

A Hymn Is Born

BY CLINT BONNER

My Jesus, I Love Thee

A hymn is nearly a century old before the author is known.

Three quarters of a century ago New England's renowned Baptist minister, A. J. Gordon, sat in his Boston study and thumbed through an English hymnbook. The hymnal had been published in 1854 and bore the title, "The London Hymn Book." The words to a number under the title, "My Jesus, I Love Thee," so impressed Dr. Gordon that, in his opinion, the music fell short of doing the lyrics justice. There was no way of knowing who the author was as the publisher simply put "Anonymous" over the verses. But Dr. Gordon determined to give the unknown author his just due with a time worthy of the inspiring words.

Androniras Judson Gordon, D.D. (named for the pioneer Baptist missionary) was one of the last century's most able editors of religious materials. He wrote several successful books, edited two hymnals, composed music and, before he died in 1896, held some of the largest pulpits in Massachusetts.

My Jesus, I love Thee, I know Thou art mine,
For Thine all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou;
If ever I loved Thee, my Jesus, 'tis now.

I love Thee because Thou hast first loved me,
And purchased my pardon on Calvary's tree;
I love Thee for wearing the thorns on Thy brow;
If ever I loved Thee, my Jesus, 'tis now.

I'll love Thee in life, I will love Thee in death,
And praise Thee as long as Thou lendest me breath;
And say when the death-day lies cold on my brow;
If ever I loved Thee, my Jesus, 'tis now.

In mentions of glory and endless delight,
I'll ever adore Thee in Heaven so bright,
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now.

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It Was A Man From Georgia He Tried To Pull A Fast One

A man from Georgia tried to pull a fast one on the Department of Motor Vehicles the other day. Tom Secrest, recently appointed assistant director of the License and Theft Enforcement Division described the incident, unique because it happens so infrequently. The Georgia cracker had a stolen car, parked a short distance from the Revenue Building in Raleigh where the title transfers are made. He entered, presented Georgia registration papers and asked that a new title be issued.

As a matter of course, his application was checked through the Theft Division's stolen car file. A few minutes later puzzled clerks approached Secrest's desk with the queer transaction. He glanced at it, jumped to his feet intent on apprehending the man. But it was too late. The eager applicant, apparently smelling a rat, asked a clerk to direct him to the men's room, and disappeared before Secrest could question him.

Later the disappointed theft official phoned a description of the suspicious character to the Raleigh Police Department. Secrest said local officers found the parked car washed it for some time, but the man failed to return. The vehicle, which was stolen originally in New York, was impounded.

Only two such cases of persons attempting to register stolen cars has occurred since the first of the

year according to Theft Division officials. It's virtually impossible anyhow since all title applications are checked against a stolen car file supplemented daily by reports from the National Auto Theft Bureau.

The License and Theft Bureau of the Department is headed by Archie M. Gilbert and administers the state's truck weighing program as well as tracing stolen cars.

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MEN'S CLOTHING

BIBLE SPEAKS

BY DR. KENNETH J. FOREMAN

Immortal Twelve

Lesson for November 16, 1952

If the twelve Apostles wanted to join your church, would you let them in? Peter Marshall thought not. Books of sermons are often dull reading, but Dr. Marshall's book called Mr. Jones, Meet the Master is as fascinating a book as you are likely to find anywhere.

One of his famous sermons goes over an imagined application of the twelve Apostles for membership in a typical American church. One by one each man is rejected—all but Judas! As a man of money the church wants his services.

Unpromising Material
Not to steal Peter Marshall's sermon, nor to spoil your appetite for it in case you do read it, but just to explore the possibilities, let's imagine yourself passing on the application of these men for church membership. There is Simon Peter... Well! He is a fisherman and a sailor, and you know what sailor's language is, sometimes he thinks. Not among our best people they would say in Capernaum; lives down by the docks somewhere, smells of fish. No education, very limited background. Better wait. Maybe he could find a little chapel down nearer his work he'd be happier there. And then there's James and his brother John. Hot-tempered and ambitious, in fact so conceited they're hard to live with. They would certainly want to be at the top—if thrones are passed out they will want one apiece in the front row. If they are crossed they are likely to call down fire from heaven—not that they'll get it, but that's the kind of young men they are. No, they will be too hot to handle. Let them go join some sect that will give their emotions a chance. We'll be too slow and too cold for them.

Nobodies
Then there is Thomas, for instance. Just the opposite of Peter. A cold, gloomy man. Takes the dark view of everything. What you want in the church is men of faith, and this is a man who is sure to be called the Doubter. Skepticism is contagious, we have enough doubters now without electing another one. Let's leave him out. Then there is Philip, a stupid man if there is any. You can say a thing to him over and over and he still won't get it. And Bartholomew and Thaddeus or Lebbaeus or whatever his name is, and another James and another Simon—their names are common and so are they. Just who are they, the whole lot of them? Nobodies, that's all you can say. Can you name one that has made a name for himself outside his native village—or in it, for that matter? What have they got to contribute? Haven't we got enough dead wood in the church as it is without adding some more people who will be nothing but names? Seems to me the pastor must have been scraping the bottom of the barrel—these men certainly didn't come from the top.

