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J. S. FARMER, *Editor* | RALEIGH, N. C., AUGUST 9, 1933 | PRICE $2.00 A YEAR

Thirteen Reasons

Why You Should Vote Against the Repeal of the Eighteenth Amendment

1. *Because* the repeal will bring back the saloon system with its recognied evils.

2. *Because* intoxicating beverages of all kinds contain dangerous amounts of the habit-forming, narcotic and poisonous drug called alcohol, and are harmful to all mankind, even in so-called moderation.

3. *Because* it will increase disease, automobile and machine accidents, reduce efficiency of labor and increase deaths.

4. *Because* the liquor traffic has been the chief source of political corruption and the principal influence asking for the repeal.

5. *Because* the repeal would be a backward step in the greatest reform since the freeing of the slaves. It would bring back the saloon system.

6. *Because* you ought to rebuke the betrayal of the Constitution and of the people, in the time of panic, by both party Chicago conventions.

7. *Because* you ought to express your indigation at the widely broadcast lie that prohibition cannot be enforced.

8. *Because* the repeal of the law, which has restrained the liquor traffic more efficiently than any other in the history of mankind, will encourage even greater lawlessness by all branches of the underworld. It will permit corrupt politics to collect more graft than ever before.

9. *Because* your chief duty is to cast your vote so as to break the alliance between organized crime and corrupt politics which has caused the panic.

10. *Because* prohibition has succeeded and been enforced far better than the laws against the misuse of funds by bank directors and against false information used by sellers of financial securities.

11. *Because* it will injure every legitimate line of business.

12. *Because,* unless the Eighteenth Amendment is retained, the Congress, which has legalized 3.2 beer as non-intoxicating, which everyone knows is intoxicating, will legalize whisky, brandy, and distilled spirits.

13. *Because* you are responsible to God, to your country, to your neighbor and to your family for your vote.—*Twentieth Century Progress.*

ITEMS OF INTEREST

. . . . The Transylvania Association meets with Little River Church, Wednesday and Thursday, August 16 and 17.—Paul Hartsell, moderator.

. . . . Brother J. C. Owen recently closed a meeting with Brother A. V. Joyner, of Canton. Brother Owen speaks words of high appreciation of the excellent work of Pastor Joyner.

. . . . On Sunday, July 23, Dr. O. G. Tillman was the guest preacher at the Hayes-Barton Baptist Church, Raleigh. Dr. Tillman was at one time missionary in Rangoon, Burma. He has been pastor of the Asheboro Baptist Church, and is now living at Wake Forest.

. . . . The Wake Forest-Meredith summer school will come to a close on Friday, August 11, at eleven o'clock. At that time Dr. Charles E. Brewer, president of Meredith College, will deliver the commencement address, bringing to a close the 12th and, according to Dean Daniel B. Bryan, the best summer session Wake Forest has had. Twenty men and one woman are candidates for degrees.

. . . . Rev. Adiel J. Moncrief, Jr., pastor of Bayshore Baptist Church, Tampa, Fla., delivered the annual consecration sermon at the closing session of the Florida Baptist Assembly meeting in Tampa in July. More than 2,000 young people attended the services and more than a hundred consecrated themselves for Christian service at home and abroad. Pastor Moncrief's subject was, "Christ's Call and Your Answer."

. . . . Our work goes well at the First Church, Hickory. We have recently held a Vacation Bible School with an enrollment of 269. A recent Sunday-school Revival with Mr. Perry Morgan and four other workers helping us has put new life into our Sunday-school. A check up on the growth of our church shows an average of about ten new members per month for the past years.—Richard K. Redwine.

. . . . We were delighted to have calls recently from Brethren J. A. Maddrey, Winston-Salem; A. A. Pippin, Zebulon; G. N. Cowan, Apex; Dr. M. E. Dodd, Shreveport, Louisiana, President of the Southern Baptist Convention; and Dr. Austin Crouch, Nashville, Tennessee, Secretary of the Executive Committee of the Southern Baptist Convention. We very much regret that we missed seeing these brethren, the editor being absent attending meetings in Stanly Association.

. . . . The deacons of the First Baptist Church, of Hickory, recently called on the congregation of that church to take a stand for the retention of the Eighteenth Amendment. The following resolutions were presented after the deacons had without a dissenting vote adopted the same: "Recognizing that alcoholic beverages constitute one of the major enemies to the general welfare of a nation, and believing that legal sanction tends to popularize their use, we, the deacons of the First Baptist Church of Hickory, earnestly appeal to all members of our church to reaffirm our church covenant, 'to abstain from the sale of and use of intoxicating drinks. In the pending moral crisis in our State and Nation, we believe it is the duty and privilege of all Christian citizens to use their utmost influence to keep alcoholic drinks outlawed, therefore, it is our sincere hope that all members of the First Baptist Church, of Hickory, will use their moral influence and their rights at the ballot box against legalizing alcoholic drinks." The church voted unanimously with the deacons. If every evangelical church in North Carolina would take such a stand the matter of repeal would have no showing in North Carolina.

. . . . "The Problem of the Movie." The article on this subject in two issues of the Recorder should be of great value to all serious minded people. The discussion in two issues, both lengthy, is unusually long, but the matter discussed is unusually serious. Tremendous issues are involved. I trust that the article will be carefully read and seriously pondered.—Rufus Ford.

. . . . By doing without salaries and by not paying local bills and by borrowing $400.00 we were again able to meet the $6,000.00 interest on bonds, but we were not able to pay the $2,401.75 interest on second mortgage. Other gifts will come from those who love this great mission work and who are ready to make sacrifices for it. We are deeply grateful to every one who has helped us. The work of the Baptist Bible Institute goes on, and will increase.—W. W. Hamilton.

. . . . "After eight pleasant years in North Carolina, I am going back to serve as pastor the church which ordained me—the Ivy Memorial Baptist Church, Newport News, Va. I have enjoyed the fellowship of North Carolina Baptists and it is with genuine regret that I am leaving. You may change my address, as above. I have learned to love the Recorder and do not want to do without it.—L. L. Jessup, Shelby, N. C." We are very sorry to lose Brother Jessup from North Carolina, but wish for him a successful pastorate in Newport News.

. . . . Three children of Missionary R. E. Pettigrew are now anxious to return to Brazil to be with their father. Brother Pettigrew is in need of additional funds to help pay their transportation. He is willing to sell practically new $550 Kimbal piano for $100 plus transportation charges to purchaser. The piano is in the home of Professor Claud W. Owen, Bluefield College, Bluefield, West Virginia. Professor Owen will gladly answer inquiries concerning condition of instrument. Purchaser will not only acquire a good piano, but will help a missionary's family to reunite. If interested, communicate with W. R. Pettigrew, c/o First Baptist Church, Springfield, Tennessee.

. . . . On July 28 the editor attended the union meeting of the Stanly Baptist Association at Silver Springs Baptist Church. There were 350 people present, a good program had been built around the Baptist Church Covenant. A sumptuous dinner was served and good fellowship abounded. In the discussion of the church covenant the pledge to abstain from the manufacture and use of alcoholic liquor was discussed by Pastor F. A. Bower, of Albemarle. Some one called for a showing of the attitude of those present and almost unanimously the congregation arose saying they would not be a party to the manufacture or sale of alcoholic spirits, and that they furthermore would not vote for the return of such manufacturing in North Carolina.

. . . . Rev. E. M. Harris, of Norwood, until recently pastor of the Bennettsville Baptist Church, South Carolina, delivered an illuminating address at the Stanly Baptist Union Meeting on July 28, and preached for the Norwood Baptist Church, where he was reared, Sunday morning, July 30. The people of Norwood were delighted to have him present and to hear him preach an excellent sermon on the words of Jesus "My peace I give unto you." Some good church in North Carolina ought to call this man to the pastorate. He is a graduate of Wake Forest and of the Southern Seminary. Mrs. Harris is a woman of culture and refinement. They have a son in the early teens who renders unusual service as a violinist in the choir.

. . . . Prospects for Campbell College for the coming year are very encouraging. Our reservation list is about thirty per cent larger than last year at this date. Included among these are many honor high school graduates, leading in scholarship and in student activities. We are pleased to announce that Rev. E. N. Gardner will resume his duties after absence of a year as teacher of Bible. Mr. M. L. Skaggs, with his B. A. degree from Richmond University and Ph.D. from the University of North Carolina, has been elected to fill a vacancy in the department of Social Science. Miss Elizabeth Ayscue, B.A., of Meredith College, with additional training at the University of North Carolina, will also join our teaching staff. —Leslie Campbell.

. . . . Last night (July 30) we closed our fourth and last meeting on our field at Calvary, near Reidsville. This was a very gracious meeting. The fellowship has been improved one hundred per cent, I think, and eleven added—six on profession of faith and baptism and five by letter. Pastor Phil E. White, of Kings Memorial Church, Leaksville, assisted. Brother White is a splendid preacher —very plain in his preaching—and greatly endeared himself to the Calvary people and especially to the young people. I think I can say that this year has been easily one of the best in my pastoral experience of thirty-five years. Some of us have been praying and working for great meetings and God has heard and given us gracious revivals and splendid ingatherings in all the churches on our field. We are grateful and happy.—Jas. C. Gillespie.

. . . . Senator Morris Sheppard's fine article on the front cover of July 19th, Biblical Recorder on "Resist Repeal" profoundly impresses me. Wish I could write the full text of it on the heart of every North Carolinian; yea, on the heart of every American citizen. "Run down the flag of prohibition and run up the flag of drink and the saddest transformation that ever marked the struggle of mankind for its own redemption will have been achieved." It will be the first time this dying nation ever abandoned a fundamental law. Jehovah's first prohibition law was to the first pair, Adam and Eve, it was violated, but God has never abandoned it; His prohibition laws to the children of Israel were transgressed, but He has never repealed one of them. Back to your tents, Oh Israel: Parents in the home, teachers in the Bible and day school, and ministers everywhere, seriously herald the note of warning.—J. C. Mizzell, Currie, N. C.

. . . . Attention is being called to the action taken at the Washington session of the Southern Baptist Convention urging the observance of Men and Missions Sunday, November 19, not November 12 as recorded in the minutes, a clerical error. This was a recommendation, a part of the report on the Baptist Brotherhood, made by Dr. J. T. Henderson. Ministers and laymen are urged to organize at once and plan for the observance of this day, either in their own church or in cooperation with other churches. It is also suggested that men's suppers be held during "Men and Missions Week," November 12-19, singly or in groups with other churches. This Movement is heartily endorsed by such leaders as President M. E. Dodd, Secretary Maddry, and many prominent laymen. There is to be no taking of collections or pledges but, by an enthusiastic presentation of the missionary program, interest may be promoted. The idea of Men and Missions Sunday originated with the Laymen's Missionary Movement. This organization is not connected with any other, is not a money raising body nor promoting surveys and the like. It is a cooperative, voluntary and unofficial effort to promote interest in the Master's last great command to evangelize the world. Those who would like to receive suggested programs and plans are invited to address Professor Henderson, Dr. Maddry, or the Laymen's Missionary Movement, 19 South LaSalle Street, Chicago, Illinois.—E. O. Sellers.

. . . . We have recently enjoyed a good meeting at Rhodhiss Baptist Church with Brother W. J. Harris, of Penelope Church, assisting. Brother Harris did some good work among us which was much appreciated by pastor and people. To date nine have been baptized, others are continually coming by letter. Last week I was with Brother Harris and his people at Mt. Hebron in the South Mountain Association. Brother Huffman, the blind preacher was with us and proved a blessing to the meeting. Some were received but definite results are not known. At present I am at Kinston. By mutual consent of our people, my father, B. G. Early, and I exchanged pulpits for a few Sundays. It is proving a rest and joy to each of us as we enjoy the fellowship of each others people during these days. After the middle of August I am to be with Brethren G. C. Teague and W. E. Bost in meetings in their country churches, Antioch and Pleasant Hill.—Waldo D. Early.

. . . . Some two months ago the editor wrote to a number of friends who were schoolmates at the old Fork Academy in Stanly County and suggested a basket picnic on the grounds of the old academy on July 29. There were several responses. An estimate in advance was that there would be from 150 to 200 people present. But all estimates were surpassed. A young lady, with book in hand, wrote down the names and addresses of 342 people. There were many late comers who were not registered, and there were possibly 390 people present. We have seen many heavily laden tables with good things to eat, but this was the most beautiful dinner we have ever seen spread. Mr. George Lefler, of Norwood, R. F. D., a band master for Norwood and community, brought his brass band down and played a number of selections which added much to the entertainment of the day. Mr. Paul Lowder, a son of Rev. J. M. Lowder, a Methodist minister, gave an address of welcome. Mr. J. T. Mabry, who had charge of all arrangements in advance, said that there were not only many baskets present but that there was an abundance of watermelons to be cut, and that if there was anything any one needed that was not supplied he thought there would be some one present ready to supply it. Dr. Tom Hathcock, the beloved physician of the community, made an address in which he related incidents of the years agone and commended a life of sobriety and faithfulness in the Christian religion to the young people present. After dinner the editor of the Recorder expressed appreciation for the privilege of being in such a meeting. Mr. Bruce Shankle, of Ansonville, told a number of interesting stories connected with the old Fork Academy and people of that community, and Mrs. J. C. Lentz, of St. Pauls, also delivered a brief address in which he referred to interesting happenings of many years ago. Mrs. Farmer told the group of the marriage customs of Japan. Mr. J. I. Avett expressed appreciation of the community of the coming of the visitors from a dis-

tance and made announcements of the services in the Baptist church on Sunday. Mr. Avett himself is a Methodist, having a fine family of young people and one daughter a missionary in Soochow, China. A number of young people wished to make this picnic an annual affair. It is certain that it was one of the most enjoyable we have ever attended.

. . . . We were distressed to see in the News and Observer the announcement that the Broadway Baptist Church was destroyed by fire last Friday night. The origin of the fire has not been determined.

. . . . The annual reunion of the Yates family was held last Sunday at Lowes Grove. This is the reunion of the children, grandchildren and great-grandchildren of the late Lucian B. Yates, who was for many years a faithful member of Mount Pisgah Baptist Church, Mount Zion Association.

. . . . In the death of Rev. C. C. Teachey, July the 26th, Rose Hill Baptist Church lost a devoted member. He was eighty-two years old but attended church and Sunday-school regularly and took special interest in his class. The members of his class treasure his memory and bow in sympathy with the bereaved family but our loss is his eternal gain.—His Sunday-school Class.

. . . . Professor Randolph Benton, for the past several years superintendent of Apex public schools, has been elected superintendent of the Wake Forest graded school, succeeding H. P. Smith, resigned. Mr. Benton graduated from Wake Forest College in 1912. He holds the Master of Arts degree from Teachers College, Columbia University, and has done some work on the Doctorate at Duke University.

. . . . Rev. J. C. Wicker was elected chairman of the dry forces at Elizabeth City Thursday night. Judge J. B. Leigh was chosen vice-chairman; Mrs. R. L. Garrett, secretary; and Mrs. O. L. Hughes, assistant secretary. George J. Burnette, North Carolina State Field Organizer of the United Dry Forces, was present and gave out pamphlets and data setting forth arguments against repeal.

. . . . Rev. J. R. Johnson, for several years pastor at Galax, Virginia, has accepted a call to the First Baptist Church, of Mount Airy, N. C. The Mount Airy church has been without a pastor since Dr. I. T. Jacobs resigned in May to accept the pastorate of the church at Staunton, Virginia. We have not heard just when Brother Johnson takes up the work at Mount Airy, but we are glad to welcome him to North Carolina.

. . . . We extend heartfelt sympathy to our dear friend, Dr. R. H. Pitt, editor of the Religious Herald. Mrs. Pitt passed to her Heavenly reward July 27 at St. Luke's Hospital, Richmond. She had a fall some weeks ago and was unable to overcome the shock and complications which followed. Mrs. Pitt was before her marriage Miss Annie C. Robertson. She was from one of the first families of Virginia and her life was one of beauty and usefulness. She was married to Dr. R. H. Pitt in 1879, just one year before they moved to Richmond. Besides her husband she is survived by four sons, Dr. Cullen Pitt, Robert D. Pitt, Judge A. Taylor Pitt and Malcolm Pitt, all of Richmond; one half-brother, Charles C. Cullen, of Knoxville, and one half-sister, Miss Jennie Cullen, of Richmond. To all of these the Recorder extends sympathy. Funeral services were conducted by Pastor C. C. Coleman, of Grace Baptist Church, of which Mrs. Pitt was a member, assisted by Dr. George T. Waite, Secretary of the General Association of Virginia, Dr. Charles W. Daniel, pastor of the First Baptist Church, and Dr. R. Aubrey Williams, pastor of the Tabernacle Church. The service of song was furnished by the choir of Grace Baptist Church, and interment was in beautiful Hollywood Cemetery.

. . . . To satisfy the increasing demand of new students who desire work to defray a part of their expense, Wake Forest College, according to Dean D. B. Bryan, has arranged for the operation of a boarding house next year on the "Kitchin Police" plan, an arrangements similar to an army organization whereby all students who board at this house will take their turn with the dish pans and reduce their board proportionately. The building to be used for this purpose is the old Wake Forest Hotel which the college acquired some years ago on a bad debt. The same edifice was known to nineteenth century alumni as "Paradise." About a dozen other private boarding clubs will operate as usual to take care of students who aren't concerned about self-help.—J. L. Memory, Jr.

HUNDRED THOUSAND CLUB DAY SUNDAY, AUGUST TWENTIETH

(The attention of the reader is directed to August 20 on which day all people wishing to subscribe to the One Hundred Thousand Club may have an opportunity to do so. Send your name to Rev. Frank Tripp, St. Joseph, Missouri. While the leaders of the Baptist State Convention of North Carolina are not putting on this campaign for subscriptions, all churches and individuals wishing to subscribe have the privilege of doing so and will send their pledges as above. Cash should be sent to the Treasurer of the Baptist State Convention and will be forwarded without expense and credited on the debts of the Southern Baptist Convention. —Editor.)

The weather on this day, designated as Baptist Hundred Thousand Club Day will, no doubt, be hot. Many of our pastors and their people will be away on vacations. Debts do not have a great appeal in any season and certainly less in the summer time. The attendance in all departments of our churches will be off on August 20. I recognize all of these difficulties. However, most of us usually do our best under the most difficult circumstances and conditions. A hard task offers a great challenge for sacrificial and heroic effort.

We are placed under the necessity of completing this initial effort to secure members for the Baptist Hundred Thousand Club on or before October 1. This action was taken by the Executive Committee of the Southern Baptist Convention. In some states, the state organizations are demanding that we finish by the first Sunday in September. For these and many other reasons, it was thought best to have our first special day on August 20.

It is very necessary that we start getting some money from the payment of memberships and this will not happen until the memberships are placed and the envelopes distributed.

We are going to succeed in spite of all difficulties. We have to succeed. There is no need spending good time trying to figure out why we cannot do it. There are enough Baptists who are too poor to take vacations to put this thing over, if it is properly presented to them. Let's lay ourselves out without reservation in an effort to enlist our people in this simple but effective means of emancipating Southern Baptists from the bondage of debt.

FRANK TRIPP.

"Footsteps and footpaths are essential when we are pioneering with Christ."—Rev. W. J. Niven.

COME TO THE SEMINARY

Many young men, called of God to the Christian ministry, are perplexed just now as to what they shall do. They realize their need of further preparation, and the insistent demand of the churches for thoroughly trained men, but they do not see how they can make the venture of faith and come to the Seminary.

In spite of the difficulties in the way of securing a Seminary education, I wonder if there ever was a time when young men could so ill afford to neglect such training? We are living in an age of specialists, and the successful modern pastor must be a specialist in more lines than any other man in human society. He must be a strong preacher, a good teacher, a skilled pastor, an efficient organizer and administrator. He must have a reservoir of knowledge and experience that has come from accurate scholarship and exact methodology secured under the direction of those who are themselves masters in these fields. The man of meager educational equipment and limited opportunity must live from hand to mouth — and the distance from the hand to the mouth gets longer as he grows older. What a tragedy for a preacher to dry up as he gets older instead of becoming fresher and more fruitful with the passage of the years!

The point is that the more urgent need for a Seminary education more than offsets the greater difficulty in securing it. It remains true that "Where there's a will there's a way" —particularly when the human will is in line with the Divine Will. Young men who ought to attend the Seminary should refuse to give up too easily. Write to President John R. Sampey, laying your case before him. For nearly fifty years he has been counselling young preachers, and he will gladly take under sympathetic consideration the case of any man who needs advice and help. Write to him immediately, or send the name of some young man who, in your opinion, should enter the Seminary next session.

G. S. DOBBINS.

SPRING BRANCH CHURCH

Spring Branch, Sampson County, seven miles Southeast of Dunn, had its annual roll call July 21. It was the closing of the forty-fourth year of service for Pastor J. A. Campbell. Rev. E. N. Gardner presided and spoke. There were present, also, Rev. I. T. Newton, only living ex-pastor, who spoke following Brother Gardner; Rev. Fred N. Day, Dean; L. H. Campbell, Alumni Secretary; G. G. Page, all of whom spoke words of greetings. After lunch Hon. John A. Oates, who used to teach in this community, and Rev. J. C. Hough, Kennedy Home, spoke, and the children from Kennedy Home sang. For pastor, his people and friends it was a great day. Rev. A. L. Brown, Benson; Rev. L. R. Ennis, Farmville; Rev. J. L. Davis, Dunn Tabernacle; and Rev. C. B. Culbreth, Dunn, M. E. pastor, added greatly to the joy of the occasion.

Rev. J. C. Canipe, Siler City, assisted the pastor in revival services following the annual roll call and Home Coming. We had twenty-six additions to the church, twenty-three by baptism, the greatest number of additions we have had any year since 1922, when we had twenty-eight additions. We have always been fortunate in securing good men for Spring Branch meetings, but we have never had the services of anyone who delighted our people more than did Brother Canipe. He preached the old time Gospel in love and tenderness but without apology. He believes in the whole Bible, for the whole world. It was a great joy to have him with my people who for forty-four years have loved me in spite of my many short comings, my poor and imperfect service. We start upon the forty-fifth. What shall the end be?

