

Summer Reading

"MANJIRO — THE MAN WHO DISCOVERED AMERICA" Houghton Mifflin (\$2.75) translated from the 19th century Japanese by Hisakazu Kaneko.

In 1841 a Japanese fisherboy Manjiro, alias John Mung, was shipwrecked with his companions off the coast of Alaska and dramatically rescued by Captain William Whitford, a yankee whaler who shipped out of New Bedford, Massachusetts. Captain Whitford brought the boy back home to Fairhaven, Massachusetts, where he became a member of the family, attended church and school - the first Japanese to be educated in this country.

He later trekked across America and returned to his native country where he tried to open his countrymen's eyes to modern civilization, thus paving the way for Commodore Perry's famous visit to Japan in 1853. **MANJIRO—THE MAN WHO DISCOVERED AMERICA** is his story. It is already a classic in Japan.

Hisakazu Kaneko, (pronounced Hiss-ah-kah-zoo Kah-neigh-ko), was educated in Japan and America, receiving his M.A. Degree at Kenyon College, Ohio. He later studied at Ohio State and Columbia University.

After the war he worked for the Occupation Forces and at the U.S. Embassy in Tokyo. Compiler of several English text books and author of magazine articles both in Japanese and English, Mr. Kaneko became especially interested in Manjiro's story both as one of high adventure and as an episode in early American-Japanese relations.

This story is familiar to the Japanese and with the publication of this little volume by Houghton Mifflin his adventures will now be shared with American readers.

LET MY NAME STAND FAIR by Shirley Seifert (Lippincott \$3.95). Catherine Littlefield of Block Island, became the wife of a tanner's son, Nathaniel

Greene. Nothing foretold that she would become Mrs. General Nathaniel Greene, friend of General Washington, the Henry Knoxs, Anthony Wayne and many other illustrious soldiers. This is the story of Nathaniel's "Cathy." It's settings are many and varied, the frozen hills of Valley Forge, the brick mansions of Philadelphia and New York and the decaying plantations of Savannah. Her itinerary could very well be that of the rebels who made up the most incredible army in history. The sight of her blue camelot cloak was soothing balm to the eyes of Washington's ragged forces. Her lilting laughter and mocking good humor enlightened the heart of her husband in his most despairing task as Quartermaster of an impoverished army. These same qualities endeared her to all who met her, inviting the envy of many and causing tongues to wag.

In her tenth historical novel Shirley Seifert again instills life into historical facts, pumps breath into its heroes. These heroes are much more real than the almost too perfect Cathy Greene. A heroine, however, is created to be admired and the reader is made to be as charmed by Catherine as General Washington and as awed by General Greene as were his troops. He was a man of integrity and purpose, even in love, and this led Cathy to make her one supreme sacrifice. Shirley Seifert has done it again.

—JoAnne Harris

Six egg grading stations were established in North Carolina in 1955.

The farmer with less than 100 tons of silage corn is better off having it custom harvested.

PUBLIC NOTICE

Public notice is hereby given that the Town of Southern Pines will receive on or before August 3, 1956, at 12:00 noon, bids for furnishing one heavy-duty gasoline powered sewer cleaning machine equipped with cable and accessories. For specifications, contact the undersigned. The Town of Southern Pines through its City Manager reserves the right to reject any and all bids and to accept the bid which, in the opinion of the City Manager, is in the best interest of the Town of Southern Pines.

LOUIS SCHEIPERS, JR.
City Clerk

PUBLIC NOTICE

Public notice is hereby given that the Town of Southern Pines will receive on or before August 3, 1956, at 12:00 noon, bids for furnishing one single gutter broom motor pick-up street sweeper with accessories. For specifications, contact the undersigned. The Town of Southern Pines through its City Manager reserves the right to reject any and all bids and to accept the bid which, in the opinion of the City Manager, is in the best interest of the Town of Southern Pines.

LOUIS SCHEIPERS, JR.
City Clerk

New State Golf Course Listing Now Available

North Carolina golf courses from coast to mountains are described in a new information bulletin available free on request from the State Advertising Division, Department of Conservation and Development, Raleigh. Known as "Golf State, U.S.A.," North Carolina now has a total of 131 golf courses, of which some 115 are open for year around use. Information about each course is contained in the new listing.

Of the total 131, 61 are 18-hole courses, and 63 are nine-hole courses. The remainder have 11, 27 or 36 holes, and the total number of holes for all courses in the state adds up to 1,820. Minimum greens fees range from 50 cents to \$5.

About half of North Carolina's golf courses are designated for public or semi-private use. Four are for military personnel. The others are maintained by private clubs.

