Majestic Sweetness Sits Enthroned

"Reaction of the sector

Hymn Js Born

A father steps aside to give his son a chance

In 1758 a young minister climbed into the pulpit of London's famed Baptist Church on Little Wild Street. He had been assistant pastor there for 10 years, had been tutored by one of the empire's most renowned clergymen, but, at \$1, he had a feeling of awe in filling the pulpit of his renowned upsdecease. But his teacher of his renowned predecessor. But his teacher said he had the makings of a great preacher and the congregation wanted him.

None knew better than young Samuel Stennett that he had a high standard to uphold. His fa-ther was a great minister and his father's fa-ther had been ene of England's foremost minis-ters and hymn writers. It was, in fact, Samuel Stennett's grandfather who had a profound in-fluence on the famous Dr. Isaac Watts in his revolution of church singing.

The Rev. Joseph Stennett would have been proud of his son Samuel, Five years after taking over the pulpit at Little Wild Street, Samuel's reputation had apread over the empire and the University of Aberdeen conferred op him the degree of Doctor of Divinity. Famous Reformer Thomas Howard sat in his congregation and

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away."

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fication have been removed. "We received your letter about John and I want to thank each of you for the interest you have taken the interest you have taken by these who do.

WILCOX-FOLLETT CO., Chicago, Ill.

Majestic Sweetness sits enthroned Upon the Saviour's brow; His head with radiant glories crowned, His lips with grace o'erfic

No mortal can with Him compare, Among the sone of men; Fairer is He than all the fair Who fill the heavenly train,

case. Technically I am sure the honorable court is correct. Yet we have four fine young men alumni of our college who have given their lives in Korea; one lad in our community who finished col-lege last spring is already back home from Korea with a wounded arm from a Chinese hand-grenade and some ten young men have been called out of college this ses sion by the draft. Veterans have been coming back from Korea for two years now.After Christmas a year ago we received the follow-ing letter from a mother about her son who had been with the Ma-rins in the retreat from the Yalu

rins in the retreat from the Ma-rins in the retreat from the Yalu and had then been discharged and entered college Marks of identi-fication have been reinoved. "We received your letter about John and I want to thank each of you for the interset was have there

(internet

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showered praise on his sermons and King George III was one of his many admirers. Offers of promotions came but the congregation would not let the preacher so. Nor did he want to leave; he had served his apprenticeship there, had preached his first sermon there, so he stayed for 37 years and when he died in 1795 he had never held another pulpit.

Haver have another purple. Had the Rev. Joseph Stennett lived he would have had reason to be proud of his son. For it was he who had given him that 10 years' tutor-ing at Little Wild Street. It was he who had recommended his son to take his piace and it was he who had stepped down to give Samuel a chance. And Joseph Stennett would have been indeed proud to see his son surpase his noted grandfather as a hymn-writer. Thirty-nine of Samuel Stennett's hymns were included in Dr. John Rippon's celebrated "Collection" of 1789. Two of that number are still found in nearly every hymnal. Everybody knows the one that beevery hymnal. Everybody knows the one that be-gins, "On Jordan's stormy banks I stand and cast a wishful eye to Canaan's fair and happy land where my possessions lie." The other one is said to be Samuel Sennett's best:

He saw me plunged in deep distress, And flew to my relief; For me He bore the shameful cross, And carried all my grief.

To Him I owe my life and breath, And all the joys I have; He makes me triumph over death, And saves me from the grave.



Hypocrites

Lesson for March 1, 1953

"HYPOCRITE" is a bad word. You should be careful about calling people hypocrites, because perhaps you do not quite mean it A hypocrite is not the same thing as a weak Christian, or a stum-bling Christian, or a half-developed Christian, a 50 per cent Christian. These are pretty common; the regular simon-pure hypocrite is a rarer bird. A hypocrite is a person who is knowingly and intentionally bad, and has no intention of being anything else; but he puts on a mask or disguise of goodness. It is only a front, he does not mean a bit of it. He is just a devil playing angel. Such persons may be somewhat rare, but they do exist. They are to be found in the church, they are high up in the state. No walk of life is altogether free from them. -

PRESBYTERIAN

REV. W. B HOOD, PASTOR Wallace Church Every Sunday Morning 2nd, 4th, and 5th Sunday nights Biacks Chapel 3rd Sunday night

REV J. M. MISBETT, PASTOR Reckitsh Church 2nd and 4th Sunday mornings Srd Sunday ngikt

REV. WADE H. ALLISON, Paste

Mit. Zion Church, Rose Hill Ist 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 Controls Every Sunday morning Bowden Community Church 1st, 3rd, and 5th. Sunday evenings

REV. J. T. HAYTER, JR., PASTOI

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. Farrier, Pastor Pink Hifi-Third Sunday A. M.

and 1st Sunday P. M.

