

dure: Colossians 3:23-36; I Thes-ma 4:10b-11; II Thessalonians

#### Growing by Working

Lesson for September 1954

64 NOW'I get me up to work, I pray thee, Lord, I may not shirk. When I lay me down at night,

neglected to give any attention to them. His capacity to enjoy had atrophied because of disuse. We see I pray thee, Lord, my work be sunsets not only with our eyes but with our inner selves. Psychologists These lines by an unknown auther hing in the bedroom of a man who during his 85 years showed that his prayer was sin-cere. He was a Christian; and a Christian will think of his work as call this apperception. Our sours must respond to the stimulus given by God's wonderful world. Ou.

done always in the sight of God. A janitor of a church was asked why he hept a certain place behind the pulpit so clean. "Nobody can see it," he was told. "But God sees it,"

the janitor said. The Bible gives us Dr. Foreman some light on work in general, as God sees it.

There is No Free Lunch The little church at Thessalonica was troubled with "mooch ers." The people there had got the idea that the end of the world was right around the corner. Jesus would come again soon, in their own lifetime. They did not see the use in working any more; the house they were building (for instance) would not be finished before the end would come; the crop they were planting would never be harvested before the Judgment Day. So these eager, expectant Christians just quit their jobs in droves . . . but of course they had to eat. So they became free - loaders, boarding with such members of the parish as did keep their jobs. When their traveling Bishop Paul heard about this, he wrote them a very plain letter; indeed he had said some plain words while he was there

not eat," he said. Help the needy, yes by all means; but don't feed the lazy. There is only one basic rule of economics (as an economist has said) and it is one anybody can understand: There is no free

getting the church organized, only

they seem to have forgotten it.

He that will not work, let him

What is Useful Work? Now there is no special virtue in work, in itself. A man could work very hard shoveling sand from one pile on the beach to another pile, and back again, all day long. But it would do nobody any good. To be sure, he would be developing his muscles; but he could do that better some other way at some more useful job. The Bible's references to work always bring in the idea that the work is to be useful. Work that performs no service to any one is not for the serious Christian. This is a particularly important point for young Christians deciding on a life's work. We ought to work, of course, we don't want to be objects of charity, we don't want to be carried, we want to do something useful in the world. But what kind of work is useful? Paul told the Thessalonians that they should work with their hands, because they were all hand-workers; but ome of the most useful work in the world is not done with the hands. Two points should be borne I ought to seek the most useful work I can do, and second that I can be most useful in what I can do

Growing by Working Work makes the man. Or at least, work shapes the man. Look at any picture of a high school senior class; they look all about alike, and for that matter look like any other senior class in America. But take a picture (if you could get it) of that same class twenty-five years later, or more, when they have all been at work in various jobs for years. Some may be drifters, ne'er-do-wells, and they look it: misfits because they have never stuck to useful work. The others who have stayed on one job or another, will look different by now, partly because of the kinds housewife, the school teacher, the farmer, the banker, the writer, the liller, the artist—they do not look alike any more. We grow by work Does my work help me to was a Christian? No doubt the grew as a Christian? No doubt the slave-drivers of ancient Egypt grew by their work—grew more devillah; Messe was growing, out in the wisterness of hitsian tending sheep. But he was growing more God-like. It is not simply what we do that counts; it is the spirit in which we do it.

[Based on collines copyrighted by the library of Christian Edwards. Separat of the characters of Christian Christian C

TYADALL FUNERAL FIGME

D. S. A. Beltaged by

eyes may see and not perceive. "Look therefore whether the light When e'er I see a sunset, that is in thee be not darkness." (Luke 11:35)

Anti-Theft Tips: When you park be certain all doors are locked and windows rolled up. A locked car will discourage thieves. That every day may end in glory. Unblinded, let my soul and eyes,

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Wallace Church
Every Sunday Morning
and, 4th, and 5th Sunday nights
Blacks Chapel
3rd Sunday night

Thus was it when I was a lad: So is it now that I'm a dad;

Thus may it be when hair is

Behold, O God, thy evening

May we never become insensate

to beauty, goodness, and truth. It is said Charles Darwin stated he

had lost the ability to enjoy m

hoary.

