



# Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH



*Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas*

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## ALONG UNBEATEN TRAILS

From the Diary of An Itinerant Bishop in Japan.

By Bishop Paul B. Kern.

WHEN we were students together at Wesley Hall, Forney Hutchinson used to tease me by saying that I'd never make a Methodist preacher because I "couldn't take a cockle burr out of a mule's ear." I noticed that whatever he may have done when he was a boy, he has fallen from grace and quit his country ways, and become a city pastor. Well, I have never been a farmer or a presiding elder. Two specifications in the list of my unfitnesses for this office. Anyway, I love the country folks, and welcome a chance to get out among them.

Many of you read in the April Missionary Voice the account of the Tent Evangelism campaigns of W. J. Callahan in the Matsuyama District of Japan. I promised to go over this rural area in the island of Shikoku with him and in fulfillment of this promise reached his home on Saturday, June 11. I have thought my readers might enjoy following with me through some of the experiences of those ten days in the country.

The first few days from June 12 to 14 were spent in Matsuyama and neighboring villages reached in a day's journey in our Ford. I spoke each night to groups whose earnestness touched me deeply. These Oriental Christians give one the impression of a deep, vital seriousness. They do not flock to Christianity in any mass movement, but when they do come they bring everything to Jesus and put the Kingdom of God first.

Most of our audiences were seated on the floor, covered always with clean matting. I noted the unflinching habit they all have of bowing their heads for a moment of silent prayer whenever they enter a church. The women still sit on one side and the men on another, more through custom than by strict rule. I noticed also that each one brought his own Bible and hymn book. Many of them have a little bag for that special purpose. And no sooner does the preacher announce his Scripture lesson than everyone turns to his Bible and follows it verse by verse. I like that. I think if we Americans would do less debating about the Bible and more reading of the Bible, we would be much better off spiritually. The Bible doesn't need to be defended! It simply needs to be obeyed.

I shall not forget the radiant face of one Japanese woman who came into the service at Kobe. There was just one word to describe it—radiant. It is said of Jesus that his face "shone." A face is like a cathedral window, it can only be illuminated from within. There is a light that shines from the face of Jesus Christ when he dwells within us that is like no other light "on land or sea." This woman had that light. I found that she had walked with her two little children two and a half miles from the country into town to that service. Womanhood in Japan, as in every land, finds liberty in Christ and bonds forged by custom and ignorance fall away when Jesus touches the life. Principal Jacks writes a book on "The Lost Radiance of Christianity." This woman has found it. Gladness is our heritage in Christ and the gospel is still "Good News." I shall try to be a happier Christian because I met this woman whose radiant countenance was a silent testimony to the joy that dwells in those who walk with Him.

June 14. We start out early because today we must make a wide swing in our trusty Ford. Our road runs through the most varied country, every mile of which reveals something new to attract our attention and interest. Farming in Japan is done in the face of almost insuperable difficulties. Only about one-sixth of the soil of Japan is arable and it is a constant struggle to

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\* AND HE SAID UNTO HIM, IF THY \*  
\* PRESENCE GO NOT WITH ME, CARRY \*  
\* US NOT UP HENCE. FOR WHEREIN \*  
\* SHALL IT BE KNOWN HERE THAT I \*  
\* AND THY PEOPLE HAVE FOUND \*  
\* GRACE IN THY SIGHT? IS IT NOT \*  
\* IN THAT THOU GOEST WITH US? SO \*  
\* SHALL WE BE SEPARATED, I AND \*  
\* THY PEOPLE, FROM ALL THE PEOPLE \*  
\* THAT ARE UPON THE FACE OF THE \*  
\* EARTH.—Ex. 33:15-16. \*  
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wrest from nature a living, even a bare subsistence. I was impressed by the way in which they are covering their hillsides in this section with fruit. We passed through whole areas covered with fruit trees, peaches, pears, loquat, oranges, figs and grapes. Every little green peach was wrapped with a paper sack to protect it from insects. Nothing is too much trouble in Japan.

