

By LOCKIE PARKER

# Some Looks At Books

**AND WALK IN LOVE,** a cratic intellectual, the lover of subtle arguments and civilized surroundings, the privileged Roman citizen, had a long way to go and no precedent to follow. His sojourn in the wilderness, his missionary journeys into remote lands, his mingling with the poor and debased, his agonized doubts and search for guidance are convincingly told. No Christian can read this book and not have a more profound respect for his heritage and deep gratitude to the man who demanded so uncompromisingly that the Gospel should be sent speedily to all suffering humanity without any distinction of color or creed. We know how he went himself to the gentiles and preached the love of God and the love of man to slave and free, women and men, learned and ignorant, how he finally pitted his faith against Rome, the power that pervaded every corner of the known world, and said that allegiance to Christ came first.

First came the struggle with Judaism itself—the slippery High Priest Caiaphas and honest men of conservative minds who declared the preaching of the Nazarenes to be blasphemy. Second and more dangerous was the struggle with those Nazarenes who saw Jesus only as a new prophet in Israel offering salvation to "the Chosen," or those who would accept Jehovah and the Jewish laws. For centuries these people had followed their one God, not worshipped idols as the pagans about them, lived disciplined and orderly lives, and this further enlightenment had come to them. "We are the gate. There is no other entrance." But Paul cried, "We are upright by faith in Christ, not by doing what the law commands, for all that can defile a man are the thoughts of his own heart. It is hard for us to realize at this date how sharp this struggle was, how hard the decision for good Jews like Peter, James and John, and it is a credit to Miss Buckmaster's skill as a novelist that she makes this crisis so real and poignant.

Much of the turmoil, of course, revolves around Paul. His history as a persecutor of Christians and his conversion by revelation are well known, but the author with true creative imagination has shown the developing youth and the influence which made him a man who loved the Law and had to behave as he did in the persecutions that dispersed the Nazarenes. Then she shows his growing horror of the violence involved, his disgust with his associates, his doubts until he was ripe for revelation. But this was only the beginning. Paul, the aristocrat

### THE MEANING OF BANDING

by Carlos P. Romulo (Chapel Hill \$2.50). Today we are deeply concerned over the affairs of countries that only recently were remote lands of legend or, at most, a place we dreamed of visiting on a world cruise—witness the problem of Suez which even the national conventions did not crowd off the front page. How are we going to get along with these people? Here is a small volume which tells you a great deal about what the new nations of Asia and Africa are thinking and what the variations of opinion were in that first historic Asian-African Congress at Bandung on April 18, 1955. The book contains two lectures given at Chapel Hill last spring by Carlos Romulo plus his statement to the Congress as head of the Philippine delegation, an answer he made to Nehru on the Philippine alliance with SEATO, and the final communique of the Conference giving the official statement of principles on which all were agreed.

Probably no one is better equipped to interpret the East to the West and vice versa than Carlos Romulo. Deeply loyal to his people and his country, he has represented the Philippines in Washington and at the United Nations where he served a term

as president of the General Assembly. Two contributions in this book seem to be especially valuable. The first is his warning to these new nations that "it is perilously easy in this world for national independence to be more fiction than fact" and his analysis of the major dangers to it at home. The second is his candid summary of "Asian criticisms of America." He does not subscribe to many of these, but he tells us openly as one friend to another what we are up against. Most of all he urges us not to underestimate the importance of this rising tide of peoples who until recently were colonial subjects and inarticulate; for the delegates at Bandung represented more than half the human family.

**AFTERNOON OF AN AUTO-CRAT** by Norah Lofts (Double-day \$3.95). This is a pleasing tale of old days and old ways. The scene is an English village at the end of the eighteenth century with squire and tenants, church and chapel and a breath from the ancient pagan world that had preceded all these. The squire has a wild son, but the dramas of the gentry are paled by the intense experiences of the cobbler's daughter—"She had tried to be good and had disliked the wages of virtue; she had tried to be bad and had turned away in disgust from what was, after all, the thing to which badness led; she'd had experiences of an unusual kind, seen and heard and done things that there were no words for and she'd come back—". Yes, little Damask Greenway decidedly steals the show from the gentry and adds a touch of the eerie. This is story telling by a master of the art.

**THE BIBLE SPEAKS**  
International Uniform Sunday School Lessons  
BY DR. KENNETH J. FOREMAN

Background Scripture: Luke 6:27-31; 10:30-37; James 2  
Devotional Reading: I Corinthians 13

### Royal Law

Lesson for September 2, 1956

"LOVE your neighbor" is called the "Royal Law" once in the Bible. It becomes and is the royal law only when all of it is meant: Love your neighbor as yourself. Everybody loves his neighbor a tiny bit. At least you don't want to see his house burn down, and if you heard that his children had been eaten by an alligator, you would have (it is hoped) some tinge of regret.

But loving your neighbor as yourself—ah, that is something quite a lot harder to do. The Royal Law demands that we love our neighbor, any neighbor, all neighbors. This is a Royal Law, as James called it, because it is the law by which the King of the Universe operates. To be sure, we cannot say that God has "neighbors" just as we have; but when God was here on earth, focused (you might say) in one person, this Son of God, truly royal if ever a man was, lived by the Royal Law.

