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### The Farmers Destiny Is In His Ballot

In the heat of the 1952 campaign, candidate Eisenhower promised to reward the farmer, not at 90 per cent of parity, but at 100 per cent. But let us consider the facts.

Farmers net income in 1959 dropped to the lowest level, in relation to the volume of their sales, of any year since the Department of Agriculture began keeping records. In terms of parity, which is a measure of fair income for farmers, average farm prices at the close of 1959 reached their lowest level for any year-end period since the depression year of 1933.

The farmer is gripped tighter than ever in the cost-price squeeze that is strangling him. In the first half of 1960, his income was 8 per cent below the depressed level of 1959.

Ther per capita annual income of people living on farms in 1959—including government payments and also other earnings from off-farm-work-gain plummeted to less than one-half that of non-farm people.

Comparing 1960 with 1952, when the Republicans took command, we find the following facts:

- Farm prices - down 17 %
- Realized net farm income - down 24 %
- Farm Parity Ratio - down 21 %
- Purchasing power of that farm income - down 29 % (which is the lowest since 1940)
- Farmer's debts - above \$24 billion - a record high
- This is the record, in spite of the fact that there are 900,000 less farms today.

The farmer wonders, and rightly so, why the Republican administration has actually encouraged and promoted the cost - price squeeze that is driving him to bankruptcy. Why, during these years when the prices of things a farmer must buy are going up and up and up, why does the Republican administration preach and enforce by its policies, lower and lower and lower prices for the things that our farmers produce?

The answer may be found in the philosophy of the Republican Leaders. The stated purpose of the Republican administration is to drive down production by taking away the incentive to produce. An example of this anti-farmer attitude is shown in a statement made by Agriculture Secretary Benson on June 4, 1958 when he, speaking about referendums on farm programs, said "It is a little bit dangerous to give support to a program simply because the people who are directly interested in it favor it."

Tobacco, cotton, and peanut producers in North Carolina would be in sad shape indeed if they did not have their production programs which have been overwhelmingly voted into effect by the farmers themselves through referendums.

### Uncle Pete From Chittlin Switch

Our country has grown strong of facts - Democrat and Republican, and prosperous on two opposite sets Judging from what I read in the

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### CHUCKLE CORNER



"I TOLD DAD YOU WERE GIVING ME A RING"

papers and hear on radio, both parties is making up the business statistics as they go along, sorter bending history to suit the campaign. Calls to mind the story about the old king-fish politician that was on his death bed. He called for his two oldest political lieutenants and they were mighty touched to be so honored. One stood on one side of the bed and the other on the other side, holding the weak old man's hands. "Is there anything you want to do?" asked one of them. "No," mumbled the old man. "Just stand like you are. I want to die like Christ died-between two thieves."

To hear the Democrats tell it, if they win in November the farmers is going to have so much prosperity they'll be using white sidewall tires on their tractors. If the Republicans get in, they're going to put some penicillin and chloroform in our gasoline for us.

The various candidates says so little an expresses it so elegant that I stay confused. Frankly, I ain't expecting too much from either side. I just want folks to be well-off enough to live without borrowing, and pore enough not to git too uppity. I'll be happy if we git enough out of the November elections to make both ends meet. At one time, when I was young and had more faith, I lived for the day when the ends would overlap a little bit, but I've give up on that goal. I'm supporting both sides and pushing hard down the middle and hoping for the best. That's about as "right" as voter can git and I figger if they pass out any pie I ought to git some.

I see where one Congressman

wants to change the immigration laws so's we can take more foreigners into this country. That's pretty smart thinking. It'll be a heap cheaper to take care of them if we can git 'em over here with us. This feller ain't from my Congressional District but I think I'll give him a write-in vote anyhow.

Well, Mister Editor, you can look fer politics to git plenty hot in the next couple weeks. I come to town Saturday, stuck out my hand to make a left turn and two candidates shook it afore I could git around the corner.

