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L. C. Turner, Jr.

you fishers of men." Matt. 4:19,

to OUR LORD'S CALL TO FOLLOW?" Note:

way of salvation.

hopes

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WARSAW, N C.

To Church Sunday -

Our Lord's Call To Follow

By REV. C. HERMAN TRUEBLOOD

TEXT: "And he saith unto them, Follow me, and I will make

expounded to us-in Sunday School, at the worshipping hours through

sermons, church organizations, from Godly parents, the printed page,

religious pictures, and in many other ways we have heard the "Old,

Old Story, of Jesus and His Love." Certainly the average person, in

this land of churches, religious organizations, and spiritual agencies,

need not be ignorant as to how to be a Christian, or what is expected

ing Christians, is not due to a lack of opportunity (or responsibility)

When a multitude of people, who believe that "Jesus Saves," that is,

"Saves the Soul," will follow Jesus and let Him "Save Their Lives,"

in Active Christian Service, there will then be a "GREAT SPIRITUAL

AWAKENING" throughout the world. Have you heard, and harkened,

forth into Galiee, and findeth Phillip, and saith unto him, FOLLOW

ME." John 1:43. This was a call to "get in line" with Jesus for the

2 HIS CALL TO SEPARATION. "But Jesus said unto him. FOL-

3, HIS CALL TO SELF-DENIAL. "Then said Jesus unto his disciples

if any man will come after me, let him deny himself, and take up his

cross, and FOLLOW ME." Matt. 16:24. In order to truly "follow Jesus,"

we shall have to give up some things, take up some Crosses, experience some heart-aches, bear some burdens, and relinquish some (earthly)

4. HIS CALL TO CONSECRATION, "Jesus said unto him, go and

sell that thou hast, and give to the poor, and thou shalt have treasure

in heaven; and come and FOLLOW ME." Matt. 19:21. No person can be

a true Christian all by himself; he must share a portion of his time,

talent, and means with others in Our Lord's Kingdom Building Pro-

League every Sunday evening at at 11:00 a. m. and 7:00 p m. Sunday 8:00. Prayer Meeting each Wednes- School at 10:00 a. m.

5. HIS CALL TO WIN THE LOST, "And he saith unto them, FOL-

LOW ME; and let the dead bury their dead." Our chief loyalty, as

Christians is to Christ. Sometimes it is necessary, in order to be loyal

to Christ, to go against the wishes of our dearest friends.

you, or I, won to Christ? Are we trying to follow HIM?

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days, Morning and Night

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

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Evening Services

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

DOBSON'S CHAPEL

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

Evening Services 1st. and 3rd. Sundays

Island Creek

2nd Sunday morning and 4th Sun-

BEAR MARSH last and 3rd Sundays

ROSE HILL Ber. J. V. CASE

PAISON ev. M. M. Turner, Paster 1st and 3rd Sundays

Services every Su

Rev. Vann Murrell

lay evening at 7:00.

1. HIS CALL TO SALVATION. "The day following Jesus would go

Idleness, drifting, and indifference, on the part of so many profess-

"Follow Our Lord" into active, 'Fruit-Bearing" servants of Christ.

Many of us, from our youth up, have heard the teachings of Jesus

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

REV J. M. NISBETT, PASTOR Rockfish Church ad 4th Sunday mornings ard Sunday ngiht

Rev. 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 BEV. NORMAN FLOWERS Warsaw Church
Every Sunday morning
Bowden Community Church
1st, 3rd, and 5th: Sunday evenings

REV. W. H. GOODMAN, PASTOR Benjaville Church Every Sunday morning PINK HILL GROUP

Rev. N. P. Farrier, Paster Pink Hill - Third Sunday A. M. and First Sunday P. M. Circle No. 1 meeting 1st Tuesday night of the month. Circle No. 2 meeting 3:30 P. M. on first Tuesday of month. General meeting 3rd Tuesday at the church.

SMITHS seond Sunday A. M. and Fourth Sunday P. M: HEBBON Third Sundays 4 P. M. (S P. M. Winter)

PLEASANT VIEW lst Sunday A. M. and 3rd
Sunday P. M.
General meeting Thursday P. M.
after 3rd Sunday. Circle Thursday P. M. before 3rd Sunday

HARPER-SOUTHERLAND Fourth Sunday A. M. Second Sunday P. M. Y. P. Field Group - First, third and fifth Friday afternoon at 5:30

REV. TAYLOR A. BYRD, PASTOR Falson Group

1st., 3rd., 5th. Sundays at 7:30 p.m.

