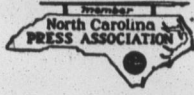


PERSON COUNTY TIMES



A PAPER FOR ALL THE PEOPLE

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SUNDAY, DECEMBER 14, 1941

First Steps In A Program

In the words of S. G. Winstead, Mayor of the City of Roxboro: "If we are not war-minded now, we ought to be."

Greatest difficulty will be for most of us realization of what "war-mindedness" means, but we are of opinion that the score or more County and City civic leaders who attended Friday's civilian defense meeting at the Person Court House had no trouble in grasping first principles of the three-point, police, fire and utilities program now being set up in this area and throughout the Nation.

Acting under the State Coordinator, who is working directly with United States and State agencies, Mayor Winstead is the local head of an emergency governing body having supervision of telephone controls, air-raid warning and police and fire and utilities protection. Working with the Mayor are the City Manager, the Chiefs of Police and Fire Departments and the Superintendent of the Municipal Water Plant, and under these respective leaders are countless citizens, whose duties will be more detailed execution of various necessary tasks such as: control of city and county traffic, Red Cross work, including first aid, disaster and rehabilitation; the evolution of a more complete fire protection system and the sustaining of a completely supervised water-plant program.

Tentative defense plans have been discussed in the United States ever since September 1939 when World War II began, but the situation is different now; these plans, together with others of a drastic nature, must be and are being swiftly fitted into the Nation's way of life. And this is at it should be, for in this war, as in no other war, military units are effective only insofar as they are supported by home defense units.

We are sure of the adequacy of our military defense. We must be just as sure of our civilian defense and there is no escaping the fact that it is our job.

On With Life

Uppermost in the minds of all American citizens today is war, but we think that most of us must sooner or later come to realization that insofar as it is possible, normal activities must be continued. Children still believe in Christmas, and they must not be disappointed. Older people, whose active participation in the war program is circumscribed by physical limitations, must be thought of as they spend long days and hours in their homes, and the rest of us, who are now just beginning to be engaged in the super-human effort to keep business and social and religious life going and to contribute in time, service and cash to the "all-out" effort for defense, must have moments of respite, so long as they are possible, if we are to do our best work with the double tasks we are facing.

This does not mean that we are to think carelessly of the serious business at hand. This does not mean that we are not to be sympathetic to those to whom war brings an extra measure of sorrow. This does not mean that we are to be selfish. This does not mean that we are to be what the early Christians and some others have called "worldly."

In the program of sacrifice with service, whether it be in the military or non-combatant units, or through the Red Cross or by means of cash contributions to Defense, it is possible that this our life will have a new meaning and that in the two-edged task will be found again a fellowship frequently lacking in ordered routines of peace. Those in other countries who have been experiencing the destruction of normal life-ways have told us of the new fellowship that is now ours to discover, provided we keep a sane balance and go on with life's program.

Christmas Music

Being given today in Roxboro are two of a series of Christmas musical programs designed to express the more spiritual joys of the holiday season. Important in any year as reminders of the original reason for the celebration of Christmas, these concerts have this year an especial significance on account of war events of the past week.

As one of the few remaining international links, music, Christmas music, in particular, has an important function to perform. English-speaking people are

today in conflict with those whose native speech is German and Italian, but on Christmas programs in the United States and in the British Isles the German "Silent Night" and the Italian "Jesu Bambino," as beautiful today as they were yesterday, will have their place.

And this is as it should be. Men may war against each other. They may kill each other, and call each other foul names in belief that they are creating permanent hatreds, but they cannot destroy forever the records of their higher aspirations in music and art and literature. These records remain and will remain, against the time when sanity returns and men can speak one to another in the other languages God gave them.



Words

Baltimore Evening Sun

The "English Vocabulary Builder," a book issued by the Human Engineering Laboratory of Hoboken, N. J., contains lists of words totaling 1,118, grouped according to how the words are known to adults. The first list for 55 words which all adults know; group 2 consists of 15 words unknown to 1 per cent; in group 3 there are 16 words unknown to 2 per cent. The last list consists of 27 words which, according to the Human Engineering Laboratory wizards, are unknown to 99 per cent of all adults. This list includes these: lambent, unwonted, anfractuous, polity, quizzical and ascetic.

Concerning the misuse of words the Human Engineering Laboratory declares that 8 per cent of adults think statute means a monument, while 4 per cent think it refers to physique; 2 per cent think conversant means unacquainted with; 15 per cent believe that garbularity means feebleness.

