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HOW ABOUT THE SPIRITUAL DEPRESSION?

By Rufus Ford

If we are to believe the testimony of our business men and the glowing accounts in the daily press, the economic situation is rapidly changing for the better. The wave of financial depression, so widespread and devastating, is receding. The unemployed are finding work, the needs of the material side of life are being supplied. Herein we rejoice.

But has there not been for some years now a widespread and devastating spiritual depression, and is that being lifted? When the World War subsided, even before it ended, the great mass of people did not lose their optimism. They held firmly to social idealism. In the political world Woodrow Wilson stirred the blood of youth by his attacks upon "dollar diplomacy," and his rallying cry: "Make the world safe for democracy." The World War was to "end war." In religious circles we had the Inter-Church World Movement which showed the immense popularity of the Social Gospel. The Eighteenth Amendment which is now giving so much trouble was adopted by the forty-eight states almost unanimously.

What a change has come over our people in these recent years! The economic depression has been long and bitter. But along with it we have had a spiritual depression which is widespread and more hurtful to humanity than material loss. How about it? Will the return of material prosperity help us spiritually?

As our first line of thought, let us face some facts. And the first fact that confronts us is our spiritual need. We have needed and sorely needed material prosperity. We seemed to have reached a point of separation bordering on revolution. But man's deepest need is spiritual power, and spiritual power comes out of the soul's deepest fellowship with the living God, our heavenly Father. Just here is another fact: *in the face of our deepest need we are* face to face with our superficiality. From a spiritual standpoint ours is a light-hearted age. An age which has very largely tossed the grave responsibilities of life off its shoulders. An age characterized by short-sighted animalism. The prophet Isaiah tells of people, a foolish people, who projected life on the motto: "Tomorrow shall be as this day, and much more abundant." But this kind of revelry in the endeavor to forget our real need is sure to end in skepticism. A loss of faith in our leaders, political and religious, is a sad fact. In my judgment the last ten years have been as prolific of spiritual depression as of economic depression.

But these stubborn facts need not discourage us. We have had widespread religious skepticism in other ages. Christians have passed through "much tribulation" in the years gone by. The world will hardly commit suicide. Surely the good and gracious Father will not cast it on the scrap-heap.

Let us have respect for and faith in our young people. Humanly speaking they are our only hope. We are to trust them, and say to them:

"To you from failing hands we throw
The torch; be yours to hold it high."

Let us not question too closely their orthodoxy. Jesus stressed personal religion rather than problems of theology. The story is told of a Scotsman who kept adding to his creed and diminishing thereby his following, till some one asked him, "How many are in your church now, Donald?" He answered, "They's nuebody but mesel' and me brother, Sandy." "Well," said the rejoinder, "I suppose you are now absolutely sure of the pure orthodoxy of your church." "Well," was the response, "I'm nae sae sure o' Sandy."

Not only let us believe in our young people, but let us believe especially our cause. We need to have a consciousness of the greatness and glory of God's message to the world. This gospel is God's good news to earth. "The unsearchable riches of Christ." No words can describe it. No imagination can conceive of it. No calculus can measure it. Will the centuries of preparation through Moses and the prophets, and the centuries which have followed "the fullness of time" when God sent his Son, all come to naught?

"Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

But above all and beyond all this spiritual depression can be lifted by lifting up our eyes unto the hills from whence cometh our help. We see dimly in the present what is small and what is great. But

"Behind the dim unknown
Standeth God within the shadow, keeping watch
above His own."

Three thousand years ago the Psalmist said something which is as fresh today as the morning dew: "God is our refuge and strength, a very present help in trouble, therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Marion, S. C.

"MY WITNESSES"

By R. Paul Caudill

The word "missionary" is derived from the Latin word "mitto," "to send." Webster defines the word as "engaged in or devoted to missions."

A Missionary Church, then, is a "sending" church, a church that is "engaged in or devoted to missions." This leads us to a postulate which is self-evident, namely, a Baptist Church to be called "Missionary" must be actively "engaged in or devoted to MISSIONS."

Dr. W. D. Nowlin in speaking before the Southern Baptist Convention at Atlanta, Ga., in 1924, said, "The first and greatest mission of a New Testament Church is the evangelization of the nations. . . . There are other tasks that are important, but their value consists in the fact that they are ends to our prime mission—evangelism."

"Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." Jesus was careful to make that point clear to his followers whom he was soon to leave behind. Thrice he had told them. There could be no doubt now! Christianity must be MISSIONARY! They must tell others of the way, and the Truth and the Life.

But how "unto the uttermost" when the world possesses characteristics so varied, so different as to race, customs, geography and climate? There is but one answer. Carry forth the oral message of the risen Christ, the Christ who knows no color, no race—to the barbarian or Jew He is the Christ of all! There is no zone foreign to His love, no region in which He cannot "flourish as native to the soil."

As Missionary Baptists, the challenge of holding up the saving Christ to a bewildered and sin-sick world is pre-eminently ours. No other denomination in the world is more definitely committed to the task in name, in spirit, in inception and growth. And yet how small have been our accomplishments. I know of one association in our Southern Baptist Convention with an aggregate membership of over 5,000 in thirty-seven churches, which churches have a combined value of over $130,000. Still, the per capita gift of that large membership to the cause of Foreign Missions for the year 1930-'31 was less than $0.22.

Just $0.22, the price of a pack and a half of cigarettes, or a few packs of gum, or a trip to the soft drink counter, or a gallon of gasoline—this was the only contribution of the average Baptist in that association to the cause of the Foreign Missions over the period of a whole year! The result:

1. Yawning gaps in the ranks of our missionaries in fourteen countries are ever widening. Their blood crieth unto us from the ground.

2. Over 100 returned missionaries, strong, vigorous, active, qualified Christian soldiers stand on our Southern shores looking wistfully across the blue waters of the Atlantic and Pacific—toward the millions without Christ.

3. Over 1,000 youth stand at Troas in closed ports, trembling under the burden of the Macedonian call.

4. The risen Christ still points unmistakably at the "unfinished task," the great task of carrying the message of life to every soul.

In the words of Dr. J. F. Love, "Foreign Missions is not a thing which can at this hour be given a second place . . . the clock of time has struck the supreme hour. Delay is no longer tolerable. God is now sounding forth his trumpet. Disobedience and hesitance now declare our disloyalty."

I know not what course others may choose, but as for me, I had rather worship in a church with backless pews; I had rather return to homespun and the cotter's simple fare, than that we should continue in the Name we profess without a more devoted and consecrated zeal to MISSIONS.

Southern Baptist Theological Seminary.
August 4, 1933.

"SLOW TO BELIEVE ALL"

By Vance Havner

It is Christ's comment to the two disciples on the Emmaus road. They were dejected concerning the crucified Lord: they trusted He was the one who should redeem Israel and now it was three days since He had died. He gently reproves them for their slowness to believe all the prophets have spoken. They were sadly immature in their knowledge of prophecy. So are we.

There are two strains of prophecy in the Old Testament concerning the coming Messiah. One pictures Him as a reigning and victorious King who shall subdue His foes and rule over a restored Israel and a redeemed earth. The other presents Him as a suffering Servant, a man of sorrows and acquainted with grief, being led as a lamb to the slaughter. These lines of prophecy foretell two utterly distinct comings of Christ: His first coming as the suffering Saviour is presented in such passages as Isa. 53; His second coming to judge and to reign is pictured in such passages as Zech. 14.

Of course, the victorious coming to rule and reign appealed most to the oppressed Jews. They dwelt upon it and fed their famished hearts upon its promises. So, when Jesus came as the meek and lowly Servant, going about doing good, they saw little in Him to indicate the Messiah of their dreams. They were blind to His first advent and they erred because they understood not the Scriptures nor the power of God.

We are quite as blind to His second advent. We see Him as the suffering Saviour but our vision of Him as the coming King is vague and indefinite. Belief in the visible, personal, imminent return of the Lord was a vital belief with the early church. The Lord's Supper was to "shew the Lord's death till He come" (I Cor. 11:25), thus reminding them of both comings, and they lived in constant expectancy. We are slow to believe all that the prophets have spoken. We treasure Isa. 53, and well we may, but vast areas of our Bibles are ignored today because they deal with Christ's return and ministers as well as laity dismiss these great passages as "apocalyptic puzzles that nobody understands."

Many causes have united to produce this blindness of believers toward this great article of faith. It has been ignored in Sunday-school lessons. Passages dealing with it have been avoided. Sermons about it are few and far between. The leaven of modernism has replaced this fervent hope with ambitious schemes for social redemption. The implications of evolution have substituted the brotherhood of man as the goal of history.

The disciples of the Emmaus road had a distorted view because they looked through the lens of the second coming and missed the first. We also have a twisted perspective because we use the other lens of the first coming and close our eyes to the second. Much of our present-day church program is off-key and warped in design and execution because it proceeds upon a false or at least indefinite concept of God's purpose in the present age. God is not converting the world but is calling out from the world a people for Christ's name. It is not so much the world for Christ as Christ for the world.

There are many dejected believers nowadays, like these disciples of Emmaus, because, according to their understanding of Scripture, things seem to have gone awry. They need to believe all the prophets have spoken to be set right. May He open their understanding that they might understand the Scriptures (Luke 24:45)!

Weeksville, N. C.

"In this day when moral integrity is at a premium, surely Southern Baptists are willing to walk the last mile to pay their debts."—Dr. Brown.

ITEMS OF INTEREST

....A card has been received announcing the birth of Frances Mae, August 4, daughter of Rev. and Mrs. L. V. Coggins of Semora. Congratulations!

....The Executive Committee of the Southern Baptist Convention reports amount received for the Cooperative Program in July; $33,784.09; amount designated, $16,453.05; making a total of $50,237.14.

....Correspondents will please note the following changes in addresses: Revs. L. S. Gaines from Raleigh to Lexington; W. O. Blount from Wilson to Judson Hall, The Beeches, Louisville, Ky.

....Rev. J. L. Hodges of New Bern and Singer W. Plunkett Martin of LaFayette, Alabama, will assist Rev. W. J. Crain and his church in Selma in a series of evangelistic services August 27-September 8.

....Pastor L. S. Gaines is leaving Raleigh this week for his new pastorate at Lexington. He has rendered excellent service at Hayes-Barton Baptist Church, and not only the people of Hayes-Barton but the people of Raleigh regret to have him leave the city. We are glad that he is not leaving North Carolina and that at Lexington we shall still have his services in the North Carolina Baptist State Convention.

....The people of Raleigh, and the members of the First Baptist Church in particular, were delighted to have Dr. J. L. Peacock, of Tarboro, supply the First Baptist Church, August 6 and 13. For a number of years Dr. Peacock was president of Shaw University and held his membership in the First Baptist Church. The people of the First Church are very fond of Dr. Peacock, as he is of the church, and it is a very happy arrangement that he was secured as supply for these two Sundays.

....We are beginning this week an unusual series of articles by Dr. Rufus W. Weaver, of Washington, D. C., on "The Evangelical Crisis," which every Baptist in North Carolina ought to read. Read these articles, beginning with two this week and read one each week for eight weeks. If you have neighbors who are not subscribers to the Recorder, lend them your paper until they become subscribers. Every thoughtful Baptist needs to think on the things discussed in these articles.

....We have just received (August 5) from Mrs. Kate McKie, of Texas, a cash gift of $1,000.00. Imagine our added gratitude and joy! This enables us to pay the staff a little on salaries, and also to pay some on local bills. Everything had been held back to meet interest August 1. Professors and local creditors have been most sympathetic and considerate. The work of the Baptist Bible Institute goes on increasingly. Rejoice with us and praise God for His blessings and for such generous and consecrated givers as Mrs. McKie. —W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana.

....Friends here of Dr. Felda Hightower of Wadesboro are proud of his recent record in having tied for first place on the State medical examination. Dr. Hightower was an outstanding student when enrolled at Wake Forest. In 1931, his senior year of medicine here, he was president of the student body and was a member of Golden Bough, student honor society. Dr. Hightower's record is the best made by graduates of the Wake Forest medical school since 1931, when two Old Gold and Black representatives, Cloyce Tew and Arthur Peacock, both of Raleigh, tied each other, for first place on the State examination.—J. L. Memory, Jr.

....Pastor S. W. Oldham, Wendell, has first and third Sundays vacant and will be glad to supply or accept the pastorate for those two Sundays of some church, or churches, within reach of Wendell.

....We appreciate very much the invitation to attend the celebration of Judge Heriot Clarkson's seventieth birthday, Friday, August 18, at his home in the Grove, Little Switzerland, North Carolina.

....Rev. C. A. Upchurch recently helped Pastor A. A. Pippin in a meeting at Ephesus Church, Tar River Association. The meeting was almost rained out. There were two additions by baptism, and the church was greatly revived.

....Rev. N. H. Shepherd is in a meeting this week at Lilesville with Charles E. Stevens, of Society Hill, S. C., preaching. Lilesville is the oldest church in the Pee Dee Association. Pastor Shepherd is doing a good work there.

....Rev. H. Lee Scott, of Waynesboro, Virginia, is to supply the First Baptist Church, Raleigh next Sunday. Brother Scott is a native of Wayne County, was for a number of years assistant to Dr. George W. McDaniel of the First Baptist Church, Richmond, and for the past six years has been pastor of the First Baptist Church of Waynesboro, Virginia. He supplied for the First Church, Raleigh, some years ago and the people were delighted with his services. We are looking forward with pleasure to having him again next Sunday.

....Mrs. Emma B. Olive, of Rocky Mount, writes: "I can't do without the Recorder after reading it for seventy years. My father and my grandfather read it before me." Mrs. Olive has demonstrated her loyalty to the Recorder and her interest in the work of Baptists of North Carolina through a long period of years. We would like to know how many other subscribers there are on our list who have read the Recorder seventy years or more. The Recorder is now in its ninety-ninth year. Evidently Mrs. Olive's grandfather was one of Thomas Meredith's first subscribers. A family like this contributes greatly to the on-going of the Kingdom as promoted by Baptists.

....Pastor L. P. Smith, Winston-Salem, N. C., writes: It has been my happy privilege to know Brother Chas. H. Rickman for some time. I have never met a more consecrated Christian gentleman. Brother Rickman has preached in my church and lived in my home. I have had opportunity to view him from all angles. He is well equipped and has had large experience as pastor and evangelist. Brother Rickman is a fine preacher and gospel singer and capable of any pulpit in the South. I commend him to our Baptist Brotherhood that he may be used of the Lord either in evangelistic or supply work. He is safe and sound. His address is 420 Dunleith Avenue.

....Evangelist Dr. John W. Ham and Singer E. Powell Lee, of Atlanta, have just concluded their fourth revival meeting held West of the Mississippi River during the past two months. Meetings were held at First Church, Lake Charles, La., Dr. R. L. Baker, Pastor; First Church, Many, Louisiana, Rev. J. C. Pate, Pastor; First Church, Nashville, Arkansas, Rev. Robert E. Naylor, Pastor; and Mangham, La., Rev. A. C. Holt, Pastor. The attendance upon all the meetings was good and hundreds of church members made a new dedication of their lives to Christ and pledged a new loyalty to the church. There were a large number of conversions and many united with the church. These brethren will begin their next meeting with Rev. L. P. Glass of Sylvania, Ga., August 13th and will appreciate the prayers of the brotherhood.

....Rev. W. O. Rosser, of Smithfield, recently helped Pastor A. A. Pippin in a meeting at Lee's Chapel, Johnston Association, in which there were three received by baptism.

....Pastor A. A. Pippin was recently aided in a meeting at Rocky Cross, Tar River Association, by Brother Alex Stuart. There were twenty-eight additions to the church, sixteen by baptism.

....N. H. Shepherd, of Lilesville, will preach in a meeting at the Raleigh Heights Church in Norfolk, Va., next week, and in a meeting at Halifax with Pastor J. T. Kirk the following week. These brethren desire the prayers of the readers of the Recorder for the blessings of Heaven upon their meetings.

....Dr. M. E. Dodd, President of the Southern Baptist Convention, will address the constituency in the South each Sunday evening, 9:00 to 9:30 p.m., over Radio Station KWKH, 850 Kilocycles, for the next three weeks, starting Sunday, August 20th. All Southern Baptists are urged to tune in after their evening services to hear this denominational message.

....Pastor Hugh A. Ellis, of the First Baptist Church, Henderson, has been called to the First Baptist Church, Wilson, and will begin his pastorate there at an early date. Brother Ellis is one of our strongest preachers and Wilson is fortunate in securing him. Mrs. Ellis is a woman of unusual culture and devotion to the work.

....Mrs. T. B. Justice, Washington, D. C., renewing her subscription, expresses appreciation of the Recorder and the service it is rendering. Mrs. Justice is the widow of the late Rev. T. B. Justice, of Morven, and other points in North Carolina. Brother Justice was one of our capable pastors for many years. We appreciate this good word from Mrs. Justice.

....We have recently had our third annual D. V. B. S. in the First Baptist Church, Kannapolis, N. C. It was one of our most successful schools in many respects. The type of work done was fine. The spirit manifested both among teachers and pupils was unsurpassed. There were twenty-two conversions in the school. Our church is thoroughly sold to the D. V. B. S. idea. We feel that it is a great asset to our church program. —P. A. Underwood.

....Pastor E. M. Brooks held a meeting at Rocky River Church in the Anson Association the first week in August. Pastor N. H. Shepherd, of Lilesville, did the preaching. Rocky River Church is one of the oldest churches in this section of the State and the community is very well evangelized. There were three received for baptism and the church and community were put on a higher plane. Pastor Brooks is greatly loved not only by the people of the Rocky River Church but wherever he is known.

....The Cooperative Program: We hail it as our hope of carrying on. If we fail on this some of our agencies cannot function. This is true, emphatically, of the American Baptist Theological Seminary. We are not permitted, by Convention agreement, to make appeal to our Southern churches for direct contributions. We cannot ask others to do what we count is denominationally improper for us to do. Where does this leave our Seminary for Negroes? If we fail to receive, promptly, our part of the cooperative gifts of the churches we are seriously embarrassed. And yet our gifts do not reach us promptly. We appeal for what is intended for the Seminary. Please hear our plea.—O. L. Hailey, Executive Secretary.

....Mr. G. H. Wright, Jr., is leader of the B. Y. P. U.'s of the Wendell Church. The work is prospering in his hands. The Sunday-school of Wendell is also prospering. The average attendance for June and July was 304. That is an unusual attendance for a church in a town the size of Wendell. We congratulate Pastor Oldham and his church.

....Pastor S. W. Oldham, of Wendell, held a meeting in his church from July 17-28. A. C. Stevens, of Asheboro, did the preaching. Fine congregations assembled at the day services and the house was packed at night. Brother Stevens is great with children. He has them sing and have a part in the service. He is not only a good preacher but has unusual influence with young people. As a result of the meeting twenty-six were baptized and five others are awaiting baptism. Quite a number of people joined other churches in the community.

....Brother H. H. Biles, of Southport, has just been with me in a meeting at Forks of Little River. The church was greatly revived and we have received four for baptism and one by letter. Brother Biles is one of our finest young pastors. By his prayerful earnest messages and his pleasing personality he won the hearts of our people. In the mornings we conducted a Daily Vacation Bible School which was attended by a splendid group of our boys and girls. Forks of Little River is the oldest church in this section having been organized in 1760. This is a very small community with only 125 white people living within three miles of the church—Ben. S. Beach.

....We regret to announce the death of Mrs. Archibald McDowell, daughter of the late W. H. and Maria Arrington Kitchin, at her home in Scotland Neck last Thursday morning following a short illness. She is survived by her husband, three daughters, Mrs. Archie Browne and Miss Mary Hayes McDowell, of Scotland Neck, and Mrs. G. S. Seyfertt, of Newcastle, Pa.; one son, A. McDowell, Jr., of Scotland Neck; one sister, Mrs. Annie Kitchin McDowell, of Scotland Neck; four brothers, R. V. Kitchin, of Wake Forest; L. H. Kitchin, of Scotland Neck; and Theodore Kitchin, of Baltimore, Md. Funeral services were conducted Friday afternoon at five o'clock, after which interment took place in the Baptist cemetery. The Recorder extends sympathy to the bereaved ones.

....His many friends in North Carolina, his native State, will be interested in the following note from the Baptist Courier: Dr. R. A. MacFarland, pastor of the First Baptist Church of Gaffney, some weeks ago received a call from the First Baptist Church of Rock Hill. Dr. MacFarland has given this call the most serious consideration. He is not one to do anything quickly, in fact we have no man in all the ministry of the South that we know of, who has a finer judgment and a more delicate conscience concerning the questions of the pastorate. After due consideration, Dr. MacFarland accepted the call to the First Baptist Church of Rock Hill. He goes to a truly great pastorate, but in doing so he leaves one of the best pastorates in the State and a pastorate in which he has had outstanding success. We know that it has been almost impossible, even for this good man, to decide between these two churches and we also know that he has reached the decision only in obedience to what he fully believes is the will of God in the matter. Dr. MacFarland has taken a great place in the Baptist work of South Carolina. He is president of the General Board and is a member of The Baptist Courier Board. We thank God for his serv-

ices to the State and we look forward to a continuation of the same distinguished work that he has done since he left the Seminary.

. . . . The Annual Report of the Norwegian Baptists for 1932 shows gratifying advance. In each of the five "districts" into which the country is divided the increase in membership is substantial, and the total for the whole country advanced during the year from 5,632 to 6,518—an increase of about sixteen per cent.

. . . . Althought Bermuda was colonized about three hundred years ago, the first Baptist church in the Islands was formed only on May 8th of last year under the pastorate of the Rev. G. E. Stewart, D.D. Reports indicate that the small community is growing. Two baptismal services have been held during the twelve months.

. . . . The good news comes from Estonia that the churches registered under the name of "The Estonian Evangelical Church of Jesus Christ" are to become members of the Baptist Union of the land on the occasion of its annual conference in June. This development may be whole-heartedly welcomed, for these people are Baptists in everything but name, and the testimony which they offer in common with the churches already labelled "Baptist" will be strengthened by this union.

. . . . A ten-day revival at historic old Gardner's Church, near Macon, N. C., closed on Sunday night, July 30. Pastor E. G. Willis, who has recently accepted the pastorate of the church, brought inspiring and soul-stirring messages to the large crowds attending the services. While only a small number was added to the membership of the church, the church members were greatly revived and strengthened. Pastor Willis is a strong Gospel preacher and an untiring worker in doing personal service. Gardner's Church is indeed grateful for such a consecrated leader to promote the revival which has been so well begun under his leadership.

. . . . Mr. Wade Baker, of Harrellsville, one of our fine B. Y. P. U. workers, sent us the following resolutions, which were recently adopted by the B. Y. P. U.'s of the West Chowan Association. The West Chowan is one of our largest associations, having more than 14,000 in its church membership: "Be it resolved that, we, the B. Y. P. U.'s of the West Chowan Association in annual session, express our strong disapproval of Sunday baseball as being contrary to the proper observance of the Sabbath, and therefore harmful to Christianity and the worship in our churches. We also express our loyal support to the Eighteenth Amendment and would consider a vote for repeal in North Carolina as a backward step; therefore we shall through prayer and influence do our best to maintain our present prohibition position.

. . . . Brother A. J. Barton writes: "We had a good meeting of the Social Service Commission at Ridgecrest, N. C., on July 20th, with the following members present: Rev. Merrill D. Moore, of the First Church, Selma, Alabama; Rev. R. T. Russell, of the First Church, Leesburg, Florida; Hon. Wm. D. Upshaw; Rev. E. N. Perry, First Church, Lawrenceburg, Kentucky; Rev. H. L. Driskell, First Church, Monroe, Louisiana; Dr. Wm. L. Poteat, Wake Forest, North Carolina; Dr. J. E. Hampton, Miami, Oklahoma; Hon. W. W. Gaines, of Atlanta, Georgia; Dr. Leon M. Lattimer, of the First Church, Austin, Texas; Dr. John H. Webb, First Church, Columbia, S. C.; and Arthur J. Barton, of the Temple Church, Wilmington, North Carolina. The commission organized by electing Arthur J. Barton, of Wilmington, as chairman, and W. W. Gaines, of Atlanta, Georgia, as secretary. After a full and careful consideration of the several phases of social service work, especially of the present situation in regard to temperance and prohibition, the commission adopted a statement of which the enclosed is a copy." The statement referred to is published on another page.

