

A Hymn Is Born

BY CLINT BONNER

Safe In The Arms Of Jesus

A hymn that was written in 15 minutes

William Howard Doane was one of those versatile individuals who could keep several balls in the air 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 2,800 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 hymn-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

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love embraced,
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.

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

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;
Wait till I see the morning
Break on the golden shore.



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Christians Enthusiastic Our New Bible

CHICAGO — Never before in Protestant history have so many people gathered together in local interchurch services at one time and for a single purpose as on Tuesday night, Sept. 30, concluded Rev. H. LeRoy Bringer, president of the National Council of the Churches of Christ in the USA, here today.

largest auditorium in city — 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 30 churches attending — Pomona, Calif.

The occasion was the publication of the new Revised Standard Version of the Bible with a million copies going on sale, and the holding throughout United States of thanksgiving and dedication upon the completion of the new Bible version.

Many larger cities had more than one service, with more than 50 each in both New York City and Chicago on other suburbs. Incomplete returns showed 12,000 from 500 churches attending, 36 local services in New York City, 10,000 from 500 churches attending 27 services in Greater Detroit; 6,500 in 26 Philadelphia services; 6,000 from 250 churches in 18 Cleveland services; 3,000 from 150 churches in five Toledo (Ohio) services; 4,866 from 277 churches in 12 Kansas City (Mo.) area services; 3,800 from 116 churches in six services in Los Angeles.

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 Pittsburgh, Pa.

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

Typical comments: "Thrilling experience" — Baltimore, Md., with attendance of 2,000 at 9 local services. "Great, overflow meeting, many turned away" — New Orleans, La. "Largest ecumenical service in local history. Thousand jammed

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THE BIBLE

International Union
Sunday School Lessons
BY DR. KENNETH J. FOREMAN

Sincerity

Lesson for October 19, 1952

SOME say an insincere person isn't what he seems to be. That is not quite true. An insincere person is not 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 that surface, he is something quite different. Everybody likes sincere people, nobody wants to have much to do with the insincere.



Dr. Foreman

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 "insincerity," 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 all-the-way generous and when is he only top-layer generous? Jesus suggests 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 trumpeter to toot for him when he had 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 sometimes you are generous in order to please your favorite audience: You, you are generous in order to feel self-satisfied, your right hand (so to speak) is working over your left. The sincerely generous person is the only truly generous one; and the only sincerely generous person is the one who wants to give, not to be complimented, even by himself.

What Is Sincere Prayer?

Another concrete case that Jesus takes up is prayer. There is a story that once a minister was told a service: "Doctor, that was the most eloquent prayer ever delivered to a Boston audience." Jesus would say that a prayer delivered to an audience—Boston, Bombay or Barber—was not sincere where—wasn't a prayer, it was a way of showing off. A certain professor of English used to quote famous authors in his public papers: "As Shakespeare has said, 'Lord... Thou rememberest'..." Now there's no use quoting poetry to the Lord; that's suited to a speech, not to a prayer. Of course Jesus did not mean that we never to pray in the presence of others. He himself prayed in public on various occasions. Let others in prayer is a rare gift and 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 heads 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 is 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 measured in terms of how much you have helped others. Sincere devotion to God must be devotion all the time through.

Steam roasted in their own juices and packed in two pounds of lard, they can be served hot or cold.

Accompanying the bird in the CARE Holiday Package are: 1 lb. each of plum pudding, bacon, coffee or tea, chocolate candy, hard candy, 29 peaches; 15 oz. raisins; 1 half pound of butter and 1-1/4 oz. mustard.

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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

Rockhill 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
1st Sunday night
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

Greene Church
2nd and 4th Sunday mornings
Halvill Church
1st and 3rd Sunday mornings

REV. W. H. GOODMAN, PASTOR

Beulaville Church
Every Sunday morning

PINK HILL GROUP

Rev. Farris, 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 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

PLEASANT VIEW

General meeting Thursday P. M. after 3rd Sunday. Circle Thursday P. M. before 3rd Sunday

HARPER-SOUTHERLAND

First Wednesday afternoon
K. 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

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 Legion Building, Wallace)

CHINQUAPIN GROUP

Rev. Vann Murrell
Shiloh
1st 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

MAGNOLIA BAPTIST CHURCH

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. Foster, 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
1st and 3rd Sundays

JONES CHAPEL

2nd Sunday morning and 4th Sunday evening.

WELLS CHAPEL

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

WARSAW

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

GARNER'S CHAPEL

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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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