The drive along the shore of the Inland Sea was pure joy. Mountains behind you, crystal sea before you. Here and there an island covered with pine trees and neatly terraced rice fields. The coast line is rock-bound and the blue waters gently roll over the rocks and break in evanescent sprays touched with golden sunlight.

Today we are to visit groups of Christians in Imabari, Hyugawa, and Tambara. In each place we found splendid bands of believers awaiting our coming. We lunched out of our own basket at Imabari at the pastor's house. It is a cotton spinning town and smoke stacks were seen everywhere. In almost every yard cotton yarn was hanging in great skeins to dry after being dyed. The cotton business, though, is not prospering in Japan. By common agreement they have cut down their production 25 per cent because of the depression. But the Chinese boycott has also had much to do with their short orders. Chinese clothes are made mostly of cheap cotton cloth and heretofore Japan has found her chief market among China's millions. Now it is different and it will be a long time before the Yangtze carries many Japanese flags. Incidentally Japan has loaded up on American cotton since the price is so low. Millions of bales of Dixie's staple are in Japanese warehouses.

At Tambara we have a fine chance to see the work made possible by what we call the Glide Fund. Mrs. Glide of San Francisco, so well known for her generosity and love of souls, supplies a fund each year for evangelistic work in virgin soil in Japan. Here I met one of these groups in the home of a prominent physician. The young pastor, Brother Anyoji, is a recent graduate of Kwansei Gakuin, and is building up a fine congregation of devoted members. Mind you, this is the only religious work of any kind being done in a territory in which at least five thousand people live. Over here we have no competition, we have only an open door. Yes, the doors are off their hinges and they bid us come.

We reach home, after driving about eighty miles, in time to meet the foreign group in Matsuyama who insist that I shall tell them about the "Shanghai incident." It has been very difficult for them to get the straight of it from Japanese newspapers. Some of them thought Japan had won a great victory at Shanghai. Well, hardly.

June 15. Leaving Matsuyama about ten o'clock, we take another thrilling trip by roads superbly engineered over mountains and along the coastal plain. Our Japanese driver is a master of the wheel and inspires confidence. They are very strict in their requirements for driving in Japan. Elaborate tests and written examinations precede the granting of a license. It isn't like it is

in America where our most pertinent road sign is "Go Slow. You Might Meet a Fool." The chances are you will. We make the sixty-five miles to Yawatahama by 1:30 and are cordially received by the pastor, Brother Enomoto, and after a few minutes of rest we are seated around the table being formally welcomed to the city of Yawatahama by the official board of the church. They have a new building that is a gem, and they are a happy band of Methodists. The rather aged man who makes the speech of welcome is named Noda. For forty-three years he has been connected with Methodism in this place. He recalled the first time that Dr. J. W. Lambuth came to their then small town. He talked at a hotel to about a dozen young people. There were no believers. Somebody sold this young man Noda a New Testament. For some years he kept it but did not read it very much. Then he got interested and became a student of Christianity, and Brother W. P. Turner led him to Christ. He showed me the old, worn New Testament, that he had kept these forty-three years. Among other mementos of the past he brought out a copy of "Go Forward," the predecessor of the "Missionary Voice," dated July, 1906. It contained a picture of himself and his wife, and an article about their conversion. From that article by Brother Turner, I quote these opening paragraphs:

"For years we had had no better chapel in Yawatahama than a little dark Japanese room. Among our attendants then was a young man, clerk in his brother's dry goods store, and newly married.

"One day he called to see me privately. We sat long on our mats drinking tea. At last he told me that he had determined to become a Christian, and he thoroughly meant to be one, too, for he had already left off the obvious sins of drinking and smoking, and was ready to be shown other and subtler duties.

"But his wife was a young strong-minded woman, a bright young graduate who had made a bond with two school friends never to become a Christian; and she was to hold her point, and to make it, moreover, very uncomfortable for the man who undertook to thwart her."

Well, this young man was my welcoming host and his "strong-minded" wife had long since yielded to the Strong Son of God and had even gone away to school to study to become a better trained Christian worker. More than a quarter of a century he and his wife have witnessed for Christ and have seen a mere handful of believers grow into a self-supporting congregation, housed in a beautiful new edifice. No wonder the tears came to his eyes as he recounted God's mercies and blessed in recollection those faithful missionaries who had led them to Christ. I preached as best I could to a congregation that filled the house on the subject of "The Rich Young Ruler."

