



Some Looks At Books

By LOCKIE PARKER

THE DISTANT MUSIC by H. L. Davis (Morrow \$3.95). This is an uneven book but has some splendid qualities. No milder word could convey the faculty Mr. Davis has for making us share his joy in the wild land of the Northwest frontier and its robust men and women, fighting and drinking, working, trading, making love. His zest for all manifestations of life is kin to that of Walt Whitman.

The story centers around the lives of Ransie Mulloch who came out from Missouri around 1850 and his son, Ransie, who inherited the land after the dramatic death of his father. To me the best character in the book is the original Ransie Mulloch, fiercely independent, hard but with a streak of tenderness for Medora, the orphan girl, only survivor of a wagon train. He sees her first living with a tribe of Blackfoot Indians with whom he is trading for cattle. He leaves but later remembers her when he finds he can stake a claim to twice as much land along the Columbia river if he is married. He goes back and gets her.

Practical as is his motive, a deep attachment grows up between them yet one which is always shadowed by her years among the Indians. Ransie dies fairly early in the book and the bulk of it is devoted to Medora and his son but in neither of these does he succeed in creating a character that has the impact on the reader of the first Ransie.

Along with these major characters we have a crowd of minor ones as men of many nationalities and many degrees of quality push up the river to settle the new country. Some of these are excellently drawn. Neither sentimentalized nor caricatured, they are men of strength who could stand the hard life, and women who could also take the buffets of fate.

Back of it all there runs like "distant music" a deep love of the land and the miracle of just living. The first is evident in a hundred passages such as this one where the rising sun strikes "the gray rocks and bleached grass and moving water, shimmering through tree-leaves and weed-tangles, and telephone wires and flaming from window to window as it moved across the living things stirring under it." The second is deliberately epitomized in an episode told by an old woman of a no-account drunk, broke and thirsty who was offered two gallons of whiskey by a cigar-drummer if he could out-but an old billy-goat.

When some former companions of his from a wagon-train heard of it, they came down with their guns to stop the contest, which they did over the bitter protests of the drunk, who said he was done for anyway and he didn't care if the goat caved his head in. The men's answer was "that maybe stayin' alive didn't mean anything to him, but it did to them, and they wouldn't stand

for any damn fool gamblin' around with it just to show off," then the narrator concludes "and everybody thought they'd done right."

So we have a final affirmation of the worth of life in itself.

HOME BEFORE DARK by Eileen Bassing (Random \$3.50). Although this is the story of a woman newly released from a state asylum, we are told little of her life there. We are, however, given flashbacks of her life before her breakdown.

The story of Charlotte Bronn's arrival home and of her struggle to lead a happy, normal life is of absorbing interest. Her search for love and understanding is pitiful, and the only criticism is that we find it difficult to understand why she cared so much for her selfish, intolerant husband. We have a charming picture of Mrs. Bassing on the jacket and it makes us feel that it is impossible for this book to be autobiographical.

She is nonetheless particularly well informed on the subject of neuroses and their victims.

—JANE H. TOWNE

ROGUES, ROYALTY, and REPORTERS, A Book of Diverse Excerpts from Periodicals of 18th Century England, by William Bragg Ewald Jr. (Houghton \$5.00). In Queen Anne's era appeared the first real newspapers for general circulation. In them were recorded the foibles, fun and fantasy of that time.

Have you sometimes wondered how our forebears reacted to advertisements, murders, affairs of state, lost wives, fashionable beauty aids, the Battle of Blenheim? What kind of books they read, plays they saw, laws they enforced and mocked? Mr. Ewald has given us a rare look into history by quoting directly from newspapers and magazines of the 18th century;—Flying Post, Monitor, English Post, British Apollo, Daily Courant, etc.

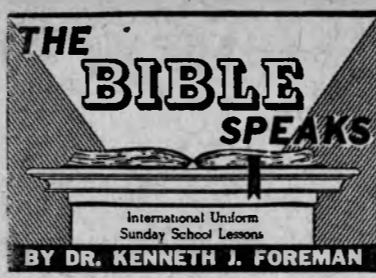
A great period in English history is here brought back to life with all its fascinating quirks; history both formal and intimate with all the freshness of the morning paper.

SERVICES

The Rev. Cleveland R. Dierlamm, supply minister, is conducting services at Niagara Union Church in Niagara.

The next service will be on Sunday, February 17. In March, the minister will be at the church on two Sundays, March 10 and 24. Time of the Sunday service is 10:30 a. m.

The Rev. Mr. Dierlamm is living at Dogwood Dell, south of Sanford on Sanford, Route 1. He is a Congregational minister who formerly was pastor of a church at Lisle. He came to this area last November, after retiring from active ministerial work in New York State.



Background Scripture: Matthew 13, Develotional Reading: Matthew 13:24-30, 36-43.

