



Some Looks At Books

By LOCKIE PARKER

THE FARMER AND HIS CUSTOMERS by Ladd Haystead (University of Oklahoma \$2.75). This clear and readable little book has only one object—that country and city people may understand each other better.

Like the author, I have several times heard emotional outbursts from city consumers who could not see why at the prices they paid for food the farmer should need government subsidies in the form of price supports, soil banks or what-have-you.

This book explains not only that the farmer probably gets no more than 20 per cent of the price you pay but that possibly the very housewife who is complaining may be getting some of the rest in her husband's wages if he works for a railroad, a trucking company, a food processor, a manufacturer of agricultural machinery or even the government, and that wages in all these fields have gone up much faster than farm income.

Then why doesn't the farmer do what our grandfathers did and what the harassed city dweller often dreams of doing—raise most of his own food and live relatively independent of the industrial age?

There are several reasons. One is that the rest of us would starve if he did. Mr. Ladd estimates that his grandfather who had that kind of farm raised food for about six people beside his own family. Now with only 12 per cent of our people on the land, the farmer has to do a lot better than that or the cities would go hungry, and the answer is that he specializes in what he can raise best and has a sizeable grocery bill himself.

And what about our surpluses? Well, that is an interesting chapter, too, but we have not space here to tell how much light this book throws on many of our common problems. Mr. Ladd has the knack of making figures interesting, and he inspires confi-

dence by being very definite about his sources.

A GROWING WONDER by Hildegard Dolson (Random House \$2.50). This is Hildegard Dolson's fifth book, the best known being "We Shook the Family Tree." She is known to us in this community for her collaboration with Elizabeth Stevenson Ives on "My Brother Adlai."

She has a keen sense of humor and in this novel takes great pleasure in satirizing the foibles of "avant garde" art and progressive schools. She is particularly bitter about a young girl graduate from a liberal college.

We do not learn the name of the one who tells the story, but she is a writer telling us about three of her acquaintances. There is her illustrator, Lolly, a lovable and completely believable character; then an artist, Joss, and the girl, Jane. The conflict is between these two women for the love of Joss, and then there is the struggle of all of them around the education of a talented and adorable five-year-old, Leo. Jane is Leo's aunt and she, with his father and stepmother, are trying to make Leo conform to the accepted child pattern.

On the jacket of the book Leo is called a problem child but, knowing Leo, we agree with whoever said, "There are no problem children, only problem parents." —JANE H. TOWNE

THE SCAPEGOAT by Daphne duMaurier (Doubleday \$3.95). If you can accept the idea that two strangers can be more alike than identical twins and that one should be able to impersonate the other with wife, mother, child and mistress, you are in for an interesting time with this novel.

A Frenchman, anxious to escape his family ties, responsibilities and troubles, and an Eng-

Fire Damages Auto Ignition System

The Southern Pines volunteer fire department answered a call to Morganton Road about 9 o'clock Tuesday morning to help extinguish a fire that had caught in the ignition of an automobile owned by Fred Chappell.

The fire spread from the ignition to the engine but did not cause extensive damage. Chappell had stopped the car in front of the Maxwell Gray residence and Mrs. Gray had carried some soda to the car.

The blaze was under control when the fire truck arrived.

lishman sad because of having none exchange identities. It is only for a week but in that time a great deal happens, and the impersonator changes the lives of all the people he meets. The exchange seemed to me rather unlikely, but all the characters are well drawn and the situations are interesting, so I enjoyed reading about them. A good deal of suspense is built up and there is plenty of action along with carefully drawn personalities and atmosphere.

The book is exciting and holds your interest even though it is not another "Rebecca."

—JULIA B. ATTEBERRY

TALL HOUSES IN WINTER

by Doris Betts (Putnam \$4.50).

This young North Carolina writer received high praise from the critics on the publication of her first book as "a voice to be listened to with respect in the future." This was not only because her short stories had literary quality but because she had written of the small Southern town without either the excesses of decadence or the sentimentality of the magnolia-and-white-columns school.