(To be continued.)

## STATEMENT OF THE ARKANSAS ANTI-SALOON LEAGUE

AT a meeting of the Headquarters Committee of the Arkansas Anti-Saloon League on August 16, the following action was taken:

1. Resolved that, in view of the present prohibition situation and the importance of keeping Arkansas dry and of helping to maintain the 18th Amendment and law enforcement, all friends of prohibition are urged to support only dry candidates for the Senate, Congress, Legislature, and other offices charged with the duty of making and enforcing of our laws, and to use their influence to cultivate and maintain right prohibition sentiment both in the state and in the nation.

2. Resolved that the hearty appreciation of (Continued on page 2, Col. 3.)

Personal and Other Items

OUR advertising manager, Mr. Otis E. Williams, and his wife are this week taking their vacation at Mt. Sequoyah.

REV. L. C. GATLIN, our pastor on Leola Charge, reports a fine meeting at Hunter's Chapel, near Leola, resulting in ten accessions. The interest was good and congregations large. A prayer meeting was started by the young converts.

IF any school board has an unexpected vacancy in the teaching force, and will apply to the editor, he can recommend several excellent and experienced teachers, some of them with a graduate degree. All have done high school work, and some are capable of taking college classes.

REV. C. H. SHERMAN, our pastor at Mountain Home, sends a list of twelve subscribers as a result of the work of the W. M. S. His work is moving on well, although he has not been well, and has been in Barnes Hospital for a brief treatment. Three weeks ago he broke his arm; but is rapidly recovering from the accident.

REV. J. C. WILLIAMS, pastor of Wilmar Circuit, writes: "Just closed an eight-day revival at Rock Springs with 15 received on profession of faith. Baptized two infants. Church greatly revived. The Holy Spirit was with us in great power. Congregations large. Am feeling the effects of the hot weather. Have been in the pulpit five weeks without rest."

REV. R. E. L. BEARDEN, our pastor at Arkadelphia, reports at Hart's Chapel, a country church under his care this year, a gracious revival, the best for fifteen years, with about 35 professions, and prospects for a nice class for church membership. He and all the other pastors of Arkadelphia are planning for a great union meeting, with encouraging prospects.

WHY Methodists Baptize By Pouring and Baptize Babies," by Rev. W. A. Swift, is a very valuable brief treatise on the subject of Baptism. While it can be read in an hour, it satisfactorily covers practically the whole ground. Pastors and laymen who need the arguments on this question would do well to get this booklet and circulate it among their members. Order of Rev. W. A. Swift, Jackson, Tenn., price 25 cents; 10 copies \$2.00; 100 copies \$15.00.

PRESIDING ELDER W. C. WATSON writes: "The fourth Quarterly Conference of College Hill (Texarkana) Church unanimously requested the return of their pastor, Rev. F. N. Brewer, for the fifth year. He has wrought well in this church and is loved by all. This concludes his twelfth year of service in Texarkana, and he is the high priest of Protestantism in the city. He visits more sick, buries more dead, and marries more couples than any other preacher in the city."

AS is generally known, our church building at Camden was destroyed last December by storm. It has been rebuilt, and the pastor, Rev. H. H. Griffin, says: "It is a thing of beauty and modern in every respect, having seven more rooms than the old building. The new plant is worth \$75,000 and is free from debt. It will be dedi-

cated soon by Bishop Dobbs. Although we have had to worship in a theater, we have received 92 new members, most of them on profession of faith. This makes a total of 507 received in less than four years. Our total membership is now about 1,200." That church has a list of 97 subscribers. Brother Griffin is very happy in his work.

