



Some Looks At Books

By LOCKIE PARKER

A HISTORY OF MOORE COUNTY, NORTH CAROLINA, 1747-1847 by Blackwell P. Robinson (Moore County Historical Association \$5.00). The Historical Association can be justly proud of the results of this project which it has been nurturing for several years. The book is a permanent contribution to the history of the state, and it looks permanent—sturdily bound, well printed, with a good index, bibliography, and a folding map of Moore County, showing the landmarks of the century covered. Altogether it is an impressive work and what is more important to the layman it is readable.

Descendant of old settlers will probably get the most satisfaction out of the book as many of them will find records of their forebears—we hope creditable; but Mr. Robinson has avoided holding up his story too long with lists of names, by putting a good part of this material in the appendices. As a newcomer to the county, I found the book rewarding because it gave me the complete story of several incidents of which I knew only bits from casual references. It also corrected views that I had built up from putting these bits together after my own fashion.

Take Philip Alston. I knew that he was a patriot in the Revolution and had defended the House in the Horseshoe against attacking Tories, and his name had a suave and elegant sound; so I pictured a proper gentleman to go with the name. What a surprise to find that he was a violent God-defying man and came to a bad end! Some of the best stories in the book have to do with this House in the Horseshoe now being restored as an historical monument.

Naturally there is a special chapter on the emigration of the Highland Scots. According to data gathered by Dr. Robinson, most of them came because of desperately bad economic conditions in the Highlands and were near destitute when they arrived. However, shortly before

the Revolution, several families of higher rank and some property settled in Moore County, including Allan and Flora Macdonald. When the Revolution broke out, they were active on the Tory side and influenced many of their poorer neighbors to join them. The result was "perhaps the most sustained internecine warfare in the entire Revolution" with the opportunity such a situation always gives the more lawless element to pillage, destroy and murder. Local conflicts continued to fester long after national peace was restored.

Sections on schools and churches, artisans and agriculture give us another side of the social history of that century and the determination of the leaders to bring the benefits of civilization to these pioneer communities. Altogether it is a book that residents of Moore County will not only want to read but will turn to again and again for reference to special events, places and people.

THE EGYPTIAN WOMAN, a Novel of Caesar and Cleopatra by Noel B. Gerson (Doubleday \$3.95). Here is a fresh and uncommonly interesting interpretation of a familiar passage of history. Toynbee says in his latest book that as mankind floats down the stream of history, the view of the past changes as we reach new viewpoints and so each generation must rewrite history for itself. This book, though fiction, is an excellent example.

In no age but our own would Caesar have been pictured so definitely as a great executive absorbed in his business, which was running the Roman Empire. He might have stepped out of the "executive suite" of a city skyscraper. And the lesser men about him are busy strengthening their positions for the day of the big chance, for Caesar is ageing and his successor unknown.

Cleopatra is a woman of the world, greedy of power and making the most of her assets. Dress

and makeup are tailored to each occasion and described in detail. Clever and daring, she is less passionate than Shakespeare's Cleopatra and more intelligent than Shaw's—altogether a woman whom the nobles of Rome did well not to underestimate.

In taking this view of Cleopatra, Mr. Gerson is in harmony with the conclusions of such modern historians as Professor Tarn who have found reason to believe that her influence and power were greater than the official Roman historians ever admitted, that Rome really feared her and that it was her presence there that brought to a head the plots against Caesar and was the immediate cause of his assassination. This theory offers a novelist a grand opportunity, and Mr. Gerson has done quite well with it, though his characters are intellectually interesting rather than moving to our emotions.

THE TRUMPET OF GOD by David Duncan (Doubleday \$4.50). This novel is based on one of the strangest events of the Middle Ages, the Children's Crusade. We see it through the eyes of Ulrich, a German peasant boy, who was a leader of one of the bands of children that crossed Europe and was turned back—what was left of them—by the Pope. It is a tragic story told with sympathy for the suffering of those involved but also with deep feeling for the religious exhilaration experienced. We get, too, a view of how it looked to the more worldly souls of the day. Probably nothing could make this episode seem other than fantastic to the modern mind but Mr. Duncan has given us enough background to make it seem logical in its setting.

MISTER PENNY'S RACE HORSE by Marie Hall Ets (Viking \$2.00). This author has a special understanding of small children and their affection for animals. Last year her "Come Play With Me" was one of our very favorite books. Now she has brought back a beloved character, Mr. Penny with his farmyard animals. How he takes them to the fair fixed up to win prizes—all but Limpy, the old horse, how the goat and the rooster are naughty and nearly ruin everything and how Limpy saves the day makes a warm and satisfying story for the four-to-eight-year-olds. It is illustrated with large, pleasing woodcuts full of action and humor.

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

Background Scripture: Matthew 18: 20; John 21:1-14; Revelation 1: 3
Devotional Reading: Revelation 3:7-13.

Revelation

Lesson for September 16, 1956

THE book of Revelation was several hundred years old before the whole Christian church accepted it into the Bible. Even after it became an official part of the New Testament, there were Christian scholars who questioned it. Saint James places it somewhere between the "apocryphal" and "apocryphal" books—that is, between Bible and not-Bible. Luther's first preface to his German translation of the New Testament said of Revelation that it did not seem to be either apostolic or prophetic. He came to think better of it, but he never did print Revelation except as an appendix to the New Testament. Zwingli, the Swiss reformer, considered Revelation "not Biblical"; and John Calvin, who wrote commentaries on almost every other book of the Bible, never undertook to write on Revelation.



