

Cotton Production Is Swinging Upward in N. C.

WILSON SOCIETY
 The Wilson Society, North Carolina State College, Raleigh, N. C., is now sharing its cotton with many products, has established North Carolina farms with a major portion of their income for over two centuries.

Many Tar Heel farmers still grow the leading cash crop, and a statewide basis it ranks second to tobacco. Income from the crop in 1962 was estimated at \$100 million.

It is known about the early history of cotton in America except for the fact that it was planted by early English colonists as soon as they were established at Jamestown.

Many historians believe the first cotton grown commercially was in the Tidewater area of northeastern North Carolina. It still is grown quite extensively there today.

From the Tidewater area cotton moved westward across the state with the early settlers. Seekers from the seaport towns of Wilmington and Charleston, S. C., also moved west and north to establish cotton farms and plantations in the lower Coastal Plain and Piedmont regions.

By the mid-1700s, cotton was being produced from the Atlantic coast to the Blue Ridge Mountains.

It made its debut first as a family enterprise but soon grew into slave-labor plantation dimensions, especially in the flat lands of the Coastal Plain and some sections of the Piedmont. In the latter, however, it remained primarily a family type operation.

In the early days practically all commercially grown cotton was shipped to England. But since the erection of Slater's Cotton Mill in Rhode Island in 1790, the bulk of North Carolina cotton has remained in this country for processing.

This important fact, reinforced by the invention of the cotton gin in 1794, helped North Carolina grow from a few hundred acres in 1800 to over a half million in years immediately following the Civil War.

By 1891 the average had climbed to over a million and rose to 1,602,000 in 1926. In that year a record crop of 1,208,400 bales were produced in the state.

Since 1933 the trend has been downward. In 1961 cotton allotments in North Carolina totaled 53,614, ranging in size from three-tenths of an acre to 800 acres.

The 263,000 acres harvested in 1958 was the smallest acreage on record according to estimates dating back to 1866.

The trend since 1958 has been slightly upward, ranging from 260,000 acres harvested in 1959 to approximately 468,000 in 1962.

litol crop was produced in the Piedmont as compared to 28 per cent in 1959 and about 15 per cent in 1962.

Robeson with 58,000 allotted acres was the biggest cotton producing county in 1962. Halifax, Northampton, Cleveland and Sampson produced more than 30,000 acres each. Other top counties were Scotland, Johnston, Nash, Hoke and Edgecombe.

Mechanization has made wide inroads in recent years. Many of the larger farmers are now completely mechanized, whereas hand labor and mules produced the crops a few years ago. In 1959 only eight mechanical pickers were operating in the entire state. In 1962 some 400 pickers harvested 20-30 per cent of the crop.

Chemical weed control has taken over entirely in some locales. Intensified boll weevil programs are carried on by many communities involving all producers. The all recommended practice procedure is fast

...ing on and is helping to create new record yields that a short time ago would have seemed fantastic and impossible. Cotton research, both fundamental and applied, has been stepped up considerably and is being carried out through a re-organized program involving North Carolina State College, the United States Department of Agriculture, the North Carolina Department of Agriculture and the U. S. Extension Service.

The North Carolina Cotton Promotion Association organized in the 1950's and financed primarily by growers contributions is doing much to promote cotton's welfare in the state and nation.

As for the future, cotton is expected to continue moving into the Coastal Plain. Production units will become larger, mechanization will increase, yields and income will climb.

Cotton may never become king again, but it will be one of the ruling princes of North Carolina agriculture as far as we can see into the future.

O, what a tangled web we weave, when first we practice to deceive.
 —Sir Walter Scott.

