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**Day Is Dying In The West**  
 An artist goes to camp meeting

Three miles wide, 20 miles long and 1400 feet above sea level, Lake Chautauque, in southwestern New York State, is the highest navigable body of water in the United States and one of the most picturesque spots in the world... which is one reason why the Methodists have held camp-meetings there every Summer for more than a century.

While laymen, bishops, preachers and evangelists gathered at Lake Chautauque in the Summer of 1873, a quiet and unassuming artist bent over her palette and began to paint the scene before her. Her name was Mary Artzmeida Lathbury.

In 1875 Artist Mary Lathbury was 23 years old. Weary of her studio and plagued by poor eyesight that had troubled her all her life, Miss Lathbury decided to take a rest. She had heard her Methodist preacher father and her two Methodist preacher brothers speak of beautiful Lake Chautauque and the big camp-meetings there every Summer. So Mary Lathbury locked her studio and went to Lake Chautauque. So far as her art career was concerned, she might as well have thrown away the key.

At Lake Chautauque, Mary Lathbury met Tuscaloosa, Ala.'s, Rev. John H. Vincent—later bishop

—who, in addition to editing "The Sunday School Quarterly" and "The Sunday School Teacher" and inaugurating the Sunday School lesson system, was up to his neck in work as executive secretary of the Methodist Sunday School Union. So busy was Vincent that Miss Lathbury volunteered to help with details of his work. She was still helping him the following Summer when, with Lewis Miller, Dr. Vincent inaugurated an educational idea that has gone down in history as "The Chautauque Movement."

By 1877 Chautauque educational clubs had spread across the country. Four hundred thousand people were on Chautauque rolls. During the Summer months 20,000 people jammed the hillside around the lake to attend lectures, study, hear sermons and sing in the vast choir directed by Boston's Baptist music director, William Fluke Sherwin.

Inspired by Sherwin's great Chautauque Choir, Dr. Vincent remarked to his assistant, former Artist Mary Lathbury, that it would be nice if Chautauque had a vesper hymn all its own. So, that afternoon about sundown, Miss Lathbury, slipped away to a hillside overlooking the lake and wrote a poem. She gave it to choir director Sherwin and Sherwin wrote a tune for it. Thus, Chautauque had a vesper hymn all its own but it had been included in hymnals around the world and is called "one of the finest and most distinctive hymns of modern times."

Day is dying in the west,  
 Heaven is touching earth with rest;  
 Wait and worship while the night  
 Sets her evening lamps alight  
 Thro' all the sky.

Lord of life, beneath the dome  
 Of the universe, Thy home,  
 Gather, who seek Thy face,  
 To the fold of Thy embrace,  
 For Thou art night.

While the deepening shadows fall,  
 Heart of Love, enfolding all,

Thro' the glory and the grace  
 Of the stars that veil Thy face,  
 Our hearts ascend.

When forever from our sight  
 Pass the stars, the night,  
 Lord of angels, on our eyes  
 Let eternal morning rise,  
 And shew us end!

Refrain:  
 Holy, Holy, Holy, Lord God of Hosts!  
 Heaven and earth are full of Thee  
 Heaven and earth are praising Thee,  
 O Lord Most High!

**Social Justice**  
 Lesson for June 4, 1954

**IS THE country prospering?** Ask the Chamber of Commerce and they will give you a commercial answer, as you would expect. They will give you figures on the national income and the national debt; they will furnish you with statistics on farm prices and freight-car loadings and employment figures. If all these look good, then the C. of C. will tell you the country is sound and prosperous. Away back in the times of the Bible, in the administration of Jeroboam II, if there had been an Israelite Chamber of Commerce, they must have been optimistic, even enthusiastic, about the prosperity of their country. Wealth had Dr. Foreman risen to unprecedented levels, trade was active, the territory of Israel was growing. There never had been so many millionaires in Israel.

**Sour Note**  
 There was just one man, so far as we know, who did not see eye to eye with the optimists in Israel. His name was Amos and he lived in the back districts as a hired man, perhaps as a migrant worker. He had had a good look at Israel from the social side, for his layer in the seamy cake was somewhere below the bottom. He is known to history as a prophet, but he did not claim that title for himself. "The Lord spoke to me," he said, and that was enough. Perhaps the reason he did not care for the label of prophet is that he did not want to be mixed in people's minds with such Yes-men as King Ahab had gathered around him. But he believed and we believe that he had the mind of God, and that is what a prophet has. He went up to Bethel, one of the main cities of Israel, and there made some speeches that nobody liked.

He even got himself attacked as subversive. At all events, he brought what the leaders of Israel thought was a very sour note into the sweet chorus of prosperity.

