

THE DUPLIN TIMES
 Published each Thursday in Kenansville, N. C., County Seat of
 DUPLIN COUNTY
 Editorial, business office and printing plant, Kenansville, N. C.
 RUTH F. GRADY
 OWNER and PUBLISHER
 RUTH F. GRADY, EDITOR
 Entered at the Post Office, Kenansville, N. C.
 as second class matter
 TELEPHONE—Kenansville, Box 23 6-2171—Night 23 6-2141
 SUBSCRIPTION RATES: \$4.00 per year plus 11c N. C. Sales Tax
 in Duplin County; \$4.00 per year plus 14c N. C. Sales Tax
 in Wayne County; \$4.00 per year plus 14c N. C. Sales Tax
 outside this area in North Carolina and \$5.50 per year plus 17c N. C. Sales
 Tax elsewhere.
 Advertising rates furnished on request
 A Duplin County Journal, devoted to the religious, material,
 educational economic and agricultural development of Duplin
 County.
 Wm. N. Grady P. Kenansville, N. C.

Uncle Pete From Chitlin Switch

Zeke Grubb's preacher come by the country store Saturday night, said he was all wore out from attending the committee meetings all week. He allowed as how the Pulpit Committee meeting Friday night was a humdinger.

First off, he said, kufe Zinder bring up the age-old topic of raising the preacher's salary. The good Parson said he made his usual suggestion that you go no further with this topic on account of him having so much trouble trying to collect his present salary. Then Rufe's wife, he said, put the stopper in the salary jug by making her customary remark about the bird in hand being worth two in the bush. With everybody agreed on the salary item, Katie Hightower took advantage of a pause in the conversation to bring up the subject of the New English Translation of the Bible, the Parson reported. Katie claimed she didn't like it on account of it not having two columns like the King James Bible. Zeke's wife allowed as how the number of columns had nothing to do with it that her Sunday School class liked

it on account of they could understand it better without all them thees and thous and thys. By this time, said the Parson, everybody was getting in the argument so he thought he better say a few words.

He said he told 'em they was many translations of the Bible and the important thing was to live by the Good Book instead of arguin' about it. He said he told 'em the story about the preacher that asked the old farmer what church he belonged to. The farmer told him they was three roads to town, the upper road, the lower road and the swapp road. "But," said the old farmer, "when I git to town with my wheat the man at the mill don't say, 'Jim what road did you take to town?' He says, 'Jim, is your wheat good?'"

The Parson said he wasn't too shore everybody got the point to his story. In fact, he said, he's got a member of his congregation here and there that's a little slow in the mental department. He recollected the time he asked the congregation to write down the names of the twelve Apostles and put 'em in the collection plate. One feller, he said couldn't name but five and he had Abraham Lincoln included in the list.

But the Parson reported the meeting broke up in good spirits and in fine harmony. He allowed as how harmony was the most important thing a preacher has to work for in the church. And he said he learnt a long time ago that the best thing a preacher can do to keep harmony is to make ever sermon have a strong beginning and a strong ending and keep 'em pritty close together. And just to prove he was right, the fellers give him a round of applause at that point.

Yours truly,
 Uncle Pete
 What a man thinks of himself, hat it is which determines, rather, indicates, his fate.
 Henry David Thoreau
 Of two things fate cannot rob us: namely, of choosing the best, and of helping others thus to choose.
 Mary Baker Eddy

COURT CHUCKLES by S. M. DEAN

YOU BOYS OF TODAY WANT TOO MUCH MONEY. DO YOU KNOW WHAT I WAS GETTING WHEN I MARRIED MY WIFE?

NO. AND I'LL BET YOU DIDN'T EITHER, JUDGE!

