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A Hymn Is Born
 BY CLINT BONNER

The Church In The Wildwood
 A young school teacher goes courting in the West

Power Unseen
 Lesson for May 30, 1954

WHY does a President of the United States go to church? He may have many good reasons which are not the principal one. He may do it because it has been his tradition since the time of George Washington. He may go because he likes the minister; or because he feels he should set a good example; or because he knows that churches help make good citizens and he wants to encourage churches just as he encourages schools, boy scout troops and the Red Cross. But a much better reason, Dr. Foreman says why Presidents and the rest of us go to church or read the Bible or pray, is that we feel the need of strength.

Foxhole Religion
 A man who has been more or less independent all his life, not feeling any special need of God, will wake up to his need of something more than he has, when he finally gets into some trouble, some situation where he can't figure out the answers and where he knows he is not equal to the demands the circumstances make on him. We have seen in our time a President who has hardly taken office before he is baptized and joins a Christian church. Is this a sudden conversion? Probably not. Brought up in a devout Christian home, this man has always been aware of religion, he never denied God. But now, with a burden of responsibility and leadership which he never had before, he becomes not merely aware but acutely aware that by himself, even with all the human help he can get, by himself he is not enough. It has been said that there are no atheists in foxholes; and fox-hole religion has been low-rated as the religion of the scared-to-death. Nevertheless many a man whose religion began in a fox-hole did not end there.

A Dark Doorway to God
 The Bible stories for this week describe several of the darker doorways to God. This is not quite the right way to put it, for God is not like a closed room. Rather, we are in closed rooms of our own, and the doors of our cells open out to the ever-present sunshine of God. Some of the doorways of life are somber enough, yet it is through some of the most forbidding of these that men and women have come through to a living faith in the true God. For example, the story of the woman of Shunem who had everything she wanted except a child. It was in her longing for a child of her own that her faith came to a burning-point. Then when the child was born and grew into boyhood and lay at the gate of death, again her faith blazed up. She did not usually seek the prophet Elisha except on stated days (she is not alone in this), but this time she went on the day of her distress. His eyes were adjusted to the ordinary lights of this world; but on one memorable occasion God let him see the army of light surrounding his prophet.

Resources of the Spirit
 Why is it that some people can endure what crushes others? To say it is faith that upholds the weak, is only part of the truth. The hymn says, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word!" The foundation is not faith; faith rests on the foundation, namely God and his promises. Faith alone is a poor support. It is God who is the true upholder of the weak. How shall the unsteepest have their eyes opened? How shall those who never feel the nearness of God come to know him as ever present, our hope and our help? It is today as it was in the far-off days of Elisha; those who know God must make him known to others. If it had not been for Elisha, comfort and faith might never have come to the woman of Shunem. If it had not been for Elisha's prayer, the eyes of the young frightened king might never have been opened and he would have collapsed in panic. Faith, if you have it, is not something to be kept to yourself. It is something to share. Faith, if you do not have it, is something you may be helped to acquire, all the better, if you make friends with one who has faith.

-Go To Church Sunday-

PRESBYTERIAN
 Rev. W. B. HOOD, PASTOR
Wallace Church
 Every Sunday Morning
 2nd, 4th, and 5th Sunday nights
Blacks Chapel
 3rd Sunday night

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

Rev. Wade H. Allison, Pastor
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
Wagaw Church
 Every Sunday morning
Bowden Community Church
 1st, 3rd, and 5th, Sunday evenings

REV. J. T. HAYTER, JR., PASTOR
Grove Church
 2nd and 4th Sunday mornings
Hallsville Church
 1st and 3rd Sunday mornings

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

PINK HILL GROUP
Parson's Chapel
 Pink Hill—Third Sunday A. M. and 1st Sunday P. M.
Womens of the Church
 Circle No. 2 meets 3:30 p. m. on first Tuesday of month.

SMITHS
 Second Sunday A. M. and Fourth Sunday P. M.