Mingo Baptist Church was organized in 1795. About 1832 the church split over missions, Sunday-schools and an educated ministry. The majority opposed missions and held the house. The minority worshipped in a log barn belonging to a Mr. Dawson and called their church Spring Branch. The minority now worships in its third house of worship and has more than 300 members. The anti-missionary group has but few members. It pays to go along with Jesus.

J. A. CAMPBELL.

LIFE WITHOUT LIGHT

"They first gave their own selves to the Lord."

A Christian young man spent a summer in a lumber-camp where he was surrounded by anything but Christian influences. Upon his return some one said to him, "Didn't you find it hard to live in such a place? Didn't the others jeer at you for being a Christian?" "Oh," replied the young man, "they never found it out."

That was far from using life as a stewardship.—Clipped.

GOD'S SCHOOL

God sent me Grief that I might well know mirth;
God sent me Hope to teach me Labor's worth;
God sent me Faith to point to Paradise;
God sent me Love to teach me sacrifice;
God sent me Patience lest my spirit roam;
And then He sent me Pain—to lead me Home.

—Bertie Cole Bays.

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FOR CATALOGUE AND BOOK OF VIEWS, ADDRESS

J. A. CAMPBELL, Pres., BUIE'S CREEK, N. C.

A REVIEW AND A PREVIEW

M. A. Huggins, General Secretary

The period of the year when our sixty-five associations meet is rapidly approaching. These annual meetings are typically Baptist. They are rich in the opportunity they present for the enjoyment of fellowship, and for the spread of information. Often too in these meetings one gets a new enthusiasm for Kingdom tasks.

Long before the Convention was organized, and in fact long afterwards in many cases, the association thought of its task as a review of the year's work and a preview of the year to follow. Reports were made and plans were adopted. It appears, however, that in recent years this conception has been, at least partially, lost. The question naturally arises, should not and cannot the association return to a realization of its real function. There seems no good reason why this cannot be done. To be sure it all depends upon leadership in the association. Without doubt sixty-five Moderators keenly aware of the possibilities, and supported by the association, could almost remake our associations so that they would become vital factors in the promotion of all phases of our work. The need of the situation demands one who will "moderate" for two days in the year and "operate' during the other 363 days. This would suggest that a consecrated layman who loves the work, and who is willing to make a contribution to the cause of Christ should be chosen for this important part: and for the simple reason that pastors are busy on Sundays, which is precisely the time when the work which needs to be done must be done. This statement becomes the more self evident when one considers the job that needs to be done. The type of Moderator demanded would need to render at least the following services:

1. Visit any and all churches which become pastorless, aid in forming fields, keep fields intact which should be so kept, so that we would have no pastorless churches and no churchless pastors. The situation now is all but tragic in many associations.

2. Visit churches that are giving but little or no support to Convention objects.

3. Visit or delegate some one to visit the Sunday-schools that are failing to give adequate support to the Mills Home, and see that a great Thanksgiving offering is made.

4. Promote through the Promotion-Executive Committee the Cooperative Program and see that this Committee functions during the whole of the year.

5. Build up the greatest Program possible for the annual associational meeting.

6. Attend the annual meeting of the Moderators during the session of the Baptist State Convention.

Here is suggested a great opportunity. In many of the associations there are moderators who have an appreciation of the task and who are nobly meeting the opportunity. Many of our best moderators are pastors. The sole reason why a layman is suggested is because pastors are busy in their own churches on Sunday when much of the work must be done. One would not like to confess that such a man cannot be found in each of the associations. The problem, of course, is to find such a man who can and will do the job and lay hands on him. The average association has about 7,000 church members. Surely it ought to be possible out of such a great number to find one leader. It may be that the man needed is a leader in his church, that he is teaching an important class in Sunday-school and cannot, it is felt, be spared from his church. The answer to that, however, is that the whole association presents a far larger opportunity.

Back of the association, however, lies the individual church and it is here, among Baptists, that the real work must be done. Prior to the annual meeting of the association, the church ought to have a review and a preview of its work. Probably no church is ready to send its messengers up to the association until the following things are very carefully done in church conference:

1. The church letter should be prepared with the utmost care. It should be then considered item by item by the whole church in conference on Sunday morning. Probably, at present, not more than ten to fifteen per cent of our membership ever know anything about the achievements of their church for the year.

2. It would be most helpful, but in most cases probably not very gratifying, if the church in conference would study this question: What has our church accomplished this year that is really worth while? Probably a careful review would result in a determination to do something worth while during the following year.

3. Should not the church, when selecting the messengers, appoint one of them to tell the association what it considers the outstanding accomplishment of the year? If nothing worth while has been done, it would be a gracious and helpful thing to tell the association so very frankly. In this way the individual church would help the association to fulfill one of its vital functions viz., the stimulation of all phases of the work. Suppose, for example, a church has doubled its Sunday-school attendance. What more effective thing could the association do than to see to it that every other church in the association learned how it had been done. To do this, of course, the churches must report and the association must provide for such reports.

4. The church in conference should, also, by proper motion set for itself a Mission goal for the next year. Why not? Probably a majority of the progressive churches were doing this prior to the Seventy-Five Million Campaign. That campaign came at the close of the war. Every one had become accustomed to accepting quotas handed down from Washington, Raleigh and elsewhere. This method was followed in the Seventy-Five Million Campaign, and without doubt a part of the success of the campaign was due to the fact that churches were working under the stimulus of a quota. Since the close of that campaign the Convention has not tried to pass down quotas or goals to the churches, and the churches have not been setting goals for themselves. And without question Convention objects have been the losers because of this situation. An individual or a church accomplishes more when they set for themselves aims or goals. So far as is known the Convention does not intend to hand down to the churches what one may call quotas, aims or goals. Why should not the churches, however, set for themselves goals, report these to the association and so pass them up to the association and the Convention. Why not! It is good business and thoroughly in accord with Baptist polity.

In summary, the prime function of the association should be to review the year's work and in a preview make plans for the following year. The association, however, cannot do this effectively unless the churches also while reviewing the past make definite plans for the future. In bringing the churches and the association to fulfill these functions, a Moderator, backed by a real committee, who loves the work and who will find time to devote to it, is an imperative necessity. For the reasons mentioned above the ablest and most devoted layman in the association should be drafted for this important post—and kept there. If, however, because of certain conditions, it is deemed best to select a pastor as Moderator, the ablest man that the association can find should be made Vice-Moderator and to him should be committed some of the duties mentioned above.

"CHRIST AND SOCIAL DISTRESS

By Leland Jerome Powell

"But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy Kingdom." Hebrews 1:8.

The scope of our study this morning is considerable. The term "Social Distress" applies to any kind of distress that arises from relationship, contacts, and experiences of the people as they live and act together in a community or country, or, more widely still, the world. The breadth of the subject, and the shortness of our time, require that we shall discuss only two or three of the major sources of social distress.

We are coming again to the feet of the Master with this classification of distresses, to ask if He can help us, just as we have been asking on the preceding days of the week as to His ability to help us with our mental and financial distresses. Was His a social gospel? Did He say anything to guide us through this confusion of conflicting claims of contending forces that are frequently bewildering our modern civilization? But before we offer Christ's remedy, let us first glance at the social diseases that need His remedy.

I. Even a casual and occasional reading of the daily news would be sufficient to impress anyone that the world is in governmental distress. Where is the country that is a unit in the support of its government? In a number of the countries there is such conflict between widely divergent leaders, that any government set up falls within a few months. So wide is the chasm between the political views and parties that a compromise can hardly be secured any longer. Where there seems less confusion and distress, it is due to a mailed fist that dares either of the many smouldering volcanic spirits to express itself. In all our governments there are evils a plenty, for any critic to attack, but the extremely radical remedies offered by openly opposing elements usually offer a worse situation than that it is proposed to correct. Our own government is finding itself more and more openly opposed, and complete confidence of its citizens seems never nearer. This situation keeps ever before us some of the worst of social distresses. Can Christ help us? Some will ask why He has not solved our problems already, seeing His religion has been among us for centuries. Let us answer that He has not been tried. Even though this has been called a Christian country, it is not, and never has been, since less than half the people are registered as even nominal Christians; and His remedies for such evils have never been tried. His teachings are full of dynamite, revolutionary. Note the Sermon on the Mount. He digested for us the Ten Commandments, and found the ten reducing down to one—"love"—love to God and love to man. Loving God with all the mind and all the soul, and the neighbor as self, would be enough to revolutionize any country. If secured, it would cure all ills and render needless even the Golden Rule. We are in the habit of agreeing with Drummond when he said: "Love is the greatest thing in the world," the mightiest force. If so, nothing else could be so sure a cure-all.

II. We need go no distance to find another class of social distresses—the industrial. Capital and Labor have never agreed and remained in harmony. There is a frequent outbreak, and often blood is shed. Jesus' remedy, love, has never been in full operation in this division of our social system. If love was in full operation, the employer could not hold his possible profit above the lives and physical support of his employees. And, on the other hand, if love was in full operation, the employees could never render their employers a short or shoddy day's work for a full day's wages. "As ye would that men should do unto you, do ye also to them likewise," would bring both employer and employee into harmonious relations.

When love is absent, very unseemly attitudes develop. A few years ago a session of Superior Court was being held in my native State of North Carolina, at Statesville, in which a brother of sixty-five and a sister seventy years of age, were litigating over five acres of land not worth much more than one hundred dollars. Judge Stack called the aged litigants before him, urged compromise between kinspeople so near the grave, and added, "What you need is a genuine old-time revival of religion in your neighborhood. Go and get somebody to hold a revival in your community. The judge knew that the very strongest remedy for ill-will, discord and hatred, was love, Jesus' remedy.

Before leaving the discussion of governmental and industrial distresses, let me say that what great advances have been made during the passing years, in bettering man's condition, have been secured by Christ's teachings of love, equality and fellowship; as, for instance, the freeing of the slaves, correcting child-labor conditions, the shortening of the hours of labor for man, and the providing of wonderfully improved working conditions, and other reforms. Though some of these may have come largely through such as did not profess allegiance to Christ, the idea and urge that started and led the agitation was brought here by Jesus Christ, and, hence, He is the One who set the captive free.

III. Our remaining time would allow me a brief discussion of one other important class of our social evils, and that is domestic distresses. Our domestic, or household, distresses are numerous and varied; and the stressful times, the feverishness of the age, the intensive daily program of rounds, the constant and extreme tension under which we live, and now the nervous irritableness arising from the depression, all tend to aggravate an already serious condition in many a home.

And in this class of social evils probably the most disastrous is that of divorce. I need not hesitate to speak thus of divorce to the promiscuous audience of the air; for though we are not agreed as to what grounds should be permitted for divorce, or any grounds whatever, we are pretty well agreed that divorce among the people of this country has grown to the proportions of a real evil. We know that it is bringing great confusion in the social order. There is such an alarmingly large number of homes that were established, and then broken—(one out of every six or seven); such a large number of children who must be reared on the responsibility of someone else than parents, by strange hands, and who shall never have the life-long legacy of remembering a happy home, and a loving father and mother, laying upon them a good guiding hand day by day until matured in body, character and habits. What a loss! Impossible to restore! Can Christ cure this evil? He surely could, if allowed. The State makes and administers marriage and divorce laws. If the State would resort to Christ's pronouncement upon the subject of divorce in the Gospel of Matthew, chapters 5 and 19, the divorce privileges would be very meagre. Then, if the couples would never marry on other than a Godly contract, of which marriage it could be said, "What God hath joined together, let not man put asunder," we would have few couples wishing a divorce. Here, again, Christ's remedy, love, would be operative; for love unites, and Godly love amalgamates. Yes, Christ CAN cure this evil.

In this class of social woes comes a new one that I must consider more disastrous than the one we

have just discussed, and this is what has been called "Companionate," or "Trial Marriage." Bishop Manning of New York, in commenting on this new practice, said, "It is time for us to say that the advocacy of "Unmarried Unions" and "Sex Experiments" is not only shameful, but damnable—a sin against God, and an affront to all right-minded people, both young and old; and it is time for us to see to it that we know what is being taught to our churches and in our Universities."

If Christ was given the reins of our lives, how many a broken home and heart He could prevent! Christ enthroned means peace and joy; Christ crowded out, leaves man to endure alone that which is too much for him. It has been written:

"Jesus shall reign where'er the sun,
Doth his successive journeys run."

Would that He were truly enthroned in the heart of American society and homes!

Norwood, Ohio.

THE BAPTIST PRESS

By G. W. Paschal

I

The Baptist Record of Mississippi prints a selected article in which it is said that the secular press which once published news articles about churches, and often the sermons of pastors and evangelists has changed its methods and "now instead of presenting the pastors in a proper manner, their news notes are derogatory to the ministers and ministry and the publication of sermons by the secular press is a thing of the past." It is not said in what States this applies but it does not apply in North Carolina. The secular press in this State is most friendly to the churches, and papers, weekly and daily, publish the news of the churches, and their meetings such as associations and conventions most satisfactorily. In our cities the daily papers on Saturday publish notices of the services at the various churches on the following day, and on Monday morning often give comprehensive digests of several of the sermons preached. Such matter is good news in North Carolina.

II

In the Religious Herald of July 27 is an editorial article on the educational policy of Virginia Baptists in which the matter of greatest interest is the statement of how the Virginia Baptists elect the trustees of their various institutions, educational and benevolent. It is one which was adopted many years ago as the result of a series of signed articles by Dr. Pitt and is exactly that which was followed by the Baptists of North Carolina in selecting trustees for Wake Forest College in the period before the Civil War.

> In general, says Dr. Pitt, the plan pursued was to have the General Association, either acting directly or through some board or committee, present nominations for every vacancy on any Board of Trustees, out of which nominations the Board was to make its selection. The wisdom of this changed policy has been fully attested in the years in which it has been followed.

This plan when followed with reference to Wake Forest College proved most satisfactory, in my view much more satisfactory than the present plan under which a committee of the Convention nominates and the Convention elects. In actual working of the rule the committee in making nominations follows the suggestions that each of the various boards of trustees makes, with the result that the boards are practically as much self-perpetuating as they were before the Convention at Wilmington ordered the present regulations. It would be different if the Convention would name three or four persons for every vacancy in any board and leave the selection to the board.

Dr. Pitt concludes his article with these words:

> Whatever theoretical objections or faults may be found, the fact remains that the plan has worked well in Virginia. Our institutions have had the utmost freedom of action and have never been without a sense of their responsibility to the denomination that created them and now supports them. There has hardly been a ripple in the smooth current of denominational life in any of these matters in the past forty years.

III

Editor Gwaltney of the Alabama Baptist is somewhat pessimistic about the new scheme of the President under which people of many classes will have abundant leisure. Leisure is not an unmixed blessing, he says, and quotes Sir Henry Baine to the effect that "the majority of the race of men have never cared one iota about their own improvement." Only the few care and profit by their use of leisure. The idle rich, he thinks are most pernicious in their influence, regarding not God and having no consideration for men, and being utterly selfish. With an idle class among the workers "there will be plenty of new problems for the churches, and, indeed, for the whole social order to solve."

IV

In reference to a property valued at $100,000 which comes into the possession of the Foreign Mission Board and the Relief and Annuity Board of the Southern Baptist Convention under the terms of a deed from Mr. and Mrs. Lafayette Cooke to the American School of Evangelism of Cooke Springs, Alabama, Dr. Masters of the Western Recorder has these words:

> The property consists of 1,520 acres of timber land, valued at $100,000. It is a resort place with mineral springs on the Southern Railway east of Birmingham. Dr. Martin and those who are the trustees of the School of Evangelism have concluded that the conditions are such that they will suspend the school and allow the property to be released to the needy Southern Baptist Convention Boards mentioned. The gift will add a substantial sum to the permanent assets of those two worthy agencies.

And Dr. Masters cannot let such an opportunity slip to write some words of appreciation of his former classmate at the Southern Baptist Theological Seminary, Dr. T. T. Martin. He says he does not think he has ever known "a more generous, fearless, or devoted servant of the Master." Sometimes Martin has wrought as a crusader, and evidently has crusader blood in his veins. He has leveled his lance at old John Barleycorn and at "high priests and pundits of the learning that play down the Bible to where they leave only its naturalistic contents." Martin does not fear them or court their approval. At the "monkey-trial" at Dayton, Tennessee, amid all that array of newspaper men and lawyers including William Jennings Bryan and Clarence Darrow, atheist, "turned loose on Tennessee," Martin was "on hand, under the trees on the street corners, preaching the faith of the Bible to the multitudes." But first of all Martin is "a faithful minister of Christ and an able evangelist. . . . We thank God for him and pray that the divine favor may abide upon him."

"JESUS CHRIST THE SAVIOUR OF THE WORLD"

By W. R. Cullom

This was the theme of the Baptist Union Assembly of Great Britain which met in Glasgow some weeks ago. In reading accounts of British religious meetings for several years I have been impressed with the seriousness and high character of the themes that they select for each such meeting. In reading accounts of the papers submitted and the addresses made in these I have been impressed again with the thoroughness in the preparation and the devoutness in the delivery of these papers and addresses. Dr. Frederic C. Spurr of Liverpool is a past master in the matter of reporting such meetings. The following paragraphs are taken from his report of the meeting in question in The British Weekly.

"What was Jesus to His own time? In the life of the Roman world He was of no account. A stray sentence of Tacitus and a slight reference by Suetonius constitute the total of the pagan witness to Christ. The Jewish witness is a little stronger, but not of great consequence. But when we come to the world of believers, what a change! It is in this world that we find Jesus, naturally so. The earliest literature of the New Testament practically gives the earthly life of Jesus. It is vision. Had we to depend on the Epistles for our story of Christ we should never have known it. It was the four Gospels that saved the story from oblivion. A true religion must unite two things: Eternal truth with historical facts. The Epistles supply the first, the Gospels the second. But to understand the first we must begin with the second. If Jesus was not one with the Eternal He has no claim upon the world as a Saviour. If He is not one with us, we cannot know Him at all. These two sides must be kept in perfect union. We must begin with Jesus in His time, if we are ever to find Him in our own.

"There is no challenge to Christ, it is He Who is challenging us. Jesus is not in competition with other religious leaders as the founder of a rival faith. . . . He stands alone as Redeemer. This is His work, His speciality. Then with a magnificent tour de force Mr. Thomson brought before the bar of Christ some of our modern movements.

"Science! A gift of God to men, but like strong wine, it has gone to the heads of many who regard themselves as the elite of the world. A flood of new knowledge has flowed into the bed of an adolescent culture, and caused some to write down as 'doddlerers' the mighty spirits of the past. This is the very perversion of the scientific spirit. . . . What has come to us that we are 'mesmerized by mathematics'; frightened at distances; appalled by bulk? What protests of human inferiority in presence of a vast Universe! What is the matter with our philosophers, who, having discovered that the Universe is vast, yet teach that man is a "mere ripple blown up in the Cosmic process'; 'a nervous speck of star dust'; 'organic scum on the surface of the earth'; 'a parasite infesting the epidermis of a midge'? The very abuse of knowledge today is seen in all its cruel nakedness when brought face to face with Christ, who is the Redeemer of Man. He alone can give man that spiritual outlook and dynamic which enables him to make of knowledge an auxiliary of faith.

"Literature! The literature of the disillusioned is much of it. And this is to replace Christ, to challenge Christ!"

"Art! Have the arts become more wonderful since they severed themselves from the inspiration of Christ? We have traveled far from the days when music wove the Divine speech of the oratorio, and painters made their canvas glow with ideals of holiness and pity. . . . We are in an age of quackery. . . . 'Do you remember', asked the speaker, that peripatetic quack styled "Sequah," who, fifty years ago, practiced dentistry to the accompaniment of a brass band, so that the victims of his art were left wondering just precisely what it was that hurt? And much modern music is like that: it speaks not the language of the soul, but drowns its cries!' The address ended with a cry from the heart for a return to Christ as the Healer of the wounds of the world.

Dr. Dakin's Daring Sermon

"Dr. Dakin's text was the Moffatt version of St. John vii, 23, 'a whole man healthy.' He commenced by recalling the last chapter of 'Silas Marner,' in which the man, wrongly accused of theft, and expelled from the church on the throw of a lot, returned at length to his old chapel to find it gone, being replaced by a factory. That added chapter, said the preacher was meant to express the mind of George Eliot, that a church so far removed from human life, so primitive in its methods, can have no permanence. The novelist's picture he held up before the congregation in St. Andrew's Hall as a mirror. Christianity in its essence is ever the same, but owing to the changing time conditions in which it finds itself, its emphasis must also change. We must at once be ancient and modern in message and method. What is the external element in the Gospel, and what is its relevance to the need of our particular time? The sentence of the text contains it all—the whole man to be made healthy; soul, mind and body. This includes intensive evangelism, medical and scholastic work, and social reform. This triple work is, alone, true to Christ. It was His emphasis: God and man; man in harmony with himself, and one with his neighbor. It must be our emphasis also: not the part, but the whole. Social reform which has no reference to God or repentance is no part of the Gospel. The whole man cannot be himself apart from God. Jesus healed, did good and warred against disease, but the social work was the expression of His truth about God. . . . Today, we ask, did Jesus take account of the causes of disease? Was He interested in radical political questions? Was Jesus a pacifist? Was He aware of unemployment? What had He to say about race prejudice? Had He any word concerning the unequal distribution of wealth? The answer is, No, if we think in terms of a social programme for His own day and no more. He was not "the first Socialist." But there is enough in His teaching to guide the world today amidst its crushing preplexities. . . . Russia is attempting the impossible task of trying to build up a civilization on an anti-God foundation. The answer to Russia is not abuse, but the creation of a true Christian civilization. We cannot talk to Russia or any other Power whilst with our lips we say our prayers and with our hands make poison gas."

Give us a new vision of the world in its need of the Gospel. Help us to see men in all their need of redemption through personal faith in the Saviour. And then, O Lord, make us strong to do Thy bidding. Thou art choosing Thy disciples today, even as in the long ago when all night long in the mountain Thou didst pray for the men who were to be called the Twelve. May we see ourselves this day as we might be if we were fully yielded to Thy will. And this we ask in the Name and for the sake of Jesus Christ our Lord.—The Builder.