"Ghosting" In Washington

New York Times

Secretary Knox has given the expected answer to the charge that he made a personal profit out of magazine articles appearing under his name and revealing information which had come to him as the result of his official position. He caused the articles to be written, he says, because he considered it part of his job to "publicize and popularize the Navy." He divided the money received between the men who did the actual writing and a worthy and appropriate charity, the Naval Relief Society. He frankly admits that his part in the authorship was merely to "check it over," and in the case of a story disclosing that an American naval officer was aboard the Catalina plane which helped locate the Bismarck he obviously did not even do that.

Mr. Knox can cite ample precedents not only in the sporting and business worlds but in official circles even more august than his own. They are precedents that ought to be re-examined. Every journalist knows that there are many men who have important ideas but can't write them. Such men are entitled to all the help they need, provided that the ideas remain their own and the public is not deceived. We are all more or less accustomed to the spectacle of wise old owls singing like larks, and know just what it signifies. What seems to many of us questionable is the practice of retailing official information to selected clients. If such information is to be made public at all it ought to go freely to all who are interested. Facts about the Army, the Navy and foreign relations are either publishable or not publishable. If they are publishable they should not be subject to any private copyright.

Sunday School LESSON

From The Adult Student

To speak of a "giving" Christian may be to use a rather awkward term, but the term is justified because it is so exactly descriptive of what ought to be. Stewardship is giving. If you do no give, you are no proper steward. If you are a steward, giving will be the proof of it. This is what Paul is talking about. A selfish Christian is a complete contradiction. The heart of Christianity is love, and love gives.

But it gives joyfully, cheerfully, or, as Paul's word really means, with abandon—"hilariously." Morose giving is not Christian giving. Even "giving until it hurts" is a questionable performance. It ought not to hurt us to give, unless the word "hurt" is used in the sense of "sacrificial." But the sacrifices of love are joyful sacrifices. Love "loves to give." The very hurt becomes a joy. Giving brings its own reward.

The Fundamental Gift

Stewards of our lives—this is the basic fact. "The gift without the giver is bare." It is better to give something than to give nothing, because the little gift may lead to the greater gift. Nevertheless, the Christian life is not mere giving; it is self-giving, self-dedication, self-surrender. There is a very real sense in which our Lord says to us: "It is not your gifts I want; it is you."

The Christian life is primarily a relation between the soul and Christ. We are in grave danger of forgetting that. It is so easy to externalize our religion; but when we externalize it, we destroy its power. Has something happened deep down inside the man? Has he met Christ in the way? It is well for us to talk about the stewardship of our time, of our gifts, and of our money. But we ought to be clear on the question of the fundamental stewardship. Have you first given yourself? You lay a dollar upon the altar. Splendid! But have you ever laid yourself upon the altar?

The Consequential Gifts

"First to the Lord, and then unto us." What does Paul mean here by "us"? He would seem to mean "the Church." The Macedonian Christians, he says, "prayed us to receive the gift." We must not force the interpretation, but we can at least say that these Christians were concerned to give to the Church because they had already given themselves to the Lord.

It is hardly possible to separate Christianity and the Church. It is still through the Church that Jesus Christ is making his most effective impact upon the world. The Christian is expected to give of himself to the Church, because the Church is the "body" of that Christ to whom the Christian claims to have given himself. The Christian is a steward and he will exercise his stewardship, in the first place, toward the Church.

The Stewardship of the Church

The Church, however, through which we exercise our stewardship, is itself a steward. The implication of the giving Christian is a giving Church. I give myself to the Church in order that the Church may give itself to the world. For according as my Church give itself to the world, I too give myself to the world.

This does not mean that the Christian makes no impact upon the world except as he does it through his Church. He may give and serve and act in a hundred ways through other channels. But in the end he does all of this because of his love for Christ and because of his devotion to Christ's Church.

The Church giving itself for the world is an extension of the giving Christian, just as the giving Christian is an extension of the giving Church. In a word, all Christian stewardship is of a piece. It all springs from the same root. It is all inspired by the same purpose. It all contributes to the same goal—the exaltation of Christ through the spread of his influence in the world.

The Motive of Giving

Paul would have the Corinthian Christians follow the examples of the Macedonian Christians. It is as if he said to the Corinthians, "This is how Christians ought to exercise their stewardship."

But this example does not give him his final argument. He is not concerned just to promote church rivalry. He does not say to the wealthy Corinthians, "See if you cannot beat those poor Macedonians." To base stewardship on personal pride is hardly a Christian grace. No, Paul directs the attention of his readers to the one example that never fails. He says in effect, "Remember Jesus Christ, the supreme steward, who gave all that he had to give and who gave it for you."

We can well leave the question there. The giving Lord calls for the giving servant. But what did the Lord give? His all.

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