



Some Looks At Books

By LOCKIE PARKER

BIG RIVER, BIG MAN by Thomas W. Duncan (Lippincott \$6.95). It is a big book, too, just over a thousand pages and it covers a lot of territory from Maine to New Mexico. In those days that was quite a distance. To get to Santa Fe, you first went to St. Louis by a series of river journeys, then up the Missouri to Franklin where you joined a wagon train. Then came the long trek across plain, desert and mountains and on the way you were often thirsty, dirty, hungry and afraid of Indians. At last you reached a city where few spoke English.

story line straightens out and there are some tense situations. Both of these major characters are a little larger than life, but they have plenty of room to swing their weight around in a territory that was not yet too neatly organized, where Jim picked the sheriff and talked about getting himself a senator.

That was the native city of Esperanza von Zumwalt, a mixture of three races, including Apache, a mixture which turned out excellently as to physical appearance but which proved dangerous to several people, even some very powerful ones.

The "Big River" is naturally the Mississippi and we see it in the days when shrewd men were making fortunes from the virgin timber in Wisconsin and floating it in log rafts down to the sawmills at St. Louis and other river towns. The book begins with Jim Buckmaster piloting such a raft through a tricky part of the river and enjoying every minute of it—well, almost every minute, he lost one of his crew overboard. There is a brilliant description of the hazards of this journey, and we get quite interested in this cocky young man who dreams that some day he'll own the river "like you own a girl in a fancy house."

But it takes us half the book to get back to this point in Jim's career because the author wants to tell us first about the parents and grandparents of Jim and Esperanza and several other major characters. It is quite a panorama of life in the early nineteenth century, and there are some interesting characters and moving incidents, but the author should have kept some of it for another book. Then, in the middle of the book, you get back to the meeting of Jim and Esperanza, the

The story begins toward the end of the hot, dry season when a rumour circulates in the bazaar that four men have come from the bush seeking a human victim to sacrifice to the rain gods. Sixteen-year-old Jeff Chandler brings the rumour home to his father who is heartily tired of Africa and dreaming of the day he can retire. His father scoffs at the story. But the shops in the bazaar are closing, the natives have brought their cows in close to the village, the police are alerted and the English call a meeting at the club.

The next day the shops open, the natives are singing again, but a little boy, the son of the half-caste storekeeper, is missing. The police search the town, drag the lake, but only Jeff believes, or will admit to believing, that his disappearance is connected with the four men that no one saw. Since the authorities are deaf to his pleading, Jeff organizes his own expedition with a friend of his own age and two natives. The beauties and horrors of this expedition, with the illumination it brings to Jeff, form the heart of the book.

The author has considerable skill in building up atmospheric tension by casual conversations in which more is implied than is said. He has also given us quite a range of credible characters, from the District Officer to the Hausa craftsman in the bazaar who made up proverbs.

Bookmobile Schedule

Moore County Library Bookmobile Schedule, August 25-28.
Tuesday, August 25, Eureka Route: C. F. Wicker, 9:25-9:35; John Blue, 9:45-10; Eureka Presbyterian Church, 10:10-10:20; Ben Blue, 10:25-10:35; Paul Green, 10:40-11; H. A. Blue, 11:05-11:15; Miss Flora Blue, 11:20-11:30; Raymond Wicker, 11:35-11:45; R. E. Lea, 11:50-12:10; Mrs. W. L. Short, 12:15-12:25; Ed Love, 12:30-12:45; E. B. Cook, 12:50-1:05.

Wednesday, August 26, Rose-land-Colonial Hts. Route: W. R. Viall, 9:35-10:10; Dr. Morris Caddell, 10:10-10:15; R. E. Morton, 10:20-10:30; H. M. Kirk, 10:35-10:55; W. E. Brown, 11-11:05; Calvin Laton, 11:10-11:15; Marvin Hartsell, 11:20-11:35; W. R. Robeson, 11:40-11:50; Mrs. Clifton Stancil, 11:55-12; J. W. Greer, 12:35-12:45; W. M. Smith, 12:50-1:10; Harvey Williams, 1:15-1:30; Mrs. C. L. Grubaugh, 1:35-1:45; J. J. Greer, 1:50-2:15.