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SEPARATION OF CHURCH AND STATE

Separation of church and state is as much a distinctive Baptist doctrine as believer's baptism; in fact, it is more so. The Baptists originated the doctrine, and have gained its acceptation. The Anabaptists of the sixteenth century practiced believer's baptism, but it remained for the Baptists in the age of the Stuarts to insist on the separation of church and state, and to show the world that one might be at the same time a good Christian and a good citizen. Hubmaier, indeed, that great forerunner of the Baptists contemporary with Luther, had anticipated this distinctive Baptist doctrine, but in this he was at variance with the majority of his Anti-pedobaptist contemporaries, as Newman points out.

There are two sides of this doctrine of the separation of church and state; one is that the state must leave its subject free to worship God according to the dictates of his own conscience, as the phrase went when our State was writing its first Bill of Rights in 1776. The other is that the church must leave the citizen free to perform such duties as the state requires of him as a citizen. In other words, as it was put into the first confession of faith of the Particular Baptists, about the year 1643, "thus we desire to give unto God that which is God's and unto Caesar that which is Caesar's."

It took a long struggle to get acceptance to any great extent outside the United States and certain of the British dominions.

To take the first: the earliest confession of the English Baptists insisted that the magistrate must not "meddle with religion . . . but leave Christian religion free to every man's conscience." But no sovereign civil government, except possibly that of Cromwell for a few years, ever recognized this principle; in colonial Virginia one had to pay tithes and attend the services of the missionaries of the Church of England under pain of death or banishment, and even in Rhode Island, the Catholics were under certain restrictions, while in Massachusetts all had to pay taxes to support a state church until 1812. North Carolina and some other states wrote religious liberty in their first constitutions, and Jefferson's full and clear expression of the doctrine was incorporated in the famous statute of 1787 called after his name. Today nothing else is tolerated in the United States.

It was in the second article of the doctrine that the Anabaptists and Mennonites and Quakers fell short, since they sought and some of them still seek to withhold those of their faith from certain duties that the state requires of other citizens. They still forbid their members from serving the state as soldiers and some of them from serving as civil officers, from taking oaths in court, and from marrying outside the brotherhood. Not indeed in their first confession but soon the English Baptists had made it clear that none of these restrictions bound them, that they would serve the state in war and in peace, would take the prescribed oaths, and would marry and give in marriage as other citizens.

It is hard no longer for the church to resist the encroachments of the state, at least not in this country. But the danger with us is that the state may suffer from the encroachments of the church. The Pope a few years ago in his famous encyclical on education let it be known that he would approve our public schools only when they were made instruments of teaching the religion of his church; it takes constant watchfulness to prevent the use of public funds to further the enterprises of the Catholic Church and of some others. The doctrine of separation of church and state as Baptists hold it requires that in civic matters the church member should be allowed to vote not as directed by bishop or preacher or religious paper but according to the dictates of his own conscience.

OUR NOBLE MISSIONARIES

There is not a nobler class of people on earth than our missionaries. They reveal their nobility not only in their sacrificial lives and their devotion to the work to which they are called but also in many other ways. For instance, Matthew Yates has been the largest contributor to the Denmark Loan Fund of Wake Forest College, and he and his family have been among the largest contributors to its endowment. But it is of the sweet generosity of two living missionaries that we want to speak now.

The first is Rev, E. F. Tatum, Yangchow, Ku, China. When on June 27 he received the circular letter, telling that the old College Building at Wake Forest had been burned, he immediately wrote this letter:

Dear Dr. Kitchin:

Your card of May 11th to hand, with its sad news.

We join those who believe that the fear of the Lord is the beginning of wisdom, and those who exalt faith above learning in their effort to replace the old with a better Administration Biulding.

Enclosed please find $3.00 from Mrs. Tatum and myself.

Now is not that a good letter from a man who has been a missionary in China for nearly fifty years?

The second is Rev. A. R. Gallimore. He and his family have been with us for more than a year now, but for months their hearts have been in China. Through the liberality of the Watkins family of Durham they will soon be on the way back to the labor of their love near Canton, and their joy is unbounded at the prospect. On their return to America, Brother Gallimore brought along some of the treasures to add to the museum of Chinese objects begun by Yates nearly a century ago. Among these objects is a beautiful lettered silk tapestry which once hung in the hall of an official mandarin, but now is hanging in the Library of the College. Now, as he is preparing to leave America, Brother Gallimore has sent the Library some valuable Chinese periodicals and also some papers and pamphlets relating to North Carolina Baptist history. What a beautiful example of love and thoughtfulness!

In these things is a revelation of the kind of Christians our missionaries are—not thinking of themselves, but ever thinking how they may be of service to others and make the world a better place; ready to respond with zeal to every noble appeal whether brought to them from without or from the recesses of their own hearts.

STRANGLING THE CHURCH PRESS

In the Christian Index of July 6 Arthur E. Hungerford has a good article on "The Church and Its Press," in which he mentions three factors which are strangling church papers. They are: 1. The recent advertising agency system. 2. Financially depressed subscribers. 3. Church leaders who are withholding support. With reference to each of these we have a word of our own.

The advertising agencies were not created by the papers, nor yet by the advertisers. They arose of themselves, and offered their services to advertisers agreeing to place their advertisements where they would be most profitable. For this service they charged fifteen per cent, and made the papers, not the advertisers pay it. This plan has been disastrous to the religious papers. They are given patent medicine advertising which many papers refuse to publish. But it has got to be that or nothing with the religious papers. It is our view that the editors of our Southern Baptist papers should discuss this matter in conference, and if possible free themselves from advertising offered by an agency; then they should formulate regulations to control the character of the advertising that appears in their columns, try to determine what businesses could profitably use their papers and institute agencies of solicitation of their own.

Our paper too has had subscribers who have been hard hit by the depression; many have been forced unwillingly to leave off and we have most unwillingly been forced to let them go. As times improve we hope to welcome many of these back to our list.

Here we go aside to say that the shortness of subscription lists is primarily owing to causes that go further back than the depression. It is partly due to the character of our papers themselves. Our Baptist papers are in almost every State the "organs of the State Conventions," even those which like the Biblical Recorder are privately owned. Because of this relationship, they give large space to the boards and agencies of the Conventions, the W. M. U., the B. Y. P. U. and so on. Often our Southern Baptist papers advertise meetings in box-car letters, covering opposite pages with flamboyant pictures and jobpress type, that must disgust many who have some sense of propriety and would like to see their religious paper unmarred by such vulgar displays. With our papers so largely given over to such things they become little more than a bulletin; as such many readers do not care for them. It seems to us that a certain number of pages should be preserved for stimulating articles designed to promote the intellectual and spiritual development of its readers, and other matter relegated to a subordinate place. Every editor should every week try to furnish a variety of stimulating articles of general religious interest. Of course the fact remains that few such articles are offered, and the failure of such papers as the Youth Companion would seem to indicate that readers no longer care for serious matter. We know, however, that they cannot be kept by the most faithful presentation of departmental and board matter.

In this State the Baptist paper does have somewhat to complain of in the denominational leaders; most of them support the paper and wish it well. Too many of them, however, take it for granted that the Biblical Recorder will get along all right without their help. We wish that several times a year our ministers would bring the paper to the attention of their congregations; we believe that they would not only help the paper, but also help themselves and their congregation and the cause of the Kingdom by doing this.

We think it ought to be a matter of serious concern to every one who is interested in the progress of the Kingdom work and of our Baptist cause in North Carolina that only one Baptist in ten ever sees the Biblical Recorder; those who do not see it are for the most part out of touch with their brethren; they know little of them; they do not share their joys and sorrows; they never hear of their labors and zeal for the spread of the Gospel at home and abroad. Possibly because of this many good Baptists become inert, despairing, suspicious and critical—agents of disunion rather than union. They could be

better Christians, happier Christians, more zealous and efficient Christians, if they kept in touch with their brethren by reading their denominational paper from week to week. The Baptists are a great people in North Carolina; whether they shall be readers of the Biblical Recorder it rests largely with our denominational leaders—our preachers and teachers, and workers in W. M. U. and B. Y. P. U. If these realized the importance of their State paper they would not be content to have it go to only one Baptist home in ten in the State.

CURRENT TOPICS

Cotton and Silk Manufacturing.—The editor recently made a trip to Stanly County where he was reared. While Mrs. Farmer was in a mission study meeting at the First Baptist Church, Albemarle, the editor with his two children made a trip through the cotton and silk mills It is interesting at this time when the "textile code" is just beginning to operate to stop for a moment to see something of the processes through which the cotton must go before it is of service to the general public.

Mr. M. A. Boger is manager of the Wiscassett Mill and W. A. Smith, a boyhood friend of the editor, is associate manager. W. F. Dening is superintendent; C. L. Rogers and J. R. Doby are assistant superintendents. There are some 1,400 employees in the spinning mill and 600 in the full fashioned hosiery mill. Mr. J. A. Stoker, head man of the card room, conducted the editor and children through the spinning mill. The process is something as follows: 1, Bale breakers, where the bales are broken and opened up; 2, Pickers, first machine carries the cotton through three processes of cleaning; 3, The cotton goes to the cards; 4, From the cards to the sliver lapping machine; 5, To the ribbon lapper; 6, To the combs; 7, Two processes of drawing; 8, A single process of slubbers; 9, Intermediate speeders; 10, To fine frames which reduce size of rolls; 11, To the spinning frames; 12, To cone-winding; 13, Spinning. Through these thirteen different processes the cotton goes before it is prepared as hosiery yarn and as yarn for fine underwear.

In the full-fashioned hosiery mill, which is one of the finest in America, we were fortunate to see an old friend, C. W. Gaddy, as superintendent. He designated a capable young man to take us through the mill. The silk thread used here is made largely in Pennsylvania. The legs of the stockings are first woven flat. The battery of looms weaves twenty stockings at a time. The stockings are then transferred to another department where the seams are sewed by machines. The feet are then woven on cylinder machines. These machines are so constructed that after a certain number of rounds on the foot of the stocking the machine narrows down to a point and knits the toe, completing the foot of the stocking. When this is complete the stockings go to another department where they are dyed various colors. The stockings are placed some twelve dozen in a bag and thrown into the dying machine, from which they are taken to another section of the mill where they are dried and pressed. From these machines they are taken to a place where young women check, fold and place them in boxes for shipment.

The Wiscassett Hosiery Mill makes only full-fashioned silk hose. Both mills are now working two shifts of eight hours each per day. The editor was greatly impressed with the system and industry of these mills and with the fine co-operation of the splendid help which has been assembled through the years.

Mr. Gaddy of the hosiery mill is a member of the code commission and has recently spent a good deal of time in Washington working on the code for the textile industry. In addition to the Wiscassett Mill there is in Albemarle another cotton mill, the Efird Manufacturing Company, with 900 employees. Mr. M. L. Rogers is manager of the Efird Mill. This mill is also working two shifts of eight hours each and is doing excellent work in the manufacture of cotton.

"Thirty-third Annual Educational Edition." — After almost a third of a century of special educational editions the News and Observer brings out, on July 30, its thirty-third. It should have added a sub-title in parentheis like this (This Edition is Devoted Entirely to Denominational Institutions). The denominational schools did all the advertising, if we except a secretarial school in Raleigh and a military academy in South Carolina. It is the heads of these same institutions and no other whose portraits appear under the heading "Some Leading Figures in North Carolina Schools at ("and" is meant but "at" is written) Colleges." Six of the ten—Brewer, Campbell, Moore, W. J. Jones and Mrs. Jones, and Kitchin—are Baptists. Good, very good. Meredith College gets the place of honor in the advertising way with a full back page; Peace also gets a full page; Saint Mary's gets half a page; all three have fine cuts of their buildings. Raleigh ought to be mighty proud of those three institutions for girls, exclusively for girls, no co-education in them. There are other fine things in these advertisements; let nobody think advertisements are not read; like many other people we often find them the easiest and best reading in a paper.

There are also other good things beside the ads and the pictures. For instance, there is an article with the headline, "Wake Forest Oldest Baptist College." It may not be true but it reads well. Then there is an article by President Lingle of Davidson under the title, "Woodrow Wilson's School Days in Old Davidson College." Dr. Lingle quotes Wilson's official biographer as saying: "Davidson College always had a warm spot in Wilson's heart." It has the same warm spot in our heart, the warmer because it had Wilson as a student.

The Governor has a panel in the middle of the first page, an apology for the present school law. He reminds us that "no one will contend that the recent school law is perfect." He is right. The remainde of this page and half of pages fourteen and fifteen are given up to an article entitled "A Seven Year Fight Against Educational Injustice," by Senator A. D. McLean, the author of the eight months school law. Without reading the article, which we are laying away for a leisure moment or longer, we can now understand why Senator McLean got his school law enacted. He has more endurance than the average Legislator. Constant dropping wears away stones and Legislators.

Governor Talmadge Governs.—Governor Talmadge of Georgia is having his own way in that State. The Highway Commission did not act to suit him, and he settled with it by calling out the militia and taking charge of the Highway Commission's office. His opponents say that he acted as judge, prosecutor and sheriff all in one. But he triumphed in spite of bitter criticism. Another administrative department, the Georgia Public Service Commission, whose function it is to fix rates for electric current, decided to give the power companies rates based on a valuation of $156,000,00, although their properties were carried on the tax books at only one-third of this amount. This did not please Governor Talmadge; he investigated; he found that the members of this commission were receiving special favors in the way of transportation from the power companies; he then called in the members of the commission and asked for their resignations, and got them. In doing this doubtless Governor Talmadge has the approval of the electorate of Georgia. Officials set to held the balances fair cannot be trusted if they are virtually receiving bribes; such officials are a shame to any state; and what shall we say of the corporations that give the bribes? They should be content with a fair deal, and this is what the Governor may be trusted to see that they get. It is to be hoped that he may find some way of punishing the men who corrupted with bribes the members of the Public Service Commission. With men who count nothing immoral when gain may be made, only drastic measures will avail.

Laurence Stalling's Book.—We have not seen Laurence Stallings' book. **The First World War: a Photographic History,** but we have read a review of it in the New York Times Book Review, illustrated with pictures taken from the book. It consists of 279 pages of photographic pictures representing the human side of the Great War, "the camera's unsparing chronicle." It brings out in dramatic fashion "this dirty, monotonous brutal business of war." Those who have seen its pictures page by page need no other argument for outlawing war. The Times editorially says that "the monstrous unreason" of it all is illustrated in Stallings' book.

It is now nineteen years since the Great War began. On the eve of it the Times had an editorial trying to dissuade the angry nations from rushing into it, from which as recently reprinted we take the following:

> Lovers of peace will not fail to take note of the monstrous unreason of this European situation, when the horrors and calamities and the curse of war may be brought upon hundreds of millions of people by the acts and decisions of a few men. It cannot be the wish of the people of Europe that war between six great powers, with millions of soldiers, shall take place. To them war will bring death, mourning, affliction and incalculable loss. It is in every way hostile to their interests, since nothing that their governments may gain can even in a slight degree compensate them for their sufferings.

Thus before the war began one could speak in general terms, but few, only seers, then dreamed, says the Times, that our own country would be drawn into it and so many millions would lose their lives. The horrors of it tend to fade from our recollection. Hence the value of a book like this of Mr. Stallings to bring pictures of these horrors before our eyes.

The Remedy for Kidnapping.—There is said to be one remedy, and only one for kidnapping, and that is to enforce the law. Why that is just what every one is anxious to do, some one may say, and the kidnapper has to be caught before the law he has violated is enforced. But not all the law is against the kidnapper; there is also a law against the person who shares his crime by making private arrangements with him for the return of the victim of the kidnapping. Some say that if this part of the law were strictly enforced and it was known that it would be, there would be no such thing as paying ransom for the return of a kidnapped person and kidnapping would cease, for it is the money, only the money, that the kidnappers want. It would be a severe remedy but it is the only one so far proposed that has any promise of ending this craze of kidnapping. As things are now every person who is thought to have money is in danger of suffering from kidnapping, and the kidnapped person is returned only on the payment of a large ransom, and that ends the matter until the headlines herald the news that another son of wealth has been caught.

Since the above was written we observe that Governor Lehman, of New York, in a special message to the Legislature of that State will urge the enactment of a law defining clearly the guilt of a private person making terms with kidnappers. He calls such action compounding a felony.

New Roads. — The United States Government has put eleven million dollars at the disposal of the North Carolina Highway Commission. Our people did not have long to think about it, but they were ready to tell the Highway Commission at its recent meeting in Raleigh where they could spend nearly seventy-five million dollars for roads, not random roads but roads on whose construction the welfare of this State depends. So they said. The people of Onslow County wanted a road from Jacksonville to Swansboro, while another request was for a road from some point in Cherokee County to the Tennessee line. Others wanted a road extending from Snow Hill westward, joining Route 90 at Wendell, and extending east to Fort Barnwell. Judge Francis D. Winston was wooing the Commission to give the people of Bertie a good road from Windsor to Rich Square. In this new deal the towns come in, and here was a delegation from Burlington which opened its mouth wide that it might be filled, asking for $338,000 to build "feeders" opening into streets of Burlington and the highways that lead to them. Here was a lady that wanted a good road to her back door so that she might have a shorter route to her school. Here was another delegation that wanted something done for Mackey's Ferry, so that seventy-five miles might be saved in getting from Washington County to Edenton. Still another wants a road constructed so that he can keep his tires from being ruined by the waters of the Atlantic Ocean. The Highway Commission has ended its hearings but has not shut the door in the face of those who know of other roads that ought to be built. The Commission has made no announcement but has taken all propositions under advisement, and will reject the most of them, *unless it gets more money.*

WHO IS A FOOL?

Well, almost all of us are fools sometimes—when we fail to do what Jesus says, lay up treasures on earth, and when we go in our own way. One may be well versed in the way of the Lord and have a real education as far as knowledge is concerned; but if he is not obedient to the Word, he is a fool, and of the worst type. Be wise and use your sense well for good.—H. M. Phillips.

SUNDAY SCHOOL DEPARTMENT

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"That all men through Him might believe"

PERRY MORGAN, Secretary, 200 Biblical Recorder Bldg. . . Raleigh
L. L. MORGAN, Field Worker . . . . . Raleigh

THE CAROLINA CAMPAIGN

James L. Brown, superintendent of the Carolina Association, planned for and conducted a Sunday-school Revival and Enlargement Campaign, July 16 to 23. Twenty-two churches took part. The State Sunday-school Department assisted Mr. Brown with the work and some of the results were as follows. Attendance in training classes for the five night averaged 1,194. New workers installed numbered 215 while eighty-eight new Sunday-school classes were started. Possibilities for the twenty-two churches numbered 7,785 with 2,381 above nine years of age were unsaved. Superintendent Brown gave thirty-five Sundays of volunteer service to the work of enlisting the churches. He is one of the most tireless workers in the State and is getting great results in the Carolina Association.

* * *

AN APPRECIATION OF A GOOD SUPERINTENDENT

A word of appreciation of a good man is never out of place and we here and now speak a word for A. C. Lovelace who has been superintendent in the Sandy Run Association for about two years. His term of service came to a great climax in the Sandy Run Campaign, July 9-16. After planning for the great campaign he was suddenly called to the Mills Home and found it necessary to move his family to Thomasville during the week of the campaign. For nearly a year he gave himself to the task of enlisting the churches and by his untiring efforts he succeeded in making it a hundred per cent job by getting not only all of the Sandy Run churches in but four of the Green River churches also. His enthusiasm for the work and his spirit of service went beyond the bounds of his association to regions beyond. Truly he is a great associational leader.

* * *

Some facts about the Sandy Run Associational Sunday-school Revival and Enlargement Campaign are not out of place here although Rev. J. A. Hunnicutt, Training Chairman for the association has an article on another page giving an extended account of the work done. There were fifty-five churches that took part in the campaign. The average attendance upon the classes each night was 4,751. The highest attendance was on Friday night when 5,522 were present. The gain in attendance on the second or last Sunday was 3,417. The working forces were increased from 1,034 to 1,743 with 309 new classes added to the 615 already existing. Many conversions were witnessed. Revival meetings were planned for and have since been held with great results. The First Baptist Church house of Forest City was well filled each afternoon and twice during the week — Thursday and Sunday afternoons — it would not accommodate the crowds. Often the meetings would last two hours and no one seemed to be tired. It was Sunday-school Week in the Sandy Run and the people took the matter seriously. Surely they have pointed the way to larger things in the Sunday-school world. Reaching people for the Sunday-school can be done in a wholesale way as was proved in the campaign conducted in the Sandy Run Association.

A GOOD MEETING

Just had one of the great experiences of my life! For years I had longed to preach the Gospel of Christ in China. Last year and this one have brought that joy. In addition to language study I have been preaching and teaching. In preaching the Gospel in a non-Christian land one has the same thrilling joy that he has in preaching the Gospel in the homeland.

But as I was going on to say we have had a series of meetings at the Nan Kuan Baptist Church. This is one of our American Southern Baptist Chinese churches in a very busy section of this great and ancient city. Connected with this church are four mission points where we carry on work. This is but one section of our work in Kaifeng and environs. Miss Viola Humphreys of Texas is our missionary in charge of this section of our work. Pastor Wei (pronounced Way) and several native evangelists and Bible women work on that field. For this particular meeting people from over that field came into Nan Kuan Church, brought their bedding, food, and Bibles, and stayed through the week.

During the week (March 21-26) we had a regular program. Certain sections of the day were set aside for prayer. Miss Humphreys at another hour each day taught "Winning to Christ." At eleven and three o'clock each day we met for public worship. I preached at these two services each day. God heard our cries and greatly blessed our praying, studying, and united labor. A great crowd of hungry souls—some forty-five or more — turned to the Savior and made professions of faith in Christ.

On Sunday morning a striking thing occurred. The church house was packed, and many had to go to another building for worship. Near the front of the congregation sat a very dignified, scholarly looking man. I sized him up as being a Confucian scholar. In appearance he was a typical, old-fashioned, Chinese gentlemen. I had no way of knowing who or what he was. I preached on the text, Mark 10:17, "Good Teacher, what shall I do that I may inherit eternal life?" Having this man in mind I preached the more earnestly. At the end of the sermon an invitation was given for people to stand, one by one, confess their sins, and profess faith in Jesus Christ. One of the first to arise was this gentleman. Speaking Chinese, of course, he said: "About five hundred years ago my people came from Palestine to this city. My ancestors were Jews. They came from the land that crucified Jesus Christ. I have heard about Jesus Christ. I have never professed faith in Christ. This morning I love Jesus Christ, confess and leave my sins, give Christ my life, and I shall follow Him through all the years. Here and now I confess faith in Jesus Christ." One thanks God and takes courage after a scene like this. Please pray for us as we preach the Gospel of Christ in this land of darkness.