. . . . New Sandy Creek Baptist Church has just closed a very successful revival meeting in which Rev. L. B. Reavis, the pastor, did the preaching. Brother Reavis gripped the minds and hearts of our people with his very first message and won and held their interest and cooperation until the very last. The congregations were good both day and night, steadily growing until the church was packed to capacity. There were thirty additions to the church, twenty by baptism and ten by letter. We are very grateful for the faithful service rendered by Brother Reavis, we feel fortunate in having him for a pastor.—A member.

. . . . Applications for admission to Wake Forest College next September 11 have been received from about 400 high school graduates, Registrar Grady Patterson announced today. This number exceeds the total freshman registration last year by about 100. Although the board of trustees has not yet considered the matter of limiting student enrollment, it is apparent that this is a question that they will have to consider soon if the number of applications continues to increase at the present rate. Bursar E. B. Earnshaw stated that virtually all dormitory rooms have been reserved, but that some excellent rooms in town are still available. Some of the college officials believe that the optimum size of Wake Forest's enrollment would be 1,000 students. It looks now as though that number will be reached next session. The total enrollment last year was 814. —J. L. Memory, Jr.

. . . . . On the 23rd April there was formed in the capital city of Kaunas (Kowno) a Lithuanian Baptist church. Hitherto the church in Kaunas has been a German-speaking church which included a few Lithuanian members. It is now felt that the time has arrived for the establishment in the chief city of Lithuania of a church whose worship and witness should be in the ordinary speech of the people. The Lithuanian members have therefore withdrawn and organized a separate church under the leadership of the Rev. T. Gerikas. The German mother-church has dismissed them in the most friendly spirit, giving them as a motto the words of Acts XVIII:10: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city."—J. H. Rushbrooke.

. . . . "The Howler," Wake Forest College yearbook, next year will feature a history of the college written by Dr. G. W. Paschal, head of the Department of Greek, its editor, Charles U. Harris, of Raleigh, has announced. Dr. Paschal is author of "History of Baptists of North Carolina" and is at present preparing a history of Wake Forest College, release of which is to be a part of the celebration of the one hundredth anniversary of its founding. He has been connected with the college as professor of Greek for thirty-four years, and is recognized as one of the leading religious historians of the South. Centering around the anniversary celebration, the theme and art work of the "Howler" are to portray the service of Wake Forest through its one hundred years of existence. "Although appropriation necessitates that the book be considerably smaller in size," Editor Harris stated, "we hope to produce a volume that will do credit to the college on its hundredth birthday. It will be a distinctly Wake Forest book." Dr. A. C. Reid, head of the Department of Philosophy, is faculty advisor to the editorial staff; Bursar E. B. Earnshaw is adviser to the business staff. Heading the department of technical advisors is C. L. Davis, of Charlotte, a 1932 graduate of the college. Contracts have been let to Charlotte Engraving Co., for designing; Edwards and Broughton Co., of Raleigh, printing; Siddell Studios, of Raleigh, photography. — Waldo Cheek.

. . . . The establishment of the Hitler Government in Germany has raised every kind of question in that land. The passion for reorganization and unification has seized upon the masses, and finds expression in the attitude of the Government not only towards states and municipalities, but also towards schools, universities and churches, which exercise a direct influence upon the oncoming generation. The state desires to make its control of all these thoroughly effective. The "purification" of the schools and universities has been carried through. The various Lutheran and Reformed churches are now being pressed to form a single organization which the Nazi Government obviously desires to use as an instrument of its policy. Not only are the old state churches affected, but nonconformists such as Baptists and Methodists find themselves gravely embarrassed. It is impossible for them to accept any such relation with the state as would make them merely its dependents or tools. The pressure to betray essential principles may become very serious, and since not a few of the members of the churches are themselves Nazis, there is even risk of internal division. Nevertheless, we believe that the Baptist group, which has hitherto manifested clear understanding of vital issues, and has in difficult times endured obloquy and persecution, will show itself neither confused in mind nor hesitant in its loyalty to spiritual freedom and New Testament truth. There are elements in the policy of the present Government in Germany which command the strong support of Baptists, and the Reich will gain enormously if it adopts a policy of respect for the rights of the free evangelical communities. — J. H. Rushbrooke.

CHEERING FROM THE SIDELINE

Our President, Dr. M. E. Dodd, is proving himself to be the man for this hour of denominational need. He is aggressive but considerate, brilliant but humble, fluent but thoughtful, and energetic but orderly. I have not listened to a more constructive, forward-looking, Kingdom-building, faith-begetting, and hope-inspiring denominational deliverance than the speech he made at the close of the meeting of the Promotion Committee in Nashville recently.

As I listened to President Roosevelt in his radio address Monday evening, July 24th, I was made to think of Dr. Dodd and his denominational rehabilitation program. In this address, which was an effort to challenge the support of the people of the United States, President Roosevelt said: "In war, in the gloom of night attack, soldiers wear a bright badge on their shoulders to be sure that comrades do not fire on comrades. On that principle, those who cooperate in this program must know each other at a glance. This is why we have provided a badge of honor for this purpose, a simple design with a legend, 'WE DO OUR PART,' and I ask that all who join with me shall display that badge prominently. It is essential to our purpose." He said further: "If I am asked whether the American people will pull themselves out of this depression, I answer, 'THEY WILL IF THEY WANT TO.'"

Dr. Dodd, the President of the Southern Baptist Convention, has a rehabilitation program for Southern Baptists. He cannot of himself make that program effective, but Southern Baptists can. We may have lost faith in plans and schemes and methods and devices, but we must not lose faith in God; we must not lose faith in the "strength of common purpose, and in the strength of united action," taken by the Baptists of the South.

There is a badge of honor for Southern Baptists to wear with a legend, the wearing of which indicates their determination to "go along with" the President of our Convention to victory. That badge of honor is the Hundred Thousand Club button; the legend is, "OVER AND ABOVE." Southern Baptists will pull themselves out of the denominational difficulties they are now in "IF THEY WANT TO." Let us follow Dr. Dodd, our President, to victory.

J. B. LAWRENCE,
Executive Secretary-Treasurer
Home Mission Board.

EDUCATION WEEK AT RIDGECREST—AUGUST 21-24

For the third year the Education Commission of the Southern Baptist Convention is sponsoring an Educational Week at Ridgecrest. The date will be August 21-24. Three groups are meeting there at this time, viz.: The Education Commission, the Association of Teachers of Bible and Religion in our Southern Baptist educational institutions, and the Southern Baptist Education Association. An interesting and important program has been arranged, and attendance on this meeting ought to reinforce one greatly for his task during the coming year. In my judgment there is nothing needed in the field of education among Southern Baptists just now more than a strong esprit de corps grouped around a few worthy objectives in the great task that confronts us. How and where can an esprit de corps be begotten and fostered better than in just such a meeting as the one in question? Besides the men from our various institutions in the South, Dean Luther Weigle of Yale is to be with us for a series of addresses which will be vital and vitalizing. The program of this meeting will begin at 7:30 p.m. on Monday, August 21 and will run on continuously to the close on Thursday, August 24. We hope that those connected with our schools, the pastors of our churches, and all who are interested in the cause of Christian education will try to be with us for these days.

W. R. CULLOM.

"Yes," said the poet, "the right word sometimes come to me in the middle of the night, and I say to my wife, 'Mary, get up. I thought of a good word.' She always does and writes it down. Sometimes I think of a better word and I say, 'Mary, get up. I have thought of a better word.' "—Ex.

"Mrs. Lewis, you say you can't stop the car! Good Heavens!!"

Mrs. Lewis: "It doesn't make any difference. There's no place to park anyway."—Ex.

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The Evangelical Crisis

By RUFUS W. WEAVER

THE NORTHUMBERLAND, WASHINGTON, D. C.

THE RELIGIOUS SITUATION TODAY

This is the first of a series of ten brief articles that I have written in the hope that through the pages of the Biblical Recorder I may be able to reach the thoughtful leadership, not only of Southern Baptists but also of all Southern Evangelicals.

We Southern Baptists are heavily burdened by debt. The worst aspect of this indebtedness is not the debt itself. The desire to do something about these financial obligations that now rest upon local churches, state agencies and Southwide boards and institutions so absorbs our attention and so drains our energies that we are unable to see what is going on in the world. We are seeing only what is near. We may find ourselves in the position of a dirt-hating housekeeper, busily engaged in dusting the furniture and cleaning the silver, but who is totally unaware of a fire that has broken out, now beyond all control and which, driven on by strong winds, is moving rapidly in the direction of her home.

Twenty years ago, in my book, "The Religious Development of the Child," under the heading of 'factors unfavorable to the spread of the Christian faith," I wrote as follows: "The interests of the State and the church are no longer identical. The authority of the Bible has been brought into question. The growing tendency on the part of those who study religion, wholly from the scientific view-point, is to explain the phenomena of the religious experience as the product of the social consciousness, while the attitude of culture, whatever the field, cannot be described as favorable to our evangelical faith. The spread of the democratic spirit, the untrammelled assertion of human opinions, and the breaking down of accepted standards of authority, increase the difficulties in proving the truthfulness, the power and the practical value of the Gospel." A study of these unfavorable factors, two decades later, is the task to which I now address myself.

Baptists cannot escape the responsibility for the consequences that have followed the separation of church and state. The civilizations of the past united government and religion, so that each supported the other. The ruling powers in every great cooperating social group, whose history is recorded, used organized religion to give strength and stability to their governments. The divorce of church and state, from the standpoint of the historian, is still in the experimental stage. One after another modern nations has not only severed official relations with organized religion, but have in a number of instances confiscated church property, denied to ecclesiastical institutions long-established privileges and in one conspicuous case, Soviet Russia, the government itself has undertaken to destroy every religion that is founded upon faith in God. Greek and Roman Catholicism both have less political influence and power than they enjoyed twenty years ago.

Evangelical Christianity can boast of its growth in wealth and number within the United States, but as a factor in contemporary life, making for better social, moral and religious conditions, one can point to hardly a single realm of action in which evangelical religion is exercising a more potent influence than it did twenty years ago.

The press, the radio and the political orator have joined in the condemnation of all who have sought to enact into law, and to enforce after enactment, those standards of living that are in harmony with our evangelical ideals. The repeal of the Eighteenth Amendment, now in process, is an evidence of the waning power of our ministry and of our lay leadership. The South is contemptuously described as "the Bible Belt," and our leaders, who are striving to prevent the re-establishment of a partnership between federal, state and municipal governments on the one hand and the traffic in intoxicants on the other, are grossly misrepresented and daily caricatured as fanatics and bigots. A large section of the daily press carries letters denunciatory of the Christian evangelical ministry, while militant groups assail our religion as if it were the cause of everything they dislike or condemn in our modern civilization.

Successful publishing houses are concentrating upon the issuing of books, reputedly the work of scholarly minds, which exhibit a critical and often a hostile attitude toward evangelical religion. One of my friends recently approached a New York publisher regarding a book he had ready to print. He was asked, "Does your work boost or knock religion? If it knocks religion, I may be able to use it; but if it doesn't, I do not want it." The belief in the supernatural is violently assailed in many a popular work on religion, the writer knowing full well that if this belief is destroyed, Christianity will be destroyed with it. As one of them frankly says, "That the passing of supernaturalism carries with it by implication and quite inevitably the disappearance of any legitimate function of religion among men, no calm and informed observer would for a moment contend." The conclusions of the higher critics have been so widely popularized that there are few college undergraduates who are not able to set them forth whenever in the informal dormitory discussions, in student slang called "bull sessions," the authority of the Bible is made the topic of conversation. Blasting at the Rock of Ages has become a popular pastime.

The scientific study of religion has gained the ascendency in practically all our leading institutions. This study rests upon the postulation that "every religion is a product of human evolution and has been conditioned by social environment." Religion is treated as a human evolution, in which may be traced from the primitive man's thrill or fear in the presence of the uncanny and the awesome to the elaborated liturgy of the Roman Church, the whole religious development of humanity. Christianity is considered by these students as merely one of the world's religions, and its divine origin is distinctly ignored, if not dogmatically denied.

The attitude of modern culture is decidedly more unfavorable to our evangelical faith than it was twenty years ago. The most important mission field is not the heathen world, but it is our home-land, our so-called Christian America. Our modern culture is in danger of becoming paganized. A new goal of missionary endeavor must be set up, new agencies created, new methods introduced, if Christianity is to be preserved in this land where our forefathers sacrificed and suffered so greatly to plant the evangelical faith.

THE THREE KINDS OF RELIGION FOUND IN AMERICA

Every ten years the Federal Government issues a religious census, giving in addition to statistics, a brief statement of the history, the doctrines, the work and the polity of each religious body within the United States. The religious census for 1926 reports 213 denominations and furnishes statistics for all but one of them. This work, issued in two volumes, is the most comprehensive and reliable survey of religious conditions in the United States now available for the use of students.

These religious bodies, in the popular mind, are divided into Christian and non-Christion, while the Christians are subdivided into Protestants, Greek Catholics and Roman Catholics. There are 185 denominations classified as Protestant; eleven as Greek Catholic; seven as Roman Catholic, six of whom reject papal authority. Five denominational families, the Baptist, the Methodist, the Mennonite, the Lutheran and the Presbyterian form eighty-four of the 185 Protestant denominations.

The total membership in all the denominations, as given in 1926 Federal Census, is 54,576,346. Circumcision or infant baptism is made by certain religious bodies the basis for their reported membership. The family is the unit, and every member of the family, whatever his age or attitude toward religion, is counted as a member of the denomination. Church membership, under these conditions, is purely a matter of physical descent; the formal induction of males into the Jewish body being by circumsion and into certain Christian bodies, males and females by infant baptism.

The seemingly large increase in the membership of the Jewish congregations, the Protestant Episcopal and the Lutheran bodies is due to the fact that, in 1916, the Jews reported only heads of families and the Episcopalians and Lutherans only those who were actually communicants, while in 1926 all these bodies included all members of the family, whatever their age. The Roman Catholic figures show that less than seventy-two per cent of its reported membership of 18,605,003 is, in point of age, thirteen and over. The Roman Catholic authorities report 5,053,781 children under this age, and the report is confessedly incomplete. The membership of the Protestant Episcopal Church leaped from 1,092,821 in 1916 to 1,856,086 in 1926. This does not indicate any remarkable growth, but simply means the inclusion of 462,310 baptized but unconfirmed children under thirteen years of age. This method of estimating membership gives an erroneous impression of the numerical strength of these bodies in comparison with the strictly evangelical churches.

The religious denominations, viewed as institutions within our social order fall into one of three basic divisions. Society is a structure of which the elements are human personalities, "living in certain more or less durable and dependable relations to one another." There are three general divisions in human society and to some one of the three all social groups naturally belong: 1. Race; 2. Community; 3. Association. The first division includes all groups in which kinship is so effective a tie that through physical descent or continuity the group is able to preserve and to perpetuate a culture, a civilization or a religion. The second division embraces all groups, formed on the basis of geographical connectedness, that occupy a definite territory and are united by certain social relations that do not extend beyond its border. The third division combines a great variety of social groups that differ widely in the ends sought through organization but which are alike in that they are grounded upon the principle of free choice or voluntarism.

The simplest form of racial continuity is the family; the most complex a race, like the Jews, successfully perpetuating from generation to generation a racial consciousness, a peculiar social order, a distinctive culture and an historic religion. The simplest form of geographical connectedness is a small frontier neighborhood; the most complex, a nation whose sovereignty is limited to a definite territory, but whose varied social, commercial, political and religious activities are so integrated as to produce a social solidarity of the most durable type. The simplest form of association is any lasting friendship; the most complex, probably the League of Nations.

Now each of the denominations, listed in the Federal Religious Census, belongs to one of these three divisions, and American Christianity cannot be understood or fairly evaluated until such an assignment has been made.

Religious groups that induct into their membership all infants, that formulate a definite program for family and social life, that control marriage within and regulate marriage contracted without the group, that mould as far as possible the whole social life in harmony with its philosophy of society, whether they are or are not Christian, belong to the same sociological classification of racial continuity. All these religious groups stress family rites, liturgical forms, strict obedience to their religious laws, and social regulations, and point to their ancient origin and long continued existence as proof of the validity of their claims. The Jews, the Roman Catholics and the Mormons have the same philosophy of society, organize their religious activities upon the same general principles, demand religious liberty for their own religious institution, but deny the exercise of that liberty to all individuals who are members of the institution. Jew, Roman Catholic and Mormon have a like point of view, and form with certain other minor bodies one of three important religious divisions in the United States.

Religious groups that originated in association with or under the state or that continued their existence in some territory beyond the boundaries of the state, belong to the denominational division which is based upon geographical connectedness. All American religious bodies which have sprung from European State Churches retain with little change the ritualistic forms, the authoritative creeds, the mode of ecclesiastical government and largely the nationalistic and cultural loyalties of the Mother Church. There are thirty-seven of these denominations in the United States, with a reported membership of over 5,750,000. Each transplanted church is "a natural social group, akin to the family or the nation." They tend "to restrict the application of Christian ethics to the more individual phases of human conduct and to social conduct within the family." Rarely are they active in social, political or moral reform. The Episcopalians, the Lutherans and the Greek Catholics, who belong to this group, cannot be

counted on in the fight to retain the Eighteenth Amendment. Their ministers are usually prominent on civic occasions, and in their formal prayers, they beseech God to guard and to defend those who govern, especially the President of the United States. The spirit of a State Church remains.

The leading denominational families, the Baptists, the Methodists, the Presbyterians and the Disciples, belong to the division based upon the principle of voluntary association. There are seventy denominations in the United States that are now holding to the Baptist view of church membership. All of them practice adult baptism. These bodies strive to win others to Christ and upon a profession of personal faith, they are welcomed, after baptism, into full fellowship in the local church. The Pedobaptist churches of the associational type baptize infants, but do not admit them to the Lord's Supper until they voluntarily have declared a personal faith in Jesus Christ and have sought membership in the church. Practically one-half of the membership in all the religious bodies within the United States belong to the denominations of the associational type. Their influence upon national life however, is far less than their numbers indicate. The reason for this will be sought in the next article, entitled "The Moulders of Popular Thought in the United States."

THE CHALLENGE OF THE OPEN DOOR

Charles E. Maddry, Executive Secretary
Foreign Mission Board

Paul writing to the church at Corinth laments the possibility of visiting them at that time, because, as he says, "a great door and effectual is opened unto me and there are many adversaries." Surely this passage of scripture would be applicable to the Foreign Mission Board of the Southern Baptist Convention at this time.

We have thought so much these last days of our difficulties and our problems, and we have talked so much about our debts, that we have lost sight of the glorious achievements of these recent months and our challenging opportunities everywhere.

Consider briefly some of the triumphs of the past year that should cheer and hearten us.

There has been genuine and substantial progress made on all of our mission fields. Every letter from our missionaries in China brings the good news of multitudes pressing into the Kingdom. A great wave of evangelistic fervor is sweeping through our churches and many hundreds are being saved and gathered into the churches. China is cursed with Civil War, banditry, pestilence, famine and the horrors of foreign war sweeping through the land; yet, amid it all the fires of old-fashioned evangelism are burning brightly and the lost are turning to Christ in multitudes. This generation of our missionaries in China has seen nothing like it.

The same may be said of our mission fields in Brazil and Africa. Everywhere there is the rising tide of evangelism that is sweeping over our mission fields bringing new life and spirit to our churches, and healing and redemption to many that are languishing in the prison house of sin.

We are often asked the question as to the progress that is being made in the matter of growing and developing independent, self-supporting and self-perpetrating churches on the foreign field. Here is our answer, gathered from the latest reports from the missionaries in the fourteen countries where we have mission work.

Churches 2,698—of these 1,955 are self-supporting. 2,352 outstations; 17,284 baptisms, the largest number ever reported by our Board in a single year. 192,078 church members; 2,458 Sunday-schools, 87,836 Sunday-school scholars. 1,276 women's societies with 22,645 members. $354,251 contributed by the natives toward the support of the work. We have now 398 foreign missionaries, a loss of twenty-one during the year. Of the 2,330 native missionaries, 878 are ordained. There are 277 schools of all grades in which were enrolled 18,780 students, nine of these schools, having 269 students, are Women's Training Schools, and fifteen, with 315 students, are Theological Training Schools for men.

In order to carry out the instructions of the St. Petersburg Convention that the Board must balance its budget, we were compelled to keep at home some thirty faithful missionaries on indefinite furlough, without salary. Nothing short of stern necessity and the clear-cut *instructions of the Convention* would have forced the Foreign Mission Board to take such drastic and cruel steps with respect to these faithful and self-sacrificing servants of Christ. Now, after the lapse of six months, we begin to see the purpose of God in it all, and on every hand we have the clearest evidence that God is answering the prayers of his people, and one by one these missionaries are being sent back to their fields of labor by individuals—devoted and unselfish friends of Christ.

We could tell of some of the most remarkable and miraculous answers to prayer, and of how God is raising up individuals here and there who are adopting these stranded missionaries and one by one sending them back to their beloved work on the foreign field. We confidently believe that by the end of the year God will raise up friends to send back every missionary whose health will permit his return to the foreign field.

There is another thing that should hearten us greatly. Some of the finest and best equipped young men and women in the South are begging to be sent as missionaries to the foreign field. We firmly believe that we could send out 500 young missionaries next week if we had the money. Rarely a week passes that some splendid young man or woman does not file an application blank for appointment under the Foreign Mission Board. The beautiful thing about it all is the fact that often they are asking to be sent to the hardest places we can find around the world. Surely the spirit of sacrifice has not died in the hearts of our young people.

We can truly say with Paul, "that a great door and effectual is opened unto us."

And what are the "adversaries?" Well, the work is so glorious and the opportunities so challenging, that we would like to forget about the "adversaries." But there is our debt. It now stands at $1,080,000.00. We owe this amount to the four banks in Richmond. One of these banks is in the hands of receivers, and is being liquidated. We owe this Bank $203,000.00. These banks have recently joined in a letter to the Foreign Mission Board, asking that substantial sums be paid on these notes monthly in addition to the amount we are paying for interest. We are now negotiating with them for the best terms possible as to monthly payments. So it can be seen just how imperative is the necessity for the success of the One Hundred Thousand Club. This is the plan adopted by the Convention for the payment of all of our Southwide debts. We are for this plan. It is our one hope this year for the payment of the awful debt that is so seriously hindering the glorious work of the Foreign Mission Board, and bringing defeat and discouragement to our people everywhere.

We, therefore, would entreat every friend of our foreign mission enterprise to do everything possible for the success of the One Hundred Thousand Club.

A careful study of the treasurer's books reveals some interesting facts with respect to the amounts given by the several states.

We find that the Baptists of North Carolina have given the following amounts to Foreign Missions for seven months, from January 1, 1933, to August 1, 1933.

Cooperative Program	$19,018.41
Designated	14,866.94
Debt	485.57
Lottie Moon Offering	12,767.54
Total	$47,138.46

With the harvesting of the crops and the increase of commodity prices, we are confidently looking for a decided upward trend.

HEAR YE THEM—THOSE COLLEGE STUDENTS

By Frank H. Leavell, Secretary
Department of Southern Baptist Student Work

Is it not gratifying? Is it not hopeful? Is it not epochal? Is it not glorious—that several thousand college students will, for the third year, go forth this summer, at their own initiative and at their own expense, to testify for Christ at hundreds of churches? In friendly visitation they will be speaking lovingly for truer Christian loyalty to the work of Christ, to the precepts of the local church, and to the missionary program of their denomination.

What a striking contrast with an idle youth, squandering the summer-time on the highways, or around beer gardens, or at dance halls, or in swimming pools! HEAR YE THEM! They will do you good.

