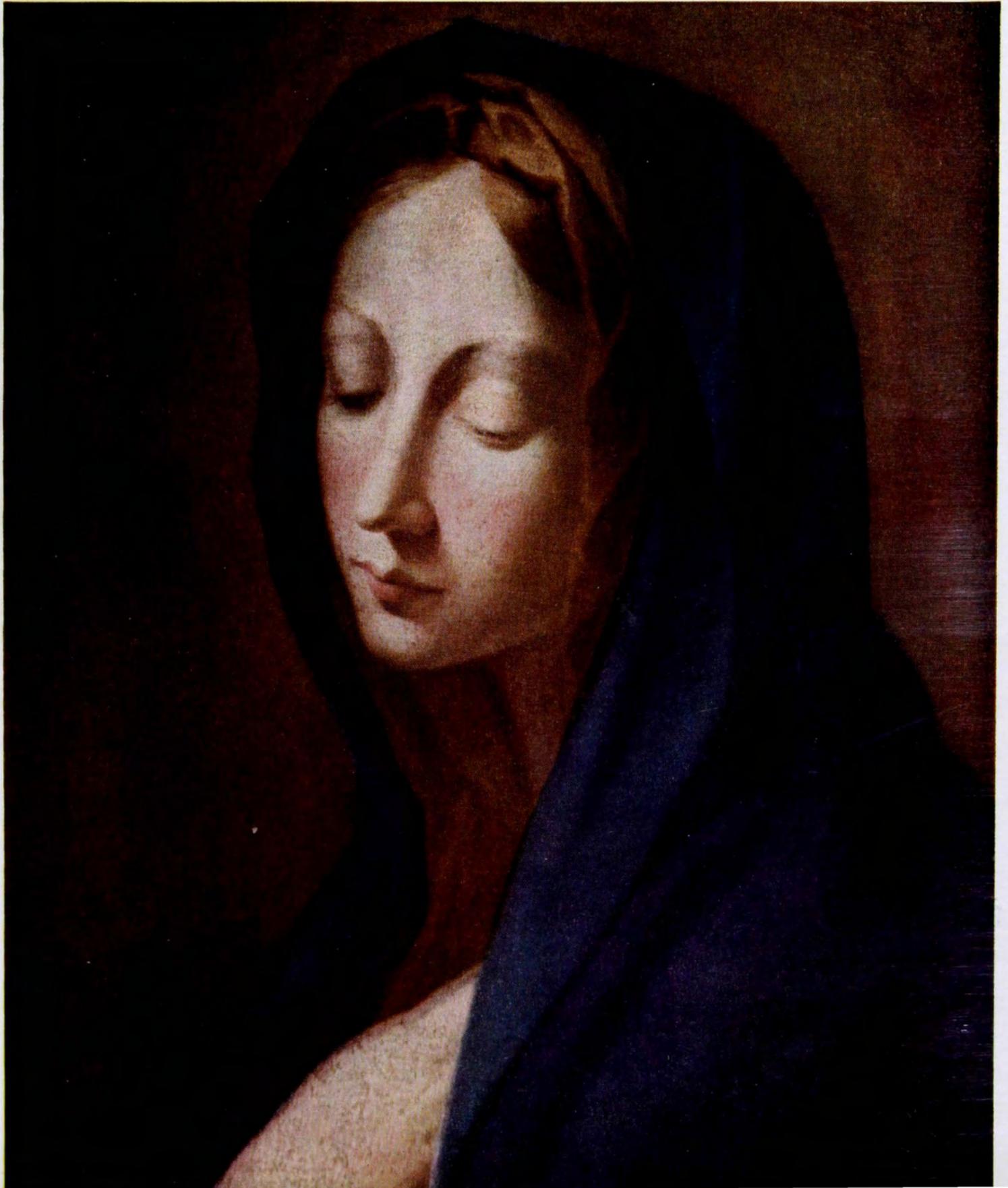


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2 I am the LORD thy God, ^owhich
have brought thee out of the land
of E'-gypt, out of the ^phouse of

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8 ¶ ^aJě-hoi'-ă-chin was eighteen
years old when he began to reign,
and he reigned in Jě-rú'-să-lēm three

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WORLD OUTLOOK

ELMER T. CLARK, EDITOR
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THE FELLOWSHIP OF EVANGELISM

THE statesmanship of John Wesley is nowhere so plain as in his organization of the class and band meetings, under lay leadership, for stabilizing and developing his adherents. Without this we may well believe that Methodism would have evaporated in 'a gust of feeling,' despite the genius for evangelistic preaching, and even soul winning, on the part of the early Methodist leaders both in England and America.

The believers' meeting technique was grounded in fundamental human psychology. It was the main principle of procedure in the early Church. It is used today by nearly all the small sects which are capturing the plain people by millions.

Without any thought of copying the past or trying to reinstate a discarded institution, the Commission on Evangelism has outlined a plan which embodies the psychological values of the early Wesleyan organization; and, because it is psychologically well founded, is practically certain to revive spiritual life and insure evangelistic success wherever it is operated. It is the Fellowship of Evangelism.

The plan calls for the enrolment of the spiritually-in-earnest by signing the Fellowship Covenant. These are organized and a leader appointed. If there is a considerable number they are divided into groups of eight or nine members each, under leaders; these groups may add members, but are again divided when as many as fifteen are secured. Thus the principle of smallness and intimate relations are preserved, while inspiration is secured by joint meetings.

What are these small groups to do? Of course, no detailed program could be written down out of hand; as a matter of fact, the pastors and leaders will find need for much thought in providing a constant field of service for the various units of the Fellowship. But there leaps to mind at once a considerable number of things that can immediately be undertaken. To secure the enrolment of the right people, name the necessary leaders, perfect the organization, begin

meetings, and allow the half-hearted to fall away will constitute a large task. Once satisfactorily organized, the group will seek gradually to enlist other church members in the Fellowship; to pray for definite persons and definite objectives; to win others for Christ and the Church by personal effort; to hold or provide for religious meetings and service in nearby neglected places; to bring sinners to the preaching services; to build up the Sunday night service; to transform the mid-week prayer meeting into a center of spiritual power; and so on and on. The Department of Evangelism issues regularly a booklet, called *The Witness*, in which suggestions are made for the work of the Fellowship of Evangelism.

All this is a part of the Church's attempt to rekindle vital piety in the Church and project a revival of religion over these lands. As such, the Fellowship of Evangelism and all its plans deserve careful consideration on the part of all the preachers and people. In such a day and such a Church as ours it goes without saying that this matter will be of small interest to many people—more's the pity. But here is an attempt to 'bring forth the blind that have eyes and the deaf that have ears.' There are hundreds of thousands who are crying out for help of a purely spiritual nature. There are multitudes of thinking people who know that all our ideals for moral and social betterment wait—and will always wait—upon the motive power of personal God-consciousness.

Give the Fellowship of Evangelism a chance in your community. It will prove its worth. Something similar succeeded in Wesley's day, not because of any peculiarity of 'the times,' which we think we have outgrown, but because of its adaptability to the needs and longings of human hearts, which are ever the same. The Methodists themselves were the smallest results of the Wesleyan Revival, according to Green, the English historian. Wesley carried out a revival of religion among the masses, and all England felt its impact and was reformed. May it not be so with us?



Bishop Ralph S. Cushman

Bishop C. C. Seecman

Bishop Edwin H. Hughes

Bishop John M. Moore

Bishop Ivan Lee Holt

General Missionary Council San Antonio, Texas

January 3-6, 1939

PERSONS have inquired how another General Missionary Council can be anything but an anti-climax in view of the tremendous Aldersgate session of the Council at Savannah last year, which attracted the attention of American Methodism and produced a volume on Aldersgate which has taken its place among the important Methodist literature of the world. The commemoration of Aldersgate was indeed a momentous occasion. In 1939, however, will be consummated the unification of American Methodism, creating the largest and, we sincerely pray, the most spiritually dynamic and evangelistic denomination the country has ever seen. The General Missionary Council of 1939 will build its program around the great matter of Unification, with the object of making a contribution toward injecting a vital spiritual, evangelistic, and missionary element into the great United Church which will be brought into being shortly thereafter.

The Council will meet in San Antonio, Texas. This alone should attract many attendants, for few cities are more interesting than this important center of the great Southwest. It is the gateway to the Rio Grande Valley, justly famed for beauty, fertility, and the richness of its fruits. San Antonio is also the gateway to Mexico. About one hundred and fifty miles away is the quaint and interesting Laredo, lying on the banks of the Rio Grande, and one may, in a few minutes, walk across the bridge to

Nuevo Laredo, a typical city of old Mexico. San Antonio has been important ever since white men entered that region. Military encampments were made on the site by the exploring expeditions of Alonzo De Leon and Domingo Teran before the year 1700. The beginnings of the real city, however, date from 1716, when the Presidio of San Antonio de Bejar (or Bexar) was established on San Pedro Creek by Don Domingo Ramon. Two years later was established the Franciscan Mission of San Antonio Valero. The historic Chapel of that Mission, which in 1744 was moved half a mile eastward to the site upon which it still stands, is the famous Alamo, the shrine of all Texas. While Texas was a Spanish and Mexican province, the city was called indiscriminately San Antonio and Bejar.

The history of San Antonio is the story of the rivalries between three powers. Probably no city on this continent has witnessed so much of war and bloodshed.

One section of that story will never be forgotten: the tragic massacre at the Alamo. It was in 1836. Texas had revolted against the dictatorial government of Santa Anna, and in the war which ensued such noted men as Davy Crockett, James Bowie, Ben Milam, and William Barret Travis took part. Santa Anna entered San Antonio, and Travis with 179 men retired into the Alamo. Santa Anna invested the mission-fortress, and for ten days



Bishop A. Frank Smith



Dr. James H. Straughn



Bishop Arthur J. Moore

Bishop A. W. Leonard

Dr. W. E. Shaw

Mrs. Thomas Nicholson

Mrs. W. H. C. Goode

the American riflemen held the stronghold against the 6,000 disciplined troops of Santa Anna. But the Alamo fell. The defenders fought desperately hand-to-hand from courtyard to courtyard until the last man perished. The only survivors of the massacre were two women, two children, and two servants.

The Alamo still stands and is visited by every person who visits San Antonio. Remaining also is the Mission San Jose, erected in 1720, the most pretentious of all the early Missions of the Southwest.

San Antonio has retained a touch of the foreign. It probably has more foreign inhabitants than any city of its size in America, and its large and picturesque Mexican quarter is of extreme interest to sightseers, students, and missionary workers.

But strong though the attraction of the city itself may be, the throngs who will attend the General Missionary Council from all over the country will be drawn primarily by the values of the Council itself. It has come to be the greatest of all annual meetings in the Church, and it has been kept mainly inspirational and not technical in character. On its rostrum the outstanding Methodists of America are annually heard in discussions of Missions, Evangelism, and the subjects allied thereto.

At the Unification session in January, the missionary and evangelistic leaders of the Methodist Episcopal Church and the Methodist Protestant Church will be heard, along with our own leaders. Among the speakers from the Methodist Episcopal Church will be Bishop Edwin Holt Hughes, Chairman of the

Commission on Unification; Dr. W. E. Shaw, Secretary of the Board of Foreign Missions; Bishop Ernest G. Richardson, President of the Board of Home Missions and Church Extension; Bishop Ralph S. Cushman, Chairman of the Commission on Evangelism; Bishop Adna W. Leonard, Chairman of the Board of Education; Mrs. W. H. C. Goode, President of the Woman's Home Missionary Society; and Mrs. Thomas Nicholson, President of the Woman's Foreign Missionary Society. The Methodist Protestant Church will be represented by the President of the General Conference, Dr. James H. Straughn, and Dr. J. W. Hawley, President of the Board of Missions. From our own Church the speakers will be our Bishops; Dr. W. G. Cram, Secretary of the Board of Missions; Dr. Forney Hutchinson, pastor of Boston Avenue Church, Tulsa, Oklahoma; and Mrs. J. H. Spillman, noted evangelist of Harrodsburg, Kentucky. A program may be secured from the Board of Missions.

The program is a feast of good things not to be missed by any Methodist who can possibly take advantage of the privilege. All alike are invited to this Unification session of the General Missionary Council. Those who attend may be assured that not only will they receive information and uplift of spirit, but will help to project into the United Church those spiritual elements which will make of it the greatest missionary and evangelistic force the world has ever known; or lacking which will make of it a gigantic, cumbersome, impotent body that should never have been created.



Bishop E. G. Richardson

Bishop Paul B. Kern

Bishop J. L. Decell

Bishop W. W. Peele

Bishop W. C. Martin

What Has Happened to Our Church in China?

By A. W. Wasson

WHAT has happened to our Church and our missionaries in China? The question is asked by many interested Methodists who know that the work of the Methodist Episcopal Church, South, lies in the area across which the war has raged. It cannot be answered fully, for information is not available from all sections occupied by the Japanese armies, and any answer made at a given moment may need revision at a later date. Hence anything said about the situation is to be regarded as tentative.

Our work in China is confined to the so-called Shanghai-Nanking area, and this area was Japan's first point of attack. Every inch of our territory was overrun and is still occupied by the Japanese, with the single exception of the international settlement in Shanghai. During the process of occupation, much of our work of every kind came to a standstill. The buildings outside the international settlement, which were needed by the Japanese, were taken over and occupied by the military. It became impossible to operate our schools and hospitals. As the people fled before the invaders many of our churches also had to close.

Missionaries and other workers, Chinese preachers, educators, and medical staff fled to the interior or to Shanghai. The missionaries were given the preference of remaining in China or being evacuated to Manila or the United States. All elected to remain with the Chinese people and serve as they could and whenever they might.

