All the Way My Saviour Leads Me

A prayer is answered . . . and Fanny Crosby writes another bymn

Among many characteristics of the blind poetess sampy Crosby, three stand out. She always carried little American flag. She either held it in her and or kept it in her bag and it was buried sit her when she died in 1915 at the age of \$2 stough blinded in infancy the petite "Aunt Famy" she was Mrs. Alexander Van Alstyne in private the ground and strangers alike with a more flag she work as Mrs. Alexander Van Alstyne in private the ground and strangers alike with a more flag she would have a hymn without first kneeling prayer So Fanny Crosby spent considerable time in her knees. She wrote no less than 8,000 songs to many that critics have said the chief fault with her work lies in that she was too prolific. But note an deay that many "pearls are found among the syster shells."

Under contract for three hymns a week, Miss Crosby was often under pressure to meet deed the stranger with "God bless your dear soul," the two chatted briefly.

In the parting handshake the admirer left something, in the hymn-writer's hand. It was \$5...

Though my weapy stees may folter.

All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my Guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell!
For I know, whate'er befall me,
Jesus doeth all things well.

Though my weary steps may fafter, And my soul athirst may be, Sushing from the Rock before me, Lo' a Spring of Jay I see.

All the way my Saviour leads me,
Oh, the fullness of His love!

Perfect rest to me is promised
In my Fother's house above.

When my spirit, clothed immortal,
Wings its flight to realms of day,
This my song thro' endless ages;
Jesus led me all the way.



Christan Viewpoint

ow Wilson said near the end life, 'The sum of the whole is this, that our civilization matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permetted with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lif-

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



Fire Kindlin

has come up with a novel idea for preparing kindlin for a quick fire these cold mornings. She goes out wancing the idea of collective thy against war by a world aducation at Davidson when is a small and struggling byterian College.

Tristian faith, educational expire, and the personal fellownee, and time they burn is surprising. They come in mighty we'l to perk up a blaze under the green logs also.

The quickest way to ruin an enemy is to help him win great power and then let nature take its

John W. Drew

Funeral services for John William Drew, 76, were held from his home near Magnolia Saturday, October 25 at 2:30 o'clock. Burial was in the family cemetery near by. Services were conducted by

Rev. W. B. Hood.

Mr. Drew was a son of the late
John Marshall and Martha James
Heath Drew. A. J. Cavenaugh WATCHES

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Bible Comment:

The Only True Sign Of Good Christian Is Sincere Love

A GOOD question quite often asked many churchgoers is what does it mean to be a Chris-

The answer can be found among the many works of the New Testament. These writers whose books make up our accounting of the Christian way of life, all agree on the fact that being a good Christian comes from within the person binary.

Paul defines this inner working as Love. In his eulogy on Love found in Corinthians I, Paul goes so far as to say that having knowledge of the Christian mysteries, even having faith and the power to work miracles, is not enough. The person must have Love or all.

other possessions are useless.
John, James and Peter agree with Paul. James insists that Love. if it is a real and vital thing, will manifest itself in many ways.

manifest itself in many ways.
Peter and John agree that anyone
who has a love of humanity, shares
a part of the Supreme Being.
In contrast to these plain facts
and rules for being a true Christian, we see the millions of socalled "professing Christians" who
fall far short of this ideal.
Fortunately, in every sect, there

are both those who profess and those who are sincere. And among the sincere are those described by Paul who commended them be-cause they sincerely and earnestly

cause they sincerely and earnestly followed the path as best they knew how.

These are the true Christians.

And if we deplore the fact that there are not more of them, let us pause and be thankful that despite the world's inequities, there are so many whose character and activities reveal them as true Christians.

If you snarl, misfortune may grin at you—grin and perhaps your misfortunes will unsnarl. jot of people know all about the money question — except how to hang onto it after they get it.



SCRIPTURE: Maithew 6, DEVOTIONAL READING: Eschiel

Compassion

Lesson for November 9, 1952

ARE Americans becoming bru ple believe we are. As Dr. Charles T. Leber reports, when his father and mother read the account of

the sinking of the Lusitania back before World War I, they were so upset they could not eat. Now we can read about the destruction of an entire city and go right on eating breakfast. We in America

Dr. Foreman

invented and used the A-bomb and now we conceive the H-bomb. We train men to kill other men with flaming jellied kill other men with flaming jellied gasoline, with knives, with whatever seems to be most usable and deadly. We kill people on the highways, or we don't do enough to keep them from killing themselves, in such quantities that we don't even read the newspaper reports about it unless some friend of ours happened to be in the smash. If as many people died in your town of polio, or of typhoid fever, as die in accidents, you would all be in almost a panic. acciocanic.