BIBLE FACTS OF INTEREST

By Ella V. Pridgen
 "How Jesus Grew"
 Joseph's shop may have been attached to his home or away from it. We may be sure that the boy Jesus was often found there, watching osepth's hands as they used the plane, getting in the way of the aw, and, as he grew older, learning to use these tools himself. A deep affection existed between them. In their long hours of working together, they also talked together, and Joseph imparted his wisdom to the growing boy. The bond between them was so strong that when Jesus wished to give God a name he called him Our Father. The religious training of a child usually begins with its mother, who is close to her child in the formative years of infancy & early childhood. The generosity of Jesus was encouraged by Mary who, like other mothers wish their children to think unselfishly, taught him while he was still a baby to share what he had. Probably the first prayer Jesus ever heard came from Mary's lips. She taught him to pray and told him Bible stories, and imparted to him her own sweet gentleness.

The religious training of Jesus began when he was old enough to talk. He learned the Shema. All Jewish boys were required to learn the Shema by heart. Deut. 6:4-5 "Hear, O, Israel; the Lord our God, is one Lord," and "Thou shalt love the Lord they God with all thine heart and with all thy soul, and with all thy might." Jesus was required to learn the first commandment, the simpler Psalms, the history of God's dealing with his people. The Sabbath and the synagogue, the annual celebrations, the Harvest Festival, the Feast of weeks, the Day of Atonement and the Passover were instruments in his training.

When Jesus was about six years old He was sent to the synagogue school in Nazareth. There He sat with the other children on the floor in a semi-circle while the Rabbi taught his pupils the alphabet, and used the scripture for his text book. Some of each day was devoted to play. All the time Jesus was working or playing or studying or worshipping His little spirit was developing. We do not know when He first became aware of God. Perhaps there was never a time He didn't know Him. (Continued)

THIS IS THE LAW

By Robert E. Lee
 (For the N. C. Bar Association)
HUMOROUS WILLS
 One of the strangest places to find items of humor in the law would appear to be in the wills to testators. Wills are written when testators must consciously face the contemplation of death. Nevertheless, incidents of pure humor may at times be found in recorded wills. One testator directed that no woman be present at his funeral. The love of the French people for the culinary arts is reflected by a provision in a Frenchman's will that a new cooking recipe should be posted on the testator's tomb each day. A merchant recognizing the uncertainties of life gave the following directions to his lawyer: "Give the equity I have in my car to my son-he will have to go to work to keep up the payments. Give my good will to the supply house-they took some awful chances on me and are entitled to something. My

equipment you can give to the junk man-he has had his eye on it for several years. I want six of my creditors for pallbearers-they have carried me so long they might as well finish the job."
 One man left all of his property to the devil. The name of the legatee appeared in capital letters throughout the will. The inference was that the testator wished to make a good impression upon him, with an eye to securing indulgence when they met.
 A man who had made a fortune in the financial world wrote in his will:
 "To my wife, I leave her lover, and the knowledge that I wasn't the fool she thought I was."
 "To my son, I leave the pleasure of earning a living. For twenty-five years he thought the pleasure was mine. He was mistaken."
 "To my daughter, I leave \$200,000 She will need it. The only good piece of business her husband ever did was to marry her."
 "To my valet, I leave the clothes he has been stealing from me regularly for ten years, also the fur coat he wore last winter while I was in Palm Beach."
 "To my chauffeur, I leave my cars. He almost ruined them, and I want him to have the satisfaction of finishing the job."

Changes In Your Social Security

By Robert L. Hamel
 Social security is a program designed to protect you and your family against loss of income due to retirement, death, or disability. This protection against the economic hardships connects with severe and long-lasting disability is a comparatively new feature in the law. To be considered for disability benefits, you must have worked in covered employment for at least 5 years out of the 10 year period ending when you became disabled. To be eligible for disability benefits you do not have to be completely helpless but you must have a disability which is so severe that in the words of the law, it makes you unable to "engage in any substantial gainful activity." It must be a physical, or mental condition which is reasonably expected to continue indefinitely or to result in death. At the end of 1960 about 75 disability insurance beneficiaries, and about 50 of their dependents were

THE BIBLE SPEAKS
 BY DR. KENNETH L. FOREMAN
 Bible Material: Matthew 5:13-14; Luke 10:1-2; Acts 1:1-2
 Devotional: Matthew 5:13-14; Luke 10:1-2; Acts 1:1-2