ARTHUR S. GILLESPIE,
Kaifeng, Honan, China.

"It is amazing when we pray it through how close at hand help is."
—Rev. C. O. Johnson.

A person who is the soul of honor never allows himself to forget that he has a body to honor.—Young People.

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and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

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Are Healed Promptly By
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J. F. Dalton, Traffic Manager

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DAILY
Lv. Goldsboro ..... 7:00 a.m.
Lv. Selma ..... 7:45 a.m.
Lv. Raleigh ..... 8:35 a.m.
Lv. Burlington ..... 10:28 a.m.
Lv. Asheville ..... 6:40 p.m.
Ar. Chicago ..... 2:50 p.m.
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SOUTHERN RAILWAY

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Are you all in, tired and run down?
WINTERSMITH'S TONIC
Will rid you of
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and build you up. Used for 65 years for Chills, Fever, Malaria and
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Tickets sold for all trains Fridays, Saturdays, and morning trains Sundays March 31st to October 1st, inclusive.
Stopovers allowed, baggage checked and tickets honored in Pullman cars upon payment of Pullman fare. Tickets limited returning prior to midnight following Monday.
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TO
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$28.65
June 16, 22, 30, July 6, 14, 20, 28, August 3, 11, 17, 25, 31, September 8, 14, 22.
ATLANTIC CITY — $18.85 June 16, 23, 30, July 7, 14, 21, 28, August 4, 11, 18, 25, September 1, 8, 15.
Tickets limited eighteen days. Rates to many other New Jersey Seashore Resorts. Stopovers allowed.
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ANNUAL MOUNTAIN AND SEASHORE EXCURSION
AUGUST 19TH
Niagara Falls
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Special week-end fares to Norfolk, Virginia Beach and Southern Points. Sold Friday, Saturday and Sunday, limit Tuesday.
Special Sunday fares to Virginia Beach, Norfolk, Beaufort and Morehead City.
"A Century of Progress Fair," Chicago, Ill. Greatly reduced fares. Daily until October 15th.
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FROM
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Buffalo	$30.00
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St. Thomas	31.00
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Tickets on sale daily July 15th to August 15th, inclusive, limited to return as late as October 31st.
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NORFOLK-SOUTHERN RAILROAD
PASSENGER SCHEDULES
Effective November 20, 1932
From Raleigh, N. C., Daily
Leave for Norfolk 7:05 a.m., arrive 6:28 p.m.
Leave for Charlotte 8:40 a.m., arrive 4:35 p.m. A. F. TANNERY,

Baptist Young People's Union

"We Study That We May Serve"

WINNIE RICKETT ..... Secretary
MABEL STARNES ..... Field Worker

SOME RAMBLING THOUGHTS ABOUT RIDGECREST

Raymond Connell, pastor of the West Concord Baptist Church, along with a number of other young people sends in the following "musings" about the Ridgecrest meeting:

1. The brightest light was the little star from Mississippi—Chester Sworr.

2. The sweetheart of North Carolina young people—Winnie Rickett.

3. The supreme example of a consecrated life—Charlie Howard.

4. The physical and motivating power of B. Y. P. U. activity throughout the Southland—J. E. Lambdin.

5. The inspiration and director of the physical and motivating power of B. Y. P. U. activity throughout the Southland.—Mrs. J. E. Lambdin.

6. The wholesomeness of the life and fellowship of the cottage groups was a concrete demonstration of Christian love and friendship.

7. One of the most striking things of the Assembly was a well spent afternoon of fun and recreation under Christian leadership.

8. As a summary of these thoughts I give Chester Sworr's definition of a day at Ridgecrest. "To me a day at Ridgecrest seems to be an ideal and typically Christian day. There is inspiration, family fellowship, plenty of fun under Christian supervision, problems to solve with young people, opportunities to serve Christ in almost every way. Above all the Christian emphasis is predominant. This makes an ideal day."

* * *

HENRIETTA STUDY COURSE

The B. Y. P. U.'s held study courses the past week for five nights with about fifty in attendance. The Senior, Junior and Intermediate Manuals, "Bible Heroes" and "Training in Bible Study" were the books studied. Examinations were given Saturday night at six o'clock. Just at sunset the members gathered around a table set on the church grounds on which was all kinds of "good old Southern eats" for a picnic.

Mr. Vernon Wall is the efficient director of the six B. Y. P. U.'s. Miss Ruth Hamrick is his assistant. Other officers include Miss Mary Lou West, secretary; Mrs. Audie McDaniel, pianist; and Miss Blanche DeBrule, chorister. Miss Bessie Campfield is leader of the Story Hour; Mrs. W. T. Bradford and Mrs. Clyde Pigford are leaders of the Junior Unions, while Miss Suda Padgette is leader of the Intermediates. Mr. Glenn Huntley is president of the B. A. U. and Mrs. Millard Little is president of the Senior Union.

During the month of July the members of the B. Y. P. U.'s are relieving the officers of the church of their duties. The song services, offering, announcements, special music and other things are carried on by the members of B. Y. P. U. The pastor, Rev. L. J. Knox, remarked that he felt so relieved and could even preach better having the programs carried out in such a splendid way.

BLANCHE DEBRULE.

* * *

CALVARY CHURCH GIVES PROGRAM

Rev. C. N. Royal reports that at the close of the B. Y. P. U. hour Sunday, July 16, Calvary Baptist Church, Morganton, had a special B. Y. P. U. feature. At this time one hundred fifty-seven diplomas and awards were presented. These were the results of a study course held in May which was the best that we have ever had. We have eleven Unions. Our average attendance is one hundred eighty.

* * *

BEULAH PROGRAM

With a keynote, "Be Strong," the B. Y. P. U.'s of the Beulah have their annual meeting at Lea Bethol, July 27. P. T. Worrell is president and he will be assisted by J. Howard Young as song leader.

Song Service—J. Howard Young in charge.
Devotional—Rev. C. H. Stanfield.
Associational Report on B. Y. P. U. —J. Howard Young.
Business, Roll Call, Announcements, One minute reports from presidents.
Prayer and Bible Study as Avenues to Spiritual Strength—Bessie McKinney.
Special Music—Lea Bethel Juniors.
"Be Strong in the Lord" — Nine Three Minute Talks:

1. Be Strong in Love — Walter Gentry.
2. Be Strong in Patience —Merle Brooks.
3. Be Strong in Knowledge—Raymond Jordan.
4. Be Strong in Hope—Ruth Franklin.
5. Be Strong in Courage — Allen Slaughter.
6. Be Strong in Faith—Julia Gentry.
7. Be Strong in Godliness—J. W. Green, Jr.
8. Be Strong in Purity—Mrs. W. W. Morrell.
9. Be Strong in Humility—Richmond Young.

Special Music—Roxboro Intermediates.
Address—Miss Winnie Rickett, State B. Y. P. U. Secretary.

* * *

YANCEY ASSOCIATIONAL MEETING

At the recent meeting of the Yancey Associational B. Y. P. U. Convention the following officers were elected: President, Jerome Ray, Athlone; Vice-President, Lola Hensley, Swiss; Secretary, Ethel Young, Burnsville; Chorister, B. H. Riddle; Pianist, Mrs. Dawson Briggs, Windom; Junior Leader, Isleen Ray, Micaville; Intermediate Leader, Frank Baucom, Micaville; District Leaders—Mary L. Butner, Burnsville, Melba Nanney, Swiss, Enola Penland, Bolen's Creek, Vera Carter, Swiss.

* * *

The Buncombe Associational B. Y. P. U. meeting under the leadership of Glenn Starnes, president, has just closed a very successful year's work. The district meetings held each fifth Sunday have been a means of bringing B. Y. P. U. information and inspiration to hundreds of young people. A large number of new unions have been organized. At their recent annual meeting Glen Starnes was re-elected president and the meeting was very successful. Mr. E. Gibson Davis brought the closing message at the meeting. Many young people are looking forward to going to the Southwide Young People's meeting in Nashville, December 27-29.

"Come and help me flower this little soul." — Miss Myrtie Huckelberry.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue. Dr. J. J. Wicker. Box 207, Fork Union, Virginia.

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Girls accredited boarding school of distinctive type where emphasis is upon character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:

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Member of Southern Association. National recognition. Courses for A.B. and B. S. degrees, including Business and Finance. Home Economics and Music. Wholesome religious atmosphere. Up-to-date educational program and student activities. A century old. Quaker institution. Address the President.

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North Carolina

HARGRAVE MILITARY ACADEMY

A Preparatory School for Boys. Accredited. High academic standards; experienced masters. Wholesome Christian influence. Ideal location. Junior school for boys 9 to 14. "Best at reasonable cost." Catalog. Address, Col. A. H. Camden, B. A., President, Chatham, Virginia.

MAKING MEN - NOT MONEY

WHY NOT SPEND YOUR VACATION AT Ridgecrest?

Program of Interest during the whole month

Accommodations of Various Kinds

For full information write

R. F. STAPLES
Ridgecrest North Carolina

Shorter College

The enrollment of new students at Shorter College is more than double that of this time last year.

Shorter has been given every academic recognition that standardizing agencies can grant.

A limited number of scholarships are available for new students of exceptional ability and character. Unusual advantages are offered in music, art and expression

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I. Resident Courses in the Seminary for pastors and preachers. Degree of B.D. or diploma.
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III. Graduate Courses in any department of Seminary curriculum leading to Seminary degree of M.Th. and University degree of M.A. By prolonged residence, the University degree of Ph.D. is possible.

Scholarships available for approved students. Tuition and room rent free. Sixty-sixth year begins Tuesday, September 26, 1933.

For catalog and other information, address:

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Prepares for life, for vocation, or for further study.
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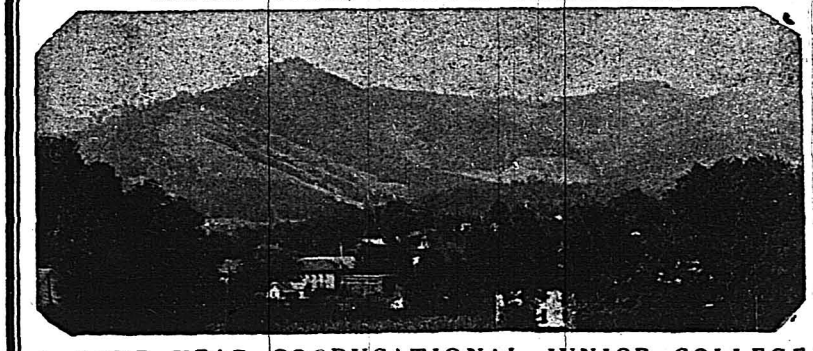

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Low costs for advantages offered. Maximum college expenses (including fees, tuition, room, board) $275 for the year.

More than 500 students enrolled during the session 1932-1933.

Avowedly Christian—Character development emphasized.

For illustrated catalogue address

The Registrar Mars Hill, N. C.

COOPERATIVE PROGRAM AND ORPHANAGE RECEIPTS

January 1-June 30, 1933

Our records show that we have received on the Cooperative Program including funds sent direct to the Foreign Mission Board as reported to us and Heck Memorial Fund sent direct to Miss Hunter a total of $133,633.70. Mr. R. D. Covington, Treasurer of Mills Home, reports for the same period a total of $27,252.74 received for CURRENT FUNDS.

The churches designated by (*) are the ones which in spite of the continued depression have increased their gifts over the similar period of 1932. The State as a whole shows a reduction of $13,344. Cooperative Program and $4,851.00 Orphanage.

M. A. HUGGINS,
General Secretary and Treasurer.

(Continued from last week)

Cape Fear-Columbus

*Evergreen	22.29	5.50
Fair Bluff	26.80	.00
Goshen	15.50	.00
Hallsboro	55.94	12.74
Hinson's X Roads	.00	.00
Lennons X Roads	6.50	7.25
*Livingstons Chapel	13.16	9.70
*Macedonia	2.05	.00
Mt. Tabor	111.10	15.00
Mt. Zion	9.06	1.90
New Hope	25.21	19.75
Oak Dale	2.80	.00
*Piney Forest	13.00	7.60
*Pleasant Hill	.00	3.00
Pleasant Plains	7.99	7.66
*Porters Swamp	.00	5.42
*Sandy Plains	3.80	.00
Smyrna	2.00	.00
*Waccamaw	13.20	4.91
*Western Prong	44.25	60.00
*White Marsh	5.08	.00
Whiteville	169.17	49.77
*Williamsons X Roads	2.90	3.60
Total	$ 707.83	$ 289.93

Carolina

	Cooperative Program	Orphanage
Balfour	$ 15.50	$ 2.00
Barnwell	.00	.00
Barker Heights	.00	.00
*Bat Cave	25.03	18.35
Bear Wallow	10.18	.00
*Beulah	32.60	12.47
*Berea	.00	2.00
Broad River	.00	.00
Cedar Springs	.00	.00
Crab Creek	.00	.00
*Double Springs	1.68	.00
*East Flat Rock	38.92	.00
Ebenezer	.00	.00
Etowah	.00	.00
Fletcher	18.08	8.97
*French Broad	5.00	.00
Friendship	.00	.00
Fruitland	71.35	12.70
Green River	.00	.00
*Hendersonville 1st	791.36	125.32
Horse Shoe	.00	.00
Holly Springs	.00	.00
Hoopers Creek	.00	.00
Jones Gap	.00	.00
Liberty	.00	.00
Mill River	12.50	.00
Mtn. Home	.00	2.00
Mt. Gilead	.00	3.15
Mt. Moriah	.00	.00
Mtn. Page	.00	.00
Mt. Zion	.00	.00
Mud Creek	15.65	20.63
Pleasant Grove	.00	.00
Pleasant Hill	.00	.00
*Refuge	21.67	.00
Saluda	3.50	.00
Shaws Creek	.00	.00
Tryon First	123.98	16.89
Tryon Second	.00	10.00
Tuxedo	19.74	.00
*Valley Hill	.00	3.08
Total	$ 1,206.74	$ 237.56

Catawba River

	Cooperative Program	Orphanage
*Abees Grove	$ 13.47	.00
Burkemont	.00	9.00
*Calvary	111.20	75.99
Catawba Valley	.00	1.00
Drexel	67.44	.00
*Enon	2.40	16.14
Glen Alpine	.00	.00
*Hopewell	42.85	.00
Morganton First	162.00	32.20
Mt. Home	.00	4.00
Mt. Olive	.00	5.55
Mtn. View	.00	.00
*North Catawba	47.69	9.84
Oak Grove	.00	1.00
Pleasant Hill	23.15	12.40
Pleasant View	.00	.00
Pleasant Ridge	.00	.00
Smyrna	.00	.00
*Valdese	138.33	45.90
Zion	2.40	6.82
Total	$ 670.93	$ 219.84

Central

	Cooperative Program	Orphanage
*Bay Leaf	$ 3.00	$ 3.70
Bethany	11.01	.00
Bethlehem	.00	.00
*Brassfield	50.98	12.83
Falls	.00	14.52
Flat Rock	52.90	7.94
*Forestville	78.20	.00
Franklinton	59.52	.71
Glen Royal	.00	.00
Harris Chapel	19.42	.00
*Hayes-Barton	488.28	.00
Hopkins Chapel	.00	.00
*Johnson Memorial	25.16	6.40
Marys Chapel	.40	.00
*Millbrook	259.05	27.00
Mt. Olivet	.00	.00
Mt. Vernon	.93	6.92
New Bethel	.00	8.65
New Hope	.00	10.44
New Light	.00	.00
Oak Grove	59.06	.00
Oak Ridge	.00	.00
Perrys Chapel	16.40	16.46
*Raleigh First	4,030.28	300.07
Rolesville	1.00	19.68
Samaria	9.01	10.71
Stony Hill	.00	.00
Union Chapel	1.05	.00
Wake Cross Roads	8.14	10.63
*Wakefield	16.98	39.85
Wake Forest	672.05	38.98
Wake Union	.00	.00
Woodland	.00	.00
Youngsville	65.17	18.32
Total	$ 5,927.99	$ 553.81

Cherokee—Indian

	Cooperative Program	Orphanage
Cherokee	$ 47.22	$ 7.00
Hightower	.00	.00
Total	$ 47.22	$ 7.00

Chowan

	Cooperative Program	Orphanage
*Ballard's Bridge	$ 53.13	$ 20.69
Berea	20.17	6.39
Bethel	40.45	12.34
Beulah	4.10	2.25
Blackwell Memorial	854.34	113.58
*Calvary	25.66	.00
Center Hill	120.33	25.00
Coinjock	.00	.00
*Chapel Hill	.00	21.00
Cool Springs	43.00	1.40
*Corinth	185.85	53.18
Ebenezer	102.34	45.82
Edenton	401.01	113.56
Elizabeth City First	364.80	117.16
Eure	3.22	.00
Eureka	54.08	21.12
*Gatesville	88.88	34.51
Geneva	.00	.00
Great Hope	8.40	.00
Hertford	241.00	36.99
Hobbsville	39.22	16.55
Macedonia	11.78	.00
Manteo	105.76	31.00
Middle Swamp	6.15	.00
*Moyock	34.86	11.42
*Mt. Sinai	57.84	12.35
*Oak Ridge	.73	58.85
Olivet	.00	.00
Pleasant Grove	.00	30.00
Poplar Branch	26.73	10.23
Powells Point	.00	.00
Providence	36.89	24.68
*Ramoth Gilead	15.68	17.62
Rehoboth	.63	.00
Reynoldson	98.69	6.02
Riverside	104.39	24.59
Roanoke Island	11.00	6.00
Rocky Hock	265.25	49.73
Roduco	3.50	.00
*Salem	38.05	11.05
Sandy Cross	38.15	.00
Sawyers Creek	110.87	28.98
*Shiloh	226.69	41.51
Warwick	97.20	46.70
Whales Head	.00	.00
*Whiteville Grove	6.22	.00
*Woodville Grove	27.90	11.30
Yoepim	.00	.00
Total	$ 3,991.04	$ 1,063.57

Dock

	Cooperative Program	Orphanage
*Camp Branch	$ 1.65	$ 1.00
Dulah	.00	.00
*Gore's Chapel	1.00	.00
Happy Home	.00	.00
*Magnolia	1.60	.00
Myrtle Head	.00	.00
*New Britton	.00	1.00
*New Life	.00	5.36
*Olyphic	2.10	5.55
*Palmyra	6.00	6.37
Poly Bridge	.00	3.70
Seven Creeks	4.20	.00
Shallotte	.00	.00
Soldier Bay	.00	.00
Sweet Home	2.00	3.00
Zion	.00	.00
Miscellaneous	.00	3.62
Total	$ 18.55	$ 29.60

Eastern

	Cooperative Program	Orphanage
Alpine	$ 2.92	$ .00
Alum Springs	.00	.00
*Bear Marsh	6.15	3.40
Beulah	2.50	.00
*Beulaville	45.52	1.25
*Calypso	50.17	7.92
Cedar Fork	.00	.00
Center	11.56	1.55
*Clinton	422.69	96.02
*Concord	17.88	2.00
Corinth	50.16	.00
*Dobson's Chapel	3.32	.00
Evergreen	19.59	1.50
Faison	.00	.00
*Garland	13.20	.00
*Garner's Chapel	5.12	4.39
*Hallsville	1.80	.00
Ingold	41.41	12.04
*Johnsons	49.06	.00
*Jones Chapel	1.00	1.00
*Kehansville	185.30	40.85
Magnolia	106.12	19.07
*Mt. Gilead	57.10	.00
Mt. Olive	150.90	15.00
*Mt. Vernon	.00	5.99
New Hope	40.75	2.50
Oak Vale	4.85	.00
*Piney Grove	3.70	.00
*Poplar Grove	1.00	2.26
*Rose Hill	257.87	25.40
*Rowan	116.17	.00
Sharon	.00	.00
Siloam	25.25	7.41
Springfield	.00	.00
*Turkey	31.78	.00
Warsaw	172.03	167.52
West Chapel	.60	.00
Total	$ 1,896.87	$ 417.67

Elkin

	Cooperative Program	Orphanage
Center	$ .00	$ .00
Cool Springs	.00	.00
*Elkin Valley	19.00	12.98
Little Elkin	.00	.00
Macedonia	.00	.00
*Pleasant Hill	7.16	.00
*Pleasant Home	.00	.00
Poplar Springs	.00	.00
Rock Creek	.00	.00
*Shoaly Branch	2.20	.00
White Plains	.00	.00
Total	$ 28.36	$ 12.98

Flat River

	Cooperative Program	Orphanage
Amis Chapel	$ 11.56	$ 14.70
*Bethany	8.09	7.62
Bullock	7.16	21.96
Concord	.00	6.00
Corinth	8.21	4.01
Creedmoor	11.40	10.00
Dexter	6.00	1.00
Enon	49.20	22.78
Fellowship	19.61	24.09
Florence Ave.	51.35	11.44
Grassy Creek	.00	12.85
*Hesters	63.78	26.25
Island Creek	14.41	6.17
Knap of Reeds	96.55	18.26
Knotts Grove	3.50	1.50
Mountain Creek	27.07	16.39
Mt. Harmony	10.31	12.95
*Mt. Zion	27.03	11.31
Olive Branch	7.85	6.47
Olive Grove	3.85	3.00
Oxford First	549.50	148.00
Peace Chapel	2.95	3.95
Pleasant Grove	.00	1.00
Poplar Creek	.00	2.00
Providence	4.93	6.96
Rock Grove	6.56	3.68
Rock Spring	7.64	9.05
Sharon	1.50	4.36
Stovall	83.65	12.70
Tabbs Creek	12.80	9.33
Tally Ho	7.52	3.44
West Oxford	16.85	17.00
Total	$ 1,120.83	$ 460.22