PRESIDENT HOOVER ON PROHIBITION

BECAUSE the Republican platform did not stand positively for the maintenance of the 18th Amendment, it was not to be expected that President Hoover in his speech of acceptance would repudiate the platform. That would have been following the example of Smith in 1928. While he accepts the provisions of his party platform, he makes it clear that he would like to have the 18th Amendment preserved; but yields to what he conceives to be a demand for a substitute. He is not for bald repeal, and he promises to enforce the law and urges that, if an amendment is submitted, it will make it impossible for the saloon to return. How that can be done, he does not say, but leaves it to Congress to discover the method. Neither the Republican plank nor the President's position are satisfactory to the dries; but, as compared with what the Democrats offer, dries must prefer the Republican position, especially as it leaves the members of Congress and voters free to act without party coercion. It seems to us that all conscientious citizens should resent the attempt of the Democratic platform to coerce Congress and citizens on a moral question. The Democratic party has been posing as the liberal party; but in taking this action in the national platform and in attempting to bind voters in the primaries it has shown itself a party of tyranny, without respect for the conscience of the citizens. This attempt should be resented in every reasonable way. Is it conceivable that Jefferson or Cleveland or Wilson would approve of such tyranny? Because under present conditions it would be useless to try to defeat Roosevelt in Arkansas, there will be no organized effort; but we cannot understand how any one who has ardently and honestly stood for Prohibition, can support Roosevelt and repeal.

THE DEMOCRATIC PRIMARY ELECTION

THE outcome of the Democratic primary election in Arkansas should hearten good citizens. For the most part it was a campaign of crimination and recrimination among the candidates; but, although some good men were defeated, with few exceptions, good men and women were nominated. This goes to prove that the people have become so accustomed to campaign lies that they pay no attention to them when aimed at those who have previously borne good reputations. The result is a compliment to the sound judgment of our citizens, and strengthens faith in government by the people.

The campaign for United States Senator was spectacular and unique. While several good men were candidates, Mrs. Caraway, widow of Senator T. H. Caraway, having first been appointed to succeed her husband, and then elected for the short term, became a candidate for the full term. She had made a good record, but did not announce until late, and made no open efforts until two weeks before the election. At first no one dreamed that she would win. Later, when Senator Long espoused her cause and in a spectacular way advertised her record, other candidates be-

gan to realize that she had a fighting chance. However, few anticipated her overwhelming victory. It is doubtful whether she herself hoped for any such sweeping victory. Her success may be accounted for by a combination of circumstances. She had made a good record, and it was presented in a vivid manner by Senator Long. Arkansas, having already had two capable women in Congress, was not averse to being again represented by a trusted and experienced woman. It is likely that a considerable majority of our women voters supported her. However, it is probable that many, having become thoroughly disgusted with the aspersions cast upon each other by her opponents, decided to pass them all up and vote for the one against whom nothing unfavorable could be said. It seems to us that there is in this a lesson for future politicians.

One thing which should cause all good citizens to rejoice is the fact that, while the one outspoken wet candidate received a very small vote, Mrs. Caraway is known to be consistently dry. She says: "I am glad that the wet plank adopted is not binding upon anyone except the nominees. It is not binding upon members of the Senate. The Eighteenth Amendment will not be repealed by any vote that I shall cast." The wet candidate has publicly announced that he has concluded that Arkansas voters are dry. The only avowedly wet candidate for governor finally withdrew when he realized that his chances were hopeless. The Congressmen who were renominated were known to be dry, and it is hoped that the new Congressman will also realize that he is to represent a dry constituency.

CIRCULATION REPORT BY CHURCHES

SINCE the last report the following subscriptions have been received from pastors: New Edinburg, John Simpson, 1; Imboden, S. B. Wilford, by Mrs. J. C. Poindexter, 11; Mountain Home, C. H. Sherman, 12; College Hill, Texarkana, F. N. Brewer, 1; Hickory Plains, C. A. Simpson, 1; Washington Ave., G. A. Freeman, 1; Capitol View, C. D. Meux, 1; Hardy, L. F. Lafavers, 1; First Church, Jonesboro, H. L. Wade, by A. B. Haltom, 1; First Church, Van Buren, J. A. Womack, 1; Hazen, J. L. Tucker, by Mrs. S. E. Bowman, 3; Lakeside, Pine Bluff, E. C. Rule, 1.

