

The Perquimans Weekly

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W. CAMPBELL, Editor

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FRIDAY, AUGUST 26, 1955

News Report From Washington

COLD WAR EASES—IKE GETS CREDIT—CHINA RELUCTANT DRAGON? SPREADING OUT BOOM—

Washington.—There has been a great easing of the cold war in Europe and Russia since the Geneva Conference. Some of the signs have not been generally and accurately reported to the American people.

For one thing, ever since Geneva the Soviet press and radio has refrained from branding the United States as a warmonger and has stopped the rough talk that it used only for a few months then resumed about this country's policy designs.

In recent months the statements of President Eisenhower and Secretary of State Dulles have been printed in full in Russia and there has been a very obvious attempt to stop the hostile and bitter attacks made on this country, as a plotter of future war.

Responding to this change in tune, the Voice of America has stopped painting Russia as a deceitful nation bent on misleading the world with lies while preparing for war. Though many Americans still hold to this appraisal, the official view is that a sort of truce in the cold war has been declared.

As a result, the people of Europe and Russia are not getting the barrage of hate and war propaganda they were getting a few months earlier. The credit for the Russian change of tune goes to President Eisenhower, who tried so hard to convince the Russians at Geneva that the United States had none but peaceful intentions.

Some observers believe that this thawing will lead to a further lessening of tension in the cold-war field. Less abuse of each other is sure to make closer relationship possible and the current trend toward settlement of dispute by peaceful negotiation may be the vogue for several years to come, or perhaps a decade or two.

In the Communist timetable, a few years, or even a decade, is not much time to spend to gain some advantage. The Reds need time to catch up with the United States in many ways. They are reducing the size of their armies by 500,000 men in an effort to improve the comparative industrial and agricultural strength of Russia, as measured by U. S. attainments.

Moscow knows that the Communist Chinese also need time. If China can be built into a powerful nation in ten years the interval will have been well worth the time.

Then there are those who believe Kremlin leaders realize now that atomic war would shatter the world. They believe this stark reality has forced the Reds to stop short of maneuvers which might

lead to World War III. The United States, armed to a considerable degree as a result of the Korean blunder by the Communists, now is better prepared than she ever would have been, or ever has been since World War II.

Time, then, from every angle, is what the Communists must play for. A war would not mean victory for anyone. It might mean defeat for Communism. If Russia and China can gain on the free world in the peaceful interval which looks probable, then they may be in a better position to exact concessions or even win a war if one arises later and if the United States has—in the meantime—reduced its defenses to a minor state, as this country usually does when international tension eases.

There are indications that China is following the new Kremlin policy more warily than the majority of Russian-dominated states, but Red China is going along nevertheless. She is still too dependent on the USSR to openly buck the Kremlin's traditional role as leader and policy setter of the Communist world.

The Eisenhower administration began to brake the boom recently— at Secretary of the Treasury Humphrey's insistence—to insure a continuation of good times throughout 1956. Another spiral in prices and costs was feared, and such inflationary cycles often bring after them a recessionary period.

Had this recessionary period set in during the middle of next year, or even a few months later, the Democrats might have had power political ammunition in the campaign which culminates in November.

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SUNDAY SCHOOL LESSON

SUNDAY SCHOOL LESSON
A NEW START

International Sunday School
Lesson for August 28

Memory Selection: "Look to me, and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isaiah 45:22.

Lesson Text: Isaiah 45:1-4; Ezra 1:1-7.

In connection with the study of this lesson, it might be well to note the milestones of Jewish history, which are as follows: (1) Abraham journeys to Canaan; (2) Jacob descends into Egypt; (3) the Israelites leave Egypt under Moses' leadership; (4) the conquest of Canaan; (5) Israel's first king; (6) the division of the Kingdom; (7) the fall of Israel; (8) the fall of Jerusalem (or Judah); (9) the return from captivity.

Jeremiah had prophesied (20:10): "For thus saith Jehovah, after seventy years are accomplished for Babylon, I will visit you and perform my good work toward you in causing you to return to this place." The 70-year period referred to the exile in Babylon, probably, and only a secondary way to the exile. Seventy years passed, however, between the destruction of the Temple, in 586 B. C., and its restoration in 516 B. C. And, at the same time, the period beginning from the first deportation during the reign of Jehoiakim, 606 B. C., to the decree of Cyrus, 536 B. C., is seventy years. From the fall of Jerusalem to the return was only forty-eight years, however.