French Broad

	Cooperative Program	Orphanage
Bethel	$ .00	$ .00
*Big Laurel	1.00	.00
Bull Creek	.00	7.08
California	.00	.00
Chapel Hill	.00	.00
Corne's Chapel	.00	.00
*Davis Chapel	.00	1.14
Enon	2.50	3.73
*Forks of Ivy	7.29	.00
Fosters Creek	.00	.00
Gabriels Creek	1.40	.00
*Grand View	4.25	19.97
Grape Vine	1.50	.00
Hopewell	.00	.00
Hot Springs	.00	.00
*Laurel Branch	.00	10.00
Laurel Seminary	.00	.00
Laurel Valley	.00	.00
Little Creek	.00	.00
Little Ivy	10.00	.00
*Locust Grove	1.26	.00
Long Branch	.00	1.10
*Madison Seminary	3.30	7.62
Marshall	11.23	17.12
*Mars Hill	632.07	20.00
Middle Fork	.00	.00
*Mt. Pleasant	.00	4.73
Oak Ridge	.00	.00
*Paint Fork	9.50	.00
*Paint Gap	2.50	.00
*Peeks Chapel	.00	2.10
Piney Mountain	25.00	.00
Rice Creek	.00	.00
*Union Valley	1.05	1.01
Upper Laurel	.00	.00
Walnut	.00	.00
*Walnut Creek	.00	3.30
Total	$ 713.85	$ 98.90

Gaston County

	Cooperative Program	Orphanage
*Alexis	$ 132.80	$ 43.73
Belmont First	756.60	17.59
*Bessemer City	16.45	32.97
Bethel	.00	.00
*Bruington	40.43	.00
Calvary	2.00	4.70
Center View	14.40	17.45
Cherryville	169.47	24.93
Cramerton	456.50	12.57
Dallas	65.36	14.86
East Belmont	185.83	45.82
East Gastonia	19.53	46.99
*Flint Grove	34.95	.00
Gastonia First	2,322.23	212.54
Hardin	.00	.00
*Hickory Grove	14.28	19.76
High Shoals	2.52	.00
Hull's Grove	1.00	1.41
*Long Creek Memorial	12.82	.00
Loray	27.20	.00
Lowell	8.90	.00
McAdenville	35.81	24.31
*Mt. Beulah	24.87	4.55
*Mt. Holly	160.39	40.00
Mountain View	.00	3.52
Mt. Zion	8.00	2.00
Ranlo	.00	.00
*Riverside	4.00	.00
*Sandy Plains	26.62	7.39
*Shady Grove	18.77	5.10
South Marietta St.	1.00	.00
*Spencer Mountain	3.24	8.92
Temple	25.50	28.50
*Tuckaseegee	21.83	.00
*Webbs	1.45	.00
Woodlawn	23.17	.00
Total	$ 4,637.92	$ 619.61

Green River

	Cooperative Program	Orphanage
Beulah	$ 1.12	$ .00
*Big Level	6.00	.00
Bills Creek	.00	.00
Camp Creek	.00	.00
Cane Creek	3.75	.00
Chimney Rock	21.00	12.00
Columbus	10.00	4.17
*Cooper Gap	.96	.00
*Glenwood	8.25	.00
*Green Hill	2.52	1.48
Green St.	4.55	.00
Hall Town	.00	.00
Macedonia	.00	.00
*Mill Springs	14.70	2.39
Montford Cove	.00	.00
Mountain Creek	30.65	.00
*Mt. Vernon	15.43	25.12
Oak Springs	.00	3.75
Pacolet	18.28	.00
*Piedmont	7.33	.00
Piney Knob	.00	2.00
Pleasant Grove	9.23	8.36
*Pleasant Hill	33.80	.00
*Rock Springs	2.74	.00
*Round Hill	136.79	.00
Rutherfordton	276.22	.00
Silver Creek	.00	68.26
West Point	.00	.00
Total	$ 603.27	$ 128.53

Haywood

	Cooperative Program	Orphanage
Allens Creek	$ .00	$ .00
Antioch	.00	.00
*Barbersville	.00	4.71
Belmont	.00	.00
Bethel	.00	16.00
Burnett Siding	.00	.00
Caldwell Fork	.00	.00
Canton	489.23	38.90
Cataloochee	.00	.00
Clyde	28.44	.00
Cove Creek	.00	.00
*Crabtree	5.20	10.00
Delwood	.00	.00
East End	.00	.00
*East Fork	2.46	7.88
Fairview	.00	.00
*Fines Creek	2[illegible].00	2.40
Hazelwood	26.18	12.12
Mt. Zion	.00	.00
North Canton	5.00	3.90
Oak Grove	.00	3.70
Olivet	.00	1.25
*Panther Creek	1.41	.00
Pigeon	.00	1.00
Pleasant Balsam	.00	.00
Ratcliffe	1.37	2.92
Riverside	2.00	5.00
*Rock Springs	2.54	11.36
Spring Hill	.00	.00
Waynesville	344.04	36.00
West Canton	.00	.00
Total	$ 933.87	$ 157.14

Johnston

	Cooperative Program	Orphanage
*Antioch	$ 6.93	$ 3.31
*Bailey	2.00	.00
Baptist Center	.00	.00
Benson	19.20	38.28
Benson Grove	.00	.00
*Bethany	6.71	6.35
*Bethesda	6.25	2.75
Beulah	.00	.00
*Blackman's Grove	.60	4.39
Burnell	.00	.00
Calvary	1.80	7.23
Carter's Chapel	3.50	1.75
Clayton	321.96	43.26
*Clydes Chapel	25.94	9.41
*Corinth	19.21	10.63
*Four Oaks	74.28	24.29
*Hales Chapel	4.10	5.81
Hephzibah	.00	.00
Hoods Grove	.00	.00
Kenly	9.26	.00
Lee's Chapel	2.58	9.58
*Micro	45.67	15.25
Middlesex	42.25	18.18
*Mt. Moriah	49.10	1.00
*New Bethel	16.70	.00
Noble's Chapel	.00	.00
Olivers Grove	.00	.00
Parrish Memorial	.00	.00
Pauline	.00	.00
*Pine Level	73.47	.00
Pinkney	5.50	1.00
Pisgah	26.03	9.63
*Pleasant Grove	7.37	1.92
Princeton	9.00	.00
Sardis	4.68	.75
Selma	119.30	19.51
*Shiloh	10.00	.00
Smithfield	347.35	17.29
Thanksgiving	3.25	.00
*Trinity	33.46	3.00
*Wadkins Chapel	2.50	.00
White Oak	4.65	.00
Wilsons Mills	3.50	.00
Miscellaneous	.00	2.70
Total	$ 1,308.10	$ 257.27

Kings Mountain

	Cooperative Program	Orphanage
Beaver Dam	$ 15.11	$ 2.35
Bethlehem	1.00	23.30
Boiling Springs	111.17	43.93
*Campfield Memorial	3.06	.00
Carpenters Grove	33.86	.00
Casar	17.85	.00
Double Shoals	26.08	9.54
Double Springs	133.29	14.76
Dover	9.54	.00
Eastside	45.77	7.00
Elizabeth	31.50	8.68
*Fallston	73.51	19.15
Flint Hill	.00	.00
*Grover	56.91	32.72
*Kings Mountain First	540.16	69.15
Kings Mountain Second	23.15	2.00
*Lattimore	8.00	.00
Lawndale	130.00	17.80
*Macedonia	2.00	36.54
*Mt. Sinai	4.06	.00
*Mt. Zion	.00	1.00
Mulls Chapel	2.21	.00
New Bethel	85.98	49.41
New Hope	23.17	.65
*New Prospect	.79	.00
Norman's Grove	.50	3.20
North Brook	.00	.00
Oak Grove	5.40	.00
*Pattersons Grove	13.25	16.15
*Patterson Springs	12.65	5.41
Pleasant Grove	7.50	.00
Pleasant Hill	.00	.00
Pleasant Ridge	14.89	9.56
Poplar Springs	.00	13.56
*Ross Grove	.00	5.07
*Sandy Plains	36.94	8.90
Shelby First	1,074.41	199.02
Shelby Second	32.25	22.54
South China Grove	.00	.00
Union	.00	.00
*Waco	49.62	18.43
Wallace Grove	.00	1.00
Zion	76.94	30.00
Zoar	1.23	.00
Total	$ 2,703.75	$ 675.82

Liberty

	Cooperative Program	Orphanage
Abbotts Creek	$ 144.56	$ 151.55
Carolina Ave.	9.10	.00
Center Hill	10.18	9.72
Churchland	44.16	19.89
Denton	39.83	40.86
Gravel Hill	5.50	.00
Holloways	47.35	7.50
Jersey	19.55	14.05
Lexington	373.87	284.09
*Liberty	10.87	6.40
*Lick Creek	2.72	5.81
Mills Home	950.48	52.56
New Friendship	112.02	.00
Reeds	29.60	20.88
Rich Fork	35.80	22.41
*Sheets Memorial	85.62	18.00
*Smith Grove	45.88	10.00
Southside	15.97	13.23
Stoners Grove	3.50	15.06
Summerville	8.30	3.09
Tabernacle	135.55	31.01
Taylors Grove	.00	.00
Thomasville First	387.62	258.21
Wallburg	82.03	29.53
*Walters Grove	.00	.50
Welcome	35.34	16.43
Westfield	.00	.00
Total	$ 3,135.40	$ 1,030.78

Little River

	Cooperative Program	Orphanage
*Angier	$ 58.12	$ 6.45
Antioch	28.97	.00
*Baptist Chapel	5.40	.91
Baptist Grove	3.32	2.32
Bethel	.00	.00
Broadway	12.10	6.61
*Buie's Creek	167.22	.00
*Chalybeate Springs	62.82	10.57
Coats	25.29	2.06
Cumberland Union	.00	.00
Dunn First	313.97	147.84
Erwin	12.06	51.00
Friendship	.00	.00
*Holly Springs	18.17	.00
Kennebec	.81	.00
*Lillington	242.45	26.48
Macedonia	1.90	4.71
Nellis Creek	.00	.00
Oak Grove	.00	.00
*Piney Grove	40.26	23.69
*Rawles	.00	5.10
*Swann's Station	.00	2.23
Miscellaneous	89.04	.00
Total	$ 1,577.90	$ 289.97

Macon County

	Cooperative Program	Orphanage
*Briertown	$ 4.35	$ 1.82
Buck Creek	.00	.00
Burningtown	.00	.00
Cartoogechaye	.00	.00
Clear Creek	.00	.00
Cowee	2.25	.00
Coweta	1.25	.00
Ellijay	.00	.00
Fairview	.00	.00
Flats	.00	.00
Franklin	81.22	29.20
Gold Mine	.00	.00
*Highlands	21.00	29.00
*Holly Springs	2.74	5.00
*Iotla	7.54	.00
Liberty	.00	.00
Mt. Grove	.00	.00
Mt. Hope	1.59	.00
Newman Chapel	.00	.00
Nantahala	.00	.00
*Oakdale	.00	.75
Oak Grove	3.59	.00
*Pine Grove	3.00	.00
Pleasant Hill	.00	.00
Prentiss	.73	.00
Rainbow Springs	.00	.00
*Ridgecrest	3.50	.00
Sugar Fork	3.00	.00
*Tellico	1.00	.00
Tesenta	.00	.00
Watauga	.00	.00
Well's Grove	.00	2.28
White Oak Flats	.00	.00
Total	$ 136.76	$ 68.05

Mecklenburg-Cabarrus

	Cooperative Program	Orphanage
Allen St.	$ 130.67	$ .00
Arlington	19.81	.50
*Center View	81.55	38.28
*Chadwick	300.13	56.98
Charlotte First	1,624.05	540.00
*Clear Creek	10.99	19.59
Cold Water	.00	5.40
Concord First	486.20	37.50
*Cornelius	8.88	13.10
Durham Memorial	60.04	26.20
*Elizabeth	3.55	14.94
Enderly Park	27.88	14.98
Friendship	23.20	12.09
Hopewell	.35	1.60
Howells	3.45	2.60
Huntersville	10.57	.10
Independence Hill	9.80	7.96
*Kannapolis	93.45	7.50
Kerr St.	26.19	8.31
*Matthews	57.41	.00
McGill St.	144.01	87.35
Miami	1.25	1.00
Newell	15.22	10.91
Ninth Ave.	399.03	95.42
North Charlotte	6.85	12.00
Pleasant Plains	1.76	.00
Pritchard Memorial	1,214.45	10.00
Roberta	.00	.00
Rockwell	12.70	4.00
Southside	3.31	.00
St. Johns	1,046.67	141.37
*Stough Memorial	12.00	.00
Thrift	7.12	50.05
Union Grove	.00	.00
West Concord	30.52	10.00
*Wilsons Grove	3.00	.00
*Young's St.	7.51	.00
Total	$ 5,883.57	$ 1,229.73

Mitchell

	Cooperative Program	Orphanage
Altapass	$ .00	$ .00
Bakersville	41.42	47.82
Bear Creek	9.36	.69
*Beaver Creek	.00	2.19
*Big Rock Creek	9.38	.00
Black Mountain	.00	4.11
*Cane Creek	.00	.00
*Central	1.30	.00
*Chestnut Grove	3.36	3.36
Fork Mountain	.00	.00
Grassy Creek	9.39	3.28
Liberty Hill	.00	.00
Lilly Branch	.00	.00
Little Rock Creek	.00	.00
McKinney Cove	.00	.00
*Mine Creek	2.75	.00
*Mt. Carmel	.00	2.44
Piney Branch	15.13	21.91
Rebels Creek	.00	3.85
Roan Mountain	.00	6.00
Silver Chapel	.00	4.39
Snow Hill	.00	.00
Spruce Pine	3.34	5.00
Toecane	.00	.00
*White Oak	.00	3.95
Total	$ 95.43	$ 108.99

Montgomery

	Cooperative Program	Orphanage
Asbury	$ 5.75	$ 2.29
Bethel	.00	14.12
Beulah Hill	6.37	3.61
*Biscoe	47.53	.00
Blackwoods Chapel	.00	.00
Calvary	2.44	2.15
Candor	.00	.00
Center	3.00	.00
*Center Gross	.40	.00
Deep Creek	.00	.00
Dover	.00	.00
Eagle Springs	10.50	5.00
*Eldorado	4.78	3.00
Forks of Little River	17.05	9.50
Hamer Creek	.00	.00
Holly Mount	6.48	1.23
*Huldah	17.60	3.35
Laurel Hill	40.63	10.74
Liberty Hill	.00	3.47
*Maple Springs	2.00	2.97
Mt. Carmel	7.71	3.34
Mt. Gilead	85.42	.00
Mt. Lebanon	.00	9.25
New Hope	.00	.00
Pine Hill	.00	.00
Pleasant Grove	.50	6.36
*Prospect	.75	.00
Star	49.76	2.39
Stony Fork	2.14	3.50
Troy	86.67	38.41
Wadeville	19.84	1.58
Whitecrest	.00	.00
Total	$ 417.32	126.26

Mount Zion

	Cooperative Program	Orphanage
Angier Ave.	$ 278.44	$ 153.39
Antioch	24.25	1.00
Bells	18.99	.00
Berea	10.92	.00
Berrys Grove	9.60	1.19
Bethel	31.55	.00
Bethesda	368.48	42.39
*Burlington First	848.02	159.13
Cane Creek	74.40	.00
Carrboro	23.38	.00
*Cedar Fork	84.77	17.84
Chapel Hill	206.04	101.54
Cross Roads	.00	.00
Durham First	1,529.25	95.46
Ebenezer	5.46	6.60
*Edgemont	326.67	115.60
Efland	.00	.00
*Ephesus	133.50	.00
Glenco	3.06	3.37
*Glen Hope	10.00	27.40
Gorman	21.25	14.16
*Grace	330.32	104.16
Graham	195.86	76.80
Haw River	.00	.00
*Hillsboro First	38.30	56.48
Hocutt Memorial	1,099.40	94.76
Lakewood	143.29	60.00
Lowes Grove	47.05	5.75
Lystra	19.30	12.00
*Mars Hill	11.03	.00
McDuffie Memorial	5.75	.00
*Mebane	41.81	.00
*Merry Oaks	4.50	.00
Moores Chapel	19.90	22.33
Mt. Ada	2.05	.00
Mt. Carmel	49.20	12.68
Mt. Gilead	21.67	.00
Mt. Herman	23.00	5.89
*Mt. Moriah	5.24	18.47
*Mt. Pisgah	103.27	31.71
Olive Branch	2.50	6.00
Olive Chapel	224.94	38.13
*Pleasant Hill	18.40	.00
Red Mountain	14.80	.00
Roberson Grove	17.59	5.06
Rose of Sharon	18.75	6.30
Sandy Level	.00	.00
Swepsonville	6.10	8.10
*Temple	634.13	210.28
*Watts St.	305.04	.00
West Durham	194.78	86.38
West Hill	6.00	.00
*Yates	111.28	62.74
Miscellaneous	505.00	.00
Total	$ 8,228.28	$ 1,663.09

Neuse

	Cooperative Program	Orphanage
Cabin	$ 5.28	$ .66
Bryan St.	.00	.00
*Davis Grove	11.70	1.00
Emmaus	.00	.00
*Falling Creek	.15	.00
Fremont	6.25	7.85
Goldsboro First	317.93	50.20
*Goldsboro 2nd	11.00	5.35
Granger	.00	3.00
*Hopewell	.00	1.00
Jordan's Chapel	.00	.00
Kennedy Home	248.28	94.67
Kinston	276.60	74.49
*La Grange	34.48	19.27
*Mt. Nelson	17.26	5.67
New Hope	3.80	.00
Seven Springs	.00	1.00
Sandy Bottom	7.75	3.00
*Snow Hill	31.91	10.79
Union	8.55	.00
Total	$ 980.94	$ 277.95

New Found

	Cooperative Program	Orphanage
Antioch	$ .00	$ .00
Beulah	.00	.00
*Carey Fork	.00	3.60
Chestnut Grove	.00	.00
Corinth	.00	.00
*Flats Spring Creek	.00	2.50
French Broad	.00	.00
Highland	.00	.00
Jonas Valley	.00	.00
Lusk Chapel	.00	.00
Lower Big Pine	.00	.00
Laurel Fork	.00	.00
Liberty	.00	.00
North Fork	.76	5.00
Piney Grove	.00	.00
Paynes Chapel	.00	.00
Turkey Creek	.00	.00
Union	.00	.00
Zion	.00	.00
Total	$ .76	$ 11.10

New South River

	Cooperative Program	Orphanage
*Antioch	$ 7.67	$ 2.72
Autryville	2.00	3.55
*Baptist Chapel	14.15	6.65
*Beaver Dam	1.50	.00
Browns	.00	.00
*Cape Fear	35.50	2.50
*Carroll Memorial	1.01	.00
*Cedar Creek	79.85	41.40
Cedar Falls	11.68	14.93
*Center	5.13	8.55
Clement	7.75	1.70
*Concord	5.25	4.92
Corinth	.00	.00
Cumberland	7.85	.00
Elizabeth	2.55	.00
Evergreen	.00	.00
Fayetteville 1st	523.20	34.37
Godwin	.00	.00
Harmony	.77	.00
*Hickory Grove	43.43	3.00
*Judson	4.00	.00
Lebanon	14.30	.00
Long Branch	.00	.00
Macedonia	1.00	.00
Magnolia	4.92	.00
Marys Chapel	.00	.00
Massey Hill	71.55	86.00
*Mingo	6.15	11.00
Mints	1.20	3.00
Mt. Elam	11.17	15.42
*Mt. Gilead	.00	4.21
Mt. Pisgah	1.80	.00
Parkersburg	.00	.00
*Person St.	1.42	.00
*Peters Creek	2.05	.00
*Piney Green	10.00	11.15
Pleasant Grove	17.60	.00
*Pleasant Union	.00	2.00
Roseboro	15.12	.00
*Salemburg	86.00	20.00
*Sharon	8.26	.00
Spring Branch	35.67	17.75
Stedman	16.99	2.71
Tabernacle	5.75	.00
*Union Grove	.00	4.00
Wade	.00	.00
*White Oak	7.15	3.50
Miscellaneous	.00	14.85
Total	$ 1,071.48	$ 319.88

Pamlico

	Cooperative Program	Orphanage
Belhaven	$ 50.50	$ 12.19
*Columbia	53.75	29.95
Creswell	11.35	.00
Englehard	10.45	13.35
Fairfield	48.49	3.57
Mt. Pleasant	39.05	9.03
North Lake	14.47	2.39
Oak Grove	1.24	.00
*Pantego	6.10	1.45
*Pinetown	4.12	.00
Roper	23.00	.00
Rose Bay	4.00	.00
*Sound Side	24.90	9.27
Swan Quarter	21.38	2.17
Total	$ 312.80	$ 83.37

Pee Dee

	Cooperative Program	Orphanage
Ansonville	$ 16.39	$ 13.76
Bethel	2.86	.00
Cartledges Creek	10.79	.00
Cobb Memorial	.00	.00
Deep Creek	.00	3.13
East Laurinburg	16.25	12.56
East Rockingham	.00	.00
Ellerbe	36.70	15.32
Entwistle	.00	.00
Great Falls	.00	.00
*Gibson	61.35	.00
Hamlet	668.93	112.98
Hoffman	.00	.00
Laurinburg	205.35	39.39
Lilesville	21.74	27.26
McDonald	.00	.00
Midway	.00	.00
*Morven	12.04	18.74
*Peachland	19.53	9.85
Pee Dee	23.40	16.00
Pleasant Grove—A	.00	.00
Pleasant Grove—R	9.50	.00
Polkton	20.85	15.44
*Red Hill	3.75	4.35
Roberdel	14.95	.00
Rockingham	214.50	11.74
*Saron	8.75	5.18
Slate Mountain	.00	.00
*Spring Hill	68.35	10.55
Steels Mill	15.13	.00
Wadesboro First	168.89	98.04
Total	$ 1,620.03	$ 414.29