HERMON
 Third Sundays 4 P. M. (G. P. M. Winter)

PLEASANT VIEW
 1st Sunday A. M. and 3rd Sunday P. M.
 General meeting Thursday P. M. after 3rd Sunday. Circle-Thursday P. M. before 2nd Sunday

Christian Salesmanship
 By REV. C. HERMAN TRUEBLOOD

TEXT: "But ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me." Acts 1:8.

It has been said that eight-five percent of the business in the commercial world is done by personal solicitation of salesmen. Successful business men know that they cannot sit idly by and expect sufficient business to come to them; they must go out after the business, either through personal salesmanship or perpetual advertising. Garfield once said: "Nothing ever turns up in this world unless somebody turns it up." We might say with equal truthfulness - "The bacon doesn't usually come home, unless some one goes out where the bacon is, and brings it home!"

Now the church needs to learn this lesson. As Christians, we are Christian Salesmen - or should be. Jesus said: "Ye are WITNESSES UNTO ME." During a revival meeting a man prayed for the conversion of his neighbor, prayed he: "O Lord, touch my neighbor with Thy finger." Just then an inner voice said - "You are God's finger, go yourself, and touch somebody for God!"

Hand-picked fruit is the best, and hand-picking is the best way to get the fruit. It is personal salesmanship that counts in all walks of life; it is true in courtship; it is true in business; it is true in politics; and it is most certainly true in the matter of religion. How can we expect the world at large to think very much of our religion, or church, if we don't think enough about it to talk about it or boast it? If we talk about everything under the sun - except our Saviour, our salvation, and our church - how can we expect the non-Christian to be impressed by our brand of religion? If we don't take our religion seriously, have we any right to expect lost humanity to take it seriously?

"We are ambassadors for Christ" (2 Cor. 5:20) - that is, we are His representatives, HIS SALESMEN. Yes, "We are laborers together with God," 1 Cor. 3:9. And what a Salesman for Christ, was Andrew! After he had found Christ, he first findeth his own brother, Simon, and he brought him to Jesus, Acts 1:40-42.

There are some fundamental guiding principles that a successful salesman must observe. Notice three primary rules for Christian salesmanship.

1. A CHRISTIAN SALESMAN MUST KEEP IN TOUCH WITH HIS FIRM. The Kingdom of God is the Christian's business firm, and Jesus Christ is the Chief Overseer - "Head over all things to the church." Eph. 1:22. "Ask, seek, and knock, and it shall be given unto you." Matt. 7:7.

2. A CHRISTIAN SALESMAN MUST BE WELL POSTED. He must be thoroughly familiar with his catalogue of spiritual commodities (Spiritual Blessings). The Holy Bible is the Christian's catalogue - "It is profitable for doctrine, reproof, correction, etc." 2 Tim. 3:16.

3. A CHRISTIAN SALESMAN MUST PRACTICE WHAT HE PREACHES. "Be doers of the word, and not hearers only, deceiving your own selves." James 1:22.

PINK HILL
 J. R. Egan, Minister - Tel. 2750
 Woodland—First Sunday Mornins and Third Sunday night
 Pink Hill—Second and Fourth Sundays; Morning and Night

PEARLDALE CHAPEL F.W.B.
 Rev. L. L. Parker, Pastor
 Sunday School at 10:00 A. M.
 Services each second Sunday morning at 11:00 and evening at 7:30.
 League every Sunday evening at 6:00. Prayer Meeting each Wednesday evening at 7:00.