**What Is Happening to People?**  
 Amos looked at "prosperity" in another light, or we may say he measured prosperity with a different yardstick. Whether a country is on the up-and-up or on the down-and-down is not to be discovered by looking at dollar signs or counting freight cars. The real question is: What is happening to people? The first of all questions is: Which seems to you more important, people or property? If they both seem equally important, or if property seems even more important, then Amos would say you are certainly using the wrong yardstick. He looked over the nation of Israel and he saw two classes of people, the poor and the rich. The poor went to jail for robbing the rich, but no one ever jailed the rich for robbing the poor. The rich were growing richer and the poor were growing poorer. This was not the worst of it, for in the process of becoming wealthy, the luxury-classes of Israel were growing both softer and harder than they should be—softer by indulging in luxuries, harder by indifference to the troubles of the people at the bottom of the pile.

**A Few Questions**  
 "Social Justice" or its opposite, social injustice, is a big all-inclusive phrase. If you think it has nothing to do with religion, you have the Bible against you. Let us bring it down to cases, as Amos did. Is there social justice in your community, your state? Before you can answer that overall question, you will have to break it down into particular questions. For example: Are there any second-class citizens in your community? Are the same jobs open to all, at the same wages or salary? If a man has to borrow money can he get it at a reasonable rate of interest or do the loan sharks run wild where you live? Are the responsible citizens of your community and state willing to be taxed for the benefit of better schools? Compare salaries paid in your state to horse trainers, with salaries paid to school teachers. Do horses seem to be rated higher than children? Does every child in your state have an adequate opportunity for an education, or are children penalized for being born in the country? (Based on outline copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A. Released by Community Press Service.)

**-Go To Church Sunday-**

**Enthusiastic Servants Of God**  
 By REV. C. HERMAN TRUEBLOOD

TEXT: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23.

We are repeatedly warned against having "zeal without knowledge," and without any doubt we are almost constantly beholding noisy exhibitions of "zeal without knowledge," particularly in the realm of religion and politics. However, it is time to warn against the perils of "Knowledge without Zeal!" Our churches were never so well equipped, our preachers well schooled, and our church edifices were never so attractive and costly. Yes, today, we have more culture, more education, more institutions of learning, and more books to tell us "How To Do Things," than ever in the history of the world. But do we have more piety, more consecration, more spirituality, and MORE ENTHUSIASM in the Lord's work? We have come upon a time when it is really difficult to tell which is the most dangerous threat to Christianity—"Zeal without Knowledge, or Knowledge without Zeal!"

We are concerned particularly in this little message with Indifferent, "Feet-dragging," Indolent, "Slow-Pokey," KNOWLEDGE WITHOUT ZEAL, church members. The engine on the track won't move. Somebody suggest that it be painted. Another affirms that, if only a good-looking engineer be put in the cab, it will be sure to go. Another says be sure to keep the brass well polished, etc. A practical trainman in overalls comes along and shouts: "Why in the name of high heaven don't you build a fire under the boiler and get up steam, if you expect the engine and train to move?" The question here is, how can we expect the church to move forward with great evangelistic and missionary power, if we depend merely upon human knowledge and organizational forces, minus the spiritual power that only prayer and deep consecration can generate?

In his farewell message to His disciples, Jesus said: "Ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the world." Could it be possible that the lack of enthusiasm, on the part of so many professing Christians, is due to a lack of the indwelling Spirit of God? There is nothing more ghostly than a church from which the Spirit of God has gone - leaving it only as an intellectual forum, or social club. Any lodge, ethical society, civic club, or welfare organization, is more vital, and is rendering more service to man and God, than does a self-complacent, lifeless, spiritless, dead church. We have political "PEP" rallies and Pep rallies for games of sports. The time is hand for more "pep" and enthusiasm - KNOWLEDGE plus ZEAL - in spreading the gospel. Paul in 1 Cor. 2:2 gives us the clue to Christian Enthusiasm, when he declared: "I determined not to know anything among you, save Jesus Christ and him crucified." Again, said Paul: "Whatsoever ye do, do it HEARTILY (Enthusiastically), as to the Lord, and not unto men."

**PRESBYTERIAN**  
 REV. W. B. HOOD, PASTOR  
 Wallace Church  
 Every Sunday Morning  
 2nd, 4th, and 5th Sunday nights  
 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**  
 Warsaw 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  
 Hallville Church  
 1st and 3rd Sunday mornings

**REV. W. H. GOODMAN, PASTOR**  
 Beaufort Church  
 Every Sunday morning

**PINK HILL GROUP**  
 Rev. Parrier, Pastor  
 Pink Hill—Third Sunday A. M.  
 1st and Sunday P. M.  
 Women of the Church  
 Circle No. 2 meets 3:30 p. m. on first Tuesday of month.