Piedmont

	Cooperative Program	Orphanage
*Asheboro	$ 320.56	$ 56.85
Asheboro St	867.43	90.03
Balfour	10.12	13.57
Bessemer	61.77	23.10
Calvary	44.00	4.25
Cedar Falls	4.80	4.10
Central Falls	.00	.00
*Eller Memorial	270.79	58.67
*Fairview	5.55	5.97
*Florida St.	96.01	66.64
Forest Ave.	274.68	38.44
Franklinville	36.01	31.99
Gibsonville	8.23	13.39
Glenola	.00	10.11
Greensboro 1st	7,472.74	536.46
Green St.	515.23	180.00
Guilford	28.13	2.00
High Point	2,542.15	391.99
*Hilliard Memorial	10.35	19.15
Latham Park	.00	.00
Lawson Ave.	.00	2.00
*Lebanon	7.69	.00
*Liberty	4.75	20.00
*Macedonia	.40	8.30
*Magnolia St.	28.72	32.90
Mt. Zion	7.87	6.97
*North Main	25.10	56.75
North Park	16.24	.00
Oak Grove	.00	.00
Osceola	.00	.00
*Pomona	6.88	24.76
Ramseur	39.76	38.66
Randleman	13.35	11.76
Reidsville	582.28	116.17
Revolution	241.85	40.60
*Sandy Creek	4.20	.00
Smiths Grove	1.65	4.15
*Southside	43.60	.00
Stacy	.00	.00
Summerfield	57.45	30.00
*Stevens Memorial	65.28	.00
*Trinity	.00	12.10
West End	56.89	48.21
*White Oak	184.52	58.70
*White's Memorial	4.15	.00
Worthville	4.90	1.30
Total	$ 13,966.10	$ 2,060.04

Pilot Mountain

	Cooperative Program	Orphanage
*Antioch	$ 15.30	$ .00
Ayersville	1.00	.00
Beaver Island	3.70	.00
Becks	39.38	34.68
Bethel	.00	4.50
Brims Grove	.00	.00
*Brown Memorial	2,077.54	448.50
*Calvary	10.61	.00
Center Grove	.00	.00
*Chatham	.00	5.82
*City View S. S.	23.70	15.00
Clemmons	10.26	53.55
*Comers Chapel	9.34	.00
*Danbury	10.75	.00
Dan Valley	10.00	3.00
*Deep Springs	9.65	.00
Draper	198.18	47.29
East Fourth St.	155.15	.00
East 25th St.	3.00	.00
Ellisboro	.00	5.50
Friendship	11.00	3.25
*Germanton	20.25	.00
Goodwill	.00	.00
Grace	6.00	.00
*Hanes	30.32	27.65
Haymore Memorial	15.86	8.97
Kernersville	116.52	18.57
*King	102.38	38.07
King Memorial	68.61	32.20
Leak Memorial	.00	.00
Leaksville	396.51	74.55
*Lewisville	29.55	2.85
Macedonia	.00	.00
Madison	143.48	.00
Mayodan	88.07	.00
*Mineral Springs	89.13	26.13
Mt. Herman	6.42	25.02
*Mt. Olive	5.20	23.92
Mt. Zion	.00	.00
Mountain View	18.66	8.10
New Bethel	.00	.00
North Winston	107.26	1.00
Oak Grove	1.00	4.62
*Oak Level	3.50	1.90
Oak Ridge	2.70	.00
Olive Grove	.00	.00
Peters Creek	.00	.00
Pinnacle	3.02	7.71
*Pilot Mtn.	64.27	20.85
Providence	9.11	.00
Quaker Gap	5.83	13.87
Red Bank	.00	.00
*Rural Hall	47.27	11.89
Salem	205.84	14.75
Shady Grove	5.71	1.00
*Sharon	46.14	4.09
Simmons Grove	.00	.00
Smiths Grove	3.00	.00
Southside	185.36	87.17
Spray	305.65	32.00
*Stoneville	66.15	.00
Stony Ridge	.00	.00
Sulphur Springs	.00	.00
Tabernacle	294.69	45.05
*Temple	32.11	.00
Union Grove	2.89	8.56
Union Hill	33.79	.00
Walkertown	28.14	27.69
Walnut Cove	12.11	.00
Waughtown	310.70	57.78
*Winston-Salem 1st	3,527.40	945.67
Woodland	.00	.00
Miscellaneous	50.00	.00
Total	$ 9,079.16	$ 2,192.66

Raleigh

	Cooperative Program	Orphanage
*Apex	$ 346.41	$ 43.09
Bethlehem	.00	11.43
Caraleigh	5.80	21.05
Cary	52.29	47.98
Central	2.58	3.23
Collins Grove	15.15	.00
*Ephesus	196.46	17.10
*Fuquay Springs	97.75	.00
*Garner	20.05	3.55
*Good Hope	1.50	.00
*Green Level	158.61	20.51
*Hephzibah	32.41	20.11
*Holly Springs	65.03	13.08
*Inwood	67.25	10.04
*John T. Pullen	22.47	.00
*Knightdale	60.64	13.35
Leesville	5.00	.00
*Morrisville	51.05	6.25
Mt. Hermon	.00	.00
Mt. Olivet	.00	.00
Mt. Zion	.00	.00
*New Hill	.00	8.00
Pilot	.00	3.50
Pleasant Grove	12.45	2.00
*Pleasant Plains	4.65	.00
—RECORDER		
Pullen Memorial	465.17	.00
Reedy Creek	.00	.00
Salem	30.19	32.61
Shady Grove	27.89	5.68
*Sorrells Grove	3.90	.00
Swift Creek	8.90	14.30
*Tabernacle	2,092.29	317.87
Wendell	123.91	21.55
*Zebulon	66.93	9.00
Miscellaneous	.00	2.01
Total	$ 4,036.64	$ 647.39

Roanoke

	Cooperative Program	Orphanage
Aenon	$ .00	$ .00
Antioch	.50	.00
Arlington St.	87.70	30.43
Aurora	10.15	.00
*Ayden	50.78	2.90

(Continued on page 14)

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

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TAR RIVER W. M. U. MEETING

The W. M. U. of the Tar River Association held its annual session in the First Baptist Church of Henderson, June 22-23, with Miss Lillie Harper, Superintendent, presiding.

The attendance was good and the churches well represented.

The meeting was opened with devotional led by Mrs. J. F. Mills of Henderson. The welcome address was given by Mrs. J. A. Davis, president of the W. M. S. of the First Church to which Mrs. B. C. Hamlet of Harris Chapel responded. The usual reports were given and were very encouraging. The program for the entire meeting was full of interest.

Mrs. C. E. Crawford of Bunn spoke on "Introducing the Royal Service." Mrs. D. P. Harris of Louisburg led the devotional Friday morning giving an inspiring talk on "Cooperation." The playlets were given, one by the young people of Henderson, the other by the R. A.'s of Harris Chapel, these and special music interspersed throughout the three sessions added much to the enjoyment of the meeting.

Dr. H. A. Ellis preached the annual sermon, which was a fine helpful missionary message. On Friday there were two outstanding addresses. Our beloved State President Mrs. W. N. Jones, spoke on the thrilling subject—"Christ Needs You," she seemed at her best, her address was full of inspiration and she made us realize our own responsibility.

Mrs. Taul White of Chapel Hill gave a wonderful address on a rather unique subject—"The Portraits of Christ and their Missionary Interpretation" it was of unusual interest provocative of high ideals and deep thought.

The session for young people was very good and especially enjoyed by the winners of the awards and banners.

SECRETARY.

FIRST BAPTIST CHURCH LENOIR

On Sunday, July 16th, we had another proof of the fine loyalty of our people in their devotion to their church. It was necessary to raise $4,050 on the principal and interest due on our church bonds, and I must confess that I faced the day with some fear lest we should fail. I chose for my text Acts 22:10, Paul's words at the moment of his conversion, "What shall I do, Lord?" and spoke on "A Life Yielded to Christ." At the conclusion of the sermon I called for subscriptions and in a few minutes $3,900 were pledged, leaving a small amount for the committee to round up from those who were absent.

As Deborah so well said of the victory of Israel over Sisera and his army. "The leaders took the lead, the people offered themselves willingly." Our financial leader is T. H. Broyhill ably supported by his brother, J. E. Broyhill, and a number of others who give just as sacrificially according to their means. Such giving at such a time as this is a real inspiration.

We are now in our fifth year as pastor here at Lenoir and the work goes smoothly in the various departments, for all of which we thank God and take courage.

R. E. HARDAWAY.

First Baptist Church,

Young People

Y.W.A., G.A., R.A., S.B.
Alva Lawrence, Leader

Bakersville, N. C.

Dear Miss Lawrence:

The Bakersville Sunbeam Band has had a good time this past quarter. More than the required number of meetings were held. After each meeting we enjoyed playing games. Our apportionment for the year is $5.00 and we have raised more than half of it. The enrollment has been increased more than fifty per cent.

In May we had a fine time studying the picture "The Hope of the World," and hearing the stories "They Love Him Too." Twenty-five received the certificates and seals. We had a little commencement exercise after which we showed the parents the things we had made. The smaller children drew pictures of animals and birds and colored Japanese children, as well as made Japanese umbrellas. We had a real Japanese exhibit of dolls, pictures and doll clothes which had been sent to our leader from Japan. One of the boys made a Japanese cart of paste board and shellacked it. The parasols were very attractive. The largest girls made a doll and stuffed it to give their mother for a pin cushion. The largest boys made an African village. You should have seen them working on their Kralls. Still another boy made a missionary's home and placed it in the central part of the room, over which we had pictures and a schedule of the W. M. U. Training School at Louisville. We hope to enlist all children Sunbeam ages in our band. Pray for us.

MRS. L. R. VANN, Leader.

WINGATE PROGRESS

The Junior College down at Wingate is making some substantial progress. The new Administration Building, which will be completed in the next two weeks, will give Wingate a good standing with reference to equipment for teaching. Those who have seen the exterior of the building pronounce it a most beautiful structure, and the equipment for work on the interior of the building is going to be of the very highest type and order. The dormitories for the boys and girls are being renovated and reworked during the summer, making things comfortable for the young men and women who come in the fall, and the grounds around the new building have had considerable work done upon them in the last three months.

The past year was a very good one, being above the average in extra curricula activities. The debating was of high order and, even though ninety-five per cent of the debaters were freshmen, the school had more than a fifty per cent victory in decisions, and was in second place for the Junior College championship for both boys and girls. Increased emphasis is to be placed on debating each year, and next year a specified amount of funds is to be set aside to be used in the Department of Speech.

The athletic contests of the year were also very good. The football season was about average, not coming up, of course, with the championship year before. Wingate easily won the junior college basketball championship, and was runner up for the place in baseball. It is not the purpose of the Administration to over-emphasize athletics, to the exclusion of other extra activities. They will come for their proper share of attention, but it is not proposed to make the school merely an athletic program with some class work as a side line.

The Religious life of the school was about an average year. The Y. W. A., under the leadership of Miss Louise Paschal, did exceptionally good work. The B. Y. P. U work was only fair, and the young people's department in Sunday-school was a little better than the year before.

The prospects for enrollment for next year are very good indeed. The enrollment last year increased twelve per cent as against fifteen per cent the year before, and last year's enrollment reached the high peak of three hundred and twenty-four (324), which was a record for the school. It is confidently expected that this year's enrollment will come up to, if not exceed, that, which will be about the capacity of the school.

Some additions to the faculty will be made, and in each case strengthening of the department will be sought. At least one member of the faculty this year will be away on a leave of absence for one year of study, and the scholastic part of the college faculty is continuously improving.

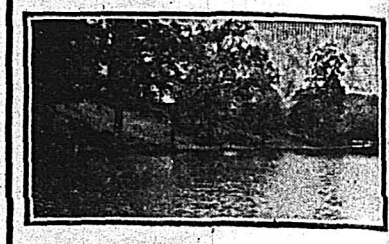
Definite arrangement is being made also for a more positive Christian influence on the campus for the coming year. The president of the college is to have definite and individual charge of the college B. Y. P. U. for the coming year and be his own general president. The Y. W. A., which made a splendid record for the past year, will be operated on the same high order.

A closer supervision of the young men's dormitory, and a general retoning of the moral life of the students is planned.

Several thousand volumes are to be added to the library so that at the beginning of the session Wingate will have as good library as any junior college in the land. This is being made possible by the help of a great many friends, and especially by the vote of the Women's Missionary Union at their last Convention in Salisbury for the Charlotte Division.

The work here is hard, the faith triumphant, and the progress is steady and determined.

COY MUCKLE, President.



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By M. E. DODD, D.D.LL.D.
President S. B. C.

Upon invitation of Secretary I. J. Van Ness I had the privilege of a conference with the department heads of the Sunday School Board. It was one of the most heartening experiences I have had since the Washington Convention. Around the table in the conference room were Doctors McGlothlin, Burroughs, Hill, Alldredge, Lambdin, Card, Ingraham; Misses Forbes, Lee and others.

The conference was gracious, fraternal, serious, purposeful. I recognized in that group the fountain source of tremendous influences going out to the utmost reaches of our Southern Baptist life. They impressed me as being conscious of their powers and yet humble under the sobering sense of responsibility.

The purpose of my appearance before them ,and of my plea to them, was to solicit their most sympathetic and energetic cooperation toward achieving the fullest possible measure of the first and most important objective for our Baptist people during this year of my administration of the high office to which they have called me; namely, the deepening of their spiritual life and the raising of their sky line.

I made grateful acknowledgement to this group of our Sunday School Board leaders of the monumental service which they have rendered in developing and putting into effect the most scientific methods in the world.

Then I reminded them of what wo all know and of what we need to pause and contemplate oftener: that mechanical standards are not enough. It is possible for one to make one hundred per cent on a mechanical standard and not even be a Christian. He may break every commandment in the decalogue and yet be a "hundred percenter." It is therefore necessary to warn our people over and over that these standards are not an end within themselves but only a means to higher ends, the higher ends being the creation and development of Christian character and the rendering of Christian service.

The ready and hearty response of these friends of Christ to this appeal and their fervent pledge of support was no surprise. They are people of prayer. The standards they should have done but the other must not be left undone. They will now go on to the weightier and mightier matters of the law of Christ and the Spirit.

The heartening character of this conference comes from—(1) the conscious power of this personnel, (2) their cordial response to the high call and, (3) the means at their disposal for putting their purpose into effect.

Most of us have thought of the Sunday School Board as a great publishing house, a successful business concern and a high-powered promotion agency, and so it is. But it is more. Let us think of it as a source of spiritual dynamics and a fountain of spiritual vitality. Let us pray for those editors and writers of our Sunday-school and B. Y. P. U. lessons as they send their messages of light and life and love to all our people. Let us ask God to give them grace and wisdom to see the truth as it is in Christ Jesus our Lord and to teach it under the guidance of the Holy Spirit.

Lesson helps and mechanical standards if used as an end within themselves may become a curse. If used as a means to spiritual ends—may be a great blessing.

The critic who cries: "Away with human helps, back to the Bible," uses a human help in the English Bible because it is a human translation of the original Scriptures.

These glorious young people in our Baptist churches always come through when they have a chance. In three Summer Assemblies I saw hundreds of them, practically all present, stand in solemn consecration and covenant to pray and work for our denominational work and workers. They meant it and they will do it.

I wish all our pastors would present this plea to their young people. Ask them to pledge prayer for me personally and for all who are associated with me in our efforts to enlist the sympathy and support of all our people in carrying out Christ's Commission. Please drop me a postal card telling me how many stood on such a covenant contract.

And it is thrilling to read of the plans and purposes of the Baptist Student Union young people. Thousands of churches will be visited by them this summer with information and inspiration about our work for Christ. Pastors and churches will do well to warmly welcome these splendid consecrated young people. They will do good for themselves, for the church they visit and for the causes of Christ.

I wish to make personal acknowledgment of my own sincere appreciation of this Baptist Student work under the statesmanlike leadership of Secretary Frank H. Leavell. I believe this work is as vitally important, as constructive and far-reaching as any we have. The whole denominational family owes a deep debt of gratitude to God for this work.

Our young people should be given—as they deserve—the largest possible opportunity for service both in the local and the denominational work. They would bring new blood, new life, new enthusiasm, new ideas, new spirit into it. They should not supplant but supplement the older workers.

Stop Chills and Fever!

Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of *Malaria. Unless checked,* the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any store.

Bald? Don't Lose Hope

Mr. R. E. Proctor, Cinco, W. Va., writes: **"I was partly bald for ten years. Recently I used 2 bottles of Japanese Oil and now have hair 2 inches long on the bald spots."**

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60 c. Economy size, $1. All druggists. FREE booklet, "Truth About the Hair"—write **National Remedy Co., Dept. J., 56 W. 45th St., N. Y.**

NOTICE OF SALE

By virtue of the power and authority contained in that certain deed of trust executed by B. S. Pleasant, Sr., and B. S. Pleasant, Jr., and wife, Siddie Pleasant, to James Raynor, Trustee, which said deed of trust, dated November 6, 1930, is recorded in Book 599, page 314, Wake County Registry, default having been made in the payment of the note secured thereby, the undersigned trustee will on Friday, September 1, 1933, at or about 12 o'clock noon, at the courthouse door in Raleigh, Wake County, offer for sale and sell to the highest bidder for cash the following described property.

Beginning at a stake in the old road, C. B. Hinnant's corner, runs with his line S 3½ W 16.50 chains to the Wilder line; thence his line S 85 W 9 chains to a stake on the path; thense as the path N 24 E 3.80 chains to a stake; thence N 7 E 3.33 chains to an iron stake in Hattie Murry and Maud Baugh's corner in path; thence as the path N 6.23 chains; thence N 21 E 10.05 chains to a stake in the old road in the Honeycutt line; thence S 58½ E as the old road 4.30 chains to the beginning, containing twelve and one-half acres.

This August 1, 1933.

A. M. NOBLE, Attorney,
Smithfield, N. C.
JAMES RAYNOR, Trustee.

Ridgecrest

DURING AUGUST

From the 30th of July to the last week in August the daily Ridgecrest program is interesting, and at the same time restful.

You will have the best of Baptist company.

Reasonable rates for accommodations in hotel, cottages and cabins. Write for rates, or come and see what we have.

Golf, Shuffle-Board, Boating, Swimming and other games.

July 30-August 4: Foreign Mission Week—Under direction of the Foreign Mission Board.

August 6-12: Conference on Church Management and Problems—Under direction of Dr. P. E. Burroughs.

August 13-20: Dr. George W. Truett.

August 21-25: Southern Baptist schools and colleges.

FOR FULL INFORMATION WRITE

R. F. Staples

RIDGECREST, NORTH CAROLINA

BARGAIN FARES, AUGUST 4th AND 5th

AND FOR THE SUMMER MONTHS

One cent per mile for distances traveled between all points in the Southeast.

DATES OF SALE—August 4, 5; September 1, 2, 3; October 6, 7; November 28, 29.

LEAVE DESTINATION — Midnight August 13th; Midnight September 9th; Midnight October 14th; Midnight December 7th.

Round Trip Fares From Raleigh, N. C.

TO SOME OF THE PRINCIPAL POINTS

Atlanta, Ga.	$ 8.45	Louisville, Ky	$13.20
Asheville, N. C.	5.45	Lynchburg, Va.	2.90
Augusta, Ga.	6.10	Macon, Ga.	9.30
Birmingham, Ala.	11.80	Memphis, Tenn.	16.15
Charlotte, N. C.	3.50	Montgomery, Ala.	11.95
Charlottesville, Va.	4.10	Meridian, Miss.	14.85
Chattanooga, Tenn.	10.25	Morristown, Tenn.	7.20
Cincinnati, Ohio	12.15	Nashville, Tenn.	12.70
Greenville, S. C.	5.65	New Orleans, La.	18.35
Hickory, N. C.	3.80	St. Louis, Mo.	18.45
Knoxville, Tenn.	8.05	Washington, D. C.	5.50

PROPORTIONATELY LOW ROUND TRIP FARES BETWEEN ALL STATIONS IN THE SOUTHEAST

BARGAIN FARES TO THE EAST

New York, N. Y.	$13.65	Baltimore, Md.	$ 6.95
Philadelphia, Pa.	10.40	Washington, D. C.	5.50
Atlantic City, N. J.	$12.15		

Dates of sale and limit as above.