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Sunday School Lesson
RESISTANCE TO THE WORK OF CHRIST
 International Sunday School Lesson for January 28, 1962.
 Memory Selection: "You will be hated by all for my name's sake. But he who endures to the end will be saved." Matt. 10:22.
 Lesson Text: Mark 3:1 thru 3:6.
 Today we learn why the work of Jesus Christ aroused opposition in his day and continues to do so in ours and to discover ways of meeting such opposition, we apply ourselves to the lesson at hand.
 We do not find it difficult to understand why the Jewish leaders were opposed to Jesus. Their idea of God had become rigid, they had developed theories about God and the way he does and must act. But when any theological system becomes this tightly knit, it always seems to give men control of God, for them God must act in the way their system prescribes. Excellent examples of this conflict are contained in the biblical passages we are studying today.
 What was the Jewish system? It was the system of the Old Testament law. God has given laws, and those who obey these laws can expect God's reward. (Yital: Judaism rejects the law that has been given. And his in itself, is commendable. But when the law is regarded as the foundation upon which the relation between God and man is to be established, this is a misconception of the true nature of this relationship. Jesus taught that God's love is not given to men because they deserve it or have earned it by obedience to the law. Rather, God loves all men, even sinners. He will forgive even the worst and accept them into his fellowship. Jesus forgave people regardless of their previous relation to the law. He ate with publicans and sinners. He even allowed the Pharisees to break explicit laws—for an example, those concerning Sabbath observance. And this act, all with Judaism's conception of how God works. It did not fit into their mold. As a consequence, they rejected the person who said that God works by love rather than by law. The Jewish leaders were trying to fit God into their ideas of him—he was no longer free to be sovereign. But the true God cannot be so confined. No wonder the new message, the new revelation could no longer fit into the old rigid framework.
 The appalling fact is that not only did the Jewish leaders of Jesus day reject him, but we continue to reject his revelation of God—and often for the same reason. We want God to serve our needs. We want him to fit into our conception of how and when he can work. We set ourselves as judges of God. But to make the reality of God present—this is Jesus' mission. And his signifies a radical change in the world. This was why the Pharisees and scribes rebelled; they saw Jesus as teaching a revolutionary attack on their law and tradition.
 The sin of those who oppose Jesus is idolatry. Idolatry is the attempt to treat something as God which is not God. It is the attempt to make something absolute, final, or ultimate which is not absolute, final, or ultimate. Idolatry is, in short, the worship of a false god. And how often we worship false gods! Strangely enough, it was by religious idolatry that the opponents of Jesus rejected him. They were religious people; their fervor cannot be denied. But they were using religion to escape confronting the God who is really God. They used their morality to avoid being judged. By their false worship they avoided true worship.
 Do we also use religion to avoid God? Do we find religious reasons for justifying what we do? Do we become so busy being "religious" working at the church, attending church school, meeting the collection, checking the roll, attending social activities and all the other activities that we avoid encountering with God? This can and does happen.
 In the Bible, idolatry is to worship any other way. It is the refusal to accept God's way. We need to find the fulfillment: let God be God! Only God is sovereign. The Christian's mission is the acknowledgment of this fact.
 In the Gospel of Mark, Jesus' teaching on this subject is



DO YOU NEED DIRECTIONS?
 Public libraries today are filled with "how to do it" books. From them we may learn to do almost anything from baking a cake to building a house, from managing a home to conducting a business. But by far the most important are the books which show us how to build our lives.
 The greatest among these is the Bible, a book which has withstood the test of centuries. Within it are God's directions for abundant living. But it is not easy to put these directions into practice. We need help.
 We turn to the Church. In the Church we find inspiration through the companionship of others who with us strive for a better life. There, in prayer and worship, we know the blessings of God, the Father. We learn to follow the example of the Christ, and feel the power of His Spirit who alone enables us to live the abundant life.
THE CHURCH FOR ALL - ALL FOR THE CHURCH
 The Church is the greatest factor in the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and read your Bible daily:
 (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Psalm 150	Isaiah 66:1-11	Romans 1:18-25	I Corinthians 1:1-9	I Corinthians 1:10-17	I Thessalonians 2:13-16	John 1:18-19

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