Thursday, August 27, Niagara-Lakeview Route: J. D. Lewis, 9:30-9:40; Philip Nardo, 9:45-10; Mrs. Ray Hensley, 10:05-10:35; Andrew Williamson, 10:45-10:55; Niagara Post Office, 11-11:20; Mrs. E. W. Marble, 11:25-11:35; C. G. Priest, 12:15-12:30; Bud Crockett, 12:35-1:10; O. L. Darnell, 1:20-1:40.

Friday, August 28, White Hill Route: W. E. Home, 9:25-9:40; J. L. Danley, 9:45-10; R. E. Matthews, 10:05-10:20; W. F. Smith, 10:25-10:35; Mrs. M. D. McIVER, 10:50-11:05; Arthur Salmon, 11:10-11:15; Arthur Gaines, 11:20-11:35; Bill Cameron, 11:40-11:50; Wesley Thomas, 11:55-12:05; C. F. Martin, 12:50-1; Dan Clark, 1:10-1:35; Miss Irene Nicholson, 1:40-2.

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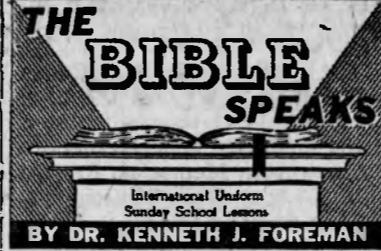
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BY DR. KENNETH J. FOREMAN
Bible Material: Daniel 1-6; 9. Devotional Reading: Revelation 7:9-17.

Prayer of Captives

Lesson for August 23, 1959

IT SURPRISES most people when they first look into it, how much the Bible has to say about prisoners. To mention only two examples: The Ten Commandments, copies of which hang on many a church wall, begin with a reference to a "house of bondage," a Hebrew expression for a place where slaves and prisoners are kept under guard.



Dr. Foreman

The God who gave these laws is the God who sets prisoners free. Then in the New Testament where Jesus is preaching to his own village friends and relatives, he takes a text from Isaiah describing his own work (Luke 4:18; Isaiah 61:1); one of the first things God gave him to do was to "proclaim liberty to the captives."

Eleven Million Exiles

Furthermore, some books of the Bible were written by men who had been in jail or were actually in a jail when writing. The prayer which is the subject of this week's study comes from the Hebrew exiles, for it represents not simply one man's prayer but may be thought of as the desire of many a heart. Exile, we have to remember, is a form of captivity without chains. Living in exile is like a bear in a modern zoo; he sits in no cage, but is free to roam around on the rocks. He does not have bars around him, but there is something just as effective, a deep moat all around his rocky island, too wide and too steep for him to cross. So the exile (Daniel or Nehemiah or Joseph, for instance) may be free enough to build a house or to plant a garden; but all around him is the invisible pit, the impossibility of ever going home again.

Today, it is estimated, there are in the world more than eleven million refugees, "stateless" people, who have left their native land because they had to, driven by the cruelties of war or the colder cruelties of peace. Vietnamese, Arabs, Jews, north-Koreans, Chinese, Hungarians, East Germans, Indians—the list is far longer than that. Millions of these exiles are Christians; they know what the prayer of captives means.

What Can They Do?

Many of these modern exiles live under conditions that make a modern jail look like the Hilton Hotel. For every Hungarian (for example) who manages to reach the United States and a new start in life there are thousands who live in barracks, supported by the World Council of Churches, or the United Nations, at poverty level. If it were not for these great organizations millions would have starved and many thousands who have been resettled would still be in ragged tents or barracks without hope or help. The exiles are by no means from the down-and-outs back home. Most of them are professional people, farmers, skilled workmen, persons who could make an independent living if they had a chance. The writer knows of one Hungarian family who at the moment of writing would be very happy to come to the United States, but are barred out because—though the father is an unusually educated and able man—no one here has been found who will sponsor them. They have a number of children, and unless some person or group guarantees their support and education in case the parents die, the U. S. will not admit them. This is only one case among many.