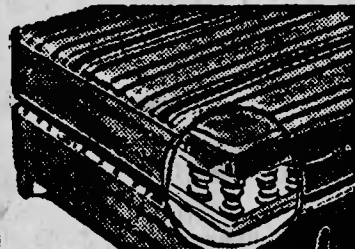
Now her first novel establishes her ability to maintain these qualities in a work of more ambitious length. "Tall Houses in Winter" is a close-up view of a small Southern town as seen by a native returning after several years' absence, a sensitive and rather fastidious man, a scholar and professor.

But the book is more than the study of a town. Against this background we have the personal and poignant story of Ryan Godwin who came "home" to make a decision as to whether he would undergo major surgery with all its risks or accept a definitely shortened term of life. Understandably self-centered with this problem, Ryan has no thought except to rest, meditate, write a little—he believes there is no one left in Stoneville with whom he has any strong emotional ties.

So he thinks as he approaches the town, but life seizes hold of him again in unexpected ways. Chiefly there is the boy, Fen, orphaned by an automobile accident and being brought up by Ryan's dour sister; Fen, who has the eyes and the ways of a woman Ryan had once loved passionately and who quite possibly is Ryan's own son. The wistful, sometimes awkward appeal of this twelve-year-old boy for understanding and love from a man who has suddenly brought new dimensions into his world and Ryan's resistance to any new involvement with life are sensitively and convincingly described by the author. The slow development of the relation between them forms the structure of the book rather than a conventional plot.

Clothes will go through an electric ironer much faster after a few sheets of waxed paper have been put through, waxed side down, to give the shoe a slippery finish.

Get Better Sleep



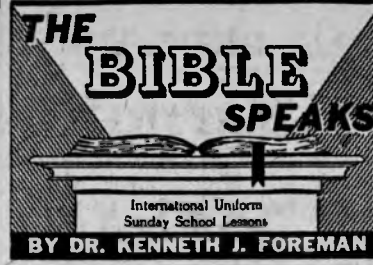
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Background Scripture: Matthew 18:13-17
Devotional Reading: John 3:14-21

Who Is This?

Lesson for March 3, 1957

WE ALL like to know what people think of us, but sometimes all we really want is compliments, or else we ask out of idle curiosity. Jesus asked the same question most people ask some time or other: Who do men say I am? But it was not curiosity or pride, with him. He knew better than any one that what men thought of him was vital to them. What people think of Christ affects their whole lives. Is he no more than a picturesque figure out of the past? Then we can safely ignore him. Is he a wise teacher, no more? Then we can put his teachings together with those of other great teachers and add a few nuggets of ideas from him to the wealth of the ages. But suppose he is more—?

They Thought They Had Seen Him
Nobody in Jesus' lifetime thought of him as a priest. The priests were professional religionists; but Jesus did not make that sort of impression. He reminded people of no priest,—rather of prophets. Many spoke of him by the name of well known prophets—John the Baptist, Elijah, Jeremiah. Of course they did not literally think these men had risen from the dead; but it was almost as if they had. Incidentally, the modern reader might look up the three prophets whom Jesus was thought to resemble. They were anything but gentle, meek and mild. At all events, they were men whose authority did not come to them from a position, an institution. They were men whose power and authority came from within; men carrying their commissions direct from God.

The One Lord
One might think that no higher category could be found for Jesus than Prophet,—one sent by God, speaking the word of God. But Jesus once called himself "more than a prophet." So it was his closest friends thought of him. Peter's "Great Confession" is well known. Speaking not for himself but for all—for the question was put to the group, Simon Peter said (as Matthew reports it) "Thou art the Christ, the Son of the Living God." The words should not lose their force because of familiarity. Peter does not use the language later theologians were to devise. He does use words which a Jewish man of the first century could use—but they were not words Peter could have applied to any one else. Christ means Messiah, King, God's special chosen King, to usher in the World's New Age. No Jew looked for two Messiahs. Peter was saying to Christ: There have been many prophets; but there will never be more Christs than one. You stand alone, with none to match you, none beside you. For Messiah was not only a unique title, there was nothing about it. Furthermore, the word Christ implied a great deal more than Prophet. You could take a prophet or leave him,—his messages might not be for you at all. But the Christ was to be every man's Master, Lord of Israel, Lord of the world. Before a prophet a man may keep the silence of respect. In the presence of the one Lord a man must bow in reverence, asking, What wilt thou have me to do?