I was reading Sunday where one of them column writers said 85 cents of ever dollar spent in this country was spent by wimmen. I was mighty glad to git them statistics and went right away and ask my old lady what she'd been doing with my 15 cents change all these years.

Yours truly,  
 Uncle Pete.

### BIBLE FACTS OF INTEREST

BY ELLA V. FRIDGEN  
 I Peter-The last of the apocalyptic books in the New Testament. Very soon after, a letter was addressed in quite a different vein to the churches of Asia Minor. This is called I Peter, though Peter the disciple was long since dead. It is a choice gem of practical Christian wisdom. Instead of adopting an antagonistic attitude toward Rome,

In writers, named in these verses from. Leave the brotherhood, Fear God. Hence the King, but he is well aware of the "they trails" his few Christians are passing through, and he urges them to remain steadfast, remembering that they are partners of Christ's sufferings. There is a lovely suggestion of the difference Christ makes, who called you out of darkness into his marvelous light. Once you were so people but now you are God's people. They are so to live that they will be witnesses of their faith.

I Peter, messenger of Jesus Christ, sends his letters to the exiles of the dispersed tribes in Pontus, Galatia, Cappadocia, Asia and Bithynia whom God the Father knew and chose long ago to be made holy by His Spirit, that they might obey Jesus Christ and be cleansed by his blood; may you know more and more of God's peace. A few sayings of I Peter might help us to think:

I Peter - 1:3 "Your faith is being tested, but your future is magnificent." Thank God, the God and Father of our Lord, Jesus Christ, that in his great mercy we men have been born again into a life full of hope, through Christ's rising again from the dead.  
 I Peter - 1:12 "Consider soberly what God has done for you." 1:22 "Let your life match your high calling." No: 1 "A word to married Christians." 3:3 "Be good to one another, and to all men." 3:15 "Do good, even if you suffer." 4:1 "Following Christ will mean pain." 4:5 "Learn to be humble and to trust." 5:8 "Resist the devil you are in God's hands."  
 "Your sister church here in Babylon sends you greetings."  
 Peace to be all true Christians.

### THE MINISTER'S DESK

By D. E. PARKERSON, WARSAW

A guide was taking some tourists through Mammoth Cave. When they reached "The Cathedral," he mounted a rock called "The Pulpit" and said he would preach a sermon. It was short. All he said was "keep close to your guide." The tourists soon found it was a good sermon for if one did not keep close to the guide he would be lost in the midst of pits, precipices, and defiles. It is hard to find one's way through Mammoth Cave without a guide. It is even harder to find one's way through the world without the lamp of God's word. A good motto for Christians is, "keep your eye on the lamp." There are many precipices and pits into which a person may fall in life, even if you are a good person. This points to the necessity of a good guide. Such a guide is Jesus Christ.

### The Christian Viewpoint

Prepared by Department of Bible Presbyterian Junior College, Winston, North Carolina  
 The name St. Andrews Presbyterian College, chosen for the previously called Consolidated Presbyterian College, takes us back to the old Culdee Church in Scotland. Tertullian, who was born about sixty years after the death of John, the last of the apostles, says of Scotland, "Britannorum inaccessa Romanis loca Christo vero subdita." "those parts of Britain (i. e. Northern Scotland) that were inaccessible to the Romans had become subject to Christ." Andrew was honored by the missionaries who first preached in Scotland. He became the patron saint of Scotland. The Russian church regards Andrew as its founder. The missionaries to the Slavonic peoples and to the Scotch were from the Greek-speaking churches of Asia Minor. The name Andrew, a Greek name, became so common in Scotland that a form of it, "Sandy," came to be a nickname for all Scotchmen.

St. Patrick, the great Irish churchman, went to Ireland from Scotland. Before he died in 465 A. D. he and his helpers had established a Culdee pattern of church government in Ireland like that in Patrick's native Scotland. Archbishop Usher, and Episcopalian, wrote "We read in Nennius that at the beginning St. Patrick founded (in Ireland) three hundred and sixty-five churches, and ordained three hundred and sixty-five bishops, and three thousand Presbyters or elders." It is clear the bishops were pastors and that each church had an average of over eight elders or presbyters. Thus we see clear evidence that the Culdee church was a Presbyterian Church.

