Hymn Is Born

Throw Out The Life-Line

A minister ponders the hulk of a ship

be forgotten.

There, the Styear-old minister thought, was a seen for all men. So, one Sunday afternoon, in e Fell of 1885, he hauled his little organ out to e scene and started preaching. During his "side-alk" sermon, Ufford pointed to the weeked ship is he delivered his message to the crowd that opped to listen.

After his sermon, the subject lingered in Ufford's

Throw out the Life-Line across the dark wave, There is a brother whom someone should sover Somebody's brother! O who then, will done

Threw out the Life-Line with hand buick and strong; Why do you tarry, why linger so long? Sen! He is sinking; O hasten today— And throw out the Life-Bost; away, then, away!

Throw out the Life-Line to danger-fraught men.



PRESBYTERIAN JUNIOR COLLEGE

Ideas move forward on human , ashamed." (II Timothy 2:15) feet. One of the great ideas of Christianity is that we are called to use all the talents with which we are endowed so as to be and do all the good we can in life. That means Christian education. "Study to show thyself approved unto God, a workman that needeth not to be

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WALLACE N. C.

called its first pastor in 1797. On October 15, 1815, in order "to communicate religious instruction especially to the young" the church appointed four "catechetecal sec-tions." In April 1832, at the meeting for the ministry was considered. As

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WALLACE, N. C.





out the Life-Line! Throw out the Life-Line! Someone is drifting away; Throw out the Life-Line! Throw out the Life-Line!

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ally was sold to become part of the public schools of Fayetteville. In 1841 some of the church officer

> organized Floral College, which became an outstanding school for young women. Dr. Luther McKin non, later president of Davidson Old Centre Church at Maxton College, attempted to revive it after the Civil War, but it finally closed in 1878. A military school for mer was opened in the plant the follow ing year by Mr. Hamilton McMillan and continued until 1883. The idea would not die. Dr. H. G. Hill, pastor of Fayetteville Presbytery in Centre of Centre Church, worked for a college in Fayetteville Presbytery Church, the education of young men from 1888 until 1896, when Presby result the Donaldson Acadmy was tery founded what is now Flore organized on December 6, 1832, in McDonald College. Dr. Hill and Dr. the session house of the Fayetteville Siler continued to have the dream Presbyterian Church. This school of a college for men. Sometime the congregations of Centre Church and the daughter church in Maxton were led in prayer for a college for flourished for many years and finmen. Dr. William Black grew up in

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the congregation and heard such

petitions. When he had become the

superintendent of home missions

for the Synod of North Carolina and

the greatest evangelist in the Sy-

nod's history, he interested Mr. W.H. Bolk, the merchant prince, in the

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my years, She led in the or-tion of the women's work in eville Presbytery. In the sum-the established mission Sunday

A son of the Maxton congrega-tion is Dr. John A. MacLean, pestor of Ginter Park Church, Richmond, Va. Just after Hiroshima and Na-gazaki he suggested the founding of a college in Japan by the Christ-ians of the United States in token of our love for our enemies. Today the idea is a reality and one of the greatest European theologians and writers Dr. Emil Brummer, has given up his professorship at the University of Zurich and joined the faculty of International Christian University at Mtiaka, Japan, "I go with the firm decision to give myself wholeheartedly to the task of helping to make Japan a Christian country," he said. The interest of Old Centre Church in Christian education marches on. Ideas walk onhuman feet.

COLUMN

o E. Et "Serving a Grewa Up Carint" At Christmas we celebrate the birthday of the Babe of Bethlehem Jesus, the Christ. We must now go beyond Christmas. Jesus did not remain a child but grew to become God's man. Like Jesus we must

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The important fact is not the birth of Christ, but what the baby be-came. Husband and wife look for-

sins. He grants us new power for living, and reveals the foundations and principles for living. We will

First Church Of Christ Scientist (Ohristian Science) Kinston, N. C.

came. Husband and wife look for-ward with eager anticipation to the birth of their child; however, they are primarily interested in what that baby will become in later life. Christ the man forgives us of our

