



Some Looks At Books

By LOCKIE PARKER

JESUS OF NAZARETH. The Hidden Years by Robert Aron (Morrow \$4.00). Based on his knowledge of Jewish history and his own religious experience, Robert Aron has given us a convincing and illuminating account of what must have been the religious training of the boy Jesus in the years between Bethlehem and his meeting with John the Baptist. The book has been acclaimed by leading churchmen of several denominations for its scholarly documentation and its new insights. It offers the lay reader a fascinating reconstruction of this period.

You will recall that the Gospels have little to say about these thirty years except that "Jesus increased in wisdom and stature and in favor with God and man." The one exception is the account of the boy's staying behind in Jerusalem and being found by his anxious parents discussing theology with the doctors in the temple. That was when he was twelve and has a most precocious sound to us. Robert Aron places it in perspective. At that age a Jewish boy is receiving intensive religious training; for on his thirteenth birthday he is accepted as an adult by the religious community and may conduct the service in the synagogue as a priest. God had said to Moses (see Exodus 19:5), "Ye shall be unto me a kingdom of priests." It would not have seemed too strange to have a boy of this age asking questions of the theologians, though they were "astonished at his understanding."

Granting the author's chief assumption that Joseph and Mary were devoutly religious we find it easy to credit the account he gives of Jesus's upbringing. As one instance the author points out the emphasis placed by the devout Jew on the principle that God was in everything even inanimate objects had the conse-

quent practice of sanctifying daily life with numerous benedictions "Food and clothing, these two fundamentals of a child's early years, were impregnated, in the young Jesus's eyes, with a religious meaning which transcended and transmuted their mere everyday function."

There is much more that throws light on the beliefs and practices of the Jewish people of that era, on the impact of the materialistic Roman power on the community and on derivative results that may have helped to shape the thinking of Jesus in the important years of his youth.

HORNSTEIN'S BOY by Robert Traver (St. Martin's \$4.95). This is a novel of politics as practiced in a certain Midwestern state, supposedly Robert Traver's own Michigan. Not the first political novel to appear since the success of "Advice and Consent," this one is well above the average, for Judge Traver is a man with something to say and the gift of saying it effectively.

"Under what other form of government," asks Hornstein, "could the sons of a deceased saloon-keeper and a glorified night dealer sit down and gas the night away debating whether they should go out and try for one of its highest elective jobs?" This is pretty much what the book is about. Emil Hornstein, a rich and erratic youth from the East, and Walt Dressler, a local boy working his way through State University, had roomed together in student days. Twenty years later Emil flies back, afire with determination to get Walt, now a lawyer, elected to the U. S. Senate for the good of the nation and the forwarding of their common ideals.

The last are approximately those of the present administration, but Hornstein thinks that Kennedy, Rusk and Humphrey need more support in Washington and need it now. That is the gist of the all-night debate, which Hornstein wins. As a narrative, the book picks up when the campaign starts. It starts at the bottom with wooing the Negro and labor vote, and there are some lively moments. The two principals had a good time, too. I could not help but wonder whether Dressler and his campaign manager were not taking more drinks than consonant with efficiency, but anyway they won. To make it a regular novel, the author includes a not very convincing romance, but he is more at home with his male characters. Their repartee is notable for earthy humor and common sense.

DEMOCRACY'S MANIFESTO by William O. Douglas (Doubleday \$2.00). To the common people of underdeveloped lands, says William O. Douglas, the United States is usually known "by our generals, not by our educators; by our military despots, not by our first-aid centers or hospitals;



CONGRESSMAN CHARLES R. JONAS lends a hand to the Sandhills Kiwanis Club's seat belt safety program, by purchasing a set from Dr. R. B. Warlick, club president. The Kiwanians are making a determined effort to equip all automobiles in this area with seat belts. Any Kiwanian will be glad to take an order. The photo was made when Rep. Jonas was here as a guest of honor at the Stoneybrook races.

Lakeview News

By LINDA WATTS

Bobby Apple from Norfolk, Va. visited his parents, Mr. and Mrs. Carlton Apple over the weekend. Miss Sue Beard and Mrs. Marrow went to Raleigh to the Future Homemakers of America meeting Saturday.

Mr. and Mrs. Dewey Mercer and family, from Baldwin, Fla. visited Mr. and Mrs. Charles Brace over the weekend.

Make Beard and children, Sue and Jerry, when to visit Miss Mary York in Fayetteville Sunday.

Mr. and Mrs. Ted Barrow, Sr. went to Rockingham Monday afternoon. Their grandson, Lane Barrow, returned home with them for a visit.

Mrs. W. D. McGill and children, Paul and Danny, took Mrs. R. C. Holder to the home of her daughter, Mrs. Joe Fite in Kansas Thursday.

Mrs. Ruth Matthews has returned from a one-week visit in Greensboro.

Mrs. Ben Gullede called on some friends in Sanford on Wednesday.

Mr. and Mrs. Ben Wood visited their son, Phillip Wood, who is stationed at Charleston, S. C., over the weekend. They were accompanied by Mr. and Mrs. C. M. Shaw of Sanford.

Mr. and Mrs. James E. Croom of Goldsboro visited her parents, Mr. and Mrs. C. G. Priest, over the weekend.

Mr. and Mrs. Ed Hina returned to their home here after spending the winter in Florida.

Dr. and Mrs. J. K. Hunt of Florida spent a few days at their home here and returned to Florida Monday.

Mr. and Mrs. Swanson Oldham and children, Donnie, Ronnie, Carolyn and Sharon, visited Mr. and Mrs. Carol Oldham in Glendon Sunday.

Duncan C. Blue, who has been a patient at Moore Memorial Hospital for the past few days, returned to his home Monday.

