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W. N. R. Kenansville, N. C.

Uncle Pete from Chittin Switch

SAYS

DEAR MISTER EDITOR:

I been noting where some of them column writers for the big dailies uses the dot system ever onct in a while. It looks like they got a heap of things on their mind but don't know how to put 'em together so they just add a few dots and move on to somepa else.

I got a few items on my mind this week, ain't too shore I can put 'em together, so I'll stick a few dots here and there and keep piowing. After all, them big column writers ain't got no copyright on dots.

I see by the papers where the Army is going to discharge 10,000 "incompetent soldiers." I reckon they're running the Army different now. When I was in it back during World War I they didn't discharge 'em, just promoted 'em to second lieutenants.

These political candidates is all running their campaign on what you might call the "one-two-three-er-od" plan. No. 1—There ain't no truth to what my opponent, the distinguished gentleman, says. No. 2—

He ain't distinguished and he ain't no gentleman. No. 3—He didn't say nothing in the first place. Period.

I reckon, after all, we got the best Government in the world. They take it away from big business and give it to the little fellow, then big business takes it away from the little feller and the Government takes it back again. That way they keep it going round and round in circulation and when they run short they raise the public debt.

In the last two year I've looked at 827 horse-tail hairdos these teenagers is wearing and have decided that a horse-tail looks better on a horse.

If I had my life to live over I'd think up somepa that costs a dime to make, sells for a dollar and is habit-forming.

The year 1960 will go down in history as the year the word "soap" disappeared from our language. By the end of this year, TV commercials willing, janitors and livery stable help will speak only of the "detergent." On account of being such a good speller myself and not needing one, I ain't got no dictionary, but I went over to my neighbor's house and looked up the word. It means, the book says, somepa that "clears away foul matter." I hope they'll use a little of it on them TV commercials in 1960.

Them Brass Hats in Washington now admits that Russia is "a little above us" in the production of space weapons. That could prove fatal, Mister Editor, I've knowed of many a feller that was drowned in water that was just "a little above his head."

Yours truly, Uncle Pete.

CHANGES IN SOCIAL SECURITY

By Maurice H. Moore

Maurice H. Moore, Field Representative of the Social Security Office in Wilmington, N. C., reminds housewives they must file social security reports by July 30, 1960. If they employed anyone in their private home and paid cash wages of \$50 or more during April, May, and

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CHUCKLE COM. MEASLES! QUARANTINE! THEY ALWAYS PULL THAT STUNT TO KEEP ME FROM COLLECTING!

June, 1960.

Employers in this area send these reports, together with the proper amount of tax, to the District Director of Internal Revenue in Greensboro. These reports must be filed and the tax paid to provide these household workers with protection against total loss of income due to old-age or disability and to provide some measure of income to their dependents in case of their death.

Mr. Moore said the law places the responsibility for filing social security returns on the employer. It authorizes him to withhold three per cent from the employee's wages, and to pay an additional three per cent from his own funds. If he fails to deduct this from the worker's wage, he is still responsible for the full six per cent.

Failure to file these reports when due will add penalties and interest when paid at a later date, whether it is paid voluntarily or involuntarily. This is true even though an employee may object to the tax deduction. It is not optional for either

the employee or the employer.

Social Security coverage was first extended to household employees in 1951. Since 1955, the law has required a non-form employer to make quarterly reports and pay the social security tax on any household worker to whom he paid as much as \$50 in cash wages within the three-month period. The only exception involves certain members of the employer's family.

Although a high percentage of those who employ domestic help are now filing these reports, Mr. Moore said, office has a number of cases involving non-reported wages each month. The Internal Revenue Service is notified of potential delinquent employers. The usual result is that the employers end up having to pay both the employer and employee tax, plus penalties and interest.

Mr. Moore says his office at Wilmington, N. C., has informational pamphlets that will be sent to any household on request.

WHAT'S COOKING

By Eugenia White, Home Service Representative, Carolina Power & Light Co.

Guests coming soon? They'll enjoy Chicken Breasts with Sour Cream Noodles. Crisp golden fried chicken shares honors with noodles blended with sour cream and sprinkled with chives. Serve with buttered asparagus, a green salad or shimmering gelatin mold and hot rolls.

Chicken Breasts with Sour Cream Noodles: 1/2 cup enriched flour, 1/4 tsp. salt, 1/4 tsp. pepper, 1/2 tsp. poultry seasoning, 6 chicken breasts, Cooking oil, 1 cup dairy sour cream, 8 ozs. broad noodles, 1/2 tsp. onion salt, 1/4 cup milk, 2 tbsp. chopped chives. Combine flour, salt, pepper and poultry seasoning. Coat chicken

breasts with flour mixture. Heat oil in large, heavy skillet. Add chicken and brown well on all sides. Cover and reduce heat. Cook until chicken is tender, 50 to 60 minutes. While chicken is cooking, cook noodles in boiling, salted water until tender (about 5 mins. Drain. Combine sour cream, onion salt, milk and chives. Fold into drained noodles. Serve with chicken.