Witness
 Lesson for December 2, 1961

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THE WAYSIDE PULPIT

Text, "The joy of the Lord is your strength" Neh. 8:10
 The Broadcasting Companies offer to give one month to appeals to the unchurched. When that brings them, something must keep them.
 Dr. Samuel Johnson went to the church detected. When he came out he was asked what the preacher preached about. He replied, "The glad tidings of damnation."
 I was a lonely soldier walking the streets of Boston and heard some wonderful singing. I went into the church and found a seat. Those people knew notes but that did not keep them from cashing in on music. They really sang by letter they held back their heads and let her fly. They may have studied "Do Re Me Fa", but they had not turned it into, "Dough Raised In Me."
 "Too many of our city churches have left the agri out of their culture. Every soul turning to our churches needs fellowship and the joy of the Lord."
 It is idle to talk to people of their faults, for, if they knew them, they wouldn't consult them.
 William Lanch

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THE Christian church is no secret society. To be sure, Christians know the secret of a truly happy life, they have more than they can understand for theirs is the peace that passes understanding. But this is an open secret. What the Christian knows about Christ he is bound to share, that's part of being a Christian. The church's word for this sharing, this joyful passing-on of the Good News, is Witness. Let's Dr. Foreman get the courtroom out of our head. Christian witness is sometimes like courtroom witness, giving evidence at a trial. The Christian should be ready to give as reason for the hope that is in him. But this is in emergencies, it's a bit unusual. Witness, as the church uses the word today (we get the word from Acts 1:8) means all that a Christian may do to show that he is a Christian.

Witness by Being
 Not that a Christian is to be a show-off. Never. Jesus uses two meaningful figures of speech in this connection. He calls His followers light, and salt. Now both light and salt can be nuisances, even harmful, if you get too much salt into the food or if a glaring light gives you a headache. Both light and salt must be modest, so to speak, unobtrusive. But what do light and salt do to justify their existence? Strictly speaking, they do not do a thing. They just ARE. The light gives light and the salt tastes salt. This suggests a way for the Christian to witness for Christ. Just BEING what the preacher talks about, just BEING (as it were) like the pictures in the catalogue, that is witness, that is evangelism. We use the word "evangelism" in the church too exclusively for talk. Everybody knows one picture is worth a thousand arguments. If you are a Christian, why is it isn't it because you somewhere have known a real Christian or two? Talk is important, Christian talk very important; but the salesman ought to be able to point to some good samples?

Witness by Doing
 You can't really separate being and doing. Part of being a Christian—an indispensable part—is doing. What? Well, here we come on all sorts of strange ideas. Centuries ago there were men who thought, the thing to do, for a Christian, would be to suffer as much pain as possible. So if they would cut themselves, and if they were not sick they would do things almost guaranteed to make them sick. They would stand in cold water all night long to keep from going to sleep. One man (Simeon Stylites, the Pillar-Man) stood on top of a post for 38 solid years just to show what a good Christian he was. Most of the church has got over those grotesque ideas. Some thinkers have rushed to the opposite extreme and denied that a Christian can do anything to show he's a Christian. The Bible truth is simple. St. John put it into words of one syllable: "He who says he abides in Him (Christ) ought to walk in the same way in which He walked."
 Some people are better talkers than others, true enough. But it does seem strange that Christians very often find it harder, or they think it's harder, to say a good word for Jesus Christ than it is to "walk as He walked" or to have Christ-like attitudes. Nevertheless, witness by saying is very important. A professor in a classroom of chemistry makes a demonstration at the desk; and that's a very effective form of teaching. But if he never once says what he is doing, never explains at all, he's a poor teacher. A Christian, if he is anything like the Christians of the early days, will not only witness by doing and being, he will say a good word for the Savior. Man is a talking animal. The word Gospel means Good News. News can be pictures, but some time or other it calls out to be told. If witness-by-saying seems frightening because you realize it hardly fits your being and your doing, then isn't it best, not to refuse to speak, but to work at your doing and being so the saying will fit? There is nothing you can try, of which you may be more sure of God's help.
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