


THE PERQUIMANS WEEKLY
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 MAX CAMPBELL, Editor
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FRIDAY, AUGUST 2, 1957.

The Moscow Turnover

Three top Communists have been given the boot in Moscow and the significance of this new shake-up is of transcendent importance to Americans. A tentative opinion is that the change is definitely for the better, for the following reasons:

V. M. Molotov, Georgi M. Malenkov and L. M. Kaganovich—the three top Russians ousted are all Stalinists. They represent that faction in the Presidium and the Party's Central Committee which advocates the traditional, ruthless Stalin philosophy of government.

Reports from Moscow indicate that Defense Minister Georgi K. Zhukov blocked an attempt by these three Stalinists, and others, to overturn the government headed by Nikita Khrushchev and Premier Nikolai Bulganin.

Khrushchev has said repeatedly that he would like to see Russia live in peaceful coexistence with the rest of the world. While we do not believe everything Khrushchev says, we believe he is less likely to plunge the world into war, or to start little wars, than such figures as V. M. Molotov.

Of all the political leaders in Moscow, Molotov was probably the greatest blackmailer and mur-

derer of them all. Any move which removes him from office is a gain for the West.

Progress In Small Towns

The small town of America is where the progress of our country is made. It is in the small town where its residents are united, often homogeneous and fully patriotic.

It is in the small towns that community projects and self-improvement reach their fullest expression. Community pride and good citizenship are often more apparent in the small towns of the United States than in larger cities.

In addition, life is more wholesome and probably healthier. The product of the small town—the average U. S. citizen—is usually a more likable, citizen, and a better balanced one, according to psychologists. This does not mean that those from the metropolitan areas are abnormal or unattractive citizens, but it merely means that the edge goes to those from the small towns—the typical U. S. citizen.

Business is realizing the advantages available in small towns and many of the large corporations are moving their huge plants to the smaller towns of the nation. More and more, the country's top executives and the wealthiest citizens are moving to small towns, where they can enjoy a slower pace of life, a more normal and a more wholesome life.

While the great metropolitan areas are wonderful to visit, containing amazing examples of engineering genius and business and industrial activity, it is the small town and the rural community which is the backbone of America and where the real progress—the real Americanism from the grass-roots—is to be found.

1957 Passing Fast

With the near approach of August—the eighth month of the year—one is reminded that two-thirds of 1957 will have passed into history at its end. This is hard to realize. After August, of course, comes September—the month in which fall begins, with Halloween, Thanksgiving and

Christmas not far behind.

August is the last month of vacation for millions of youngsters, who will soon be going back to school. It is also the last month of Summer weather in the more northern climes.

The coming of Autumn, however, is not an unpleasant thought for many, for Autumn has its own beauty and many think that it is the prettiest and most pleasant of all the seasons. This is because the weather is often clear, crisp and cool, the earth still retaining much of the Summer heat, there by making for brisk but not too severe nights and pleasant days.

If you haven't taken your vacation yet, take it in August. The break in the routine of life will do you good. However, if you plan to drive, drive carefully, so you can return home to see another August.

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SUNDAY SCHOOL LESSON

RUTH, A FOREIGNER WHO WON HER WAY

International Sunday School Lesson For August 4th, 1957.

Memory Selection: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."—Leviticus 19:34.

Lesson Text: Ruth 1:22; 2:1-17.

The Book of Ruth is a prose poem, which the great German poet, Goethe, once described as "the loveliest little epic and idyllic whole which has come down to us." It was one of the five Rolls read at certain times in the synagogues, this being used at Pentecost, or the great festival of the harvest.

There is no certainty as to the time it was written, but it was certainly composed much later than the time in which the story is set, for reference is made to the customs as being of former times. There are many views as to the purpose of the book. Some think it was written in protest against the narrow antipathy of the Jews against foreigners during the time of Ezra and Nehemiah, which required that all foreign wives be divorced. On the other hand, Matthew Henry considers the lesson of the book in "its design to lead to Providence, to show us how conversant it is about our private concerns, and to teach us, in them all, to have an eye to it, acknowledge God in all our ways and in all events that concern us."

Considering its picture of ideal family life quite natural in the Bible, dealing with human and divine, Dr. Alexander McLaren thinks, "surely it would be no unworthy object to enshrine in its pages a picture of the noble workings of that human love which makes so much of human life."

The story opens with a picture of famine in Palestine during the period of the Judges. Apparently fearful of its results, a Hebrew, named Elimelech, migrated, with his wife, Naomi, and two sons, Mahlon and Chilion, to Moab, across the Jordan River, where conditions were much better. In a few years, Elimelech died, his two sons married girls they had met in Moab and, shortly thereafter, they, too, died, leaving the widow, Naomi, with her two daughters, Ruth and Orpah. After a stay of ten years in Moab, Naomi, now an old woman, decided to return to her home in Bethlehem.

