

Summer Reading

This is the year of the 100th anniversary of the birth of Woodrow Wilson. As a part of the centennial tribute to the great war president, "The Politics of Woodrow Wilson; Selections from His Speeches and Writings" (Harper) edited, with an introduction, by August Heckscher has been published.

There are, of course, other collections of Wilsonia, including the voluminous Ray Stannard Baker work. The present volume has distinction, however, because of its timeliness and the particular purpose which its editor-compiler has tried to achieve.

Characterizing Wilson as "a great image and mighty force" in his day, Mr. Heckscher describes this book as an effort to recreate these attributes in a way which will be relevant to modern times—to make clear why those who knew this "image and force" in their full tide speak of them with awe, "and which a new generation can ill afford to neglect."

Commenting further on the timeliness of a reexamination of Wilson thinking Mr. Heckscher says that increasingly Americans are aware that without principles adhered to, without the concept of enduring values, this country risks losing the advantage which it has maintained in the past over every form of imperial or aggressive power. In that realization we should be ready to turn back to a deeper study of the example of Woodrow Wilson. The lonely scholar seeking the path to action in a democracy, the upright individual condemned to find suc-

cess in failure, brings a note into contemporary discussion to guide us past the twin pitfalls of experience and despair.

Mr. Heckscher stresses the fact that Wilson "in the fullness of his intellectual and spiritual power . . . exhibited a kind of leadership from which the present generation may dissent but which it cannot afford to dismiss as irrelevant. He saw things in a clear morning light. He honestly believed that men could put aside the obsessions which divided or confused them and disinterestedly pursue the common good."

The Virginia-born former President of Princeton, who practiced law for a brief time in Atlanta, "had an instinctive grasp of realities which enabled him to preserve the vital balance between ideals and practice," notes the editor-compiler, who says "his disposition . . . was to penetrate to moral issues and to expect men and women to submerge narrow interests in pursuit of a common ideal."

To give contemporary readers a better understanding of the great proponent of the League of Nations, Mr. Heckscher groups his selections under these headings: "The Problem of the Constitution," "Making of a Nation," "The Individual and Society," "Under a Higher Judgment," "The Ideals of Education," "The Political Scene," "The Challenge of Action," "Foundations of Reform," "The Exercise of Power," "The Essence of America," "From Neutrality to Leadership," "Into War," "Toward Peace," "The Great Hour," "Image of the League" and "The Lost Battle."

As Author Schlesinger Jr. has said, this is a book "which restores Wilson as a political thinker in all his variety, insight, and excitement."

Mr. Heckscher is president of the Woodrow Wilson Foundation and was formerly chief editorial writer for the New York Herald Tribune.

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Rites Held For Charlie McNeill, Cameron Farmer

Charlie A. McNeill, 69, farmer of Cameron, Route 2, died last Thursday at the Veterans Administration Hospital at Fayetteville.

Funeral services were held at Cypress Presbyterian Church Saturday at 11 a. m., conducted by the pastor, the Rev. A. D. Carswell, assisted by the Rev. Irvin Stevens.

Surviving are his wife, the former Bessie Willard; three daughters, Mrs. G. P. White, Sanford, Mrs. S. L. Sorrells, Greensboro, and Mrs. T. J. Baker, Cameron, Route 2, and nine grandchildren.

European Duty Tour Ended By Dr. Stevick

Dr. and Mrs. Charles Stevick and daughters, Linda, 15, and Susan, 10, will arrive in Southern Pines Saturday after having spent more than two years in Europe.

Dr. Stevick is the son of Mr. and Mrs. D. W. Stevick of 135 South May Street.

During his overseas duty Dr. Stevick has been assigned to the United States Public Health Service in Paris and Munich.

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THE BIBLE SPEAKS International Uniform Sunday School Lessons BY DR. KENNETH J. FOREMAN Background Scriptures: Matthew 3:13-17; Hebrews 1:1-2:8; 6:1-3. Devotional Reading: John 14:1-11. **Son of God** Lesson for July 8, 1956

ONE thing the Christian church has believed from the beginning: Jesus is divine. Now the Bible never says that in those words. A more vivid and personal way of expressing it is the Bible way. There he is called Son of God. Theologians have written volumes on top of volumes to explain what it means to call Jesus the Son of God, and some of these volumes are pretty hard to understand. It is important to look into the Bible itself and see what is said there.

The Dr. Foreman letter to the Hebrews (one of those nine letters at the end of the New Testament), in the very first sentence, gives Jesus the title of Son; but does not finish the sentence before beginning to explain a little what is meant by this.

