LOC THE HORE

City publisher gives country boy chance

to the second ! Hold the Fort

"Hold the fort, for I am coming."
Jesus algorith will:
Wave the answer back to heaves.



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Prepared By Department of Bible PRESETTERIAN JUNIOR COLLEGE

our Christian civilization are Sun- loyalty of one man and one woman day and home. The Christian home,

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Prepared By Department of Bible just workers, not just people who make so much money a year and live in this or that kind of house and drive this or that kind of autoeach to the other and upon their devotion to God and His Way as revealed in Jesus Christ, is the He has loved us with redeeming primary and most important organ- grace and our lives in this world ization in society. If there are good are important, for we are heirs of homes we will have good citizens who will maintain good government, good economic conditions, and good human relations.

And Sunday is closely related to LIME. CEMENT, the home, for it is the day when may have a time of rest, fellowship

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at home, and worship. It is a great thing when father and mother and children sit to gether in church. It reminds us that really, we are not mobile. Really we are children of God and brothers of our fellow men. We, each one of us, count with God. eternal life. Sunday as a day of rest and worship is a blessing indeed.

"Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all the work: but the seventh day is the sabbath of the parents and children may be to-gether. Only necessary work should do any work, thou, nor thy son, nor be done on that day so everyone thy daughter, thy manservant, nor Lord thy God: in it thou shalt not thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." (Exodus 20:8-10 A.V.)



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y upon others to complete the k, believing they have done their re. Others have to finish their the prafte and the glory.

God can never say to those who have good intentions, but never acsh the task, "Well done thou good and faithful servant." Jesus said, "Beware of false prophets, who come to you in sheep clothing but inwardly are ravenous wolves. You will know them by their fruits." (St. Matthew 7:15&16.)

Schafte says "If you could see inside them you would know that they are greedly wolves. You car find out what they are by the results they produce."

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last summer. The partners said re-building of proper facilities is now nder way. ers approved the appointment of three Negro "special officers" to enforce the law at the Lake this

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Church Sunday-

The Growing Christian

BY REV. C. HERMAN TRUEBLOOD

TEXT: "Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." 2 Pet. 1:18.

down with them, (Joseph and His mother, Mary) and came to Nazareth

and Jesus increased (grew) in wisdom and stature, and in favor with God and men." Luke 2:51-52. Jesus certainly taught the importance of

Christian growth in His parables, and otherwise. Our Lord condemned dead, lifeless, "Static" religionists. Nowhere in the Biblical record do we

find the Saviour placing His approval upon lazy, idle, indifferent, "do-

nothing," professors of religion. To the faithful, He said, "Well-done,

thou good and faithful servant!" But to the servant who did nothing but

waste his time and "hide his talent," the Lord said, "Thou wicked and lothful servant - take therefore the talent from him - and cast THE

Said Jesus, "Herein is my Father, glorified that ye bear much fruit;

to shall ye be my disciples." John 15:8. The most tragic and pathetic of

lives are those who are spiritually Stunted, non-fruit-producing, "un-

profitable servants," who say "Lord, Lord," and do nothing to prove

that the Lord is their Lord, to love and serve. Anyone who is worthy of

the name Christian, and is sincere in his religious profession of faith,

will want to grow in the Christian graces. Peter urges this in the text

greatest scholars of our day, and equally spiritually-minded, has said:

We can't go farther until we go deeper." Jesus said, "Launch out into the

deep, and let down your nets." Luke 5.4. Broadmindness is fine, if it doesn't become so broad as to be disgustingly thin - too thin, for any

depth. Paul urges the necessity of "being rooted and grounded in love."

2. CHRISTIAN GROWTH SHOULD BE UPWARD. In nature tall

3. CHRISTIAN GROWTH SHOULD BE INWARD. "Out of the heart

things grow tall, such as tall trees, by reaching upward toward the sun.

Spiritually, Christians grow tall in grace and worth-while deeds, by

the gospel to a lost world. The great Imperatives of The Gospel are

"Come! and learn. Tarry! and pray. Go! and preach. Such, also, are

5. CHRISTIAN GROWTH SHOULD BE SYMETRICAL, "Riding a

League every Sunday evening at at 11:00 a. m. and 7:00 p. m. Sunday

CABIN FREE WILL BAPTIST

CHURCH

vices every 2nd. and 4th. Sundays

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2nd and 4th Sundays

WALLACE

Dr. Poston, Pastor

Services each Sunday

WELLS CHAPEL

ev. J.D. Buerer, Past 2nd and 4th Sundays

WARSAW

Services each Sunday

GARNERS CHAPEL

ter, Eugene Hagur nd Ird Sunday me 4th Sunday night

JONES, CHAPEL

ALUM SPRINGS

Rev. Eugene Hager a. night 4th Sun. morn

Roy, Eugene Hager 1st and 3rd Sunday nigi 2nd Sunday morning

Dr. A. W. Greenlaw, paste

Rev. J. B. Starnes, pastor. Ser-

eaching toward Christ, the Sun of Righteousness.

life is his heart. If the heart is right, all will be well.

healthy, talent-developing, "fruit-bearing" servant of God.