Jesus Made Difference
Even worse than all that could have been said of some of the Twelve. There was one very doubtful character among them, the man Matthew the Publican. Publicans were tax-collectors for the Romans and Jews. No one respected them; Jesus himself used the name Publican as meaning the lowest class of men. Who knew how sincere Matthew was when he joined the Twelve? Was he also Judas, immortal for another reason; who was and who remained a devil. Jesus called two of these men devils at different times; Judas stayed one, but Peter changed. That lets us in to the secret of why Jesus chose these particular men. It was not for what they were at the time, not for anything they had accomplished, but for what he could do with them, that Jesus chose these men. He selected them for a particular reason: that they should go out and tell other men about him. To be ready to do this, they were to spend some time in close contact with him. When these men went out to speak for Jesus and the Kingdom of God they knew what they were talking about... and they were different men. All but Judas, who missed his life's great chance. For these other men had let Christ have his way with them. That is what the Church is and ought to be: the community of men and women who are being transformed, by Christ, for service in his name.

Manhattan and Van Heusen Sport Shirts Panama Hats
Go To Tom R. Best
MEN'S CLOTHING

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. KISBERT, PASTOR
Blacks Chapel 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
1st Sunday morning
TEACHEY CHURCH
2nd Sunday morning
4th Sunday night

Wesley Church
Every Sunday morning
Bryden Community Church
1st, 3rd, and 5th Sunday evenings

REV. J. T. HAYTER, JR., PASTOR
Grove Church
2nd and 4th Sunday mornings
Halleyville 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.
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.

THE CHRISTIAN'S CROWNS
By REV. C. HERMAN TRUEBLOOD
Text: 'Be thou faithful unto death, and I shall give thee the crown of life.' Rev. 2:10.

1. THE CROWN OF LIFE. This crown is promised to the tried and afflicted, the true and loyal, and the sorely tempted; blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life. Jas. 1:12. This is the martyr's crown assured to all who are 'Faithful UNTO death.' He that loseth his life for my sake shall find it. Matt. 10:39.

2. THE CROWN OF INCORRUPTIBILITY. 'Every man that striveth for the mastery is temperate in all things—they do it to obtain a corruptible crown; but we are incorruptible.' 1 Cor. 9:25. Paul is here using athletic contests to illustrate his point. The athlete disciplines himself, is 'temperate' in all things, as he strives for the mastery—to win in the contest, or race that is set before him. There is nothing wrong in clean sports, they have their place and most of us like them. However, the lesson here is that any kind of honor, or 'Crown,' that this world can give, will eventually be tarnished by the corroding rust of corruptibility. Only that which is spiritual is eternal. And the Crown of Incorruptibility will be won by those who 'seek first the Kingdom of God,' and magnify spiritual realities.

3. THE CROWN OF REJOICING. 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?' 1 Thes. 2:19. This is the Lord Winner's Crown. Paul means to say here that heaven will be sweeter, when Jesus comes, for 'Even ye' (Souls whom he had won to Christ), would be there, like 'glittering stars to bedeck his Crown of Rejoicing.' Will there be any stars in my Crown?—or yours?

4. THE CROWN OF GLORY. 'And when the chief shepherd shall appear, ye shall receive the crown of glory that fadeth not away.' 1 Pet. 5:4. Jesus is the Chief Shepherd; and pastor are often referred to as 'Under Shepherds.' But Peter here seems to indicate that all true Christian leaders—Teachers, Directors, Deacons, and all who are 'guiding and shepherding' others, are going to receive the 'Crown of Glory'—when the 'Chief Shepherd' appears. 'What an inspiration for all really consecrated who are sincerely trying to lead others 'in the way everlasting!'

5. THE CROWN OF RIGHTEOUSNESS. 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me that day.' 2 Tim. 4:8. This proud declaration from Paul might be considered his religious 'Swan Song.' He was nearing the end of his earthly pilgrimage, and as he looked back over life he could honestly say: 'I have fought a good fight, I have finished my course, I have kept the faith.' Paul had been true to God, true to his calling, true to his fellow man; he had stood on the right side of every moral issue—'henceforth a Crown of Righteousness' awaited him.

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

METHODIST CHURCHES
WALLACE GROUP
K. R. Wheeler, Minister
Tel. 3788
Wallace—Every Sunday morning and every Sunday night
Providence—First and Third Sundays at 3 o'clock p. m.

ROSE HILL GROUP
W. B. Cotton, Minister
Tel. 3511
Rose Hill
Charity
WARSAW GROUP
R. L. Crosson, Minister
Tel. 365
Warsaw—First, Second, and Fourth Sunday Mornings, Third Sunday night.

Carlton—Second and Fourth Sunday nights
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
W. C. Wilson, Minister—Tel. 2537
Bethel—Fourth Sunday morning and Second Sunday night
Calypso—Second Sunday morning and Fourth Sunday night.

Rose's Chapel—Second and Fourth Sundays at 10:00 a. m.
Baptist Church
Rev. Norman Aycoc, Pastor,
Magnolia
1st and 3rd Sunday mornings and Evenings Services
Sabin—2nd Sunday Mornings
Church of Jesus Christ
Of Latter Day Saints
Albertson
Sacrament meeting 7:30 p. m. Sun.

D. 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. 2162
Friendship—Second Sunday morning and Fourth Sunday night
Kenansville—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

Sabbath School at Piney Grove
Free Will Baptist Church
Each Sunday 10:00 a. m.
Church Services Second Saturday night and Sunday
Pastor: Rev. R. C. Kennedy
LIMESTONE CHAPEL
Advent Christian Church
Pottery Hill
Services 1st and 3rd Saturday Night, Sun. and Sun. Night, Alton Quinn, 1st Sunday, J. Y. Smith 3rd 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
Albertson
Sacrament meeting Sunday 7 p. m. 2nd Sunday morning and 4th Sun. M.I.A., Wednesday, 7:30 p. m.

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