BIBLE FACTS OF INTEREST

"The Gospel Story"

Jesus' public ministry lasted almost three years. He wrote nothing, he died a young man. Into the brief period of which we have a record are compressed his baptism by John the Baptist - a prophet of the Old Testament, stamp - Jesus', time of solitary meditation and temptation in the wilderness, the calling of his twelve most intimate disciples, his going about with them, healing and teaching, in Galilee, the journey to Jerusalem and his triumphant entry events of passion week, his crucifixion and resurrection.

The surprising thing is that we have as clear a picture as we do have. We can doubt this incident or that in the record, as far as we know, there was no contemporary writer report. We cannot doubt that Jesus lived, and was the God-centered, loving, serving, forgiving, Jesus-outwardly defeated, but spiritually triumphant person that the Gospels bring vividly to us. We cannot be sure when Jesus became convinced that he was the promised Messiah, but quite a different one from that the Jews were looking for. In faith and love, he called men to faith and love; teaching how to enter into the Kingdom by simple but vivid parables, and healing the souls and bodies of people wherever he went. There is very little of his teaching that is not found somewhere in the Old Testament. The fidelity with which he lived and what he taught, made people see in him something new.

Minister's Desk

By D. E. Parkerson, Warsaw

One of the dangerous trends in Eastern North Carolina is the trend toward lethargy or laziness. We want better churches and better communities, but we want someone else to do the work and foot the bill for this dream. We are quite content to sit back on our haunches and let others carry the ball, or if others do not carry the ball we do not hesitate to be critical.

Start something good in your community and hear scores of people say readily, "We are behind you all the way in this thing." Then go ahead and start out on this venture. When help is needed you look over your shoulder for those who said they would be behind you. They are behind you so far behind you they are out of sight.

A current political advertisement over television urges you, "Don't pass the buck, give your buck to the party of your choice." This little advertisement recognize the fact that the buck is more often passed on to someone else than given to others. I am reminded of a little story I once read.

"What position did you hold in your last place?" asked the merchant. "I was a doer, sir."

"A doer! What is that?" "Well sir, you see when my employer wanted anything done, he would tell the cashier, the cashier would tell the clerk, and the clerk would tell me. And as I hadn't anyone to tell it to, I had to do it."

The common people heard him gladly, but the high priest and the rulers were alarmed for fear that their own status was jeopardized. The mass of people were fickle and together they brought him to his death.

Although we have Peter's affirmation as Caesarea Philipp, Matt. 16:16, "Thou art the Christ, the son of the living God." There is little evidence that before his death, the people regarded Jesus as the promised Messiah, his closest disciples could not grasp this great fact. But, when on the first Easter morning and thereafter, he began to appear to them individually, and in groups as a living presence, those closest to him were convinced.

Discouragement gave way to joyous fervor. The little company of twelve in this resurrection faith, grew to one hundred and twenty, and after Peter's great sermon on the Day of Pentecost, three thousand more were added to the following. Aflame with faith they felt they must bear witness at all cost, these early Christians braved the fires of public derision and persecution. They went here and there and everywhere preaching the "Gospel" (good news). St. Paul met Jesus on the Damascus Road and was con-

The Christian Viewpoint

Prepared by Department of Bible, Presbyterian Junior College, Winston, North Carolina

How would you feel if your father and mother were somewhere in the Congo today? Last night two young people came to the cottage where I was in Montreal. They had just talked to Dr. C. Darby Fulton, and he told them the latest news received from Lubonda by a "ham" radio operator in Greenville, S. C. with the request he inform the Presbyterian Board of World Missions in Nashville, Tenn. They had wired Dr. Fulton. This young husband who visited us last night had missionary parents in Elizabethville, where Belgian paratroopers had rescued 4,000 whites and driven back the 20,000 native soldiers north of the city. The parents of the young wife were last heard of in Leopoldville, where thousands of Europeans had fled in panic across the river to Brazzaville. The radio did say the native police, with tanks, had stopped the advance of the mutinous soldiers outside Leopoldville. This couple were due to fly to the Congo on July 23 to teach in the school for missionaries children at Lubonda. They had attended that school to get together and come to America to go to college. Now he has earned his Master's degree in education at Columbia University and she has become a graduate registered nurse. The mission board was sending them back to teach other children of missionaries.

Now the radio from Lubonda, where the school was supposed to begin the middle of August, said that at 3:00 Sunday afternoon all women and children had been evacuated and at 3:30 all men. Dr. Sandy Marks, of Wilmington, flew his Piper Cub airplane around to the nearby stations and brought in the missionaries. John Davis leded

them in his cub and flew them to Montreal, where his planes took them out to Rhodesia and safety. The David V. Millers had decided to stay in Lubanda. They knew the natives who are Christians are their friends. Some stranger native came to their house and tossed in a hand grenade. No one was injured but the Millers decided to evacuate also.