This episode writes another brilliant page in missionary history. Every person remained at his post or as near thereto as possible in spite of personal hardship and at the risk of life. Nothing in recent years has so touched the hearts of the Chinese people and endeared the missionaries to them as this action. Because of this evidence of devotion, the government repealed all restrictions placed on the teaching of religion in the Christian schools, and Madame Chiang Kai-shek issued an address in praise of the missionaries.

Much of our property was destroyed or greatly damaged. The Executive Council of our Church in China transmitted to the Board of Missions, at its meeting last April, the following catalog of damaged property:

Shanghai

- (1) New Chapei Church burned.
- (2) Ten new houses next to Chapei Church burned. (Parsonage not burned.)

- (3) Old Law School occupied by Japanese transport company without permission.
- (4) Margaret Williamson Hospital property occupied for a period and looted.

Nansiang

- (1) Girls' School burned.
- (2) Kindergarten burned.
- (3) Parsonage bombed, but not entirely destroyed.
- (4) Miss Peacock's home burned.
- (5) Church floor partly burned.

Taichang

- (1) Large church completely destroyed.
- (2) Two parsonages completely destroyed.
- (3) Primary school building completely destroyed.
- (4) Woman's Center occupied by Japanese military and horses.

Changshu

- (1) Front part of S. U. Primary School building destroyed and buildings looted.
- (2) Chapel destroyed.
- (3) Faith Johnson School old building damaged by bomb.
- (4) Wesley Smith home occupied and looted.
- (5) Louise Avett's home occupied.
- (6) Doors, windows, floors, and materials of new church being built taken.

Sungkiang

- (1) Main building of Susan B. Wilson School bombed and burned. New primary building damaged.
- (2) Eight bombs dropped on West Sungkiang Center, making direct hits on Susan B. Wilson School for Girls, and on Hayes Wilkins Bible School building, doing very considerable damage to residence of W. B. Burke. Hayes



Wide World Photos, Inc.

Remains of the Middle School of Boone College at Wuchang, China, after being struck by Japanese shells. Boone College is a Christian educational institution

Wilkins Home, Bible Woman's Home, and residence of J. H. H. Berckman, and to small buildings of Christian Center.

- (3) Grace Church bombed, and since January 8 looted of all pews, woodwork, and now being used as a stable for Japanese horses. Parsonage occupied by Japanese military.
- (4) All of our remaining Sungkiang property looted, and things that remain are still being taken. The Japanese authorities still deny Brother Burke permission to go to Sungkiang for relief work.

Changchow

- (1) New clinic of Stephenson Memorial Hospital burned. New single doctor's residences bombed and burned. Two married doctors' residences bombed and burned. Main building hit by two bombs, doing serious damage, but building can be repaired, though at large expense. All hospital and residence buildings looted. All 245 beds taken, medical books destroyed, X-ray equipment taken or deliberately damaged.
- (2) Carriger Memorial Church occupied by Japanese military; parsonage damaged from bomb.
- (3) Bible Woman's Center, primary school, and Alice Green's home destroyed.
- (4) New home for aged women destroyed.
- (5) North Gate School Center and Miss Leveritt's home occupied by Japanese military.

Huchow

- (1) Virginia School buildings occupied by Japanese military; library books reported burned as fuel.
- (2) Haitao Church stripped of floors and all woodwork.
- (3) Huchow Institutional Church Center occupied by Japanese military, part of it stabling horses.
- (4) Huchow Hospital used as hospital by permission. Manget and Henry trying to return to Huchow.
- (5) Virginia School Home looted; floors, doors, windows of Estes' house taken.
- (6) Wushing Middle School occupied by Japanese military.

Soochow

- (1) Soochow University still occupied by Japanese military. All university buildings looted. Cline Hall and Allen Hall damaged by bombs.
- (2) Whole property of Laura Haygood Normal School occupied by Japanese military. Beautiful new chapel still being used for horses.
- (3) Soochow Hospital buildings taken over by the Japanese for a hospital, but without permission. Dr. Rice and Dr.



International News Photo

St. Hilda School, operated by American Church Mission at Wuchang, across the river from Hankow, China. The building was demolished by Japanese bombs while flying the American flag

Thoroughman residences looted. Our doctors have done everything they could to return, but have been refused permission.

- (4) West Soochow Church occupied and reported looted of pews. Davidson School occupied. Atkinson Home and Dowdell Center occupied by Japanese military.
- (5) Henry's house bombed, badly damaged.
- (6) Atkinson Academy occupied by Japanese military.

Every effort was made to secure the return of our property and permission for our missionaries to return to their posts and take up their work. Little success crowned these efforts for several months. Bishop Arthur J. Moore was allowed to visit Soochow last winter under Japanese escort but could do little or nothing about the property or work. Recently, however, the situation has greatly improved. With the exception of school workers, practically all the missionaries have been permitted to go back to their posts of labor.

The first to return was Rev. W. B. Burke, who went back to his beloved Sungkiang, now bombed, burned, and broken, last spring. Here he is preaching, baptizing converts, administering the communion, running an [CONTINUED ON PAGE 38]



Wide World Photos, Inc.

Clinic operated by the Seventh Day Adventists near Hankow, China, after the Japanese armies passed that way



Rev. Juan N. Pascoe, first Bishop of the Mexican Methodist Church



Rev. Sixto Avila, second Bishop of the Methodist Church of Mexico



Rev. Eleazar Guerra, third Bishop of the Methodist Church of Mexico

The Third General Conference of the Methodist Church of Mexico

By Milton C. Davis

AS final plans are being made for the union of American Methodism, the Methodist Church of Mexico, formed from elements derived from the two major branches of Methodism in this country, completes the second quadrennium of its history. The Conferences of the two churches in Mexico, located in widely separated sections of the Republic, had had little contact with one another prior to their union in the new autonomous church. Coincident with the problems involved in mutual adjustment—problems arising from the fact that two slightly differing traditions were represented—there came very difficult questions arising from reduced financial resources. This reduction was the result of a shrinking church income both in Mexico and in the United States. The quadrennium just closed has seen remarkable progress toward an understanding of all that is involved in unification, and at the same time has proved the ability of the Church

to achieve a seemingly impossible adjustment of its financial problems.

The Methodist Church of Mexico includes two Annual Conferences: the Border, located in the northern states; and the Central, comprising Mexico City, the Federal District, and the surrounding states. There are in these two Conferences approximately one hundred and fifty organized congregations, with members and probationers numbering nearly 15,000. The General Conference is composed of twelve ministerial and twelve lay delegates from each Annual Conference. The twenty-four ministerial delegates are chosen from a total of about forty traveling elders in the two Conferences. Fraternal representatives were present from churches in the United States and from several Protestant bodies in Mexico.



Bishop Eleazar Guerra, newly elected General Superintendent of the Methodist Church of Mexico, and Dr. W. F. Quillian, General Secretary of the Board of Christian Education, M. E. Church, South, at the third General Conference of the Mexican Methodist Church

The Conference met in its first regular session on Thursday morning, September 15, in the beautiful Puebla Church, one of the best Protestant church build-

ings in Mexico. Rev. Sixto Avila, General Superintendent of the Church, presided throughout the session of the Conference. His episcopal message was presented in four divisions, treating of: (1) The Christian Church: its nature, origin, and task; (2) The Methodist Church of Mexico; the circumstances in which it began its work, and its development during the two quadrenniums already completed; (3) The field in which we work; and (4) The spirit in which we work—the need for Christian love and tolerance in considering different points of view, and in studying plans for the coming quadrennium. The message suggested three principal tasks for the Conference—namely, orientation, legislation, and elections. The address followed the impressive service in which the Lord's Supper was administered under the direction of the General Superintendent. Organization was completed by the election of Rev. Jose Trinidad Ramirez as secretary, with Rev. Homobono Pinales and Rev. E. M. Villasana as assistants.

The Conference faced a very heavy responsibility in the way of legislation. The two General Conferences previously held had made great progress toward the provision of adequate organization for the different departments of church work, but naturally the working out of details had not been fully accomplished. The eight years' experience had shown the necessity of recasting some portions of the organization already formed, and of providing definite legislation for some activities thus far carried on without detailed provision. Much has been done in preparation for this task, due to which the Conference was able to make very great progress in the shaping of legislation.

One of the first memorials taken up was that which dealt with the membership and duties of the District Conference. The effort is made to constitute this body as one in which the laymen of the local churches may take a real interest, and which may present opportunity for active cooperation with other local churches of the district. All the divisions and activities of each congregation are given representation in the District Conference. All are expected to make reports, and all are invited to participate in a unified program of work for the district.

A carefully worked out constitution for the woman's societies was presented, and adopted substantially as the societies themselves had planned it. Each



Within the patio of the girls' school at Puebla, Mexico, a Protestant educational institution

Annual Conference has its Federation of Women's Societies, composed of the Women's Missionary Societies of the local congregations; these two Conference Federations are united in the Confederation of Methodist Women's Societies. The Confederation stands in a double relationship: first, to the general organization of the Methodist Church of Mexico, of which it forms a part and under whose authority it works; second, to the National Union of Women's Societies, in which it joins with similar groups of other evangelical churches. The legislation as recommended and adopted furnishes an excellent combination of loyalty within the denominational group, and devotion to the larger task of Christian women in the whole Republic.

The Conference decisively voted down a memorial asking that a time limit be placed upon the pastorate. An interesting change was made in the rule governing the election of the General Superintendent. In the General Conference of 1930, it was decided that no General Superintendent should be eligible to re-election at any time; four years later, re-election was made permissible after an interval of four years. The General Conference just held voted simply to permit re-election for one additional term of four years. Very significant legislation was passed regarding young people's work. It is definitely organized as the Young People's Division of the Church.

Suitable organization was provided for the work of the deaconesses. This was of special importance because of the opportunities [CONTINUED ON PAGE 40]



Methodist Church at Puebla, Mexico, in which third General Conference of Mexican Methodism was recently held. This is one of the best Protestant churches in the Southern Republic

Our Christmas Gift to God

By Winifred Kirkland

IT is more blessed to give than to receive—on countless Christmases we have held these words before our minds as a shining, glad command. But always we apply this ancient holy declaration to our fellow-man rather than to our Father God. It is more blessed to give to our brother than to receive from him, we admonish ourselves, because we know by our own bitter experience that our fellows are, like ourselves, often needy and lonely, hungry and yearning, both in body and in spirit. Rarely does the thought flash through our minds that God also may be in need and loneliness, so that as regards our high Father as well as our human brother it may be for us more blessed to give than to receive. While we busily prepare gifts for friend and stranger, near and far, not often do we make ready for our Father in heaven a Christmas present that shall be for him alone.

It is not at first easy to consider our Christmas gift to God at the season when all our thoughts are concentrated on his gift to us. Once again in this beautiful week of December, everywhere over the earth people are lifting hearts held holy for the contemplation of God's Christmas benefaction to his world. Once again the ageless story is being retold for us all. Once again the undying anthem peals forth upon the hallowed midnight. Once again, kneeling, we lift tired eyes to see a white star set in a black sky that it may lead wise men from afar to worship a hidden new-born king. Sharing their utter awe, we listen with lowly shepherds on a barren hill as suddenly angels chant glory from the sky. With the magi and the herdsmen we go hastening on Christmas to visit a little shining child. Yet from the first we are aware that evil threatens the little one. Only a few miles off rises Herod's beetling palace of murderous hate. At a word from the despot, soldiers are to come ravaging to destroy this new life. Only too well we know that all around these Bethlehem hills wait hostile forces in possession even of God's own city, proud Jerusalem. From that stable cave we can look forth shuddering at the black centuries to come, and perceive the looming bayonets and the crashing bombs. Yet on Christmas we gaze, rapt and kneeling, at the glory that enfolds a peasant baby, born beneath the feet of cattle, unimaginably helpless in that old dying world of empire. We rise, towering, at the thought of what we have seen that helpless babe become! On Christmas we gaze at that far-off manger, radiant in the darkness, and awed to the uttermost, we receive God's gift of hope.

When we consider the beauty of what the world has had from God at Christmas, it is almost impossible to conceive that even at Christmas and even to

God it may still be true that it is more blessed to give than to receive. But reverent before the manger, we lift our eyes to the eyes of the Father in heaven down-bending above his gift. Looking into those eyes in the hush and the mystery of that far-off midnight, we realize that God is asking something from us. How had we ever dreamed that God is not, like our human brother, needy? God on that first Christmas freely assumed a deathless need! Once having given us the surety of a little divine baby, the God of high heaven had, of his own free will and of his love for us, become a parent. No one who has become a parent is ever afterward self-sufficient. When the infant Christ was born, God had put forever something of his own self into our blind and bewildered world—to suffer with us, to be frustrated with us, to be mocked and crucified with us! Looking at God, down-bending above a manger, and remembering what that Father in heaven is at this very moment beholding in human hearts today—the hatred, the war-frenzy, the pitiless greed, the despair—do we presume to say that God is not needy and lonely, hungry and yearning? Surely for God today as well as for our fellow-man, Christ's deathless words hold true, it is more blessed to give than to receive.

But what possible gift have we to offer God, as he gazes down in loneliness and longing at our maddened world, what possible gift to God from Christians of today, heavy and bewildered as we behold the heaviness and bewilderment all about us in this hour? But let us look back through the long dark centuries at God's own Christmas offering to humanity. Who would have dreamed in that black midnight when the Christ-child was born, all that was to grow and blossom and bear fruit from that lowly nativity? Unseen, unnoted, unguessed by all the vast empire, a baby was born who should remake the world. The divine Christmas present that God gives man is hope. Can we, then, following the example of his own gift, can we Christians in this dark hour, give to our Father in heaven the gift of our hope?

