THURSDAY, JANUARY 17, 1957

the individual spirit and warms

and encourages it as though a

comrade had been found in this

bewildering journey through life.

In view of this we can surely

welcome this inexpensive vol-

ume in paper covers which gives

us the opportunity to make new

acquaintances among the poets

interpreting our life today. The

amount of verse.

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There are approximately 1,500

Tropical storms in recent years

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lap, 10:15; Miss Margaret Mc-

Bennett & Penna. Ave.

Attend The Church of Your Choice Next Sunday

Kenzie, 10:30; Tom Clayton, irrigation systems in operation in

10:45; Mrs. A. Rice, 11:15; Mrs. North Carolina today, compared

Ethel Black, 11:30; Edward with 30 such systems 10 years

COUNTRY BOOKSHOP

hour period.

derful little boy always getting into hot water but the most convincing of all the children. Put such a family on the Queen Mary on their first trip to Europe and much is bound to happen. Mr. and Mrs. Hayes, the authors of this book, have written many movie scripts in the last

ten years; and he is the author

of "The Desperate Hours," which was a great success both as a FIFTEEN MODERN AMERI- Muriel Rukeyser with her poig- book and a movie. Hence one is CAN POETS edited by George nant sense of human tragedy. A not surprised to find unusual sit-P. Elliott (Rhinehart \$1.65). Poet- sample is "Children's Elegy" uations that might well be de-

ry is a personal matter for most where she writes of the war or picted on the screen. The simof us. Nearly everyone cherishes phans, "That is what they say who some poem or poems from which were broken off from love; they derive spiritual sustenance However long we were whether the author be Shakeloved. it was not long speare or Edgar Guest or even enough. when the author's name is for-We were afraid of the broad gotten. This testifies to the closebig policeman ness with which poetry speaks to

At Books

Some Looks

By LOCKIE PARKER

of lions and tigers, the dark cordion. hall and the moon." Eberhardt who has the true lyric are original and amusing.

quality in such lines as these: "This fevers me, this sun on green, On grass glowing, this young spring, Regenerate sudden incarna-

editor has wisely omitted such older poets as Robert Frost and tion." Robinson Jeffers who have al-

work has been accepted by crit- his own. ics and literary magazines and who have published a fair

BON VOYAGE by Maarijane seems as mild as a rural stream

subject in the group, but the mended for readers of almost euvers to get sent by the firm's this; but then some people don't subject in the group, but the mended for readers of annost evers to get sent by the first of this; but then some people don't board to represent them at a cel-cryptic and obscure to more di-rect communication with the ages. There are the parents, a rect communication with the rect make the voyage are of varying ages. There are the parents, a subject in the group, but the mended for readers of annost evers to get sent by the first states this; but then some people don't board to represent them at a cel-ebration in the town where he lived as a child, a town he now Better Than the Best rect communication with the ages. There are the parchas, a lived as a child, a town he here reader and to the age-old themes youngish middle-aged couple of love and death, spring and from Indiana. Then come the winter. Amid such variety each three children—Amy is twentyman must find his own meat, one; Elliott, eighteen; and Skip- tions of this nostalgic act are not righteousness of those who folbut I was moved by the verses of per is twelve. Skipper is a won-

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them all is the description of a day spent by this American family with a French farm family in Normandy. Here the language is no barrier when Harry Willard gets out his harmonica to join his host who is playing an ac-

You will follow this family's Another poet that I was glad adventures with interest for, to know better was Richard while they are not hilarious, they

\_JANE H. TOWNE THE OPPORTUNIST by Samnel Youd (Harper \$2.95). The reader is advised to start this The secret hallowing is come, book early in the evening, for We mean the

type of novel.

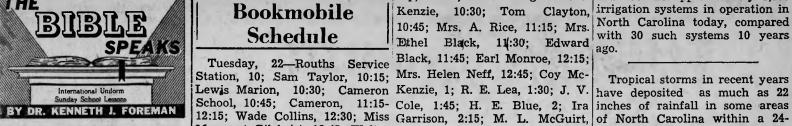
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once you get into the middle of the situation, you will find it The lines quoted are not the hard to put it down. It is truly ready found their public and the best by these poets but the most "a novel of suspense" and not the very new ones whose output is quotable. Nor would I say that less so because it is the unfolding not yet substantial. This is a these two were necessarily the of a character rather than a plot middle group of those whose best poets—let each reader find mystery that holds you in grow-

ing curiosity, surprise, shock. verson is one that is all that he In the beginning the book should be. He comes up to standand Joseph Hayes (Random flowing through pleasant mea- make believe about him. To be There is range of style and \$3.95). This book can be recom-dows-a middle-aged man man-sure, some people don't care about