Truth Is Alive

Lesson for February 17, 1957

How do you explain advanced mathematics to children who don't know what 2x2 means? Jesus had an equally hard time trying to explain what he meant by the Kingdom of God. (By the way, comparison of passages will show that Kingdom of "God" and of "heaven" mean just the same thing.)

Harder than explained a totally new idea is transforming an old one, and Jesus had this more difficult task; for many of his contemporaries, both friends and enemies, thought they knew what "Kingdom of God" meant, already, and they did not want to be told.

A Definition

We can venture a definition of the Kingdom of God to which most persons will agree: The state of things in which God's will is wholly done by all men in all things. Many persons will agree to that definition; but it leaves several questions unanswered. One of these questions is dealt with in the parables chosen for this week's study. It is this: How does the Kingdom grow, or spread, or come? This is an especially important question if we understand that it is a part of God's plan to use his servants—meaning and including ourselves too—to help bring the Kingdom to pass, to bring it out of the world of hope into the world of fact and experience. Most churches sing the hymn: "Rise up, O men of God!" They do not sing the parody on it which begins, "Sit down, O men of God, you cannot do a thing!"

Not by Force

But suppose we do rise up to work for the Kingdom, what shall we do?

Good men have long asked themselves that question . . . and sometimes given wrong answers. Some have thought that the reign of God could be forced on men. So we have had the Crusades, the Inquisition, the New England "theocracies", Calvin in Geneva and Cromwell in England—all working on the same theory: You can force people to do God's will. This earth can become like heaven if your police force is good enough.

Not by Machines

But that never has worked. It can't work, because the Kingdom of God is not that sort of thing. So, other good but mistaken men have supposed that the way the Kingdom spreads abroad is by a copying system of some kind, let us say by a vast mimeographing machine. Some particular person, or period, or institution, is taken as the absolute pattern, and people are encouraged to imitate it to the last detail. For example: the early Christian church, as described in the book of Acts, is taken by some people as the picture of the ideal church, and all churches (it is said) should be as nearly exact copies of it as is possible. Or the social and political organization set forth in the laws of Moses are taken to describe the ideal state, and we today should imitate that if we want to get the perfect society. Or some ancient saint is taken as the exact model of every one who wants to be a good person. But these notions are all off center. No world and no institution and no age or system in the past was perfect even for that day; and when you take something that was imperfect yesterday and try to make it fit today, the result is more imperfect than ever.

The Kingdom Is a Living Thing

Jesus' parables show how the Kingdom of God really spreads and grows. He called it once a kingdom of truth; and truth is a living thing. Truth cannot be forced upon people. Mere copying of truth is mechanical and may even be meaningless. Truth grows the way a plant does, the way yeast does in dough; silently, steadily, by the sheer power of the life that is in it. But since the Kingdom of God is made up of people, since the truth of Christ is not one to be read about but one to be lived out, the Kingdom of God, the world of his heart's desire, comes into being by the personal touch of life on life. Truth spreads from pole to pole only as it spreads from soul to soul.

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Bookmobile Schedule

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

Wednesday — Doubt's Chapel Route: Arnold Thomas, 10; Clyde McKenzie, 10:15; Elmer Vest, 10:30; Mrs. Frances Scarborough, 10:45; R. L. Blake, 11; W. E. Jackson, 11:15; Robert Blake, 11:30; Clyde Auman, 11:45; Landis Cox, 12; Mrs. E. L. Sutphin, 12:15; Frank Cox, 12:30.

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

Friday—Murdockville Route: Dan Lewis, 10; W. R. Dunlap, 10:15; Miss Margaret McKenzie, 10:30; Tom Clayton, 10:45; Mrs. A. Rice, 11; Mrs. Ethel Black,

11:15; Mrs. Edward Black, 11:30; Mrs. Earl Monroe, 11:45; Mrs. Helen Neff, 12; Coy McKenzie, 1:15; M. L. McGuirt, 1:30.

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And it's your problem, too! Life is full of odd pieces which just don't seem to fit into any kind of sensible pattern. There are the odd pieces of sorrow and joy, of suffering and health, of doubt and faith, of evil and good, of death and life, and it sometimes seems as if we never could make them fit into a pattern which makes sense.

And yet there is a pattern for your life—and every life. God knows the pattern and wants to help you find it.

The key to the puzzle of life is a Cross. And the Church, with its message of the Cross of Christ, can help make the odd pieces in the puzzle of your life fall into the finished pattern: a life of confidence and courage and serenity.

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	Deuteronomy	30	11-28
Monday	Deuteronomy	33	25-29
Tuesday	Job	23	1-17
Wednesday	Isaiah	35	8-10
Thursday	Acts	17	21-34
Friday	Galatians	6	11-18
Saturday	Hebrews	12	1-15

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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.

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.

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.

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, 11 a.m.
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**
Midland Road

Robert L. Bame, Minister
Church School, 9:45 a.m.
Worship Service, 11 a. m.; W. S. C. S. meets each third Monday at 8 p. m.

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