It is impossible that we should offer our Father any gift that we have not first ourselves come to possess, by our own heavy efforts and his own high aid. The Christmas demand upon us is well-nigh unattainable, for what a loving and long-suffering God needs from each of us in this moment is a heart of hope. But can we be honestly hopeful in this black period of human history, when all the world seems tottering back into savagery, when the war madness seems ever to threaten even our own sweet and happy land? How is it possible for the Christian to build into himself holy cheer now on this strange Christ-

mas when our God so needs the help of our hope? Yet how shall he continue to build the kingdom he sent his Son to found, unless we shall be one with him in confident expectation, unless as he looks into our souls he shall see the unbreakable conviction that right shall win, though evil surge to horror? It is no easy matter to acquire hope today, each man and woman of us, in order that we make our faith in the future a Christmas gift to God.

We must toil to attain hopefulfulness humbly, as children toil out of love for a father or mother. As children labor over their Christmas presents to their parents, pucker-browed and painstaking, so must we try to construct and establish for ourselves our gift of hope. In these strange and most puzzling times, each Christian among us must seek and find his own reasons for good cheer. In spite of all the war-madness and the seeming decay of old standards everywhere, in spite of the springing to power of jungle impulses we had thought long ago controlled, each of us may discover gleams of new glory and promise if only we shall each one look. Let us recall how black the world about him must have appeared to any Jewish idealist of the year One, yet perhaps within a league of where he lived his Christ had just been born! Today every Christian is obligated first to discover for himself his own reasons for encouragement and then to share them with his fellows. I give here only a few sources of reassurance that I myself perceive in the bewildering fog through which humanity is now journeying. In the first place, nothing that I have observed from afar, in Russia, China, Spain, Germany, nothing that I have watched here at home as we struggle against onpressing want and unemployment—nothing, I affirm—that I see far or near in the world at this moment, has happened to destroy my faith that Christianity is the sole hope for this mortal race of ours. Jesus of Nazareth warned against greed and cruelty, against murder and materialism, against all injustice to anyone, against all proud nationalism. Everywhere about me I see Jesus' warnings vindicated by being unheeded. Therefore today I believe more strongly than ever before in the authority of Jesus. Everywhere I see what happens wherever force is permitted power, while the spirit is denied its immortal rights. Therefore I believe that in spite of all ruin and destruction and despair the soul in man that Jesus spoke to will one day rise and rule. This is an indestructible hope in my own heart that I can offer to the heart of God.

Another reason for high and imperishable confidence comes to us by inheritance. We are the heirs and stewards of a faith long ago proved true. The



Photo by William Thompson

'Christ Child,' by Murillo

National Gallery, Budapest

first Christians were the most joyous people that ever lived, as the annals of history bear witness. They endured stripes and burnings and the wild beasts of the arena, and they went to death singing their exultation. What was it that gave the first Christians their unconquerable high-heartedness? Two things. They believed they stood on the threshold of a new world: they were sure the Kingdom of God was about to be established. Do we dare to say they were mistaken? That they were wrong in believing that a new order was on the verge of appearing? Perhaps the Kingdom of God was not manifested in the form many of the first Christians expected, yet when their Christ gave his life to show his world how to live, the Kingdom of God was in very truth inaugurated upon earth. If its actuality sometimes appears to us strangely delayed, this is only because we do not perceive the secret walls that are being built back of all destruction, and because we are not brave enough to accept God's measurement of time, with whom a thousand years are as one day. The first Christians left us as a holy heirloom their confidence in the future.

A second thing sent those first flame-bearers singing through life and singing to death. They never dreamed of trying to walk alone! They knew beyond all peradventure that a [CONTINUED ON PAGE 39]



'Silent Night, Holy Night,' sing these young carolers as they gather around the tree on Christmas Eve

Keystone View Company

Making Christmas a Reality

By Margueritte Harmon Bro

I'VE seen Christmases going on seventy-five years. I've seen them in Sweden and I've seen them in Wisconsin. I've seen rich Christmases and I've seen poor Christmases. But I've never seen a Christmas like this one. Seems like it just bloomed of itself.' Mrs. Anderson's sharp features glowed as she spoke, and the round, placid countenance of Mrs. Michelaski glowed back. Together they walked out of the general store and down the street to the post-office, chatting volubly, each with her own peculiar accent. But for the first time in the forty-odd years they had been fellow-citizens of the same small town, neither was thinking that the other was 'foreign.' Both had partaken of the new community Christmas.

But Mrs. Anderson was mistaken when she said that the recent celebration had bloomed of itself. It had been planted and watered, hoed, weeded, coaxed with stubborn devotion—as any good community Christmas must be. The town of C— had four hundred and eight inhabitants, not counting the lumberjacks who come and go through the winter. There are five stores, a grade and high school, town hall, library, and two churches—one Protestant, the other Catholic. In any ordinary year there were Christmas celebrations in both schools and both churches, not to mention parties by the town's four

clubs and two lodges. And then, three years ago, that first community Christmas.

The idea came first to the wife of the Protestant minister, an energetic little old lady who seemed too busy to dream but was nevertheless the town's most prodigal dreamer. She dreamed of enveloping the town in the Christmas spirit. Then she set to work planting the idea here and there, indirectly, mostly in the form of questions about what some other community had done. All fall she was at it, edging in her quiet comments on a community Christmas. It seemed as if the town had never thought of such a thing in its life, and then suddenly one day the idea was full blown and committees were running everywhere.

That first community Christmas—and it is indeed a 'first Christmas' for a town which has never participated in so creative an experience before—was celebrated in the Town Hall. The village board charged no rent, for their first time since the hall was built. The Modern Woodmen lent their chairs. The Tuesday Club lent their stage lighting apparatus, including the spotlights. The crowd gathered early, although many of them drove rather long distances through heavy snow with the temperature at thirty-one below zero.

The school band played and a Norwegian section

hand led the singing as he had done in a folk-school in Norway. Practically the entire audience knew the Christmas carols, all verses, because they had practiced in clubs, schools, and churches for several weeks. The Protestant minister opened the service with prayer. The Catholic priest read the Christmas story from his Catholic Bible. Some of the Protestant children were surprised that it was the same story they had known all their lives, and the Catholic children were surprised that the Protestant children were surprised—which caused much friendly comment and a perceptible warming of spirits. The pageant was put on by the children of the grade and high schools, although the Virgin Mary was a member of no church at all. The audience gasped at the loveliness of the Virgin, a daughter of Holland whose pale, slender face and soft golden braids gave her the look of a gentle saint. The Hallelujah Chorus was sung by the choir of the Protestant church, augmented by two out-of-town guests. A Bohemian who was town clerk, a Jew who served as president of the Conservation Club, an American garage keeper, and the Scotch owner of the pool hall took up the Christmas collection. The benediction was pronounced by the priest. After that, the women of both churches sold ice-cream and cake upstairs in the lodge hall and the band played again.

Of course, the chief talk that night was about the wonders of the program. Nothing like it for excellence and ingenuity had ever happened in town. But as a matter of fact the program only furnished a focal point—a *vocal* point—about which could be expressed the common amazement over the spirit of the occasion. Neighbors suddenly knew themselves to be neighbors. Rival factions on the school board forgot their months of tension. Indeed, so much good will had welled up for the occasion that it ran over and flooded the town for many days. Baskets of food went to snowbound homes whose children had no way of getting out. Overnight a toy-clearance shop sprang up in the library where old toys were made new with glue and paint. The cars and sleighs which took the toys and Christmas baskets to the country took also jolly groups of carolers. In fact, having learned the carols, the town found three or four occasions during the holidays for singing them.

Even so, that community Christmas might have passed reluctantly into the land of cherished memories except that two lively experiments sprang out of it. The Protestant women and the Catholic women decided to entertain each other. By the second year they were helping with each other's annual chicken pie dinner. By the third they were meeting together once a month for a discussion of world affairs and a series of book reviews. The other,

and even more interesting experiment, was a series of undertakings for the community by the community. A town tennis court made its appearance—the first in all that part of the country. The old picnic grove became a town park with covered bandstand and a profusion of donated flowers and shrubs. The town 'got together' on its first modest fire equipment, on a series of lectures from the university extension service, on a game room for CCC boys who did not care to patronize the taverns.

Last year a brakeman on the train was seen pointing out to a passenger, 'That's the town which has the famous Community Christmas. They've had it years and years.' As a matter of fact, the years are only three, but by common consent the celebration has become a custom with all the sanctity thereunto accruing. However, it is more than a celebration, more than a glorified program which grows more elaborate each year. It is a welling up of a spirit of brotherhood—a *holy* spirit—which lingers to bless long after the Christmas snows have gone.

'A lighted candle in every window became the Christmas watchword of one town. It sprang from Widow Caruther's custom of placing a tall red taper in every window of her small brown house. One of the schoolteachers began the Christmas Candle Crusade and the high-school carolers made it effective by caroling on the streets. Now the farmers from many miles around drive in to see that candle-lit town between five and eight o'clock on Christmas Eve when the carolers are singing, the church bells ringing, and everybody shaking hands with everybody else—friend or stranger—on the streets.

From another place comes the story of a Community Christmas in which all the Sunday schools of the city meet in the armory, [CONTINUED ON PAGE 41]



Keystone View Company
Happy Days in the Crawford Shops, New York City, where fingers are busy for weeks and old men with young hearts are earning a living and preparing toys for the holidays



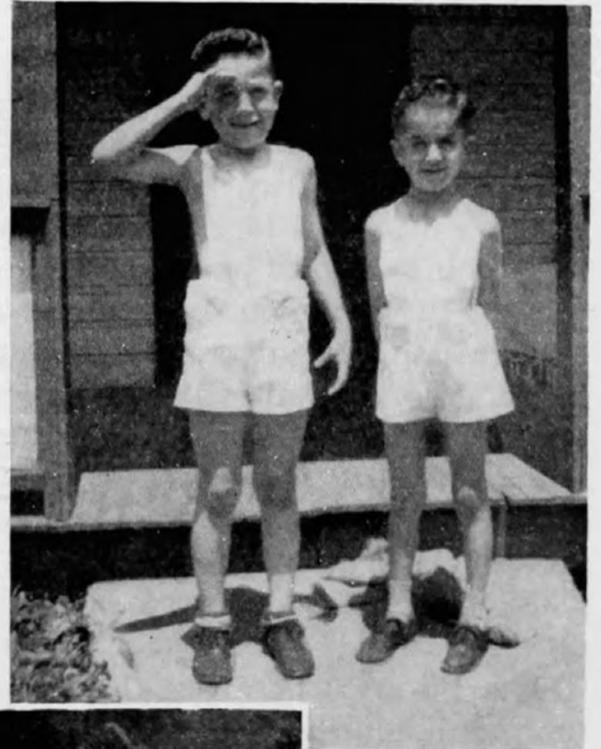
The craft period during a Vacation Church School held at Amherstdale, West Virginia

'Come Go Up with Me'

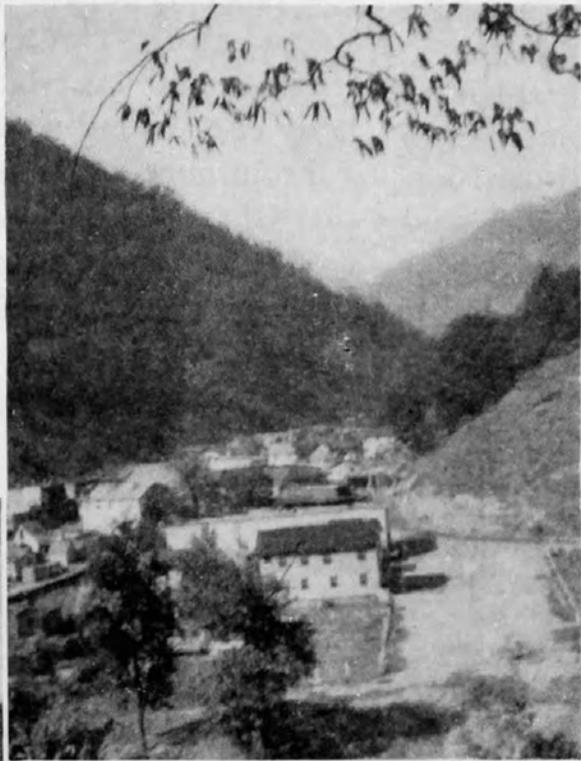
By Juanita Brown

PAINTED in beauty, the West Virginia coal-embedded mountains range in color from delicate tints of blue to deepest shades of green. Traveling through this part of the country, one may come upon such delightful names as Spice Creek, Indian Ridge, Johnny Cake Branch, Guyandotte River. Wild flowers grow in great profusion, and the music of many song birds adds still more beauty to this section.