A Word We Need

There is an old English word that is not used often nowadays. Maybe the reason it is seldom used is that the thing it means is seldom met with. It is the word "compassion." Literally, it means "suffering-with." When it is said by Matthew that Jesus had compassion on the crowds, it means literally that he knew how they felt, what they needed, where they hurt; and that in his own heart he suffered with them. Their needs were his needs, their pain his pain. That is compassion; but it is not yet the whole of it. There is something more. An artist (let us say a novelist) has to have compassion, of a sort. Many A Word We Need to have compassion, of a sort. Many novels and stories have been writ-ten, for instance, about bull-fight-ers, and some of the story-tellers have shown a high degree of imag-inative power. You might almost fancy they had been bullfighters themselves, as to be sure some of them have been. But few if any of these story-writers have done anything to put a stop to the brutal sport of bull-fighting. They feel the tragedy of the whole business yet they do not propose to do anything about it. Compassion, as Jesus felt it, never was a mere emotion. It was emotion harnessed to action.

Harrassed and Helpless The Revised Standard Version translates beautifully Matthew's translates beautifully Matthew's description of the crowds who moved Jesus to compassion. They were "harassed and helpless," he says. The interesting thing is that it took Jesus to see this. Some could see only that there were ! lot of people, and they took up lot of room, and there was hardly room or time for Jesus to eat. room or time for Jesus to eat. Others—the Pharisees—could see Others—the Pharisees—could see only their ignorance: "This multitude that knows not the law is accursed." Others (as was the case with the disciples on a later occasion) realized only that the crowd looked hungry. Well, the people were numerous, they were no doubt ignorant, and most of them were chronically ill-ted. But the point is, the people who saw them in this light did not have compasion, all they felt was annoyance. The crowds were a nuisance. Jesus felt quite different toward them. He saw them as they were. Jesus felt quite different toward them. He saw them as they were, harassed and helpless. You your-self run into crowds, or you read about them. How do they strike you? Do they frighten you, amuse you, annoy you or make you angry? The masses today are very little different from the masses in angry? The masses today are very little different from the masses in Jesus' time. Can you see them as they are, harassed and helpless? And does it stir you to do some-thing about it? Then you know something about the compassion-

The Inmost Need

The Inmost Need

There is another important fact about Jesus' compassion. One cannot call it unique, for the best Christians have shared it. He was able to see beneath the surface of things to people's real needs. The young man brought by his four friends to Jesus probably was thinking chiefly about his helpless arms and legs. Jesus looked and saw his fielpless soul. The publican Matthew may well have felt sorry for himself because business was bad, or because he was not popular. Jesus' compassion went deeper; he felt Matthew's real need—to get away from the publican business altogether. Compassion goes even deeper than sympathy; it is spiritual interpretation.

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MANHATTEN VAN HEUSEN SPORT SHIRTS ANAMA HATS

Go To Church

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

SUNDAY SCHOOL AT ALL CHURCHES EACH SUNDAY

By REV. C. HERMAN TRUEBLOOD

Text: When Sanballat, and Tobiah, heard that the Walls of

PRESBYTERIAN SANBALLAT, THE WICKED CONSPIRATOR

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

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

MEV. WADE H. ALLISON, Pastor Mi. Zion Church, Rose Hill 1st and 4th Sunday mornings 2nd and 8rd Sunday nights OAK PLAINS CHURCH 3rd Sunday morning 1st Sunday night TRACHEY CHURCH 2nd Sunday morning 4th Sunday night

Warner Church
Every Sunder morning
Bowdon Community Church
1st, 3rd, and 5th, Sunday ever

REV. J. Y. MAYTER, JR., PASTOR Greve Church 2nd and 4th Sunday mornings Halleville Church 1st and 3rd Sunday merings

REV. W. H. GOODMAN, PASTOR Boulaville Church Every Bunday morning

PINK HILL GROUP Rev. Farrier, Paster Pink Hill—Third Sunday A. M. and 1st Sunday P. M. PLEASANT VIEW

1st Sunday A. M. and 3rd Sunday P. M. 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 feneral meeting Thursday P. M. after 3rd Sunday. Circle Thursday P. M. before 3rd Sunday

HARPER-SOUTHERLAND First Wednesday afternoon P. Field Greup—1st and Saturday evenings 6 P. M.

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Outlaw's Bridge
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morning, 11:00 a. m.
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Sunday School every Sunday
Morning at 10:00 a. m.
Mrs. Ed Smith, Superintendent

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Alum Springs 2nd and 4th Sundays BEULAVILLE GROUP Bev. A. L. Brown, Pastor Beulsville 2nd and 4th Sundays

Gedar Fork 1st and 2nd Sundays

Hallsville 3rd and 4th Sundays

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

1st and 8rd Sundays 2nd and 4th Sundays

wery Sunday following 8:45 a. m. (Services are held in American Legion Building, Wallace)

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DUPLIN TIMES, YOUR COUNTY NEWSPAPER, KENANSVILLE, N. C.