The exile had a permanent effect upon the Jewish people, viewed as a whole. The people should be divided into three different classes, each of which passed through different experiences, namely: (1) the Jews who remained in Judah during the exile; (2) the Jews who went into exile but who returned to their homeland; and (3) the Jews who were taken into exile and who never returned to their original land but remained in the land of their adoption. It is probably worthwhile to consider the fate of each of these groups briefly.

The Jews who remained in Judah were the residue, or remnant, after the conquerors had selected those they wished to deport, probably mere peasants without a leader and without any organized center. Therefore, they were an easy prey to the Edomites, Moabites and adjacent peoples, who plundered them. They succumbed somewhat to the heathenism around them and their future history is scarcely referred to in the Bible. "They were a negligible quantity in the religious future of Israel, without initiative or any influence except that of a dead-weight upon the efforts of the rebuilders of the nation when these at last returned from Babylon," declared George Adams Smith.

When Cyrus issued his decree allowing the Jews who desired to do so to return to their own homes, the majority of the Jews remained in Babylon and the surrounding territory. During several generations they had become fixed and some of them prosperous, therefore they saw no reason to change their new comforts for the irksome and arduous task of rebuilding Jerusalem. They remained in Babylon and flourished, establishing schools, creating a literature and, occasionally, making a formal pilgrimage to Jerusalem. In the first century of our own era, some of these Jews established an independent state north of Babylon. Since that time, there have been large numbers of Jews scattered throughout the territory of the captivity.

The Jews who returned, under Zerubbabel, were probably more spiritually inclined, inasmuch as the entire motive for their return was a religious one—to rebuild the Temple and re-establish the formal worship of Jehovah at his ancient seat. These had experienced the deep longings for the ceremonial observances held at the beloved Temple and they had learned much during the period of their exile. Never again did they worship idols, ever afterwards they constituted more of a religious body than they did a state, and they had learned that their God was not the God of Israel alone but of all the world.

There has often been some question as to why God used a heathen king, in the person of Cyrus, to

AS MODERN AS TOMORROW

THE CHURCH FOR ALL... ALL FOR THE CHURCH

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For the sake of his children and nation. (3) For the sake of his community and world. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Day	Book	Chapter	Verse
Sunday	Psalms	27	1-14
Monday	Psalms	46	1-11
Tuesday	Matthew	6	18-34
Wednesday	John	7	15-29
Thursday	John	8	12-30
Friday	Romans	8	12-30
Saturday	Romans	8	28-30

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NOTICE! Sale — Real Estate — Sale

By virtue of authority of the heirs of the property herein below set out, I shall, on the 12th day of September, 1955, at 11:30 A.M. o'clock, at the Court House door in Perquimans County, Hertford, North Carolina, offer for sale at public auction, to the highest bidder all that certain block of property and improvements thereon, centrally situated in the Town of Hertford and between Market Street on the north and Hyde Park Street on the east and Dobb Street on the U. S. Highway No. 17 on the south, the same now being divided in vacant lots, together with lots with residential buildings thereon, including the home place of the late William Mardre, and other dwellings as follows:

- One frame dwelling consisting of ten rooms, large upstairs and downstairs halls, four porches, three baths and maid's toilet, situated on a lot fronting 90 feet on Market Street and having a depth of 105 feet.
 - One frame dwelling consisting of seven rooms, upstairs and downstairs halls, two porches and one bath, situated on a corner lot fronting 85 feet on Hyde Park Street and having a depth of 102 feet on Market Street.
 - One frame dwelling consisting of six rooms, upstairs and downstairs halls, two porches and one bath, situated on a lot fronting 45 feet on Hyde Park Street and having a depth of 95 feet on Dobb Street.
 - One residential lot fronting 75 feet on Hyde Park Street.
 - One residential lot fronting 60 feet on Market Street and having a depth of 105 feet on which a garage is located.
 - Six 25 feet business lots fronting on Dobb Street or U. S. Highway No. 17.
- Offered in the following manner, order and conditions:
- 1st—The vacant lots thereon, each offered separately.
 - 2nd—Each of the two designated divisions (eastern and western) of the entire tract offered separately.
 - 3rd—Each lot with improvements thereon, offered individually.
 - 4th—The two divisions of the entire tract offered collectively.
 - 5th—A deposit of 10 per cent, in guarantee of good faith, of the highest bidder of each unit.
 - 6th—The right is reserved by the heirs to reject any one or all bids, if any one or all of them are not satisfactory to the heirs in every respect.
 - 7th—TERMS: The purchase price or any portion payable in cash upon acceptance of the bid and tender of the deed or on terms specifically set by the heirs and agreed to by the purchaser.

