

**Tear Gas Shooting Brings Conviction; McKeithen On Bench As Judge Pro Tem**

Deldon Leach Strider, 19-year-old Carthage youth who is under \$3,500 bond for the tear gas shooting of Police Chief Lewis Frye of Wagram, was in recorder's court Monday charged with a similar offense against his own brother.

Pleading not guilty, the stocky blond-haired youth was convicted of assault and battery against Rankin Strider and possession of a tear gas gun, a violation of the law for any unauthorized person, not a law enforcement officer.

Judgment was continued until April 6 on condition that he appear in court February 16 and show that he has paid Rankin Strider \$50, and that he has delivered the pistol to the sheriff to be destroyed. He was ordered to pay court costs immediately.

It was the warrant taken out by Rankin in mid-December, charging his younger brother with the shooting, which called attention to Deldon after the Christmas Eve attack on Chief Frye, and led to the arrest by Sheriff C. J. McDonald of the Carthage youth and Frank Malone. Both are banded to appear in Scotland County criminal court next month. Admitting everything after his arrest, Deldon told the sheriff and two SBI agents that he had thrown the tear gas gun into a creek. It has not been found and Monday's sentence indicated it is believed to be still in his possession.

Monday marked a historic session of Moore recorders court. It was the first time Judge J. Vance Rowe had been absent since he was first elected in 1934. He is a victim of the flu.

The county commissioners, holding their February meeting at the courthouse, appointed as his first pinch-hitter in 18 years W. A. Leland McKeithen, who had faced the bench from the other side as county solicitor for 14 years, except for an interval of war service, until his resignation last October. The judge pro tem is a former president of the N. C. Bar association, and a present member of the State Bar Council.

Judge McKeithen and Solicitor W. Lamont Brown tossed off a docket of some 25 cases, plus 21 forfeitures of bonds, by 3:20 p. m. They were assisted by the fact that the majority of defendants

pled guilty. Fines on the forfeiture cases amounted to \$960. Most of these were against persons arrested for speeding by patrolmen using the "whammy."

The docket, except for Strider case reported above:

Earl G. Unwin, Pope AFB, speeding 68 mph, careless and reckless driving, driving while drunk, 90 days or \$150 and costs, license revoked for 12 months; Billy Augustus Smith, Camp Lejeune, speeding 65 mph, \$15 and costs; Floyd Jesse Poindexter, Red Springs, speeding 55 mph in 35-mile zone, \$20 and costs; Robert Lewis Parker, Eagle Springs Rt. 1, careless and reckless driving, judgment continued on payment of \$25 and costs; Charlie Stafford, Aberdeen, driving while drunk, no operator's license, 60 days or \$100 and costs, ordered not to operate a motor vehicle for 12 months and not until he obtains a driver's license; Leighton Hinton, Charlotte, allowing another to drive his car knowing he had no permit, judgment continued on payment of costs; Marshall Lloyd Parks, Montrose, careless and reckless driving resulting in accident, judgment continued on payment of \$25 and costs.

Kelly Young, Pinehurst, non-support of wife and 12 children, judgment continued on payment of costs and on condition defendant pay \$25 weekly toward support of his wife and children; Kelly Young, driving motor vehicle at speed faster than safe or reasonable under circumstances judgment continued on payment of costs; McLain Comer, Fort Hood, Texas, and Candor, overloading, \$10 and costs; Harold L. Kennedy, Robbins, driving after license revocation, judgment continued on payment of \$15 and costs, not to operate a motor vehicle until he obtains a license; Herbert Britt, Robbins, careless and reckless driving, judgment continued on payment of costs; Judson Dunbar Ives, Pinebluff, operating car without operator's license, judgment continued on payment of costs.

Jerry Kelly, Carthage, trespass, 30 days suspended on payment of costs; Barney Lee Cagle, West End, driving while drunk, careless and reckless driving, 60 days or \$100 and costs, license revoked for 12 months; Judson Thomas Phillips, Raleigh, speeding 54 mph (truck), \$15 and costs; Edward

**Warning Issued Against Danger Of Forest Fires**

Permits for burning brush weeds and other debris must be secured on and after February 1.

Travis G. Wicker, in a statement in which he warns of the approaching forest fire season, and the necessity to guard against woods fires.

The county ranger said persons who burn brush within 500 feet of wooded areas protected by the State Forest Service, without having obtained permits, will be prosecuted. Conviction on a charge of burning brush or other matter without securing a permit is punishable by a fine of \$50 or imprisonment for 30 days. The brush-burning law is in effect from February 1 to June 1, and from October 1 through November 30.

