

By LOCKIE PARKER

Some Looks At Books

EVOLUTION IN ACTION by Julian Huxley (Harper \$2.75). If it is some time since you were in college, this book offers a beautiful synthesis of the findings of modern biology, geology and allied sciences. Mr. Huxley sees the universe as a whole and gives you a sweeping view of a hundred million galaxies before he settles down to the recent and amazing phenomenon of life as it has developed on our little planet.

That he builds his theses often on careful and minute studies of creatures as small as the fruit fly never blinds him to the wonder of the larger view. "For millions and millions of years living substance was confined within the prison walls of microscopic floating cells. Who would have ventured to prophesy what it would bring forth? The birds in their branches, the glistening fish among the reefs of coral, the tribes of busy insects, the strength of the bull and the beauty of the butterfly... the intelligence and flexibility of the dog."

He describes the process by which such variations and developments are possible, tells how they have been traced from fossils and, in a limited way, recapitulated in the laboratory. Finally he devotes considerable space to man and his two unique achievements—language and a common pool of organized experience. Here he passes from biological evolution to psycho-social evolution, or human history. The five or six thousand years of recorded history is a very short chapter in biological evolution, and Huxley believes that we have only made a start on psycho-social evolution and that the future holds great possibilities. Here man can and does give direction, sometimes into blind alleys, sometimes into ways that are both beneficial in themselves and open up oppor-

tunity for further advances. This involves criteria of value and he says, "The highest and most sacred duty of man is seen as the proper utilization of the untrapped resources of human beings."

TIME AND TIME AGAIN by James Hilton (Little Brown \$3.75). The many readers of James Hilton's books will be happy to find here one of Mr. Chips' boys doing him credit. Charles Anderson is of the English minor gentry very conscious of tradition and devoted to the small graces of life. The book opens with Charles at fifty odd, drawing near the end of a modest career in the diplomatic service and making an earnest effort to get acquainted with his seventeen-year-old son.

Charles plans to write a book about his life. It will mostly deal with Greco-Turkish problems, an authoritative and serious work that will impress the reviewers. When his son suggests, "Chapter One. Early Years," he says, "Good heavens no... there wouldn't be much to write about." The author is of another opinion and more than half the book is devoted to those early years, especially to a romance of his college days, a satisfying, very happy affair with a lovable little typist. How this ended and its effect on Charles was of major importance in shaping the man or, at least, in revealing the limits of his character. It also served to make him sympathetic with his son when the latter reaches the age for emotional entanglements.

The book is gently melancholy and has a full measure of the Hilton charm. One becomes so fond of Charles that one is really gratified when he achieves some minor success in his profession or personal relations. In short, it is a well written book and will give many people pleasure.

COCHISE: APACHE WAR-

Umstead Names

Mrs. Ives To New Commission

Mrs. Ernest L. Ives of Paint Hill farm near Southern Pines has been appointed by Gov. William B. Umstead as a member of the Historic Sites commission created by this year's General Assembly.

Also named to the commission were Dr. Hugh T. Lefler, professor of history at the University of North Carolina; William T. Polk, associate editor of the Greensboro Daily News; J. A. Stenhouse, Charlotte architect; and Paul Reid, president of Western Carolina college.

Mr. and Mrs. Ives have been away from Southern Pines this summer, part of the time traveling in Europe with Mrs. Ives' brother, Adlai E. Stevenson. Several letters from Mrs. Ives, relating events of this trip, have been published in The Pilot.

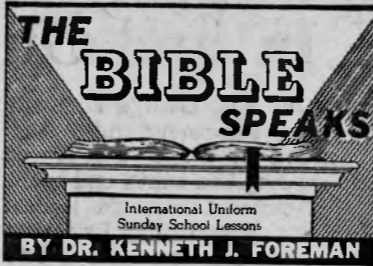
RIOR AND STATESMAN by Edgar Wyatt (Whittlesey \$2.50). This book begins with the overland stage dashing across the desert. Not only the guards but each passenger is heavily armed and on the alert for Indians. This is the last lap before they reach the safety of "Cochise's mountains." Why would the white men be safe in the territory of this great Apache chief? That makes a fascinating and unusual story as told by Edgar Wyatt.

This author has already given boys the story of the Apache warrior, Geronimo, told with such fairness that Geronimo's grandson was willing to illustrate it. This time his hero is a greater and more complicated character who saw that the white men knew things that it might be useful for the Indians to learn and who tried to live at peace with them. How this peace was broken and the tragic results is told in clean, swift-moving narrative. One of the triumphs of the author is to make a peace conference as dramatic a climax as any battle. The illustrations, again drawn by Allan Hauser, are full of action and have a fine feeling of space.

THE STEADFAST TIN SOLDIER by Hans Christian Andersen, illustrated by Marcia Brown (Scribner \$2.25). Here is a picture book to cherish. The artist whose earlier books have won her considerable acclaim has chosen one of Hans Andersen's most poignant stories and illustrated it with sensitive drawings. The unusual colors are just right for fantasy.

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BY DR. KENNETH J. FOREMAN

Scripture: Luke 12:16-23; I Timothy 6:1-19.
Devotional Reading: Proverbs 8:10-21.

Using Money

Lesson for September 6, 1953

CAN you use \$500?" is the way a loan company begins its circular inviting you to borrow from them at a ruinous rate of interest. Yes, indeed, I can use money, everybody thinks. What a man means by that is: I can think of ways to spend it. Give me a hundred dollars and I can guarantee to get rid of it before night. Give me a million and it may take me longer but I can use it, I can make it vanish, I can swap it in for something else.