The Campaign

This campaign is Southwide. It is organized and promoted in each state by the president, and other officers, of the State Baptist Student Union. It is promoted in fullest cooperation with the State Secretary of Missions, or Secretary of the State Baptist Executive Committee, and also with the director of the State B. Y. P. U. work. The approach to a church is through the pastor. The services are held on Sundays. HEAR YE Them!

The Technique

The students have systematically divided their respective states into divisions. Over each division is a leader living therein. This leader indicates on a map the location of each church and the residence of each college student who will help within his division. Engagements are made with the pastors for certain students to visit certain churches. For information and inspiration only (not for credit), records and results are noted. Last summer in twelve states and the District of Columia approximately 6,000 churches were visited. In one state alone 50,000 people were reached through visitation upon 600 churches by 800 people. Plans are much more thoroughly and extensively laid this year for reaching vastly more churches. HEAR YE THEM!

Nature of Messages

Scrupulous care has been exercised in the preparation of the messages. The same nature of messages are used throughout the South. Variety is furnished when the same churches are being visited a second or third summer. These speeches have been carefully prepared by State Mission Secretaries, able pastors, or denominational leaders. They are both inspirational and informational. They deal with the fundamental needs of Southern Baptists in our present state of depleted power. They are on such subjects as, "Getting Acquainted With Ourselves as Baptists" (statistics on our state and Southwide work); "Living the Christian Life"; "Stewardship of Life"; "State Missions"; "Home Missions"; "Foreign Missions"; "The Cooperative Program," etc. Each visiting delegation goes forth with the full approval of the State Mission Secretary and confers freely with the local pastor as to the subject and content of the addresses to be given.

In former years various State Mission forces have paid thousands of dollars employing seminary and college students to do summer campaign work. Now, a generation of college students are going voluntarily and wholly at their own expense to do similar service. HEAR YE THEM!

What the Campaign Does

This youth campaign clarifies for our people the program of the denomination. It shows the individual his place in that program. It informs and inspires church members. It utilizes a vigorous rising generation. It unites a rising and a waning generation in Kingdom endeavor. It backs squarely the program of the denomination. (This year, when the pastor and the State Mission Secretary desire it, the students will present the Baptist Hundred Thousand Club.) It is Baptistic. It is missionary. It is Scriptural. HEAR YE THEM!

POSTSCRIPT: The State President of the Baptist Student Union for North Carolina is Winston Pearce, Wake Forest College, Wake Forest, North Carolina. Any pastor, or leader in a church with no pastor, who desires a visit by these students may write to Mr. Pearce and it will be arranged without cost to the church.

Nashville, Tenn.

RECEIPTS COOPERATIVE PROGRAM JULY, 1933

M. A. Huggins, Treasurer

During the month of July we have received a total of $14,489.28 for the Cooperative Program. Of this amount $2,820.74 was designated and $11,668.54 undesignated.

Distribution

State Missions—Designated	$ 70.91
State Missions—Miscellaneous Income	755.50
State Missions—Share General Fund	1,633.60
Hospital—Designated	186.65
Hospital—Share General Fund	350.05
Education — Ministerial Aid — Designated	18.50
Education—Ministerial Aid—Share General Fund	116.69
Education—Debt—Designated	18.26
Education—Debt—Share General Fund	4,900.78
Foreign Missions—Designated	1,396.85
Home Missions—Designated	55.92
Ministers' Relief—Designated	309.85
Self Denial—Designated	8.30
Southwide Objects—Share General Fund	4,667.42

Someone has pointed out the value of the testimony of Thomas to the resurrection of Jesus, the story of one who would not believe even the testimony of other disciples. I think Thomas as well as Paul could well be called the Apostles to the resurrection. But if Thomas is a witness to Christ's resurrection, then I like to think of Peter as a witness to Christ's love. There are two things that stand out clearly: the first, that Christ still loved him; and second that in restoring Peter to fellowship, he was not so much concerned about Peter's head as he was about his heart. "Lovest Thou Me?" Well, Christ loves Peter still. There is much hope in that.—*The Baptist Evangel.*

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AUGUST

Seeds in the sultry air,
And gossamer web-work on the sleeping trees!
E'en the tall pines, that rear
Their plumes to catch the breeze,
The slightest breeze from the unrefreshing west,
Partake the general languor, and deep rest.

Happy, as man can be,
Stretch'd on his back, in homely bean-vine bower,
While the voluptuous bee
Robs each surrounding flower,
And prattling childhood clambers o'er his breast,
The husbandman enjoys his noon-day rest.

Soberly, in the shade,
Repose the patient cow, and toil-worn ox;
Or in the shoal stream wade,
Sheltered by jutting rocks:
The fleecy flock, fly-scourg'd and restless, rush
Madly from fence to fence, from bush to bush.

Pleasantly comest thou,
Dew of the evening, to the crisp'd-up grass:
And the curl'd corn-blades bow,
As the light breezes pass,
That their parch'd lips may feel thee, and expand,
Thou sweet reviver of the fevered land.

So, to the thirsting soul,
Cometh the dew of the Almighty's love:
And the scathed heart, made whole,
Turneth in joy above,
To where the spirit freely may expand,
And rove, untrammel'd, in that "better land."

Stanzas from poem by William Davis Gallagher, in *Songs of Nature*, edited by John Burroughs.

REST IN AUGUST

August is the month of rest: it is so by decree of nature. On the farm the crops are laid by and the farmer, unless he grows tobacco, has a breathing spell. Of course, we may say to the denizens of cities, the farmer has to see that hedges and ditch banks are shorn of weeds and brambles at the time *of the August full moon*; whatever fallow land he has must be broken, and what he intends for wheat must be harrowed after every rain; if his wheat is not yet threshed now is the time for it; he must get his firewood home while the roads are dry and firm; he must recover his barns and cribs and sheds as they need it; his wife must make preserves and can and dry fruits and vegetables—all in August, but all these things are regarded as secondary on the farm; the main thing is to make and harvest the crop; this August work, if work it be, offers a pleasant change and is recreational and restful.

After attending to all the things mentioned above the farmer finds his rest in August. And why should he not? His dog is resting except for panting and snapping at flies; his hens are almost too tired to cackle; his horses and mules are standing in the shade, motionless except as to tails and ears and stamping feet and an occasional snort to rid nostrils of the pestiferous gnats; his cows are standing the afternoon long knee-deep in mud in the marshiest place they can find seeking to escape the stinging leg-flies and never moving their heads; his sheep are lying on their legs in the edge of the woods to avoid the torturing insects and waiting for the night when they can clip the grass in peace and comfort. Even the winds are half idle and scarcely stir the aspen leaves. All nature is resting and the farmer should rest too, as far as he can.

Let farmers and their wives and children have their picnics in August, their barbecues and chicken-fries, and fishing parties; let the farmer boy go to ponds and camps, and take his father's gun and get a squirrel for the family table. Such exercises will make a man of him. The farmer's daughter and the daughters of all others ought to have no secondary consideration when it comes to thinking of vacation pleasures, but we fear they often do. Shame on us, if we do not provide better things for them than we have in the past. If there are any automobile trips to the seashore or mountains or cities it is our daughters we ought to think of first of all.

August is the month of protracted meetings also. It is the best time of the year for them among country people, since they have little compelling work this month. We do not much like the name, "protracted meeting," for it has a fatiguing sound, whereas in reality a good protracted meeting week is a period of spiritual refreshing and recreation, a very revival for Christians and a week of promise of salvation for those who are not.

Now a word about the pastors, those shepherds of the people, who take their rest this month. We are glad that they can go aside and rest awhile. If they really want to come back to their charges stronger in mind and body and spirit, we should advise them not to go up to Jerusalem nor to any other place where a Sanhedrin or other assembly is sitting ready to dispense wisdom by means of a funeral. Let them do as Jesus did on a similar occasion and make for the mountains as far from Jerusalem as they can get. The best preacher we ever knew fished in Rocky Mountain pools in August. The results were uniformly good, even his fish stories. Some one has told us that Henry Van Dyke also spent his vacation fishing.

REPENT

Repent is not a very much used word in these latter days. We used to hear it a great deal. It is a good Christian word. It was a word often spoken by our Saviour; in fact, according to Matthew, it was the first word our Lord used in His public preaching. "Repent ye," said Jesus. And why repent? "The kingdom of God is at hand." The kingdom of God is a holy place, a holy state; those who come into it must be holy, and they can become holy only by repentance. Repentance is the one door to the Kingdom. It may be a hard door; Jesus said, "Narrow is the gate, and straitened the way, that leadeth unto life, and few there be that find it." Jesus pointed the way when He said, "Repent." So Peter said, "Repent," and his hearers were pricked in their hearts. The preacher of today should also say, "Repent." It is a word that appeals to the will rather than to the intellect, and is a complete answer to ultra-Calvinism on the one hand and on the other hand to the doctrine of those who think to make children and men fit for the kingdom of God by education alone. Repent is a good word, in that it calls attention to the difference between death and life, between purity and the carnal mind, between the kingdom of God and the kingdom of this world. It is probably because our preaching has not emphasized repentance as it should that our churches are filled with those who have no just conception of their Christian obligations, that Christian people are not exercising that powerful influence on society that they should, and that a condition has arisen in our country which an able writer calls "The Crisis in Character." The goodness of God and the nearness of His kingdom should lead us to repentance. The Christian needs to repent to keep right with God; the sinner can find God by repentance and faith in our Lord Jesus Christ. "Repent ye."

CHURCH COVENANTS

The early Baptist churches of this country set more store by Covenants than do the churches of today. In the oldest church books of Eastern North Carolina the covenant has a prominent place, being the same in all and written out at length. It seems probable that it was the covenant used by the missionaries of the Philadelphia Association who caused the transformation of the General Baptist Churches of North Carolina into Particular Baptist churches, in the decade 1750-1760, and that the Covenant as it appears in the record books, for instance, that of the Franklin County Sandy Creek Church, dating from 1773, is a faithful copy of the Covenant as used in the churches of the Philadelphia Association. If so, it is probably the same as the Covenant written by Elias Keach, pastor of the first Baptist church founded in Pennsylvania, that of Pennepek dating from 1687. This Covenant is both a Confession of Faith and a Covenant as we now understand the term. The same is true of a different Covenant which Elder R. I. Devin printed in his *History of the Grassy Creek Church*, in Granville County, said to have been written by Shubal Stearns. In general these Covenants sought to indicate the duties and obligations of Christians to their church and to one another, and probably they formed the basic law on which discipline was administered. Soon, however, they were found to be only partial statements of Christian duties as indicated in the New Testament, and already in 1772, according to Morgan Edwards, the propriety of their use was called in question by some churches. But the churches have continued to use them, although in a greatly abridged form as compared with the early Covenants. No church feels under any obligation to use any particular form; that of the present First Church of Philadelphia is a most general statement in a few lines, as it appears in the *Bi-centennial History* of that church; that which Hassell says is in general use in the churches of our Primitive Baptist brethren is a greatly abridged rescript of the earlier form. Many of the Covenants now found in church books seem to have been hurriedly written at the time of their constitution. Two Covenants may be found at the end of Dr. Mullins' little volume, *Baptist Beliefs*. One is by J. Newton Brown, the other by E. T. Hiscox. They are both short, and while each of them names some of the most obvious mutual duties of church members, yet they leave many others unnamed, and must be regarded as private interpretations of church members' obligations to their church and fellow-members rather than an adequate representation of the comprehensive teachings of the New Testament on this subject. In many churches Covenants are practically unused and many of their members have never heard of them. This is to be the less regretted since the New Testament is now more generally read and understood than in the days of our fathers. Furthermore, it is now generally recognized that the bond of union among members of churches is not so much a written and subscribed statement as a spiritual relationship. This is the blest tie that binds our hearts in Christian love.

In writing the above we are not unaware of all that may be said in favor of church Covenants. Many of them contain most beautiful expressions of Christian fellowship, which excite the noblest emotions and the warmest affection of church members towards one another and the church of their common love. But all of them are comprehended in the well understood purpose of Baptists to keep their churches New Testament churches. If a church prefers a Covenant, it has the liberty to use one. But whether one's church has a Covenant or not, he should be loyal and cooperate with his brethren in Christian love and service.

BACK TO FIRST PRINCIPLES

The Baptists of North Carolina used to insist that in our State's educational policy our first concern ought to be the common schools; that we could never hope to have an educated and cultured people

so *long* as we devoted our money and energy primarily to higher educational institutions with the hope that in some way the men and women trained in them would impart their culture to those who had not had their advantages in school and college. Events have proved that the Baptists were right. So long as we were content to neglect elementary *education* our State continued to bear the reproach of being among the most illiterate of the States. Now after a *quarter of a century of reasonable* support of our common schools there is a new spirit of enlightenment among our people, and our higher educational institutions are thronged with students prepared for their courses in the once despised *common* schools.

We are reminded by one who thinks deeply and well on religious affairs that the Baptists of the South and of North Carolina are suffering from a condition parallel to that against which they struggled so well and effectively in the educational affairs of the State. He says that the proper order in our *religious* emphasis and effort should be the individual, the church, the Association or Convention, the Board or Agency, but that we have reversed the order, put the main emphasis on Boards and Agencies, and have neglected the individual. He thinks that we must right ourselves and that when we do many of the evils of which we are complaining will *disappear*. He would have the church not forget the children in the home, but to urge parents to give them proper instruction, and to live true Christian lives before them. Later he would have the church give its best care towards teaching the child and developing his love of pure and holy things by bringing him under the influence and instruction of *those* who *love* Jesus best and are most like Him, that the child might come to a saving knowledge of Him. Then the church should use its influence to provide wholesome amusements for the young Christian and wholesome social life. While his instruction should continue in Sunday-school and other societies as fit the ages of each and all, the pulpit should lend itself to a greater extent than has been done in recent years to creating in the individual a sense of responsibility for his personal conduct and for the progress of the kingdom of God in the world. It should be the preacher's aim, as it was that of Paul, to admonish every man and teach every man in all wisdom, that he may present him perfect in Christ.

With every man taught and admonished, and with the "working" of the Lord mightily in the minister as it did in Paul, as he labored for the improvement of the individual Christian, we should have new life in our churches, our Conventions and Associations and in our Boards and other agencies. It is time for us to put the emphasis where the emphasis belongs.

CURRENT TOPICS

The Pardoning Power. — In his view of the pardoning power Governor Ehringhaus will have the support of the conservative forces of our State. The Governor believes that it is not the function of the Governor to grant a new trial to the person in whose favor a pardon is urged, with the Governor acting as trial judge and jury, and to give a new verdict *after listening to the ex parte statements of the* attorneys of the condemned person. The Governor's function, as he understands it, is to exercise clemency if good reason appears. If all our Governors in recent years had been as careful to keep this fact in mind as Governor Ehinghaus, we should probably have a less criminal condition in North Carolina.

In connection with Governor Ehinghaus' refusal to pardon a person convicted of murder we are hearing something said in opposition to capital punishment. As for us we are in favor of any method of punishment that will reduce the taking of human life, and protect women. We are much impressed with the argument that it is the widespread aversion to capital punishment of murderers that has made the United States the most murderous country in the world; most murderers here, it is said, when brought to trial, are either acquitted or get only prison sentences. In the latter case as in the former they are *soon turned loose to prey again on* the lives of their fellow men, for they are either given short sentences or are pardoned. Having once killed their man and escaped they no longer regard human life as sacred; they are ready to kill again on slight provocation or none. In fact, we know of one such who is now free, after killing his fourth man. When he was freed the last time by a Governor's pardon, one whom he had threatened left the State to escape him and has not been heard of since. Others seeing how easily these slayers get off are encouraged to become careless, and as hit-and-run drivers of automobiles or in other ways lightly take life. This is our present condition. Some will say that life imprisonment is the remedy; possibly it *might be but life imprisonment* is almost unheard of in the United States and there seems no possibility of it *so long as our Governors have the pardoning* power. In England it is hard for a murderer to *escape the gallows. He is promptly arrested, tried,* and if convicted is hanged without more ado. The consequence is that in England human life is much better protected than in the United States, with hardly one-tenth of the number of homicides, while careless automobile drivers are almost unknown. Capital punishment there without any squeamishnes saves the lives of innocent men and women and children while in this county we forget the innocent and give our pity to their slayers.

* * *

Salaries of Public School Teachers.—We do not know what all this talk about a further cut in teachers' salaries means, but we do know that it is asking a great deal of our teachers to expect them to work for less than the salaries first announced. The average monthly salary for them is said to be about sixty-five dollars. This is about the average wage of a textile laborer under the new code; the teacher gets pay for only eight months, the textile laborer for twelve, under the New Deal. Where were those professed friends of public education when this wrong was being perpetrated? It is the duty of our Governor to advise the Legislature; it would seem to be the duty of the State Superintendent of Public Instruction to have a word to say of this matter so vital to the welfare of the schools. What was the State Equalization Board doing? This Board had practically run our public schools for a decade and should have had a word. Can it be said that none of these knew? Then we have mistaken the nature of the mental caliber of these officers; every one of them should have known and should have spoken. If not enough taxes were in sight to support the schools they should have said so; perhaps they could have suggested that with a cigarette tax enough money could be added to the other taxes to give the schools an adequate support and our teachers a living salary. It was pointed out in our columns how helpful in this way a cigarette tax had been in Ohio. But our State officials said not a word; now they are talking of new cuts in teachers' salaries when the prices of commodities are rising and others are receiving more for their labor, and shorter hours. But under our school law we are to have fewer teachers while the number of pupils is larger; of course this means more work for the teacher.

* * *

Speedy Justice.—We are glad to see that President Roosevelt is interested in speedy justice for criminals. His Secretary, Louis McHenry Howe, says that speedy justice will be administered only when the public opinion of the country demands it, and that our people have exactly the kind of justice they are willing to stand for. The delays that we now have are always at the option of the judges and nine-tenths of them could be avoided. In Great Britain and Canada it is different: there the criminal is detected, apprehended, tried *and sent to jail or the* scaffold "with a speed which makes the American lawyer gasp with wonder."

See how things work in North Carolina. Luke Lea was convicted along with others of criminal actions in connection with banking operations. This was two years ago; on appeal he was allowed to go free with a bond. Now he is in Tennessee where he has for many months successfully resisted all attempts of this State for his extradition. Our people are disgusted. Again right here in Wake County an indictment against a certain prominent bank official has been pending for about two years. But no jury is allowed to hear the evidence against him and to pronounce him innocent or guilty. There seems to be no limit to the number of excuses for postponement of trial which appear acceptable to our judges. But there is a limit to the patience of our people and it has about been reached. In the meantime consider what must be the effect of all this in the regard in which our people hold their courts. Again they are disgusted.

* * *

The "N. R. A."—Cooperation is the word; President Roosevelt says that the people of the United States can make National Recovery a success if they will. The country generally is convinced that it is now or never, and on that account slackers are becoming few enough to be pointed out with the finger. Within two weeks, says General Hugh S. Johnson, National Recovery Administrator, there will be no excuse for any one to stay out and refuse to do his part. If he does he will find that those who are doing their part will not patronize him and his business. Some corporations are seeking to stay out on the plea that they must look after the interest of their stockholders. To these General Johnson says rather bluntly: "There is not a stock in the world that is worth a cent if it cannot earn, and no stock can earn if we are to let our business structure drop back into a new collapse. We shall either succeed or fail in three months' time. If we fail, the loss to these companies will be many times their exaggerated estimate of what the plan will cost. This country has nailed its colors to the mast. What we need is less talk and more action."

We like General Johnson's firm way of dealing with the situation. Of course, the business that stays out of the N. R. A. and does not do its part hopes to profit by a condition to be created by those businesses that do their part. The purpose of those who stay out is to profiteer while the country is fighting its great battle for industrial and business life. The country has had enough of profiteers and will not tolerate these new ones.

* * *

Strikes and Lockouts.—On Saturday, August 5, President Roosevelt, after consultation with labor leaders, made an appeal to the public to end strikes *and lockouts as interfering with the operation of* the National Recovery Program. The plan by which this is to be done was recommended to the President over the signatures of Mr. William Green, President of the American Federation of Labor, and of every great labor leader and every great industrial leader on the two advisory boards of the recovery administration. At the same time Mr. Roosevelt appointed a board of seven, headed by Senator Wagner of New York, to be a super-board, to whom all unsettled disputes shall be referred. Among the members of the Board are Mr. William Green, representing labor, and Walter C. Teagle, President of the Standard Oil Company of New Jersey.

We had thought that this was no time for strikes, and were distressed to hear of that at High Point. With the Government exerting itself to give all employment at a living wage it should be the aim of laborers as well as industrial managers to be content *with what wages the program allows.*

In this connection we may recall that one part of the President's program in National Recovery has not yet been perfected, and that is national control over prices. If wages are to be kept in bounds so that all may have work, the profits of manufacturers must also be kept in bounds so that all may be able to buy, even though it cuts down the profits of industrialists to a great degree. Unless this is done, we may be sure that in the end the whole program will be a failure.

* * *

Merchants and Farmers.—If any serious attempt is made in our State to carry out the program of the National Recovery Act as applied to merchants and farmers we are sure that it will have some unhappy results. Part of the program is good and workable and may be carried out without loss to any one. Justice has long demanded that merchants and their clerks should have shorter hours. In the writer's boyhood days clerks working in city stores worked from daylight until nine o'clock at night except on Saturday night when the closing hour was eleven. In recent years there has been some improvement but still the hours are too long. We rejoice that these hours for all merchants and their clerks may now be only forty hours a week. But it is too much to expect that the average merchant can make ends meet if he has to employ additional clerks on the stipulated wage scale. In many North Carolina towns from half to three-fourths of the mercantile establishments of four years ago have become bankrupt, while most of the others are nearly so. To many of them the added expense of an extra clerk would mean disaster. The rule of reason should work with these merchants; doubtless it will in the end. The same rule of reason must be applied to laborers on the farm. Farmers cannot afford to pay laborers thirty cents an hour. The amount of money it would cost to make a crop of corn or wheat or oats in North Carolina if all the labor should be paid for at that price would often buy twice as much of these products as the land makes. With such prices to pay the farmer will be forced to let his fields grow up in weeds and briers, except so much as he can cultivate with his own hands. He will not employ more labor but less.

The lane of duty opens into green pastures for the soul life, but the broad road of pleasure may lead only to fields that are barren and drought-smitten.—Young People.

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

North Carolina led the South in Administration Awards granted last month. The total number was 642. Of the number 530 were for diplomas. Tennessee came second with 515 awards. Louisiana received 231, Alabama 223 and Texas 188 Administration Awards during the month. The total number received by North Carolina during the year is 1,275. August will show an increased number as a result of Sunday-school revivals held in several associations.

* * *

As to Standard Sunday-schools we are behind last year. August 1st there were only sixty-nine. At the same date last year there were 102. Without doubt there are many schools very near standard and can reach the goal with a little real effort on the part of the superintendent and teachers. We urge all such to strive hard to reach the standard during September. It is a goal worth striving for in any Sunday-school. Brother superintendent, reach out! Do your best for the next six weeks and make your school standard. Striving for something really worthwhile will bring thrilling results.

* * *

The attention of North Carolina Baptist Sunday-school superintendents is directed to the August issue of the Sunday School Builder. There are two features of this issue that are worth their weight in gold. First, the emphasis given the Church Library is timely and forceful. There are several articles that should be read by every superintendent and pastor. Baptist churches are neglecting their library opportunities. Second, Mr. Horald E. Ingraham, has a meaningful word to say on "What the Sunday School Should Do for the Individual" on the page for "Straight Wires to Superintendents."

* * *

In an early issue of the Biblical Recorder there will appear an account of the rural Sunday-school work done by the State Sunday-school Department this summer. The last associational project was completed last week at Yadkinville. It has been a great season for us and one that we hope will bring results throughout the year and farther still into the future. One is convinced after a few such campaigns as were conducted last year and this that it is profitable for a Baptist church to keep up its training work from year to year without a break. Experience is a great teacher.