J. S. McNider

Perquimans Church Services

HERTFORD BAPTIST CHURCH
James O. Mottet, Pastor
Sunday School, 9:45 A. M.
Morning Worship, 11:00 o'clock.
Evening Worship, 8 o'clock.
Mid-week Services, Wednesday evening at 8 o'clock.

BETHELEM CHURCH OF CHRIST
Joe Brickhouse, Pastor
First Sunday
11 A. M., and 8 P. M.

BURGESS BAPTIST CHURCH
Phil H. Quillen, Pastor
Church services second Sunday at 11 A. M., fourth Sunday at 8 P. M.
Sunday School at 10:00 A. M.

PERQUIMANS CHARGE CHURCHES
E. R. Meekins, Pastor
First Sunday:
New Hope Church, 11:00 A. M.
Oak Grove Church, 7:00 P. M.
Second Sunday:
Winfall Church, 11:00 A. M.
Cedar Grove Church, 10 A. M.
Woodland Church, 7:00 P. M.
Third Sunday:
Oak Grove Church, 11:00 A. M.
New Hope Church, 7:00 P. M.
Fourth Sunday:
Cedar Grove Church, 11:00 A. M.
Woodland Church, 10 A. M.
Winfall Church, 7:00 P. M.
Fifth Sunday:
Woodland Church, 11:00 A. M.
Prayer Meeting each Wednesday at Winfall Church, 7:00 P. M.

ANDERSON'S METHODIST CHURCH
P. M. Porter, Pastor
Church School, 10:06 A. M.
Morning Worship, 11:00 A. M., second and fourth Sundays.

WOODVILLE BAPTIST CHURCH
Charles Sinclair, Pastor
Church Services on second and fourth Sundays at 11 A. M.
First and Third Sundays at 7:45 P. M.
Sunday School at 9:45 A. M.
UP RIVER FRIENDS CHURCH
Orval Dillon, Pastor
Sunday School, 9:45 A. M.
Church services, 11 A. M. and 8 P. M.
Youth Fellowship, 7 P. M.
Prayer service, Wednesday, 8 P. M.

BETHEL BAPTIST CHURCH
Rev. J. D. Stoner, Pastor
Sunday School 10 A. M.
Morning worship 11 A. M.
Evening service 8 P. M.

PINEY WOODS FRIENDS CHURCH
D. Virgil Pike, Pastor
Church School 10 A. M.
Morning worship 11 A. M.
Young People's meeting 7 P. M.

WHITEVILLE GROVE BAPTIST CHURCH
Caleb Goodwin, Jr., Pastor
Sunday School 10:30 A. M., every Sunday except third Sunday.
Church services every third Sunday at 8 P. M.

HERTFORD METHODIST CHURCH
I. S. Richmond, Pastor
Church School 9:45 A. M.
Morning Worship 11:00 o'clock.
Youth Fellowship, 6:45 P. M.
Evening worship, 7:30 P. M.
Mid-week Fellowship, Wednesday at 7:30 P. M.

BAGLEY SWAMP PILGRIM
Coy S. Saunders, Pastor
Sunday School, 10:00 A. M.
Morning worship 11 o'clock.
Young People's meeting at 6:30 P. M.
Evening worship, 7:30 o'clock.
Mid-week Services Thursday at 7:30 P. M.

HOLY TRINITY EPISCOPAL CHURCH
Rev. Paul E. Shultz, Pastor
9:00 A. M., Holy Communion, 1st Sunday.
11:00 A. M., Morning Prayer, 2nd Sunday.
11:00 A. M., Holy Communion 3rd Sunday.
7:30 P. M., Evening Prayer, 4th Sunday.
7:30 P. M., Evening Prayer, 5th Sunday.
9:45 A. M., Church School, Every Sunday.

BEREA CHURCH OF CHRIST
Walker Perry, Pastor
2nd and 4th Sunday at 10:30 A. M.
Morning worship on first and third Sundays at 11 A. M.
Evening worship first and third Sundays at 7:30 P. M.

CHAPPELL HILL BAPTIST CHURCH
Rev. Ralph Knight, Pastor
Sunday School every first Sunday at 9 P. M.; preaching at 9 P. M.
Sunday School every 2nd, 3rd and 4th Sunday at 11 A. M.

ASSEMBLY OF GOD
C. B. Lawrence, Pastor
Sunday School 9:45 A. M.; Worship at 11 A. M.; CA, 7:30 P. M.; Evangelistic Service 8 P. M.

BE A GOOD CITIZEN! GO TO SOME CHURCH