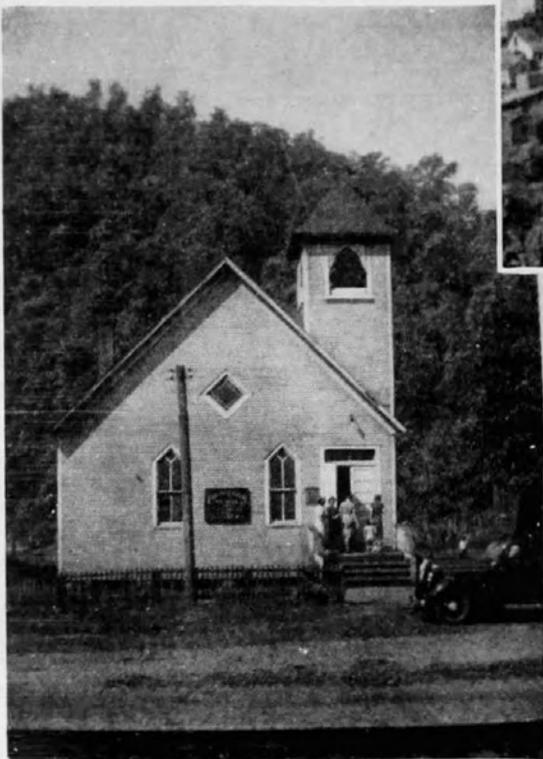
Conditions, however, under which one lives in



Above: The little Syrian brothers whose mother dressed in her native costume and told the missionary society of her beloved homeland



Above: A scene of a portion of Bradshaw, West Virginia. The two-story building in the center is the Wesley Community House



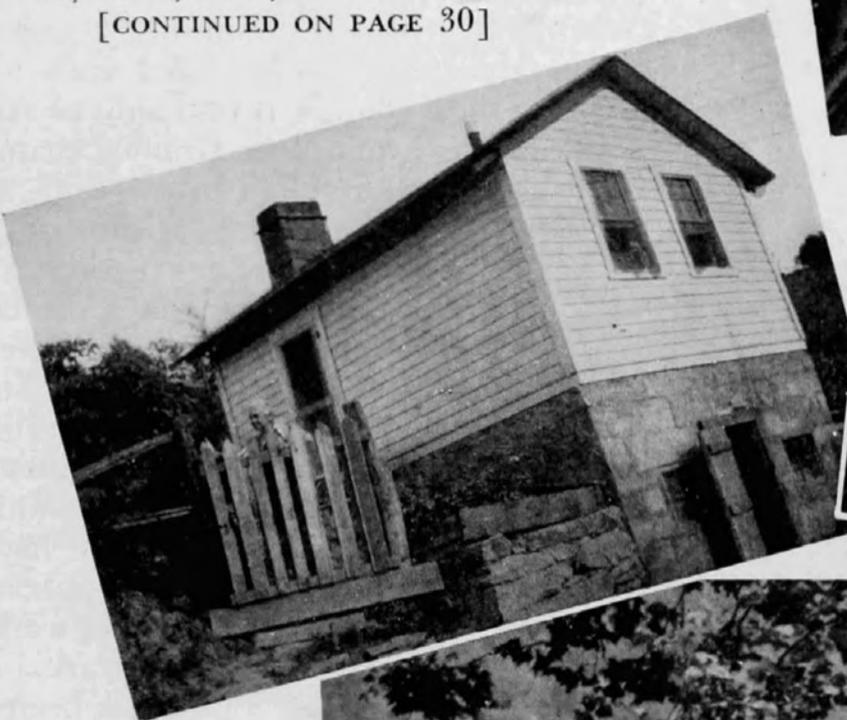
Left: Earling M. E. Church, South, where Miss Bell and Miss Philips assist with the program of religious education



Left: A high school girl who faithfully assisted with a Vacation Church School, and two of her pupils

coal-mining communities may be far from beautiful. Circumstances are against a family's ever owning their own home, for when work becomes slack or gives out, it is necessary to move elsewhere to find employment. Moving frequently is discouraging to the development of loyalties; it does not seem very important to support a school or church that one may leave after a few months' residence in a place. Very naturally money goes readily for things one can take from place to place, such as cars, radios, and refrigerators; when work is very slack one's wages will buy only food and clothing, and perhaps the kind of recreation that may make one forget his troubles and may eventually impoverish his family. Much leisure time comes to miners, for the working week of many of them is only thirty-six hours. Saloons and beer gardens do not fail to extend their welcoming signs.

As frequent moving is discouraging for school attendance, and education beyond high school seems almost impossible for homes in which wages fluctuate, most of the boys and girls marry very young. It is not unusual to find eight children in a family; some mothers of only thirty-five years have sixteen children. [CONTINUED ON PAGE 30]



Reading down from top: (1) 'They seemed wholly unconscious of the color of the efficient and genial white minister who was directing them as they sawed and hammered to their hearts' content' (Amherstdale). (2) Misses Helen Philips and Maye Wess Bell, Council workers at Amherstdale. (3) The home of Miss Cornelia Godbey, the deaconess who lives on Bradshaw Mountain and works in both Virginia and West Virginia. (4) Some of the faculty members of the Vacation Church School which a hundred boys and girls attended. Miss Emma Johnson, in the center. (5) Recreation period during the Vacation Church School at Amherstdale



Finding Ways of Service Among the Orientals

By Maude M. Scudder

When unification comes the women of the churches will find new interests and new work which will constitute for all an enlarged program. We print below the story of the work of the Woman's Home Missionary Society of the Methodist Episcopal Church among the Orientals of the United Church.—ED.

THE Woman's Home Missionary Society of the Methodist Episcopal Church, wherever it is found desirable, is co-operating with other Boards and agencies of the church in the task of helping to build a better America. Perhaps this has been an important factor, preparing us for that larger co-operation that is coming through unification.

Naturally the greater part of our activity among Orientals is on the Pacific Coast, because, as is well known, the majority are found in this section. Our work for and with them has ever in mind the greatest

need, the promotion of Christian brotherhood, good will, and racial understanding.

Today, of the 75,000 Chinese in America, more than half are in California. The most important work of the Woman's Home Missionary Society is the Chinese Home in San Francisco, where we find the largest Chinese center outside the Orient, with a population of 20,000. A work was begun in 1868 by Dr. and Mrs. Otis Gibson, returned missionaries from Foochow, who undertook the building of a Chinese Mission House under the direction of the General Board. In the early years the chief part of the work was giving shelter and safety to *slave girls*, as they were then called. With the passing of the years this kind of service has gradually diminished, though it is not a rare occurrence now to be called upon to take into our Home some young girl who must be rescued from unsavory influences. Gradual changes and enlargements resulted in the work assumed by the Woman's Home Missionary Society in 1893. Following the destruction of the Home by the earthquake of 1906 a substantial four-story brick building was completed in 1911, and this is still adequate for the work.

Our older girls attend the public schools, making enviable records. Chinese language lessons are desired for these children by all relatives and friends, and we have a young Chinese woman who comes in each evening for this work. For several years a kindergarten has been conducted in the building. We give residence to girls only and our own pre-school children are in this kindergarten. In addition, both boys and girls come daily from their homes in Chinatown, which is only a short distance away. These classes give us valuable contacts and friendships, since our deaconess goes twice daily to bring the tots and to return them safely to their homes. Opportunity is also furnished in this way for

Right: Lorraine Lew at the Chinese Home



Below: Two sisters who were abandoned find a home at the Chinese Home in San Francisco



Right: Church school teachers of the Japanese Methodist Church in San Francisco



us to give proper guidance to these American-born potential citizens of the United States. More than forty per cent of the Chinese in the United States are American-born. Church life is afforded by attendance at the Chinese Methodist Church. Thus in San Francisco the work goes on for a better and more sympathetic understanding between the races.

In Los Angeles the Chinese population is approximately 3,500. The only contribution our Society makes here is a nominal sum paid for home visitation among the people by a Chinese woman who has been here since early childhood and who thoroughly understands the problems that arise among Chinese folk. This is productive of much good, and when a more definite plan is in shape for permanent quarters for the Mission, directed by the Board of Home Missions, there should be a place for missionary women to aid in helping to make possible a larger program.

Los Angeles has the largest Japanese population to be found outside the Orient, with 35,000 in and near the city. This is one-fourth of the entire Japanese population of the United States, which is 140,000. Almost 100,000 of these live in California.

Beginning forty-five years ago, as need arose and finances were available, three homes were opened on the mainland, the Catherine Blaine Home in Seattle, the Ellen Stark Ford Home in San Francisco, the Jane Couch Home in Los Angeles. In these instances, as in others, the names were given because of some outstanding contribution on the part of consecrated supporters of the work. In early years, when necessary, 'picture brides' were befriended. Numbers of these, arriving in a strange and not too friendly land, to be met by up-to-that-time unseen prospective husbands, sorely needed comfort, encouragement, and temporary places of residence until their adjustments could be made. Years passed, 'picture brides' came no more, but still it seemed to mother hearts that creature comforts and Christian training should be provided helpless children; therefore these homes were continued. Of late years, however, changing times and conditions have made evident that a more far-reaching service could be rendered by contributing to a community program in co-operation with Japanese churches; hence the use of the three buildings mentioned was discontinued as children's homes. They are now used as places of residence for workers and meeting places for young people's groups.

Thus our activity today is largely for and with the Nisei or American-born Japanese, known as the 'second generation,' 70,000 of whom are in the States. They consider this their land, which indeed it is. No finer spirit of co-operation can be found than that existing between these splendid young people and those of our own race who have been fortunate enough in the work of the church to have formed their acquaintance. They are zealous for the best things of life, they [CONTINUED ON PAGE 31]



The Susannah Wesley Home, Honolulu



In the Study Hall at the Susannah Wesley Home, Honolulu



A group of Japanese children, Los Angeles, California

» PROGRAM of the «

GENERAL MISSIONARY COUNCIL

SAN ANTONIO, TEXAS
JANUARY 3-6, 1939

JANUARY 3

MORNING AND AFTERNOON

Business Meeting. Conference of Representatives of the General and Annual Conference Boards of Missions

EVENING

THEME: *United Methodism and the Conquest of the World*

Bishop John M. Moore, Chairman of the Commission on Unification, Methodist Episcopal Church, South

Bishop Edwin Holt Hughes, Chairman of the Commission on Unification, Methodist Episcopal Church

JANUARY 4

MORNING

THEME: *The Setting for Unification*

The Spread of Methodism prior to 1844—Dr. Paul N. Garber, Professor of Church History, Duke University

The Missionary Situation in the Methodist Episcopal Church—Dr. W. E. Shaw, Secretary of the Board of Foreign Missions, Methodist Episcopal Church

The Missionary Situation in the Methodist Protestant Church—Dr. J. W. Hawley, Pastor, Methodist Protestant Church, Pittsburgh, Pa.

The Missionary Situation in the Methodist Episcopal Church, South—Dr. W. G. Cram, General Secretary of the Board of Missions, Methodist Episcopal Church, South

AFTERNOON

THEME: *Home Missions*

The Challenge of America—Bishop W. T. Watkins

The Home Mission Program of United Methodism—Bishop Ernest G. Richardson, President of the Board of Home Missions and Church Extension, Methodist Episcopal Church

Woman's Place in Saving America—Mrs. W. H. C. Goode, President of the Woman's Home Missionary Society, Methodist Episcopal Church

EVENING

THEME: *United Methodism and the Spirit of Missions*

Mrs. Thomas Nicholson, President of the Woman's Foreign Missionary Society, Methodist Episcopal Church

Bishop Arthur J. Moore, Bishop in charge of Missions in Europe, Asia, and Africa, Methodist Episcopal Church, South

JANUARY 5

MORNING

THEME: *Evangelism*

The Challenge to Evangelize—Bishop J. L. Decell
Preparation of the Ministry for Evangelism—Bishop Clare Purcell

How Shall We Evangelize—Bishop W. C. Martin
Youth and Evangelism—Bishop Paul B. Kern

AFTERNOON

THEME: *Deepening Spiritual Life*

Preparation of the Ministry—Dr. James H. Straughn, President of the General Conference, Methodist Protestant Church

Preparation in the Congregation—Dr. Forney Hutchinson, Pastor of Boston Avenue Methodist Episcopal Church, South, Tulsa, Okla.

Preparation Among the Women—Mrs. J. H. Spillman, Evangelist, Methodist Episcopal Church, South, Harrodsburg, Ky.

EVENING

THEME: *Reforming the Continent and Spreading Scriptural Holiness*

Bishop Ralph S. Cushman, Chairman of the Commission on Evangelism, Methodist Episcopal Church

Bishop C. C. Selecman, Chairman of the Commission on Evangelism, Methodist Episcopal Church, South