God Speaks by a Son The first thing we are told here is that God, who has been speaking to men for thousands of years in various ways, has at last spoken to us by a Son. Jesus Christ is God's answer to man's questions, he is the answer to man's call for help, he is God calling to us. Men have long wished the sky were not so silent. They wish they could read the inscrutable mind of the most high God. Well, God has spoken, he has given us his last and best Word. And this Word is not in the form of a textbook, not in the form of an answer-book for all the riddles of existence. God's message to man is not a creed, however good it may be. His message is in a Person, a Life. We want to know what God thinks. We wish he would say something. Well, God has said . . . and what he says is Jesus Christ.

Through Him, the World The line that divides all things that exist into two different kinds of things, the first and most important line, is not the line dividing spirit from matter. The real dividing-line is that which runs between Creator and Created, or to put it in another way, the line between God and everything else that is. When you take time to think about it, you can see that only God can be on the creator-side of creation. God alone, of all that exists, is because he is and not because something or somebody else made him be. Every man must say to himself, "If it were not for such and such a person, or such and such an event, I would not be here." But God could not truly say a thing like that. He does not depend on something or some one else for his very existence, as we do. It is by his good will that we are in the universe at all; it is by his will that the universe is here for us to be in. Now the letter to the Hebrews declares that Christ is God's active agent in creation. In the simple words of the writer, we read that through the Son, God created the world. No wonder the early church soon saw that this puts Jesus on the God-side of that line dividing Creator from Created. This is part of what we mean when we say that Jesus Christ is divine.

Reflection and Stamp Another part of what we mean is expressed in those two words "reflection" and "stamp." The old Greeks had a story about a creature called a Gorgon, with snakes for hair, so horrible that the very sight of her turned the beholder to stone. Only when a brave man thought of going up to her, not looking directly at her but into a mirror, was any one able to enter her presence and live. In quite the opposite way, God is not too horrible, but too holy, for mere men to gaze at. We too need a mirror to reflect the unbearable glory of God; Christ is that reflection. He is likewise the "stamp" of God's nature. He is as it were God's signature, his handwriting, his personal seal.

"Therefore . . . Closer Attention" The divinity of Christ, of which these sentences in Hebrew are only a few of the New Testament testimonies, was never thought of, in those clear early days of the church, as a mere doctrine in a book. It meant and means something intensely practical. If Jesus is really divine, then, we cannot just take him or leave him. If he is God's Son he is no more optional than God is. Deciding for or against him is the most important decision in life. What he tells and teaches is not "one man's opinion," it is not even the voice of genius; it is the Voice of God.

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Bookmobile Schedule

Week of July 9-13
Tuesday—Routh's Service Station, 9:30; Taylor home, 10; Marion home 10:30; Cameron, with stops at Thomas, Talley, and Philips homes and the Post Office, 10:45 to 11:30; Collins, 11:45; Gilchrist, 12; McDonald, 12:15; Paul Thomas, 2:30.
Wednesday—Doub's Chapel Route, Chriscoe home, 9:45; Black home, 10; Freeman, 10:15; Chaffin, 10:30; Vest, 10:45; Doub's Chapel, 11; Auman, 12; and Cox, 12:30.
Thursday—Carthage, 9:30 to 10:30; Westmoore Community, 11 to 2:30.
Friday—Murdockville Road, Lewis, 9:15; Dunlap, McKenzie, Clayton, Black, Rice, Monroe, Cleave mail box, Neff, Culdee Presbyterian Church Community, 12 to 2.

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FENCES
We need fences. They serve a good purpose. They give protection. But unless they have gates in them, they stop being fences and they become barriers. Without that gate, for instance, Mary Jane couldn't go across to the garden next door, and play with the little girl who lives there.
And, just as we need physical fences sometimes, we need mental and spiritual fences too. We need the privacy of our own thoughts, the sanctity of our own beliefs.
Danger comes only when we build barriers rather than fences around our inner selves. For none of us can live in spiritual isolation. We must have gates in our personal fences. We must permit Faith to enter. We must commune with others . . . and, above all, with God.

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 the 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	3	1-5
Monday	Psalm	8	1-9
Tuesday	Hebrews	12	1-14
Wednesday	Luke	18	1-14
Thursday	Romans	12	10-21
Friday	11 Corinthians	9	6-15
Saturday	Ephesians	4	1-27

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

EMMANUEL CHURCH (Episcopal) Martin Caldwell, Rector Holy Communion, 8 a. m. (First Sundays, 8 a. m. and 10 a. m.) Sunday School, 9 a. m. Morning Prayer and Sermon, 10 Holy Communion—each Wednesday and Holy Days, 10 a. 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.

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.

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.

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.

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.

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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