But that is not using money. That may be using it, but maybe not. Money can be spent in wise ways or foolish; it can be exchanged for something good or something bad or for really nothing at all. Using money is something more than merely passing it out of your pocket into somebody else's.

Root Of All Evil

Money is not a bad thing in itself as some have thought. But it can be the root of many bad things. Or to speak more correctly, not money but the love of money is a root of all evils. (Paul does not in the original Greek say THE root; he does say A root.) For example, when a murder is committed and the police are trying to solve the mystery, one of the first questions asked is: Who stands to benefit by this murder?—meaning, who is going to strike it rich by this crime? Love of money can be a root of murder, theft, adultery, all the sins on the calendar. We could not abolish crime by abolishing money, to be sure. We could not abolish crime by seeing that every man, woman and child had exactly the same amount of money. The sinful heart has many outlets. But love of money, or in other words greed, selfishness, is one of the easiest and most frequent ways by which man's inner meanness comes out in the open.

Rich Toward God

On the other hand, money makes much good possible. If a man is going to be a "good father," he can't be that if he is a pauper. He doesn't have to be rich, but he does have to have money for groceries and education and all that it takes to bring up children. If a man is going to be a good citizen he will pay his taxes, and if the state is a good state those taxes will be wisely used for the benefit of all. A poverty-stricken state is not a good state to live in. A poverty-stricken home is not the kind of home you want your children to grow up in. Or consider all the good done by the church. Much of it is made possible by the contributions of the members. An orphanage, a hospital, an old folks' home, an evangelistic campaign—every part of the church's activity is something that uses money and transforms it into service and happiness. In Jesus' parable of the rich farmer whom God called a fool, no doubt the neighbors (some of them) admired the man for his wealth and his thrift. "He takes good care of what he's got," they would say. But Jesus did not think well of the man. His trouble was not that he was well-to-do. Jesus never condemned a man simply for owning property, money or anything else. The rich fool's trouble was that he thought of no one but himself, built his barns for no one but himself. To be "rich toward God" he would have to think about using his wealth for the benefit of some one besides himself.

Bull's Eye

Everybody aims at something in life—everybody, that is, but the aimless, who don't count. We all take aim—but at what? When you pull back the bowstring, or cock the trigger, and look toward the target, what do you see in the bull's eye? What is the very center, the principal aim of living? Some see nothing but the dollar mark. It is a mark that can be hit, and a man's aim can be absolutely accurate. But the trouble with money as a central aim in life, is that the more successful a man is in hitting it, the less satisfied he is likely to be. There are rich people who are happy; but it is not true that a man grows happier with every dollar he adds to his pile; it is not true that the happiest persons in town are the wealthiest. It is generally a fact that if a person is both rich and happy, his happiness comes from other source than his bank account.

(Based on outlines copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A. Released by Community Press Service.)

IT'S IN THE BOOK!

What does the law say about following too closely? I don't believe there is any specific distance outlined.

You're right. The Motor Vehicle Manual doesn't specify a set distance for tailing another vehicle. However, the regulation reads as follows: "The driver of a motor vehicle shall not follow another vehicle more closely than is reasonable and prudent, with regard for the safety of others and due regard for the speed of such vehicles, the traffic, and the condition of the highway."

This rule doesn't count for trucks, though. Outside business or residential areas they must not follow within 300 feet of another vehicle.

(Ed. Note: Each week for several weeks, The Pilot plans to run "It's In The Book!," consisting of a question about North Carolina motor vehicle laws, answered by the Motor Vehicles department. Watch out for this timely information published in the interest of traffic safety.)

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DOWN HE GOES!

But he's a game little tike, this youngster so well-padded on the North side. Even though his pillow doesn't keep him from falling, it does cushion his falls while he learns how to balance himself, how to stroke, and swing.

It will be that way with his life, too—and yours. As you grow older you often feel the need of something to cushion yourself against the jolts that come suddenly in everyday living.

Since you learn to skate only by skating, and to live only by getting into the thick of life, you have to expect these mishaps.

If you cushion yourself with the true knowledge of God and His ever-present love and watchful care, you will feel these blows less.



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.

Book	Chapter	Verses
Sunday	Numbers	11 10-17
Monday	Deuteronomy	1 9-18
Tuesday	Job	7 11-21
Wednesday	Psalms	55 12-23
Thursday	Matthew	11 25-30
Friday	Philippians	2 1-11
Saturday	I Peter	2 20-25

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., So. Pines
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.

CHURCH OF WIDE FELLOWSHIP

Royal G. Davis, ad interim pastor
Church School 9:45 at the high school. Morning worship 11 at the church. Nursery for young children of parents wishing to attend church, 11 at the parsonage. Twilight hour, no summer meetings.

Pilgrim fellowship, 6:30 p. m. at various homes. Forum, 8:00 p. m. at various homes.

FIRST BAPTIST CHURCH

New York avenue at South Ashe
Rev. James Oppert
Bible school, 9:45 a. m. Worship 11 a. m. Training Union 7:00 p. m. Evening worship, 8:00 p. m.
Scout Troop 224, Tuesday, 7:30 p. m.; midweek 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.

EMMANUEL CHURCH (Episcopal)

Summer Schedule:
Holy Communion, 8 a. m. (10 a. m. on first Sundays.)
Family Service and Morning Prayer, 10 a. 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.

OUR LADY OF VICTORY

West Pennsylvania at Hardin
Fr. Donald Fearon, C. S. S. R.
Sunday Mass, 10 a. m.; Holy Day Mass, 9 a. m. Confessions are heard before Mass.

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