JANUARY 6

MORNING

THEME: *United Methodism and the Future*

An Informed Church—Bishop W. W. Peele

A World Vision—Bishop Ivan Lee Holt

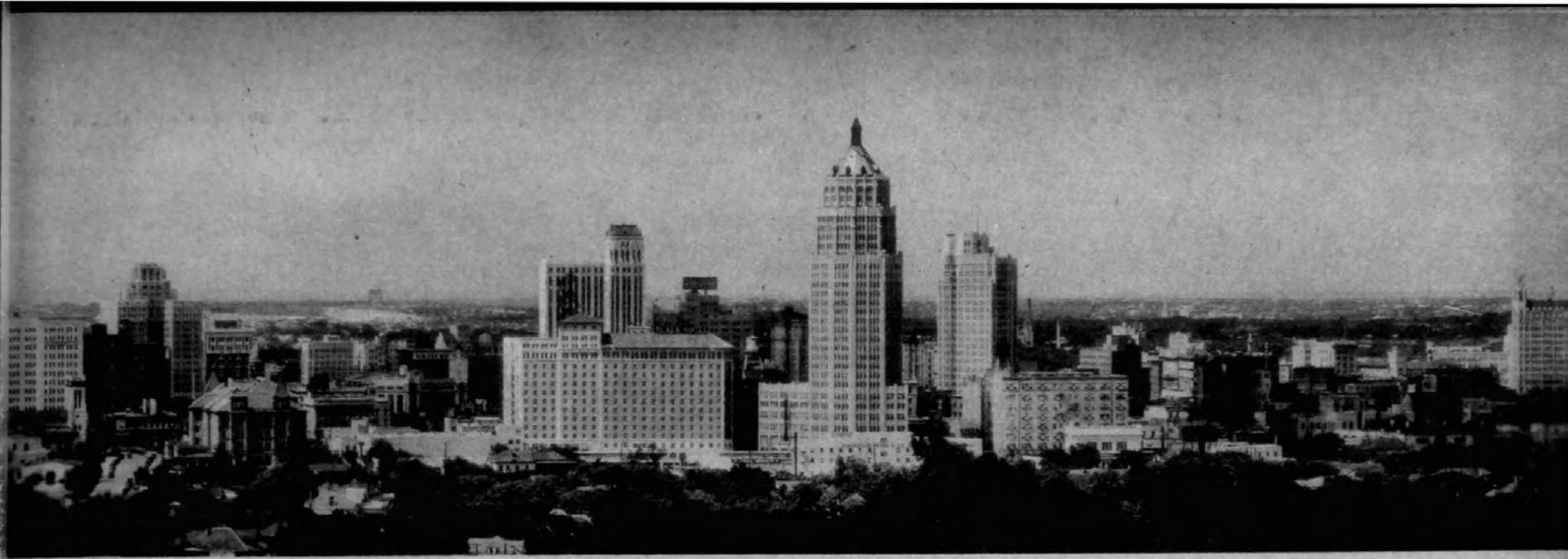
An Adequate Faith—Bishop A. Frank Smith

Methodism, Missions, and the Ensmalling World—Bishop Adna W. Leonard

AFTERNOON

Forum on Various Problems of Unification
Resolutions and Business

Love Feast and Benediction



The skyline of San Antonio

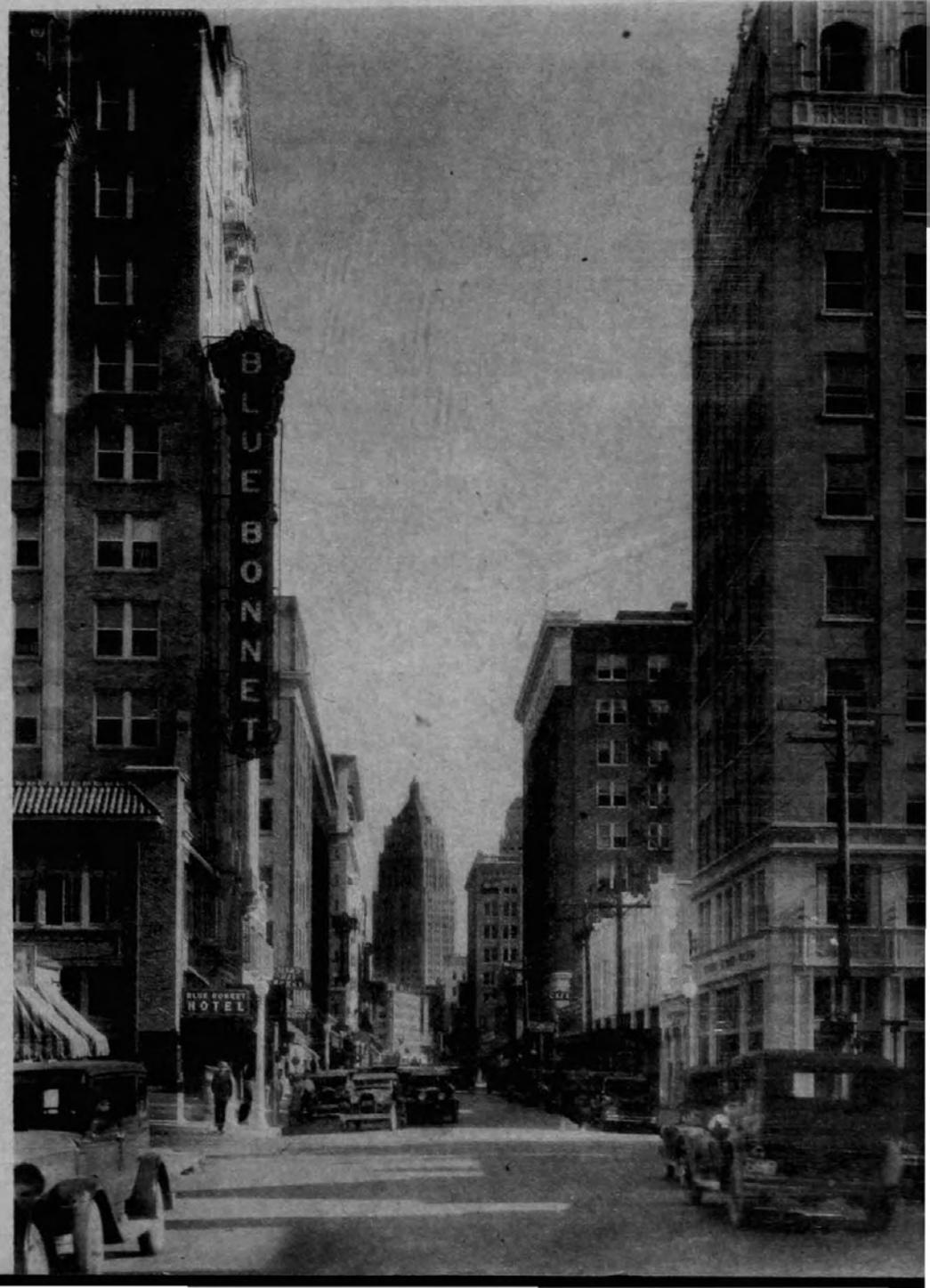
UNIFICATION SESSION GENERAL MISSIONARY COUNCIL

San Antonio, Texas, January 3-6, 1939

The 1939 session of the General Missionary Council will be the Unification Session, participated in by the three contracting denominations in the Unification of American Methodism. It will meet in San Antonio, one of the greatest cities of the mighty Southwest. Founded by the Spanish in 1716, on a site already prominent in the fierce rivalry of France and Spain for the possession of Texas, San Antonio is among the few really fascinating cities of America. Methodists from all parts of the nation will assemble there to begin the significant year of 1939 by commemorating and discussing Methodist Unification in the General Missionary Council. You are invited.

*Photographs by
H. L. Summerville*

A street in downtown San Antonio



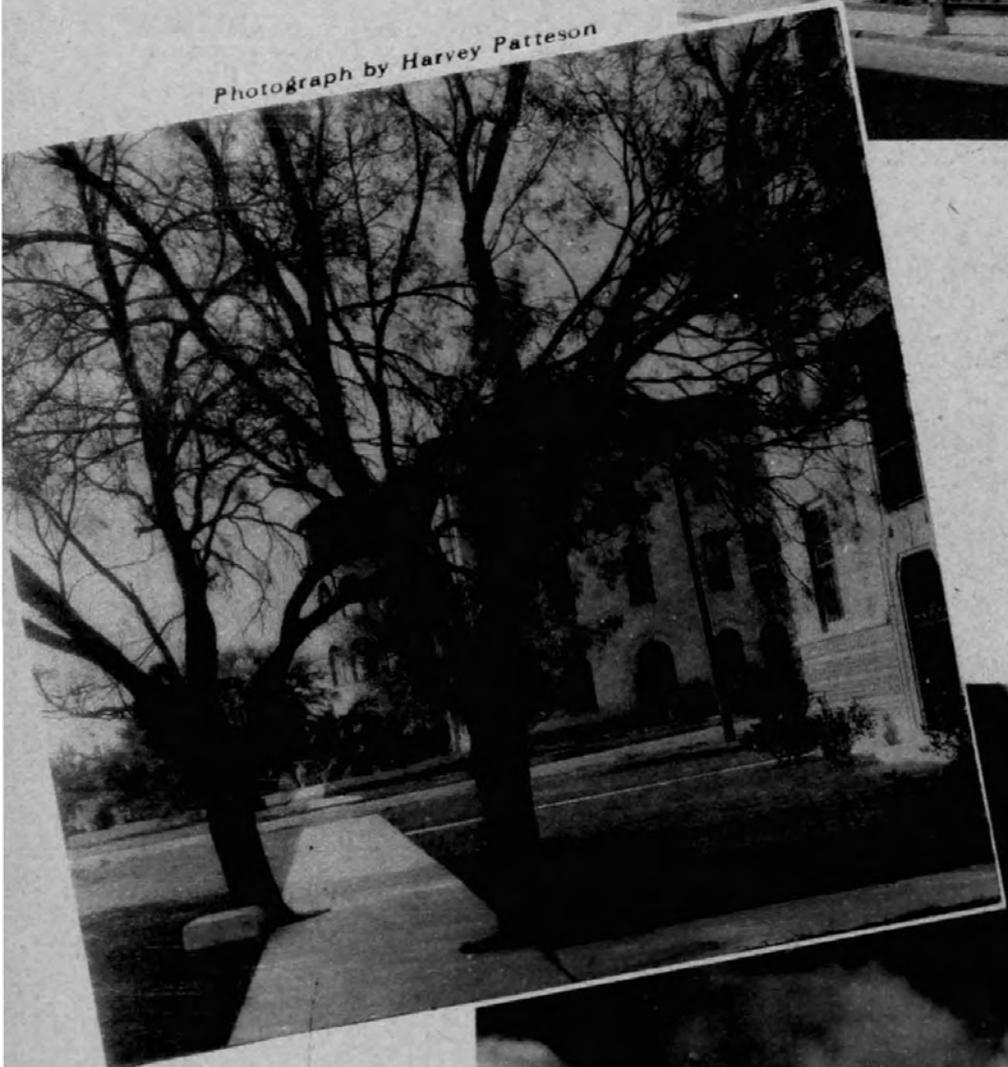
**METHODISM IS STRONG
IN SAN ANTONIO**



Photograph by Harvey Patteson

Photograph by Harvey Patteson

Travis Park Methodist Church, in which the sessions of the General Missionary Council will be held. The name derives from that of William Barrett Travis, the valiant commander of the defenders of the Alamo in 1836



Photograph by H. L. Summerville

A scene on the campus of the University of San Antonio, formerly Westmoorland College, Methodist institution of higher learning in San Antonio



Laurel Heights Methodist Church, outstanding church of uptown San Antonio Methodism

SAN ANTONIO HAS A THRILLING HISTORY



Photographs
by
H. L. Summerville

The historic Alamo, shrine of Texas, formerly the chapel of the Mission of San Antonio de Valero, erected in 1718. In the Alamo in 1836, 170 Texans defended themselves against 6,000 Mexican troops under Santa Anna. The Texans perished to a man. 'Thermopylae had her messenger of defeat; the Alamo had none.'



The famous Rose Window
in the Mission San Jose



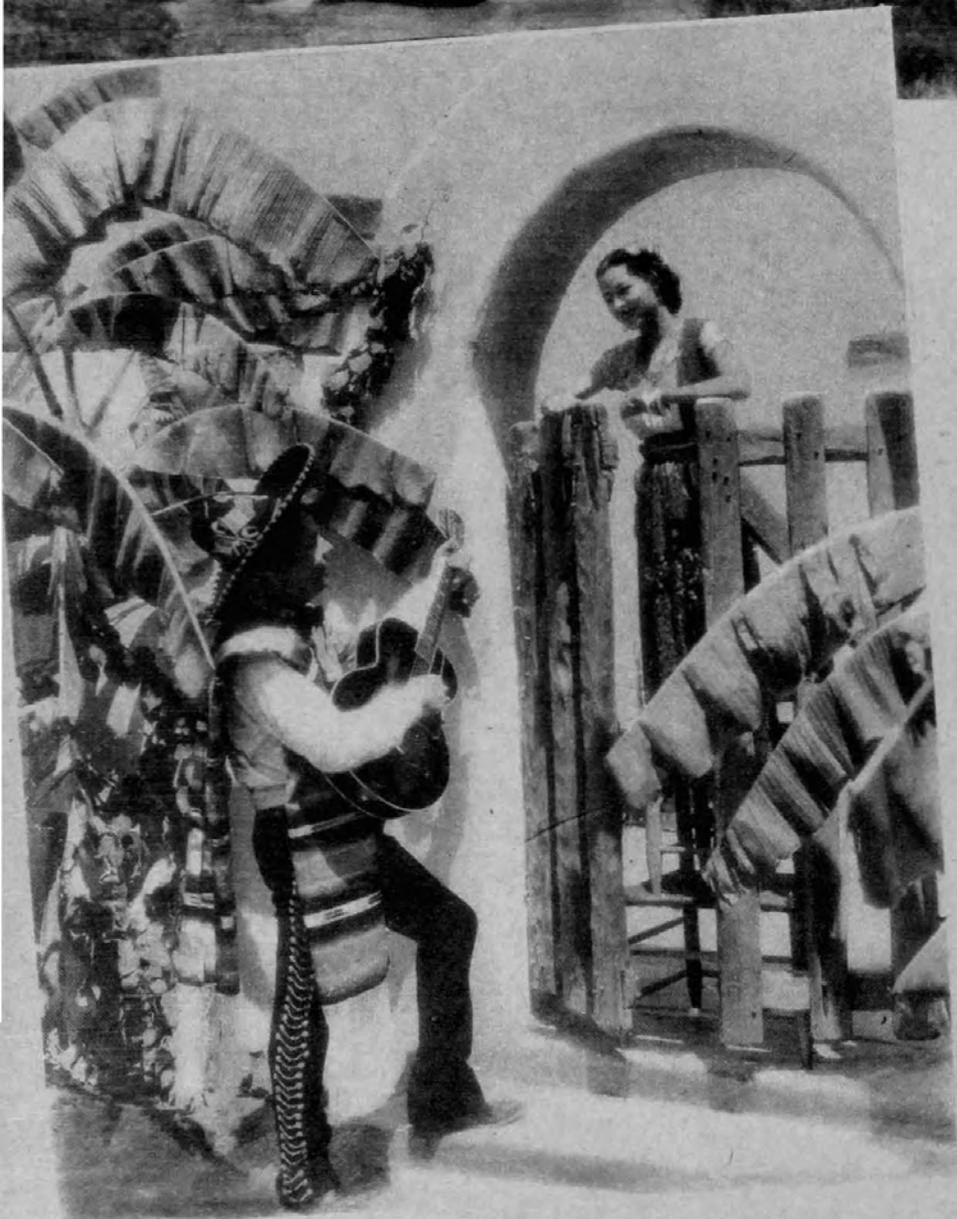
The Mission San Jose
in San Antonio, erected
in 1720. This Mission is
conceded by authorities
to be the most pretentious
of the Spanish
Missions in America