2nd., 4th. Sundays at 11:30 a.m.

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

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

UNIVERSALIST Outlaw's Bridge Church Service, 1st and 3rd Sunday night 7:30 p. m. 2nd ai.d 4th Sunday norning, 11:00 a. m. Rev. Vinton Bowering, Minister

mday School every Sunday Morning at 10:00 a. m. dore Outlaw, Superintender MISSIONARY BAPTISTS KENANSVILLE Rev. Lauren Sharpe, Paster BACH SUNDAY MORNING BEULAVILLE, GROUP

2nd and 4th Sundays Beulaville Holiness Church Second Sunday Sunday School at 10 o'clock

Preaching Service at 11 o'clock Prayer meeting, Wednesday night at 7 o'clock

Cedar Fork Hallsville 3rd and 4th Sundays

CALTESO 2nd and 4th Sundays GNOLIA BAPTIST CHURCH Rev. J. D. Everett, Pastor et and 3rd Sunday mornings at and 3rd Sunday nights EV. ELLIGHT B. STEWART,

1st and 4th Sunday

. S. SANDLIN COMPANY Green Bry Goods ERVICE MOTOR COMPANY

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CHURCH

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

vices every 2nd. and 4th. Sundays

MAGNOLIA GROUP

2nd and 4th Sundays

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

Dr. A. W. Greenlaw, paster Services each Sunday GARNERS CHAPEL

JONES CHAPEL

v. Eugene Hage night 4th Sun.

JOHNSON CHURCH Rev. Paul Mull, posto Jot and 3rd Sundays

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WARSAW CHARGE Rev. I. T. Poole, Minister Telephone 365 WARSAW

Church School 9:45 A. M. J. P. Johnson, Superintendent Worship Services 1st, 2nd, 4th and 5th Sundays 11:00 A. M. 3rd at 7:30 P. M.

CARLTON'S CHAPEL

Church School 1st and 3rd at 10:00 A. M. 2nd and 4th at 10:30 A. M. J. E. Blanchard Superintendent Worship Services 2nd and 4th

at 9:30 A. M.

Church School 10:00 A. M. L. A. Sutton, Superintendent

1st Sunday night 7:30 P. M. 3rd Sunday morning 11:00 A.M

FAISON CHARGE Bev. Harold D. Minor, Minister FAISON

1st. and 3rd. Sunday morning, LOW ME, and I will make you fishers of men." How many souls have 11:00 a.m. 2nd. and 4th. Sunday evening, 7:00 p.m.

> FRIENDSHIP 1st. and 3rd. Sunday 7:00 p.m.

KINGS 2nd. and 4th Sunday mornings,

11:00 a.m.

MOUNT OLIVE CIRCUIT Paul R. Mannes
Bethel—Fourth Sunday merning
and Second Sunday night

Second Sunday morning Calypso and Fourth Sunday night.

Rone's Chapel-Second and Fourth Sundays at 10:00 a. m. DUPLIN CHARGE Rev. James E. White, pastor Kenansville

Sunday School at 10 a. m. WORSHIP SERVICE 1st Sunday 11:00 A. M. 3rd, Sunday 11:00 A .M . 3rd Sunday 7:80 P. M.

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

2nd Sunday 11:00 A. M. 4th Sunday 7:30 P. M. Wesley Sunday School 10:00 A. M.

1st Sunday 7:30 P. M. 3rd Sunday 11:00 A. M. 4th Sunday 11:00 A. M. PINEY GROVE Free Will Baptist
Rev. J. B. Starnes, pastor
Services each first Sunday morning
at 10:00; 1st. Sunday night at 7:00
Sabbath School at 11:00

SARECTA CHAPEL "Original Free Will Baptist Church;" Rev. Carroll Hansley, Pastor Sunday School every Sunday at 10:00 A. M. 10:00 A. M. League every Sunday at 0:00 P. M. Church First Sunday, 11 A. M. and 1:15 P. M. Church Third Sundaya, 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 16:00 A. M.
Relief Society, Tues. 7:00 P. M.
M. L. A. & Primary Wed. 7:00 P. M.

