

CLEAN-UP DAY MARCH 12TH.

Put Your Premises in a Sanitary Condition and Thereby Help to Make Farmville a Healthier and Cleaner City.

(By Civic Club of Farmville)

Clean-up Day is becoming a permanent institution with towns which are progressive. Let Farmville fall in line and all its citizens work together for civic welfare.

March, April and May are the months to clean up and get rid of the filth which breeds flies and disease if left lying about.

Make your home a more attractive living place—clean-up and renovate, inside and out—join with your neighbors and do your share of spring clean-up—It will net you big dividends in health and happiness.

Cleanliness besides being akin to Godliness is the foundation of health and right living. Now-a-days a town that fails to do its spring clean-up will be regarded as lacking in self-respect.

We are tired of being eaten alive by flies, mosquitoes and vermin. We are nauseated at the unsanitary condition of our streets and public lots.

"Clean-up Day" is "Safety Day."

"Safety first"—should be our present motto.

The busy buzzing little beast—the common house fly—is the most dangerous animal in all the world. More persons are killed by it every year than all the other poisonous insects, all the snakes and beasts of prey combined. More persons fall victim each year to the common house fly than are killed on all the fields of battle throughout the world.

The fearful carnage now being wrought by the armies of Europe in the greatest war the world has ever known is not so wide nor wholesale a devastation as that which is being inflicted by the little black house fly.

Flies feed on filth. They flourish only where filth and refuse of some kind exists.

Now we want to get ahead of the fly—by cleaning up before he gets here.

The first fly is said to be the mother of 195,213,500,000, descendants in the course of the summer season. So "swat the first fly."

Every family should join the clean-up campaign and do its best to eliminate the fly.

It is time our civic pride rose high enough to overcome the state of affairs as they now exist in our town and we are failing in our duty as good citizens when we neglect to do our part of cleaning up. For every case and every death of typhoid—some one is responsible. Don't let it be you. Have your water analyzed and be sure your children are not drinking typhoid germs; then keep your premises clean and the flies out and no one can lay a case of fever to your carelessness.

March the 12th—Clean up. Mr. Store-keeper, look out your back-door March 12th, and clean up. Mr. Stubble-man, look out for your sanitary conditions and remember March 12th. Mr.

Grocery-man, what do you do with all your spoiled fruits and vegetables? Take March 12th to clean up. Mr. Drug store-man what is that at your back door? Clean up. Mrs. House-keeper, begin the campaign in your own home; clean it from attic to cellar, make war against lurking cobwebs, dust and other disease bearing factors. Mrs. cook, look at your dirty kitchen and don't throw your dishwater out the window.

March 12th Clean up Day.
March 12th Safety Day.
"Swat the fly"—"Clean up."

All Honor To The Faithful Man.

All honor to the man with the hoe or the gun,
Who patiently labors 'till his life's work is done.
Shun him, or scorn him, just do as you choose,
But history will crown him, and you will refuse.

All honor to the faithful, as the future shall tell,
Who labors a lifetime, one thing to do well;
Nor looks back regrettingly on the path he has trod,
But upward and onward, to the face of his God.

All honor to the faithful, "The salt of the earth,"
"Here charity dwelleth and virtue hath birth;"
The hero of history, the saint and the Sacer,
And a crown in the heavens, at last he shall wear.—C. B. M.

How to Kill a Preacher.

Few people if arraigned in court, would plead guilty to the charge of killing their preachers. Yet many a pulpit is red with the blood of a murdered minister. Multitudes of church members not only kill the minister's influence and ambition, but also kill him mentally, morally, and physically. It is from this point of view that some one has written the following rules, guaranteeing that if carefully followed they will kill any preacher on earth. Read them and see if you are killing your preacher.

(1) Stay away from church especially on bad days, when you think the crowd will be small. (2) Stay away from the Wednesday night service because you know there will be only a handful present. (3) When the service is over leave the church in a hurry without speaking to the preacher a word of encouragement. (4) When you get sick, don't let him know it, and then abuse him for not coming to see you. (5) Never invite him or his family out to dine in your home. They never enjoy a social hour. (6) Pay just as little as you can on his salary, and then grumble about that. This makes him feel good. (7) Never give him anything except what you promised. This might make him think you appreciate him. (8) Always have some fool excuse when he wants you to do a little work. That's what you pay him for. (9) Never offer to take him out in your auto or lend him your horse and buggy. This would be too kind. (10) Never call at his home, but raise old "Billy Calhoun" because he doesn't visit you once or twice a month. (11) Don't ever offer to help him in any way for he might think you were "butting in." (12) Act as cold and indifferent toward him as you can, and he will think you are dignified. If these 12 doses fail to kill him, they will undoubtedly break him from preaching and force him to leave town.—Biblical Recorder.