**ANY MEXICANS LIVE
IN SAN ANTONIO**

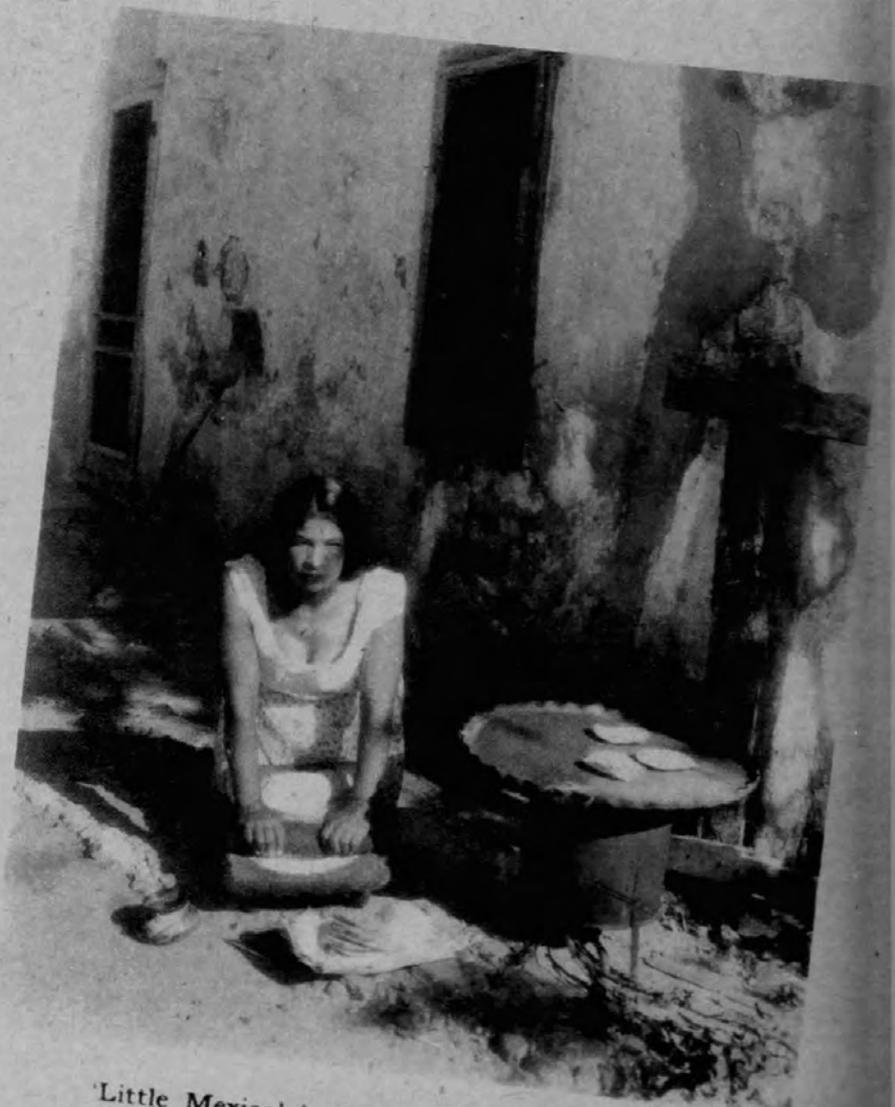
ONLY ONE HUNDRED FIFTY MILES FROM THE MEXICAN BORDER, SAN ANTONIO HAS THE LARGEST AND MOST INTERESTING MEXICAN SECTION TO BE FOUND ANYWHERE IN THE SOUTHWEST.



Mexicans dressed in gala costume in the San Jose Mission



Inside the Governor's Palace at San Antonio. The Mexican serenades his senorita



'Little Mexico' in San Antonio. Women still make tortillas and other types of Mexican food

Photographs by
H. L. Summerville

**SAN ANTONIO IS
A CITY OF BEAUTY**

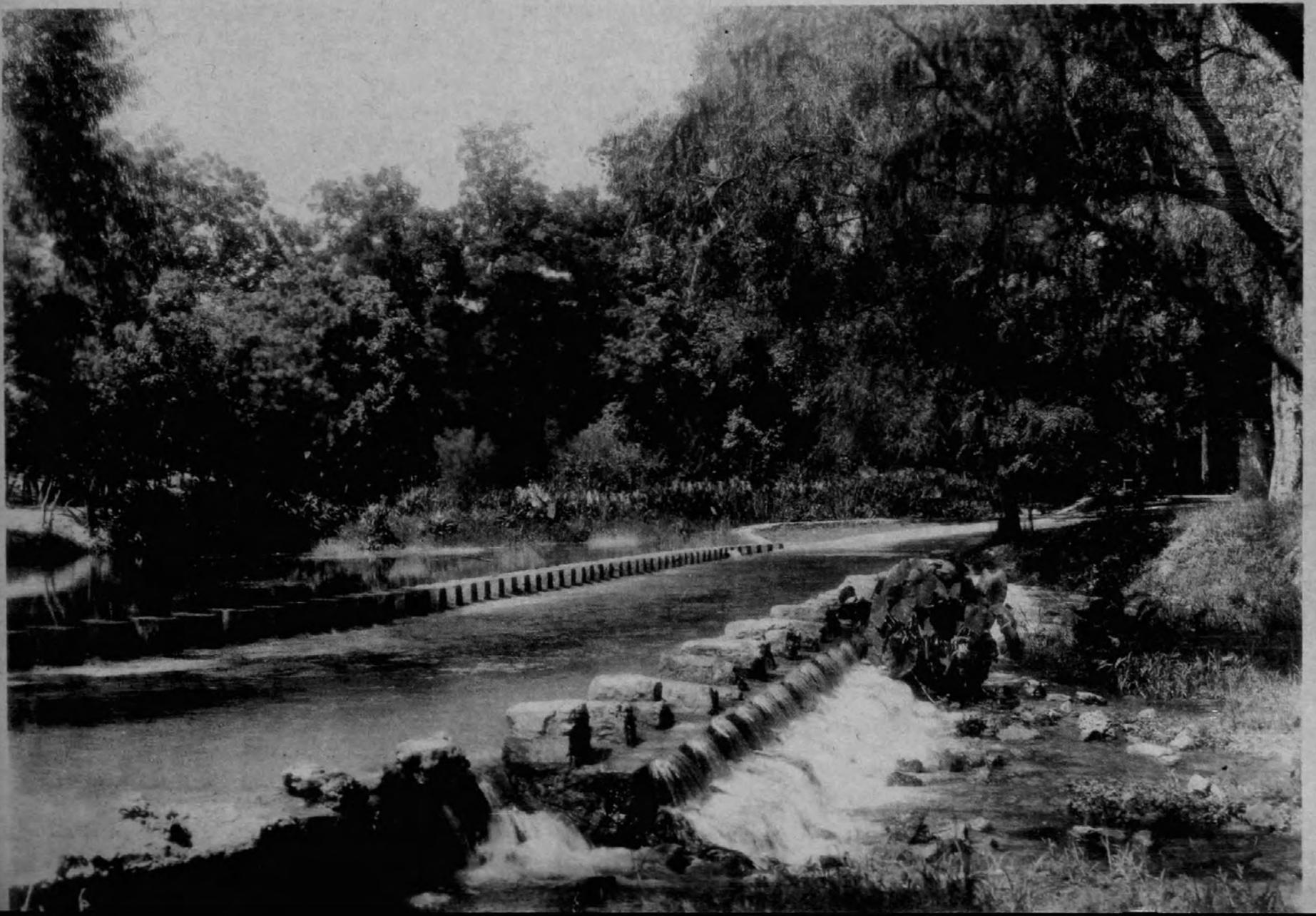
The Monkey Island in the famous San Antonio zoo

*Photographs by
H. L. Summerville*



The San Antonio River, which gushes from hundreds of springs a few miles distant, flows through down town San Antonio

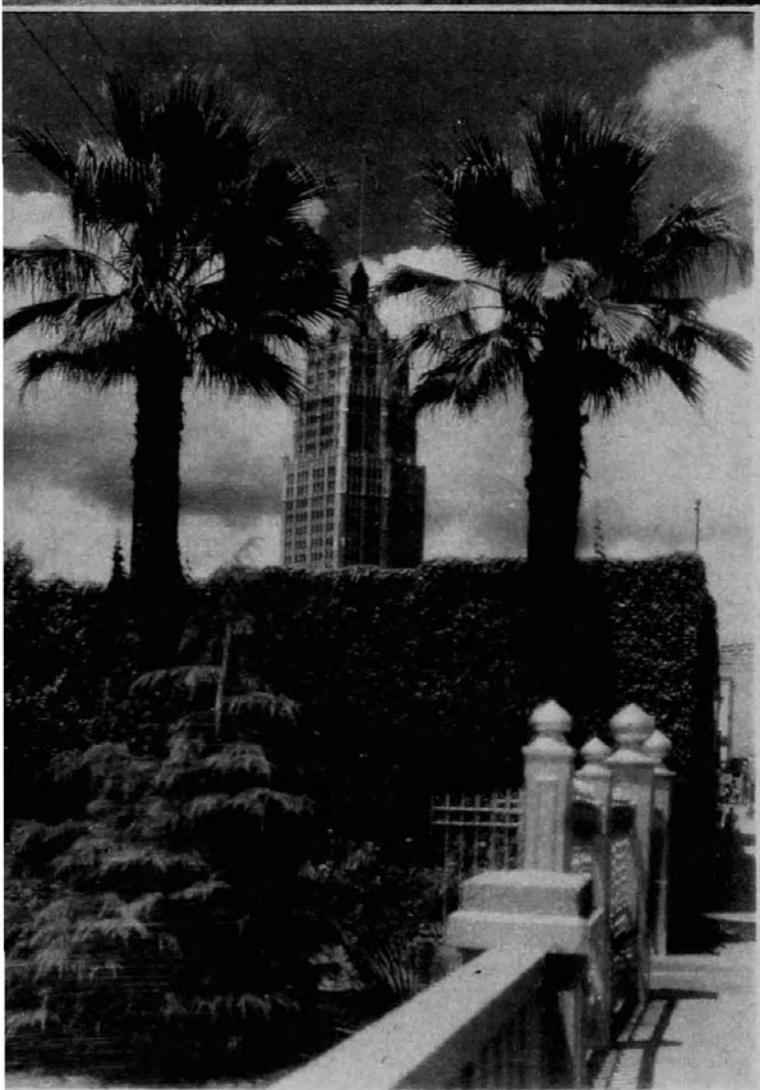
A scene in beautiful Breckenridge Park in San Antonio



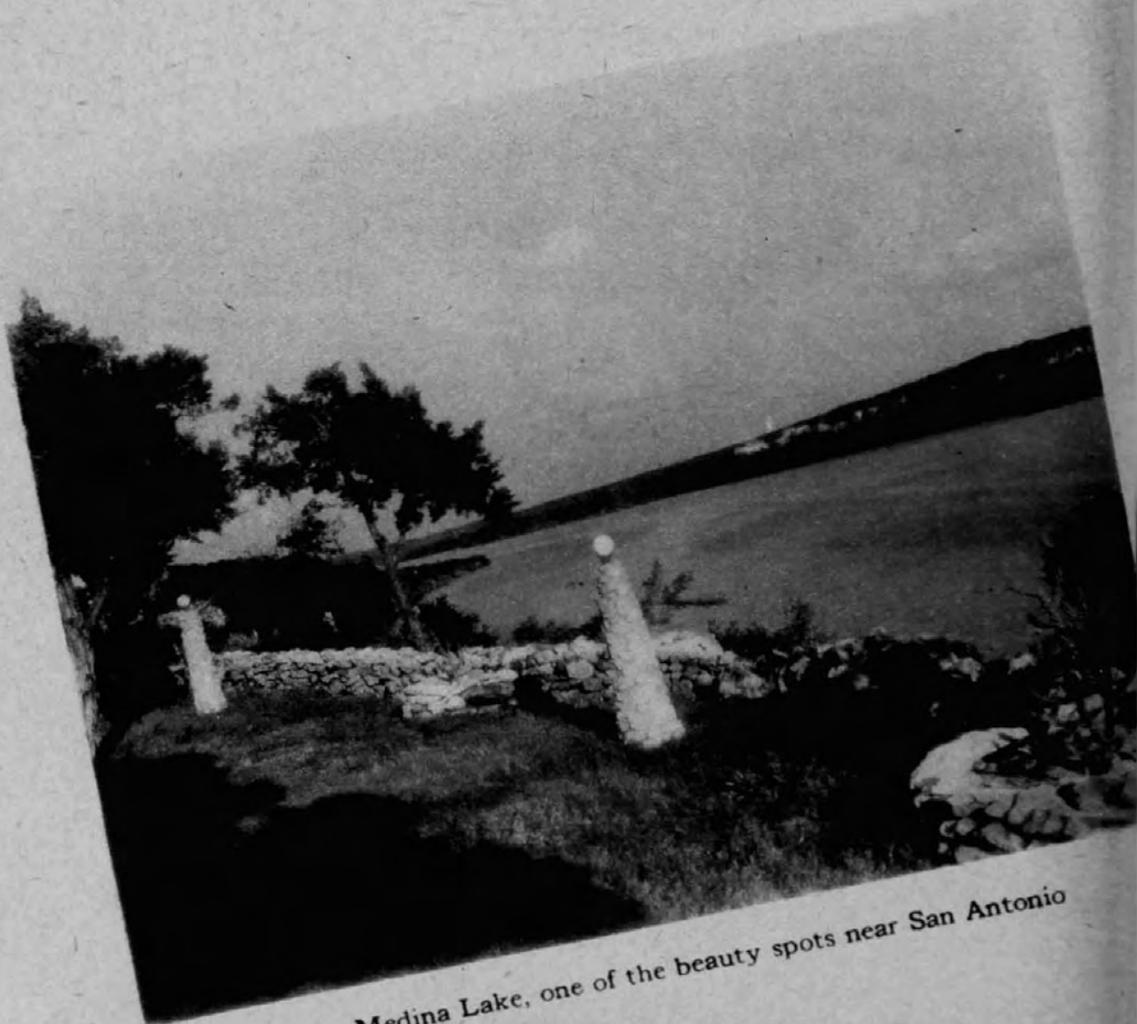
**SAN ANTONIO
RADIATES PROGRESS**



The administration building at Randolph Field, Uncle Sam's West Point of the Air at San Antonio. In San Antonio is located the headquarters of the United States air force and the largest military establishment in America