REV J. M. NISSETT, PASTOR Rockfish Church 2nd avd 4th Sunday mornings 3rd Sunday ngiht

Bev. 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

REV. NORMAN FLOWERS Warsaw Church
Every Sunday morning
Bolden Community Church
lst, 3rd, and 5th. Sunday evenings

REV. J. T. HAYTER, JR., PASTOR Greve Church 2nd and 4th Sunday mernings Hallsville Church 1st and 3rd Sunday merings REV. W. H. GOODMAN, PASTOR

Boulaville Church Every Sunday morning PINK HILL GROUP Rev. N. P. Farrior, Pastor Pink Hill - Third Sunday A. M. and First Sunday P. M. Women of the Church

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 Second Sunday A. M. and Fourth Sunday P. M. Third Sundays 4 P. M. (3 P. M. Winter)

PLEASANT VIEW let Sunday A. M. and 3rd
Sunday P. M.
Peneral, meeting Thursday P. M.
after 3rd Sunday, Circle Thursday P. M. before 2rd Sunday

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

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 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. Simday night 7:00 P. M. 2nd and 4th Sunday

norming, 11:00 a. m.

Rev. Vinton Bowering, Minister
Sunday School every Sunday
Morning at 10:00 a. m.

Mrs. Ed Smith, Superintendent MISSIONARY BAPTISTS KENANSVILLE Bev. Lauren Sharpe, Pastor Kenansville

EACH SUNDAY MORNING BEULAVILLE GROUP Bev. A. L. Brown, Paster Beulaville 2nd and 4th Sundays Cedar Fork Rallsville 3rd and 4th Sundays

CALTPSO 2nd and 4th Sundays MAGNORIA BAPTIST CHURCH Rev. J. D. Everett, Pastor lot and led Sunday mornings lot and led Sunday sights BEV. BLLLOTT B. STEWARD,

1st and 4th Sundays

## **Spiritual Priorities**

By REV. C. HERMAN TRUEBLOOD

TEXT: "Seek ye first the kingdom of God." Mat. 6:33.

The things that are uppermost in our minds and dearest to our nearts indicate the nature of our characters. What we most adore gets our best interest and attention. What are we concerned about, earthly or spiritual matters? What are our hearts centered upon, material, or eternal values? We are not what we outwardly appear to be, but rather what we think and wish to be — "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23. "For as he thinketh in his heart, so is he." Prov. 23:7.

The little text at the head of this little message-'Seek ye FIRST the kingdom of God," is a challenge to our heart's first allegiamce, a call to "Put First Things First" to recognize "THE PRIORITY OF THE SPIRITUAL." We owe God the priority of:

1, OUR THOUGHTS. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatoever things are lovely, whatsoever things are of good report, if there be any virtue, and any praise, think on these things." Phil. 4:8.

2. OUR TIME. Some church members think they are wonderful Christians if they give God thirty minutes a week in some Sunday School class, while they devote the other one hundred and sixty-seven and a half hours of the week to their own pleasure and earthly gain. The kingdom of God deserves the priority of our time, and a great deal more of our time than many are giving. Let us "Walk in wisdom, redeeming the time." Col. 4:5.

3. OUT INFLUENCE. One man speaking of another said: "That man's nfluence counts for God, he is always on the right side of every moral issue.' Jesus said: "Ye are the light of the world-let your light so shine before men that they may see your good works—neither do men light a candle and put it under a bushel." Matt. 5:14-16.

4. OUR MEANS. "God so loved the world that he GAVE-gave His best for us." There is no need for us to profess to love God if we don't GIVE to His Cause. We owe God our best gifts, "The FIRST FRUITS of our increase; "and our gifts should be cheerfully presented-"for the Lord loveth a cheerful giver." 2nd Cor. 9:7.

5. OUR EFFORT. Yes, the Kingdom of God, deserves the priority of our Thoughts, Time, Influence, and Means; moreover, the on-going of God's kingdom demands our definite, positive, active service. "Be ye 11:00 a.m. 2nd. and 4th. Sunday doers of the word, and not hearers only, deceiving your own selves."