LET A SOUTHERN RAILWAY REPRESENTATIVE ASSIST YOU IN PLANNING AND ARRANGING YOUR TRIP

J. S. Bloodworth, DF&PA, Raleigh, N. C.

Southern Railway

COOPERATIVE PROGRAM AND ORPHANAGE RECEIPTS
January 1-June 30, 1933
(Continued from page 11)

*Battleboro	14.10	5.99
*Bethel	15.95	28.58
*Calvary	39.15	7.20
Cedar Branch	22.00	.00
*Chocowinity	10.18	11.12
*Conoho	1.93	9.37
*Corinth	1.78	.00
Dawsons	2.50	.90
Eagles	2.76	3.50
Ebenezer	.00	6.00
Elm City	15.56	5.00
Elm Grove	1.00	.00
Enfield	296.31	63.86
*Everetts	10.97	13.91
*Farmville	200.20	44.53
Five Points	12.35	.00
Fountain	45.00	7.46
*Gethsemane	5.50	.00
Halifax	.00	.00
Hamilton	9.40	.00
Hickory	.00	.00
Hobgood	15.21	3.50
Immanuel	132.87	48.98
Jamesville	6.00	3.07
Johnsons Tabernacle	16.00	12.00
Macedonia	.00	1.50
*Memorial	490.72	59.60
Mildred	1.35	.00
Momeyer	5.00	.00
Mt. Hermon	3.17	1.55
Nashville	70.09	18.60
*New Hope	30.82	2.25
North Rocky Mt.	346.12	144.34
Oak Level	12.56	4.45
Pactolus	5.40	.00
Pender St.	.00	.00
Pinetops	10.95	5.68
*Piney Grove	6.00	.00
*Pleasant Grove	6.75	1.40
Pleasant Hope	7.32	.00
Plymouth	43.55	21.00
Red Oak	52.49	17.90
*Riddicks Grove	6.00	.00
*Roanoke Rapids	154.40	75.09
Robersonville	2.50	.00
*Rocky Mount 1st	829.10	325.00
Rosemary	99.88	42.11
Salem	3.57	.00
Scotland Neck	243.85	57.11
Sharpsburg	9.71	.00
South Creek	16.94	.00
*Spring Hope	301.89	131.25
*Speed	2.00	3.00
Stanhope	.00	.00
Stantonsburg	25.77	.00
Stokes	.00	10.00
Stoney Creek	19.55	10.00
Tarboro	62.23	.00
*Tillery	12.10	12.00
Union	.00	.00
Washington	114.23	30.00
Weldon	335.02	57.64
*Whitakers	11.25	4.90
Williamston	7.27	58.70
Wilson First	585.63	118.14
Winterville	20.20	23.64
Miscellaneous	.00	1.19
Total	$ 4,981.24	$ 1,462.65

Robeson

	Cooperative Program	Orphanage
Antioch	$ 17.99	$ 21.64
*Back Swamp	36.50	5.50
Baltimore	26.42	5.96
*Barnesville	48.30	.00
Bear Swamp	29.59	21.67
Bethany	11.30	8.18
Bethel	.00	.00
Beulah—N. C.	.00	.00
Beulah—S. C.	.00	.00
Bladen Union	18.51	.00
*Bloomingdale	3.50	10.15
Broad Ridge	9.76	1.70
*Buie's	.00	4.77
Cedar Grove	17.35	10.05
Centerville	9.45	13.88
*Clybonville	.15	.00
East Lumberton	196.74	53.19
Ephesus	3.95	.97
*Fairmont	577.81	63.50
Great Marsh	22.00	14.55
Green Springs	11.52	5.00
Hebron	.00	.00
Hog Swamp	.00	2.15
Hope Mills	4.70	.00
Long Branch	50.58	31.00
Lumber Bridge	20.17	.00
Lumberton 1st	408.14	644.74
Maxton	214.60	.00
McDonald	14.35	10.43
Mt. Elim	1.60	5.40
*Mt. Moriah	24.01	.00
Mt. Zion	.00	.00
North Lumberton	5.10	29.34
Oak Dale	.00	.00
Oak Grove	.00	.00
Oakton	5.41	.00
*Orrum	71.51	6.28
*Parkton	19.50	2.55
Pembroke	24.12	9.36
Pleasant Hope	.00	.00
Proctorville	3.13	.00
Raeford	110.43	34.00
*Raft Swamp	26.35	7.60
Raynham	.00	.00
Red Springs	86.06	70.42
Rennert	6.93	24.82
Rock Fish	11.95	5.47
*Rowland	32.83	.00
*Rozier	.00	4.75
Saddletree	13.91	8.43
Singletarys X Roads	.00	6.57
Smyrna	.00	.00
Southside	.00	4.00
St. Pauls	253.68	35.66
Ten Mile	18.90	13.89
*Tolarsville	48.83	5.38
Union Springs	9.51	.00
West Lumberton	.00	.00
White Pond	2.76	.00
Zion Hill	.00	.00
Zion's Tabernacle	.25	5.50
Miscellaneous	5.00	.00
Total	$ 2,535.16	$ 1,208.45

Rowan

	Cooperative Program	Orphanage
Calvary	$ .00	$ 4.00
China Grove	32.68	13.40
Corinth	5.69	4.00
*Dunns Mountain	11.00	12.00
East Spencer	.00	.00
*Enon	42.30	20.47
Faith	12.67	18.00
*Gold Hill	8.05	.80
Landis	5.35	5.10
Mt. Pleasant	15.00	12.00
*North Kannapolis	79.69	32.28
North Main St.	35.79	45.34
Oakdale	32.93	34.66
Phaniels	11.30	7.36
Rockwell	4.75	4.78
Rowan	7.13	6.96
Salisbury First	1,286.91	131.00
South China Grove	1.50	9.77
Spencer First	219.24	90.00
Stallings Memorial	35.00	75.00
Trading Ford	10.20	24.00
Wyatts Grove	1.25	6.00
Total	$ 1,858.43	$ 556.92

Sandy Creek

	Cooperative Program	Orphanage
Aberdeen	$ 42.98	$ 52.75
Antioch	.00	.00
Ashley Heights	3.34	2.44
*Bear Creek	17.98	8.06
Bennett	1.75	4.91
Bethany	49.20	13.56
Bethlehem	7.61	3.35
Beulah	11.00	8.77
*Bonlee	36.68	1.62
Brush Creek	36.22	4.14
Calvary	.00	.00
Cameron	111.17	12.61
Carthage	36.99	16.27
*Cool Springs	17.30	.00
Deep River	.00	.00
East Sanford	5.30	.00
*Emmaus	23.76	5.00
*Ephesus	12.75	1.00
*Fall Creek	19.94	7.95
Flat Springs	2.15	1.18
Flint Hill	.00	.00
Goldston	5.00	1.10
Gum Springs	3.48	3.31
*Hickory Grove	.00	1.40
Hickory Mtn.	.00	4.50
Jonesboro	57.23	24.60
Juniper Springs	2.14	3.20
Lemon Springs	.00	.00
*Lowes Creek	23.65	9.31
Mays Chapel	2.50	.00
*Mechanics Hill	3.00	1.50
*Mineral Springs	5.95	.00
Moncure	12.00	4.31
Mt. Olive	29.26	11.03
Mt. Pleasant	.00	.00
*New Salem	6.85	9.34
Oakley	.00	1.34
Pinebluff	.00	.00
Piney Wood	.00	.00
*Pittsboro	81.50	.00
Red Branch	.00	.00
Riverside	.00	.00
Rive's Chapel	.00	.00
Rock Springs	.00	.00
*Rocky River	21.74	6.16
Sandy Branch	5.47	6.57
*Sandy Creek	13.04	.00
Sanford	399.27	59.69
Siler City	43.53	44.99
*Southern Pines	192.97	17.86
Staley	42.90	17.41
*Summer Hill	3.84	.00
Taylor Memorial	.71	.00
Tysons Creek	7.11	.00
*Union	20.65	.00
Vass	.00	1.00
Yates Thaggard	.00	.00
Total	$ 1,419.91	$ 372.23

Sandy Run

	Cooperative Program	Orphanage
Adaville	$ .00	$ .00
Alexander	4.90	3.89
Avondale	.00	.00
Bethany	.00	.00
Bethel	7.40	25.19
*Big Springs	56.19	16.37
*Bostic	19.85	7.00
Broad River	1.00	.00
Camp Creek	.00	.00
Campfield Memorial	1.52	.00
Caroleen	101.73	45.00
Cherokee Creek	.00	.00
Cliffside	26.71	.00
*Concord	5.00	.00
*Drewery Dobbins	1.22	.00
Fairview	.00	.00
*First Broad	23.25	9.91
Florence	69.20	.00
Floyd Creek	4.00	.00
Forest City	115.53	23.34
*Goods Creek	2.00	2.02
*Green Creek	11.85	.00
Green River	.00	.00
*Green St.	8.65	5.00
Haynes Memorial	32.08	13.00
Henrietta	2.25	.00
*Hickory Grove	4.70	2.00
High Shoals	9.91	17.40
Holly Springs	7.70	2.50
Lavonia	.00	.00
Mt. Harmony	9.63	4.38
*Mt. Olivet	1.25	.00
*Mt. Lebanon	1.91	8.02
Mt. Pleasant—C	2.25	6.65
Mt. Pleasant—R	23.21	5.17
Mt. View	4.28	23.85
Prospect	4.33	.00
Race Path	10.50	.00
Riverside	.00	.00
Sandy Level	.00	.00
Sandy Run	14.41	11.78
*Sandy Springs	2.13	3.68
*Shiloh	8.21	8.41
Smith Grove	.00	.00
Southern	71.16	6.43
Spencer	9.31	48.80
Spindale	88.65	21.25
Sulphur Springs	19.32	22.42
Trinity	.00	3.85
Walls	.00	2.30
Total	$ 787.21	$ 349.61

South Fork

	Cooperative Program	Orphanage
Antioch	$ .00	$ .00
Bethany	.00	.00
Bethel	.00	.00
*Brookford	187.80	53.14
Catawba	32.90	16.91
Centerview	.00	4.55
Corinth	13.20	8.07
Denver	.00	.00
*East Maiden	12.75	9.26
Faith	.50	3.56
*Gainesville	33.85	.00
*Goodsonville	92.27	72.32
*Hickory First	1,307.81	100.00
Highlands	190.28	41.62
Lawings Chapel	4.20	5.24
Leonards Fork	.00	.00
*Lincoln Ave.	27.95	14.89
Lincolnton First	117.26	32.35
Macedonia	.00	.00
Maiden	2.00	.00
*Mtn. Grove	48.54	30.15
*Mt. Ruhama	12.39	2.30
Mtn. View	.00	.00
Mt. Zion	12.87	42.48
Newton First	73.40	43.35
*North Newton	14.80	12.55
*Olivet	37.40	12.30
*Penelope	39.95	8.75
Piney Grove	2.90	.00
Providence	6.50	.00
Reepsville	.00	.00
River View	23.95	20.75
Salem	.00	.00
Sharon	.00	.00
*Southside	15.51	.00
Startown	.00	.00
Warlicks	2.65	.00
West Hickory	9.40	9.75
Total	$ 2,318.03	$ 544.29

South Mountain

	Cooperative Program	Orphanage
Abees Grove	.00	.00
Bethany	28.35	5.50
Beulah	.00	.00
Connelly Spring	6.00	5.00
Corinth	.00	.00
Icard	4.18	.00
Mt. Gilead	.00	.00
Mt. Hebron	.00	32.29
Mt. Vernon	3.70	1.25
Mt. Zion	.00	5.50
Mulls Grove	.00	.00
Olive Grove	.00	.00
Pisgah	.00	.00
Pleasant Grove	.00	.00
Shoups Grove	.00	.00
*St. Johns	10.00	5.00
*St. Pauls	.00	2.13
*Walker Chapel	.00	3.15
*Wilkies Grove	2.50	3.90
*Zion Hill	2.00	.00
Zoar	.00	.00
Total	$ 56.73	$ 61.72

South Yadkin

	Cooperative Program	Orphanage
*Advance	$ 20.00	$ .00
Berea	.00	.00
Bethel	18.92	.00
Beulah	35.90	6.74
Cleveland	32.78	3.95
Cooleemee	106.48	49.00
Cool Springs	37.05	3.88
*Corinth	15.75	.00
*Cornatzer	5.24	.00
Diamond Hill	102.84	30.83
Eatons	18.31	11.26
*Farmington	89.52	14.00
Fork	1.60	4.56
*Front St.	168.58	30.53
Harmony	40.75	23.00
Ijames X Roads	5.19	.00
*Jerusalem	23.00	8.38
Mocksville	386.44	37.26
*Mooresville 1st	189.36	28.32
New Bethany	1.90	.00
New Hope	71.02	12.14
Shady Grove	.00	5.00
Society	1.60	.00
*South River	110.27	20.88
Southside	1.50	4.28
*Statesville	909.69	151.23
*Troutmans	24.00	8.72
*Turrentine	15.00	3.00
*Western Ave.	744.83	134.62
Total	$ 3,177.52	$ 591.55

Stanly

	Cooperative Program	Orphanage
Albemarle First	$ 954.32	$ 204.85
Andersons Grove	22.54	22.50
Antioch	19.11	8.76
Aquadale	15.00	21.50
Badin	39.86	25.37
Barbees Grove	.00	2.45
Bethel	5.70	3.70
Big Lick	2.20	.00
*Canton	39.21	24.79
Cottonville	.00	.00
Grace	60.38	38.80
Kendalls	52.19	15.82
Locust	.00	16.57
*Midland	.00	4.54
Mineral Springs	2.00	.00
Mission	4.00	3.37
New London	140.17	32.50
North Albemarle	109.98	.00
Norwood	20.63	.00
Oakboro	44.58	21.21
Palmerville	51.82	12.67
Philadelphia	19.83	4.78
*Pleasant Grove	5.55	8.02
Plyler	7.01	8.75
Porter	.00	8.13
Prospect	10.61	9.30
*Richfield	39.35	21.15
Silver Springs	.00	15.00
Smyrna	.00	.00
*Stanfield	13.30	5.14
*Union Grove	12.35	3.95
West Albemarle	30.35	53.47
West Oakboro	.00	.00
Total	$ 1,722.04	$ 597.09

Stone Mountain

	Cooperative Program	Orphanage
Baptist Home	$ .00	$ .00
Benham	.00	.00
*Bethel	9.12	.00
*Chapel	5.08	.00
Chestnut Grove	.00	.00
Dehart	.00	.00
Fair Plains	2.00	.00
Flint Hill	.00	.00
Hay Meadow	.00	.00
Knobbs	.00	.00
Liberty Grove	.00	.00
*Maple Grove	.00	1.75
Mtn. Valley	.00	.00
Mtn. View	.00	.00
Mt. Pisgah	.00	.00
Oak Ridge	.00	.00
Pleasant Ridge	.00	.00
Piney Grove	.00	.00
*Roaring Gap	3.00	.00
Rock Springs	.00	.00
Stony Hill	.00	.00
Trap Hill	.00	.00
Union	.00	.00
Walnut Grove	.00	.00
Total	$ 19.20	$ 1.75

Stony Fork

	Cooperative Program	Orphanage
Boone's Fork	$ .00	.00
Doe Ridge	.00	.00
Elk	.00	.00
Hopkins Chapel	.00	.00
Laurel Fork	.00	2.10
Middle Cane	.00	.00
Mt. Ephriam	.00	.00
Mt. Paran	.00	.00
*Mt. Vernon	16.16	.00
New Hopewell	.00	.00
Poplar Grove	.00	.00
Rock Springs	.00	.00
Sandy Flat	.00	.00
Watauga	.00	2.00
Yellow Hill	.00	1.00
Total	$ 16.16	$ 5.10

Surry

	Cooperative Program	Orphanage
Antioch	$ 9.25	$ .00
*Bannertown	15.00	24.46
Bean Shoals	.00	.00
Calvary	.00	.00
Central View	.00	.00
Copeland	.00	.00
Cross Roads	.00	.00
*Dobson	13.45	.00
East Elkin	.00	.00
*Elkin	608.98	35.75
Fancy Gap	4.35	1.75
Fairview	.00	.00
Flat Rock	11.00	.00
Francisco	.00	.00
Friendship	.00	.00
Gum Orchard	.00	.00
Highland Park	.00	.00
Hills Grove	.00	.00
*Hollow Springs	8.30	.00
Indian Grove	.00	.00
Ivy Green	.00	.00
Ladonia	.00	.00
Mt. Airy	467.28	35.70
Mt. Carmel	.00	9.00
Mt. Hermn	.00	.00
*Mtn. Park	6.50	.00
Mt. Hermon	.00	.00
New Bethel	.00	.00
New Hope	.00	.00
New Life	.00	.00
Oak Grove	.00	.00
*Piney Grove	1.00	.00
Pleasant Grove	.00	.00
Rockford	.00	.00
Rockyford	.00	.00
Salem	.00	.00
*Salemfork	4.56	3.36
Siloam	6.00	.00
Slate Mountain	.00	.00
Sulphur Springs	.00	.00
Union Cross	.00	.00
*Westfield	22.00	.00
*White Plains	5.00	.00
Woodville	.00	.00
Total	$ 1,182.67	$ 112.67

Tar River

	Cooperative Program	Orphanage
Advance	$ .00	$ .00
Bear Swamp	2.07	8.73
Bethesda	43.24	4.69
Bethlehem	.00	10.00
Bobbitts Chapel	.00	.00
Browns	23.84	3.46
Bunn	25.53	12.09
*Careys	5.00	16.75
*Castalia	24.84	2.22
*Cedar Rock	19.85	3.00
*Centerville	16.00	1.40
Corinth	.00	6.43
Cypress Chapel	3.15	3.76
Duke Memorial	.00	.00
*Enterprise	8.50	4.00
Ephesus	5.54	2.53
*Fishing Creek	35.30	14.50
*Gardners	33.53	15.35
Harris Chapel	42.50	.00
Henderson First	625.62	148.20
*Hickory Rock	3.50	.00
Holly Grove	.00	.00
Inez	1.40	.00
*Kittrell	2.75	.00
*Littleton	34.66	1.00
Louisburg	268.11	51.33
Macon	113.20	53.71
*Maple Springs	17.73	.00
Middleburg	6.15	41.85
Mountain Grove	.00	.00
Mt. Hebron	.00	.00
Mt. Olive	.00	.00
*Mt. Zion	22.00	7.00
New Bethel	35.94	10.40
New Sandy Creek	3.20	.00
Norlina	40.30	17.45
North Henderson	.00	.00
*North Warrenton	7.20	.00
*Peachtree	15.94	2.10
Pearce	24.70	2.30
*Philadelphia	21.22	8.62
Pilot	5.75	2.12
Pine Ridge	1.75	.00
Poplar Springs	4.18	.00
*Quankie	4.60	.00
Red Bud	2.75	1.00
Reedy Creek	2.76	1.25
Rocky Cross	6.00	.00
Rock Springs	.00	.00
*Samaria	1.00	8.21
Sandy Creek	11.25	2.85
Social Plains	.00	.00
South Henderson	2.30	.00
Sulphur Springs	11.00	8.75
Thelma	5.00	.00
Turkey Branch	11.97	.00
Vaughan	33.00	5.22
Warren Plains	41.39	17.45
Warrenton First	455.98	283.78
West End	3.05	.00
*White Level	7.26	4.55
Wise	23.58	.00
Wood	3.40	.00
Total	$ 2,170.48	$ 787.96

Tennessee River

	Cooperative Program	Orphanage
Alarka	$ .00	$ .00
*Almond	.00	5.00
Antioch	.00	.00
*Arlington	.00	7.31
Bethabara	.00	.00
Bone Valley	.00	.00
Brush Creek	.00	.00
Bryson City	96.07	.00
Bushnell	3.91	6.95
Cable Branch	.00	.00
Cedar Cliff	.00	.00

Chambers Creek	.00	.00
*Cold Springs	1.50	3.27
Deep Creek	.00	3.40
*Ela	2.00	.00
Epps Springs	.00	.00
*Fontana	5.08	3.03
Forneys Creek	.30	1.38
Franklin Grove	.50	5.10
Hightower	.00	1.56
*Holly Springs	.00	1.30
Jackson Line	.00	.00
Judson	.00	.00
Hightower	.00	.00
Laurel Branch	.00	.00
Lone Oak	.00	.00
Lufty	.00	.00
Maple Springs	.00	1.18
Mill Creek	.00	.00
Mingus Creek	.00	.00
Mt. Carmel	.00	.00
*Mt. Zion	3.00	2.50
Nantahala	.00	.00
Panther Branch	.00	.00
Pleasant Grove	.00	.00
Powells Branch	.00	.00
Proctor	.00	.00
Robbinsville	17.60	.00
Rock Creek	.00	.00
Round Hill	.00	.00
Silver Creek	.00	.00
Spruce Grove	.00	.00
Stecoah	.00	.00
Sweet Water	.00	.00
Tennessee River	.00	.00
Tuckeegee	.00	.00
Union Hill	.00	.00
Whittier	.00	.00
Yellow Creek	.00	.00
Total	$ 129.96	$ 41.98

Three Forks

	Cooperative Program	Orphanage
Antioch	$ .00	$ .00
Beaver Dam	20.98	2.37
Bethany	.00	.00
Bethel	14.99	2.47
*Blowing Rock	9.50	.00
Boone	39.76	41.50
Brushy Fork	6.65	3.00
Clarks Creek	.00	.00
Cool Springs	7.47	8.80
Cove Creek	13.65	23.53
Elk Knob	.00	.00
Fall Creek	.00	.00
Forest Grove	5.75	2.19
Gap Creek	.00	2.10
Howards Creek	.00	.00
Laurel Springs	8.11	.00
Meat Camp	8.00	9.77
Middle Fork	8.86	1.00
Mt. Calvary	4.68	.00
Mt. Gilead	.00	.00
Mt. Lebanon	.00	.00
Oak Grove	.00	.00
Pleasant Grove	.00	.00
*Poplar Grove	6.19	.00
Proffitts Grove	3.20	5.40
Rich Mountain	1.00	.00
Samson	.00	.00
Shulls Mills	.00	.00
South Fork	22.78	3.00
Stony Fork	1.46	.00
Three Forks	5.30	5.20
Timbered Ridge	.00	.00
Union	.00	.00
Willowdale	.00	.00
Zion Hill	.00	.00
Zionville	.00	4.34
Total	$ 188.33	$ 114.67

Transylvania

	Cooperative Program	Orphanage
*Blantyre	$ 2.66	$ 1.72
Blue Ridge	.00	.00
Boylston	.00	.00
*Brevard	160.13	44.00
*Carrs Hill	6.00	3.35
Carson Creek	.00	.00
Cathey Creek	.00	.00
Dunn's Creek	.00	.00
East Fork	.00	.00
Enon	10.55	5.61
Glady Branch	4.85	17.30
*Little River	1.00	2.75
Lake Toxaway	1.00	6.52
Macedonia	.00	.00
Mt. Moriah-Calvert	5.57	.00
Mt. Moriah—Cherryfield	1.44	1.00
Oak Grove	.00	.00
Pisgah Forest	.00	5.00
Rocky Hill	9.50	9.10
Shoal Creek	.00	.00
Turkey Creek	.00	.00
Union	.00	.00
Zion	.00	.00
Total	$ 202.70	$ 96.35

Tuckesigee

	Cooperative Program	Orphanage
Balsam	$ .00	$ .00
Balsam Grove	.00	.00
Barkers Creek	.00	.00
Big Ridge	.00	.00
Black Mountain	.00	.00
Buff Creek	.00	6.55
Catherine Chapel	.00	.00
Cedar	.00	.00
Cullowhee	10.00	.00
Dicks Creek	.00	.00
Dillsboro	.00	.00
East Fork	.00	.00
East Sylva	.00	.00
*Green Creek	3.29	.00
Hamburg	.00	.00
John's Creek	.00	.00
*Little Savannah	1.20	.00
Locust Field	.00	.00
*Lovedale	1.00	6.90
Moses Creek	.00	.00
Mt. Pleasant	.00	.00
New Savannah	.00	.00
*Ochre Hill	4.60	.00
Qualla	.00	.00
Savannah	.00	.00
Scotts Creek	32.80	6.29
*Shoal Creek	8.05	2.67
Sol's Creek	.00	.00
Speedwell	3.70	3.00
Sylva	79.97	2.68
Tuckaseigee	3.27	.00
Webster	18.57	.00
Wilmot	.00	.00
Wolf Creek	.00	.00
Yellow Mountain	.00	.00
Zion Hill	.00	.00
Total	$ 166.45	$ 28.09