In pointing out the danger that fire holds for Moore forests, Mr. Wicker cited the forest fire damage in this county during 1952.

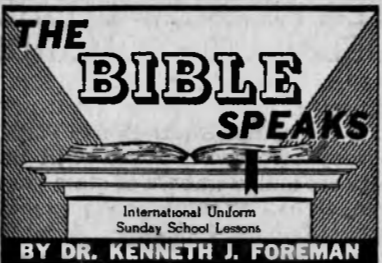
In that year Moore county had a total of 60 forest fires, with 6,094 acres burned over, and damages estimated at \$22,911.

Safety hints for burning brush are: (1) Burn brush late in afternoon—4 p. m. and on—so that there is less danger of the fire burning out of control. It is dangerous to burn brush between 11 a. m. and 4 p. m., as winds are usually high and the danger greater.

(2) Before burning a field, ditch bank or piled brush, be sure that there is no way for the fire to work its way to a wooded area. A plowed line is one of the best safeguards against woods fires.

(3) Have enough help available to confine the fire to the area selected to be burned.

(4) Burning permits may be secured from the forest ranger, district forester, at the fire towers or from persons who have been designated to issue them. There is no charge for permits.



Scripture: Matthew 20. Devotional Reading: Ephesians 2:1-10.

**Not for Sale**

Lesson for February 8, 1953

IF THE modern reader of the parable of the laborers in the vineyard is puzzled, he at least has the comfort of knowing that great Bible scholars have been puzzled too. He also has the discomfort of knowing that no interpretation he can put upon it will have unanimous agreement. To be sure, there are some things it does not mean. This parable does not give a model for labor and management. Jesus was not talking about wages literally. He was saying something about God, and his dealings with man. Furthermore, this parable does not mean that God's only reason for doing things is "because;" that he is one whose acts have neither rhyme nor reason. But what does this parable mean? Among the various plausible interpretations that have been given it by Christian thinkers, let us pick out one of the most important truths that this peculiar story suggests.

**Nothing to Sell**

That truth is: The grace of God cannot be earned. To desire the loving favor, the "grace," of God, is to desire the greatest gift God can bestow. But it cannot be bought. It cannot be earned. We can see that this is true by thinking a moment. Think whose it is. We can pay for business favors, we can tip a waiter or a porter for doing something special for us; but we can't tip God. We can employ the services of all sorts of people; but God's services are not for hire. We can earn anything on earth, or many things; but the grace of God is from heaven. What he does for man is a gift, not a payment.

And then think who we are. Suppose we really thought we could do a bookkeeping business with God. If we get it into our foolish heads that he owes us something, what about our debt to him? If we must have it on a bookkeeping basis, we shall always be in the red.

**Earning God's Grace**

Still, the race of man includes many fools. And some of these have tried to do the impossible, to earn the infinite grace of God. One way they have tried is to buy it. A lifelong rascal's conscience will finally begin to hurt him, and so to get God on his side he will build a cathedral or endow an orphanage or pour money into some church treasury, hoping that God will overlook the villainous ways in which he earned the money because of the pious way in which he spends it. Other men (a little more on the "religious" side) seem to think they can sweet-talk God into being their friend. They would not put it that way; they would say that God will listen to their many prayers. Do they not regularly attend prayer meetings, or early communions, and should not God be expected to do something for them in return?

Others, again, hope that God can be made to feel so sorry for them that he will pour out on them his special grace. If they do not have natural troubles they will make artificial troubles for themselves. They will go without proper food and clothing, they will wear hair shirts or iron chains around their waists, they will roll on beds of spikes or go without baths for years and years. But God's grace does not go to the highest bidders; it does not go to the most long-winded prayers; it is not offered as a reward for self-inflicted wounds. God's grace must be taken as a gift or not at all.

**Grace and Gratitude**

Then does it make no difference what we do? Will God be just as good to us, no matter what? Shall we even "do evil that grace may abound," that is, shall we make God's grace even more gracious by being as bad as we can be? Not by any means. The truly good life is not a way of earning the grace of God; it is a way of responding to the grace of God.

Some one has said that religion is gratitude. Religion is our response to God, not his to us. Religion is our reply to the infinite goodness of the Almighty, not his reply to our part-way, badly mixed and human goodness. Indeed, the good life is more than a lifelong act of gratitude; the good life itself is the effect of God's grace.

(Based on outlines copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A. Released by WNU Features.)

