

By LOCKIE PARKER

Some Looks At Books

GREEN POND by Evan Brandon (Vanguard \$4.75). This is a grand book and we can be proud that it came out of North Carolina. It is a full-bodied, flavorful book full of the love of life, the love of the land and love of people, especially the "sturdy, rock-gutted Scotch-Irish." These, say the author, were chosen by the Lord to till the red, rocky land between the rivers because it took a tough people to wring a living from that soil. Mr. Brandon also loves words, choosing them with care, rolling them on his tongue, relishing the colorful, colloquial phrase until his paragraphs sometimes read like poetry—the swelling, free poetry of Walt Whitman.

The novel centers around Doctor Victor Thornwell who has lived a long life in Green Pond and his father before him and his grandfather, too—his grandfather who came from Scotland and gave the land for the North Bethel Presbyterian Church. These forbears counted heavily in shaping Doctor Thornwell's life along with his grandmother who rode up and down the valleys helping women in childbirth at a dollar a baby, if they had a dollar. Another strong and intimate influence was Mama Amazon who had suckled him as an infant at her black breasts, warmed and loved him through childhood, taught him much about life, laughter, religion. But she is only one of dozens of characters who populate this rich book, including "Gawd and Gabriel," Satan and Beelzebub. These four hold racy dialogues among themselves as they maneuver affairs in Green Pond. And then there was Jezebel born on a stormy night to make trouble for everyone, including herself.

Mr. Brandon, who lives in Gastonia, is said to have been twenty years hatching this book, and it has so much depth and flavor that you can believe it. It has attracted attention in literary circles as a book of prime quality that will be finding new readers and admirers long after the current season.

UTOPIA 1976 by Morris Ernst (Rinehart \$3.50). Mr. Ernst gives us a practical Utopia, one that is neither far-fetched nor impossible of attainment. He chooses the year 1976 instead of 2000, as he had first planned, because this date will make it possible that many who are now living may live to see his ideas realized for themselves.

He covers a great deal of ground with chapters on "the New Leisure and what uses will be made of it, our new wealth and increased resources; he speaks of the use of scientific methods to keep down our ever-increasing population and to increase food production. We are even now experimenting with all these things but he expects that by 1976 they will all be operating successfully and on an adequate scale.

There are interesting chapters on "Education and the Rich Life," and a particularly good one called "Man Meets Man," showing what world travel will do for us when there are no more passports nor immigration problems. He foresees community churches and believes that PEACE will be won by ideas and that the United Nations will aid in this by disclosures, as distinguished from negotiation.

But best of all, Mr. Ernst is optimistic. He believes in and loves America and Americans and foresees a great future for us. He ends his book with this sentence: "Our spiritual roadmap will carry the direction pointers, 1976 this way—Energy, Leisure, Full Rich Life."

—JANE H. TOWNE

ENTER SIR ROBERT by Angela Thirkell (Knopf \$3.50). A new novel by Angela Thirkell needs no more introduction to her devoted readers than, "Here it is, tasty as ever!" As she gaily remarks in her first paragraph, one reader has said that her "books are so nice because it doesn't matter which you read or where you open it as they are all exactly the same." Certainly, she never lets you

down, but this book will especially please her early admirers because she is back in Barseshire with a later chapter in the history of the Pomfrets and Leslies and Hallidays.

Her unique quality is her love of the illogical human mind and her genius for following it through the digressions and side-paths to which it is prone but which are usually neatly trimmed off by authors. A nice instance in this book is her report on reveries at morning service in the village church, "for it is almost impossible to keep one's thoughts from straying in church—or indeed anywhere else." Not that these reveries offer the psychologist any significant dips into the subconscious. They are all about trivial, everyday affairs of the family and village, and very charming because so natural and human, "Whatever shall I serve them for tea?"

It is difficult to write about Mrs. Thirkell long without beginning to fall into imitation of her asides, so I stop with only the warning that suspense is at a minimum in this book. One of her little jokes on "the Reader" seems to have been the title, so that she might keep you wondering whenever she would get to Sir Robert.

CAPS FOR SALE, Told and Illustrated by Ephyra Slobodkina (Scott \$2.00). With a good folk tale for base, this young Russian painter has made a handsome picture book that is keyed just right for children from three to seven. The story deals with a peddler of caps who carried his stock in a great column on his head. While he dozed under a tree one day, some monkeys stole the caps, and his efforts to get them back make an exciting and amusing tale full of "monkey business." It lends itself very well to lively pictures which are executed in bright, flat colors that we associate with Eastern Europe and peasant art and which are so much relished by small children. Unlike many folk tales this one is simple enough for the very young and not so well known that it will be an "old story." The text is in large type and should be within the range of a second grade reader.



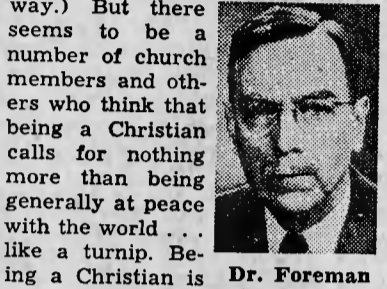
BY DR. KENNETH J. FOREMAN

Background Scripture: Luke 9:7-62. Devotional Reading: Mark 10:35-45.

His Demands

Lesson for December 4, 1955

CHRISTIAN living is not a matter of vague general good will. A character in a movie remarked: "I'm not a mean man. If I heard that my neighbor's children had been eaten by wolves, I would feel some regret." Well, of course that didn't make him a Christian. (He turned out to be the villain, by the way.) But there seems to be a number of church members and others who think that being a Christian calls for nothing more than being generally at peace with the world...



Like a turnip. Being a Christian is a far more demanding thing. And the demands are Christ's demands. He is not a trademark, a portrait of a Founder beaming on us benevolently from the wall. He is the living Christ, Son of Man and Son of God. He makes demands on his disciples, and he has a right to make them.

Discipleship
Those who were closest to Jesus in Galilee, those with whom he took the greatest pains, were called Disciples. Now the least that "disciple" can mean is "learner." The first demand that Christ makes on us who would call ourselves Christians, the demand preliminary to all others, is that we learn of him. We never should assume that we know all about Jesus—his character, his teaching, his purpose. It is a sobering question: How much of our behavior, our attitudes, our thinking in various fields, our relationships with other people—how much of this did we learn from Jesus, and how much did we copy from other persons, and how much is our own invention?

Decision
Another demand Christ makes of us is decision. This in three ways: decision for him, decision about him, decision with him. It is specially these last two that are highlighted in this week's passages from Luke. The decision for Christ is the point at which one begins to be a disciple. But besides learning, the Christian disciple has to decide, and act accordingly, about some questions that affect him vitally. One is the decision about Christ which Jesus pushed on his disciples. "Who do you say that I am?" Jesus put this question only after they had been disciples for some time. (Why?) But it can be answered at any time, and it must be answered some time, if we have any title to the name "Christian." How seriously do we take Jesus Christ? That depends on what answer we give to his question: What do we think of him? Who and what is he? The more fully we know his importance, the more seriously we shall take him. Is he a dreamer, a poet, an impractical idealist? Is he a child of his age, important then, but now such a man as we can safely neglect? Is he a noble thinker, a stirring leader of men? Or is he, as Peter dared to believe, the Son of the living God? Does he come to us with the authority of one man's opinion, or does he speak as an ancient sage, or does he speak with the wisdom of the Almighty? He demands a decision.

Denial of Self
Now if we have answered the first two demands, for discipleship and for decision, we may be ready for the third demand. (This is the decision with him, spoken of just now.) We shall pay very little attention to this if we have not rightly met the other two. If we are not true learners we shall not even hear this, or we shall misunderstand it. If we think less of Christ than we ought to think, then this demand will seem egoistic, unreasonable, suicidal. It is only the Son of God who has the right to make such a demand. It is for nothing less than denial of self. There is a cheap substitute for this which is sometimes mistaken for it. It is called "self-denial" and may mean no more than going without ice cream for a while, doing without some luxury or other. Denial of self is something different entirely. Jesus puts it in terms of a crucifixion. To take up a cross was to be already on the last mile. To deny he self means to cease being one's own center-of-the-universe. It means "love thyself last." It means dying to oneself, as Paul put it, and living to God. It means "Not I, but Christ, liveth in me."

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

Bookmobile Schedule

Schedule of the Moore County bookmobile for the week, December 5-9 has been announced as follows:

Monday—Routh's service station Hy. 1 north, 1:45; across to Route 27; stops at Bennett, Taylor, Frye and Moses homes, 2 to 2:30; Cameron: 2:30 to 3:30; Wade Collins home, 3:45; McDonald and Gilchrist homes, 4; Paul Thomas S.S.; 4:15; Dunrovin Cafe, 4:40.
Tuesday — Cameron school, 10:30 a. m.; Colonial Heights, 4 to 4:45 p. m.
Wednesday — Vineland school, 1:45; Jackson Springs: W. E. Graham's, 2:15; postoffice, 2:30; West End, 3:15 to 4:30; Branson home at power station, 4:40.
Thursday — Carthage Library, 11:30 to 12:30; Nicholson home, 1:40; Joe Pressley's near Coles Mill, 2; Floyd Wilcox's, 2:15; Glendon, 2:45 to 3; Putnam, 3:15; Highfalls, 3:30 to 4; Inman home,

4:15.
Friday — Westmoore school, 1:15; Lonnie Brewer's, 2:45; Roland Nall's, 3; Arthur Baldwin's store, 3:15; Davis home on Jug-

town road, 3:30; Frye and Diggs homes near Calvary church, 4.
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Through cold, snow-covered fields, underneath ice-encrusted trees, the river runs its course.

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If you do not attend church services why not go this coming Sunday, and identify yourself with this steady flow of the best for which life stands?

There is always room in the river for one more drop of water. There is always room in the Church for one more worshipper.

THE CHURCH FOR ALL . . . ALL FOR THE CHURCH

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Day	Book	Chapter	Verses
Sunday	Psalms	35	1-12
Monday	Psalms	46	1-11
Tuesday	John	4	1-15
Wednesday	John	7	37-44
Thursday	John	17	13-23
Friday	Revelation	21	1-8
Saturday	Psalms	148	1-14

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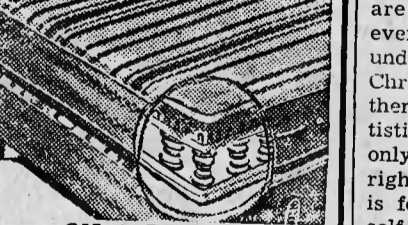
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The Youth Fellowships meet at 7 o'clock each Sunday evening. Mid-week service, Wednesday, 7:15 p.m.

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Sunday School, 11 a.m.
Wednesday Service, 8 p.m.
Reading Room in Church Building open Wednesday 3-5 p.m.

THE CHURCH OF WIDE FELLOWSHIP (Congregational)
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Wofford C. Timmons, Minister
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Sunday, 8:00 p.m., The Forum.

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Sunday School, 9:45 a.m.
Morning Service, 11 a.m.

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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.

SOUTHERN PINES METHODIST CHURCH
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