



Some Looks At Books

By LOCKIE PARKER

THE RELUCTANT LEGIONIST'S cautious scrutiny of facts and speculation ranged wildly. The story is told in the first person by Liza Bowe, barmaid at the Mermaid Tavern. This limits our view but adds an effect of personal acquaintance with celebrities, pleasing to those who like to identify themselves with heroine or hero. Liza is a competent, hard-working barmaid and a very well behaved girl, devoted to her Philip, a young gentleman of the poets circle at the Mermaid. Philip himself has become obsessed by the Faust legend which complicates life for Eliza considerably.

It all makes a pleasing romantic tale, and the background shows considerable knowledge of Elizabethan days and ways.

THE STORY OF ROCKS by Dorothy Shuttlesworth with illustrations by Su Zan Swain. (Garden City \$2.50). When the child begins to bring home stones that attract his attention because of their appealing texture or shape, he is on his way toward a real rock collection. Mrs. Shuttlesworth tells how to transcribe this interest into knowledge. Her book, with many full-color illustrations, is designed to help the child identify rocks. It tells about rock-forming minerals from their very beginning when the earth was still a molten mass of fiery-hot doughy material. It gives tests to determine what your rocks contain, and it tells about metals with strange properties.

In the last chapter, entitled "Strictly for Rock-Hounds," Mrs. Shuttlesworth suggests ways to collect and then store collections. She says that although it is sometimes difficult for a city child to find specimens, there are always possibilities where a new road or bridge is being built. A quarry, a lake, sea, or river front may be wonderful places for field trips. Mrs. Shuttlesworth tells how to keep records of "finds," and lists the simple equipment which is needed.

Avery County, in Western North Carolina, was named for Col. Waightsstill Avery, Revolutionary patriot who, when challenged to a duel by young Andrew Jackson, allowed him to fire, then marched up and lectured him on the evils of hot-headedness.

There was something else he wasted: his father's love and confidence. He virtually treated his father as if he were already dead. This younger son is, of course, the type of the reckless sinner who wastes his health, strength, character, perhaps money too, the sort of man who is called a "wastrel" or waster. The time, life, strength that such a man wastes cannot be brought back again. You could go down to Skid Row or to the nearest hospital for drug addicts and convert them every one; but you could never give them back the "years the locusts have eaten." God forgives such men, as the father in Jesus' story forgave the younger prodigal; but just as the father in that story could not recall from the four wastes the wasted fortune and the wasted years, so not even God ever turns the clock or the calendar back.

LIZA BOWE, a Novel of Elizabethan Times and the Mermaid Tavern by Shirley Barker (Random \$3.50). This is a light-hearted book of those brilliant, crowded days when Kit Marlowe and Will Shakespeare were young, when England repulsed the Armada and when Sir Walter Raleigh entertained the keenest

wits of England in his gardens and speculation ranged wildly. The story is told in the first person by Liza Bowe, barmaid at the Mermaid Tavern. This limits our view but adds an effect of personal acquaintance with celebrities, pleasing to those who like to identify themselves with heroine or hero. Liza is a competent, hard-working barmaid and a very well behaved girl, devoted to her Philip, a young gentleman of the poets circle at the Mermaid. Philip himself has become obsessed by the Faust legend which complicates life for Eliza considerably.

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THE BIBLE SPEAKS

International Uniform Sunday School Lessons

BY DR. KENNETH J. FOREMAN

Background Scripture: Luke 15:11-32
Devotional Reading: Psalms 103:1-13

Two Sons

Lesson for November 25, 1956

WHAT does the word "prodigal" mean? Ask some Sunday school class that, and you may be surprised at how many bad guesses you hear. Actually the name simply means "wasteful." Jesus never named his parables; and sometimes the names the church has given them fit, and sometimes not. The parable of the "prodigal son" might be better named "The Two Prodigal Sons" or "The Forgiving Father."

Dr. Foreman

Two Ways of Wasting

There are two ways of being prodigal or wasteful. One is to use up and destroy what might have been saved. If you let good farm machinery sit around in the rain till it rusts, you are wasting equipment. If you use expensive butter for a job a little bacon grease will do just as well, you are wasting the butter. If you are a general and order a useless assault in which thousands of men needlessly lose their lives, you are wasting human life. All these wasteful acts, great and small, are done in the same way, essentially by throwing away or spoiling what might have been saved and used. Another way of wasting is just not to use what is there to use, something which if you do not use now you will never have the chance to use again. An example of this is water power. The river flows on its way, developing so many horsepower with every mile; if these are not used today, tomorrow the horsepower—today's horsepower—will be gone. You waste water power not by destroying it but by failing to use it.

