

# THE ENTERPRISE

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W. C. MANNING

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Friday, April 12, 1940.

### The Jones Farm-Credit Bill

The shouting of anti-New Dealers and Republicans in the halls of Congress will likely be heard way down here in North Carolina if and when the proposed Jones farm-credit bill is offered for consideration in Washington. The bill proposes to liquidate the National Land Bank Associations, lower the rate of interest to farmers and make loans direct from the federal treasury.

Possibly the new bill will upset lending agencies maintained by insurance companies, but if the government can borrow money at one per cent why not let the government lend to the farmer at two per cent plus a one per cent service charge? Industry is borrowing money as low as one-half of one per cent. Why not let the debt-ridden farmer enjoy some of the advantages offered by low interest charges?

If the American farmer can ever get a square deal at the hands of his creditors and gain recognition in the markets in the world especially in his own land, he'll come out of the muck and mire and help restore prosperity. It isn't reasonable to expect the farmer to work and die paying high interest rates and participate in the normal exchange of goods. In the case of the farmer, the financial world is merely going about the business of killing the goose before the egg is laid.

The new Jones farm-credit bill may not solve the farm problem, but it will give some poor, ragged stocking and snotty-nose farm child a pair of shoes and a better chance in life by diverting a few dollars from the iron claws of the interest grabber to the family pocketbook.

### For Better Government

A new registration of voters will be in order in this county April 27 and May 11, inclusive. If we are to have better government and if the masses want better government they should take time to register and place a true value on the right of a free ballot.

The most disheartening thing about government today is the complaints voiced by those people who are too busy to register and vote. Good government is not to be expected when the politicians find it necessary to herd the people at the registration or polling places as so many sheep or jackasses. Probably it would be better if the masses remained at home rather than go forward at the direction of the ward heeler or selfish politician.

When every eligible voter registers of his own accord and goes to the ballot box free of indebtedness to the fellow who passes out dollars and liquor, then and not until then is better government to be expected.

### Food Bills In Town Vs. Farm

"There are two ways to improve one's financial condition: to earn more, or to spend less. Wise managers are interested in both" says Dean Paul Chapman in The Progressive Farmer.

"Farm families have one distinct advantage over those living in cities—it costs less to live in the country. The average city family of five, with an income of \$100 a month, spent 35 cents a day per person for food. This makes the cost of their food \$1.75 a day, \$52.50 a month, and \$638.75 a year—over half of the total income.

"The family on a farm can secure this food at less than wholesale price by producing it themselves. If farm families don't do this, they lose their greatest advantage for reducing expenditures. Retail prices, on the average, mean a mark-up of 50 per cent above the price the producer gets."

### Farmers' Strike Justified

Every now and then industrial workers are recorded as on strike with a demand for wages exceeding a dollar an hour. The right to strike has been upheld by the courts of the land. If the industrial worker has a right to strike and demand wages in excess of one dollar an hour, then the American farmer is justified in striving to better his own condition under a production control program and he could not be censured if he were to "pull" a big strike.

The corn farmer is working for about 10

cents an hour. In other words he is getting just about the same amount as the electricians in a Martin County industrial plant recently demanded in the form of an addition to their regular hourly wages.

It is such facts as these the representatives in Washington should remember before blurring out in a loud voice that the farm bloc is trying to rob the treasury in demanding a few billion dollars to keep the farmer from starving.

It will be a great day in history when the tiller of the soil can stand in front of his own products and demand a fair price for his labors and investment.

The control program can be recognized as the first step in that direction, and that being true, the farmer should not center too much attention on the individual case but look at the problem as a whole, recognizing in the movement about the only hope that has ever been extended him.

### Br'er Tarrypin's Doctrine

Dr. Clarence Poe, Editor of The Progressive Farmer, thinks the decline in cotton exports is due not to acreage control but to the isolationist policy of nations since the World War. Says he:

"I think the big trouble lies in the 'isolationist' spirit that has cursed America and other nations and the accompanying necessity for each nation to spend more and more for armies, navies, and airplanes to preserve its isolation . . . in an effort of every nation to live to itself and adopt the doctrine of Br'er Tarrypin. 'I don't mess wid nobody an' I don't want nobody to mess wid me.' Forgetting that other nations cannot buy from us unless we buy from them, America built its own tariff walls too high in 1930 . . . and ever since then nations have been in a frenzy of effort to live to themselves. Germany, Italy, Japan have featured cotton subsidies.

"Because nations could virtually swap their products for Brazilian cotton but our high tariffs kept them from getting U. S. cotton in this way, Brazilian cotton growing has been tremendously stimulated. Just last week I saw a Southerner who has been four or five years in the Brazilian cotton belts. 'With no fertilizer expense, no boll weevils to fight, little cultivation needed and all labor costs low, Brazil will greatly increase production in the next few years,' he declared."

### Solving The Problem

Man's effort to solve his ever increasing problems through the representative in the legislative hall has been and continues almost futile.