**No Exceptions!** James writes that keeping the law means keeping all of it. To fail in one point means failing, period. We can apply this to the Royal Law. If we are (as Jesus called us) sons and daughters of the Most High, then we are under a kind of regal obligation to live as befits our high privileges. The more truly we live as children of God, the less we can afford to make exceptions, on our own, to the royal law of love. But most of us do make exceptions. Jesus knew what they are; so did James. Jesus mentions people who love those who love them in return. We all know the type—maybe we are the type!—the person who treats his friends like princes and other people like dirt; the family who are very warm-hearted and devoted to one another but whom the minister has a very hard time enlisting in any project for community betterment; the college student who is a very loyal fraternity brother but who hardly knows, and doesn't care to know, the student without money to spend. Jesus' parable of the good Samaritan showed up two men who made exceptions to the Royal Law. The priest must have loved his neighbor priests; but the beaten stranger was no priest, so this priest didn't bother with him. The Levite must have had friends; he belonged to a class of professional philanthropists. But Samaritans were not on the Levite's list of Worthy Causes. So he wasn't bothered. As for the Samaritan, there was every reason to cross off that battered stranger by the roadside. By every Samaritan standard, he didn't "belong." But the Samaritan kept the Royal Law without making exceptions.

**For Whom Do We Pray** One way the reader can test how well he himself keeps this Royal Law, is to reflect on his own prayers. We get around to more people in prayer than in actual visits. It is true that on a given day we probably don't pray definitely for every sort and condition of men; but the question which really probes us is not, "Do you pray for every one?" but, "Are there any kinds of people whom you would not pray?" If you are a democrat, do you ever pray for a republican? If you are a white person, do you ever pray for negroes? If you are Protestant, do you pray for Roman Catholics? For the Pope? If you are an American, do you pray for Russians? For Chinese? If you are a business man, do you pray for your competitors? As a law abiding citizen, do you ever pray for the men and women in the state penitentiary? You see how it is. The Royal Law is the hardest law there is.

**With Whom Do You Pray** James draws a sarcastic little picture of some church ushers he had very likely seen,—polishing the apple of the well-dressed visitor to their church, and shoving the poor man around so that he would be almost sure never to come back. How is it in your church? You may have hanging on the wall somewhere a copy of the Royal Law; but does the church itself keep it? Are there people, Negroes perhaps, who if they risked showing themselves at your church, and wanted to worship with you, would be shoved into a corner or perhaps refused admission entirely? Does your church set the example for its members, the example of love without exceptions? (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.)

### Bookmobile Schedule

Tuesday — Cameron Route; Routh's 1:30; Taylor, 1:45; Bennett, 2; Marion, 2:15; Cameron, with stops at Thomas, Talley, Phillips and Post Office, 2:30-3:30; Gilchrist, 3:45; McDonald, 4; Thomas service station, 4:30; Payne's, 4:45.  
Wednesday — Doub's Chapel Route: Chriscoe, 12:45; Black's, 1; Garrison, 1:15; Freeman, 1:30; Chaffin, 1:45; Eulis Vest, 2; Haywood, 2:15; A. Thomas, 2:30; Clyde McKenzie, 2:45; Elmer Vest, 3; Scarborough, 3:15; R. L. Blake, 3:30; W. E. Jackson, 4; Robert Blake, 4:15; Auman, 4:30; Cox, 4:45.  
Thursday — Carthage, 12:30-1:30; Westmore Community, 2-4.  
Friday — Murdockville Road: Lewis, 1:30; Dunlap, 1:45; Margaret McKenzie, 2; Clayton, 2:15; Rice, 2:30; Ed. Black, 3; Monroe's, 3:15; Neff's, 3:30; Coy McKenzie,

3:45; Lea's, 4:15; Cole, 4:30; Blue, 4:45; Garrison, 5; McGuirts, 5:15.

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He's feeling pretty good about it, and who's to blame him? But what if things had gone the other way? What if some other boy had been warming up in the bullpen, about to have taken his place? But he is a well-balanced youngster, and he would have taken that in stride, too.

He has learned about being a good sport, about regard for his fellow men, and about many other equally important things in Church. For, like thousands of other American youngsters, the Church already plays an important part in his life. That is one reason why his parents have faith in the fact that he will grow up to be a pretty fine man.

**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	2 Kings	2	1-17
Monday	1 Chronicles	11	1-9
Tuesday	1 Chronicles	11	10-19
Wednesday	Psalms	127	1-5
Thursday	Luke	12	1-12
Friday	Luke	12	13-48
Saturday	Romans	1	8-17

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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)**  
Martin Caldwell, Rector  
Holy Communion, 8 a.m. (First Sundays, 8 a.m. and 10 a.m.)  
Sunday School, 9 a.m.  
Morning Prayer and Sermon, 10  
Holy Communion—each Wednesday and Holy Days, 10 a.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. 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**  
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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