PLEASANT VIEW

SMITHS

Second Sunday A. M. and Fourth Sunday P. M.

HARPER-SOUTHERLAND

HEBRON

Third Sundays 4 P. M. (3 P. M. Winter)

Women of the Church

PINK HILL

SMITHS

First Friday night

PLEASANT VIEW

General meetnig Thursday P. M. after 3rd Sunday. Circle Thurs-day P. M. before 3rd Sunday

HARPER-SOUTHERLAND

First Wednesday afternoon F. P. Field Group-1st and 3rd

Saturday evenings 6 P. M.

UNIVERSALIST

Outlaw's Bridge

Fourth Sunday A. M. and Secon Sunday P. M.

1st

Sunday A. M. and 3rd Sunday P. M.

They Will Not Lift A Finger Almost the entire 23rd chapter

of Matthew is devoted to Jesus'

slashing attack on the hypocrites he knew. The modern reader will be struck by certain family resem blances beħ, correspond

Dr. Foreman preachers, pro- Dr. Foreman fessors of theology, Bible teachers and so on. He did not mean to say that they were all hypocrites but definitely some of them were.

One mark of the hypocrite is that he preaches but does not practice. As Jesus puts it, he lays heavy burdens on other men but he will not lift a finger to help carry such a load himself. Common modern

examples of this kind of person include the politician who yells distractedly about dishonesty in the other party but hush-hushes all the irregularities in his own; the business man who demands to know

why we can't have honesty in govornment while all the time he and his firm are carrying on crooked deals; the young man who de-mands that his sweetheart must be true to him while he carries on with one girl after another. Insist-General meeting — Third Tues day night, Circle No. 1 First Tuesday night

ing that others live up to a standard we will not accept ourselves. is what Jesus called hypocrisy. . . .

They Want To Face The Cameras A cartoon shows a football tean in a huddle. The cantain is saving "Let's try a run around the other end. Never mind if you're not facing the television cameras!" Any one who can remember seeing the great political conventions of last summer on television will recall how time after time the roll call would be slowed down by some one demanding a poll of the



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

SUNDAY SCHOOL AT ALL CHURCHES EACH SUNDAY



By Rev. C. Herman Trueblood down-hill plunging, sharp-curve By Rev. C. Herman Interiou Text: "Thy word is a lamp unto dodging, or it may be a smoth my feet, and a light unto my path." speed-tempting boulevard dotted with alluring cozy corners of temp-

Road maps are indispensable to tation, cross-street back alleys travelers; they supply information or dens of wickedness disguised as to places, distances, nature of as fit for saints. Whatever the way roads, as well as hints and timely good or bad, the really smart per-suggestions for safe driving. Also, son is he who consults, and relies a good road map aids the morist upon The Supreme Road Map, the in estimating his invirenment, ap- Bible, for correct guidance—for proximating time needed to reach "There is a way that SEEMETH proximating time needed to reach his destination, and ascertaining right unto a man, but the end traveling expenses. thereof are the ways of death." traveling expenses. However, there is another Road Prov. 14:12. Map-THE BIBLE, which is our

3. THE COMPANIONS. With most important traveler's guide. most important traveler's guide. 3. THE COMPANIONS. With God's Holy Word tells how to whom are we traveling, or who "Play Safe," avoid perlious de- is traveling with us? Hardly any tours, and keep on the Heavenly of us travel alone—that is, each Highway that leads to "The land of us is being influenced by others. that is fairer than day." The wise traveler going on a long journey upon others. Do we like to be will explicit mit a relicit with and work with God's people; will equip himself with a reliable with, and work with God's people; road map; and every person con- or, are we "mord at home" road map; and every person con- nobbing around with the wicked? cerned about how, and where, he "Evil communications contrupt will spend eternity will "Search good maners." (1 Cor.15.33), while the Scriptures" for proper guid- "All that believed were TOGETHthe Scriptures" for proper guidance. In traveling there are a num-ER-and continued steadfastly in bar of things that challenge our owship." Acts 2:42-44. attention:

4. THE TIME. "But this I say, 1. THE DISTANCE. In our mad brethren, the time is short." 1 Cor rush to get somewhere are we 7:29. "Time is the stuff out of why sure about where we are going? ch life is made!" Tis a crime to Calypso-Second Sunday morning Do we realize how far we have waste time and flitter it away on already gone down the road of "passfads" that do us no good, help life? What is the distance between no body, and honors not God. Said our starting point and the destin- the Psalmist about the brevity of ation in view? Have we mistaken life: "In the morning it flourisheth our Road Markers and become Psalmist about the brevity of life: unconsciously lost on the wrong "In the morning it flourisheth and road? Have we gond a long dis- and groweth up! In the evening it tance away from home, from the is cut down and withereth." Ps. 90 church, from God, from all the 6. Life is just a little span between teachings of Holy writ interperted two great eternities. Let us "work to us by Godly men and women? the works of him that sent us while it day (present opportunity; the lf so, why not turn back to The night (closed opportunity) cometh World's Best Road Map, God's when no man can work." John9:4. Holy Word? "Take time to be holy, Speak

2. THE WAY. The way of life oft with thy Lord; Abide in him may be rugged, up-hill pulling, always, And feed on His word."

Tel, 3786 Wallace - Every Sunday moraing and every Sunday night Providence-First and Third Sundays at 3 o'clock p. m. ROSE HILL GROUP W. B. Cotten, Minister Tel. 3511 Rose Hill . 3 Charity WARSAW GROUP Rev. Cariton F. Hirschi, Minister Tel. 365 Warsaw-First, Second, and Fourth Sunday Mornings. Third Sunday night. CARLTON'S 2nd and 4th Sunday Morning Church 9:30

WALLACE GROUP

K R. Wheeler, Minmter

THE DUPLES THERE, THE GRADES TO BE AND ADDRESS OF ADDRESS OF

Turkey—Third Sunday morning and the First Sunday night

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

MOUNT OLIVE CIRCUIT W. C. Wilson, Minister-Tel. 2537 Bethel-Fourth Sunday morning and Second Sunday night

and Fourth Sunday night

Rone's Chapel-Second and Fourth Sundays at 10:00 a. m.

PINK HILL 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

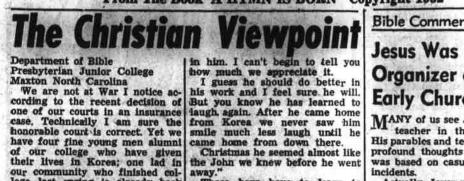
Ray Goodwin, Minister - Tel. 2182 Friendship-Second Sunday morn-ing and Fourth Sunday night Kenansville-First Sunday morn-

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

PINEY GROVE Sabbath School Free Wilf*Baptist Church Each Sunday 10:00 a.m. Church Services Second Saturday night and



teacher in the fields tellir.; His parables and teaching His mos profound thoughts in a way th: was based on casual contacts and incidents

away." These boys have to learn to laugh again while too many of us in America are forgetting all about the boys who are fighting to resist aggression and defend the peace of the world in Korea. "Is it noth-ing to you all ye that pass by?" The least we can do is pray for them and for the peace of the world. posite. He was a very efficient organizer. He instructed and trained His disciples according to a definite plan and sent them out among the people to be "fishers of men." In a way, His group might be compared to a modern sales force with a product to sell to the Poise is the ability to talk flu-ently while the other fellow is pay-

gospel to the people and Jesur gave them the incentive and train

ing to be able to do it. He sent the Twelve "on the road" where they were so success-ful that He sent 70 more. Part of their mission was to act as "advance agents" or, in a moder-sense, publicity men. They pre-pared the people for the coming visits of the Master.

The world could use some more of that simple, early Christian evangelism today. It is best ac nplished by ordinary people telling of the Christ they have und, and telling the story in

Bible Comment:

MANY of us see Jesus as a quir

Actually. Jesus was just the op-

From The Book 'A HYMN IS BORN" Copyright 1952 Jesus Was an Able

Organizer of His Early Churchmen

His disciples were selling a new

tween hypocrites of all eras. Jesus. be it noted, was talking about the religious "experts" of his time, the men to today's big city