Smith-Young Tower, San Antonio



Medina Lake, one of the beauty spots near San Antonio

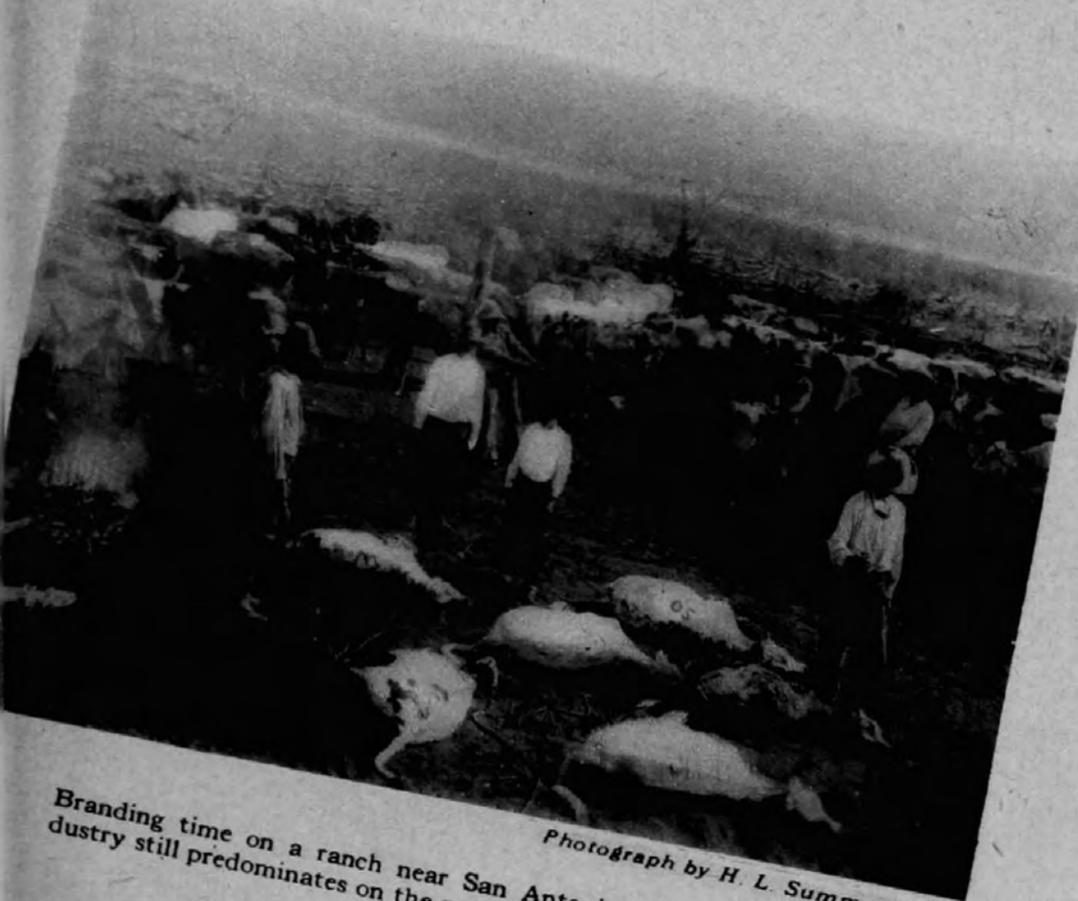
*Photographs by
H. L. Summerville*

**SAN ANTONIO, THE HEART
OF WEST TEXAS**



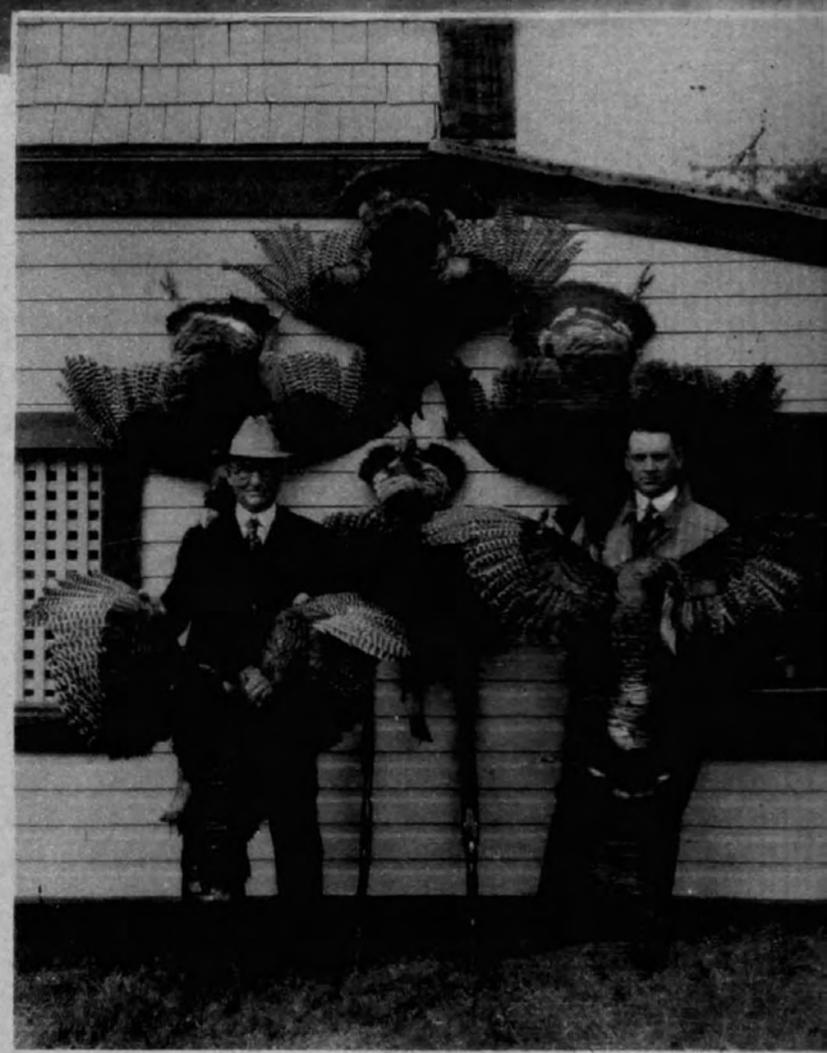
Photograph by H. L. Summerville

The million dollar Thomas Jefferson High School at San Antonio, illustrating the typical Spanish architecture of the Southwest



Photograph by H. L. Summerville

Branding time on a ranch near San Antonio. The cattle industry still predominates on the prairies of the great Southwest



Photograph by Harvey Patteson

Wild turkeys representing a day's bag near San Antonio

PROGRESS IS THE KEYNOTE
OF SAN ANTONIO



Photograph by H. L. Summerville

The municipal auditorium at San Antonio



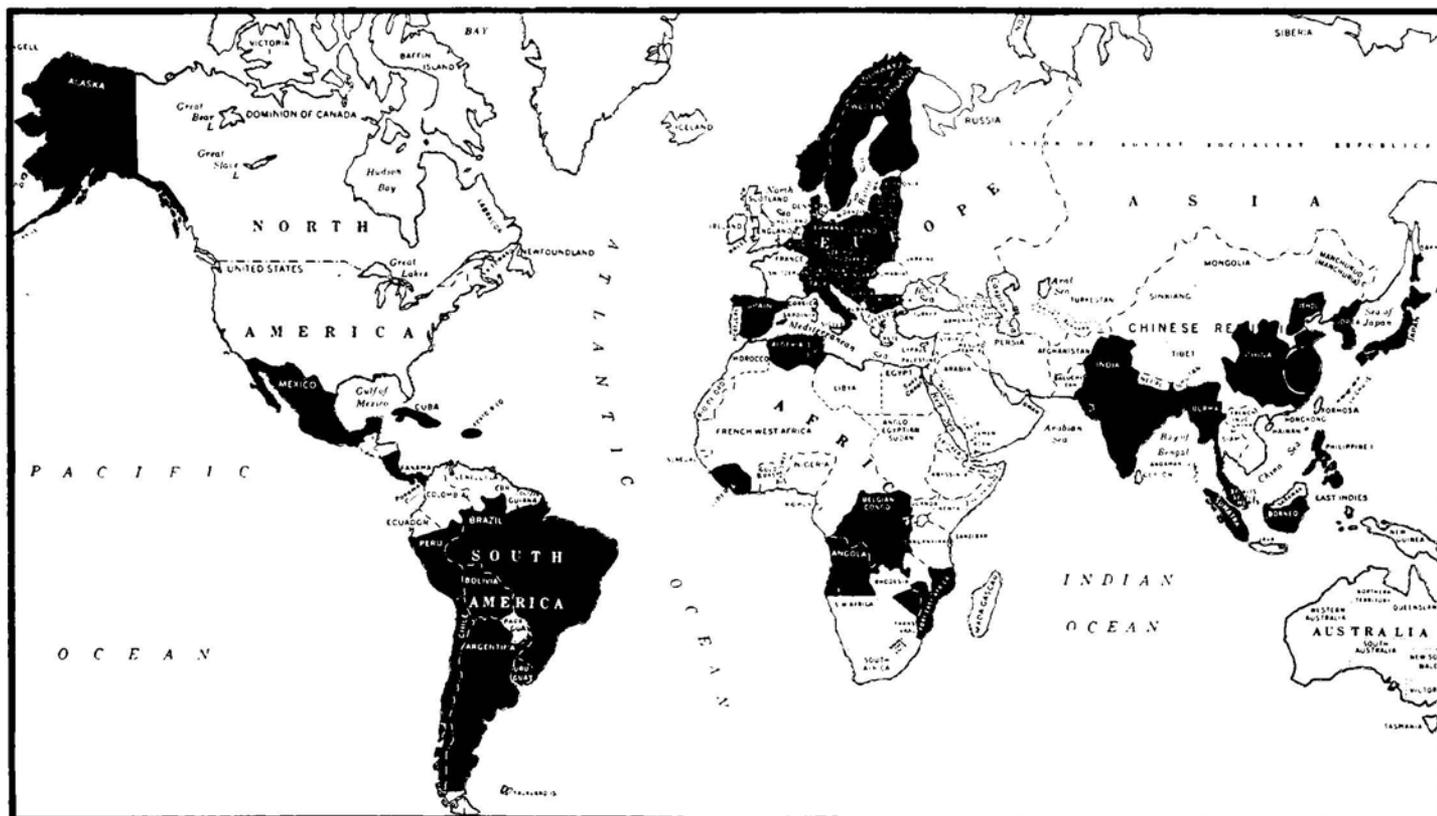
Photograph by H. L. Summerville

Medical Arts Building in downtown San Antonio



Photograph by Harvey Patteson

A river fete on the San Antonio River in downtown San Antonio



The black portion of this map of the world illustrates the foreign work of the Methodist Church as it will exist after next April, when the details of Unification will be perfected

The Larger World Parish of United Methodism

METHODIST EPISCOPAL CHURCH, SOUTH. Belgium; Czechoslovakia; Poland; Africa (Batetela Province of the Belgian Congo); Brazil; Mexico; Cuba; China (Kiangsu and Chekiang Provinces); Japan; Korea.

METHODIST PROTESTANT CHURCH. China (Provinces of Chihli and the Chahar Administrative Districts); Japan; India.

METHODIST EPISCOPAL CHURCH. Alaska; Puerto Rico; Mexico; Panama; Costa Rica; Peru; Bolivia; Chile; Argentina; Uruguay; Africa (Angola, Katanga Province of the Belgian Congo, Liberia, Portuguese East Africa, Southern Rhodesia, Algeria, and Tunisia); Korea; Japan; Straits Settlements; Federated Malay States; Borneo; Sumatra; Philippine Islands; India; Burma; China (Anhwei, Kiangsi, Szechwan, Fukien, Hupeh, Fengtien, Hopei, and Shantung Provinces); Austria; Germany; Esthonia; Latvia; Bulgaria; Denmark; Finland; Norway; Sweden; Hungary; Switzerland; Italy; Spain; Jugo-Slavia.

Weaving the Patterns of Our Christianity

By John W. Shackford

THE tendency of the lower animals to repeat the same forms of behavior, even when not influenced by the observed behavior of others, presents an interesting contrast to much that we see in men. The bees gather and stow their honey; the birds build their nests; the beasts of prey stalk their quarry in essentially the same way that their species did in ages past.

On the other hand, while man is not without certain instinctive tendencies, he is marvelously influenced in what he does by the patterns of behavior which he sees in the lives of those about him. Many of these patterns have come down to him from a remote past, and are taken as matters of course in his life. Some of these belong to particular peoples. Some have been characteristic of certain eras of human history.