CHINQUAPIN GROUP
 Missionary Baptist Church
 Rev. Vann Murrell
SHARON
 Morning Services
 1st and 3rd, Sundays

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

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

BEAR MARSH
 last and 3rd Sundays

ROSE HILL
 Rev. J. V. CASE
 Services every Sunday

FAISON
 Rev. M. M. Turner, Pastor
 1st and 3rd Sundays

MAGNOLIA GROUP
 Concord
 2nd and 4th Sundays

WALLACE
 Dr. Poston, Pastor
 Services each Sunday

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

WARSAW
 Dr. A. W. Greenlaw, pastor
 Services each Sunday

GARNERS CHAPEL
 Rev. Eugene Hager
 1st and 3rd Sunday mornings
 4th Sunday night

JONES CHAPEL
 Rev. Eugene Hager
 1st and 3rd Sunday night
 2nd Sunday morning

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

METHODIST CHURCHES
WALLACE GROUP
 K. E. Whelan, Minister
 Tel. 3785
 Wallace - Every Sunday morning
 and every Sunday night

PROVIDENCE—First and Third Sundays at 3 o'clock p. m.

ROSE HILL GROUP
 W. B. Cotton, Minister
 Tel. 3511
 Rose Hill

WARSAW CHARGE
 Rev. Carlton F. Hirsch, Minister
 Telephone 365

WAGAW
 Church School 9:45 A. M.
 J. P. Johnson, Superintendent
 Worship Services 1st, 2nd, 4th and 5th Sundays 11:00 A. M.
 3rd at 8:00 A. 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.

TURKEY CHURCH
 Church School 10:00 A. M.

L. A. Sutton, Superintendent
 Worship Services—
 1st Sunday night 8:00 P. M.
 3rd Sunday morning 11:00 A. M.

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

TURKEY—Third Sunday morning and the First Sunday night

FAISON CHARGE
 Rev. Harold D. Miner, Minister
FAISON
 1st and 3rd Sunday morning,
 11:00 a. m. 2nd and 4th Sunday evening, 7:00 p. m.

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

KINGS
 2nd and 4th Sunday mornings,
 11:00 a. m.

MOUNT OLIVE CIRCUIT
 Paul R. Mannes
 Bethel—Fourth Sunday morning and Second Sunday night
 Calypso—Second Sunday morning and Fourth Sunday night
 Rose'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 7:30 P. M.

Magnolia
 Sunday School 10:00 A. M.
 2nd Sunday night 7:30 o'clock
 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
 Rev. Will Baptist
 Rev. J. E. Starnes, pastor
 Services each first Sunday morning at 10:00; 1st Sunday night at 7:00 Sabbath School at 11:00

SABRECTA CHAPEL "Original Free Will Baptist Church"
 Rev. Carroll Hensley, Pastor
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 League every Sunday at 8:00 P. M. Church First Sunday, 11 A. M. and 7:15 P. M. Church Third Sunday, 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. L. A. & Primary Wed. 7:00 P. M.

Immaculate Conception Church
 Catholics
 Transfiguration Mission
 Wallace, N. C.
 Rev. John J. Hargreaves, Pastor
 Hours of Mass
 First Sunday of each month 11:00 A. M.
 Every Sunday following 8:00 a. m.
 (Services are held upstairs in office No. 1 of new Lee Building, Wallace.)

To New York state's young school teacher and singing-master, William Savage Pitts, the Cedar Valley country of Iowa held a greater attraction than tall cedars and towering red oaks. The lady's name was Anna Eliza Warren.

On a "bright afternoon of a day in June, 1857," as he put it, Pitts swung down from his stage coach at the frontier town of Bradford in the heart of the Cedar Valley country. One of the first things that struck him was a grove of cedars which, to his thinking, presented a perfect setting for a church. There was, of course, no building there but, as Pitts put it, "the spot was there waiting for it."

What William S. Pitts didn't know was that the very spot had been donated by Citizen Joseph Bird for a church building. Two years earlier the Rev. A. O. Littlefield had organized a Congregational Church and his successor, the Rev. John K. Nutting, was planning to put a building in the grove so he could move his congregation out of an abandoned store building "with doors and windows gone."