Union

	Cooperative Program	Orphanage
*Antioch	$ .00	$ 3.20
*Austin's Grove	17.68	8.58
Bentons X Roads	.00	.00
Bethel	.00	4.00
Corinth	.00	.00
Deep Springs	.00	.00
Ebenezer	.00	.00
Euto	.00	.00
Fairfield	1.50	1.50
Faulks	.00	.00
Hamiltons X Roads	.00	.00
Hermon	5.00	.00
Hopewell	48.66	18.00
King St.	2.94	.00
Macedonia	4.90	1.38
Marshville	7.96	11.21
Mary Elizabeth	.00	.00
Midway	.00	.00
Mill Creek	.00	.00
Mineral Springs	.48	8.43
Monroe First	339.23	137.93
Mt. Harmony	.00	.00
Mt. Moriah	.00	.00
*Mt. Olive	9.50	.00
Mt. Pleasant	.00	2.14
Mountain Springs	.00	8.00
Mt. Zion	.00	.00
*New Salem	.00	6.23
*New Hope	.00	3.33
North Monroe	3.00	.00
*Oak Grove	15.69	8.25
Oak View	5.00	.00
Olive Branch	8.20	10.28
*Philadelphia	7.10	9.07
Pleasant Hill	.00	.00
*Roanoke	12.14	11.05
Sandy Ridge	.00	6.00
Sardis	.00	5.94
Shiloh	26.53	7.00
*Union	14.83	2.00
Union Grove	.00	1.84
Waxhaw	.00	.00
West Monroe	3.00	.00
*Wingate	72.48	15.77
Total	$ 605.82	$ 291.13

West Chowan

	Cooperative Program	Orphanage
Ahoskie	$ 527.24	$ 105.23
*Ashley Grove	36.16	2.15
*Askewville	71.86	8.36
*Aulander	72.33	16.72
Bethany	.30	1.28
Bethel	18.84	6.55
Bethlehem	39.89	7.00
Brantleys Grove	113.31	12.18
*Buckhorn	33.22	12.84
*Capeharts	32.87	7.66
Cashie	213.12	112.50
Center Grove	14.85	15.00
Christian Harbor	95.08	75.45
Colerain	193.33	60.80
Connarista	29.75	6.88
Conway	40.66	35.22
Creeksville	25.50	11.69
Earleys	2.50	5.00
Elam	26.17	16.53
Elm Grove	35.28	8.40
Galatia	4.25	6.25
Greens X Roads	112.91	9.80
Harrellsville	95.10	60.49
*Hebron	34.20	20.80
*Holly Grove	24.91	5.09
Holly Springs	11.50	4.88
*Horton	7.40	3.00
Jackson	21.00	.00
Kelford	68.05	21.29
Lasker	25.37	18.39
Lawrence	.00	.00
Lewiston	233.17	64.97
Margarettsville	2.60	.00
*Mars Hill	53.73	21.58
Meherrin	78.40	30.00
Menola	60.49	8.75
Merry Hill	18.78	10.48
Mt. Carmel	12.87	.00
Mt. Tabor	63.21	33.41
Murfreesboro	57.81	16.14
Oak Grove	.00	.00
Pine Forest	.00	.00
Pleasant Grove	7.50	.00
*Potecasi	49.39	29.35
*Powellsville	56.62	35.18
Republican	23.32	4.95
*Rich Square	145.59	20.00
*Riverside	18.30	9.80
*Roberts Chapel	52.31	15.96
*Ross	79.25	10.60
Sandy Run	29.75	6.00
Seaboard	70.00	61.25
Severn	81.40	.00
Siloam	12.00	.00
St. Johns	3.80	4.25
Union	67.92	.00
Winton	61.26	25.38
Woodland	55.62	.00
Total	$ 3,442.04	$ 1,078.39

Western North Carolina

	Cooperative Program	Orphanage
Andrews	$ 76.16	$ 13.36
Bethabara	.00	.00
Bethlehem	.00	.00
Boiling Springs	.00	.00
Downers Creek	.00	.00
Fairview	.00	.00
Fire's Creek	1.00	.00
*Hanging Dog	.64	1.81
*Hayesville	19.50	8.72
Junaluska	.00	.00
Little Brasstown	.00	.00
Marble	.00	2.77
Mission Hill	.00	.00
Mt. Pisgah	.00	.00
Mt. Pleasant	4.30	4.85
Mt. Zion	.00	.00
Murphy First	2.10	.00
Murphy Second	.00	.00
Notla	.00	.00
Peachtree	2.00	.00
Philadelphia	.00	.00
Pine Log	.00	.00
Red Marble	.00	.00
Shady Grove	.00	.00
Shiloh	.00	.00
Sweet Water	.00	.00
*Tusquittee	2.00	1.80
Upper Peachtree	.00	.00
*Valley River	10.28	11.79
Total	$ 117.98	$ 45.10

West Liberty

	Cooperative Program	Orphanage
Bates Creek	$ .00	$ .00
Beaverdam	1.20	.00
Culberson	.00	.00
Ebenezer	.00	.00
*Fairview	2.90	.00
Friendship	.00	.00
Hiawassee	.00	.00
Hopewell	.00	.00
Liberty	.00	6.11
Macedonia	.00	.00
Mt. Moriah	.00	.00
Mt. Nebo	.00	.00
Mt. Olive	.00	.00
Mt. Pleasant	.00	.00
Mt. Vernon	.00	.00
Oak Grove	.00	.00
Ogretta	1.40	.00
Persimmon Creek	.00	.00
*Pleasant Grove	10.00	3.00
Pleasant Hill	.00	.00
*Shady Grove	.00	1.00
Shoal Creek	.00	.00
Union	.00	.00
*Violet	1.46	.00
Total	$ 17.02	$ 10.11

Wilmington

	Cooperative Program	Orphanage
*Atkinson	$ 18.87	$ 13.75
*Barlows Chapel	43.43	4.36
Bear Branch	.00	.88
Bethlehem	.00	.00
*Burgaw	102.40	28.30
Calvary	81.85	76.81
*Canetuck	7.37	.00
Cape Fear	.00	.00
Caswell	.00	.00
*Catherine Lake	2.69	.00
Centerville	24.53	12.00
*Gibsonville Ave.	.00	8.20
*Haw Bluff	15.04	12.57
Ivanhoe	2.55	.00
Jacksonville	69.70	18.66
Leland	49.57	11.40
*Long Creek	21.82	4.65
*Maple Hill	32.42	5.42
*Masonboro	66.45	25.42
Moore's Creek	.00	.00
Mt. Holly	10.54	7.62
Navassa	2.66	5.49
New Hope	20.84	.00
*Pin Hook	10.00	.00
Providence	.00	.00
Riley's Creek	49.75	.00
*Riverside	64.96	8.04
*Salem	18.26	.00
Sea Gate	37.53	.00
Shiloh	21.65	.00
Southside	279.21	32.32
Teachey	12.10	10.90
Temple	768.97	75.56
*Wallace	592.20	68.54
*Watha	23.67	4.46
*Wells Chapel	47.03	3.38
*Willard	11.25	2.88
Wilmington First	3,189.60	175.99
Winter Park	139.70	7.31
Wrightsboro	79.00	60.00
Total	$ 5,927.61	$ 684.91

Yadkin

	Cooperative Program	Orphanage
Bear Creek	$ .00	$ .00
Bethel	.00	.00
*Boonville	182.26	40.00
Charity	.00	5.34
Cross Roads	18.31	0.59
Deep Creek	14.96	.00
*East Bend	11.35	.00
Enon	.00	10.00
Flat Rock	4.00	.00
Forbush	146.09	20.25
Friendship	5.41	.00
Huntsville	.00	.00
Island Ford	.00	.00
*Jonesville	71.26	28.14
Mountain View	.06	.00
New Hope	.00	.00
*Oak Ridge—North	.00	1.35
*Oak Ridge—South	12.32	8.49
Richmond Hill	4.00	.00
Rock Springs	.00	.09
*Sandy Springs	9.43	7.06
Shady Grove	.00	.00
Swalms	.00	.00
Turners Creek	.00	.00
*Union Grove	2.05	.00
*West Bend	.00	5.00
Yadkin Valley	.00	3.25
*Yadkinville	11.45	.00
Total	$ 492.89	$ 141.02

Yancey

	Cooperative Program	Orphanage
Bald Creek	$ .00	$ .00
*Bolen's Creek	6.24	.00
Brown's Creek	.00	.00
Burnsville	62.66	2.18
Byrd's Chapel	.00	.00
Cane River	.00	.00
Crabtree	.00	.23
Double Island	.00	.00
Elk Shoal	.00	7.51
Indian Creek	.00	.00
Jack's Creek	.00	.00
Laurel Branch	24.88	.00
*Locust Grove	.00	23.15
*Mt. Mitchell	2.00	.00
Mt. Pleasant	.00	.00
*Pleasant Gap	4.88	10.37
*Pleasant Grove	1.70	.00
Price's Creek	.00	.00
Riverside	.00	.00
Upper Shoal Creek	.00	.00
*Windom	2.00	.00
Youngs Chapel	.00	.00
Zion	.00	.00
Total	$ 104.36	$ 43.44

How She Lost 18 Pounds of Fat

For Less Than $1.00

"Will say in regards to Kruschen I took it to reduce. I lost eighteen pounds after using one bottle and feel fine. Just bought one more bottle today and expect to lose eighteen more pounds. I now weigh 148 and feel fine." Mrs. Harry Robinson, Akron, Ohio (Jan. 6, 1933).

Once a day take Kruschen Salts—one-half teaspoonful in a glass of hot water first thing every morning. Besides losing ugly fat SAFELY you'll gain in health and physical attractiveness — constipation, gas and acidity will cease to bother—you'll feel younger—more active—full of ambition — clear skin—sparkling eyes.

A jar that lasts four weeks costs but a trifle at any drug store in the world—but demand and get Kruschen and if one bottle doesn't joyfully please you — money back.

HEADACHE

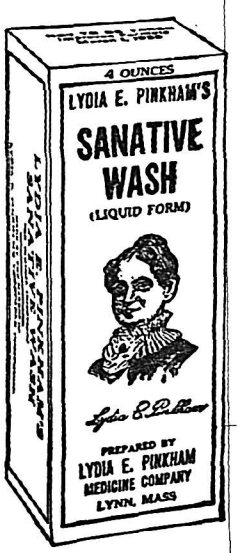
TAKE LIQUID MEDICINE READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgic, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

Use Liquid

CAPUDINE

...It's already dissolved!



LYDIA E. PINKHAM'S Sanative Wash

A cleansing, refreshing, non-irritating antiseptic for feminine douches. Used by women for over forty years. A *medicated* wash which soothes and helps to heal minor irritations. Hospital tested and approved. Large bottle, 50 cents.

Sold At Drug Stores

LYDIA E. PINKHAM'S PILE SUPPOSITORIES

Bring welcome relief from the agony of itching, burning, bleeding piles. Simple to use, 75¢.

Don't neglect constipation. Take LYDIA E. PINKHAM'S PILLS FOR CONSTIPATION . . . a dependable laxative for men and women. Chocolate coated. Cost about one cent a dose.

Made by the makers of—

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Home Circle

GRAMMAR IN A NUTSHELL

Two little words we often see are
articles a or an and the.
A noun's the name of anything, as
school or garden, whip or swing.
Instead of the noun the pronouns
stand, his hat, your top, my
book, your hand.
Adjectives tell the kind of noun, as
great, white, pretty, blue or
brown.
Verbs tell something to be done, as
speak, hop, jump or run.
How things are done the adverbs
tell, as slowly, quickly, ill or
well.
The preposition stands before, as in,
through or over the door.
Conjunctions join the words together,
as *men and women, wind* or
weather.
The interjections show surprise, as
Oh how pretty, Ah how wise.
All these are called nine parts of
speech, which speaking, reading,
writing teach.

—H. Montague.

LOOK BEFORE YOU SPEAK

"Aha, little Brother! Look before you leap," taunted Phoebe, as Dick slid down the banister, turned a handspring over the newel post, saw the cat just too late to avoid trampling on her tail, and startled, fell and bumped his head against the lowest step.

Dick was an inveterate tease, so as soon as Phoebe saw that he was not seriously injured, she saw her chance to turn the tables. Dick was a year younger than Phoebe and half a head taller. He objected to having his youth flaunted in his face. He made a dash to pull Phoebe's hair, but she was too quick for him. Springing into the sun-parlor, she turned the key, tapped on the glass and called, "Look before you leap, little Brother. Little Brother!"

"What are you two children up to now?" asked Mrs. Wayland, looking up from her sewing.

"Oh, just Dick," said Phoebe, giggling. "He stepped on the cat and fell down and bumped his head. Served him right. But, Mother, just look here!" She held out a pretty handkerchief with a rather unusual border.

"Well?" asked Mrs. Wayland.

"My handkerchief that Sue gave me Christmas."

"Oh," said Mrs. Wayland, "I thought you'd lost it. Where was it?"

"Where do you think?" asked Phoebe, severely. "Right in our laundry basket sticking out of Maggie's bundle."

"And you took it without speaking to Maggie?"

"I should say I did. And, Mother, I think it's time to get a new maid. I've lost eighteen handkerchiefs since Christmas. I had the whole dozen fancy ones. I counted them today, and all I could find was three of each. Eighteen handkerchiefs stolen! And here's one, so now we know where they went."

"Go and put that handkerchief back in Maggie's bundle," said Mrs. Wayland, quietly.

"Mother!" exclaimed Phoebe.

"At once, dear. If Maggie misses it, she might suspect one of us having stolen it." Mrs. Wayland dropped her eyes to conceal the twinkle. "You know, my dear, that if Maggie had taken that handkerchief, she would have hardly put it where it could have been seen. And it could easily happen that you and she might have handkerchiefs alike."

"Maggie!" sniffed Phoebe. "And do you mean you're not going to speak to her about all my handkerchiefs? Eighteen gone since Christmas!"

"Not at present," answered Mrs. Wayland, quietly.

"Maggie's a hateful thing," said Phoebe, beginning to cry.

"I know she's not pleasant, but that doesn't mean that she's dishonest. Never accuse anybody of dishonesty without absolute proof. It is too serious."

"Isn't this proof?" sobbed Phoebe, holding out the handkerchief.

"Put it in the basket, Phoebe," said Mrs. Wayland, gently, "and then bring me your pink dress. I want to mend it."

Phoebe obeyed. She was still tearful when she came back with the dress.

"Right there in the neck. I don't see how I did it," said she, pointing out a small rent.

"Oh!" cried Phoebe, forgetting her woes, "my pink handkerchief that Alice gave me. Goody! I remember now. I hadn't any place to put it at the party, so I stuck it in my neck and fastened it with a pin. It must have been the pin that tore the dress."

"Only seventeen lost, then," said Mrs. Wayland, cheerfully.

The small rent was soon mended. "Now, while I'm in the mending business," said Mother, "I might as well look through the rest of your clothes and see if anything else needs to be done."

They went together to Phoebe's pretty room.

"My fur coat hasn't done me much good this winter, has it?" said Phoebe. "I've only had it on three times, it's been so warm." She took it off the hanger and patted it lovingly. It was a beautiful coat.

"What have you in the pocket?" asked Mother, looking at a corner of something sticking out.

"Oh," said Phoebe, blankly, "here's the embroidery hanky that Aunt Mary gave me. And here," thrusting her hand into the pocket again, "is one of my plain ones. A 'show-er' and a blower,' " she laughed.

"Only fifteen stolen," murmured Mother.

"What's up?" asked Dick, sticking his head in the door.

"Get out!" called Phoebe. "Look before you leap," she jibed. Dick came in.

"We might as well go through the rest of your pockets," suggested Mother.

Reluctantly Phoebe began to empty the closet. In the depths of the pockets of her school coat four more handkerchiefs came to light, all plain. Dick, smelling a rat, was wide-eyed with curiosity. A dainty one peeped from the pocket of a suit. In the sleeves of two afternoon dresses were tucked three tiny ones. The school bag hanging on the back of a chair yielded two more, and a folded one had been used to mark a book.

"Here's one in the pigeonhole of your desk," shouted Dick, catching on and holding out a lace-trimmed one.

"That leaves only three that are missing," said Mother.

"Two," said Phoebe, shame-facedly, but not losing sight of her grievance. "There's the one that Maggie has."

"Phoebe, I'm ashamed of you," said Mrs. Wayland. "Don't let me hear you accuse Maggie again."

Dick opened his eyes. He sensed now what it was about.

Next afternoon Phoebe came home from school, embarrassed, but too honest not to confess.

"Mother," said she, "we all cleaned our desks this afternoon and I found my three handkerchiefs."

"Three?" asked Mother.

"Yes," said Phoebe, frankly. "Two of my school ones and—this," holding up the duplicate of the handkerchief in Maggie's bundle. So Maggie had had one after all.

"I'm very glad, my dear," said Mrs. Wayland, quietly, "and I hope this will be a lesson to you."

"Yes, Mother," said Phoebe.

Dick stuck his tongue in his cheek and winked solemnly at Phoebe.

"Aha, little Sister," he jibed, "look before you speak."—Etta W. Schlichter in The Richmond Christian Advocate.

BENJAMIN DISRAELI

The brightest pages of romance or biography are not more entertaining than is the life of Benjamin Disraeli, Earl of Beaconsfield, the celebrated English author and statesman.

Driven from Spain by the baleful fires of the Inquisition, the Disraeli family settled in Venice in the latter part of the fifteenth century. The grandfather of the Earl of Beaconsfield, Benjamin D'Israeli, emigrated from Italy to England in 1748, when but eighteen years of age, and embracing a commercial career soon acquired a competency as a merchant and retired from business in middle life.

D'Israeli married in 1756, at the Synagogue of the Spanish and Portuguese Jews, Miss Rebecca Mendoza, by whom he had one daughter, Sarah, who married Angelo Tedesco of Leghorn, Italy.

By his second wife, whom he married in 1765, he had one son, Isaac, the father of the subject of this brief sketch.

Isaac D'Israeli was not born for business. In vain his father sought to launch him upon a commercial career, in vain his mother ridiculed his dreaminess and bookish tastes. At sixteen years he determined to adopt authorship as a career, and remained a dreamer and a bookman to the end of his days.

D'Israeli married Miss Maria Basevi in 1802. Five children came from this union. Sarah, so named for her father's half-sister, was the oldest, born in 1802; Benjamin, the second child, was the eldest son; Naphtali died while still young; Ralph born in 1809 became Deputy Clerk of Parliament, and lived to a great age; James was born in 1813. But only Benjamin achieved distinction.

Born in London, December 21, 1804, he was baptized into the Church of England in the summer of 1817.

Refusing to be a man of law, he became, in 1806, a man of letters, and in 1826-7, astonished London with his first book, Vivian Grey, a sparkling, but too colorful, romance which brought many loud guffaws down upon its author's curly head.

Leaving London while his book was still the talk, or rather the joke of the town, Disraeli spent the three succeeding years, 1828-31 abroad, in Spain, Italy and the Levant. Returning to England in 1831, he brought out in this year his second novel, The Young Duke, very similar to and neither better nor worse than his first.

Embarking on the stormy sea of politics in 1832 he stood for Parliament for High Wycombe and was beaten, but again and again became a candidate, standing for Taunton and for High Wycombe, before being finally elected in 1837 by the borough of Maidstone.

In the same year, too, he published Venetia and Henrietta Temple, political novels in which he set forth his most cherished political theories. His maiden speech before the Commons, however, made in reply to Daniel O'Connell, on Irish affairs, December 7, 1837, was a dismal failure. Not that his speech itself was bad, quite the contrary, as thought Sir Robert Peel and other contemporaries, but certain eccentricities of deportment, manner and dress moved a comparatively small group of Irish members to jeer the "Wondrous Boy Who Wrote Alroy," unmercifully. He was forced to take his seat amid a loud uproar, after this parting shot at his foes: "I will sit down now," said he, "but the time will come when you shall hear me." And it did.

In 1839 Disraeli published his first and only play, Count Alarcos, but the public promptly laughed it off the stage. In the same year, 1839, he married Mrs. Wyndham Lewis. The marriage was an eminently happy one.

In 1841 Disraeli was elected to Parliament for Shrewsbury, and by 1847 had become one of the most well known members of the House and a recognized leader among the Tories.

In 1852, from February to December, Disraeli was Chancellor of the Exchequer, under the Ministry of Lord Derby.

In 1867 he championed and carried through the celebrated Reform Bill, introduced in August of that year. In 1868, when sixty-four years of age, after a constant battle of more than thirty years, he became Premier of Great Britain. In a short while he was forced out of power, however, and it was not until 1874 that he again became Premier, this time with a dependable majority behind him. He remained in office for six years.

He acquired the Island of Cypress for England, made Victoria Empress of India, and in 1878, in conjunction with Lord Salisbury, negotiated the celebrated "Peace with Honor" pact, known as the "Treaty of Berlin," which at once curbed both Turkey and Russia.

In 1876 he had left the House of Commons to take his seat in the House of Lords, having been created Earl of Beaconsfield, by Queen Victoria, whose favorite Minister he was.

Disraeli died in London in 1881.—Meriwether Liston Lewis in The Challenge.

Spice Box

At an evening party the hostess had coaxed a protesting guest to sing. After the song, she went up to him smiling.

"O, Mr. Jenkins," she said, "you must never again tell me that you can't sing; I know now."—Evangelical Crusader.

* * *

Salesman: "Ladies and gentlemen, I have here the famous flexible comb that will stand any kind of treatment. You can bend it double—you can hit it with a hammer—you can twist it—you can—"

Interested Listener: "Say, mister, can you comb your hair with it?"—Travelers' Beacon.

* * *

A pretentious person said to the leading man of a country village: "How would a lecture by me on Mount Vesuvius suit the inhabitants of your village?"

"Very well, sir, very well, indeed," he answered. "A lecture by you on Mount Vesuvius would suit them very much better than in this village."—Our Dumb Animals.

* * *

Epitaph in an English churchyard: "Sacred to the memory of Major Brush, Royal Artillery, who was killed by the accidental discharge of a pistol by his orderly, April 14, 1931. Well done, good and faithful servant."

* * *

Polite Host: "Would you like to sit on my right hand during dinner?"

Equally Polite Guest: "But can you eat all right with your left?"—Pearson's.

* * *

It was Billie's first trip to the country. Outside the farmhouse he saw the farmer's wife plucking a fowl for next day's dinner.

"I say, ma'am," he said, "do you undress them every night?" — Pearson's.