The Younger Son

[Now in Jesus' famous parable, the two sons were both wastrels, but in opposite ways. Take the younger one: Give me... he said, and off he went. A young fortune was in his hands; but he threw it away, he was through with it, he was through, "period," in no time.

The Older Son

But that older boy—he too was a waster. Only he wasted in the other way, not by destroying but by not using. There seems to be something deeply sad in the father's simple saying: "Son, you are always with me, and all that is mine is yours." This was true—and yet the son had made it untrue. "You are always with me"—so near, and yet so far away. None of the father's spirit had penetrated at home yet spiritually a stranger. He too, in a different way, had lived like an orphan. Every day there was open to him a father's heart, a father's sympathy, a father's wealth; but he never took it. If for the younger boy there was waste-by-destruction, for the older there was waste-by-neglect. Did the father forgive this son too? The story does not say. The impression most people get is perhaps what Jesus intended to suggest: The father was ready to forgive each son; but the younger son was forgiven, because he had "come to himself," he had confessed his wrong. The older son was not (so far as the story takes us) forgiven, because he did not seem to be conscious of having done anything wrong. Of course he was the type of the Pharisees; but the Pharisees are not dead; in the church and out there are correct, respectable citizens who know nothing of God's love for their lost brothers, and so have never known the God they officially call "Father." God will forgive such a man too; but perhaps he seldom does, for such a man seldom thinks he needs it.

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Bookmobile Schedule

Tuesday—Routh's Service Station, 9:30; Sam Taylor, 9:45; Lewis Marion, 10; Cameron School, 10:15; Cameron, 11:15-12:15; Wade Collins, 12:30; Miss Margaret Gilchrist, 12:45; Walter McDonald, 1; Paul Thomas station, 1:30.

Wednesday — Doubs Chapel Rt.: Arnold Thomas, 10; Clyde McKenzie, 10:15; Elmer Vest, 10:30; Mrs. Frances Scarboro, 11; R. L. Blake, 11:30; W. E. Jackson, 12; Robert Blake, 12:30; Clyde Auman, 12:45; Landis Cox, 1; Frank Cox, 1:30.

Thursday—Westmore School, 10; Roland Nall, 11:45; Charles Stutts, 12; Arthur Baldwin, 12:30; C. G. Cole, 12:45; Davis School, 1:15; Enloes Grill, 1:45; Carthage, 2:30.

Friday—Murdockville Road: Dan Lewis, 9:45; W. R. Dunlap, 10; Miss Margaret McKenzie, 10:15; Tom Clayton, 10:30; Mrs.

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13th ANNUAL AMERICAN BIBLE SOCIETY WORLD-WIDE BIBLE READING PROGRAM 1956

NOVEMBER

22 Thanksgiving Deuteronomy 5:1-21
23..... Psalms 19:1-14
24..... Psalms 27:1-14
25 Sunday..... Psalms 46:1-11
26..... Psalms 103:1-22
27..... Psalms 121:1-8
28..... Psalms 145:1-21
29..... Proverbs 31:1-30
30..... Isaiah 50:1-11, 28-31

DECEMBER

1..... Isaiah 55:1-13
2 Advent..... Luke 6:20-49
3..... John 11:28
4..... John 12:9-51
5..... John 3:1-36
6..... John 4:1-38
7..... John 15:1-27
8..... John 17:1-26
9 Universal Bible Sunday Luke 8:1-21
10..... Acts 17:16-34
11..... Romans 8:1-39
12..... Romans 12:1-21
13..... I Corinthians 13:1-13
14..... Philippians 4:1-23
15..... Hebrews 11:1-40
16 Sunday..... Luke 10:25-42
17..... Luke 11:1-17
18..... Luke 12:22-34
19..... Luke 15:1-10
20..... Luke 15:11-32
21..... Luke 11:2-13
22..... Luke 12:38-48
23 Sunday..... Luke 13:35-56
24..... Luke 15:7-8
25 Christmas Luke 1:1-20

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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	I Kings	19	9-12
Monday	Matthew	5	1-16
Tuesday	Matthew	5	17-26
Wednesday	Matthew	5	27-48
Thursday	Hebrews	4	9-13
Friday	II Timothy	3	10-17
Saturday	II Peter	1	16-21

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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.

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)
East Massachusetts Ave.
Martin Caldwell, Rector
Holy Communion, 8 a.m. (First Sundays and Holy Days, 8 a.m. and 11 a.m.)
Family Service, 9:30 a.m.
Church School, 10 a.m.
Morning Service, 11 a.m.
Young Peoples' Service League, 6 p.m.
Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9:30.
Saturday—6 p.m. Penance.

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. Bams, 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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