Gordon & Best Sts Sunday Services (every Sun-day) 11 A. M. day) Sunday School (every Sun-9:45 A. M. Sunday School (every Sunday)
9:45 A. M.
Wednesday Evening Meet
ings (Testimonial services of
healing in Christian Science) 8:00 P. M. Reading Room 404 N. Queen St. 11 - 4 every day, except Sun. and Holidays, 7:30 - 9 P. M., Tues. and Thurs. All 8:00 P. M. are cordially invited to at-tend our services and to enjoy the use of the Reading Room.

erve a grown-up Christ da anti-hristians we will let Carist di ann do for us what He could in

do for us as a baby. Will we let Jesus res Manger or will we take Him w us through the New Year? Out Christianity must not stop at the cradle but must reach the cross. We must go beyond Christmas to serve a grown-up Christ.

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Rose Hill

Charity

WARSAW GROUP

CARLTON'S

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7:00 P. M.

Fifts Sunday morning

MOUNT OLIVE CIRCUIT

and Fourth Sunday night,

Rone's Chapel—Second and Fourth Sundays at 10:00 a. se

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1st Sunday 11:00 A. M.

3rd Sunday 7:30 P. M.

Sunday School 10:00 A. M.

2nd Sunday night 7:30 o'clock

Unity

2nd Sunday 11:00 A. M.

4th Sunday 7:30 P. M.

Sunday School 10:00 A. M. lst Sunday 7:30 P. M.

3rd Sunday 11:00 A. M.

4th Sunday 11:00 A. M.

PINEY GROVE

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Svery Bunday following 8:48 a, a Gervices are held unstains office No. 1 of new Lee Building

crament Meeting Sunday 7:00 p.m. Sunday School 10:00 A. M.

CHURCH

School at 10:00 a. m.

3rd. Sunday 11:00 A .M .

To Church Sunday-

PRESBYTERIAN Wallace Church
Every Sunday Morning
d, 4th, and 5th Sunday nights
Blacks Chapel
3rd Sunday night

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

Bev. Wade H. Allison, Paster Mount Zion Church, Rose Hill
Every Sunday Morning
Except Third Sunday
Third Sunday Evening
Oak Plains Church
First Sunday Night Third Sunday Morning

REV. NORMAN FLOWERS Warsaw Church
Every Sunday morning
Bowden Community Church
1st, 3rd, and 5th. Sunday evenings and the pastor of Centre Church REV. J. T. HAYTER, JB., PASTOR Grove Chutch 2nd and 4th Sunday mernings Hallsville Church 1st and 3rd Sunday merings

BEV. W. H. GOODMAN, PASTOR Beulaville Church Every Sunday morning

PINK HILL GROUP Hev. Farrior, Pastor Pink Hill—Third Sunday A. M. and 1st Sunday P. M. Women of the Church General meeting — Third Tues-day night, Circle No. 1 First Tuesday night

SMITHS Second Sunday A. M. and Fourth Sunday P. M: HEBRON Third Sundays 4 P. M. (3 P. M. Winter)

PLEASANT VIEW 1st Sunday A. M. and 3rd idea of a college for men. On February 21, 1928, Synod founded Presbyterian Junior College at Max-General meeting Thursday P. M. after 3rd Sunday. Circle Thurs-day P. M. before 3rd Sunday

WARPER-SQUTHERLAND
Fourth Sunday A. M. and Second
Sunday P. M.
Rirst Wednesday afternoon
T. P. Field Group—1st and 3rd
Saturday evenings 6 P. M.

REV. TAYLOR A. BYRD, PASTOR Fathen Group lst, 3rd., 5th. Sundays at 7:30 p.m. 2nd., 4th. Sundays at 11:00 a.m.

Calypeo 1st., 3rd., 5th. Sundays at 11:00 a.m. Stanford 2nd., 4th. Sundays at 7:00 p.m.