6:00. Prayer Meeting each Wednes- School at 10:00 a. m.

UNPROFITABLE servant into outerdarkness." Matt. 25:26-30.

and the knowledge of our Lord?

Eph. 3:17.

evidences of growth.

There is much in the Scriptures about growth and growing. One of he most interesting items in connection with the story of Jesus is that which has to do with His growth and development as a child. 'He went

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th, and 5th Sunday nights
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3rd Sunday night

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REV. NORMAN FLOWERS Warsaw Church
Every Sunday morning
Bowden Community Church
t, 3rd, and 5th. Sunday ever

REV. J. T. HAYTER, JR., PASTOR Greve Church

2nd and 4th Sunday mernings
Hallsville Church
1st and 3rd Sunday merings REV. W. H. GOODMAN, PASTOR Beulaville Church Every Sunday morning

PINK HILL GROUP Rev. Farrior, Paster Pink Hill—Third Sunday A. M. and 1st Sunday P. M. Wemen 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. HERRON

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

PLEASANT VIEW

1st Sunday A. M. and 3rd Sunday P. M. Jeneral meetnig Thursday P. M. after 3rd Sunday., Circle Thurs-day P. M. before 3rd Sunday HARPER-SOUTHERLAND

Fourth Sunday A. M. and Second Sunday P. M. First Wednesday afternoon P. Field Group—1st and 3rd Saturday evenings 6 P. M.

REV. TAYLOR A. BYRD, PASTOR Falson Group 1st, 3rd., 5th. Sundays at 7:30 p.m. 2nd., 4th. Sundays at 11:00 a.m.

Calypso ist., 3rd., 5th, Sundays at 11:00 a.m. Stanford

2nd., 4th. Sundays at 7:00 p.m.

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Hallsville 3rd and 4th Sundays CALTESO and and th Su MAGNOLIA BAPTIST CHURCH Rev. J. D. Begrett, Peater let and 3rd Sunday meritage let and 3rd Sunday nights REV. ELLÍOTT E. STEWART, 2nd and 2rd Sundays

m, N. C.

CHINQUAPIN GROUP Rev. Vann Murell SHARON Morning Services 1st. and 3rd. Sundays

PEARSALL CHAPEL F.W.B.

Rev. L. L. Parker, Pastor

Sunday School at 10:00 A. M. Services each second Sunday morn-

ing at 11:00 and evening at 7:30.

day evening at 7:00.

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

Evening Services ist. and 3rd. Sundays

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

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CARLTON'S 2nd and 4th Sundays 7:00 P. M.

at the head of this little message. And how should we "Grow in grace Turkey—Third Sunday mornia, and the First Sunday night 1. CHRISTIAN GROWTH SHOULD BE DOWNWARD. One of the

> FAISON CHARGE Rev. Harold D. Minor, Minister FAISON 1st. and 3rd. Sunday morning, 1:00 a.m. 2nd. and 4th, Sunday

evening, 7:00 p.m.

FRIENDSHIP 1st, and 3rd. Sunday

are the issues of life." "As a man thinketh in his heart, so is he." "Blessed are the pure in heart." The most important consideration in a Christian's KINGS 4. CHRISTIAN GROWTH SHOULD BE OUTWARD, May God have 2nd. and 4th Sunday mornings, 11:00 a.m. mercy on the person, or church, that "makes a little ring around himself, or church," and has no time, thought, or means, to invest in carrying

MOUNT OLIVE CIRCUIT Paul R. Mannes
Bethel—Fourth Sunday morning

hobby to death" religiously is poor business. There is nothing more Calypso-Second Sunday morning beautiful than a child of God gracefully growing into a well-rounded, and Fourth Sunday night. Rone's Chapel—Second and Fourth Sundays at 10:00 a. m.