Prof. Pitts married Miss Warren and settled down in Rock County, Wis., where he had lived since moving from Orleans County, N. Y., 10 years earlier. But the grove over in Iowa lingered in his mind. So, at his home in Wisconsin, the 27-year-old singer-teacher wrote a song about an imaginary church and called it "The Little Brown Church in the Valley." The job done, he put the manuscript away and forgot it. That was in 1857.

Back in Bradford, a Mr. Watson donated timber and sawmill owners Elmore and Walter Smith cut the 50-foot red oaks free of charge. A group of men dug rocks from the hills and laid the founda-

tion. Newton Palmer led a force of volunteers in putting up the framing. Siding was donated and hauled 60 miles by wagon from McGregor. Sunday School children of a church in Massachusetts sent 3140 for hardware. A foundry in Troy, N. Y., cast a bell. Due to the Civil War, and for lack of funds, progress was slow but the structure was finally finished and enough money was scraped together to buy a keg of inexpensive "mill and paint. The color was brown. That was 1864.

To be near his wife's people, Prof. Pitts moved to Frederickburg, 16 miles east of Bradford. The folks at Bradford organized a singing class and Pitts went over to teach it. It was then that he saw, for the first time, the church in the grove. And, to his amazement, it was painted brown. He dug out his manuscript and sang his song for the first time in public in the little brown church. It became so popular that a Chicago publisher bought it and, with the proceeds, Pitts finished medical school and practiced in the Cedar Valley country until 1894. That's why the hymn books list the author as "Dr. Wm. S. Pitts."

In 1898 the railroad was built through Nashua, two miles away, and Bradford faded from the map. But the little brown church is still there in the grove. There are only 113 members on the roll, but an estimated 60,000 tourists stop there every year. The Rev. Nutting lived until 1917 and Dr. Pitts passed on a year later. The present pastor, the Rev. Glenn L. Utterback, estimates an average of more than 1000 weddings in the little church every year. And it all started nearly a century ago when a Yankee school teacher went courting in the West and wrote this song:

Its tones so sweetly one calling,
 Oh, come to the church in the vale.
 From the church in the valley by the wildwood,
 When day fades away into night,
 I would fain from this spot of my childhood
 Whig my way to the mansions of light.

(Chorus)
 Come to the church in the wildwood,
 Oh, come to the church in the vale,
 No spot is so dear to my childhood
 As the little brown church in the vale.

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The Christian Viewpoint
 Prepared by Department of Bible
PRESBYTERIAN JUNIOR COLLEGE
 Maxims, N. C.

War is a terrible thing. It not only kills men but it also scars men's souls. In 1863, in the Old School Presbyterian General Assembly, Dr. B. M. Palmer, then aged forty years, said: "I believe the Church is panting for union, in spite of all the forebodings and warnings which our fathers have given in this Assembly. I am glad that I am young—I hope to live to see the day when prejudice will be thrown aside... when all branches of the Presbyterian Church finally will come together and form one united society." (page 42)

Maxim, N. C.
 W. C. Robinson, Columbia Theological Seminary and The Southern Presbyterian Church, 1881) Then came the War Between the States. In 1861 Dr. Palmer was Moderator of the first separate Assembly in the Confederate States. The scars of that war upon his soul were so deep that he was to vote against any step toward reunion in 1865, 1870, 1875, 1876, 1882, 1897, and 1899. He lived until 1902, but never regained the bright vision which was his in 1868.

We men who grew up in the South, whose grandfathers fought in the gray uniform, whose aunts told us of the magnolia and crino-

line days before the war, need too search our souls. Are there scars upon our hearts which interfere with the free flow of brotherly love and Christian confidence. If so we need to let the Great Surgeon, the Lord Jesus Christ, touch our hearts and make them whole. Our uncles fought under the stars and stripes in 1863, we fought under our flag in 1918, and our sons in 1942, and in 1950. In practical affairs we do not let nostalgic memories and sectional pride come into consideration. In our Church life we must look to the future and to the upbuilding of God's Kingdom in the hearts and lives of men. We must let the Spirit of God heal our hearts of any scar tissue.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1)

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