* * *

Read "Sunday School Young People and Adults" for the best and latest developments in the work of the two departments which have in them half of the constituency of the Sunday-school. No superintendent of either of the departments can pass that magazine up and succeed in the highest manner in leading his or her department. The August number is of particular interest as it deals with so many vital things pertaining to the work of department officers and teachers. Suggested programs are given that will enliven and make interesting the worship period on Sunday morning. Special articles by master writers are seen in it. Inspirational features are there to help class officers. Read it and get great profit for the small investment of your time.

* * *

Once more we appeal to pastors and superintendents to report to us their Daily Vacation Bible School. All indications are that we have a number of schools that have said nothing about their work. Many testimonies have come from pastors and principals who gave keen attention to the work and worth of their schools this summer in their ministry to the child life of the community. No institution has been of so great help to churches in the ministry to youth as the Daily Vacation Bible School has proved itself to be where real effort has been made to put one on. These schools aid in Bible teaching and spiritual ministry to thousands of idle boys and girls in city, town and rural churches. It is not too late for country churches to have a school now. And such a school would be fine for them just prior to the opening of public school.

* * *

The First Baptist Church, Asheville, has recently installed a church library. Following the Sunday-school session and just before the preaching service one can see a score of young people in the library receiving and exchanging books. On Wednesday evening the librarian is on duty for the benefit of all teachers and officers who seek help from the library. At various times during the week the library is open to all the church.

* * *

The Sunday School Board has established a Library Department with Miss Leona Lavender in charge. Her services are free to churches desiring help in establishing a library. Miss Lavender will spend a few days with a church reconditioning books, marking and classifying the same, teaching library work, training librarians and giving helpful suggestions on all phases of library work. Let our North Carolina churches call on her. Pastors and superintendents will write Perry Morgan, Raleigh, and he will help them get in touch with this development in Sunday-school work. Directed reading will transform the young life in our churches. Every church should have a library with Bibles, teachers' helps, commentaries, dictionaries, maps, magazines, teacher training books, religious fiction, lesson helps, biography, psychology, pedagogy, etc. Many teachers cannot furnish private libraries as it would cost more than they can invest in books. But a general church library would be available to all the workers.

STATEMENT FROM THE SOCIAL SERVICE COMMISSION, SOUTHERN BAPTIST CONVENTION

The Social Service Commission of the Southern Baptist Convention in session at Ridgecrest, North Carolina, on July 20, 1933, issues to the press and to the American people the following statement:

1. The Eighteenth Amendment is still in the Constitution. It can be kept in the Constitution, and will be kept in the Constitution, if the citizens opposed to liquor will arouse themselves, avail themselves of their opportunity, and meet courageously their obligations. If they fail, we shall lose our greatest piece of moral and economic legislation.

2. The right and prerogative of amending the Constitution of the United States is jealously reserved by the States to themselves, except that Congress may propose amendments whenever two-thirds of each House deems it necessary. The President has no power of approval or disapproval of proposed amendments. It is a violation of the spirit of the Constitution for the Federal Government or any of its executive officers to become active concerning the ratification of any proposed amendment. The Constitution does not contemplate that the matter of amending the Constitution should ever become a partisan issue. The States reserve to themselves the free and untrammeled expression of their will as sovereign units. We appeal to the citizens of the several States to vote their convictions, regardless of pressure from any source, and regardless of party considerations. The Constitution of the United States belongs to the whole people and ought to be amended only by the people in the free expression of their will, and in keeping with the letter and spirit of the Constitution itself.

3. If the Eighteenth Amendment should be repealed, much of the achievement of our age-long fight against the liquor traffic will remain. Three-fourths of the territory and two-thirds of the population of the United States were under State and local prohibition laws before the enactment of national prohibition. Most of these laws are still in force. It is of highest importance that these State and local laws be maintained in their full strength and integrity. On this foundation, the opponents of the liquor traffic would marshal their forces and carry forward their fight for the complete extermination of the liquor traffic. They will not surrender until the fight is won.

4. The very structure of our government, both Federal and State, is now threatened. As demonstration of the lawlessness of the liquor traffic and the chaos into which the wet propaganda has betrayed us, we cite:

(a) Some States have been openly defiant of the Federal Constitution, and Federal statutes as the supreme law of the land. Thus the union of States in a general government is imperiled.

(b) In some States, political subdivisions are enacting ordinances to legalize the sale of beer, in open and known definance of their State laws.

We appeal to the citizens and governments of these several States to assert and maintain the integrity and sovereignty of the States over their entire jurisdiction. If counties and municipalities can defy and own state governments, the State itself falls to pieces.

5. We warn our people everywhere against the use of beer, which has already been "legalized," and which the wet press, the wet politicians, and the brewing interests seek to popularize. Beer is a habit forming beverage, creating a desire for still stronger alcoholic drinks. It is an enemy to health, industrial efficiency, and economic prosperity; it is a peril in our machine age. No greater calamity could befall America than for our citizens to become addicted to the use of this destructive beverage.

6. The sentiment for total abstinence and sobriety must be built up. Everywhere—in church, in Sunday-school, in Young People's Societies, and in day school—should immediately be begun a program of intensive education. The various prohibition societies and agencies of the nation, so effective in the past, should rehabilitate themselves for aggressive and militant service. A reaction of the nation to the moral and human welfare ideals, of which prohibition is an example, is bound to come, and our Christian temperance people can greatly hasten its coming. Sobriety and prohibition are sure to win in the end. Religion, science, and common sense are all on our side. And liquor has not changed its nature. It is just as wicked and defiant and destructive today as it has ever been. We call upon all friends of humanity to gird themselves and to move steadily and unitedly forward. The right will prevail, for the Right is Right and God is God.

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—TO—
PORTSMOUTH-NORFOLK $2.50
VIRGINIA BEACH 3.25
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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Niagara Falls
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Special week-end fares to Norfolk, Virginia Beach and Southern Points. Sold Friday, Saturday and Sunday, limit Tuesday.
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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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One and one-half cents per mile. Baggage transported. Stop-overs allowed. Half fare for children under twelve years of age.
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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

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General Organization: First—Goldsboro, First; Second — Cooleemee; Third — Brown Memorial, Winston-Salem.

B. A. U.: First—"W. L. W." Sheets Memorial, Lexington; Second—Dexter, Oxford; Third—No. 2. Cooleemee.

Senior: First—Kennedy Home, Kinston; Second — "Miller-Boone-Kesler," Mills Home, Thomasville; Third—"Watkins," First, Goldsboro.

Intermediate: First—"James Ivey," Kennedy Home; Second—Jackson Line, Bryson City; Third—"Spilman," Kennedy Home.

Junior: First—"Love," Mills Home, Thomasville; Second—"Winnie Rickett," Edenton, and "Winnie Rickett," Kennedy Home, tied for second place; Third — "Busy Workers," Christian Harbor, and "Faith," Mills Home, tied for third place.

College Department: Mars Hill College.

College Union: First — "Charles Roper," Mars Hill; Second—"John Lake, Mars Hill.

Association: First — Mount Zion; Second—Kings Mountain; Third—Little River.

City Union: First—Hickory; Second—Durham.

* * *

A-1 UNIONS SECOND QUARTER 1933

Bladen: Junior: "Busy Bees," Clarkton.

Blue Ridge: Adult: Clear Creek, Marion.

Brushy Mountain: Senior: First, North Wilkesboro. Junior: No. 2, First, North Wilkesboro.

Buncombe: Senior: "Livingston," Calvary, Asheville. Junior: "Excelsior" and "A. E. Brown," Calvary, Asheville.

Carolina: Senior: "Eva Sams," Fruitland Institute.

Catawba River: Junior: "Sunshine" and 11-year, Calvary, Morganton.

Central: Intermediate: Rolesville. Junior: No. 2, Hayes-Barton, Raleigh; Rolesville.

Chowan: Junior: "Winnie Rickett," Edenton.

Flat River: Senior: "Waters," Knap of Reeds.

French Broad: General Organization: Mars Hill College. Senior: "Apex," "John Lake," "Preston," "Charles Roper," "Winnette," "Hill Climbers," "Hustlers," "Charles Howard," "Judson," "Elliott," Mars Hill College.

Gaston: Adult: First, Belmont. Senior: "Whitley," Loray, Gastonia. Intermediate: "Farnsworth," Loray; "Hustlers," Mount Holly. Junior: "Willing Workers," Loray.

Kings Mountain: Senior: "Ivey," Kings Mountain Second.

Liberty: Adult: Sheets Memorial, Lexington. Senior: No. 1, Sheets Memorial. Junior: "Love" and "Faith," Mills Home.

Little River: Senior: Antioch, Mamers.

Mecklenburg-Cabarrus: Adult: North Charlotte. Senior: Chadwick, Charlotte; Shiloh.

Mitchell: Senior: "Cox," First, Spruce Pine.

Neuse: Senior: "Watkins," First, Goldsboro; Kennedy Home. Intermediate: "Ivey" and "Spilman," Kennedy Home. Junior: "Rickett" and "Harrison," Kennedy Home.

Pee Dee: Senior: Ellerbe. Junior: Ellerbe.

Pilot Mountain: General Organization: Tabernacle, Winston-Salem. Adult: Tabernacle, Winston-Salem. Senior: Tabernacle, Winston-Salem. Intermediate: Tabernacle, Winston-Salem. Junior: Becks; Tabernacle, Winston-Salem.

Raleigh: Intermediate: Knightdale.

Roanoke: Junior: "Wide Awake," Weldon.

Robeson: Adult: First, Fairmont. Junior: East Lumberton.

Rowan: Junior: North Main Street; Oakdale.

South Yadkin: General Organization: Cooleemee. Senior: Beulah; "Top Notch," First, Mooresville. Intermediate: No. 1, No. 2, No. 3, No. 4, Cooleemee. Junior: No. 1, No. 2, No. 3, Cooleemee.

Sandy Run: Senior: "U-Need-Us," Cliffside. Junior: "Truett," Cliffside; Florence.

Tar River: Senior: Bunn. Junior: "Busy Bees," Castalia.

Tennessee River: Senior: Jackson Line; Mt. Zion.

West Chowan: Senior: "Rickett," Center Grove; "McDowell," Chowan College. Intermediate: Severn. Junior. Riverside; Severn.

Yadkin: Senior: Forbush. Junior: Boonville; Forbush.

* * *

BRUSHY MOUNTAIN CONVENTION

The Brushy Mountain Associational B. Y. P. U. Convention met at the Pleasant Home Baptist Church on Sunday afternoon, July 23, at 2:30. Miss Winnie Rickett, Miss Flora Cavenaugh of Wallace, Miss Beatrice Holbrook of Traphill and Mr. Bryan Hard of Cramerton were visitors. There was a large representation of practically all the B. Y. P. U.'s in the Association. This program was given:

Song Service—Conducted by Rev. Hubert Bullis, Harmond Church.
Welcome Address—Lillian Kilby, Pleasant Home B. Y. P. U.
Response — Marie Hogwood, North Wilkesboro.
Devotional—Eula Lowe, Wilkesboro.
Quartette—D. E. Eledge, Avery Church, Hubert Bullis and A. H. Andrews.
Looking Unto Jesus for Life's Ideals—Vaughn Jennings, Walnut Grove Church.
Looking Unto Jesus for Spiritual Strength — Grace Blevins, Wilkesboro.
Looking Unto Jesus for Guidance in Life's Choices—Clyde Hayes, New Hope B. Y. P. U.
Looking Unto Jesus for Guidance in Life's Pleasures—Lola Proffit, Goshen B. Y. P. U.
Looking Unto Jesus for a Vision of World Needs—Ella May Foster, Mt. Pleasant B. Y. P. U.
Looking Unto Jesus for the Way of Life—Bill Dancy, North Wilkesboro.
Solo—Rev. Eugene Olive.
Talks by the Regional President, Bryan Hurd, and Miss Winnie Rickett, State Secretary.

The following officers were elcted: *President, Mrs. Helen Cashion*; *Secretary-Treasurer, Manie Brewer*; Chorister, Rev. Hubert Bullis; Pianist, Joyce Welborn; Junior-Intermediate Leader, Marie McNeill; Vice-President District No. 1, Lafayette Matherly; District No. 2, Ella Mae Foster; District No. 3, Eula Lowe; District No. 4, Bill Sturdivant.

"MISSIONARY ZEAL"

Missionary Baptists, highly organized and efficient in local church activities, are nevertheless criminally negligent as respects missionary zeal and enterprise. We glory in the fact as proved by statistics that we are the fastest growing body of churches. Multitudes are being added to the churches yearly by baptism. It is amazing and gratifying.

What is our achievement as respects missionary giving? It is negligent. Following is the record of one of our leading Associations for 1932. 11,509 members gave $8,467.34 or seventy-four cents per capita.

One highly organized city church of 427 members gave $252.14 or sixty cents per capita. Many of the members of this church could and should have given $75.00 each.

Another city church gave $40.12 or thirteen cents per capita.

Another city church gave $73.18 or twenty-eight cents per capita.

Another city church gave $134.92 or forty-one cents per capita.

The leading church in per capita gifts gave $2.06 each.

Does this not prove conclusively that we Baptists are idealistic and not realistic as regards missions?

We are without excuse before God as all of our churches give so miserably to missions that we should blush to call ourselves Missionary Baptists.

May God help us to be true to our name.

NORMAN CUNNINGHAM, Pastor.
Oakley Baptist Church.

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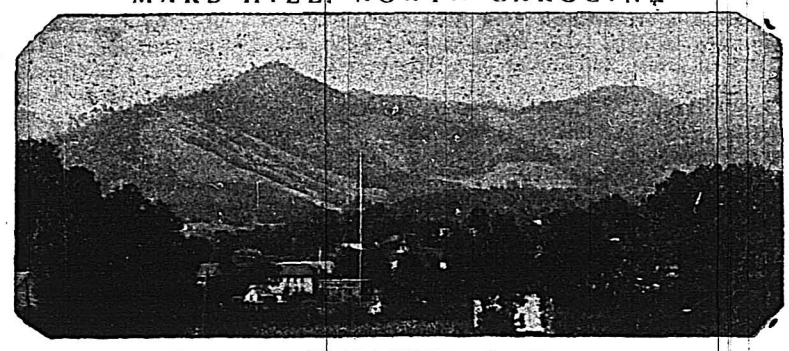

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For illustrated catalogue address

The Registrar — Mars Hill, N. C.

"CHRIST AND SPIRITUAL DISTRESS"

By Leland Jerome Powell

During the preceding mornings of this week I have been trying to indicate how Christ can help men in mental, financial and social distress. Now I have come to speak of His help in Spiritual distress, which, may we reverently say, is His specialty and main business on earth. His mental, financial, social and physical deliverances are only incidental in His workings, for He declared that He "came to seek and to save that which was lost," which is spiritual reclamation of humanity. While He was here in the flesh, He brought calmness to the sea, a full meal to the thousands, health and wholeness to the body, and life to the corpse, wherever He went; and these things loomed so large as wonders that people allowed them to eclipse His main workings in the souls of men. Likewise, it is possible now for people to be interested in the question of Christ's worth to society in its financial, mental, social and physical interests, which are mere by-products of His ministry, without caring a whit about His main mission to the soul. There are those who have advocated carrying this Gospel to foreign lands, foreign missions, because of its economic worth in producing trade, without mentioning the main purpose of this Gospel in reaching the souls of men. Every person's question ought to be, "Am I one of those "lost" ones He declared He came to "seek and to save?" Too many are like Simon Magus of old, who tried to join the Christian company that he might capitalize the wonder-working power he had seen in it, when he had to be told that he was in the "gall of bitterness and the bond of iniquity." It would be well if some could have some of the spiritual distress that we are discussing this morning. Then they would quickly realize how very efficient Christ is, in caring for our spiritual needs. This is His specialty; the rest is incidental.

I. Old Testament Scriptures represent God in the early ages as looking down from Heaven and seeing that spiritual distress was general. In New Testament language, He saw "the whole world lying in wickedness." Hebrews 2:9 states that He "tasted death for every man," and Jesus in John 3:16, declared: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish"; all of which passages declare the universality and catholicity of spiritual distress. Every heart in all the world needs this provision in Christ, else the Word is false, and God the Father is cruel to His only Son in allowing His sufferings to make an atonement for "every man," when only a portion of the human family, and certain very sinful individuals, needed such atonement.

II. We are quite sure that when God looks down upon the world today, He still sees wide-spread spiritual distress. If some on hearing that confession wish to use it against the Christian religion, let me answer such with a very brief story. One day when a Christian man and a non-Christian man were in conversation, the non-Christian, willing to justify his position, said to the Christian: "Can you explain to me how it is that after Christianity has been preached some 1900 years that there are so many sinful people in the world?" Whereupon the Christian responded: "I will answer your question by asking you another. 'Can you tell me how it is that after water has been flowing for a million years there are so many dirty people in the world?'" The answer was evident. Water needs to be drawn from the streams to make us clean, and salvation needs to be drawn from Christ to affect our souls.

III. But how do our spiritual distresses arise? We find them everywhere, even, sometimes, in active church people. They have no soul-satisfying religion, and are not established. God does not want such conditions to exist with His people. He has soul-satisfying grace, and would have His people enjoy it and profit by it.

1. With some of these church-members who feel anxiety, and seem unable to get rid of it, it may be a tempermental attitude. Some are so disposed as to always look for the worst, and doubt the best, no matter what may be said or done to steady and fortify them. The more they strive to be all that a Christian should be, the more unworthy and uncertain they feel. It is true that worthy Christians are humble in spirit, acknowledging that all the good they may manifest comes from Christ; but to always doubt, no matter how many unmistakable evidences the Lord furnishes them, is to dishonor Him by doubting His Word, and cheat both self and the Lord by using our brief day of life in doubting and fearing, instead of praising and serving. Under some circumstances, to doubt is to sin. You want your child to believe your word, and bank on your promise. If he shows a mistrust, it grieves you, and hinders your efforts at promoting his interests. Is it not reasonable to suppose that our Heavenly Father is affected similarly when we doubt His promises and mistrust His word?

2. With some others, spiritual distress may be due to the lack of a vital union with Christ. Some may have united with the church with a wrong motive—to please someone else, instead of Christ; because of esteeming the church as a good institution, like a lodge, and joining the church with about the same impulse as when they join the lodge, simply convinced that it is a good and helpful institution; hence, a desire to be a part of it. Or, some may have joined the church with the hope of being helped spiritually until good enough to enter the Kingdom of Heaven. Such motives could never make one a happy church-member. In reading the New Testament we are shown that it was those who felt their need of Christ as Saviour and Lord, and accepted Him, who were baptized into the Christian body. That brings about the new birth, which Jesus declared in John 3:3, is absolutely essential to seeing the Kingdom of God.

Every day seems to bring new evidences of spiritual hunger and distresses on the part of the human family. Too many people have not gotten satisfaction out of their religion. They are turning in every conceivable direction in search of a sufficient revelation. It is a great age for strange cults, which are arising in numbers, with some religious aspects, and are feeding on these dissatisfied souls. Yet it seems a travesty that any soul should go hungry, when Christ, the Bread of Life, is right at the heart's door for every anxious soul. There is an old story of a passenger steamer on the ocean with their supply of fresh water exhausted, and the passengers famishing, while the captain is calling to another ship passing at a distance, "Give us water or we die," and received back the answer, "Just drop your buckets where you are," for they were then sailing over the current from the mouth of the Amazon, which projects itself far out into the ocean's saltness. Every anxious soul is within immediate reach of the life-giving stream that flowed from Calvary, so near that he only needs to "stoop down and drink." None but the ever-attendant Holy Spirit is needed to bring such into contact with the all-sufficient Christ.

Now I can easily imagine numbers of others who have not been plagued with that kind of spiritual distress, but who, during these trying days, are forced to ask, "Why must I suffer? Why have I lost so heavily? What has become of God that He does not rescue me?" Well, I should say that He is probably using just such means to make you think, and turn to Him, so that He can rescue you. You have been taken by the world, probably, and He wants to bring you back. As long as the world feeds and satisfies you, you are not much inclined to think much about returning to your own Master. Welcome His use of this, or any other, means in hope that He may draw you back soon.

But I can hear some others say, "But I have never left Him; I have served Him faithfully, and paid Him the first fruits of all my life's increase; He has promised to sustain such; why should I suffer and lose?" My answer would be, simply consider three outstanding characters, whom God designated as the best He had on earth. These men were Job, Daniel and Joseph. Read their lives again, and note how unjustly they were robbed of everything they had, and by God's permission, though they had served Him most devotedly, declining to consider their own personal safety, when their allegiance to Him was involved. But do not fail to note, in each case, that God finally restored to them twice as much for all they lost. But before the day for being repaid, Job's wife lost her patience, and exclamed, "Curse God and die," but Job's answer was, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips," and again avowed his loyalty in the statement, "Though He slay me, yet will I trust in Him"; Is there any question as to which policy would have paid better? A great many people are, during these testing times, following the suggestion of Job's wife—cursing God and dying. I fear we shall never see any more signs of spiritual life in them. Avoid her philosophy.

Norwood, Ohio.

THE BAPTIST PRESS

By G. W. Paschal

The Alabama Baptist gives a list of the associations of the State and the times of their meetings. There are seventy-three associations and the times of their meetings begin with August 17-18 and close with November 8-9. This indicates that on the average Alabama has six associations meeting a week in this twelve-week period. The names of these associations are interesting. A dozen have beautiful Indian names such as Coosa River, Tallapoosa, Alabama, and Tuskegee; others are more prosaic, such as Bibb, Pickens, Shelby; while some like Coffee and Mud Creek might be changed for the better. Possibly some citizen of Alabama might find names of churches and associations in North Carolina which he would think capable of improvement. A friend of ours desirous of giving good Bible names to his sons named one Erastus and another Quartus, but it seems that his sons were unappreciative, and not being able to stand the jibes of their unmerciful mates, at seventeen and fifteen years of age, ran away, went to another State and changed their names. Probably the association cannot move from Muddy Creek, but there are other ways of changing names.

Many of our papers are discussing this new relation of the Southern Baptist Convention to the State organizations caused by the plan of the Hundred Thousand Club. The Baptist Record of Mississippi has an editorial writer who thinks that the present condition is due to the failure of the State organizations to keep up the original ratio of distribution of receipts under the Cooperative Program. In Mississippi he says, "we not only changed the percentages to seventy-five per cent for State objects, but set aside a fixed lump sum for them before any distribution was made. And in addition to this we have conducted campaigns specifically for State objects." Such a plan he thinks was necessary to keep the Mississippi organization off the rocks, but this has made necessary the organization of the Hundred Thousand Club to prevent the shipwreck of our Southwide enterprises.

B. J. W. Graham, whose visit to the Mills Home I mentioned several weeks ago has another article in the current number of the Christian Index on the Mothers Aid feature of our orphanage work in North Carolina. I quote here his statement, since there are probably very many readers of the Biblical Recorder who have no clear conception of what this Mothers Aid work is:

> The Baptists of North Carolina have a Mothers Aid Department in connection with their orphanage work. The Orphanage has in its employ a very capable woman full time who makes a thorough investigation of every application for admission into the Home. In case the mother is living but not able to take care of her children, her moral character and general fitness up to a high standard in both respects and has no relatives who are able and willing to help her, the Home gives her $5.00 per month per child. Thus the family is held together and the children are trained under the tutorage of their own mother. The case worker keeps in constant touch with these mothers and gives them many valuable lessons in home economics and general management. As a result many mothers are soon able to take care of their children without assistance. In this way the Home renders a fine service to mothers as well as to their children. In many instances the case worker makes provision for destitute mothers without expense to the Home except her time and traveling expenses. In 1932 the Home aided seventy-eight mothers, doing them better service than could have been rendered by their admission to the Home, and at one-fourth the cost.

