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Southern Farm Market Summary

In spite of reduced movement of livestock to markets this week, general price trends were lower, with sharp price drops reported on hogs, calves and lambs.

Hog prices dropped to the lowest level since October, 1946, with declines ranging from 25 cents at Richmond to as much as \$1.50 at Louisville.

Calves lost \$3 to \$4 a hundred pounds and spring lambs declined mostly \$3 at Nashville.

A reduced cattle supply brought mixed price trends.

For broilers the post-Easter season brought a decline in prices but, toward the week end a firmer tone developed on small sizes, but the heavies continued to move slowly.

Fresh fruits and vegetables began moving in larger quantities this past week with North Carolina strawberries selling for 50 cents a quart for Klondikes and Black-mores.

Spot cotton markets were moderately averaging for 15-16 inch middling 33.22 cents a pound.

BIBLE TEAKS
 By Dr. H. H. ...
 SCRIPTURE: ...
 DEVOTIONAL READING: Matthew 11:25-30

Jesus Is King
 Lesson for May 1, 1949

IT IS A SIN to tell the truth out of season. So declares a famous Protestant creed. It is not always good nor wise to tell everybody everything you know. Keeping your mouth shut may be one of the best things you ever do. Jesus himself knew how to keep a secret till time to tell it. He never uttered an untruth about himself, but for a long time he did not openly declare his conviction, in spite of being pestered to say Yes or No about it.



Dr. Foreman

The question was: Are you the Messiah? This was the same as asking, Are you the King? Jesus would not say Yes, because the more world would be taken to mean "revolutionist" or "traitor." But he would not say No, because he was a King; indeed of all men he had the best right to the title.

Royal Entrance
 BUT WHEN the time came, Jesus did declare himself king in a spectacular way. We know the story as the "Triumphal Entry into Jerusalem," the story of Palm Sunday, now so fresh in our minds. Jesus lived in a nation of people who were familiar with the meaning of symbols, both in word and action.

When Jesus rode into the ancient capital where his forefathers reigned, astride a mule colt, the people knew, and he knew they would know, that this was not just somebody riding a mule on a Sunday morning. In the history of the Hebrews, mules were the steeds of kings.

King Solomon was crowned riding on a mule. There was a famous prophecy (Zech. 9:9) that when Jerusalem's great king should come, he would be riding on just such a royal steed. So when Jesus rode into Jerusalem, the people threw their palm branches and shouted their welcome, not to the teacher and prophet, but to the King.

Tears in Triumph
 IT WAS NOT altogether a victorious occasion. Jesus knew too well how cheap and easy "demonstrations" can be. In his mind's eye he could see a cross standing outside Jerusalem, and in his inner ear he could hear this same dusty-throated mob, now shouting "Hosanna!", yelling instead "Crucify him!" Tears stood in Jesus' eyes. But they were not tears for himself; he never wasted energy in self-pity. They were tears for that blind city, tears for its coming destruction — the city that did not know the way to peace.

Master of the Temple
 BOLDER THAN JESUS' triumphal entry was what he did inside the city. It was one thing to claim royal rights over the nation; but at the temple Jesus' claims reached far higher. It should be remembered that in the eyes of all Jews at that time the Temple was absolutely sacred. It represented the dwelling-place of the invisible God. Now the priests at that time were more profiteers and politicians than priests. They carried on what today we call a "racket" in the sale of animals for sacrifice and in changing the ordinary money of all countries into the local Jewish shekel in which coin alone could temple offerings be paid.

The racket was notorious; every decent Jew hated the priestly profiteers. But no one had ever done anything about it, for that would mean assuming an authority over the temple that no man dared to assume.

But Jesus took it on himself. His direct and even violent action in smashing the racketeering ring was a mark of something more than ordinary self-confidence. He laid claim to being no less than the Master of God's Temple. He was acting in the name of God and with the authority of God.

Master of Man
 WHEN THE CHRISTIAN church calls Jesus "Lord" and "King" today, we are making no claim for him which he did not make for himself. What we mean by these titles is that Jesus Christ, for us and for all men, is the authority above all others.