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Magnelia Sunday School 10:00 A. M. 2nd Sunday night 7:30 o'clock 4th Sunday morning 11:00 o'clock

2nd Sunday 11:00 A. M. 4th Sunday 7:30 P. M.

Wesley Sunday School 18:00 A. M. 1st Sunday 7:30 P. M. 3rd Sunday 11:00 A. M. 4th Sunday 11:00 A. M.

LIMESTONE CHAPEL Advent Christian Church Petters Hill Services Int and Ird Saturds fight. Sun, and Sun, Night. A.

PENEY GROVE Free Will Baptist Rev. J. B. Starnes, pastor ervices each first Sunday morn at 10:00; 1st. Sunday night at 7:00 Sabbath School at 11:00

SARECTA CHAPEL "Original Free Will Baptist Church;"
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League every Sunday at 0:00 P. M. Church First Sunday, 11 A. M. and 7:15 P. M. Church Third Sundays, 11:00 A. M. and 7:15 P. M.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS Sacrament Meeting Sunday 7:00 p.m. Sunday School 10:00 A. M. Relief Society, Tues. 7:00 P. M. M. I. A. & Primary Wed. 7:00 P. M.

Transfiguration Musica Wallace, N. C
Rev. John J. Harper, Pastor
Hours of Mass



Lesson for March 14, 1954

THERE are important its in the Christian life. The word keeps coming up all through the Bible. This does not mean that the Christian life is based on uncertainties. It does mean, however, that there is nothing automatic about it. At an "Automat" restau-

rant you can put coins in the slot and watch pie, sandwiches, coffee or what-will-you-have, come out of the wall. But the life of the Chris-tian is not like

that. You can't put Dr. Foren in a pious wish, or a short prayer, like a dime, in the morning; and then expect the rest of the day, your having to do another thing. Important conditions have : to.

Many Ifs of the Bible can well beexpressed in the words "Only when . . ." Three times Jesus used! that fateful word in the hours when he was face to face with his destiny, when he was facing the Cross. These Ifs had to do with himself, they also had to do with his friends. Not only his friends thereand then, but now and here,-inshort, with every Christian. One of these Ifs is in his saying about the grain of wheat. Save the grain, cover it with protective varnish, keep it in a tin box, put it in a bank vault,—you may save the grain but you will destroy its life, there will be no other grains. Put the grain of wheat in the ground where it can rot, and in a few weeks that grain will be gone; it will have died; but where it died

there will be a green blade grow-ing, a blade that one day will be a wheat stalk bearing many grains. If - only when - there is death can there be life. Jesus: meant that for himself; if he had refused the cross he would not have been the "Prince of Life" and Saviour. He meant it for us; thos persons who mean most in the alities who by a kind of bright contagion bring vitality wherever

lives of others, those vital personthey go .- those are the very persons who are least careful for their own selves. Wherever people are scrambling every man for himself, there you have strife and de struction. 'If Any One Serves Me-

Another If is in the saying, 'If any one serves me, he must follow me." Jesus did not mean follow at a long and respectful distance. He meant to climb where he climbed, dare what he dared. Jesus had put this in even stronger words some time before. His follower, he said, must take his own cross every day and follow Him. Christians are rather too-fond of looking at the cross, and etting their Christianity go at that. But the Christian life is not like looking at a show, not even at a tragedy. We see the cross in every Christian church somewhere, perhaps even the building is in the shape of a cross. But what Jesus asked for in his followers was not a cross before their eyes but a cross in their lives. To put it quite-simply: Christian life, when it isreal, is a life of sacrifice for others. It is a life in which self-comes last, not first. A doctor said to his patient: "I think most people are Christians, don't you?" That depends on what you mean by Christian! If you mean by that, some one who admires Jesus, yes, most people are Christians. But if you mean what Jesus meant, one-who actually follows Jesus, how many Christians are Christian?

"If I Be Lifted Up" The third If is in the saying "If I be lifted up I will draw all men unto me." We may suppose a hardboiled practical man of today, or of Jesus' day,-possibly Judas was such a person—asking Jesus, Just why do you go on with this idea of the cross? Why let yourself in for trouble? What do you get out of it? If we let Jesus speak for himself, we know that he no more went to the cross to "get something out of it" for himself than he did any-thing else for selfish reasons. He did not live, he did not die, it his own benefit. His life and death were all of one piece: it death was but the final outpour; of a life that had been pour of a life that had been pour's itself out into others and for others from the beginning. He did no go through Gethsemane and Co vary in order to be praised, or acquire merit, or to win a plac among the world's heroes. He was to the cross, as he had lived ever