Dr. Foreman

A Strange Book
One of the reasons why so many distinguished Christians have had difficulty with the book of Revelation is the simple one: it is extremely hard to understand. Its pages swarm with weird monsters; fire and blood flow through its scenes; it is loud with the agonies of a crashing universe. Literally hundreds of persons, fascinated by the puzzles here, have written out their answers in books and commentaries; but the very fact that these commentators do not agree among themselves is eloquent testimony to the fact that no one yet has found the key that gives an answer the whole church accepts. What makes the book so strange is that it is written in the language of symbols. As one eminent conservative scholar, Dr. Warfield, said (with some exaggeration), everything in the book means something else. The author as it were puts us on notice when he tells us himself that his "stars" mean angels, and "lampstands" mean churches, and "incense" means prayers. Even the numbers in this book are symbolic—that is, not to count with but to express ideas. Readers who wish to pursue the study of Revelation more fully should write to their denominational headquarters and inquire whether their church has authorized some particular interpretation of this book. So wide are the disagreements that this writer could not recommend any one book without raising objections from some part of the church or other.

Some Things Are Clear
Sunday school lesson planners seldom select from Revelation; but those who planned our current series, used in more than 80 denominations, wisely selected three studies based on parts of Revelation about which there can be little dispute. For some things in this obscure book are clear as day; and it is probably in gratitude for these things, rather than in hope of unraveling all the knots, that the church, in spite of its uncertainties, has kept this book at the end of the Bible all these centuries. One of the clearer and best-loved sections is in the first three chapters, where we have seven letters to seven churches of Asia Minor. There is obscurity here too; but also much light. Those seven churches have gone the way of all flesh, long since. But in those sharply etched pen-pictures the modern reader can see portraits, amazingly modern, which come close to describing churches we all have seen.

Christ in His Churches
The warnings and the promises to those far-off and long-gone churches are good today for us. One thing stands out in every one of these short piercing messages to the "seven churches": Every true church—then, now always—is a true one only when and so long as it keeps faithful to Christ, so long as he can be satisfied with it. What are the points of a church Christ approves? The reader of Revelation can make his own list and should not skip the first two in the very first letter: "hard work and patient endurance" (to follow Moffatt's translation). It should be noted that even in the church most praised (Ephesus) the thing that comes in for blame is their let-down of love. For of all things that make a church weak and un-Christian, loss of love is the most serious. Even Christ's severest judgments are judgments of love. To the weakest and worst church of the seven, the word is, "As many as I love, I rebuke."

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Bookmobile Schedule

Tuesday—Dan Lewis, 9:30; Michael's Store, 9:45; Paul Green, 10:15; Ben Blue, 10:30; Farm Life School, 10:45; Miss Velma Prim, 12:00; John Blue, 12:15; C. F. Wicker, 12:30; H. A. Blue, 12:45; Love's Store, 1:45; Miss Flora Blue, 2; E. B. Cook, 2:30.

Thursday—W. G. Inman, 9:45; Highfalls School, 10:15-11:15; Highfalls, 11:20-12; Putnam, 12:30; Glendon, 1:30; L. W. Edwards, 2; R. F. Wilcox, 2:30; Miss Irene Nicholson, 3; Carthage, 3:30.

Friday—W. E. Graham, 10; Jackson Springs Post Office, 10:30; J. C. Blue, 11:30; Mrs. James Hicks, 11:45; Mrs. Carl Tucker, 12; Philip Boroughs, 12:30; Mrs. J. W. Blake, 12:45; Miss Adele McDonald, 1; Mrs. George Hunt, 1:30; Garren Hill Road, 2.

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WHAT'S COOKING?

It's fun to mix a lot of things and wonder how they'll "turn out." It's fun until you try to eat your own "exter-speci" muffins. Then you wish you had used Mommy's old-fashioned recipe.

Thousands of parents are shrugging today the disillusionment that is in store for our little cook—but on a more bitter scale. As juvenile offenders are herded into our police stations, courts and reformatories, heartbroken parents watch and wonder. What did they do wrong? Why didn't Johnny turn out to be a boy they could be proud of?

When you try to answer those questions you can't help but recall the old-fashioned recipe for raising children. It calls for generous portions of prayer, family worship, church attendance. But more than eight million children are growing up today without ANY religious training.

When the church bells ring on Sunday morning, remember; the future of our nation, the character of our children, is at stake.

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	Hosea	7	1-16
Monday	Isaiah	40	1-31
Tuesday	Isaiah	40	1-31
Wednesday	Matthew	13	24-33
Thursday	Matthew	13	36-52
Friday	Luke	13	28-30
Saturday	Habakkuk	3	1-19

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NOTICE
NORTH CAROLINA MOORE COUNTY
The undersigned, having qualified as Executrix of the estate of Dorsey G. Stutz, deceased, late of Moore County, North Carolina, this is to notify all persons having claims against said estate to present them to the undersigned on or before the 6th day of September 1957, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to the undersigned.
This 6th day of September, 1956.
GRACE M. STUTZ
Executrix of the estate of Dorsey G. Stutz, deceased.
S6,13,20,27 04,11c

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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, 6:30 p.m.
Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9 a.m.

FIRST BAPTIST CHURCH
New York Ave. at South Ave
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 B. Donges
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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