One of the things Jesus said that must have sounded surprising at the time he said it, was that the so sweet as we learn more of lowed him must "exceed that of Frank Bates, his childhood and the Pharisees." Now the Pharisees made a specialty of righteoushis climb upward. As the author ness. They were super-good, or alternates scenes from Frank's early life with others from his later career, the flow of the tale grows grim and stormy and we anybody. They were, so to speak, are swept by its current into a whirlpool of emotions that are as intense as any I have met in this ried to be as good as they were. When it is all over and you to it must have astonished everyhave time to reflect, you may or ody, not to mention shocking the may not feel that the author's incrisees, when Jesus as good as

> ards of the kingdom of heaven. If through the pages we look into what Jesus said by



Friday, 25 - Murdocksville

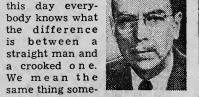
Road: Dan Lewis, 10; W. R. Dun-

Margaret Gilchrist, 12:45; Walter 2:30. Background Scripture: Matthew 5-7 Devotional Reading: Matthew 6:25-33 McDonald, 1; Paul Thomas Station, 1:30.

Righteousness Wednesday, 23-Doubs Chapel Rt., Arnold Thomas, 10; Clyde McKenzie, 10:15; Elmer Vest, Lesson for January 20, 1957 10:30; Mrs. Frances Scarboro, 11;

R. L. Blake, 11:30; W. E. Jackson, R IGHTEOUSNESS is an old-fashioned word. You almost 12; Robert Blake, 12:15; Clyde Auman, 12:30; Landis Cox, 12:45; never see it outside the Bible. But Mrs. Sutphin, 1; Frank Cox, 1:30. the thing itself is not old-fashioned, Thursday, 24 — Westmoore you can see it outside the Bible, nearly everybody wants it himself School, 10:30; Roland Nall, 11:30; and everybody wants it for his Charles Stutts, 12; Arthur Baldneighbors. Even criminals count win, 12:30; C. C. Cole, 12:45; Daon it-in other people! The word vis School, 1:15; Enlees Grill, originally came (in the Bible) 1:45; Carthage, 2:30.

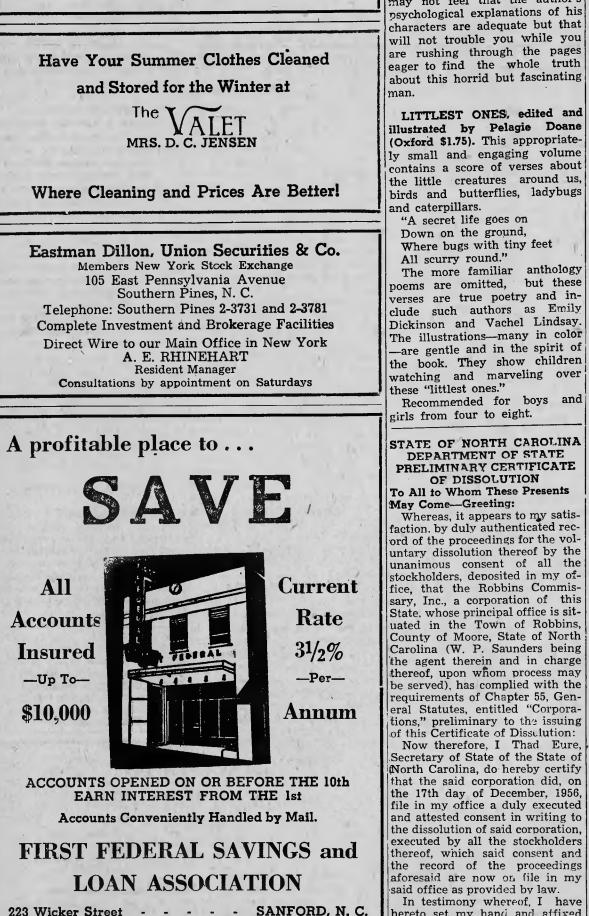
from the Hebrew 🕷 word meaning "straight." To



times when we Dr. Foreman use only the first part of the word, "right." We like to be right, we like to have the right people around us. "He's just not right" is one of the worst things that can be said about a man. A righteous

ard, there is nothing shoddy or

aimed to be. They had money, and eisure, and they spent their time thinking up ways to be better than the athletes of morality. They held all the records for high jumps and pole vaults to the top levels of ighteousness. Nobody else even aid they were not up to the stand-



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way of explaining this astonishing eager to find the whole truth remark, however, we can see about this horrid but fascinating three ways in which the Pharisees' idea of what it is to be rightright in the sight of God, that is LITTLEST ONES, edited and -comes short of the true ideal.

First of all, the Pharisees were interested in action only. Now acts are very important. But as Jesus explained it, actions come from inner attitudes, and where the attitude is wrong, acts are likely to be wrong too. True righteousness, or rightness, begins and has its roots in "the heart," the inner life, where thoughts begin. The truly right person will not be content with making a good showing, he The more familiar anthology wants to be right even if it never shows.