The Carolina Golf Association, local chambers of commerce and golf clubs, and Richard Tufts of Pinehurst, president of the United States Golf Association, cooperated with the State Advertising Division in supplying information for the new listing of golf facilities.

The listing gives Southern Pines 63 holes: Pine Needles, 18, Mid Pines, 18, and Southern Pines Country Club 27.

The four courses in Pinehurst have a total of 72 holes.

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THE BIBLE SPEAKS

International Uniform Sunday School Lessons
BY DR. KENNETH J. FOREMAN

Background Scripture: Acts 12:1-5; 1 Peter 3: 7, 4:12-5:14.
Devotional Reading: 2 Timothy 2:1-13.

Of Suffering

Lesson for July 29, 1956

WHAT they did in ancient times without the mimeograph machine it is hard to imagine. If a modern church executive said to his secretary, "Miss Jones, take a letter; get it out to all the Christians in Pontus, Galatia, Cappadocia, Asia and Bithynia," Miss Jones would hardly know what to do without a typewriter and carbon paper at the least. She might wonder, too, what Christians in places as out-of-the-way as Bithynia might have in common with Christians in Asia.



Dr. Foreman

However, when Simon Peter wrote his letter, he knew what all those Christians had in common. "Now for a little while (he meant, to the end of their lives) you may have to suffer various trials..." Trouble, trials, affliction, suffering—how many words there are for it, how many different kinds of it! St. Peter's letter, written so long ago in Greek, now in English has a fresh contemporary look about it. For trials and troubles are very ancient, but they are as new as the morning paper, they are as universal as the human race.

Suffering and Prayer

Christians in particular are bothered, when they think about suffering—especially their own or that of other Christians—in two ways. What is the use of suffering? and, Why should Christians suffer? These are the problems which Peter rolls into one problem: What use is it to Christians, to suffer? He brushes off one kind of suffering—when one gets into trouble on account of one's own wrongdoing. That is no puzzle. The puzzle comes when the good man, the Christian suffers perhaps because he is a Christian and for no other reason. One use of suffering Peter remembered from his own experience. When he was in jail in Jerusalem, the church held a prayer-meeting for him. Somehow to their astonishment, their prayer was answered. Can we suppose that Peter himself had not been praying? His trouble, in short, had brought both himself and his friends to their knees; it had made them acutely aware of their need of God, and God in turn had made them know his power. Some people make fun of "fox-hole religion"; but isn't it better than none?

Genuine Faith

Faith that has never been tested can be real; but only God knows it. Faith tested by suffering, when it endures, demonstrates how real it is. A missionary in India was trying to talk to an Indian about Christ. The Indian, who had just lost a wife he deeply loved, cried, "You lead a happy life, everything comes your way. If you had to go through what I go through, you'd not talk about faith!" Within a few months the missionary too lost his wife by death. At the funeral he stood by the casket and said: "If the man is here who told me I had never been through what he went through, I want to talk with him after this. Now maybe he will believe me." To make the story short, the Indian did come to believe as a Christian.

Everybody Has a Heartache

Another use for suffering is that it can open the heart wide. It does not always do this. Suffering by itself has no magic. It is only when the sufferer reaches up in trust to God that anything like "magic" comes to pass. But when one who is afflicted trusts in God even then, he may not have his pain—physical, mental or spiritual, whatever it be—removed; but he will find that he has joined the great fraternity of pain. His heart, hitherto in-turned, now turns outward. He knows the password to every human heart. For every one has his own heartache, and those unacquainted with grief find no entrance. Your own heartache is the key to the hearts of all men everywhere. Suffering "as a Christian"; this above all, as Peter says, is a mark of brotherhood throughout the world. The minister in Mississippi who loses his pastorate because he says a word of sympathy for wronged Negroes; the Indian who is stoned from the village well because he has turned from Mohammed to Christ; the Spanish Christian who is not allowed to worship except in forms approved by the government; the Chinese Christian who is forced to march in a parade at the hour of church worship; do we not suffer with them? For they are our own.

(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

Tuesday, July 31—Niagara and Vass route: Darnell's 9:30; Briggs', 10; Bailey's, 10:30; C. E. Smith, 10:45; Taylor's, 11; Oldham's, 11:15; Thomas, 11:45; Vass postoffice, 12:15-12:45; W. E. Smith, 1; and Niagara postoffice, 1:30-2.


Wednesday, August 1—Community Church, Pinehurst, 9:15; Taylortown, 10; Eagle Springs, 11-11:30; West End, 12-1; Chesom's, 1:15; Munn and Bronson, 1:30.

Friday—West Southern Pines, 9:15; Lakeview, 10:15-11:15; Patterson and Jackson homes, 11:30-12:30.