Her two daughters-in-law accompanied Naomi a part of the way. Naomi, realizing the situation, advised the younger women to return to their native land, where they might again find husbands. Orpah agreed and left them, but Ruth decided to accompany Naomi, although in doing so, according to the custom of the times, she was casting her lot to share with her mother-in-law in a new nationality, an uncertain destiny, a different religion, and, finally, a common burial place. Ruth's action was a definite break with her past, but a wonderful tribute to the love and wisdom of her mother-in-law.

"In our desire to honor the courage and charm of Ruth's devotion," says James Moffatt, "we moderns are apt to do some injustice to Orpah. . . . In returning to her native land and refusing to be a burden to the older woman, she acted according to Oriental standards, wisely and ever, as both she and Naomi felt, in a true spirit of kindness."

However, as one writer declared, "Surely, there was never a finer example of the self-devotion characteristic of women than that exhibited by Ruth. She was not leaving her home to become the inmate of a palace. . . . on the contrary she was to be the sole companion of an aged and desolate woman, borne down by grief and poverty, with the apparent certainty that constant toil in a strange land was henceforth to be her portion." As a foreigner in Judah, she could naturally expect no possibility of marriage.

Arriving in Judah about the time of harvest, Ruth was sent by Naomi to glean in the fields of a relative of the family, Boaz. Ruth found unusual favor in the sight of this rich kinsman. The mother-in-law, a matchmaker, arranged things so that Ruth might claim Boaz as their nearest kinsman, reminding him that, if no other kinsman would do so it was his duty to be a husband to Ruth.

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MY PRIVATE MOVIE

There was a day just summer that I kept tucked away in the back of my mind, like a miniature mental movie all my own. Sometimes, when other days aren't quite as bright as this one was, I take it out and reel off a private showing.

It was a Sunday. We'd been to church. Lee and the three children and I. Then we went home and packed up a big picnic lunch and took it down to the creek. It was one of those perfect summer days poets have written about. Everything tasted better than it could possibly have been. When we'd finished eating, the kids called their boats while Lee and I stretched out on the grass and looked up in the blue silk sky, all dotted with fleecy white clouds.


We didn't say anything, but I know that we were both thanking God for all the blessings he'd bestowed on us. I know that we were feeling, just then, particularly at peace with ourselves, and with the universe. I was thinking, too, of one thing as they'd come out of Sunday School that morning, with their bright faces glowing, and I gave a silent vote of gratitude to my parents for having raised me in the Church. How I was able, in turn, to pass on this priceless heritage to my own children.

In this high pressure, jet-propelled age we're living in, we need so much to guide our children in the right way. Without the aid of the Church I, for one, would be at a total loss—and that afternoon I realized it, with particular emphasis.

I suppose, when you come right down to it, we really don't do so much, that Sunday. But it was a day that left me with a feeling of family unity, of togetherness. . . . I shall never forget.

Sometimes, when things are "so-so" and "dull," a parent needs to take time out to remember just how precious a family is. Whenever I find myself in danger of forgetting—I just dust off my private movie and live that Sunday all over again, to myself.

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Perquimans Church Services

HERTFORD BAPTIST CHURCH
 James O. Mattox, 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.

BETHLEHEM CHURCH OF CHRIST
 Joe Brickhouse, Pastor
 Sunday School 10:00 A. M.
 First Sunday
 11 A. M., and 8 P. M.

BURGESS BAPTIST CHURCH
 Phil H. Quitley, 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

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
 Church School, 10:05 A. M.
 Morning Worship, 11:00 A. M., second and fourth Sundays.

WOODVILLE BAPTIST CHURCH
 Lowe A. Norman, 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.

BETHLE BAPTIST CHURCH
 Rev. Philip Quitley, Pastor
 Sunday School 10 A. M.
 Morning worship 11 A. M.
 Evening service 8 P. M.

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

WHITEVILLE GROVE BAPTIST CHURCH
 Rev. J. Paul Holoman, Pastor
 Sunday School 10:09 A. M., every Sunday.
 Church services first and third Sundays at 11:00 A. M.

HERTFORD METHODIST CHURCH
 J. A. Auman, 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
 Cap 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
 Church School weekly at 9:45 A. M.
 Morning Worship weekly at 11:00 A. M.
 Holy Communion first Sunday at 11 A. M.
 Fifth Sunday Services and Holy Days as announced.

VEREA CHURCH OF CHRIST
 Neal Puckett, Minister
 Bible School Sunday 10 o'clock.
 Church Services First and Third Sunday mornings at 11 o'clock; evening services, first and third Sundays at 7 o'clock.
 Communion is served each Lord's Day morning.

CHAPPELL HILL BAPTIST CHURCH
 Rev. J. Paul Holoman, Pastor
 Sunday School every first and third Sunday at 11:00 A. M.
 Sunday School every second and fourth Sunday at 2:00 P. M.
 Worship services every second and fourth Sunday at 8:00 P. M.

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

BE A GOOD CITIZEN!

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