Transfiguration Mission
Wallace, N. C.
Rev. John J. Harper, Paster
House of Mass
est Sunday of each month 11.00

PRESBYTERIAN JUNIOR COLLEGE A friend invited me to have din-For he is our God. ner at the Shamrock Hotel in Hous-ton, Texas, the year it opened. (I could not have afforded to go if I And the sheep of his hand.

cember 14.

The referendum on cotton allot-

ments and marketing quotas will

Duplin, and other counties on De

ed out the referendum will deter-

ported at 50 per cent of parity.

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Warsaw, N. C.

had to pay the check.) Riding in a taxi I asked the driver, "How do the ordinary people feel about all **Cotton Referendum** these Texas millionaires? Does any of that money ever get down to the poorer people and help them?" "I am sure it does," he said. "It helps business. Then they give some Set December 14 away. A year ago Roy Cullen gave over a million dollars each to four

hospitals here in Houston and he

gave Houston University 160 million dollars" The next day I heard a "Texas version" of the 160 million dollar gift as follows: The committee went to see Roy Cullen and told him they were raising an endowment fund for Houston University, "What college has the most endowment," he "In three hundred years Harvard

has raised about 160 million dolnot approved cotton will be sup lars", he was answered, "What Harvard can do in 300

years Texas can Go in two weeks. I'll give you the 160 million dollars", said Roy Cullen. The past week I've been reading a book, "Hugh Roy Cullen, A story of American Opportunity" (Kilman

and Wright, Prentice & Hall, Inc. N. Y., 1954) The gift of over four million dollars to four hospitals within less than forty-eight hours is not a Texas tale. The single gift of 160 million dollars of oil property to a foundation for the benefit of the University of Houston is also sober fact.

The story of the life of Roy Cullen is proof that America offers opportunities which exceed the tales of Horatio Alger, Roy Cullen learned to give when he went with his mother to take gift packages to poorer neighbors. After he had become "King of the Wildcatters" and discovered immense oil wealth, he wanted to use his money to help people. He left school at the age of twelve to earn \$3.00 per week packing candy. Self educated, he valued education and built a great univer-

While we are thanking God for our other blessings this Thanksgiving season, let us be glad for the oil within our great plains and men whose hearts are as wide as those plains.

"In his hand are the deep places of the earth: The heights of the mountains are his also, Oh come, let us worship and bow

down; Let us kneel before the Lord our Maker:

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GUTTER, TERRA COT-

TA PIPE

WALLACE, N. C. 00000000000 of cotton planted by farmers for the past three years will be divid-ed by three to get an allotment quota in 1955. This allotment, however, is reduced 17 per cent.

Farmers who did not plant ton in 1952 but planted in 1953 and released their allotments for 1954 will receive an allotment on that three-year basis, 1952-54. Their acre. age will be obtained by adding cotton crops for those three years and dividing the sum by three.

Farmers who did not plant in 1952 nor 1953 and did not release

Household Hint

Resements are still the best be held in Wayne, Wilson, Johnston, storehouses for canned fruits and vegetables. If you have the space construct a separate foud close: Horace Godfrey, state adiministrative officer for Agricultural Sta-40 degrees or lower by partition-ing off a corner of the basement bilization and Conservation, pointas far as possible from the heatmine "what level the farmers want ing plant, and enclosing the sides cotton supported in 1955". If farmwith concrete block. Uprights of ers approve the quota system, line two-by-feurs, and a one-by-four will be supported at 82.5 to 90 per strip around them, make a good cent of parity. Of allotments are storage rack.

Allotments will be in effect in FUEL OIL 1955 regardless of the outcome of the vote on December 14, he said. County quotas, not yet released for publication, will be set up in 1955 on a strict three year history For Prompt Metered Delivery Blackburn's Service Oil Co. WARSAW o Farm Gas

Keep Violent Scenes From Children's Eyes

By GARRY CLEVELAND MYERS, Ph.D. frequently in this column main- letting their young children do as tained that among the factors they please but the experts who contributing to the upsurge of have made these parents suppose juvenile delinquency and crime is they should. I still maintain that the decline of home discipline, the biggest single contributing the influence of comic books of cause of upsurging juvenile de-horror and violence, and pro-grams of human violence on the landish doctrine of excessive per-

and television. Of all these mass media of entertainment, television seems to posed to have the last word on be the worst offender. It's right good child rearing. young as two begin to view and listen, millions and millions of their favorite programs often being those with the great-

est human violence. How many movies have you seen in the last several years that

FOR a number of years I have | I don't condemn parents for screen, and also on radio missiveness in the preschool years with which parents have been saturated by those who are sup-

worst offender. It's right home where children as home where children as left for controlling the recalcitrant pupil at school? In some areas, the Board of Education takes out liability insurance to protect the teacher who, in desperation, might violate the state law by paddling a child.