The objectives of State Mission work in Oklahoma are stated in an editorial article in the Baptist Messenger of that State. A new Secretary-Treasurer is just beginning his work. This is Dr. Andrew Porter, formerly pastor of the Enid Baptist Church. "He is vigorous in body, mind and spirit"; he knows every section of the State; he has the confidence of all the brotherhood; he is optimistic. This is the situation in Oklahoma: there are many holy rollers and other such sects who owe their numbers to the inactivity of the Baptists; they must be reclaimed. There are many from foreign lands—Germans, Bohemians, Italians, Mexicans—who never hear a Gospel message. The obligation rests upon the Baptists to carry them the Good News. There are 100,000 Indians in Oklahoma, who are the special responsibility of the Oklahoma Baptists. "Many of them have been won to Christ and are among our most faithful comrades in service, but many of them are untouched." But evangelism is not all. "We must develop and enlist; we must instruct and inspire. State Missions comprehends Christian Education and Christian Literature."

I am glad to pass on the editor's good words about Dr. J. B. Rounds, the retiring Secretary: "For a third of a century he has given his best to Oklahoma Baptists. During that time more than any other man he has made a distinct contribution to the development of Oklahoma Baptist interests and institutions. Everywhere the people believe in his integrity and sturdy Christian life. He is assured a secure place in the affections of Oklahoma Baptists. Through cold and heat he has labored without ceasing, seeking above all else the glory of God."

A LIVING MEMORIAL

The Gallimores are returning to their beloved work in China. They rejoice that the way has been opened for their return.

And what of those who are making their return possible? Surely they, too, have cause for deep and abiding satisfaction. It is known by some that the Watkins family, of Durham, has made it possible for the Gallimores to return. In this way the family is establishing a memorial to the sainted Dr. George T. Watkins who passed last summer.

It appears, however, that in some quarters the impression has gotten abroad that all the funds for this memorial are being given by the three sons of Dr. Watkins. The fact is that every member of the Watkins family is having a part in this effort, including Mrs. Watkins, the sons and daughters, and those who have come into the immediate family through marriage. Of interest, too, is the fact that a colored woman who has been connected with the family for forty years has a part in this worthy memorial. Thus it may be said that Dr. Watkins "though dead yet speaketh."

It is known that the family regrets the publicity that has been given to their undertakings. Since this has occurred it is proper that the full facts as stated above should be known.

The Gallimores are returning. They and those who have made their return possible are rejoicing. What a magnificent LIVING MEMORIAL has been established! The delight of the Gallimores at the thought of returning to their sacrificial task and this undertaking of a family, devoted alike to the advancement of Christ's Kingdom and to the memory of a distinguished servant of Christ, should stimulate us all to renewed activity. If the devotion of this family will attain this end, the publicity given, though it was not desired, will not be in vain.

M. A. HUGGINS,
General Secretary.

BOOK NOTICES

Adventuring With Toys

By Jessie B. Eakright and Bess M. Young. Published by Teachers College, Columbia University for the Lincoln School of Teachers College. The book gives an account of the activities of a fourth grade that worked out a unit on the theme of toys. Emphasis is put on the aesthetic outcomes of the unit. The book represents a collaboration between a classroom teacher and a trained observer who watched the development of the unit, recorded pertinent information, collected children's materials, conferred with teacher and pupils as a member of the group, and presented in first draft the written account to the classroom teacher to check for accuracy of fact and interpretation. Teachers working out such units will find the book helpful.

Runzel-Punzel

Illustrated by Mathilde Ritter. Published by Albert Whitman and Company. Price one dollar. "Runzel-Punzel" is the long awaited sequel to "In the Mouse's House," and is the second of Mathilde Ritter's famous books about mice. The Mouse characters retain all the original individuality which they had in the first book. Lois Donaldson has written the story in the same charming, simple language that distinguished the former book, which has been very popular. In this new book we find the same delightful personalities, the same gorgeous coloring which made the first book so popular.

Snipp, Snapp, Snurr and the Magic Horse

By Maj Lindman. Published by Albert Whitman Company. Price one dollar. This is the third book telling of the adventures of Snipp, Snapp, and Snurr, and it takes the three little boys even farther away from home on a more fanciful journey than the earlier stories. It makes use of a theme that has been poplar in children's stories—a visit to an enchanted Candy Land. The three little boys are attractive characters, and almost any child will enjoy reading about their adventures. Beautifully illustrated in color.

Smoky, the Lively Locomotive

By Lois Donaldson. Illustrated by Wilhelm Schulz. Published by Albert Whitman and Company. Price one dollar. This is a charming story of "Smoky, the Lively Locomotive." "Smoky" tells his own story of his various experiences throughout the day as the long trip is taken across Germany, up and down hills, around sweeping curves, stopping at the villages, on into the spicy pine forests, pulling through snowdrifts, etc. Very few stories have been written about locomotives, and boys will be delighted with this one. The illustrations are very attractive.

Any book reviewed in the Biblical Recorder may be ordered from the Baptist Book Shop, Raleigh, N. C.

CURIOSITY OF A PSYCHOLOGIST

The late Professor William James is said to have jokingly remarked one day that when he met a new person he asked him first his age and then his income.

Recalling the incident, Dr. J. J. Putnam, in the Atlantic, says that this was almost literally true. Yet Professor James was so frank and so obviously friendly that it was impossible to take any offense at what he said.—The Challenge.

Some people are said to be like a pin—"sharp at the point and small at the head."—The Challenge.

Jack: "What do you think Maud Oldby would like for her birthday?"

Helen: "Not to be reminded of it."
—Boston Transcript.

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His Charity Lasts Forever

—*II Cor. 9:9 (Moffatt)*

OUR FATHER'S gifts are broadcast, scattered to the poor, His charity lasts forever. Paul is writing to the Corinthians at a time when the world was tempted to measure everything in terms of human assets, forgetting that all good things are from above and cometh down from the Father. He was trying to spur them to a spiritual interpretation of history, knowing full well that once they caught the vision of the sweep of the Divine plan of the ages, they would cease their self-pity, swing out on the promises of God, claiming the joyous privilege of utter abandon to the conquering cause of Christ.

ASHAMED! What if the Macedonians should find the rich Corinthians unprepared—unprepared to put Christ first in all things? He had been telling Christians everywhere about the great church at Corinth. Now, he says, suppose such reports should be denied by the facts in the case! Think of the shame that would come to the missionaries, to the Corinthians, aye, to Christ!

Help us, Thou Holy Spirit of God, to remember—remember the goodness of the Lord. Take from our hearts all fear. Draw us close to Thyself. Enable us to see the world in its need of God. Teach us anew that we can do all things through Christ who strengtheneth us. At home and abroad, on the land, on the sea; as our days may demand, may our strength ever be; for Christ's sake, we pray.

The Executive Committee of the Southern Baptist Convention

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

W. M. U. STATE OFFICERS

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DO YOU WANT A PART?

Rev. and Mrs. A. R. Gallimore, North Carolina missionaries to China, are two among the thirty-two missionaries kept at home for the past year. Now their salaries have been provided for by individuals. But passage money for them and their two boys has not been provided. Their friends are trying to make it possible for them to go to China in September. The Gallimores have spent their time in North Carolina and have given of time and talent to many W. M. U. meetings. There may be those who would like to have a share in returning them to China. If so send your contribution to Miss Elsie K. Hunter, 215 Recorder Building, Raleigh, N. C.

REPORT OF THE WOMAN'S EXECUTIVE COMMITTEE OF MISSIONS FOR THE QUARTER ENDING JUNE 30, 1933

ASHEVILLE DIVISION

W. M. S.

Avery—Newland, $3.66.
Blue Ridge—Cherry Springs, $3.00. Clear Creek, $6.88; Clinchfield, $1.00; Dysartsville, $6.00; Harmony Grove, 60 cents; Marion, East, $2.77; Marion, First, $111.71; Bethel, $8.22. *Total, $140.19.*
Buncombe—Antioch, $1.25; Asheville, Calvary, $120.84; Asheville, First, $197.21; Asheville, French Broad, $10.00; Asheville, Riverside, $1.50; Asheville, West, $39.98; Asheville, West End, $24.40; Beaverdam, $16.00; Berea, $13.75; Biltmore, $47.40; Black Mountain, $19.30; Hominy, $2.50; Liberty, 80 cents; Mt. Carmel, $1.40; Oakley, $40.87; Reed's Chapel, $15.45; Ridgecrest, $8.75; Swannanoa, $16.45. Total, $577.85.
Carolina—Balfour, $4.00; Beulah, $1.00; Fruitland, $3.30; Hendersonville, $280.82; *Mt. Moriah, $1.00;* Refuge, $5.77; Tryon, $24.72; Tuxedo, $3.00; Mt. Gilead, $2.00. Total, $325.61.
French Broad — Locust Grove, 97 cents; Mars Hill, $63.38; Paint Fork, $2.00; Piney Mountain, $5.43. Total, $71.78.
Haywood—Canton, $59.45; Clyde, $34.25; Hazelwood, $7.79; Waynesville, $95.94. Total, $197.43.
Macon—Franklin, $25.94; Highland, $2.00; Tellico, $1.00. Total, $28.94.
Mitchell — Bakersville, $13.75; Central, $2.00; Spruce Pine, $1.50; Pine Branch, $6.00. Total, $23.25.
Tennessee River—Bryson City, $21.35.
Three Forks — Beaverdam, $1.50; Boone, $42.43; Blanche Barrus, Cove Creek, $3.95; Cove Creek, $2.85; Middle Fork, $3.10; Mt. Calvary, $2.71; Stoney Fork, 57 cents. Total, $60.13.
Transylvania—Brevard, $26.10; Lake Toxaway, $1.00; Little River, $1.00; Mt. Moriah, Calvert, $9.00; Rocky Hill, $1.50. Total, $38.60.
Tuckaseigee—Cullowhee, $2.00; Love Dale, 60 cents; Scott's Creek, $6.00; Shoal Creek, $2.25; Speedwell, $1.25; Sylva, $23.95. Total, $36.05.
Western North Carolina—Andrews, $24.67; Valley River, $3.00. Total, $27.67.
Yancey—Burnsville, $18.89; Laurel Branch, $5.40; Windom, $2.00; Bolen's Creek, $1.25. Total, $27.54.
Total, W. M. S., $1,580.05.

Y. W. A.

Buncombe—Asheville, Calvary, Jr., $41.10; Asheville, First, Jr., 75 cents; Asheville, French Broad, $5.00; Asheville, Riverside, $3.00; Asheville, West, $5.49. Total, $55.34.
Blue Ridge—Cross Mill, $2.00; East Marion, $5.60. Total, $7.60.
Carolina—Hendersonville, $5.72.
French Broad—Mars Hill (community), $5.81; Mars Hill College, $24.00. Total, $29.81.
Haywood—Waynesville, $11.86.
Three Forks—Boone, Jr., $6.25; Boone, Sr., $1.06. Total, $7.31.
Transylvania—Brevard, $3.71.
Yancey—Burnsville, 70 cents.
Total, Y. W. A., $122.05.

G. A.

Buncombe—Asheville, First, Jr., 84 cents; Asheville, First, Int., 42 cents; Asheville, Calvary, $4.43; Asheville, French Broad, Int., $1.27; Asheville, Riverside, Int., $2.74; Asheville, West, Jr., 91 cents; Asheville, French Broad, Jr., 50 cents. Total, $11.11.
Carolina—Balfour, $2.50; Hendersonville, Jr., $2.50; Hendersonville, Int., $2.50; Refuge, $2.00. Total, $9.50.
French Broad—Mars Hill, $4.20.
Haywood—Canton, Jr., $4.72; Hazelwood, Jr., 38 cents; Waynesville, Jr., $3.52; Canton, Int., $6.86; Waynesville, Int., $2.60. Total, $18.08.
Three Forks—Boone, Int., $1.04; Boone, Jr., $2.13; Cove Creek, Jr., $1.00. Total, $4.17.
Transylvania — Mt. Moriah (Cherryfield), 30 cents.
Tuckaseigee—Scott's Creek, 50 cents.
Total, G. A., $47.86.

R. A.

Buncombe — *Asheville, First, Jr.,* $1.18; Asheville, French Broad, $1.50; Asheville, West, $1.12; Asheville, Calvary, $1.94. Total, $5.74.
French Broad—Mars Hill, $8.96.
Haywood—Canton, First, $8.02; Waynesville, $6.91. Total, $14.93.
Three Forks—Boone, $3.40; Mt. Calvary, 43 cents. Total, $3.83.
Yancey—Burnsville, $4.30.
Transylvania — Mt. Moriah (Cherryfield), 10 *cents.*
Total, R. A., $37.86.

S. B.

Blue Ridge—Bethel, $1.00.
Buncombe — Asheville, Calvary, $1.89; Asheville, First, $1.64; Asheville, French Broad, 50 cents; Asheville, Riverside, 22 cents; Asheville, West, $1.98; Reed's Chapel, $1.40. Total, $7.63.
Carolina—Hendersonville, $1.50.
Haywood—Canton, $4.50; Hazelwood, 16 cents; Waynesville, $13.45. Total, $18.11.
Macon—Franklin, 80 cents.
Three Forks—Boone, $3.59; *Mt. Calvary,* 41 cents; Stony Fork, 10 cents. Total, $4.10.
Transylvania — Mt. Moriah (Cherryfield), 24 cents.
Tuckaseigee — Scott's Creek, 50 cents; Speedwell, 50 cents; Sylva, $1.09. Total, $2.09.
Yancey—Burnsville, $5.90; Laurel Branch, $1.57. Total, $7.47.
French Broad—Mars Hill, $8.47.
Total, S. B., $51.41.
Total, Asheville Division, $1,839.23.

CHARLOTTE DIVISION

W. M. S.

Alleghany—Laurel Springs, $7.00; Sparta, $6.35. Total, $13.35.
Ashe—Big Flatts, $2.25; West Jefferson, $2.40. Total, $4.65.
Brushy Mountain — North Wilkesboro, $102.00; Wilkesboro, $3.00; Gordon's, 50 cents. Total, $105.50.
Caldwell — Granite Falls, $12.70; Lenoir, First, $126.50; Lenoir, South, $48.20; Lower Creek, $38.75; Rhodhiss, $13.50; Sardis, $2.50. Total, $242.15.
Catawba River—Drexel, $22.50; Calvary, Morganton, $107.97; North Catawba, $3.00. Total, $133.47.
Gaston — Alexis, $17.00; Belmont, First, $125.13; Bessemer City, $7.30; Center View, $5.00; Cherryville, $48.00; Cramerton, $174.44; Dallas, $24.61; Gastonia, East, $19.50; Gastonia, First, $522.30; Gastonia, Marietta St., $1.75; Hardin, $2.00; Loray, $1.00; McAdenville, $4.81; Mt. Beulah, $2.50; Mt. Holly, $51.70; Ranlo, $4.21; Sandy Plains, $8.20; Tuckaseigee, $8.00; Webb's Chapel, $2.00; Gastonia, Temple, $1.50; Lowell, $2.60. Total, $1,033.55.
Green River—Chimney Rock, $1.00; Columbus, $2.75; Mountain Creek, $2.00; Mt. Vernon Springs, $12.20; Round Hill, $44.40. Total, $62.35.
King's Mountain—Beaverdam, $5.55; Boiling Springs, $65.86; Carpenter's Grove, $3.50; Casar, $3.50; Double Shoals, $6.70; Double Springs, $12.65; Dover, $18.11; Elizabeth, $18.85; Fallston, $5.96; Grover, $13.54; King's Mountain, First, $107.05; King's Mountain, Second, $3.95; Lattimore, $2.75; New Bethel, $4.45; New Hope, $6.80; Oak Grove, $1.60; Pleasant Ridge, $4.15; Sandy Plains, $4.00; Shelby, East Side, $7.35; Shelby, First, $235.08; *Shelby, South, $20.42;* Waco, $34.03; Zion, $2.90; Zoar, $1.05. Total, $589.81.
Liberty—Carolina Ave., Thomasville, $1.50; Center Hill, $10.35; Churchland, $41.60; Denton, $5.75; Holloways, $5.60; Jerseys, $8.25; Lexington, $221.22; Liberty, $4.00; Mills Home, $272.48; New Friendship, $11.40; Reeds, $8.00; Rich Fork, $7.00; Sheets Memorial, $3.00; Smith Grove, $3.45; Southside, Thomasville, $2.15; Stoner's Grove, $1.18; Tabernacle, $12.00; Thomasville, $59.79; Wallburg, $29.50. Total, $708.13.
Mecklenburg - Cabarrus — Charlotte, Allen St., $15.75; Charlotte, Enderly Park, $17.91; Charlotte, First, $1,054.60; Charlotte, Ninth Ave., $75.36; Charlotte, North, $2.25; Charlotte, Pritchard Memorial, $5.00; Charlotte, Southside, $1.00; Charlotte, St. Johns, $390.73; Clear Creek, $7.72; Concord, First, $107.79; Concord, Kerr St., $2.50; Concord, McGill St., $21.50; Cornelius, $1.90, Huntersville, $7.78; Independence Hill, $2.00; Kannapolis, $20.78; Matthews, $16.00; Newells, $3.00; Pleasant Plains, $1.15; Thrift, $10.35; Stough Memorial, $8.00; Centerview, $8.35; Wilson Grove, $1.00. Total, $1,782.42.
Montgomery—Biscoe, $11.00; Laurel Hill, $15.00; Mt. Gilead, $14.11; Star, $6.12; Troy, $14.94; Wadeville, $7.94. *Total, $69.11.*
Pee Dee — *Ansonville, $9.15; Brown Creek,* $5.65; Cedar Grove, $1.00; Ellerbe, $11.15; Gibson, $27.72; Gum Spring, $8.05; Hamlet, $199.02; Laurinburg, East, $5.25; Laurinburg, First, $55.50; Lilesville, $7.50; Morven, $4.32; Peachland, $8.40; Pee Dee, $9.72; Roberdel, $7.10; Rockingham, $26.52; Spring *Hill,* $14.90; Steele's, $4.43; Wadesboro, $10.00; Wade Mfg. Co., $5.00. Total, $420.38.
Pilot Mountain — *Antioch, $7.00; Becks,* $12.60; Draper, $24.70; Haymore Memorial, $4.00; Kernersville, $10.11; King, $15.45; King Memorial, $2.00; Leaksville, $47.82; Lewisville, *$8.81; Madison, $36.00;* Mayodan, $22.00; Mineral Springs, $32.50; Mt. Hermon, $3.00; Mountain View, $9.80; Oak Ridge, $4.10; Pilot Mountain, $10.30; Providence, $1.80; Sharon, $2.05; Spray, $66.40; Stoneville, $22.50; Union Hill, $13.65; Walnut Cove, $1.00; Winston-Salem, Brown Memorial, $745.29; Winston-Salem, East Fourth St., $13.70; Winston-Salem, First, $1,133.24; Winston-Salem, North, $34.85; Winston, Salem, $122.50; Winston-Salem, Southside, $73.49; Winston-Salem, Tabernacle, $52.15; Winston-Salem, Temple, $13.91; Winston-Salem, Waughtown, $50.74; Hanes, $1.00. Total, $2,657.86.
Rowan—China Grove, $7.05; Faith, $1.42; Landis, $1.50; Oakdale, $7.35; Rockwell, $1.75; Salisbury, First, $201.51; Salisbury, North Main, $12.30; Salisbury, Rowan Mills, $2.40; Salisbury, Stallings Memorial, $20.37; Spencer, First, $74.75. Total, $330.40.
Sandy Run — *Alexander,* $2.15; Bethel, $18.50; Caroleen, $25.00; Forest City, $30.00; Green's Creek, $2.00; Haynes Memorial, $9.36; Mt. Pleasant (C), $2.50; Mt. Pleasant (R), $2.28; Race Path, $1.55; Sandy Run, $4.00; Shiloh, $2.50; Southern, $8.10; Spindale, $32.90. Total, $140.84.
South Fork—Brookford, $22.90; Catawba, $9.00; Goodsonville, $4.20; Hickory, First, $224.03; Hickory, West, $8.00; Highland, $115.99; Lawing Chapel, $6.75; Lincolnton, First, $33.98; Maiden, East, $1.10; Maiden, First, $1.05; Mountain Grove, $8.00; Newton, First, $26.50; Newton, North, *$2.00; Penelope,* $5.15; Riverview, $21.20. Total, $489.85.
South Yadkin — Cooleemee, $8.55; Cool Spring, $9.00; Eatons, $4.70; Farmington, $40.75; Harmony, $12.74; Mocksville, $61.24; Mooresville, First, $5.00; Mooresville, Southside, $1.50; New Hope, $13.75; South River, $19.13; Statesville, First, $119.45; Statesville, Front St., $15.70; Statesville, Western Ave., $93.40; Turrentine, $4.45; Jerusalem, $3.00. Total, $412.36.
Stanly—Albemarle, First, $154.71; Albemarle, Grace, $9.00; Albemarle, North, $27.17; Albemarle, West, $2.00; Anderson Grove, $1.70; Badin, $8.25; Canton, $11.50; Kendalls, $8.50; Mineral Springs, $3.06; New London, $23.15; Norwood, 53 cents; Oakboro, $20.30; Plyler, $2.00. Total, $271.87.
Surry—Bannertown, $1.50; Dobson, $2.95; Elkin, $87.07; *Hollow Springs,* $1.20; Mountain Park, $2.50; Mt. Airy, $126.78. Total, $222.00.
Union—Marshville, $4.50; Monroe, First, $55.05; Monroe (Edith Burrell), $19.08; Monroe, North, $3.00; Oak Grove, $2.65; Oak Grove (Mary Ellen Dozier), $2.35; Shiloh, $11.70; Shiloh (Mary Blair), $3.00; Wingate, $16.69. Total, $118.02.
Yadkin — Booneville, $21.60; Flat Rock, $2.10; Forbush, $32.99; Jonesville, $7.07; Yadkinville, $2.00. Total, $65.76.
Total, W. M. S., $9,873.83.

Y. W. A.

Brushy Mountain — North Wilkesboro, $49.50.
Caldwell—Granite Falls, 60 cents; Lenoir, First, $11.80; Lenoir (Pattie Covington), $7.86; Lenoir, South, $8.03; Lower Creek, $16.70. Total, $44.99.
Catawba River—Abee's Grove, $9.00; Valdese, $2.09. *Total, $11.09.*
Gaston—Belmont, $17.73; Bessemer City, $2.65; Cramerton, $121.44; Gastonia, East, $8.70; Gastonia, First, $26.22; McAdenville, $3.10; Mt. Holly, $8.32. *Total, $188.16.*
King's Mountain — Boiling Springs, 85 cents; Double Shoals, $2.15; Grover, $4.23; King's Mountain, $17.45; New Bethel, 15 cents; Shelby, East Side, $1.75; Shelby, First, $17.42; Shelby, Second, $2.50. Total, $46.50.
Liberty — Holloway's, $2.10; Lexington, $40.20; New Friendship, $9.55; Smith Grove, $17.39; Stoner's Grove, $1.19; Tabernacle, $2.50; Thomasville, $22.50; Wallburg, $2.50. Total, $97.93.
Mecklenburg-Cabarrus — Charlotte, Allen St., $3.57; Charlotte, St. Johns, $5.60; *Concord, First, $7.56; Concord, McGill St., $11.60;* Huntersville, 39 cents; Kannapolis, $3.00. Total, $31.72.
Montgomery—Mt. Gilead, $2.34; Star, 10 cents; Biscoe, $1.25. Total, $3.69.
Pee Dee—Ellerbe, $2.79; Hamlet, $3.00; Lilesville, $2.70; Peachland, $3.00; Polkton, 55 cents; Rockingham, 25 cents. Total, $12.29.
Pilot Mountain—Becks, $4.85; Haymore Memorial, $3.20; Kernersville, $2.28; Leaksville, $38.55; Madison, $12.28; Pilot Mountain, $7.37; Spray, $4.60; Winston-Salem, *Brown Memorial, $54.06;* Winston-Salem, East Fourth St., Jr., $2.00; Winston-Salem, East Fourth St., Sr., $7.75; Winston-Salem, First, $68.42; Winston-Salem, North, Jr., $4.20; Winston-Salem, North, Sr., $6.00 Winston, Salem, Jr., $8.35; Winston-Salem, Southside, Jr., $1.85; Winston-Salem, Tabernacle, $17.34; Winston-Salem, Waughtown, $15.70. Total, $258.80.
Rowan—Salisbury, First, Jr., $9.72; Salisbury, First, Sr., $31.45. Total, $41.17.
Sandy Run — Alexander, $1.00; Caroleen, $10.00; Haynes Memorial, $5.64; Race Path, .07 cents; Southern, $6.76; Spencer, $2.18; Spindale, $4.00; Sandy Run, $1.00. Total, $30.65.
South Fork—Goodsonville, $2.00; Lincolnton, First, $1.10; Penelope, $1.80. Total, $4.90.
South Yadkin—*Cooleemee, $5.50;* Harmony, $1.98; Mocksville, $3.75; South River, $5.40; Statesville, First, $14.41. Total, $31.04.
Stanly—Albemarle, First, $24.48; Badin, $1.25. Total, $25.73.
Surry—Elkin, $27.30.
Union—Monroe, First, 72 cents; Oak Grove, 95 cents. Total, $1.67.
Yadkin—Enon, $1.00.
Total, Y. W. A., $908.13.