Eyes of Faith
What did Jesus mean when he said to Peter, "Flesh and blood has not revealed this to you, but my Father who is in heaven"? He meant that Peter and the rest of the Twelve (not Judas!) could see with eyes of faith what the Pharisees and priests never saw. It is always possible to doubt the full meaning of Jesus Christ. In his life time there were a great many who listened to his teaching and watched his miracles and never believed in him at all. Belief in Christ is never forced. It is not like believing that two and two are four, or that the paper you are reading is printed in black ink. The deity and lordship of Christ can never be demonstrated like a proposition in logic or a theorem in geometry. Our relation to him must be personal. All personal relations are carried on by faith, not mathematical demonstration. A man and his wife, a father and his son, even a merchant and his customer, live with each other and trust each other by faith. The eye of love, the eye of loving faith, sees what mere sunlight never shows.

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Bookmobile Schedule

Tuesday — J. D. Lewis, 10; A. A. McCaskill, 10:15; Paul Green, 10:30; Ben Blue, 10:45; Farm Life School, 11; John Blue, 12:15; C. F. Wicker, 12:30; H. A. Blue, 12:45; Miss Flora Blue, 1; Raymond Wicker, 1:15; Ed Love 1:30; E. B. Cook, 1:45.

Thursday — Miss Sara Inman, 15; Highfalls School, 10:30; Highfalls, 11:30; Mrs. Helen Maness, 12; Penn Seawell, 12:30; Glendon, 12:45; Miss Alma Edwards, 1:15; R. F. Wilcox, 1:45; Miss Irene Nicholson, 2:15; Carthage, 2:45.

Friday — Mrs. H. W. Ehrhardt Jr., 10; Taylortown, 10:15; W. E. Graham, 10:45; Jackson Springs Post Office, 11:15; J. C. Blue, 11:30; James Hicks, 11:45; George Ross, 12; Carl Tucker, 12:30; Mrs. Margaret Smith, 12:45; J. W. Blake, 1; Miss Adele McDonald, 1:30; George Hunt, 1:45; Ed Smith, 2; Linden Road, 2:15.

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SPRING MAKES THE DIFFERENCE

As you gaze at this scene of snow, ice, and leafless trees, your mind may skip ahead and picture green grass, abundant foliage, and a rippling stream. The very thought brings happiness. Spring makes the difference.

As grass, trees, and streams are fettered by winter, so some lives are bound by doubt, unbelief, lack of faith, and false ideas. When they come in contact with the Church, the love of God sets them free. They see new beauty in everything about them, and others see new beauty in their lives. As spring brings all nature to new life, so God's love makes human beings happier, gives them life more abundant.

No matter how strong the fetters which bind you, freedom can be yours through the Church and the message it brings to all. Why not accept that freedom 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	Job	38	16-30
Monday	Psalms	67	1-7
Tuesday	Mark	4	21-32
Wednesday	Romans	8	1-11
Thursday	Hebrews	4	12-16
Friday	Hebrews	11	1-10
Saturday	Revelation	22	1-13

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BROWNSON 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.

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), The Forum. 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, 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. Dugas
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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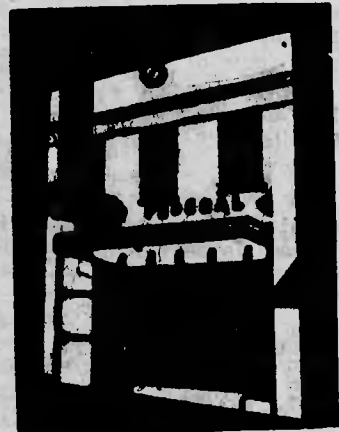
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