It is most interesting to study some of these patterns, as, for instance, the patterns of rug weaving among the Navajo Indians. Certain patterns may be said to be characteristic, so that, presumably, it would be possible for the expert to identify the product. This tendency to follow patterns has been true the world over, in weaving; in pottery; in embroidery; in building; in dress; in weapons; in written signs and language, and in innumerable other ways. So true is this that it is often possible for the archaeologist to tell from the objects found in a tomb, many thousand years old, both the race and approximately the century of the one buried in the tomb. This tendency is by no means confined to the making of material things. It is just as pronounced in forms of behavior such as marriage and religious customs.

Among any people, in any age of the world, these patterns of behavior have a strange power in determining what the people generally do. It is not so much deliberate imitation as it is that human beings tend to follow the patterns of their group, and do this for the most part without realizing the power of such patterns over them.

These patterns may be changed slowly. Or they may be suddenly changed by influences from without, as when one tribe takes captives from another tribe, or when close commercial relations are estab-



Dr. John W. Shackford, Presiding Elder, Rock Hill District, Upper South Carolina Conference

lished between two hitherto widely different people. Sometimes changes are wrought by new conditions or by the appearance of creative minds within the group.

With the coming of Jesus into the world, there came a new spirit that has had a marvelously transforming effect upon the beliefs, the attitudes, and the conduct of men in countless ways. It was not so much like some new pattern of art created by an artistic genius as it was like a new spirit infused into the whole of art. It was a fresh and new conception of God in his

relation to men; and a new way of thinking of men and of their relation to each other. There was something re-creative about it, that has had its effect upon art and literature, upon the patterns of individual and social justice, and upon human institutions generally. Thus the Christian religion may be said not so much to represent any final pattern, as to be a creative spirit ever tending to create patterns expressive of that spirit. It created a new respect for man as man, and so has powerfully influenced man's treatment of his fellow-man, even in realms where no debt to the Christian religion is acknowledged. It has elevated womanhood, and given a new status to childhood, and, even though much is yet to be done for the fuller life of womanhood and childhood, the creative influence of the mind of Christ is still reshaping human behavior in these matters. Human brotherhood is still far from realization in many relationships of human life, but the Christian religion is still the most insistent and powerful influence in the world making to this end.

So distinct has been this influence of the Christian religion in creating new patterns of behavior that wherever the Christian religion has gone it has created patterns that have come to be regarded as characteristically 'Christian.' Wherever the religion of Jesus has gone in anything like its original verity, it has had a marked and widespread effect in the whole range of human living. However mixed with other influences it sometimes has been, the Christian influence has introduced into the pattern something so characteristic that it has been called 'Christian.' And this pattern has had an incalculable influence.

A twofold process is ever under way: copying the pattern, and changing the pattern. The spirit of Christ may help to create new patterns, and these patterns may be more or less conformed to by various groups during long periods of time. When any type of conduct has been accepted as 'Christian,' even though it may have been but dimly and partially Christian, it has had whatever reinforcement the Christian group could give to it. Sometimes this has been very powerful. And often this influence has extended far beyond the group itself.

On the other hand, many influences are at work to change the pattern called 'Christian.' Some move in the direction of making the Christian pattern more expressive of the spirit of Christ. And some have the opposite effect. Some patterns may grow increasingly subject to the influence of the Christ, and more beautiful, like the art of the sixteenth century. And some may deteriorate and lose the spirit that created them. The time may come when many things called 'Christian' little deserve the name, and may even be opposed to everything Jesus stood for.

We cannot emphasize too strongly the fact that in an age of rapid change like our own many things are happening that affect the accepted Christian pattern. The cake of custom is not nearly so solid as once it was. New influences are entering in to break down what once was regarded as Christian conduct, while the Christian ideal is still at work to remake some established forms into more Christian patterns. There are those of our generation who consciously, or unconsciously, would throw to the winds every solid achievement of the Christian religion, while others are insisting that many practices of our day once regarded as Christian are far below the Christian level.

Thus there is thrust upon this generation of Christians in unusual measure the twofold necessity of holding to the best achievements in Christian living out of the past, and, at the same time, of finding a better way ahead in many particulars. All Christian living ought to consist in using the best patterns of the past, along with the continuing effort to discover the yet beyond. It is of the very genius of Christianity that this should be so. Jesus is not only our contemporary; he is ever in the foremost files of time. It is not enough to follow in the steps of our Christian fathers. We must advance with Christ, who is ever leading us into the unconquered areas.

On the other hand, those who follow the Christian pattern formally, but not vitally and creatively, are changing their patterns also, because of other influences that creep in. When the creative passion that arises from the vision of God in Christ has died out, the Christian patterns become decadent, and other threads that have no Christian coloring are more and more conspicuous in the new patterns. Great changes appear, but the creative forces are other than Christian.

New patterns of behavior are being woven today.

There can be no doubt of that. Some are striving to make these more Christian, while some unconsciously, and others deliberately, are obliterating all that is worthy of the name Christian. That means that fashions and forms in conduct are being shaped by influences alien to the Christian spirit. Those who desire to preserve our Christian inheritance cannot be indifferent to the influences which are so rapidly changing the patterns we call 'Christian.'

New patterns in our social and economic life are being fashioned. 'The divine right of kings' was never held up as a Christian pattern with more insistence than is 'the liberty' of power and privilege and shrewdness to exploit without restraint. Not only to exploit the dispossessed, but society at large—all who are less shrewd, less conscienceless, or less able to take advantage for themselves of the extraordinary opportunities of our time for the strong to exploit the weak. Greed, organized on a scale hitherto unprecedented in human history, is wading through human starvation and misery to the throne, and closing the gates of hope to millions of our human brothers, under the guise of 'rugged individualism.' And the undisguised effort is being made to have this regarded as a 'Christian' pattern. In the very name of Jesus, the effort is made to discount the cry of the unshepherded and hungry sheep, who ever stirred the heart of the Master. Amid the conflict of forces in this field, what shall be the creative spirit shaping the new Christian patterns?

In the field of polite society, many who call themselves Christian are helping to weave the patterns of social drinking, or, what amounts to the same thing, they are copying the patterns made for them by the brewers and liquor dealers, and presented to the public through the movies and expensive advertising. Members of the church are helping to establish these patterns, regardless of the fact that when these patterns, which they begin to weave at the social club, are fully completed in the loom of life they will show the image of human misery, moral decay, and death.

Patterns of home life; patterns of treatment of other social groups and other races; patterns of national behavior, and treatment of other nations. Patterns in regard to peace and war. These are but illustrations. The question that needs to concern us is this: Is the spirit of Christ positively at work in us to fashion and to remake the forms of life more and more after the Christian ideal—the ideal of an ever advancing Christ? Or, are we allowing influences alien to the spirit of Jesus to shape the patterns now in the making?

If we are true to the living spirit of Him whose name we bear, we must be found working at the creative center of the pattern-making business. We must be found so working that the spirit of Jesus shall be found more and more fully expressed in the pattern. Thus we shall live, and he shall live in us in the patterns we weave for those who come after us.

'Come Go Up with Me'

[CONTINUED FROM PAGE 15]

Coal dust falling upon everything means no end of work for the housekeeper. For the mother and wife there is always a big washing on Mondays, and ironing is scattered throughout the remainder of the week. By the time the housewife has finished scrubbing the house, a new layer of fine black dust invites a repetition of her labors.

Mining people take mountain-climbing for granted, as they do also the noise of the tippie and other machinery of the mines. Many miners' homes look as if they are clinging to the mountain for their sustenance; others are built in the valley, along the dark stream that flows through most mining camps.

Only a slight acquaintance with the mining people of West Virginia and Virginia reveals the fact that they are very hospitable. The home of the superintendent of a mine is not too fine or the home of the poorest miner too meager for friend or stranger to be invited to 'Come go up with me,' which in Mississippi or South Carolina parlance is 'Come, go home with me.' The people are friendly and neighborly.

As early as 1901 the Woman's Board of Home Missions, Methodist Episcopal Church, South, undertook work in the coal fields of West Virginia. Although the initial undertaking was not continued, today West Virginia has the most extensive home mission program of any of the mining districts.

At Bradshaw and Hemphill the work is carried on largely through the Wesley Houses which have been functioning for some years. In addition to the regular work of a settlement house, these centers during the summer of 1938 were housing all the work of the Methodist churches in their respective communities. At War, a town also in this area, there is another settlement house in which church services were being held when this writer visited this section. However, a church building was under construction.

Besides the workers in the settlement houses, there are a number of other workers who live alone in other communities, carrying on large programs of religious education. In communities where there is no church or church building the deaconess often starts a church in a schoolhouse. In one community the deaconess assists with a community church composed of Episcopalians, Methodists, Presbyterians, Baptists, and Seventh Day Adventists. Another worker answers the call to teach a church-school class of Negro women.

Wherever there is a program of religious education the vacation church school is the main event of the year to which the children look forward. During the summer of 1938 there were about forty-five vacation church schools held in the coal fields of West Virginia. Several schools were for Negro children, and in the white groups there were representatives of many nations—England, Poland, Hungary, Italy,

Holland, Mexico, Germany. No one who visited these schools can ever forget how the Negro boys in one community enjoyed their craft period. They seemed wholly unconscious of the color of the efficient and genial white minister who was directing them as they sawed and hammered to their hearts' content. Nor can one forget the shining eyes and good manners of two little Syrian brothers in Bradshaw as they pasted and painted in books they were making. When the Woman's Missionary Society was studying *What Is This Moslem World*, the mother of these little boys dressed in her native costume and told the society of her beloved homeland.

In one Negro church one hundred Negro boys, girls, and teachers were enjoying their work in separate age-groups. Some of the classes were held in the auditorium of the one-room church, while others were held out of doors under trees. Some of the groups were interested in temperance, others in a study of some portion of the Bible, while still others were learning a new hymn.

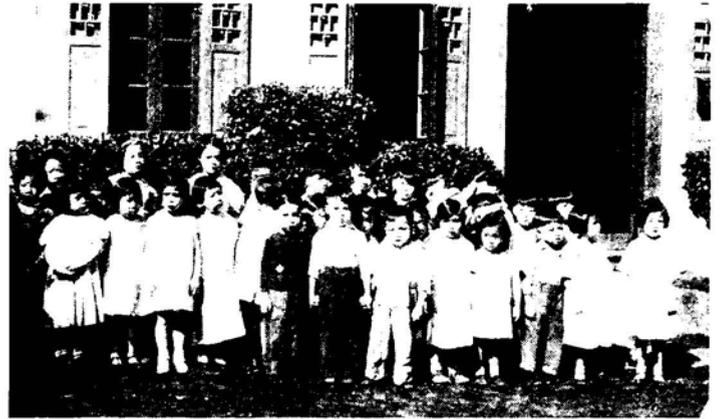
Story-telling fills a large place on the program of most of the deaconesses during the winter months. The workers living in one place conduct religious education periods every week in fourteen county elementary schools, with an enrolment of approximately 2,000 children. The character-building program of these sessions consists of stories, songs, and such series of studies as 'The Life and Teachings of Jesus,' 'Old Testament Stories,' and 'Hero Stories.' This method of religious education has proven so effective that from year to year school officials in both white and Negro schools—ten white and four Negro—request the return of the workers. For the high-school Bible courses taught by the worker in a community in Virginia, just across the line from West Virginia, the same credit is given as is offered for any other high-school subject. As only a very small percentage of the thousands of school children living in mining areas attend any church school, the teaching of the deaconess is the only formal religious education they receive.

Nor are vacation church schools and public schools the only avenues of approach where deaconesses do not live but to which they may walk or ride. Often young people's divisions and children's clubs are organized. These groups meet weekly for programs that are educational, recreational, and worshipful.

The clothing store has become quite an institution in most centers. From all over the Baltimore, Virginia, and West Virginia Conferences supplies are sent to the settlements, and from mountains and valleys miles away from these communities people go to attend the sales. Here one may find almost anything—from a man's swallow-tail evening suit to a frilly organdie bonnet for a little girl. The garments received have not been [CONTINUED ON PAGE 41]



A union meeting of Japanese churches in New York



Kindergarten group at the Chinese Home, San Francisco, California

Finding Ways of Service Among the Orientals

[CONTINUED FROM PAGE 17]

have an insatiable desire for a college education with a degree and are securing this equipment for good citizenship, often through sacrifice and self-denial. Many of them are either in high school or college and not of earning age. The older ones among these American-born are still young, but they are contributing of their means to the support of the church in a way comparable to the manner in which other folks respond; in time they are expected to carry their own budget. This may be a few years distant. A larger expenditure is necessary than would otherwise be required because the older Japanese-born need their sermons in Japanese, while the Nisei desire theirs in English. As will be seen readily, two ministers are necessary to make a full program in each church.

A beautiful spirit of co-operation exists in Portland, Oregon, where many years ago the Methodist churches assumed missionary work among the Japanese of that city and where now we find a splendid, modern brick community building owned by the national Woman's Home Missionary Society. In this center, in addition to the community work for various nationalities, are to be found a Japanese kindergarten and Japanese mothers' meetings, where health, child care, cooking, and other classes are conducted. The Japanese furnish the bus for taking the children to and from their homes. There is co-operation with the Japanese Methodist Church serving our constituency.

In New York City, again through co-operation, the Woman's Home Missionary Society makes possible a more extensive program in the Japanese Methodist Church located near Riverside Drive. This church, organized in 1901, is a regular member of the New York Conference and is the only Japanese Methodist church east of Denver.

Since 1926 the Woman's Home Missionary Society has been supporting a Japanese Bible woman there. The church of 140 members has a five-story building

which houses all her activities, furnishes a residence for the minister and dormitories for young men.

The Woman's Home Missionary Society representative reports the need of an adequate building to furnish safe home life for young Japanese women students coming to the city.

Honolulu, that strategic point in mid-Pacific, thirty-five years ago lured a worker of the Woman's Home Missionary Society, for there she found human need among many races and mixtures of blood. