

By LOCKIE PARKER

Some Looks At Books

YOUTH. The Years From Ten to Sixteen by Arnold Gesell M. D., Frances L. Ilg M. D., Louise Ames Ph. D., (Harper \$5.95). This is a refreshing book. The authors dare to write a 523 page volume without even a chapter on "delinquency," and are careful to state that this year's slang expression, "teenagers," has no evil connotations!

In other words they are writing about the ninety-seven per cent of boys and girls who are growing up with natural and inevitable differences with their parents, among themselves and their environment. Abnormal difficulties will have to be looked up elsewhere. The young people described here are getting acquainted with their world, and the authors recount in readable, sometimes witty, language what turns up in the way of behavior. No charts or figures purporting to establish averages offer specious shortcuts.

The boys and girls are from middle and upper economic level families, and many of them have been known to the staff during their earlier years when they were observed at the Gesell Institute. Much of the descriptive text is in the words of, or told by,

the children themselves. Parents were especially helpful. This research and the writing took almost six years, which means that it is original work.

Inasmuch as one must trust someone to winnow facts in any research about personality, this reviewer prefers written descriptions of characteristics because knowledgeable writers can, as these do, indicate the varieties of individual range and habits as mathematical charts cannot. As one reads the feeling grows that these people know the individuals they are describing. As they remark, "By the time of adolescence the differences that become apparent stagger description."

Each of the years has a chapter, that for age ten covers twenty-eight two column pages; for eleven there are thirty-four and so on. It is a true reference book for the education of parents who want to keep up with their children.

In the following series of chapters the descriptive material is rearranged under chapter headings which were the division headings in the descriptive pages. One might quote:

"We use the terms growth and development interchangeably. The terms apply equally to mental and physical attributes. The individual develops as a unit."

"Growth is a patterning process; it takes time."

In strongest italics: "The maturity profiles, the maturity traits and the maturity trends are not to be regarded as rigid age norms nor as models. . . Every child has an individual pattern of growth unique to him. . . The 'ages' denote approximate zones rather than precise moments of time."

On age ten: "Ten is fond of his home and loyal to it. . . He gets along least well with siblings in the six-to-nine range. . . Ten-year-old boys candidly but vehemently express disinterest in or active disrelish for girls. One misogynist laconically said, 'I do not like girls. Period.' Another, speaking more mildly for his ten-year-old conferees, summed up with 'We sort of hate girls.' . . Girls of comparable age with slightly different accent say, 'Oh, we don't like boys, they can be plenty mean.' or 'We are not interested in boys yet.'"

Perhaps the above are samples of the flavor.

Note might be made that Dr. Gesell began his professional career as a school teacher—he was the reviewer's high school principal. Other eminent child psychiatrists have made a similar change.

One critic faulted Dr. Gesell because he did not spell out "why" these were normal chil-

dren. The book was not a "quickie" in the writing and is recommended for parents and educators who really want information.

—CLINTON W. ARESON

NEW TESTAMENT CHRISTIANITY

by J. B. Phillips (Macmillan \$2.25). A translator has a unique "in" as far as religious study is concerned, because the focal point of the faith is the scriptures, which in the case of Christianity is the New Testament in Greek. When the translator is of the stature of J. B. Phillips he is especially qualified because of his facile use of the right word, the vivid phrase and the memorable metaphor. This unique combination of understanding and expression has made Mr. Phillips one of our foremost "apologists" and ought to commend his latest book, "New Testament Christianity," to an increased circle of readers.

Indeed one hopes that "un-churched people" could somehow be induced to start it and discover what most of them and, alas, many of the church, do not apparently know—"the sheer spiritual zest and drive of the New Testament" and the almost unbelievable wonder of the super-human truth "that pulses and vibrates behind the steady prose" of that document.

Mr. Phillips' little book, which can be read almost at a sitting, presents the basic conviction of Christianity—New Testament and all genuine Christianity—as the certainty that our earth is the Visited Planet. In that invasion experience there are born the Christian qualities of Faith, Hope, Love and Peace, which Mr. Phillips defines against the background of the New Testament and which he is concerned to stimulate in the readers of his book. His effort is a most useful little treatise on Christian Maintenance (the title of one of the chapters), a nerve tonic for active members of the Christian fellowship, but also it could be an instrument for stabbing awake many who, in the author's own words, "sabotage the power and witness of the Christian fellowship by their haphazard attachment to the church."

Mr. Phillips' book presents the Good News which created Christianity. Some may not find that exhilarating, but in the words of another distinguished British apologist, Miss Dorothy L. Sayers, "if this is dull, then what, in Heaven's name, is worthy to be called exciting?"

—DR. ADAM WIER CRAIG, Minister of The Village Chapel, Pinehurst.

THE BIBLE SPEAKS

International Uniform Sunday School Lessons

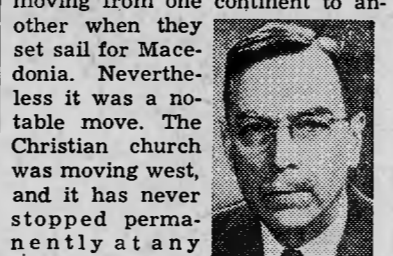
BY DR. KENNETH L. FOREMAN

Background Scripture: Acts 15:36-18:22
Devotional Reading: Acts 17:22-31

To the West

Lesson for June 3, 1956

PAUL's vision at Troas, his night visitor did not say, "Come over into Europe and help us." He only said "Macedonia." In fact, the word Europe does not occur in the story at all. Paul and his contemporaries were not conscious of moving from one continent to another when they set sail for Macedonia. Nevertheless it was a notable move. The Christian church was moving west, and it has never stopped permanently at any frontier. The little party that took ship for Samothracia was only one of countless groups of Christians westward bound. This was the first step in a great march. The Gospel was carried into every country in Europe, then into the Americas. Here in North America, as the settlers moved inland, westward and ever westward, as the frontier moved across the land the church moved with it. Sometimes the church itself did the pioneering, as the Roman church did in California or the Protestants in Oregon.



Dr. Foreman

Moving and Changing

Pea vines and people often change when transplanted to a different soil and climate. So it is with the church. The church at Antioch was different from the church in Jerusalem, and the church at Corinth was still different and by the time the church reached Rome and settled there, more changes could be seen. Churches in Northern Britain were not just like those of southern Italy. When the church came to America, there were further changes. To this day, a Presbyterian church in this country will be in many ways unlike the church of the same name in Scotland. English Methodists and American Methodists can easily be told apart. A distinguished English Baptist who is now serving in the largest American Baptist denomination has said in public how hard it was at first for him to feel at home here. Even in the Roman Catholic church priests who have been in America all their lives find some features of European Catholic churches rather strange, and vice versa. In America, too, as the church moved west it changed its ways.

Always the Same

"The more it changes, the more it stays the same," is a French proverb, which might well describe the church of God. It is quite true, the church has gone through many changes as it has moved westward with the years, but at heart, when it has had a heart, it has always been the same. (We say "when it has had a heart," because some churches have lost heart, or lost their heart, grown cold and died.) It would be quite a shock for a member of any American church east or west to walk into a meeting of the church at Corinth in St. Paul's time. It would be just as puzzling for a Corinthian to enter any American church—a great cathedral in New York or a country church forty miles from anywhere; neither one would be like his Corinthian meeting. But the heart of the church is the same. In Corinth, Kansas City or the Kentucky hills, wherever people are gathered together who love the Lord Jesus, who adore Him as Son of God and know Him as their Saviour, wherever those who love Christ are united to serve mankind in His name, there is the Christian church at worship and at work. Languages and forms differ, but the spirit of Christ is always the same.

Frontiers of the Future

When the church reached the eastern edge of the Pacific Ocean, had it come to the last frontier? Is there anywhere else to go? Of course there is. Beyond the Pacific are two vast continents. The Christian church has been so busy stretching westward that it has all but forgotten the "East"—which now is literally our Far West. Asia, Africa and the islands of the seas are our Christian frontiers, the frontiers of the future, and the church is (if yet only dimly) aware of them. The churches along these frontiers will be different from the churches "back home" as ours are different from Corinth and Jerusalem. But the Spirit will be there; for wherever there are true churches, there Christ lives and works again.

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Bookmobile Schedule

Tuesday — Union Church route with stops at Darnell, Briggs and Bailey homes, 1:45 to 3:30; Vass, 3:45 to 4:15; Niagara, 4:30.

Wednesday — Pinehurst at Community Church, 1:45; Taylortown, 2:15; Eagle Springs at post office, 2:45 to 3:15; West End, 3:45 to 4:15; Chessom home, 4:20; Branson home at power station, 4:30.

Thursday — Carthage Library, 1:30; Highfalls, 2:30 to 3:15; Inman home, 3:30.

Friday — West Southern Pines at Five Points station, 1:45 to 2; Priest home, 2:30; Lakeview, 2:45 to 3:15; Jackson and Patterson homes, 3:30.

Potatoes were the only food in a list of 18 commonly used foods in the daily diet which showed less cost increase than milk during the period of 1939 to 1955.

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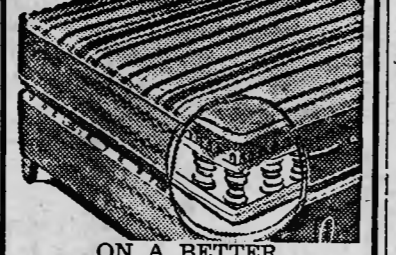
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Attend The Church of Your Choice Next Sunday

THE WORLD AHEAD

Congratulations to all young people who are graduating this year! Receiving a diploma means you have fulfilled the academic requirements and met the standards of conduct of your schools. They, in turn, have given you a secure world for four years, with work and rules of conduct mapped out for you.

Now all this is changed in a day. The anchor has suddenly pulled up, and the world ahead looks insecure and uncertain. You now have to plan your own work, and set your own standards of behavior.

At this point, a church connection is a strong anchor to spiritual security. Let your Commencement mean a commencement of regular church attendance in the church you choose. Face the new world ahead armed with its firm hope and faith.

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 | Exodus | 20 | 1-17 |
| Monday | Joshua | 1 | 1-9, 15 |
| Tuesday | Psalms | 96 | 1-13 |
| Wednesday | Matthew | 10 | 16-31 |
| Thursday | Matthew | 10 | 32-42 |
| Friday | Luke | 10 | 1-11 |
| Saturday | Luke | 10 | 25-42 |

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BROWNSON MEMORIAL CHURCH (Presbyterian)
Cheves K. Ligon, Minister
Sunday School 9:45 a.m. Worship service, 11 a.m. Women of the Church meeting, 8 p.m., Monday following this Sunday.
The Youth Fellowship meet at 7 o'clock each Sunday evening. Mid-week service, Wednesday, 7:15 p.m.

CHRISTIAN SCIENCE CHURCH
New Hampshire Ave.
Sunday Service, 11 a.m.
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)
Cor. Bennett and New Hampshire
Wofford C. Timmons, Minister
Sunday School, 9:45 a.m.
Worship Service, 11 a.m.
Sunday, 6:30 p.m., Pilgrim Fellowship (Young people).
Sunday, 8:00 p.m., The Forum.

EMMANUEL CHURCH (Episcopal)
Martin Caldwell, Rector
Holy Communion, 8 a.m. (First Sundays, 11 a.m.)
Sunday School, 9:45 a.m.
Morning Prayer and Sermon, 11 a.m.
Guild meetings—first and third Mondays: St. Mary's, 3 p.m.; St. Anne's, 8 p.m.

FIRST BAPTIST CHURCH
New York Ave. at South Ashe
David Hoke Coon, Minister
Bible School, 9:45 a.m. Worship 11 a.m. Training Union, 7 p.m. Evening Worship, 8 p.m. Scout Troop 224, Monday, 7:30 p.m.; mid-week worship, Wednesday 7:30 p.m.; choir practice Wednesday 8:15 p.m. Missionary meeting, first and third Tuesdays, 8 p.m. Church and family suppers, second Thursdays, 7 p.m.

MANLY PRESBYTERIAN CHURCH
Grover C. Currie, Minister
Sunday School 10 a.m.
Worship Service, 2nd and 3rd Sunday evenings, 7:30. Fourth Sunday morning, 11 a.m.
Women of the Church meeting, 8 p.m., second Tuesday. Mid-week service Thursday at 8 p.m.

ST. ANTHONY'S (Catholic)
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
Robert L. Bame, Minister
(Services held temporarily at Civic Club, Ashe Street)
Church School, 9:45 a.m.
Worship Service, 11 a.m.; W. S. C. S. meets each first Tuesday at 8 p.m.

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