A BANEFUL SABOTEUR. Sanballat didn't give a fig for

4. A WRATHFUL BIGOT. When Sanballat heard that we builded the walls, he was wroth, and took great indignation, and mocked us. 'Neh. 4:1. Despite Sanballat's rascality, the walls were going up, and Sanballat (not laughing any more) was mad and full of fury because he had been foiled in all of his dirty, scheming, conniving tactics. The forces of evil have no greater friend than an egotistical, blustering and blabbering higot.

hemiah. A religious Saboteur is a cohort of hell,

5. A BRUTAL CONSPIRATOR. When Sanballat (and his wrecking crew) heard that the walls of Jerusalem were made up and that the breaches began to be stopped, they were very wroth, AND CONSPIRED to come and fight against Jerusalem, and to hinder it.' Neh. 4:7—8. However, said Nehemish: 'We made our prayer unto God, and set a watch against them day and night the people had a mind to work;' and so, the wal's were finally

Two great lessons emerge from this story: First, God's people will always be confronted with Demagogues, Mockers, Saboteurs, Bigots and Conspirators. Second, God is stronger than the Devil and the forces of righteousness will always eventually win out over the forces of evil—'therefore, be steadfas, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.' 1 Cor. 15:58.

METHODIST CHURCHES

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

Jerusalem were made up, they were very wroth, and conspi ed to hinder it.' Heb. 4: 7-8. 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

Nehemiah, a captive in far away Shushan, was terribly dis-tressed when informed that 'the walks of Jerusulem were broken down, and the gates were burned with fire.' Said he: 'When I heard those words, I sat down and wept.' (See story in first chapters of Nehemiah). Moved by love of home and national pride, Nehemiah obtained permission from king Artaxerxes to go to Jerusalem to rebuild the walls of his beloved city. Upon arrival in the city, accompanied with friends and sympathetic helpers, he immediately encountered bitter and malleious opposition from Sanbalist, the Hornonite. Sanbaliat was a conceited, cowardly, browbeating rascal: the type of leader that is a scourage to society B. L. Crossno, Minister Tel. 365 Warsaw—First, Second, and Fourth Sunday Mornings. Third Sunday browbeating rascal; the type of leader that is a scourage to society—governmentally, socially; and religiously. As we observe the characteristics of Sanballat, we see in him:

1. A POLITICAL DEMAGOGUE. Says the dictionary: A demagogue is a leader who stirs up the people in order to get something for himself.' Such a leader was Sanballat; solf-aggrandizement was his actuating motive. This jealous minded, icey-hearted rouge was 'grieved exceedingly that there had come a man to seek the welfare of the children of Israel.' Neh. 2:10. Carlton-Second and Fourth Sunday nights

Turkey—Third Sunday morning and the First Sunday night

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

2. A SCORNFUL MOCKER. Scorn, ridicule, and derision is a weapon of conscienceless would be dictators. When Nehimiah got the broken down walls under restruction, Sanballat derided the work, and saceringly ridiculed the project. When Sanballat (and his stooges) heard about the walls going up, they laughed us to scorn, and despised us.' Neh. 2: 18 19. Satan never a greater emissary than he goes around sneeringly belittling the honest work of sincere Christian people. MOUNT OLIVE CIRCUIT
W. C. Wilson, Minister—Tel. 2527
Bethel—Fourth Sunday merning
and Second Sunday night

> Calypso—Second Sunday morning and Fourth Sunday night. Rone's Chapel-Second and

3. A BANEFUL SABOTEUR. Sanballat didn't give a fig for the 'welfare of the people.' His sole purpose was self glory and complete domination of everything and everybody around him. He was like 'a wild bull in a china closet;' he was dead set on 'ruling or ruining.' He did not want God's people to have their own way, rebuild their walls, and reestablish righteousness in the nation. So he, and his clique, resorted to the practice of contemptible underminding sabotage, to hinder the work of Nebenich A religious Sabrteur is a cohort of hell. 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 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-ing and Fourth Sunday night

Kenansville-First Sunday morning and Third Sunday night

Magnolia-Fourth Sunday morning

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

Sabbath School at Piney Grove Free Will Baptist Church Each Sunday 10:00 a.m. hurch Services Second Saturday night and Sunday
Pastor: Rev. R. C. Kennedy
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 Rev. J.D. Bueres, Pastor 2nd and 4th Sundays Services every Sunday **FAISON** Rev. M. M. Turner, Paster 1st and 3rd Sundays

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

MAGNOLIA GROUP 1st and 3rd Sundays

Sharon
Ist and 2nd Sundays
Island Crock
Ist and 8rd Sundays
Dobson's Chapel
2nd and 4th Sundays

1st and 4th Sundays

ROSE HILL

Chresed 2nd and 4th Sundays WALLACE Dr. Poston, Pastor Services each Sunday

WARSAW Dr. A. W. Greenlaw, paster Services each Sunday GARNER'S CHAPEL

Rev. W. I. Terrell 1st and 3rd Sundays CALYPSO Pastor 2nd and 4th Sundays

BBAR MARSH Pastor last and 3rd Sundays JONES CHAPEL

2nd Sunday morning and 4th Sun-

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