How would you feel if your mother and father and your spouse's mother and father were in the Congo? As the visit came to an end all in the cottage stood as one of them led in prayer for those parents, for all our missionaries and their children, for the Belgian paratroopers who must risk their lives to preserve life by establishing law and order, and for the poor misguided natives who think independence means lawlessness.

Only by self-control can we be really free. Jesus once said: "If ye abide in my words, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free - Everyone that cometh into the world, he is enslaved to sin. If therefore the Son shall make you free, ye shall be free indeed." (John 8:31-36)

There will be an estimated 25 million new households in America by 1980.

Next Week: "The Man Paul"

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Steadfast Love. Lesson for July 24, 1960

LONG AGO there lived a man by the name of Hosesa. God marked him for a prophet, but perhaps Hosesa did not know this until after his tragedy. For he went through a great tragic experience, one of a sort that cannot simply be tossed into memory's trash-basket and forgotten. Hosesa's experience was one that left scars upon his soul.

The woman in Hosesa's life. Hosesa's story, told in the first part of the book which bears his name, is a passing one as it stands, and it remains a puzzle even when it is reinterpreted. What follows now is a very widely accepted interpretation of that story, though no interpretation is beyond mistakes.

There was a woman in Hosesa's life; her name was Gomer, from the same Israelite people as himself. It is clear that he loved her; and Dr. Formanek states she bore him children. The names of the children, however, suggest that all was not well in that household. The oldest child was named Jezreel, the name of a well-known fortress city of those times. There was nothing odd about that way of naming children.

When the second child was born, Hosesa (still not yet a prophet) gave her a curious name. It sounds strange in English; it was much more strange in Hebrew, the language Hosesa spoke. Lo-Ruhamah, "No-Mercy" was the little girl's name.

Life's Different Cup. Did Hosesa give that innocent child that gruesome name because he had discovered that his Gomer was a woman without mercy? If he did, the third baby bore a name more sinister still. It was a little boy; and Hosesa named him Lo-

Amni - "Not My People" or "No Child of Mine." He had lost all belief that his wife was any longer true to him; in fact he publicly branded her by giving the child that name. Gomer did what you might expect: she left him with the children, and he had the three of them to bring up by himself, trying to be father and mother both.

The Woman in the Slave Market. Long afterwards, Hosesa found a woman in the slave market and bought her and brought her to his home. The interpretation of the story which we are following takes this woman (not named in the Bible story) to be no other than the lost Gomer. It is very likely that she was. It would be a delicate courtesy not to give her name, for she had indeed made very low, as the story shows. If it was Gomer, sure enough, then Hosesa had discovered something besides his former bride. He had discovered in his own heart a love which bridged all the rifts and chasms that a wayward woman's merciless selfishness had cut across the fair face of their happiness. He discovered a love which was stronger and more enduring than anything.

Love of God. Other writers in the Old Testament speak to us of the love of God, but the word they used has often been mistranslated, or played down in the translating. The Hebrew word is now (in the Revised Standard Version) given its rightful meaning: Steadfast Love. The translators worked hard to find one word that would say what the Hebrew word says, but they could not find one. So "steadfast love" it is. Hosesa's experience taught him two things. One was the depth of his own love, as we were just saying. The other was the depth and endurance of god's love. Hosesa, who became known as a prophet, but never fully recovered from the shattering experience of his early life, always spoke of God and Israel as husband and wife. Just as Gomer had been unfaithful to him, so the nation of Israel had been unfaithful to God. But just as Hosesa's love was so steadfast that he could take back and care for a horribly damaged Gomer, so God's love is steadfast in spite of his Israel's sins. Yet we cannot suppose that Hosesa, once his wife was at home again, did not care what she did; and we must believe that God, though he loves the sinner, hates the sin.

(Based on outline copyrighted by the Division of Christian Missions, Federal Council on Churches of Christ in the U. S. A., Division of Community Press Service.)

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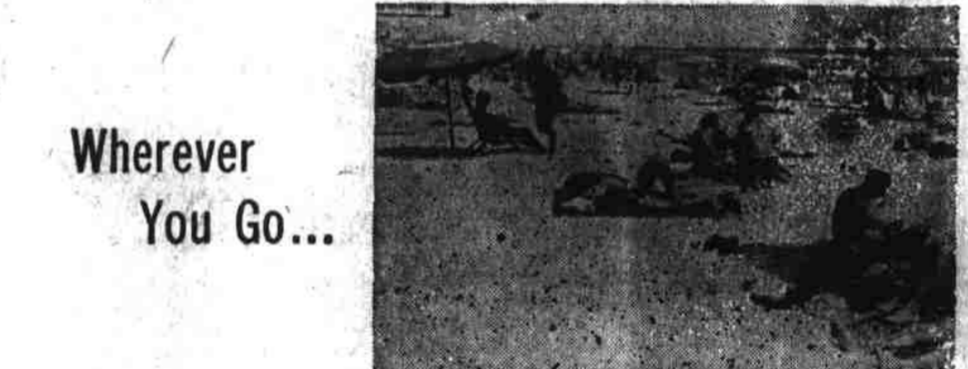
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