Scotland was not Roman Catholic until 1150 A. D., when King David of Scotland imported priests and bishops and forced the new clerical system upon the people. It was not until 1297 A. D. that the Culdee College at St. Andrews was suppressed.

There is a guide in the deserts of Arabia who is said never to lose his way. He carries in his breast a homing-pigeon with a very fine cord attached to one leg. When in doubt as to which path to take the guide throws the bird into the air. The pigeon quickly strains on the cord to fly in the direction of home and so leads his master unerringly. They call that guide "The Dove Man," "The Holy Spirit," "The Heavenly Dove," is willing and able to lead us if we will only allow Him to do so. Jesus said, "I will send you a Comforter" and "He shall witness of Me."

What Worship God?  
 Lessons for October 8, 1959

WHAT does "worship" mean? We hear or read the word on all sides. We speak of "Public Worship" some churches have what is called "Discipline for Worship," a manual to show how it should be done. Some churches have books called, "Book of Common Worship." Exactly what is worship? Let us write-off two common uses of the word. One is any use of it that has to do with human beings only, as when we say that a mother worships her child, or a girl worships her lover. This Dr. Foreman has some meaning, but not what we are after. We also put aside a notion of worship that thinks of it as just the same as what is done in a church between (say) 11 and 12 on Sunday mornings.

What Worship Is Not  
 What does it mean to worship God? It does not mean to say nice things about him, or to pay him compliments, though this (on a high level) may be a part of worship. There used to be a popular, but irrelevant, song, including the words "God is a living doll." Now that was of compliment, as intended as such, but it was long way from worship. For the compliment was a cheap one, and the mood was flippant. The greatness of God was left clear out of sight. Worship, again, is not just the same thing as prayer, although all true worshippers pray. (These lessons will consider prayer in particular in November.) Further, worship is not just reverent thoughts about God. One may think good thoughts about a God one never expects to meet, and never tries to meet.  
 Worship is the response of a human being (of, we may add, an angel) who feels himself to be in the presence of God. What a man does under those circumstances is called an "act of worship." Such an act can be saying something (such as prayer, or the exclamation "Hallelujah!"), or it can be doing something (such as making an offering, or taking the Sacrament). If the words are said, or the act is done, carelessly and without thought of God, with no sense of his nearness and greatness, then there is no worship, there is only an empty form.  
 A famous 19th-century writer once pointed out two opposite elements in worship. One is attraction and one is fear. The worshipper seeks to be close to God, yet he cannot help a kind of dread. The Old Testament expression used to be, "Fear God," as well as "Love God." The name for this combination of desire-and-fear is called Awe.

Bible Worship  
 The 24th Psalm is a good example of an expression of worship, as a long-ago saint experienced it. This Psalm was, of course, first of all a thought, or thoughts, in someone's mind. Then it got written down, and it was sung at Temple services, and in some form or other it has long been read, said and sung in the Christian church. Who knows how many persons have been helped in their own worship by this ancient poem? You will notice (verses 1, 2) a short meditation about God, whose greatness is shown in his created universe. Their (vs.) 3-6 there is a meditation on the kind of person who can truly worship. And finally there is a great welcome-song for the Almighty, the "King of Glory."

The sentence from Ephesians (3: 14-21) bring out Christian worship. For Christian worship is in a class by itself because the Christian understanding of God is, we believe, not only unique but right. God here is acknowledged not only as King and Creator, for Paul as a Jew would take that for granted, but as Father, the Father. Here is prayer, in the form of adoration; here is prayer in the form of request. But note what it is Paul prays for: nothing cheap, nothing selfish, nothing small! Above all, this prayer is for the "fullness of God." But the Christian understands what the "fullness of God" is: it is to know in all its tremendous glory the love of Christ. So for the Christian, to worship Christ is to worship God.  
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