G. A.

Ashe—Big Flatts, Jr., 05 cents; Big Flatts, Int., 65 cents; West Jefferson, Jr., 72 cents. Total, $1.42.
Brushy Mountain—North Wilkesboro, Jr., $11.43; North Wilkesboro, Int., $11.50; Gordon, 54 cents. Total, $23.47.
Caldwell — Granite Falls, Jr., 34 cents; Granite Falls, Int., 34 cents; Lenoir, Jr., $8.55; Lenoir, Int., $4.60; Lenoir, South, $2.56; Sardis, 42 cents. Total, $16.81.
Gaston—Bessemer City, Jr., $1.05; Cramerton, Int., $41.00; Gastonia, East, $2.50; Gastonia, First, Jr., $7.42; Gastonia, First, Int., $5.82; Mt. Beulah, Jr., 35 cents; Mt. Beulah, Int., $2.00; Mt. Holly, Jr., $2.50. Total, $62.64.
King's Mountain—Double Shoals, 92 cents; Grover, Jr., 85 cents; New Bethel, $1.15; *Shelby, East Side,* 50 cents; Shelby, First, $14.75; Shelby, Second, Jr., $1.36; Shelby, Second, Int., $2.76; Waco, $1.37; Zion, $1.00. Total, $24.66.
Liberty—Holloways, 24 cents; Lexington, Int., $5.83; Mills Home, $16.00; Smith's Grove, $1.22; Southside, 25 cents; Stoner's Grove, 66 cents; Tabernacle, Jr., 50 cents; Thomasville, Int., $3.30; Thomasville, Jr., $2.40; Wallburg, $2.00; Tabernacle, Int., 50 *cents. Total, $32.90.*
Mecklenburg-Cabarrus—Charlotte, Allen St., Jr., 26 cents; Charlotte, Allen St., Int., 62 cents; Concord, McGill St., 23 cents; Kannapolis, 60 cents; Charlotte, First, $1.00. Total, $2.81.
Pee Dee—Brown Creek, $1.25; Hamlet, Jr., $1.50; Hamlet, Int., $2.50; Laurinburg, Int., $4.60; Peachland, Jr., 70 cents; Polkton, $1.00; Rockingham, Jr., $2.27; Rockingham, Int., 20 cents; Gibson, $1.55. Total, $15.57.
Pilot Mountain—Haymore Memorial, 75 cents; Kernersville, $3.06; Leaksville, Jr., $7.41; Leaksville, Int., $11.23; Madison, $1.56; *Pilot Mountain, $15.70; Spray,* Jr., $3.37; Spray, Int., 55 cents; Winston-Salem, Brown Memorial, Jr., $23.47; Winston-Salem, Brown Memorial, Int., $65.22; Winston-Salem, East Fourth St., Jr., $2.00; Winston-Salem, East Fourth St., Int., $2.50; Winston-Salem, First, Jr., $29.64; Winston-Salem, North, Jr., $8.00; Winston-Salem, North, Int., $2.25; Winston, Salem, Jr., $1.76; Winston, Salem, Int., $1.50; Winston-Salem, Southside, Jr., $2.36; Winston-Salem, Southside, Int., $1.00; Winston-Salem, Tabernacle, Jr., 96 cents; Winston-Salem, Waughtown, Jr., $3.35; *Winston-Salem,* Waughtown, Int., $2.14; Winston-Salem, First, Int., $41.36; Walnut Cove, $1.00; *Winston-Salem, Temple,* 50 cents. Total, $233.64.
Rowan—Salisbury, First, Jr., $1.44; Salisbury, First, Int., $1.95; Salisbury, North Main, Jr., 35 cents; Salisbury, North Main, Int., 25 cents. Total, $3.99.
Sandy Run — Alexander, Int., 85 cents; Bethel, 30 cents; Race Path, 69 cents; Southern, 2.23; Spindale, $1.45. Total, $5.52.
South Fork—Hickory, First, Int., $11.45; Lincolnton, First, Jr., $2.28; Lincolnton, First, Int., $1.37; Hickory, First, Jr., $5.15. Total, $20.25.
South Yadkin—Cooleemee, Jr., 44 cents; Cooleemee, Int., 64 cents; Cool Springs, 80 cents; Mocksville, $6.15; South River, Jr., $1.32; South River, Int., $1.36. Total, $10.71.
Stanly—*Albemarle, First, $5.98; Albemarle,* West, $1.00; Badin, Jr., 18 cents; Badin, Int., $1.00; New London, 32 cents. Total, $8.48.
Surry—Elkin, Jr., $5.67; Elkin, Int., $5.41; Mt. Airy, Int., $3.00. Total, $14.08.
Union—Oak Grove, 90 cents.
Yadkin—Boonville, $2.90; Forbush, $1.75. Total, $4.65.
Total, G. A., $481.50.

R. A.

Brushy Mountain — North Wilkesboro, $13.75.
Caldwell — Lenoir, First, $3.30; Lenoir, South, $2.75; Lower Creek, $5.45. Total, $11.50.
Gaston—Bessemer City, $1.80; Gastonia, First, $12.27. Total, $14.07.
King's Mountain—Boiling Springs, $1.40; *King's Mountain, First, $4.20; New Bethel,* 77 cents; Shelby, Second, 50 cents; Zion, $3.62. Total, $10.49.
Liberty — New Friendship, 70 cents; Stoner's Grove, 48 cents; Tabernacle, $1.00; Thomasville, $1.84; Wallburg, $3.00; Lexington, $1.00; Mills Home, $16.00. Total, $24.02.
Mecklenburg-Cabarrus — Concord, McGill St., 95 cents; Kannapolis, 66 cents. Total, $1.61.
Pee Dee — Ellerbe, $2.29; Gibson, $1.85; Rockingham, Jr., $1.37. Total, $5.51.
Pilot Mountain — Draper, $6.50; Kernersville, $5.74; Leaksville, $7.97; Madison, $3.61; Spray, Jr., $2.77; Winston-Salem, Brown Memorial, Jr., $40.24; Winston-Salem, East Fourth St., $2.00; Winston-Salem, First, $63.13; Winston-Salem, North, Jr., $2.32; Winston-Salem, North, Int., $4.25; Winston, Salem, $1.40; Winston-Salem, Southside, $1.20; Winston-Salem, Tabernacle, $3.45; Winston-Salem, Waughtown, Jr., $4.75; Spray, Int., $3.15. Total, $152.48.
Rowan—Salisbury, First, $8.00.
Sandy Run—Mt. Pleasant (R), 42 cents; Southern, $1.05; Bethel, $1.00. Total, $2.47.
South Fork—Hickory, $19.27; Lincolnton, First, $2.11. Total, $21.38.
South Yadkin—Mocksville, $4.65; Statesville, First, $9.61. Total, $14.26.
Stanly—Badin, Jr., 81 cents; New London, $1.90; Badin, Int., 25 cents. Total, $2.96.
Surry — *Mt. Airy, First, Jr., $5.90;* Mt. Airy, First, Int., $1.10. Total, $7.00.
Union—Oak Grove, $1.21; Wingate, $1.00 Total, $2.21.
Total, R. A., $291.71.

S. B.

Brushy Mountain — *North Wilkesboro,* $17.00; Wilkesboro, 20 cents. Total, $17.20
Caldwell—Lenoir, First, $2.80; Lenoir, South, $1.72; Lower Creek, $1.95; Rhodhiss, 66 cents; Sardis, 42 cents. Total, $7.55.
Catawba River — Drexel, $5.00; Pleasant Hill, 10 cents. Total, $5.10.
Gaston—Center View, 50 cents; Cramerton, $1.55; Gastonia, East, $1.00; Lowell, $2.00; Mt. Holly, $20.47. Total, $25.52.
King's Mountain — Boiling Springs, 40 cents; Double Shoals, 20 cents; Grover, 82 cents; King's Mountain, $3.05; New Bethel, $2.75; Oak Grove, $1.10; Shelby, First, $14.00; Waco, 35 cents; Zion, $3.29. Total, $25.96.
Liberty — Lexington, $2.83; Mills Home, $7.00; New Friendship, $1.20; Rich Fork, 55 cents; Sheets Memorial, $1.00; Smith Grove, $2.02; Southside, 25 cents; Stoner's Grove, 25 cents; Thomasville, $1.84; Wallburg, $2.75. Total, $19.69.
Mecklenburg-Cabarrus — Charlotte, Allen St., 83 cents; Charlotte, First, $1.48; Cornellus, $1.25; Charlotte, St. Johns, $1.02; Concord, McGill St., $1.55; Kannapolis, 29 *cents; Pleasant Plains,* 10 cents; Charlotte, Southside, 51 cents. Total, $7.03.
Montgomery—Biscoe, $1.00.
Pee Dee—Ellerbe, $2.39; Hamlet, $6.81; Morven, 50 cents; Peachland, $1.23; Polkton, 46 cents; Rockingham, 73 cents; Spring Hill, 60 cents; Steels, 15 cents. Total, $12.87.
Pilot Mountain — Becks, $1.40; Draper, $4.25; Haymore Memorial, $1.00; Kernersville, $3.80; King, 75 cents; Leaksville, $6.51; Madison, $1.42; Mayodan, 45 cents; Mineral Springs, $5.00; Spray, $2.45; Stoneville, 75 cents; Walnut Cove, 50 cents; Winston-Salem, Brown Memorial, $26.57; Winston-Salem, East Fourth St., $4.25; Winston-Salem, First, $66.59; Winston-Salem, North, $2.00; Winston, Salem, 50 cents; Winston, Southside, 77 cents; Winston-Salem, Temple, 50 cents; Winston-Salem, Waughtown, $5.70. Total, $135.16.
Rowan—Salisbury, First, $3.70; Salisbury, North Main, 20 cents. Total, $3.90.
Sandy Run—Race Path, 50 cents; Sandy Run, $1.20; Southern, $1.00; Spindale, $2.50; Bethel, 50 cents. Total, $5.50.
South Fork—Lincolnton, First, 51 cents; Newton, 90 cents; Penelope, 48 cents; Hickory, $1.00. Total, $2.89.
South Yadkin—Cooleemee, 50 cents; Har-

mony, $1.75; Mocksville, $3.03; South River, $2.66; Statesville, First, $1.62; Statesville, Western Ave., $13.20. Total, $22.76.

Stanly—Albemarle, First, $6.65; Albemarle, North, $2.50; Albemarle, West, $3.73; Badin, $1.00; Kendalls, $3.39; New London, $1.20. Total, $18.47.

Surry—Mt. Airy, First, $2.92.

Union — Monroe, First, $1.00; Monroe, North, $1.00; Oak Grove, $1.81; Wingate, 58 cents. Total, $4.39.

Yadkin—Boonville, $1.00; Forbush, $2.77. Total, $3.77.

Total, S. B., $321.68.

Total, Charlotte Division, $11,876.85.

ELIZABETH CITY DIVISION

W. M. S.

Atlantic—Beaufort, $35.25; Davis, $1.00, Marshallberg, *$3.75; Maysville, $4.50;* Morehead City, $52.85; New Bern, First, $123.68; New Bern, Tabernacle, $17.30; Piney Grove (Jones), $1.80; Pollocksville, $17.70; Richlands, $8.00; Swansboro, $9.36; Vanceboro, $1.55; Trenton, $11.00; Fort Barnwell, $2.40. Total, $290.14.

Chowan—Ballard's Bridge, $10.75; Berea, $6.50; Bethel, $5.30; Beulah, $7.70; Center Hill, $16.30; Corinth, $26.23; Ebenezer, $11.40; Edenton, $141.37; Elizabeth City, Blackwell Memorial, $214.70; Elizabeth City, Calvary, $7.00; Elizabeth City, First, $111.22; Eure, $7.52; Eureka, $15.91; Gatesville, $12.25; *Hertford, $27.85;* Hobbsville, $15.07; Macedonia, $4.55; Manteo, $22.40; Middle Swamp, $2.65; Moyock, $4.90; Mt. Sinai, $11.07; Providence, $12.70; Ramoth-Gilead, $3.25; Reynoldson, $19.32; Riverside, $11.05; Roanoke *Island, $4.15; Rocky Hock,* $12.75; Roduco, $2.50; Sandy Cross, $15.89; Sawyer's Creek, $31.81; Shiloh, $52.95; Warwick, $4.50; Whiteville Grove, $3.05; Woodville, $2.05. Total, $858.61.

Neuse—Fremont, $7.25; Goldsboro, First, $141.03; Goldsboro, Second, $5.00; Kennedy Home, $69.55; Kinston, $113.01; Snow Hill, $16.50. Total, $352.34.

Pamlico—Columbia, $12.97; Creswell, $4.29; Fairfield, 50 cents; Mt. Pleasant, $15.39; Soundside, $5.35; Belhaven, $11.90; Roper, $2.00. Total, $52.40.

Roanoke — Aurora, $1.00; Ayden, $3.30; Battleboro, $5.60; Bethel, $2.10; Dawson, $2.65; Eagles, $4.00; Elm City, $11.40; Enfield, $56.38; Everetts, $1.68; Farmville, $38.15; Fountain, $3.00; Greenville, Immanuel, $18.65; Greenville, Memorial, $125.72; Hickory Grove, $8.15; Hobgood, $4.56; Nashville, $11.70; New Hope, $11.65; Oak Level, $6.45; Plymouth, $12.45; Red Oak, $12.06; Roanoke Rapids, $5.00; Rocky Mt., Arlington St., $46.19; Rocky Mt., Calvary, $8.00; Rocky Mt., First, $434.87; Rocky Mt., North, $69.73; Rosemary, $31.84; Scotland Neck, $60.15; Spring Hope, $55.63; Stantonsburg, 50 cents; Stoney Creek, $8.25; Tarboro, $35.91; Tillery, $4.25; Washington, $32.90; Weldon, $73.35; Whitakers, $3.55; Williamston, $1.50; Wilson, First, $230.00; Wilson, Five Points, $10.20; Winterville, $21.20; Elm Grove, $1.00. Total, $1,468.67.

West Chowan—Ahoskie, $136.91; Ashley's Grove, $11.16; Askewville, $23.71; Aulander, $22.10; Bethlehem, $7.25; Brantley's Grove, $8.94; Buckhorn, $4.70; Capeharts, $10.28; Cashie, $60.81; Center Grove, 39 cents; Christian Harber, $23.05; Colerain, $39.18; Connarttsa, $20.17; Conway, $24.00; Creeksville, $11.50; Elam, $14.00; Galatia, $8.00; Green's Cross Roads, $34.43; Harrellsville, $25.00; Hebron, $2.40; Holly Grove, $5.18; Horton's, $1.50; Jackson, $18.70; Kelford, $31.55; Lasker, $5.00; Lewiston, $70.82; *Mars Hill, $1.10; Meherrin, $11.25; Menola, $10.65;* Merry Hill, $10.00; Mt. Tabor, $11.32; Murfreesboro, $4.10; Pleasant Grove, $6.00; Potecasi, $4.60; Powellsville, $17.75; Republican, $14.92; Rich Square, $25.30; Riverside, $7.65; Roberts Chapel, $4.50; Ross, $2.00; Sandy Run, $3.40; Seaboard, $36.37; Severn, $22.50; St. Johns, 2.00; Union, $17.00; Winton, $23.40; Woodland, $15.35. Total, $871.89.

Total, W. M. S., $3,924.05.

Y. W. A.

Atlantic — Beaufort, $6.25; Marshallberg, 70 cents; Morehead City, $8.80. Total, $15.75.

Chowan — Ballard's Bridge, 87 cents; Corinth, $14.90; Edenton, $17.76; Elizabeth City, Blackwell Memorial, $27.03; Elizabeth City, First, $11.71; Gatesville, $2.00; Hertford, $8.45; Hobbsville, $1.40; Rocky Hock, $3.30; Sandy Cross, $4.88; Sawyer's Creek, *$5.30;* Shiloh, *$8.65;* Warwick, 25 *cents;* Macedonia, 35 *cents; Providence, 50 cents.* Total, $107.35.

Neuse—Goldsboro, First, $12.86; Kennedy Home, $1.38. Total, $14.24.

Roanoke—Enfield, $15.00; Greenville, Immanuel, $4.10; Nashville, $1.37; Red Oak, $4.65; Roanoke Rapids, $1.00; Rocky Mt., Arlington St., 80 cents; Rocky Mt., Calvary, $1.00; Rocky Mt., First, $2.50; Rocky Mt., North, $22.11; Rosemary, $8.96; Scotland Nack, $3.00; Stoney Creek, 75 cents; Washington, $7.89; Weldon, $2.65; Wilson, $8.60; Whitakers, 20 cents. Total, $84.58.

West Chowan — Ahoskie, $11.11; Cashie, $4.25; Center Grove, *65 cents;* Christian Harbor, $2.90; Colerain, $2.25; Conway, $1.03; Creeksville, $8.25; Harrellsville, $2.46; Lewiston, $11.19; Mars Hill, $1.85; Meherrin, $11.00; *Potecasi, $2.90; Sandy Run,* $1.00; Seaboard, $1.50; Severn, $1.50; Winton, $8.60; Woodland, $1.50; Margarettsville, $1.00. Total, $74.93.

Total, Y. W. A., $296.85.

G. A.

Atlantic—Morehead City, Jr., $4.79; Pollocksville, 50 cents; Beaufort, $1.70. Total, $6.99.

Chowan—Bethel, 73 cents; Corinth, $1.40; Ebenezer, 25 cents; Edenton, $5.09; Elizabeth City, Blackwell Memorial, Jr., $11.44; Elizabeth City, Blackwell Memorial, Int., *$16.07;* Elizabeth City, First, Jr., $3.79; Elizabeth City, First, Int., $7.41; Eureka, $1.50; Gatesville, $9.44; Hertford, Jr., $8.70; Hobbsville, 31 cents; Mt. Sinai, 83 cents; Providence, $1.50; Ramoth-Gilead, $2.36; Reynoldson, Jr., $1.75; Riverside, 85 cents; Sandy Cross, Jr., $1.27; *Sandy Cross, Int.,* $1.55; Sawyer's Creek, Jr., $2.55; Sawyer's Creek, Int., $4.04; Shiloh, $3.15; Warwick, $2.40; Whiteville Grove, $1.13; Hertford, Int., $4.78; Moyock, $3.70; Elizabeth City, Calvary, 36 *cents; Middle Swamp, 24 cents.* Total, $98.59.

Neuse—Goldsboro, Jr., $7.73; Goldsboro, Int., $4.90; Kennedy Home, $1.45. Total, $14.08.

Pamlico—Belhaven, 38 cents; Columbia, 70 cents. Total, $1.08.

Roanoke—Enfield, $10.93; Greenville, Memorial, Jr., 70 *cents; Hobgood, $1.00;* New Hope, 15 cents; Red Oak, $1.35; Roanoke Rapids, $1.30; Rocky Mt., Arlington St., Jr., $3.45; Rocky Mt., Arlington St., Int., $1.95; Rocky Mt., First, $2.50; Rocky Mt., North, Jr., $7.59; Scotland Neck, Jr., $3.34; Scotland Neck, Int., $1.80; Spring Hope, $2.05, Stoney Creek, 25 cents; Tillery, Jr., 65 cents, Tillery, Int., 85 cents; Washington, Jr., $2.82; *Washington, Int., $5.40;* Weldon, Jr., $3.75; Weldon, Int, $3.20; Rosemary, Int., $1.05. Total, $56.08.

West Chowan—Ahoskie, Jr., $3.26; Bethlehem, $2.52; Cashie, 40 cents; Christian Harbor, $1.50; Conway, $1.71; Creeksville, $4.20; Harrellsville, 98 cents; Horton's, 10 cents; Jackson, 50 cents; Lewiston, $1.50; Menola, $2.40; Mt. Tabor, $1.20; Potecasi, 61 cents; Rich Square, 55 cents; Robert's Chapel, $3.00; Severn, $1.57; Woodland, $1.72; Ahoskie, Int., $6.48. Total, $34.20.

Total, G. A., $196.94.

R. A.

Atlantic—Beaufort, $2.00; Morehead City, $3.05. Total, $5.05.

Chowan—Bethel, $1.07; Corinth, 78 cents, Edenton, $2.31; Elizabeth City, Blackwell Memorial, Jr., $11.03; Elizabeth City, Blackwell Memorial, Int., $18.95; Elizabeth City, Calvary, 90 cents; Elizabeth City, First, $4.31; Hertford, $2.77; Hobbsville, 31 cents; Mt. Sinai, 82 cents; Moyock, $4.40; Providence, $3.76; Reynoldson, $1.90; Riverside, $1.00; Sandy Cross, $2.34; Sawyer's Creek, $2.59; Shiloh, $7.45; Middle Swamp, 24 cents. Total, $66.93.

Neuse—*Goldsboro, First, $8.34; Kennedy* Home, 71 cents. Total, $9.05.

Pamlico—Belhaven, 37 cents; Columbia, $1.62. Total, $1.99.

Roanoke—Enfield, $1.70; Rocky Mt., Calvary, *$1.00; Rocky Mt., North, 83 cents;* Scotland Neck, $3.33; Stoney Creek, $1.70; Tillery, Int., 85 cents; Washington, $1.87; Weldon, $2.40; Rocky Mt., Arlington St., 45 cents; Tillery, Jr., 65 cents. Total, $14.78.

West Chowan—Aulander, $5.40; Cashie, 81 cents; Colerain, $1.10; Conway, $1.00; Creeksville, Jr., $1.00; Creeksville, Int., 50 cents; Harrellsville, $4.00; Holly Grove, 50 cents; Lewiston, $2.55; Menola, $3.51; Mt. Tabor, $1.91; Potecasi, 20 cents; Seaboard, $2.25; Severn, $2.00. Total, $26.73.

Total, R. A., $124.53.

S. B.

Atlantic — Beaufort, 95 cents; Marshallburg, $1.10; Morehead City, $1.95; New Bern, First, $3.00; Pollocksville, 30 cents; Vanceboro, $1.00. Total, $8.30.

Chowan—Ballard's Bridge, $1.00; Bethel 85 cents; Beulah, 60 cents; Corinth, 77 cents; Ebenezer, 25 cents; Edenton, $1.19; Elizabeth City, Blackwell Memorial, $6.85; Elizabeth City, Calvary, 28 cents; Elizabeth City, First, $2.60; Eureka, 50 cents; Hertford, $1.80; Hobbsville, 45 cents; Macedonia, $1.11; Manteo, $2.83; Middle Swamp, 34 cents; Moyock, *$1.60;* Mt. Sinai, *80 cents;* Providence, 80 cents; Ramoth-Gilead, $3.76; Reynoldson, $2.58; Rocky Hock, $1.25; Sandy Cross, 44 cents; Sawyer's Creek, $3.86; Shiloh, 15 cents; Warwick, $1.54; Whiteville, $1.00. Total, $39.20.

Neuse—Goldsboro, First, $4.79; Kennedy Home, $1.57; Snow Hill, 73 cents. Total, $7.09.

Pamlico—Creswell, .05 cents; Mt. Pleasant, $1.25. Total, $1.30.