UNIVERSALIST Outlaw's Bridge Church Service, Ist. Sunday n 7:00 P. M. 2nd and 4th Sun Senday School every Sanday Meening at 10:00 a. m. Mrs. Ed Smith, Superintendent

MESSIONARY BAPTISTS
ERNANGVILLE
Rev. Lauren Sharpe, Paster
Kenansville
EACH SUNDAY MORNING BEULAVILLE, GROUP 2nd and 4th Sundays

Cedar Fork 1st and 2nd Sundays Hallsville 3rd and 4th Sundays

CAEYPSO 2nd and 4th Sundays

MAGNORIA BARGER CHURCH Rev. J. D. Bvereit, Pastor let and 3rd Sunday moralings let and 3rd Sunday nights REV. ELLIOTT B. STEWART, Control

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2nd and 3rd Sundays JOHNSON CHURCH Rev. Paul Hall, parter let and 3rd Sundays Teachey 1st and 4th Sundays This directory is made a colored Wavelendies Marchandiso Magnella, R. C.

from limb to limb and back again. Now it is here, now it is there; now it is on this side, then on that side - wobbling, wiggling, jumping, skipping, flipping, slipping, flittering, and twittering here and Rev. Cariton F. Hirschi, Ministe Tel. 365 there. Some people are very much like grasshoppers - they continually "Halt between two opinions," and you can never tell where Warsaw—First, Second, and Fourth Sunday Mornings. Third Sunday they'll "Hop" next, for they have no deep soul-gripping convictions to hold them to a steady, constructive, character-building course in life. Like a rudderless ship they are content to be blown about on the sea

just drift through life out into eternity. One of the greatest needs of the world in this hour, and certainly one of the greatest needs of the church as well, is old-fashioned convictions - to believe something, know why you believe it, stand up and be counted, and tell why you believe what you believe. The tree must fall one way or the other. Positivel decision must follow positive conviction. To hear and accept even the gospel of Christ without acting upon what you know is true is to build a house on sand. The Challenge To Choose confronts every normal-minded

of life by every wind that comes along - no purpose, no goal, no port -

1. IT IS A MAN-EXALTING CHALLENGE. No spiritual challenge has ever been issued from heaven to any other animal or living creature except man. God has never said to a horse, hog, or dog, "My son, give me thine heart." (Prov. 23:26) for the simple reason that there is no spiritual relationship between God and brute animals. Only to man is the challenge made to "Choose ye this day who ye will serve." In challenging man to choose between God and the devil. hell and heaven, right and wrong, our heavenly Father recogines and exalts the spiritual nature of man, for man only was "made in the image of God;" and it was man only into whose "nostrils God breathed the breath of life." Man is more than mere animal; he is more than-a robot, or automaton; he is the only creature on earth who can say either "yes", or "no" to God.

2. IT IS AN INESCAPABLE CHALLENGE. If you say you will make no decision, that itself is your decision. There are no "No Man's Land" in the field of choice. There are many things that decide themselves if we do not decide them. This matter of taking a stand either for, or against God, is one of them. "He that is not with me is against me," is the verdict of Christ. "If Baal be God, serve him! If Jehovah be God, serve him!" Thundered Elijah.

3. IT IS DESTINY-DETERMINING CHALLENGE. There is no "new hance" beyond the grave, to repent, have your sins "burned out", and "turn over a new leaf." "Behold, NOW is the accepted time; behold, NOW is the day of salvation." 2nd Cor. 6:2. What we are doing NOW will determine where we will be, and what we will be doing in the Great Beyond. Therefore? "Choose ye this day whom ye wil serve."



CHINQUAPIN GROUP Rev. Vann Murrell SHAHON

Morning Services 1st, and 3rd. Sundays

Evening Services 2nd., 4th. and 5th. Sundays

DOBSON'S CHAPEL Morning Services 2nd., 4th. and 5th. Sundays

Evening Services 1st. and 3rd. Sundays

Island Creek 2nd Sunday morning and 4th Sun day evening.

BEAR MARSH last and Srd Sundays ROSE HILL Rev. J. V. CASE Services every Sunday

PAISON Rev. M. M. Turner, Paste let and 3rd Sundays

L. P. TYNDALL'S SONS Pink Hill, N. C.

DeSoto—Plymouth Sales and Service Kenansville, N. C.