In each meeting of the assembly in this State, numerous laws are passed in an effort to solve this or that problem, to "clean up" elections, to place decency and respect back into the saddle, to guide men, to determine the destiny of a great State and so on. Possibly every law has had its merits and resulting values, but if we recognize the facts as they are we must admit that the desired ends have not been accomplished.

If any progress is to be made in solving the problems as they relate to corrupt politics, respect for the law and moral decency, more attention must be centered in the basic ideals of society. If we are to have honesty and fairness in elections, honesty and fairness must be incorporated as virtues in the mind of growing children. We have ignored the value of these and other virtues as youth traveled from the cradle to the ballot box, and in a frantic effort to straighten him out at the last minute we pass laws decreeing this and that and accomplishing little or nothing.

Just so long as we fail to recognize honesty and fairness as necessary virtues in our scheme of living, we will have rotten politics regardless of laws.

Until we create a greater respect of others' property rights and lives, robbery and murder are to be expected regardless of laws and the work of enforcement officers.

### Parable Of The Pilgrim

Good Business.

And it was that upon a certain morning, when I was getting ready to depart for the office, that a little three-year-old lassie, who spreads sunshine around our house and getteth herself into mischief, but who, withal, delights her daddy's heart, said unto me: "Daddy, got your grief case?"

Now, for a moment I knew not what she meant. But when I remembered that within that leather portfolio which I carry, there resteth many papers of a doubtful value, and which serve mainly to clutter up my desk and make the finding of really important documents a seven-day's task, I pondered whether she had not named it right.

And I remembered that millions of men have so cluttered-up their lives with things of doubtful value, with worthless, harmful things, that they become walking "grief cases". Our lives are burdened with our forebodings, our worries, our dislikes, our antipathies, and even our hatreds. I read of a man who sought another for forty years that he might do away with him . . . forty years of anguish of soul endured in keeping alive a venomous hatred, with the red deed of murder at the end of the trail and the black pall of remorse ever after.

And yet is not each one of us even so carrying about a multitude of griefs and worries, each perhaps as foolish, if not as deadly, as that misguided soul? Examine thy "grief case" today.



### The Church And Christian Character . . .

By REV. JOHN HARDY  
Church Of The Advent

It is important to have before us a picture of the ideals we are striving to attain, and the means whereby we attain it, if we are to live the life of a Christian. Without this picture we will be hazy as to the kind of character that the church produces in the individual. It is natural to ask what the person will be like who is a member of the Church, who accepts its teachings, and enters wholeheartedly into its life.

In the early days of the Church the line was sharply drawn between those who were members and those who were not, and it is still sharply drawn in lands which are predominantly heathen. A missionary who has spent a large part of her life in Japan says that she has only to look into the face of a Japanese to tell whether or not he is a Christian.

In modern times and in countries where the Gospel of Christ has long been preached, the distinction is not so easily made, partly because there are so many members of the Church who do not take their membership seriously, and partly because there are many entirely out of sympathy with the Church, who yet fashion their lives in general according to its standard. One would not for a moment disparage the goodness of often manifested in the lives of those without a definite religion, nor would one gloss over the failures of those who accept the Christian standpoint but do not live up to it. Yet the truth is, that there is a very great difference between those who believe in Christ, are members of the Church, and are honestly trying to live the Christian life, and those who are either outside the Church altogether, or who are in it and not of it. The difference may not be at once apparent, but it will appear if we look beneath the surface, it is a difference of character, of spiritual quality. It is not so much a difference that we see—though some times we do see it clearly—as it is a difference that we feel. One who honestly believes in democracy and associates with others who believe in it, will be very different from one who honestly believes in communism, as that term is generally understood today, and whose associates are communists.

We are not concerned here with the virtues or the vices of either of these systems, but merely with the fact that their respective adherents develop different types of character. Just so, those who believe in Christ and are conscientious members of His Church develop a character different from those who do not believe in Him and who hold themselves aloof from the Church. What kind of character then does the Church produce in those who enter into its life and follow its guidance? What is he like who is a churchman in the truest sense of the term?

The first characteristic of Christian character is he is a man of faith. This person accepts the truth taught by the Christian Church. The early baptismal creeds found in the New Testament required from those who desired to live the Christian life that they believe in the three fold manifestation of God—God the Father, God the Son, and God the Holy Ghost. A creed is not, as people sometimes imagine, a hindrance to thought; on the contrary, it is a guide to it. Every department of life is based upon a certain fundamental fact, and these must be accepted if progress is to be made in that department. So it is with the Christian religion. It is based upon facts stated so clearly, and too, they are few but fundamental. Thinking must have a starting point, and must proceed along right lines if it is to lead to the right goal. A railroad train must not only start from somewhere, it must run on firmly fixed rails. The train is free, and its passengers are secure, only as long as it runs on its tracks. So Christian thinking is free in the deepest sense of that term only when it is built upon the foundation of those great facts of the Church. Facts are true if they are facts, but they are necessarily cold. The facts asserted by the fundamental faith of the Church are warm and living. They have to do with the living, loving God; with God the Father who has begotten us, with God the Son who has given His life for us on the Cross, with God the Holy Ghost, who dwells in us, guiding and inspiring us.