Mrs. Clara Oldham and mother, Mrs. Mary Garner, were in Sanford Tuesday.

by our military strategists, not by our military strategists, not by our political philosophers."

In this book, the Supreme Court Justice, who is also a famed world traveler, says, "I have never visited a village of Asia where America was revered as a symbol of freedom and justice."

Calling the prevention of war only the beginning of the struggle with Communism, Justice Douglas suggests that a radical change in our contacts with these nations is called for. Too much of the time, he says, our government deals with those interested in the "status quo," people who already have more than anyone else in the country. He lays out a several-stage plan for a nation's development, and calls for American aid to be made conditional on basic reforms of the governments aided.

THE HAUNTED MONASTERY by Robert Van Gulck (Art Printing \$2.50). This detective story laid in China in the seventh century A. D. is a refreshing change both in its exotic atmosphere and in the methods employed by a Chinese magistrate to solve a mystery.

It begins with a sudden storm on a mountain road. Judge Dee traveling with his three wives and his servants finds his journey stopped by a broken axle. There is no place to take shelter except an ancient Taoist monastery on the mountain above. There the judge and his retinue are received by the abbot with typical Chinese courtesy. But on the way to the suite assigned to them, the judge catches a brief glimpse of a strange and violent scene. Even before this the judge had heard rumors of strange things going on in this monastery, and he now makes it his business to investigate thoroughly.

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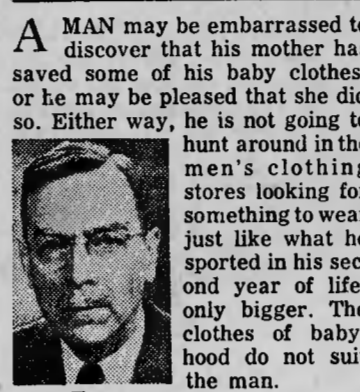
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Bible Material: Acts 16:1, 2; 2 Timothy.
Devotional Reading: 2 Timothy 1:8-14.

A Mature Faith

Lesson for April 8, 1962



Dr. Foreman The same should be true of a man's faith. The faith of a little child is good, make no mistake about that. And the baby-faith which a small infant gushes by the bottle-full is good also, at the right time. But when the boy goes off to college his mother does not pack his cute little teddy-bear to go with him, nor does she look to see if his supply of baby-goo is plentiful.

A taught faith What is good, and sufficient, for a child, may still be good, but not sufficient, for a grown person. If we are expected to become mature in what we eat and what we wear, not to mention what we read and what we think about, surely a Christian can be expected to acquire a more mature faith as well.

In Paul's letter to his young friend Timothy, we have some hints about what mature faith may be. Those who have studied these letters to Timothy and Titus have sometimes concluded that the two young men were opposite types. Titus is thought to have been a rather hard-boiled, hard-hitting type, and Paul has to urge him to be considerate and gentle; Timothy was shy and rather boyish; Paul has to urge him to be manly, to stand up and take it, and not to lean on others.

There are three marks of the mature faith which Paul wants his young former assistant to de-be his very own? Among the other things which Paul here says about the Christian life, one is especially intriguing. Speaking to slaves especially, people at the very bottom of the human pyramid, Paul calls on them to "adorn the doctrine of God." Truth about God is beautiful; but unless it is "adorned" by the lives of those who believe it, even the most important truths remain only dry propositions.

The cross compels Some who read Titus for the first time are not attracted to it. There is a kind of hardness about the letter. It is full of such expressions as "must," "should," "see to it," "insist." It is full of imperatives. As translated in the New English Bible, Paul says that by the grace of God we are (—what do you expect him to say?)—enlightened, comforted, edified, enraptured, made happy and bold? No, not any of these!—we are disciplined. "We"—Paul and Titus, Paul and Titus and Christians today—put your own name in if you will—are disciplined by the grace of God, which (Paul makes clear) comes to us through the cross of Christ's sacrifice.

Before we complain too much about that being a harsh way to think of the grace of God, we might remember some of the things being said today about the general flabbiness of easy-living Americans, and how we all need to become more hard (i.e. more fit) than we are.

The cross consoles The sadness of the world is great, has always been great. Does the Cross deepen the shadows? It was a terrible event. Even supposing Christ to have been no more than a man, it is tragic that a young prophet, the teacher who gave us the Sermon on the Mount, was murdered—for it was essentially a "legal murder"—by his own people. But supposing Christ to have been the Lord of Glory, the Son of God, the tragedy is made infinitely worse. For this means that the goodness of God himself was rejected in hate. The crucifixion, whoever Jesus was, stands out as inhuman; but if this was truly the Son of God, then to crucify him was a deed for demons. No other tragic event in history witnesses to worse than this. And yet, from the beginning, Christians have been declaring, as Paul does often, that the death of Christ, so far from deepening the shadows, brings to the world its only consolation: that "while we were yet sinners, Christ died—for us."

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Training Union, 6:30 p.m. Evening Worship, 7:30 p.m.
Youth Fellowship, 8:30 p.m.
Scout Troop 224, Monday, 7:30 p.m.; mid-week worship, Wednesday 7:30 p.m.; choir practice Wednesday 8:18 p.m.
Missionary meeting, first and third Tuesdays, 8 p.m. Church and family suppers, second Thursday, 7 p.m.

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Sunday School, 11 a.m.
Wednesday Service, 2 p.m.
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Boy Scout Troop No. 873, Wednesday 7:30 p.m.
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Worship Service, 11 a.m.
Sunday, 6:30 p.m., Pilgrim Fellowship (Young People).
Sunday, 8:00 p.m., The Forum.

BROWNSON MEMORIAL CHURCH
(Presbyterian)
Dr. E. C. Scott, Interim 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.

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