No Fences for Love So the rightness Jesus demands goes deeper than what satisfied the Pharisees, ancient or modern. But he pointed out another difference. Jesus' ideal (which is God's ideal) of rightness is also broader than the Pharisees' brand. They loved their friends, they would do a great deal for those who did a lot for them. Jesus pointed out that anybody not a complete fool will do as much. "You scratch my back and I'll scratch yours" is a

DEPARTMENT OF STATE PRELIMINARY CERTIFICATE philosophy almost anybody can un-OF DISSOLUTION derstand. Loving people who love To All to Whom These Presents you - and no others - is like ex-

THAD EURE,

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changing presents at Christmas time. Some people "give" a great Whereas, it appears to my satismany presents, at least they wrap faction. by duly authenticated recthem up and distribute them; but ord of the proceedings for the volthey don't give a thing unless they untary dissolution thereof by the expect to get a present in return. unanimous consent of all the The Pharisees, ancient and modstockholders, deposited in my ofern, know what love is; but they fice, that the Robbins Commisput a fence around it. They do not sary, Inc., a corporation of this "waste" love on those who do not State, whose principal office is sitin some way pay them for it. uated in the Town of Robbins, Jesus went all the way-so far County of Moore, State of North that to this day few of us dare to Carolina (W. P. Saunders being follow him. Love your enemies, he the agent therein and in charge said. Love is good; the Pharisees thereof, upon whom process may were on the right track. But love be served), has complied with the must have no horizons. requirements of Chapter 55, General Statutes, entitled "Corpora-Why Be Good? tions," preliminary to the issuing The kind of rightness God wants

has another sure mark: it has the right motive. The Pharisees wanted to be right so as to be admired by other men. But true rightness has just one motive: to be like our Father in heaven. To wish to be God,-to ,"play God," is wicked; but it is not wicked, it is the very heart of the truly good life, to love God so much, and know him so well (and never so well as in Christ) that one can think of nothing better than to be like him. All other motives fail, some time; but this one motive hereto set my hand and affixed carries the secret of the power of my official seal at Raleigh, this God's true saints. 17th day of December, A.D. 1956.

Secretary of State State Secretary of State Secretary of State State Secretary of State St

## THEY'RE GOING TO STICK A NEEDLE IN ME

Yes, Sonny, we do it all the time! Mommie holds you in her lap. And that nice, friendly doctor gets the needle ready. Then . . . OUCH! And there's one less disease for you to worry about. If only it were that easy to protect you from some of the other diseases that infest the world . . . the plagues that eat away man's moral and spiritual fibre. But religion can't be injected with a

needle! So it requires wise parents, and Christian

homes, and worshipping families, and vigorous churches to get you ready for a noble, happy life.

Better take it up Sunday with your folks: ISN'T IT TIME FOR ALL OF US TO GO TO CHURCH?

EMMANUEL, CHURCH

(Episcopal)

BROWNSON MEMORIAL CHURCH (Presbyterian) Cheves K. Ligon, Minister

New Hampshire Ave.

THE CHURCH OF WIDE

FELLOWSHIP (Congregational)

Cor. Bennett and New Hampshire

Sunday School, 9:45 a.m.

Wofford C. Timmons, Minister

Worship Service, 11 a.m. Sunday, 6:30 p.m., Pilgrim Fel-owship (Young people).

Sunday Service, 11 a.m.

7:15 p.m.

East Massachusetts Ave. Sunday School 9:45 a.m. Wor-Martin Caldwell, Rector ship service, 11 a.m. Women of the Church meeting, 8 p.m. Mon-Holy Communion, 8 a.m. (First Sundays and Holy Days, 8 a.m. day following third Sunday. and 11 a.m.) The Youth Fellowships meet at ' o'clock each Sunday evening.

Family Service, 9:30 a.m. Church School, 10 a.m. Mid-week service, Wednesday, Morning Service, 11 a.m. Young Peoples' Service League p. m.

Holy Communion, Wednesdays CHRISTIAN SCIENCE CHURCH and Holy Days, 10 a.m. and Friday, 9:30. Sunday School, 11 a.m. Sunday School, 11 a.m. Wednesday Service, 8 p.m. Reading Room in Church Build-ing open Wednesday 3-5 p.m. 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, Wednes-day 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 Thurs-Sunday, 8:00 p.m., The Forum. days, 7 p.m.

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The Church is the greatest fac-tor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nore civilization can survive. There are four sound reasons why every person should attend services regularly and sup-port 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 ma-terial support. Plan to go to church regularly and read your Bible daily.

THE CHURCH FOR ALL ...

ALL FOR THE CHURCH

Book Chay. Psalms Maims Ay ... Proverbs Asday... Luke Aday... Luke Aday... Luke Chapter Verses Monday Tuesday Wednesd'y 34 71 1-22 1-17 22 Thursday. Friday 40-52 20-38 39-49

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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,

p.m., second Tuesday. Mid-week service Thursday at 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. Confes-sions 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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