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 bitter rot has a bitter taste. The leaves of a black rot infested tree become spotted, while the leaves of a bitter-rot infested tree are unaffected.
 Q. Where can I go for advice on thinning the trees in my woodlot?
 A. Contact your county agent.

THE AMERICAN WAY
 By: GEORGE PECK
 Now it can be told. At long last William Green, President of the
WARSAW AF & AM LODGE No. 677
 AT 7:30. ALL MASTER MASONS ARE INVITED TO ATTEND. MEETS EVERY SECOND AND FOURTH TUESDAY NIGHTS

A. F. of L. is on record concerning what—in his judgment—makes the Taft-Hartley Act a slave labor law. Here's what he says:
 "The Constitution of the United States" provides that involuntary servitude shall not be imposed on any individual except as punishment for crime. Yet the Taft-Hartley Law authorizes the use of injunctions which when applied compels workers to work against their will. That is slavery and involun-

tary servitude, practiced in a free America. How would employers feel if they were enjoined and compelled by injunctions to operate their plants against their will and at a loss? It matters not how long a man is compelled to work—for one minute or one second—it is compulsion, and if he is forced to work against his will and go to jail as a consequence of refusing to work, he is a victim of involuntary servitude and slavery. You and no one else can deny this fact."

How do you like that? According to Green workers are slaves because the Taft-Hartley Act gives the government the right for example, to go into court and get an injunction to keep babies from starving when a strike prevents their getting milk, forcing the workers to stay on the job doing their regular work at their regular rate of pay while the union and employer negotiate a new contract.

Apparently, Mr. Green feels that it's perfectly all right for him and a small handful of other labor union bosses to have life and death power over this nation of one hundred fifty million people; that it's all right for these labor union bosses to be able whenever they wish to shut off food, fuel and everything else for everyone in the country; that the public has no right at all to protect itself in any way against anything union labor wants to do.

In case he doesn't know it, someone should tell Bill Green that it's exactly this attitude, "union labor can do no wrong," which was responsible for the people forcing Congress to pass the Taft-Hartley Act. They got fed all the way up to the ears with mass picketing, intimidation, coercion, goon squads, anarchy, with being kicked all over the lot by a small group of selfish, self-centered, self-seeking, unscrupulous labor union bosses.

This "slavery" idea of Green's however, has some rather intriguing aspects. I've heard the income tax law called many hard names and heard it denounced from several different angles, but I never heard it called a "slave labor law." However, according to his reasoning, that's exactly what it must be.

ing aspects. I've heard the income tax law called many hard names and heard it denounced from several different angles, but I never heard it called a "slave labor law." However, according to his reasoning, that's exactly what it must be. Take my case as an example: Every year I work about twenty-five percent of the time for the federal government. This very definitely is against my will and because it is I am, therefore, a "victim of involuntary servitude," which must mean that I'm a "slave" of the state. I don't like being a slave, and if those of you who pay income tax and are therefore, victims of involuntary servitude, also object to being slaves, perhaps we should do something about it. Maybe by force our "masters" to repeal the "income tax-slave-labor-law." I'll be glad to spearhead the movement.

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CONDENSED STATEMENT OF CONDITION OF

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"The Safe Executor" of Duplin County

AT THE CLOSE OF BUSINESS APRIL 11, 1949

RESOURCES

Cash and Due from Banks	\$11,703,573.50
United States Government Securities	\$34,048,720.50
Obligations of Federal Agencies	20,330,915.64
State, County and Municipal Securities	4,153,404.56
Total Bonds at Cost Less Valuation Reserves	58,533,040.70
Loans and Discounts	6,402,923.17
Accrued Interest and Other Assets	411,644.53
Banking Houses, Furniture and Fixtures and Real Estate	389,516.41
	\$77,440,698.24

LIABILITIES

Capital Stock — Common	500,000.00
Capital Stock — Preferred	100,000.00
Surplus	3,000,000.00
Undivided Profits	704,592.93
Reserves	785,440.28
Other Liabilities	163,516.02
Unearned Discount and Accrued Interest	122,467.39
Deposits	72,064,681.47
	\$77,440,698.24

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