What is of even greater importance, even though the faith expressed above is part of the same thing, the man of faith believes in our Lord Jesus Christ. He does not believe merely that Christ exists, he does not merely believe Him, he believes in Him. To believe in Him means to trust His way of life completely; to make Him the center of one's life; to devote oneself to Him body, soul and spirit; to seek to accomplish only His will; to have but one purpose, namely: the carrying on of whatever tasks He assigns; the making one's life in every respect pleasing to Him, and the bringing in of His Kingdom. He, who is a churchman in the true sense of the term, is not content with living up to a secular moral standard, however high, it may be, nor with merely doing good to his fellowmen, important as this is. He strives with all his soul to serve his Lord and to pattern his life after Christ his King.

(Continued Next Week)

## CHURCH NEWS

### CHURCH OF THE ADVENT

Third Sunday after Easter. Church school, 9:45 a. m. Morning prayer and sermon, 11 a. m. Evening prayer and sermon, 7:30 p. m.

### HOLY TRINITY MISSION BEAR GRASS

Service Sunday afternoon at 3:00 o'clock. Everyone is cordially invited.

### Piney Grove Baptist

Regular services will be held on Saturday and Sunday at 11 o'clock at Piney Grove Baptist Church, Rev. W. B. Harrington has announced.

### METHODIST

"Bringing in the Kingdom" will be the subject of the morning sermon by Rev. S. J. Starnes at the Methodist Church Sunday at 11 a. m.

In the evening at 7:30, the pastor will preach on "Cultivating Humility."

Sunday school meets at 9:45. Young people's league at 6:45.

Prayer service Wednesday evening at 7:30. Twenty-seven present last Wednesday at prayer meeting. Come with us next Wednesday evening for 30 minutes of worship.

### BAPTIST

Bible school, 9:45 a. m. Morning worship, 11 a. m. Sermon, "What Wilt Thou Have Me Do," Training Union Assembly, 6:30 p. m. promptly. Evening worship, 7:30 p. m. Sermon, "Which of the Two Ways,"

## PRESBYTERIAN

The regular services will be held at all points this Sunday.

The revival in progress at Bear Grass will come to a close on Sunday night.

The monthly preaching service will be held at Roberson's Chapel.

The monthly preaching service will be held at Poplar Point at 2 p. m.

On Saturday night, the picture "The Stream of Life," will be shown at the Presbyterian Church in Bear Grass in connection with the meeting.

This picture will be shown in the Washington Presbyterian Church on Sunday night, at 8 p. m. and in Robersonville late in the afternoon of the same day.

## CHRISTIAN

Bible school, 9:45 a. m. Morning worship, 11 a. m. Subject: "The Reality of the Christian Religion."

Young People's meeting, 6:30. Subject, "Teaching All People." (Missions).

Evening service, 7:30. Subject, "The Church a Light."

Junior Philathea meets Monday, 8 p. m.

Mid-week service, Wednesday, 7:30 p. m. Subject, "I Believe God Is Good."

The Atlantic Christian College Glee Club will be the guests of the Williamston Christian Church on Sunday morning, April 21st, at 11 o'clock. A very splendid program has been arranged and the public is invited to attend. Dr. Howard S. Hilley, president of the college, will deliver the message.

### DR. V. H. MEWBOEN OP-TOM-E-TRIST

Please Note Date Changes Robersonville office, Scott's Jewelry Store, Tuesday, May 7th. Williamston office, Peele's Jewelry Store, every Wed., 10 a. m. to 5 p. m. Plymouth office, Liverman's Drug Store, Every Friday, 10 a. m. to 4 p. m. Eyes Examined—Glasses Fitted—Tarboro Every Saturday.

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## Turnage Theatre --- Washington, N. C.

Sunday-Monday-Tuesday April 14-15-16  
"The Grapes of Wrath"  
HENRY FONDA and JANE DARWELL

Thursday-Friday April 18-19  
"Young Tom Edison"  
Mickey Rooney, Fay Bainter, Virginia Weidler

Wednesday April 17  
"And One Was Beautiful"  
Jean Muir, Billie Burke, Robert Cummings

Saturday April 20  
"The Man From Utah"  
with JACK RANDALL

ALSO SELECTED SHORT SUBJECTS

"I buy everything from homefolks"

"I ALWAYS BUY ARCADIAN NITRATE, the American SODA, for the same good reasons that I always trade in my home town. I know that my neighbors will give me good quality at a fair price. They want my friendship and my business for many years to come."

"Since homefolks started making ARCADIAN right here in the South, we have been getting better soda in a better bag at a lower price. During the 11 years that the big American nitrate plant has been operating at Hopewell, Virginia, the price of nitrate of soda has come down 40 per cent. And, under present conditions, it's good to know we have an American supply of soda."

"Yes, sir, I say: Look for Uncle Sam on the bag! Always ask for ARCADIAN NITRATE, the American SODA! Buy everything from homefolks!"

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