Prisoners Near By

Most people who read this column are free and self-supporting. Concentration camps, detention barracks, the life of exiles, seem far away. But many people who read this can do something about the friendless prisoners of the world. If may be that your church has never undertaken to sponsor a refugee, or to take part in sending help (through Church World Service or otherwise) to the unfortunate victims of wars and/or bad governments in the refugee camps of the world. If so, you might be the person to spark-plug a real Christian effort along this line. But there may be prisoners still nearer. There is a jail or a penitentiary somewhere not far from you.

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WITH THE Armed Forces

Army Sergeant First Class Jackson B. Oglesbee, 31, whose parents, Mr. and Mrs. H. G. Cooke, live on Route 1, Cameron, recently participated with members of the 237th Engineer Battalion in establishing a new Army European river bridging record in Germany.

The battalion spanned about 800 feet of the Rhine river with a class 60 floating bridge in one hour and 57 minutes.

Sergeant Oglesbee, a squad leader in the battalion's Company B in Heilbronn, entered the Army in 1946 and arrived in Europe in July of last year.

Oglesbee attended Chiefland (Fla.) High School. His wife, Doris, is with him in Germany.

Army Pvt. Merritt N. Suggs, Jr., 23, whose wife, Helen, lives on Route 1, Aberdeen, is participating in a lengthy large-scale field training exercise with the 4th Armored Division in Grafenwohr, Germany. The exercise is scheduled to be concluded August 17.

The training is designed to test the combat readiness of the 4th Armored Division, a part of the NATO shield of defense in Europe. Suggs, assigned to Headquarters Battery of the division's 14th Artillery in Furth, entered the Army in October 1958, completed basic training at Fort Hood, Tex., and arrived in Europe last May.


Suggs, whose parents live at 11 Orchid Blvd., Melbourne, Fla., is a 1954 graduate of Aberdeen High School and a 1958 graduate

of the University of North Carolina. He was employed by Patrick Air Force Base in Florida before entering the Army.

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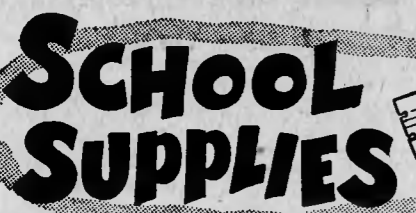
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The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person 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	Verse
Sunday	John	12	35-36
Monday	Psalms	94	1-6
Tuesday	Job	5	8-17
Wednesday	Isaiah	9	15-8
Thursday	Jeremiah	13	15-17
Friday	Lamentations	3	22-26
Saturday	John	14	6-13

Have you ever been deep in a woodland, where it is so dark that you think light can never enter? Then suddenly a shaft of sunlight strikes through the trees, and you find yourself standing in unexpected beauty.

Life can be like that, too. At the darkest moment, suddenly there can be light—if you have the power to see it. But that's an important "if." So many of us fumble through the days and years when the greatest candle of all, the Church, stands ready to light our path.

If you have been depriving yourself of the guiding strength of the Church, start now attending its services. It will help you find your way both in sunlight and in shadow.

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FIRST BAPTIST CHURCH
New York Ave. at South Ashe St.
Maynard Mangum, Minister
Bible School, 9:45 a.m. Worship 11 a.m.
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 8:15 p.m.; Missionary meeting, first and third Tuesdays, 8 p.m. Church and family support, second Thursday, 7 p.m.

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.
Young Peoples Service League, 6 p.m.
Holy Communion, Wednesday and Holy Days, 10 a.m. and Friday, 9:30.
Saturday—6 p.m. Penance.

THE CHURCH OF WIDE FELLOWSHIP (Congregational)
Cor. Bennett and New Hampshire
Carl E. Wallace, Minister
Sunday School, 9:45 a.m.
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)
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.

METHODIST CHURCH
Midland Road
Robert C. Mooney, Jr., Minister
Worship Service 9:30 A. M.
Church School 10:30 A. M.
MYF 6:30 P. M.
Choir Rehearsal Wednesday 7:30 P. M.

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Go To Church Sunday