Roanoke—Ayden, 75 cents; Conoho, 20 cents; Eagles, 50 cents; Elm City, 25 cents; Enfield, $2.00; Greenville, Immanuel, 35 cents; Greenville, Memorial, 56 cents; Hobgood, 50 cents; Nashville, $3.20; New Hope, 25 cents; Plymouth, 85 cents; Red Oak, 25 cents; Roanoke Rapids, $2.60; Rocky Mt., Arlington St., $1.32; Rocky Mt., First, 82 *cents; Rocky Mt., North, $6.69; Spring Hope,* $3.90; Stantonsburg, 30 cents; Tillery, $1.25; Washington, 85 cents; Weldon, $2.50; Wilson, First, $1.20. Total, $31.09.

West Chowan—Ahoskie, $11.76; Ashley's Grove, 55 cents; Aulander, $4.64; Bethlehem, $5.98; Brantley's Grove, $1.67; Cashie, $1.52, Center Grove, 11 cents; Christian Harbor, 67 cents; Colerain, $2.91; Conway, $3.16; Creeksville, $1.39; Elam, $1.00; Galatia, 50 cents; Green's Cross Roads, 45 cents; Harrellsville, $1.40; Holly Grove, 70 cents; Jackson, 80 cents; Kelford, $1.00; Lewiston, $1.30; *Meherrin, 45 cents; Menola, $2.30; Merry* Hill, $1.05; Mt. Carmel, $1.00; Mt. Tabor, $1.46; Murfreesboro, $1.00; Potecasi, $1.17; Powellsville, 61 cents; Rich Square, $3.00, Robert's Chapel, 50 cents; Sandy Run, $1.00, Severn, $1.79; Union, $1.95; Woodland, $1.64. Total, $60.43.

Total, S. B., $147.41.

Total, Elizabeth City Division, *$4,689.78.*

GREENSBORO DIVISION

W. M. S.

Beulah — Antioch, $1.35; Baynes Chapel, $2.80; *Bethel,* $13.25; *Blanche,* $11.50; Clement, $3.00; Ephesus, $2.50; Lambeth Memorial, $5.35; Lea Bethel, $27.95; Mill Creek, $24.23; Milton, $10.00; Providence (C), $5.85; Providence (P), $5.00; Roxboro, First, $65.40; Semora, $36.20; Shiloh, $3.00; Yanceyville, $8.61. Total, $225.99.

Central—Bayleaf, $3.60; Brassfield, $9.25; Flat Rock, $6.15; Forestville, $7.15; Franklinton, *$23.30; Harris Chapel, $3.80; Mary's* Chapel, 40 cents; Millbrook, $42.85; Oak Grove, $7.50; Perry's Chapel, $6.45; Raleigh, First (Eliza Yates), $96.90; Raleigh, First, *$747.75; Raleigh, Hayes-Barton, $139.00;* Raleigh, Johnson Memorial, $11.75; Rolesville, $18.85; Wakefield, $7.75; Wake Forest, $119.98; Youngsville, $9.00. Total, $1,252.43.

Flat River—Amis Chapel, $2.87; Bullock, $1.20; Corinth, $2.60; Creedmoor, $9.30, Dexter, $7.57; Enon, $5.25; Florence Ave., $4.00; Hester, $5.50; Island Creek, $2.03; Knap of Reeds, $6.50; Knott's Grove, $1.00; Mt. Zion, $18.00; Olive Branch, $2.10; Oxford, First, $104.69; Oxford, West, $4.00; Peace's Chapel, 40 cents; Rock Grove, $4.00; Rock Spring, $6.88; Tabb's Creek, $2.12. Total, $190.01.

Mt. Zion — Antioch, *$3.00; Bells, $12.43;* Berea, $8.50; Bethel, $8.25; Bethesda, $100.56; Burlington, First, $5.00; Burlington, Hocutt Memorial, $161.26; Carrboro, $1.50; Chapel Hill, $67.75; Cedar Fork, $17.40; Durham, Angier Ave., $50.25; Durham, Edgemont, $110.00; Durham, First, $313.65; Durham, Lakewood, $32.00; Durham, Temple $110.00; Durham, Watts St., $151.04; Ephesus, $12.50; Gorman, $2.50; Graham, $74.90; Hillsboro, $17.85; West Hill, $4.00; *Lowe's* Grove, $8.90; Mebane, $9.25; Mt. Carmel, $14.25; Mt. Gilead, $5.10; Mt. Pisgah, $11.00; Olive Chapel, *$78.25; Red Mountain,* $4.40; Roberson's Grove, $4.50; Rose of Sharon, 60 cents; Yates, $17.00; Durham, Grace, $89.65. Total, $1,507.30.

Piedmont—Ashboro, $36.89; Balfour, $2.45; Calvary, $12.00; Franklinville, $20.55; Gibsonville, $4.00; Greensboro, Ashboro St., $147.97; Greensboro, Eller Memorial, $14.35; Greensboro, First, $1,263.56; Greensboro, Florida St., $15.90; Greensboro, Forest Ave., $79.35; Greensboro, Magnolia St., $4.00; Greensboro, Revolution, $42.95; Greensboro, Stevens Memorial, $21.76; Greensboro, White Oak $35.75; Guilford, $5.90; High Point, First, $608.88; High Point, Green St., $32.74; High Point, Hilliard Memorial, $5.35; High Point, Southside, $4.00; High Point, West End, $17.00; Liberty, $3.75; Ramseur, $2.25; Randleman, $4.25; Reidsville, $219.26; Summerfield, $12.00. Total, $2,616.86.

Raleigh—Apex, $55.13; Cary, $50.90; Collins Grove, $1.65; Garner, $5.00; Green Level, $5.00; Hephzibah, $8.46; Holly Springs, $5.00; Inwood, $15.57; Knightdale, $11.04; Pleasant Grove, $1.85; Raleigh, John T. Pullen, $9.00; Raleigh, Pullen Memorial, $10.00; Raleigh, Tabernacle, $292.60; Salem, $4.45; Shady Grove, $1.80; Swift Creek, $3.00; Wendell, *$23.06; Zebulon, $7.63. Total, $515.14.*

Sandy Creek—Aberdeen, $11.65; Bennett, $4.20; Bethany, $5.85; Bonlee, $11.95; Brush Creek, $14.65; Cameron, $10.10; Carthage, $7.30; Cool Springs, $3.10; Emmaus, $7.50; Goldston, $3.00; Jonesboro, $4.50; Love's *Creek, $8.65;* Mt. Olive, *$6.30; Pittsboro,* $21.53; Sandy Branch, $3.12; Sandy Creek, $2.25; Sanford, East, $1.50; Sanford, First, $109.10; Siler City, $18.65; Staley, $12.02; Yates-Thaggard, 45 cents. Total, $267.37.

Tar River—Bear Swamp, $5.61; Brown's, $9.40; Bunn, $2.45; Carey's Chapel, $4.00; Castalia, $11.80; Cedar Rock, $5.00; Cypress *Chapel, 90 cents; Fishing Creek,* $19.59; Gardner's, $5.50; Harris Chapel, $2.27; Henderson, First, $106.13; Hickory Rock, $1.00; Littleton, $4.57; Louisburg, $57.04; Macon, $20.60; Middleburg, $2.15; Mt. Zion, $4.75; *New Bethel, $3.30; Norlina, $18.10; Poplar* Springs, $2.50; Reedy Creek, $1.20; Sandy Creek, $1.00; Sulphur Springs, $6.06; Vaughan, $2.00; Warren Plains, $8.76; Warrenton, $81.85; Wise, $11.45; Wood, 60 cents. Total, $399.57.

Total, W. M. S., $6,974.67.

Y. W. A.

Beulah—Bethel, $2.25; Providence (P), 62 cents; Yanceyville, $1.00. Total, $3.87.

Central—Forestville, 92 cents; Millbrook, $7.14; Raleigh, Hayes-Barton, $4.50; Wakefield, 75 cents Wake Forest, $9.48; Youngsville, $2.73. Total, $25.52.

Flat River—Bullock, 46 cents; Enon, $2.25; Hester, 40 cents; Oxford, First, $2.10. Total, $5.21.

Mt. Zion—Burlington, Hocutt Memorial, $69.90; Cedar Fork, $1.65; Durham, Angier Ave., $69.28; Durham, Edgemont, $15.75; Durham, First, $21.60; Durham, Temple, $10.00; Durham, Watts St., $2.20; Olive's Chapel, 50 cents. Total, $190.88.

Piedmont—Asheboro, $6.82; Franklinville, $15.21; Greensboro, First, $94.01; Greensboro, Asheboro St., $13.01; Greensboro, Forest Ave., *$23.00;* Greensboro, Revolution, $22.10; Greensboro, White Oak, $1.77; High Point, Green St., $2.23; High Point, First, Sr., $148.06; High Point, Hilliard Memorial, 70 cents; High Point, West End, $10.90; Reidsville, $2.00; Greensboro, Asheboro St. (Business) $57.78; Greensboro, Eller Memorial, $5.50. Total, $403.09.

Raleigh — Apex, $8.10; Cary, 36 cents; Holly Springs, $10.25; Raleigh, Tabernacle, $26.04; Zebulon, $1.00. Total, $56.20.

Sandy Creek—Cameron, $15.25; Jonesboro, 52 cents; Mt. Olive, $1.80; Sanford, First, Sr., $12.00; Sanford, First, Jr., $3.20; Siler City, $3.00; Yates-Thaggard, 27 cents. Total, $36.04.

Tar River—Bear Swamp, 95 cents; Cedar Rock, $5.00; Harris Chapel, $1.60; Henderson, First, $8.85; Littleton, $2.00; Louisburg, $13.00; Mt. Zion, $2.97; Red Bud, 25 cents; Warrenton, $17.75; Warren Plains, $7.22. Total, $59.59.

Total, Y. W. A., $780.40.

G. A.

Beulah — Bethel Hill, $1.17; Lambeth Memorial, 20 cents; Mill Creek, $1.35; Roxboro, $12.30; Semora, 50 cents; Roxboro, North, $1.00. Total, $16.52.

Central—Flat Rock, 80 cents; Franklinton, 90 cents; Harris Chapel, 10 cents; Millbrook, $2.15; Raleigh, Hayes-Barton, $1.50; Wake Forest, Jr., $3.20; Wake Forest, Int., $3.13; Youngsville, $2.00. Total, $13.78.

Flat River—Bullock, $2.50; Enon, 25 cents; Island Creek, $1.85; Oxford, $2.80; Stovall, 35 cents; Corinth, 25 cents. Total, $8.00.

Mt. Zion — Burlington, Hocutt Memorial, $13.85; Cedar Fork, 53 cents; Durham, Angier Ave., *Jr., $6.69; Durham, Angier Ave., Int.,* $11.70; Durham, Grace, Jr., $8.69; Durham, Grace, Int., $10.40; Durham, First, Jr., $6.40; Durham, First, Int., $6.47; Durham, Temple, Jr., $7.00; Durham, Temple, Int., $5.00; Durham, Watts St., Int., $2.70; Graham, $4.00; Lowe's Grove, $1.16; Mebane, $1.00; Olive Chapel, Jr., $1.45; Durham, Watts St., Jr., $1.50; Bells, 45 cents. Total, $88.99.

Piedmont—Asheboro, $1.90; Franklinville, $1.20; Greensboro, Asheboro St., Jr., $15.86; Greensboro, Asheboro St., Int., $18.15; Greensboro, First, Jr., $36.53; Greensboro, *First, Int., $23.28;* Greensboro, Florida St., $1.00; Greensboro, Forest Ave., 75 cents; Greensboro, Revolution, Jr., $5.12; Greensboro, Revolution, Int., $6.24; Guilford, $1.61; High Point, First, Jr., $10.75; High Point, First, Int., $5.60; High Point, Green St., Jr., 85 cents; High Point, Green St., Int., $1.86; High Point, Southside, 90 cents; Reidsville, Jr., $1.25. Total, $132.85.

Raleigh—Cary, Jr., 37 cents; Cary, Int., 37 cents; Fuquay, $1.00; Green Level, Jr., $1.00; Green Level, Int., 10 cents; Holly Spring, 62 cents; John T. Pullen, Raleigh, $1.00; Raleigh, Pullen Memorial, $3.50; Raleigh, Tabernacle, Jr., $5.00; Garner, 30 cents; Wendell, 79 cents; Zezulon, $1.20. Total, $15.25.

Sandy Creek — *Brush Creek, 85 cents;* Cameron, $3.55; Love's Creek, 35 cents; Mt. Olive, 35 cents; Sanford, Jr., $1.00; Siler City, Jr., $2.40; Siler City, Int., $1.25. Total, $9.75.

Tar River—Bunn, 68 cents; Fishing Creek, 30 cents; Harris Chapel, Jr., $1.75; Harris Chapel, Int., $1.00; Henderson, First, Int., $7.05; Littleton, $2.75; Louisburg, $4.00; Mt. *Zion, 20 cents; Norlina, $2.00; Warren Plains,* $4.47; Vaughan, 30 cents; Henderson, First, Jr., $7.30. Total, $31.50.

Total, G. A., $316.64.

R. A.

Beulah—Mill Creek, 34 cents; Semora, $1.05. Total, $1.39.

Central — Millbrook $28.95; Raleigh, Hayes-Barton, $1.65; Youngsville, $2.25; Franklinton, $1.00. Total, $33.85.

Flat River—Amis Chapel, 10 cents; Oxford, $2.05. Total, $2.15.

Mt. Zion—Cedar Fork, 70 cents; Durham, Angier Ave., $16.90; Durham, Edgemont, $7.00; Durham, First, $10.26; Durham, Grace, $10.67; Durham, Watts St., $1.50. Total, $47.03.

Piedmont—Asheboro, $2.56; Franklinville, 40 cents; Greensboro, Ashboro St., Jr., $10.39; Greensboro, Asheboro St., Int., $18.16; *Greensboro, First, Int., $48.42; Greensboro,* Revolution, Jr., $2.35; Greensboro, Revolution, Int., $8.27; Greensboro, White Oak, $1.86; High Point, First, Jr., $6.10; High Point, First, Int., $14.15; Ramseur, 50 cents; High Point, Green St., 56 cents. Total, $113.72.

Raleigh—Cary, Jr., 81 cents; Collins Grove, 40 cents; Fuquay, 78 cents; Green Level, 19 cents; Raleigh, Tabernacle, $5.00; Wendell, 50 cents. Total, $7.68.

Sandy Creek — Brush Creek, 55 cents; Cameron, $1.00; Love's Creek, 50 cents; Pittsboro, $1.80; Siler City, $3.00; Sanford, *95 cents. Total, $7.80.*

Tar River — Cedar Rock, $1.00; Harris Chapel, $6.70; Henderson, First, $7.16; Mt. Zion, $2.48; Red Bud, .05 cents; Warren Plains, $1.91; Littleton, 34 cents; Bear Swamp, 78 cents. Total, $20.42.

Total, R. A., $234.04.

S. B.

Beulah—Bethel, $1.30; Mill Creek, $1.75; Providence (P), 70 cents; Roxboro, First, $8.50; Roxboro, North, 50 cents; Shiloh, 80 cents; Yanceyville, $1.00; Semora, 25 cents. Total, $14.80.

Central—Brassfield, $1.95; Flat Rock, 66 cents; Harris Chapel, 25 cents; Millbrook, $13.31; Raleigh, Hayes-Barton, 75 cents; Wake Forest, $2.00; Youngsville, $2.26. Total, $21.18.

Flat River—Amis Chapel, 10 cents; Creedmore, $2.25; Dexter, 53 cents; Enon, 25 cents; Florence Avenue, $4.20; Knap of Reeds, 47 cents; Mountain Creek, $1.06; Oxford, $3.48; Stovall, 65 cents; Hester, $1.00; Corinth, 46 cents. Total, $14.45.

Mt. Zion—Cedar Fork, 8 cents; Chapel Hill, $4.36; Durham, Angier Ave., $5.85; Durham, Edgemont, 85 cents; Durham, First, $3.00; Durham, Grace, $11.31; Durham, Temple, $5.00; Durham, Watts St., 50 cents; Mebane, 75 cents; Mt. Gilead, $1.32; Mt. Pisgah, 32 cents; Olive's Chapel, 38 cents; Berea, 25 cents. Total, $33.97.

Piedmont—Asheboro, First, $2.12; Franklinville, $1.56; Greensboro, Asheboro St., $8.52; Greensboro, First, $19.60; Greensboro, Revolution, $2.04; High Point, First, $16.86; High Point, Green St., $9.58; High Point, Hilliard Memorial, $1.00; High Point, West End, $4.30; Ramseur, $4.00; Greensboro, Forest Ave., 65 cents. Total, $70.23.

Raleigh — Apex, $3.12; Cary, 33 cents; Green Level, $1.05; Raleigh, Pullen Memorial, $2.16; Raleigh, Tabernacle, $2.50; Swift Creek, 25 cents; Holly Springs, 39 cents; Garner, 20 cents. Total, $10.00.

Sandy Creek — *Bonlee, 50 cents; Brush* Creek, $1.25; Cameron, $2.75; Love's Creek, 50 cents; Pittsboro, $1.32; Sanford, 79 cents; Siler City, $4.60; Bethany, 50 cents. Total, $12.21.

Tar River—Bear Swamp, 72 cents; Harris Chapel, $2.25; Henderson, $1.05; Littleton, $3.00; Mt. Zion, $2.24; New Bethel, $1.10; Norlina, $1.00; Red Bud, 15 cents; Warren Plains, $1.75; Warrenton, $3.72. Total, $16.98.

Total, S. B., $193.82.

Total, Greensboro Division, $8,749.57.

WILMINGTON DIVISION

W. M. S.

Bladen—Abbottsburg, $4.93; Bladenboro, $44.91; Center Road, 95 cents; Clarkton, $4.19; Elizabethtown, $20.79; Galeed, $5.31, Riverside, $3.90; Tar Heel, $3.85; Butters, $11.50. Total, $100.33.

Brunswick—Lebanon, $5.25; Mill Creek, $8.79; Mt. Pisgah, $7.85; Southport, $13.25; Goshen, $15.50; Association, 93 cents. Total, $51.57.

Burnt Swamp — Antioch, $1.00; Bear Swamp, $1.50; Berea, $4.25; Burnt Swamp, $1.00; Cedar Grove, $7.20; Mt. Airy, 50 cents; Mt. Elim, $1.40; Mt. Olive, $1.75; Smyrna, $1.10; Ten Mile, Center, $2.60; Pembroke, 50 cents; Pleasant View, $1.31. Total, $24.11.

Cape Fear-Columbus—Bolton, $1.10; Chadbourn, *$12.25; Fair Bluff, $10.00;* Hallsboro, $4.25; Lake Waccamaw, $3.00; Lennon's Cross Roads, $5.99; Western Prong, $11.25; Whiteville, $38.95; Livingston Chapel, $3.14. Total, $89.93.

Eastern—Bear Marsh, $2.65; Beulah, $2.00; Beulaville, $11.37; Calypso, $3.75; Clinton, $51.30; Concord, $1.75; Corinth, $9.80; Evergreen, $1.79; Ingold, $5.75; Johnsons, $15.25; Kenansville, $24.75; Magnolia, $18.50; Mt. Gilead, $7.71; Mt. Olive, $32.90; Oakvale, 50 cents; Rose Hill, $31.64; Siloam, $6.00; Warsaw, $65.55; Garland, $4.70; Association, *$20.00.* Total, $317.66.

Johnston—Benson, $5.50; Clayton, $73.71; Clyde's Chapel, $1.60; Four Oaks, $17.10; Kenly, $2.90; Middlesex, $10.65; Mt. Moriah, $3.00; Pine Level, $27.00; Pinkney, $1.00; Pisgah, $4.10; Princeton, $5.80; Sardis, $3.00; Selma; $48.65; Smithfield, $60.25; Trinity, $11.20. Total, $275.46.

Little River—Angier, $5.40; Antioch, $3.20; Broadway, $5.00; Buie's Creek, $76.06; Chalybeate Springs, $35.10; Coats, $2.20, Dunn, $150.75; Erwin, $5.00; Holly Springs, $7.05; Lillington, $65.90; Piney Grove, $4.10. Total, $359.76.

New South River—Cape Fear, $1.00; Cedar Creek, $14.15; Fayeteville, First (Blanche Barrus), $51.90; Fayetteville, First, $100.25; Fayetteville, Person St., $1.23; Hickory Grove, $4.05; Magnolia, $2.50; Roseboro, $5.24; Salemburg, $47.57; Spring Branch, $17.73; Tabernacle, $1.00. Total, $246.62.

Robeson—Antioch, 97 cents; Back Swamp, $5.30; Baltimore, $3.60; Barnesville, $7.85; Bethany, $3.90; Bladen Union, $2.00; Cedar Grove, $2.00; Centerville, $3.00; Fairmont, $144.89; Great Marsh, $6.25; Green Springs, *$1.00;* Long Branch, *$9.40;* Lumber Bridge, $11.65; Lumberton, East, $22.15; Lumberton, First, $69.95; Maxton, $29.15; Mt. Eliam, $1.60 McDonald, $1.60; Oakton, 80 cents; Orrum, $14.82; Parkton, $3.25; Pembroke, $6.77; Proctorville, $8.61; Raeford, $26.30; Raft Swamp, $2.15; Red Springs, $34.80; Rowland, $3.29; Saddle Tree, $5.60; St. Pauls, $33.55; Ten Mile, $9.34; Tolarsville, $2.00. Total, $478.54.

Wilmington—Barlow's Chapel, $13.00; Burgaw, $52.29; Haw Bluff, $9.63; Jacksonville, $11.00; Leland, $16.31; Masonboro, $15.00; Mapel Hill, $5.00; Mt. Holly, $7.65; Riverside, $51.90; Salem, $5.00; Seagate, $12.25; Teacheys, $6.00; Wallace, $99.35; Watha, $11.30; Wells Chapel, $10.15; Wilmington, Calvary, $25.00; Wilmington, First, $610.71; Wilmington, Southside, $88.84; Wilmington, Temple, $225.00; Wilmington, Winter Park,

(Continued on page 14)

REPORT OF THE WOMAN'S EXECUTIVE COMMITTEE OF MISSIONS FOR THE QUARTER ENDING JUNE 30, 1933

(Continued from page 13)

$64.00; Wrightsboro, $88.55; New Hope, $17.34. Total, $1,445.27.

Total, W. M. S., $3,389.25.

Y. W. A.

Bladen—Bladenboro, $9.18; Tar Heel, 43 cents. Total, $9.61.

Brunswick—Antioch, 20 cents.

Burnt Swamp — Cedar Grove, 50 cents; Berea, 25 cents. Total, 75 cents.

Cape Fear-Columbus — Chadbourn, $4.50; Whiteville, $1.10. Total, $5.60.

Eastern—Bear Marsh, $1.00; Clinton, $8.20; Corinth, $3.20; Ingold, 65 cents; Magnolia, $3.85; Mt. Olive, $9.60; Oakvale, 50 cents; Warsaw, $3.75. Total, $30.75.

Johnston—Clayton, $2.27; Clyde's Chapel, 50 cents; Middlesex, $1.50; Princeton, $2.00; Smithfield, $6.30. Total, $12.57.

Little River—Antioch, $5.35; Broadway, $1.80; Piney Grove, 25 cents. Total, $7.40.

Robeson — Barnesville, 28 cents; Long Branch, $2.25; Lumberton, East, $23.40, Lumberton, First, $5.77; Maxton, $6.75; Orrum, $2.47; Raeford, $7.60; Red Springs, $5.60; Rowland, .04 cents; Saddle Tree, $4.05; St. Pauls, $6.10; Tolarsville, 89 cents. Total, $65.20.

Wilmington — Wilmington, Winter Park, $3.01.

Total, Y. W. A., $135.09.

G. A.

Bladen—Bladenboro, $5.67; Galeed, $1.40; White Oak, 35 cents. Total, $7.42.

Brunswick—Antioch, 15 cents; Bethel, 50 cents; Mill Creek, $1.92. Total, $2.57.