(My bulletins "How To Teach didn't show some socks in the Jaw
Juvenile Delinquency Can
De
Curbed" may be had by sending a
self-addressed, stamped envelope
to me in care of this newspaper.)

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WARSAW, N. C.

asis. This is to say that the acreas; acreage for 1954 will not receive Farmers allotments for 1955 ar

to be mailed out not later than De

Scripture: Psalms 86; 130. Devotional Reading: Psalm 51:1-13.

Out of Depths

Lesson for December 5, 1954 THE worst trouble is not what most people think. When you say "if the worst comes to

worst," what do you mean? You usually mean that if it comes to losing your job, or if we are defeated in war, or if you lose your health, or die. The inspired men who wrote the Bible did not think such events were good; they did not pray

for them to happen but rather Dr. Foreman that they would not happen. Still, as we saw last week, even in the midst of terrible troubles they could sing because they knew that God is over all and they felt

themselves on his side, at his Breaking With God

·But what happens when a man cannot feel that he is on God'sside? How does it feel to know God is against you, not for you? How does it feel to be on the other side of a wall from God? Some of the Psalmists had been through an experience which we call by the simple name of Sin. Now sin is not merely single acts, it is the whole dark business of breaking with God. Sin is the state of things when a man and God are no longer partners. Sin is losing the one support a man can count on in time of trouble. If the worst comes to the worst, it is not death or pain or failure that is most to be feared, it is being loose and lost in the world without God. God never breaks with a man unless the man has broken first. But when a man has as good as acted as if there was no God at all; when he has as good as said to God, "Go your way and I'll go mine"; when he has done what God does not want done and failed to do what God wants done; when he has refused God's help, refused to associate with God's people, refused even to speak to God, what can God do with such a man? He could blast

him out of existence in a twinkling, or he could compel his obedience; but God does not operate that way. In the simple, chilling words of St. Paul (Romans 1) God "gives up" such a man. He lets the man go his own way.

Without Hope So long as a man is unaware of his sin in God's sight, he can be people have gone the broad road to destruction. But once a man begins to see that there is a break between him and God, once he realizes what he has done, he enters the most terrifying experience it is possible for human beings to have. For now he knows ... and how can he mend it? How can be come back? If God were his friend he would not fear any enemy, any trouble, any disaster. Even death would only bring him to the presence of his heavenly Father. But what if he has thrown away and despised the friendship of God? What if death only brings him face to face with the condemning judge? A man who has become aware of what sin is, what his own sin is, knows that unless God can do something about it, he is without hope in this world or the next. It is of no use to believe in the victory of eternal love if he himself has been fighting on the wrong side. Even if he makes a complete turn-about this very day, what about all the worse-than-wasted days before? He has done the damage, he has let loose evil

man who has never bothered about God? 'Thou Hast Delivered My Soul' Those who have known and loved God best have thanked him for many blessings; but like the Psalmists of old, the greatest blessing and the one which underlies all others and makes them bright, is the forgiving love of God. God's forgiveness is not at all the same thing as looking the other way as a careless policeman might when a driver runs through a red light. It is not. God's saying that it really makes. no difference. It is God's unconquerable love reaching across the gulf between himself and us who have sinned. Three things we need to remember about this: one is that God's forgiveness is never forced on any one, never promised to those who do not turn from their sins to God. One is that when a man has known the real forgiveness of God he shows it in a changed life.
(Based on sutlines copyrighted by the Division of Ghristian Education National Council of the Charoles of Christia the U. R. A. Released by Community Press Sprvice.)

in the world. Unless God comes

to his rescue he is truly lost; but

what claim has he on God? Why

should God bother with him, a

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