CIRCULATION CAMPAIGN BY DISTRICTS

Table with 2 columns: District Name and Circulation Count. Includes North Arkansas Conference, Little Rock Conference, and Texarkana District.

STATEMENT OF THE ARKANSAS ANTI-SALOON LEAGUE

(Continued from page 1.)

the League be and is hereby expressed to Mrs. Senator Hattie W. Caraway for her frank statement that Senators are not bound by the party platform on prohibition and for her explicit declaration that the 18th Amendment would not be repealed by her vote; and the hope was expressed that all Senators from dry states and others with conscientious convictions on this question might take a similar stand on prohibition.

IT is a great man who can turn reverses to account.—N. P. Willis.

SUBSCRIPTION RATES:

Table with 2 columns: Subscription Type and Rate. Includes One year in advance (\$2.00), Rate to all Ministers (1.00), and Superannuated Methodist Preachers (Free).

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**TO THE PASTORS AND PEOPLE OF THE CHURCHES OF THE UNITED STATES OF AMERICA**

Greeting: Grace to you and peace from God our Father and the Lord Jesus Christ.

We address you on urgent business. The Church and the nation face a grave and serious situation. There is on every hand physical and mental suffering. This condition has long continued and no one can point the way of escape. Our best men are powerless before the devastating effects of commercial distrust and moral confusion. While we long for the return of prosperity, we pray rather for the correction of those causes of distress without which prosperity may prove to be other than a blessing.

In many cases within the Church there is urgent desire for a religious awakening. On every hand thoughtful Christians feel that the root of our trouble is moral and spiritual. All laws are moral laws and, while we cannot trace their working, of one thing we are sure, that out of the past has come the present. We reap what we sow.

We have worshipped at the shrine of false gods—the false god of mammon, money, things; the false god of power, production, bigness; the false god of nationalism, individualism, social injustice; the false god of pleasure, amusement, disregard for things and times sacred; the false god of success, high living, careless thinking; the false god of magic, reaping where we had not sowed, profiting where we had not toiled.

The Church dares not stand aside and whisper peace either to itself or to the nation. Only a national turning to God in repentance and moral restitution will restore the spiritual health of our people. We have looked for signs of repentance and

the fruits thereof. We have not seen them. On every hand there is a demand for prosperity but little evident desire to return to the ways of faith and prayer. Time is of the nature of moral discipline. God waits on man's response. No social or political revival can come out of spiritual destitution, and no national awakening can arise out of religious vagueness. The Christian way is the way of the Cross.

We therefore call upon our people to give themselves by an act of will, personally and corporately, in penitence and prayer to Almighty God. And in order to secure the spirit of fellowship in united intercession, we set apart the week beginning October 2, 1932, as a time when pastors and people shall search their hearts and conduct, and by personal dedication and public services appointed to meet the need of the hour discover for themselves and for the nation the way to peace and power.

The Grace of the Lord Jesus Christ be with you brethren.

On behalf of our respective churches, Yours fraternally, C. L. Goodell, for the Commission on Evangelism of the Federal Council of Churches.

**BEHIND THE "WET" CURTAIN**

By William T. Ellis.

Like a swiftly withdrawn curtain, the recent "wet" decisions of the two major American political parties have revealed a condition which is a first concern of the churches—a condition which heretofore they have been reluctant to face.

The condition is the alarming nationwide slump in Christian idealism. All of the many arguments for and against Prohibition aside, it is fundamentally true that it is primarily the Christian motive which conceives of a world wherein no one shall be hurt by the evils of strong drink. It is the New Testament teaching of altruism which makes mankind seek a sober and safe society, even at the price of relinquishing personal rights and liberties. If a man has not the Bible's concern for the welfare of the weaker brother, he will not try to protect that man from his own weakness, or from hurtful forces outside of himself.

After a century of heroic and unselfish activity in the field of temperance, the churches effected Prohibition in the United States. Then the struggle for the great ideal ceased, except on the political end. The aggressive stimulation of the great social, brotherly and Christian conception of a sober world subsided.