Burnt Swamp — Berea, 25 cents; Cedar Grove, 50 cents. Total, 75 cents.

Cape Fear-Columbus — Chadbourn, $1.50; Whiteville, 50 cents. Total, $2.00.

Eastern—Center, 16 cents; Clinton, $7.65; Corinth, 95 cents; Evergreen, 45 cents; Ingold, 50 cents; Johnsons, $2.00; Kenansville, 25 cents; Magnolia, $2.20; Mt. Olive, $3.70; Oak Vale, 35 cents; Siloam, $2.69; Warsaw, $1.34. Total, $22.24.

Johnston—Clayton, Jr., $4.99; Middlesex, $4.20; Mt. Moriah, $1.30; Pine Level, $1.62; Princeton, 42 cents; Selma, Jr., $2.27; Smithfield, Jr., $2.47; Smithfield, Int., $3.63; Selma, Int., $5.80. Total, $26.70.

Little River—Antioch, 49 cents; Coats, 25 cents; Dunn, Jr., $5.72; Dunn, Int., $4.56; Piney Grove, 60 cents. Total, $11.62.

New South River — Fayetteville, First, $3.50.

Robeson—Baltimore, 55 cents; Barnesville, Int., $1.00; Long Branch, $3.00; Lumberton, East, $2.97; Lumberton, First, Int., $2.85. Lumberton, First, Jr., $3.12; Maxton, $1.19; Orrum, Jr., $1.00; Parkton, $1.00; Proctorville, Jr., 54 cents; Raeford, $3.15; Red Springs, $1.71; Rowland, .01 cent; Saddletree, 67 cents; St. Pauls, Jr., $11.19; Tolarsville, 25 cents; St. Pauls, Int., $3.74. Total, $37.94.

Wilmington—Jacksonville, $2.55; Seagate, $1.80; Wilmington, First, $17.50. Total, $21.85.

Total, G. A., $136.59.

R. A.

Bladen—Galeed, 50 cents.

Brunswick—Antioch, 41 cents; Mill Creek, $1.32; Southport, $1.25. Total, $2.98.

Burnt Swamp — Berea, 25 cents; Cedar Grove, 50 cents. Total, 75 cents.

Cape Fear-Columbus—Mt. Zion, 32 cents.

Eastern—Clinton, $8.25; Corinth, 55 cents; Evergreen, 24 cents; Ingold, $1.09; Johnsons, 35 cents. Kenansville, $2.00; Magnolia, $2.32; Mt. Olive, 60 cents; Oak Vale, 35 cents; Warsaw, $2.79. Total, $14.45.

Johnston—Clayton, $2.45; Micro, 25 cents; Pine Level, $2.25; Smithfield, $3.86. Total, $8.81.

Little River—Antioch, 20 cents; Erwin, $1.06; Piney Grove, 38 cents. Total, $1.58.

Robeson — Baltimore, 95 cents; Great Marsh, $2.00; Long Branch, $1.25; Lumberton, East, $8.00; Lumberton, First, Jr., $3.80; Lumberton, First, Int., 95 cents; Maxton, $1.27; Orrum, $1.00; Parkton, $1.90; Proctorville, $1.12; Saddle Tree, $1.45; St. Pauls, $3.95; Rowland, .04 cents. Total, $27.68.

Total, R. A., $57.07.

S. B.

Bladen—Elizabethtown, 85 cents; Riverside, $1.57; White Oak, $1.00. Total, $3.42.

Brunswick—Antioch, 51 cents; Mill Creek, 38 cents; Prospect, $1.50; Southport, 75 cents. Total, $3.14.

Burnt Swamp — Berea, 25 cents; Cedar Grove, 50 cents. Total, 75 cents.

Cape Fear-Columbus — Chadbourn, $3.00; Mt. Zion, .07 cents. Total, $3.07.

Eastern—Bear Marsh, 30 cents; Center, 84 cents; Clinton, $1.30; Concord, 65 cents; Evergreen, 62 cents; Ingold, $1.50; Johnsons, $2.00; Kenansville, $2.50; Magnolia, $3.12; Mt. Olive, $4.80; Oakvale, 30 cents; Rose Hill, $3.47; Siloam, $4.02; Warsaw, 78 cents; Beulah, 35 cents. Total, $26.55.

Johnston—Four Oaks, $2.81; Middlesex, $1.35; Pine Level, $2.35; Princeton, $1.50; Selma, $3.60; Smithfield, $1.28. Total, $12.89.

Little River—Angier, 41 cents; Coats, 44 cents; Dunn, $1.54; Piney Grove, 23 cents. Total, $2.62.

New South River — Fayetteville, First, $2.50; Salemburg, $1.00; Spring Branch, $1.00. Total, $4.50.

Robeson—Back Swamp, 40 cents; Baltimore, 48 cents; Bethany, $3.70; Cedar Grove, $1.00; Centerville, $1.00; Clybonville, 16 cents; Fairmont, $38.95; Great Marsh, 80 cents; Long Branch, $2.01; Lumberton, East, $5.49; Lumberton, First, $4.02; Maxton, $1.00; Oakton, 57 cents; Orrum, $1.52; Parkton, 30 cents; Pembroke, 56 cents; Proctorville, 10 cents; Raeford, $1.25; Rowland, .06 cents; Saddletree, 74 cents; St. Pauls, $3.84; Ten Mile, $1.25; Tolarsville, $1.02. Total, $70.22.

Wilmington—Leland, $2.55.

Total, S. B., $129.71.

Total, Wilmington Division, $3,847.71.

APPROPRIATED BY W. M. S.

To Cooperative Program	$ 18,797.96
To Foreign Missions	1,057.01
To Lottie Moon Christmas Offering	44.55
To Home Missions	267.98
To State Missions	15.00
To Christian Education	380.98
To Education Debt	188.58
To Ministerial Relief	2.00
To Margaret Fund	13.71
To W. M. U. Training School	30.71
To Orphanage	157.65
To Hospital	1,633.88
To State Expense Fund	991.40
To Heck Memorial	2,410.44
Total	$ 25,991.85

APPROPRIATED BY Y. W. A.

To Cooperative Program	$ 1,755.64
To Foreign Missions	22.52
To Lottie Moon Christmas Offering	1.50
To Home Missions	17.58
To Christian Education	15.65
To Education Debt	6.16
To Orphanage	6.75
To Hospital	148.49
To State Expense Fund	37.20
To Heck Memorial	231.03
Total	$ 2,242.52

APPROPRIATED BY G. A.

To Cooperative Program	$ 776.38
To Foreign Missions	14.90
To Lottie Moon Christmas Offering	4.00
To Home Missions	21.07
To Christian Education	4.40
To Education Debt	8.95
To Orphanage	3.30
To Hospital	168.07
To State Expense Fund	26.96
To Heck Memorial	151.50
Total	$ 1,179.53

APPROPRIATED BY R. A.

To Cooperative Program	$ 507.90
To Foreign Missions	2.00
To Lottie Moon Christmas Offering	3.00
To Home Missions	7.14
To Christian Education	5.92
To Education Debt	3.29
To Orphanage	11.24
To Hospital	101.58
To State Expense Fund	14.15
To Heck Memorial	88.99
Total	$ 745.21

APPROPRIATED BY SUNBEAMS

To Cooperative Program	$ 415.24
To Foreign Missions	25.00
To Lottie Moon Christmas Offering	2.80
To Home Missions	11.41
To Christian Education	10.15
To Education Debt	18.27
To W. M. U. Training School	1.14
To Orphanage	.84
To Hospital	159.98
To State Expense Fund	27.41
To Heck Memorial	171.79
Total	$ 844.03

GRAND TOTAL

To Cooperative Program	$ 22,253.12
To Foreign Missions	1,121.43
To Lottie Moon Christmas Offering	55.85
To Home Missions	325.18
To State Missions	15.00
To Christian Education	417.10
To Education Debt	225.25
To Ministerial Relief	2.00
To Margaret Fund	13.71
To W. M. U. Training School	31.85
To Orphanage	179.78
To Hospital	2,212.00
To State Expense Fund	1,097.12
To Heck Memorial	3,053.75
Total	$ 31,003.14
Training School Allotment from Cooperative Program	82.33
Total	$ 31,085.47

Respectfully submitted,

MRS. W. N. JONES, President.

MRS. EDNA R. HARRIS, Corresponding Secretary.

MRS. W. D. BRIGGS, Recording Secretary.

MISS ELSIE K. HUNTER, Treasurer.

MISS ALVA LAWRENCE, Young People's Secretary.

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.

Her Double Chin is Vanishing

Shape Growing Normal

"Why am I taking Kruschen Salts? Because I was getting so broad across the hips I was ashamed of myself. I've been taking Kruschen about two months and they certainly are bringing my shape down to a normal condition and what is nice about them (to my way of thinking) is they haven't taken flesh from my cheeks but to my surprise my double chin is vanishing for which anyone should be glad." Mrs. P. E. Gardner, Worcester, Mass. (January 3, 1933).

To lose fat and at the same time gain in physical attractiveness and feel spirited and youthful take one-half teaspoonful of Kruschen in a glass of hot water before breakfast every morning.

A jar that lasts four weeks costs but a trifle at any drugstore in the world but be sure and get Kruschen Salts the SAFE way to reduce wide hips, prominent front and a double chin and again feel the joy of living—money back if dissatisfied after the first jar.

BOILS SORES CUTS BURNS

Are Healed Quickly By

GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

NURSE REGAINS HER HEALTH

After Taking Five Bottles of Lydia E. Pinkham's Vegetable Compound

"I am a registered nurse. For three years I was too run-down to work. My condition improved wonderfully after taking five bottles of Lydia E. Pinkham's Vegetable Compound. It increased my appetite, quieted my nerves, improved my digestion and relieved sleeplessness. I am glad to tell any woman what a splendid medicine this is."—CLARA A. SABIN, 195 Amity St., Brooklyn, New York.

You can depend upon a medicine which has the written endorsement of more than half a million women.

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VACATION FARES

21 Day Limit

AUGUST 19TH

RALEIGH

—TO—

Atlantic City	$17.10
Baltimore	11.60
Buffalo	25.90
Cincinnati	22.15
Chicago	32.40
Cleveland	25.75
Detroit	27.90
Evansville	28.30
Louisville	23.95
Montreal	32.30
New York	18.30
Niagara Falls	26.70
Philadelphia	15.05
Pittsburgh	21.05
St. Louis	33.45
Washington	10.15

Proportionate fares from all Seaboard stations south of and including Raleigh and Durham to many other points.

25% Reduction In Round Trip Pullman Fares

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Air Line Railway

PARKER'S HAIR BALSAM

Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

TIRED EYES

After a hard day's work, refresh your eyes with
DICKEY'S OLD RELIABLE EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

BARGAIN FARES, SEPTEMBER 1-2-3, 1933

AND FOR THE SUMMER MONTHS

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

DATES OF SALE—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.

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

Southern Railway

ASSURING WORDS FROM COLLEGE PRESIDENTS

In a meeting of the College Committee of the Association of Church Boards of Education in Cincinnati a few weeks ago the question which called forth more comment than any other was this: "Are our Colleges Side-stepping Religion?" Dr. Robert L. Kelly, Executive Secretary of the Association, was asked to collect such data as he could on this subject. At the request of Dr. Kelly I have been trying to secure a candid statement bearing on this question from several sources. One of these sources, of course, was the presidents of the schools involved. I have received very satisfactory statements from most of these presidents and am very glad to pass on to our constituency selections from the assuring and words which come from these men. The number of such statements could be multiplied several times.

What They Say?

"Not only is a religious experience requisite, but a friendly attitude towards the local churches and the work of the Saviour is necessary. As a president of a Christian college who nominates his teachers I could no more consider proposing the name of an ungodly man or woman than I would propose that an ungodly man be made a teacher in our Sunday-schools or pastor of my church."

"It is our aim to make and keep the institution definitely and positively Christian. By precept and example we try to make every student become loyal to Christ and His teachings."

"We need more than anything else a strong emphasis placed on religious education and on the religious element in all education. You may be sure we stress it here in ———. We have Bible courses for which college credit is given, and our chapel is our big instrument for reaching the whole student body. We would not accept on our faculty a man who might be a materialist, infidel, atheist, or irreligionist."

"The first question that our trustees ask concerning any prospective teacher is as to whether or not that individual is a Christian. If that question cannot be answered in the affirmative, there is no use in continuing negotiations. In every case, to hold a position in ——— College a teacher must be a believer in the Lord Jesus Christ as a personal Saviour."

"We have a standing committee on religion headed by Dr. ——— of our School of Christianity, and we hold a religious week each year with an outstanding minister as leader. This comes in the middle of the year after the football season is over and before the baseball season begins. During that week we try to major upon religion and to get the whole college group to give religion the right of way, and to think and act accordingly."

"It is my unqualified conviction that the attitude of prospective candidates for faculty appointment toward religion and spiritual values should have a determining effect upon their appointment. I think this is going to be increasingly true with the new concept of the function which education is to play in life. There is no doubt but that the educator is faced with the task of setting up new objectives, and these objectives must include very definite emphasis upon spiritual values."

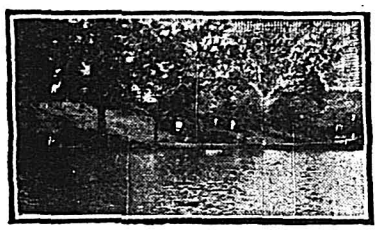
"I fully appreciate the importance of your letter and the question upon which you are trying to get information. More and more I think we ought to be careful about the religious preparation of our teachers."

"So far as our policy at ——— College is concerned, we recommend no man for employment on our faculty who does not give evidence of a genuine religious experience and who has not shown by his relation to his church that he has a vital interest in 'experimental' religion and in developing in the students a religious character based on a personal religious experience. I find it hard enough to develop the student body without making a problem for myself in the faculty."

"I would insist that every teacher in a Christian college must have a definite Christian experience. How can he lead others along a way which he has not traveled himself? I would want him to talk as naturally about God in Christ Jesus as he would about hydrogen in water and oxygen in air. I would not want him to sign on a dotted line. I would be afraid he would see some virtue in the signing which I would prefer should be expressed in living."

These statements are characteristic of all those received from the presidents of our schools. Special incidents of a very interesting and vital nature are given by some of them. Perhaps a few of these may be passed on later. This communication, surely, is long enough for one time.

W. R. CULLOM.



PROGRESS

History demonstrated that the greater proportion of progress in secondary education has been made in private schools of a philanthropic character whose aim has been the proper development of youth as opposed to pecuniary gain.

Unselfish dedication to the service and develoment of youth is the primary characteristic of the philanthropic institution.

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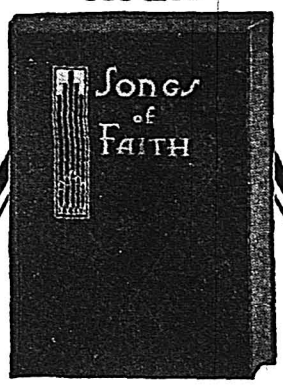
AT THE APEX



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Home Circle

GOD IS WITH US

God is with us every day,
As we walk along the way—
"God is Nowhere," wrote the man,
"God is Now Here," read the boy,
Saying true the noble truth
Hidden in the earnest soul
Of the human of all years!—
Savage low of early days
Had a sense of Power Divine!
Truest souls of every year
Felt the inward lure of God,
Knowing well the vital thrill
That could come from God alone!
See God living in the flowers,
In the beauty of all scenes!
Hear Him speaking in the song
Of the sweetly singing bird,
And the voice of little child,
Innocent and free from wrong!
Read these lessons with true heart,
Do His will from day to day,
And you'll find Him on the way!

—James Monroe Downum,
Boone and Lenoir, N. C.

WHERE YOU SWALLOW BEADS

(Reprinted from "The Blue Cotton Nurse and Other Stories," by Margaret T. Applegarth.)

The five heathen doctors stood up against the wall and looked rather sheepish, while the provoked and disappointed husband taunted them: "I have paid you many good rupees," he raged, "and what have you done for her? Five of you! Bah! One by one I called you in and you promised big promises—but what have you done?" They all spoke up at once: "Did I not sprinkle powdered bark all over her?" Another yelled: "You forget the incantations I wailed over her," while a third doctor said: "And what about my application of green leaves? And didn't I forbid her eating rice or vegetables or drinking any liquid?" The other two doctors shook all over with anger: "Didn't I chant and chant and chant?" they screamed, "didn't I drive away the evil spirits from her as fast as possible?". All this time the first doctor kept saying over and over: "See here, what can you expect of us for just a few rupees apiece? Now if you will give me five rupees more I solemnly swear I can—"

"No!" thundered the husband sternly, "not another rupee or another anna do I give any of you until I call in the Christian doctor, that little white woman—"

A heathen doctor sneered in amusement: "You wouldn't dare do that! She will take your wife to the place where they swallow beads and that will be the end of her!"

"Beads?" asked the husband curiously.

"Yes, beads!" gloated the heathen doctors gleefully, "Imagine swallowing hard white beads or wicked red ones or horrible brown ones! I have seen them with my own eyes, and your wife will surely die!"

"Yes! Yes!" they all agreed, "she will die. You will see! Just give her an everyday necklace to swallow, it wouldn't hurt her nearly as much as the Christian's beads."

The husband laughed mockingly: "You are so eaten up with jealousy at these Christians that none of you can talk straight. The little white woman has worked wonders with the little hard things you call beads, so I shall call her in and see if there is not more magic in them than in your powdered bark or your incantations or your application of green leaves."

But when our little White Doctor walked in and saw those five scornful heathen quacks against the wall she shook her head regretfully: "Either they go, or I go! We cannot all stay!"

The husband nodded his head toward the door and the five men filed out with angry gestures. Presently our doctor said: "If you will bring her over to my hospital I am sure everything will be all right!"

Great doubts filled the young man's mind, even after he saw the substantial teakwood walls of the Ellen Mitchell Memorial Hospital and admired the neat white rows of beds full of calm, comfortable-looking patients.

"I have very little money left," he said, "I had to spend so much on the other doctors. This is such a fine place—I cannot afford to have her here long. A few hours perhaps, or possibly half a day. Will that be long enough?"

"Oh, no, no indeed!" sighed the doctor, "a month or six weeks will be nearer right. Your other doctors starved her, and startled her, and kept her so wrought up that she must be quiet and calm as possible. But as for money, we are not grasping here. It is God's hospital and we charge only what our patients can afford, so you must not worry. We are going to take every care of her."

"It is more than I can understand," he kept saying to himself, "this place where you swallow beads is certainly wonderful."

Day followed day and week followed week, and he did nothing but ask questions. He soon learned about the beads, of course—mere pills that melted in your mouth. He learned the reason for such surprising cleanliness, and listened open-mouthed when he heard about germs and finally saw one through a microscope! Evil spirits seemed ridiculous indeed, when you once saw life from this Christian angle. Almost any day he could be seen listening to gospel stories; but the day he learned why the hospital was called the Ellen Mitchell Memorial he went home thoughtfully, and that evening he said to his parents and relatives: "Here is a strange story for you: At fifty is not a person ready to lay down the rice bowl and die? Are not the best of the years then over forever? Let me tell you of this Ellen Mitchell, for she was fifty and old enough to be a grandmother when she came from America to Burma. She was trained to be a doctor, so she took a house in Moulmein where she sat down and treated our sick, and helped new Burman babies to see the light of day. She had 419 patients in her second year, and ten of these she even took into her own home and cared for—I ask you, would a Buddhist do that for strangers? The next year she was not tired of loathsome sicknesses, for she had twenty-three patients in her little home-hospital, and a few years later she had fifty-four in that house, and thousands outside. But was this all she did? No! For although old enough to be a respected and idle grandmother, she toured through the jungles and cured the sick in far off villages; she cared for four Christian schools in Moulmein, too; and like all you women she managed her own home and did her own marketing."

The women relatives wagged their heads approvingly: "How marvelous!" they agreed.

The young fellow nodded eagerly: "That is a true word," he said, "and I am convinced that no one but a Christian could find love enough to do all these things she did. For new babies, possibly an own grandmother would consent to be tired and anxious for a few weeks without grumbling; but for the babies of utter strangers, would she open her house all the year round and spend sleepless nights caring for squawling infants? Moreover, when she was seventy, and of even greater age, she started a leper asylum, and I ask you again, do we Buddhists care what happens to lepers? Do we not shudder and pass by quickly in disgust? Yet with her own hands she cared for them tenderly in a bamboo hut; and with her own lips she begged for money to build a better shelter."

"Marvelous!" the relatives murmured in a chorus; "she deserves great merit from her God."

"You speak the truth," he agreed, "it is now eighteen years since her death and the Christians in America have made an old residence over into a hospital for mothers and babies, and they have called it the Ellen Mitchell Memorial. And not only is she wonderful to me, but the other Christians, too. Why, at this very moment I could tell you of a jolly little boy in that hospital who nine months ago was so thin he could slip through a straw., His mother died when he was very little and he had only a poor old grandfather to care for him. He was sick everywhere, yet those busy nurses took him and healed him and now it is as if he were their very own. I ask you, would Buddhists do that for a sickly baby?"

Everybody shook his and her head, and as they walked home under the bright Burman stars cousin said to cousin, with knowing looks: "He leans hard toward Christians!"

He did indeed lean hard! And the day when he visited the hospital and they laid in his arms a little brown bundle even as he smiled proudly at the funny little dot of a nose which was so ridiculously like his own nose, and grinned at the comical little eyes so tightly buttoned together and at the little mouth all puckered up into a rosette, he was thinking to himself in a worried sort of way: "Now how can I ever repay those Christians for this dear new baby of mine?"—The Baptist Observer.

TWO LITTLE GIRLS AND A DOLL

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes and had traveled in a box all the way from "back East."

It all happened years ago when the United States Government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the Government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl, who strayed too far from her wigwam and could not find her way back. The Government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange white faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men "Wait a minute, I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from her friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll a while?" asked the army officer coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "pale-face" had given her.

Bright and early the next day an Indian came to the fort to return the doll.

"Didn't you understand that was a present from my little girl to your little girl?" asked the officer in command. "You are to keep it."

Back in the wigwam the little Apache held up her arms eagerly as the doll was returned to her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the Government had set apart for them. The soldiers could not understand.

"Seems as though the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed but this was exactly what had happened. — The Apache Chief was so pleased with the doll and the kindness of the white man to his little daughter, that he declared the war off.—Mrs. E. C. Cronk in Watchman-Examiner.

Spice Box

Oldest Inhabitant (to District Visitor): "I be ninety-four and 'aven't got an enemy in the world."

District Visitor: "That's a beautiful thought."

Oldest Inhabitant: "Yes, Miss. Thank God they be all of 'em dead long ago."—Ex.

* * *

"I've got a new idea. Fortune in it."

"What now?"

"It's an alarm clock that emits the delicious odors of frying bacon and fragrant coffee?"—Tattler.

* * *

The little colored boy was very dark; in fact, he was about as dark as a colored boy could be. On that account he carried the nickname "Midnight." But he never liked it.

"Hello, Midnight," one of his friends called to him.

"What you mean, callin' me Midnight? You'se just about quatah to twelve yo'self!"—Ex.

* * *

Professor: "I would like a preparation of phenylisothiocyanate."

Druggist: "Do you mean mustard oil?"

Professor: "Yes, I can never think of that name."—Ex.

* * *

Little Emily, age five, kept watching very intently a man eating corn on the cob at the next table in the restaurant. Finally she looked up with wondering eyes. "Mamma," she asked, "why is it that no music comes out?"—Ex.

* * *

"So this is the Sphinx?"

"Yes."

"The figure represents a woman?"

"Quite so. Impressive, eh?"

"Yes, I see she had bobbed hair."—Ex.

* * *

Police-Sergeant (to chauffeur, who has been in collision): "Will your employer bail you out?"

Chauffeur: "He might—if he sees me before he sees the car!"—Ex.

* * *

"Er—I—er—am seeking your daughter's hand—er—have you any objection, sir?"

Father: "None at all. Take the one that's always in my pocket."—Ex.