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

vices every 2nd and 4th. Sundays

at 11:00 a. m. and 7:00 p m. Sunday

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Concord

2nd and 4th Sundays

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Dr. Poston, Pastor

Services each Sunday

WELLS CHAPEL

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

WARSAW

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

GARNERS CHAPEL

Rev. Buyens Raper nd Brd Sunday par 6th Sunday night

JONES, CHAPEL

Rev. Eugene Hager Let and Sed Sunday tile 2nd Studyy merping

CHURCH

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PEARSALL CHAPEL F.W.B. Rev. L. L. Parker, Pastor Sunday School at 10:00 A. M. Services each second Sunday morn ing at 11:00 and evening at 7:30. League every Sunday evening at 6:00. Prayer Meeting each Wednes- School at 10:00 a. m. day evening at 7:00.

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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 Rote WILL. Ret. J. V. CASE Services every Bunday

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

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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 merala, and the First Sunday night FAISON CHARGE Rev. Harold D. Miner, Minister

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

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

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

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Bethel—Fourth Sunday merning
and Second Sunday night

Calypso—Second Sunday morain and Fourth Sunday night, Rone's Chapel Second, and Fourth Sundays at 10:80 a. m.

BUPLIN CHAEGE Rev. James E. White, pastor Sunday School at 10 a. m. WORSHIP SERVICE 1st Sunday 11:00 A. M.

3rd. Sunday 14:00 A .M .

3rd Sunday 7:30 P. M. Magnolia 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.

Sunday School 10:00 A. M. 1st Sunday 7:30 P. M. 3rd Sunday 11:00 A. M. 4th Sunday 11:00 A. M. PENET GEOVE

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Sunday School 10:00 A. M.
Relief Seciety, Pine. 7:00 P. M.
M. I. A. & Frimary Wed. 7:00 P. M.



# Bringing In The Sheaves

A dance hall fiddler remembers his youth

Somewhere in rural Ohio a century ago, a fiddler played and dancers danced. Perhaps the merrymakers noticed the troubled look on the wall's and, it is said, brought 20,-woung fiddler's face. Or maybe they didn't. But, seemingly without reason and with no warning, the fiddler abruptly stopped playing, tucked his fiddle and his bow under his arm and walked out. Hnowles Shaw had just remembered something ... something that had happened when he was 13 years old.

Knowles Shaw sang his popular "The Hand-writing on the Wall" and, it is said, brought 20,-wall" and it is said, brought 20,-wall and it is

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CONTRACTOR OF

By and by the harvest and the labor ended, We shall come rejoicing, bringing in the sheaves.

thing . . . something that had happened when he was 13 years old.

Knowles Shaw never played for another dance as long as he lived. But he didn't quit playing his violin. As an ordained minister in the Christian Church, he played his own accompaniment and sang his own hymns.

"At the feast of Belshazzar and a thousand of his Lords, While they drank from golden vessels, as the Book of Truth records."

Soulde to the didn't quit playing a gospel song. It has been sung in every English speaking country in the world for nearly 100 years. But Knowles Shaw would never have written "Bringing in the Sheaves" nor would he have preached or sang or played his songs of the church had not he remembered something while playing in a dance hall when he was 18 years old. For what Knowles Shaw remembered was his father's dying words, "Son, prepare to meet God."

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide and the dewy eve;
Waiting for the harvest, and the time of reoping,
We shall come rejoicing, bringing in the sheaves.

Going for the with weeping, sowing for the Master,
Tho' the loss sustained our spirit often grieves;
When our weeping's over, He will bid us welcome,
We shall come rejoicing, bringing in the sheaves.

owing in the sunshine, sowing in the shadows,
Feoring neither clouds nor Winter's chilling
breeze;
by and by the harvest and the labor ended,
by and by the harvest ond the labor ended,
We shall come rejoicing bringing in the sheaves,
We shall come rejoicing bringing in the sheaves.
We shall come rejoicing bringing in the sheaves.