Insidiously, during the twelve intervening years, a vast inertia has crept over Christian people. The late political conventions have suddenly made plain how powerful the contrary conception of life, as individualistic and self-indulgent, has become.

Many folk, of timid or evasive mind, will dodge this grave portent. Some will even contend that one party is really "dry" and the other "wet." The facts are clearly against such a view. Both party platforms are "wet"—one clearly and uncompromisingly so; the other timorously and tentatively so. It is as if the Democrats had boldly plunged head first into the water, by a high dive from a rock; while the Republicans went in, shiveringly, step by step, from a sloping beach, hoping, at one and the same time, that their friends on the shore would not notice that

they were going all the way in; and that their friends in the water would welcome them to the depths.

There is no sense in Christian voters fooling themselves on this point: Both national parties are "wet." They offer the issue of Prohibition repeal to the country; and the decision on that issue must be made. The only field left to Christian voters for effective political activity is in congressional and legislative elections. There they should bestir themselves.

All political potency will be futile, however, unless the churches can arouse the nation from the spiritual apathy into which it has sunk. Thus far, even the unparalleled depression has not availed to create a general spiritual awakening. Individual religious concern there is a-plenty; but nothing resembling a great resurgence of questing for vital Christian ideals is apparent.

This condition is critical, from every viewpoint. It should drive pastors and people to their knees. It should shape the character of present-day preaching. It should be the burden of all religious conferences. Only a real revival of spiritual religion, of Christian ideals, of sincere turning to God, can save the churches and society in this determinative hour.

**CONSTITUTION DAY**

Constitution Day is near, September 17. In this year in which the Nation is celebrating the bi-centennial anniversary of the birth of Washington, it is especially appropriate that the day on which this instrument and guardian of our rights, our social and political liberties, the Constitution, was adopted 145 years ago, should be remembered and a fresh assessment made of the guiding, governing principles of the Constitution of the United States.

The American Bar Association, the Sons of the American Revolution, the Daughters of the American Revolution, Churches and other organizations are giving serious consideration to the matter. Pastors are requested to preach sermons on Sunday, September 11, in which stress will be laid on respect for constitutional authority and law and the duties of all citizens and all others who live beneath the protection of the Flag. Patriotic services should be held by churches and various societies throughout the country.

Frederick W. Millspaugh, President General of the Society of the Sons of the American Revolution, says: "In this bicentennial year it is timely that we listen to the words of our Washington regarding the government he did so much to establish: 'Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty.'"

Edith Grace Magna, President General of the Daughters of the American Revolution, also gives a timely word: "America can only pay the debt she owes the forefathers for the Constitution by knowing it—and adhering to it. Its strength is enduring. It has stood the test of time and the challenge of any substitute. Time passes—truth endures."

David L. Pierson, 182 Main St., East Orange, N. J., chairman of Constitution Day, will be glad to send recently prepared literature on "Constitution Day" to those requesting it.

The Constitution! There it stands challenging the loyalty of every person who would see the American Re-

public second to no nation promoting true liberty, happiness, and justice for all.

**THE BENEVOLENCES**

The connectional work of the Church which is supported by contributions from all the churches is in serious need and in danger of suffering great and possibly permanent damage. Present conditions demand the strictest economy and this has already been adopted as a policy. But we cannot go beyond a certain point in economy without serious and probably permanent injury to the causes that are primary in importance. Drastic reductions in expenditures have been made. In most activities all plans for advance have been postponed or abandoned until changed economic conditions make further advance possible. We are forced to be content with merely holding the lines. Unfortunately it is not always possible to merely hold a position. Frequently failure to advance means retreat and at best to begin all over the effort to regain lost positions. Positions are surrendered not because they are unimportant, but only because lack of funds makes it impossible to hold them. The situation appeals to every loyal Christian who is informed of the needs. The missionary work of the Church in all branches is suffering pitifully and that at a time when the need for it is desperate. In an hour when in every local community the Church is needed to help maintain



*A baby at your house?  
Listen to me  
I'm the best baby  
You ever did see.*

*I sleep like a top  
I gain and I thrive  
I'm so contented  
Glad I'm alive.*

*The secret is easy  
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