**Bookmobile Schedule**

Monday—Through Niagara to Union church, 1:45 to 2:30; paved road to Vass with various home stops and T. C. Evans' store, 2:30 to 4; W. F. Smith's, 4:15; Lakeview (Bob Gulluded home), 4:30; Dunrovin restaurant, 4:45.

Tuesday—Garren Hill community, 3:30 to 4:30.

Wednesday—West End, 3:15 to 4:15; Taylortown, 4:30 to 5.

Thursday—Carthage library, 11:30 to 12; Westmoore school, 1:15; Arthur Baldwin store, 2:30; Sheffield store, 3.

Friday—Eureka community, 2 to 3; Sam Taylor's service station on Hy. 27, 3:15; Walter McDonald home, 3:30; US Highway 1 back to Southern Pines.

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Book	Chapter	Verses
Sunday	... Psalms	19 7-14
Monday	... Psalms	119 1-4
Tuesday	... Matthew	5 13-20
Wednesday	... Luke	20 19-26
Thursday	... Romans	7 14-25
Friday	... Romans	13 8-10
Saturday	... James	1 19-27

**BROWNSON MEMORIAL CHURCH (Presbyterian)**  
Cheves K. Ligon, Minister  
Sunday school 9:45 a. m. Worship service, 11 a. m. Women of the Church meeting, 8 p. m. Monday following third Sunday.

The Youth Fellowship meets at 7 o'clock each Sunday evening. Mid-week service, Wednesday, 7:15 p. m.

**CHRISTIAN SCIENCE CHURCH**  
New Hampshire Ave., So. Pines  
Sunday Service, 11 a. m.  
Sunday School, 11 a. m.  
Wednesday Service, 8 p. m.  
Reading Room in Church Building open every Tuesday and Saturday from 3 to 5.

**CHURCH OF WIDE FELLOWSHIP (Congregational)**  
N. Bennett at New Hampshire  
Robert L. House, D. D.  
Church school, 9:45 a. m. at High School building. Sermon, 11 a. m. in church building. Twilight

Hour for Juniors, 6:45 p. m. Pilgrim Fellowship at Fox Hole, 6:30 p. m. Fellowship Forum, 8 p. m.

**FIRST BAPTIST CHURCH**  
New York avenue at South Ashe  
William C. Holland, Th. D.  
Bible school, 9:45 a. m. Worship 11 a. m. Training Union 6:30 p. m. Evening worship, 7:30 p. m.  
Scout Troop 224, Tuesday, 7:30 p. m.; midweek worship, Wednesday 7:30 p. m.; choir practice Wednesday 8:15 p. m.  
Missionary meeting, first and third Tuesdays, 8 p. m. Church and family suppers, second Thursdays, 7 p. m.

**MANLY PRESBYTERIAN CHURCH**  
Grover C. Currie, Minister  
Sunday School 10 a. m.  
Worship Service, 2nd and 3rd Sunday evenings, 7:30. Fourth Sunday morning, 11 a. m.  
Women of the Church meeting, 8 p. m. second Tuesday.  
Mid-week service Thursday at 8 p. m.

**EMMANUEL CHURCH (Episcopal)**  
Rev. Charles V. Covell  
Sunday School, 9:45 a. m.  
Holy Communion, 8 a. m. (11 a. m. on first Sundays). Morning Prayer, 11 a. m.  
Wednesdays, communion, 10 a. m.  
First and third Mondays—St. Mary's Guild, 3 p. m.; St. Ann's build, 8 p. m.  
**ST. ANTHONY'S (Catholic)**  
Vermont Ave. at Ashe  
Father Peter M. Denges  
Sunday masses 8 and 10:30 a. m.; Holy Day masses 7 and 9 a. m.; weekday Mass at 8 a. m. Confessions heard on Saturday between 5-6 and 7:30-8:30 p. m.  
Sunday school for children 3-6, 160 East Vermont avenue, 10:30 a. m.

**OUR LADY OF VICTORY**  
West Pennsylvania at Hardin  
Fr. Donald Fearon, C. S. S. R.  
Sunday Mass, 10 a. m.; Holy Day Mass, 9 a. m. Confessions are heard before Mass.

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**NOTICE**

Having this day qualified as Administrator of the Estate of Julia Black, deceased, this is to notify all persons having claims against the said estate to present them to the undersigned, duly verified or on or before December 29, 1953, or this notice will be pleaded in bar of their recovery. All persons indebted to the said estate will please make immediate payment.

Dated this 29th. day of December 1952.

**J. VANCE ROWE**, Administrator of the Estate of Julia Black, deceased.

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