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

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

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

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 Sunday P. M.  
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 Saturday evenings 6 P. M.

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

**Calypso**  
 1st, 3rd, 5th, Sundays at 11:00 a. m.

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

**UNIVERSALIST**  
 Outlaw's Bridge  
 Church Service, 1st, Sunday night  
 7:00 P. M. 2nd and 4th Sunday  
 morning, 11:00 a. m.  
 Sunday School every Sunday  
 Morning at 10:00 a. m.  
 Mrs. Ed Smith, Superintendent

**MISSIONARY BAPTISTS**  
**KENANSVILLE**  
 Rev. Lauren Shupe, Pastor  
 Kenansville  
**EACH SUNDAY MORNING**

**BEULAVILLE GROUP**  
 Rev. A. L. Brown, Pastor  
 Beulaville  
 2nd and 4th Sundays

**Cedar Fork**  
 1st and 2nd Sundays

**Hallsville**  
 3rd and 4th Sundays

**CALYPSO**  
 Pastor  
 2nd and 4th Sundays

**MAGNOLIA BAPTIST CHURCH**  
 Rev. J. D. Everett, Pastor  
 1st and 3rd Sunday mornings  
 1st and 3rd Sunday nights

**REV. ELLIOTT B. STEWART,**  
 Pastor  
 Corinth  
 2nd and 3rd Sundays  
 Teacher  
 1st and 4th Sundays

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

**Evening Services**  
 2nd, 4th, and 5th, Sundays

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

**Evening Services**  
 1st and 3rd, 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

**JOHNSON CHURCH**  
 Rev. Paul Mull, pastor  
 1st and 3rd Sundays

**LIMESTONE CHAPEL**  
 Advent Christian Church  
 Potters Hill  
 Services 1st and 3rd Saturday  
 Night, Sun. and Sun. Night, Altan  
 Quinn, Pastor.

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 CHURCH  
 Rev. J. E. Starnes, pastor. Services every 2nd and 4th. Sundays at 11:00 a. m. and 7:00 p. m. Sunday School at 10:00 a. m.

**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

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

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 Sunday School 10:00 A. M.  
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 M. I. A. & Primary Wed. 7:00 P. M.

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 Tel. 3511  
 Rose Hill

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

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 Church School 9:45 A. M.  
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 Worship Services 1st, 2nd, 4th and  
 5th Sundays 11:00 A. M.  
 3rd at 9:00 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. Minor, Minister  
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 1st and 3rd, Sunday morning,  
 11:00 a. m. 2nd and 4th, Sunday  
 evening, 7:00 p. m.

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

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 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  
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**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 7:30 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.

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 Services each first Sunday morning  
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 Sabbath School, at 11:00

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 7:15 P. M. Church Third Sundays,  
 11:00 A. M. and 7:15 P. M.

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 From The Book "A HYMN IS BORN" Copyright 1952

**The Christian Viewpoint**

Prepared By Department of Bible  
**PRESBYTERIAN JUNIOR COLLEGE**  
 Maxima, N. C.

It is interesting to notice the emphasis upon fellowship and unity in the early Christian church as the account of the beginnings of the church are given us in the book of Acts: "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren," (Acts 1:14) "Then they gladly received his word when he baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41) "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," (Acts 2:42) "And all that believed were together," (Acts 2:44) "And the Lord added to the church daily such as should be saved," (Acts 2:47) "Howbeit many of them which heard the word believed; and the number of the men was about five thousand," (Acts 4:4) And the multitude of them that believed were of one heart and of one soul," (Acts 4:32) "And they were all with one accord in Solomon's porch," (Acts 5:12) "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith," (Acts 6:7) "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the fellowship, a sense of oneness, and brotherhood, were marks of the early church.

**GOOD TO EAT... BECAUSE IT'S FRESH!**

**AND... WHAT A FLAVOR!**

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**Angier Girl Wins WPTF Scholarship**

Ann Critcher, 17-year-old high school junior from Route 2, Angier, has been selected to receive the WPTF Scholarship for the Fourth Annual North Carolina High School Radio-TV Institute.

Miss Critcher, daughter of Mr. and Mrs. J. A. Critcher, will be presented the award at a later date when she will also be a guest on the "Harriet Presley" program. An outstanding student at Costs High School, she has been a member of the Beta Club, honorary scholastic organization for three years, and has been active in sports and music.

At the Radio-TV Institute, jointly sponsored by the University of North Carolina Department of Radio and the North Carolina Association of Broadcasters, students will be instructed in announcing, radio production, and writing. The Institute opens on June 6 and continues through June 20.

Miss Critcher is the third winner of the scholarship award, which is valued at \$100, and covers all expenses to the Radio-TV Institute. Last year's winner was Michael O'Hara of Neuse.

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