Concord 2nd and 4th Sundays

MAGNOLIA GROUP

WALLACE . Dr. Posten, Paster Services each Sunday

WELLS CHAPEL Rev. J .D. Buerer, Paster 2nd and 4th Sundays

Dr. A. W. Greenlay Services each Sunday GARNERS CHAPEL Rov. Eurone Hager and Erd Sunday more 4th Sunday night

JONES, CHAPTEL Rev. Engane Hager lot and Sed Sunday night 2nd Sunday morning

ALUM SPRINGS Rev. Eugene Hager 2nd Sun. night 4th Sun. mo

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Lesson for February 7, 1954 astonished at its central and most solemn set of worship. It is sothing else than taking a morsel of bread and a sip of wine. Such simplicity is not to be expected. In fact, some churches decorate the simplicity with all manner of ritual till the simple act at its center is almost smothered out of sight. But it is always there, the simple piece of bread. Pitiful to relate, theologians and whole churches

whole churches have come to blows over the pre-cise meaning of the sacrament we

call Communion, but whatever be the differences, all Dr. Foreman the differences, and the reason we do this is because Jesus directed it. We also all agree that in this simple act Christ is present. With a divine humility he wished to be remembered in the "break-

ing of the bread." Turkey—Third Sunday morning and the First Sunday night Life's Necessity Jesus never said, "I am the PAISON
D. F. Kinlaw, Minister—Tel, 221
Second Sunday Morning and
Fourth Sunday night, Also cake that came, down from heaven." Man can live without any kind of cake; but not without some kind of bread. When Jesus lived in Galilee, the poorest man always had bread, if nothing else, for his one meal a day. (In Pal-Paul R. Mannes
Bethel—Fourth Sunday morning
and Second Sunday night estine to this day one may see a working-man at noon crouching in a bit of shade munching on Calypso-Second Sunday morning his black bread.) When Jesus called himself Bread, he meant that he cannot be "taken or left." There is no such thing as Christi-

such thing as a Christian without Christ. Woodland—First Sunday Morning and Third Sunday night To Be Assimilated Marbles are filling, but they are not food, because they can't be digested. Bread is food because it is absorbed into the system. In your bones and blood, in your

anity without Christ. There is no

nerves and skin and glands today, are the elements you have taken in with the bread you have eaten. Some of it is stored up in the fat-cells which are the body's reserve bank. Some of it builds up various tissues. Some of it is expended in energy of living. The pended in energy of living. The bread has ceased to exist, as bread, it does you good only be-cause it has been assimilated, it has become a part of your muscle and brain. So Christ intends that he shall be assimilated by the 4th Sunday morning 11:00 o'clock Christian. It is true a Christian cannot exist without Christ; but we must think what that means. Christ in a picture on the wall is only a picture. Christ as a defin-tion in a catechism is only a defi-nition. Christ as a half-understood LIMESPONE CHAPEL
Advent Christian Church
Politics Hill
Services 1st and 3rd Saturday
Night. Sun. and Sun. Night. Altes
Quinn, Paster. phrase in a creed is still only a dim and perhaps meaningless name. Christ as a historical per-son is a figure in history, no more. It is only the assimilated Christ, Christ taken Christ taken into your system. Christ a part of you, that is vital in your day's living. How does this take place? First of all by knowing him—in the Gospels, in the New Testament, and then and Services each first Sunday morning at 10:00; 1st. Sunday night at 7:00 the New Testament, and then and always as a living invisible Presence, the inner Christ who takes the wheel of your will. Bread has to be eaten to be of use. Christ must be willingly taken if he lives within. SARBCTA CHAPEL "Original Free Will Baptist Church;" Rev. Carroll Hansley, Pastor Sunday School every Sunday at 10:00 A. M.

To Be Shared

As some one has said, "A cuts" eaten alone is only to the said of the said and the Living Bread which is not true of ordinary bread. A loss from the grocery will be just an anourishing if you eat it alone as if you eat it in company. A loss stolen is as nourishing as a loss honestly bought. It is not so with Christ the Bread from Heaven. The selfish life, the life that thinks only about its sum troubles, ambitions, dreams and hopes, is not one in which Christ can live. If To Be Shared Rev. J. B. Starnes, pastor, Services every 2nd. and 4th. Sundays at 11:00 a. m. and 7:00 p. m. Sunday can live. If

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TEXT: "How long halt ye between opinions?" 1 Kings 18:21. It is a striking figure Elijah uses here. (Read the entire story, 1 Kings, 18th chapter.) The picture is of one halting, shuffling back and forth between two sides. In reality it is like unto a bird flittering

The Challenge To Choose

BY REV. C. HERMAN TRUEBLOOD