Proved sire bred heifer sales will be held at Greensboro, Statesville, and Asheville in August.

Last year, 185 hatching egg flocks in the state used cross-bred stock.

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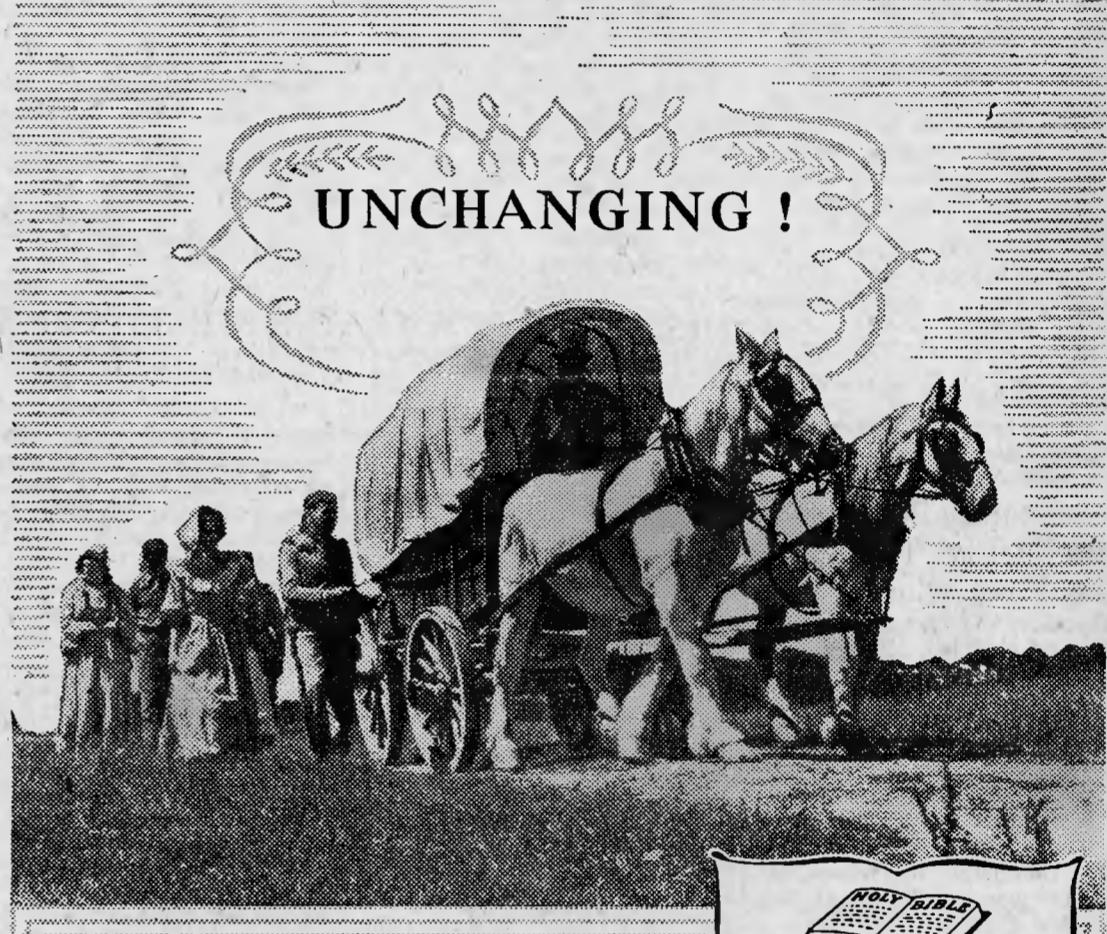
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UNCHANGING!

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In a covered wagon on the open prairie, or in a modern car on a super deluxe highway, God is with his people, his unchanging love giving them strength.

His Church is unchanging too. For it taught the same truths, and proffered the same comforts to those pioneer men and women as it does today.

Yes, God is unchanging. The Church is unchanging. Only people, the hearts of people, are inconstant.

How about you? Don't you need a power and strength far greater than yourself? God is waiting, the Church is waiting, the people are waiting. Will you add your strength to theirs and help the Church meet the challenges of today?

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	90	1-17
Monday	Isaiah	42	1-10
Tuesday	Mark	1	1-15
Wednesday	Mark	2	13-22
Thursday	John	4	23-34
Friday	Romans	13	1-14
Saturday	Hebrews	13	1-8

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BROWNSON MEMORIAL CHURCH (Presbyterian)
Ches 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 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, 8:30 p.m., Pilgrim Fellowship (Young people).
Sunday, 8:00 p.m., The Forum.

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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.

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.

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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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