WILCOX-FOLLETT CO., Chicago, Ill. From The Book 'A HYMN IS BORN" Copyright 1952

### **Approved Federal Funds To Employ Assistant Agents**

The bulk of North Carolina's tion is looking to North Carolina share of recently approved federal and other "valley states" for guid-funds, earmarked for a more per- ance in the new program, Weaver plants of individual States. There onalized educational service to the farm and farm home, will be used in 14 counties to employ 50 assistant farm and home agents and secretaries, according to D. S. Weaver,

director of the State College Agricultural Extension Service. Congress Approves \$7 Million The Extension Service, through its farm and home agents in the counties and specialists at the college, traditionally has provided advice to farm people on specific projects or enterprises. With increased demands on agents' time, there has been a decreasing opportiunity to give an overall planning service to ndividual farms, Weaver said. To ntroduce such a program into extension, Congress recently approved

is approximately \$349,000. Money Earmarked The money is earmarked for three purposes: 1. farm and home derelopment, 2. educational work in marketing, and 3. educational work one woman, one Negro man agent. in public policy. The bulk of the

\$7 million. North Carolina's share

omic base under every farm."

Weaver said farm and home dewill add two colored farm agents,
one colored home agent, and one nomic base under every farm." velopment, variously known as the secretary. "farm unit approach," and "farm farm and home as one, rather than as the separate enterprises and operations that make up the farm. In giving advice to families selected to participate in the program, agents will take into account their land, labor, ability, credit and markets. The agents and family will work out plans designed to return

raise the standard of living. N. C.'s Share Not Enough A similar TVA - Extension pro-Because of this leadership the na-

He pointed out that North Carolina's share of the money is not adequate to provide such as intensive program in all counties and to all families. Therefore, certain counties in each area have been selected to participate. In accordance with a long-standing practice in this state, the counties are adding to the federal money according to their resources.

Counties to take part in the initial program and their additional personnel, are:

Madison, two men, one woman, a secretary; Macon, one man, one woman; Person, two men, one woman a secretary; Ashe, two men, one wo man, a secretary; Cleveland, two men, one woman, a secretary, one Negro man agent; Stanly, one man one woman, a secretary. Wayne, two men, one woman, two

Sampson, two men, one woman, oney (85 per cent( must be used | secretary; Montgomery, two men at the county level in farm and one woman, a secretary; Pasquohome development, the goal of tank, one man one woman.

which is to place "a sound eco-Granville and Bertie county each

Negro men agents; Nash, two men,

Negotiations are underway with and home planning," views the a 14th county to add two men, one

## **New Flower Guide Available**

For commercial flower growers the highest possible income and and amateur botanists interested in in. the flowers of their locality or region, the U. S. Department of Agrigram has operated successfully in publications on popular flowers of high shipping qualities. They also North Carolina for several years, the United States and Canada.

and describes briefly 25 general publications, 52 on the Northea region, 1 Ion th ePacific region, six on the Southeast and 20 covering the States west of the Mississippi

to thre Pacific coast States. It also lists and describes 212 is at least one of these popular botanical publications for each of the 48 States except Rhede Island. Some cover only a county or other restricted area. There are 17 listed for California, 13 for Florida, and 10 for Texas, Illinois, New York, and Pennsylvania have eight each, The number of publications for other States runs from one to sev-

Some of the publications listed are out of print, but undoubtedly they can be located in public libraries. The brief introduction is packed with lore about American flowers and facts about standard references on this subject. All efforts are directed toward making it easy for the nontechnical botanist to find information about flowers.

Bibliographical Bulletin 23 of the U. S. Department of Agriculture may be obtained from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C., at 25 cents a copy.

## **Negro Farmer Earns** Premium, Melons

D. W. Dildy, Negro farmers of Gatesville, marketed 500 watermelons in early August, beating the general crop and therefore beating the general price for later melons. H. L. Mitchell, Negro farm agent in Gates County, reports that Dildy also discovered that buyers like watermelons fresh from the field better than those that are shipped

Dildy admits there are other good varieties, but he'll stick with the culture has published a guide to Congo. They produce well and have pass the most important test-the The new bulletin lists by author taste test-with flying colors.

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