Let The Pigs Grunt.

Let the pigs do the grunting
There is better work ahead for us.
Grunting never lessened the burden of a load, never pulled a community out of a rut, never added a dollar to any man's bank account.

Grunting makes pessimists, and pessimists have bad lives, and poor digestions and sour countenances and are general nuisances all around.

And pessimists are always grunting about something. They grunt if times are bad; they grunt because they are not better when they are good; they grunt over their meals, and over politics, and religion, and anything else that offers a chance to grunt.

And then they grunt because there is nothing left to grunt about.

Grunting is a habit with them—it is their daily pastime—and nothing is so dear to their hearts as a great big unadulterated grunt.

Many of us grunt a part of the time, but some folks grunt all of the time.

Now let's quit grunting.

Let's get down to hard tacks and dig a lot of wealth out of this community. It's here, but grunting won't do the digging.

Let's make this the greatest productive year in local history.

Let's get out and hustle—let's find the opportunities, or make them where none exist.

The soil is as rich today as it was a year ago, and it will produce as much and the products will sell for more money.

There is nothing produced in this community but has a market waiting for it. If we don't see the market, let's get out and find it. Time is too short for it to hunt us.

Let's not sit on dry goods boxes and wait for the world to come to our feet. We will die grunting if we do.

There's a great big place for us in the world. Let's fill it—let's do something—let's let the rest of the world know that we are alive, that we are producers, that we are something more than grunters.

Let's be optimists—for optimists do things, and never grunt.

Let the pigs do the grunting.
There are better times and more congenial work ahead for us

Let's all get busy and whoop it up.

THE CHURCH AS A SOCIAL CENTER

A Broader Sphere for Religion—New Field for the Rural Church.

By Peter Radford

Lecturer National Farmers' Union
The social duty of the rural church is as much a part of its obligations as its spiritual side. In expressing its social interest, the modern rural church does not hesitate to claim that it is expressing a true religious instinct and the old-time idea that the social instincts should be starved while the spiritual nature was overfed with solid theological food, is fast giving way to a broader interpretation of the functions of true religion. We take our place in the succession of those who have sought to make the world a fit habitation for the children of man when we seek to study and understand the social duty of the rural church. The true christian religion is essentially social—its tenets of faith being love and brotherhood and fellowship. While following after righteousness, the church must challenge and seek to reform that social order in which moral life is expressed. While cherishing ideals of service, the rural church which attains the fullest measure of success is that which enriches as many lives as it can touch, and in no way can the church come in as close contact with its members as through the avenue of social functions.

The country town and the rural community need a social center. The church need offer no apology for its ambition to fill this need in the community, if an understanding of its mission brings this purpose into clear consciousness. The structure of a rural community is exceedingly complex; it contains many social groups, each of which has its own center, but there are many localities which have but one church and although such a church cannot command the interest of all the people, it is relieved from the embarrassment of religiously divided communities.

Social Needs imperative.

The average country boy and girl have very little opportunity for real enjoyment, and have, as a rule, a vague conception of the meaning of pleasure and recreation. It is to fill this void in the lives of country youth that the rural church has risen to the necessity of providing entertainment, as well as instruction, to its membership among the young. The children and young people of the church should meet when religion is not even mentioned. It has been found safest for them to meet frequently under the direction and care of the church. To send them into the world with no social training exposes them to grave perils and to try to keep them out of the world with no social privileges is sheer folly. There is a social nature to both old and young, but the social requirements of the young are imperative. The church must provide directly or indirectly some modern equivalent for the husking bee, the quilting bee and the singing schools of the old days. In one way or another the social instincts of our young people must have opportunity for expression, which may take the form of clubs, parties, picnics or other forms of amusement. One thing is certain, and that is that the church cannot take away the dance, the card party and the theatre unless it can offer in its place a satisfying substitute in the form of more pleasing recreation.

Universal Instinct for Play.

In providing for enjoyment the church uses one of the greatest methods by which human society has developed. Association is never secure until it is pleasurable; in play the instinctive aversion of one person for another is overcome and the social mood is fostered. Play is the chief educational agency in rural communities and in the play-day of human childhood social sympathy and social habits are evolved. As individuals come together in social gatherings, their viewpoint is broadened, their ideals are lifted and finally they constitute a cultured and refined society.

It is plain, therefore, that the church which aims at a perfected society must use in a refined and exalted way the essential factors in social evolution and must avail itself of the universal instinct for play. If the church surrounds itself with social activities which appeal to the young among its membership, it will fill a large part of the lamentable gap in rural pleasures and will reap the richest reward by promoting a higher and better type of manhood and womanhood.

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