity in Devotion

Jesus points out where sincerity s most important of all: in our devotion to God. We cannot serve God and Mammon, God does not want part-time devotion. By serving God, Jesus means living by God's side, under God's orders. Serving Mammon means more than simply serving money—most Mammon-worshippers would deny that they "serve" money. It means living your life not as God would have you but in order to "get ahead," to make money, to stand well with people who have money. Serving God means living as Jesus lived, for others; serving Mammon means trying to be served 'by as many persons as possible. Success, in Mammon's terms, is measured in terms of how many people work for you; success in God's terms, is measared in terms of how much you iave helped others. Sincere devotife through.

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Steam roasted in their own juices and packed in two pounds of lard they can be served hot or cold. Accompanying the bird in CARRE Holiday Package are:
. each of plum pudding, bacon, fee or tea, chocolate candy, hard dy; 29 oz. peaches; 15 oz. rai;; a half pound of butter and 4 oz. mustard.

# Go To Church - Sunday

The Times is attempting to give its readers a complete directory of all white churches in Dupli nCounty 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

### THE WORLD'S FIVE BIGGEST FOOLS REV. W. B HOOD, PASTOR Wallace Church Every Sunday Morning 2nd, 4th, and 5th Sunday nights

By REV. C. HERMAN TRUEBLOOD Text: 'The way of a fool is right in his own eyes.' Proverbs

12:15 The word, 'fool,' is not a pretty word. The dictionary REV J. M. NISBETT, PASTOR defines a fool as 'A person deficient in judgement; one who acts absurdly, stupidly, or pursues a course contrary to the dictates of wisdom—a simpleton, dolt, blockhead, numskull, or ignoramus.' The Bible is no respecter of persons; it calls 'a and 4th Sunday mornings 3rd Sunday ngiht

spade, a spade; it calls sin, sin; calls heav n, heaven; calls hell, hell; and calls a fool, a fool, and describes his character-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 istics. What might be rightly called 'The World's Five Biggest Fools' are described and classified in the Bible: 1. THE ATHEISTIC FOOL-The fool hath said in his heart, there is no God.' Ps. 14:1. Notice, 'in his heart' he said it; that is, it was wishful thinking against the idea of a Supreme Being, A God—hence his stupendon to be for only a consumate fool would deny a fact simply because he did not want to believe

it. The opening verse in the Bible is probably the profoundest philosophy and the greatest fact of history, namely: 'In the beginning God.' THE ICONOCLASTIC FOOL — Fools make a mock of sin. Prov. 14.9. This fool denies the tragic fact of sin. He laughs at law and order. He belittles the normal amenties and conventionalities of decent society. This Iconoclastic fool 'des-piseth his father's instruction,' and with big-headed stubborness rebels against any restraint that would curb his unbriddled dis-position to ride 'rough shod' over all standards of right-thinking

3. THE EGOTISTICAL FOOL - "The way of a fool is right in his own eyes.' Prov. 12:15. He is 'wise (very wise) in his own conceit.' He has an answer for every question, and a solution for every problem. He needs no advice from would-be-friends of lexperience, because he knows everything in the dictionary and encyclopedia, except the meaning of 'humility.' He makes no mistakes (that's what he thinks) as he struts around on ego tistical stilts of superiority-complexes, from which he looks do with disdain upon the poor ordinary people beneath him. The self-exalted egotistic fool should ponder the advice of William Cowper, who said: 'Beware of too sublime a sense of your own

 THE MATERIALISTIC FOOL—But God said unto him Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?' Luke 12:20. In six short verses (Luke 12:16—21) this mammon-worshipping fool uses the personal possessive pronoun twelve times to describe his 'Much Goods—laid up for many years,' and not once docs he mention God. The giver of life, and every perfect gift. This materialistis fool's biggest mistake was evident in his 'carthly conception of life,' he never realizes that 'a man's life consisted not in the abundance of the things which he possesseth,' and that a soul 'made in the image of God,' cannot feed his sou.' on the same stuff that satisfies his stomach

PINK HILL

General meeting — Third Tuesday night. Circle No. 1 First 5. THE EVANGELISTIC FOOL—'We are fools for Christ's sake.' 1 Cor. 4:10. Paradoxically, this is the 'Wise Fool.' In other words, he is no fool at all, but is willing to be called a fanatic, or fool, for the glory of God. Said Paul: 'I am become a foo! in glorying (In Christ).' 2nd Cor. 12:11. Missionaries, Preachers, and zealous Christian workers, are often fools, in the minds of many control of Code and C of worldly-minded unbelievers; but in the mind of God, and according to His word, the Evangelistic Fool is wise, for 'He that leneral meetnig Thursday P. M. after 3rd Sunday. Circle Thurswinneth souls is wise.' Prov. 11:30; and 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' Daniel 12.3.

### 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'cleck 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

Carlton-Second and Fourth Sunday nights

night.

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 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.

Baptist Church Rev. Norman Aycock, Pastor, Magnolia 1st and 3rd Sunday mornings and

Evenings Services Sabin—2nd Sunday Mornings Church of Jesus Christ Of Latter Day Saints Albertson Sacrement meeting 7:30 p. m. Sun.

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

Pink Hill-Second and Fourth Sundays, Morning and Night

DUPLIN CHARGE Ray Goodwin, Minister — Tel. 2182 Friendship—Second Sunday morn-

ng and Fourth Sunday Kenansville-First Sunday morn-

ing 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 WELLS CHAPEL

Rev. J. V. CASE Services every Sunday FAISON WARSAW Rev. M. M. Turner, Pastor Dr. A. W. Greenlaw, pastor 1st and 3rd Sundays Services each Sunday

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

MAGNOLIA GROUP Pastor 1st and 3rd Sundays Concord 2nd and 4th Sundays

WALLACE Dr. Poston, Pasto Services each Sunday

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 .D. Buerer, Pastor 2nd and 4th Sundays

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

> Paster 2nd and 4th Sundays BEAR MARSH last and 3rd Sundays

JONES CHAPEL 2nd Sunday morning and 4th Sun-day evening.

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## SCRIPTURE: Matthew 6. DEVOTIONAL READING: Psalm 40: Sincerity Lesson for October 19, 1952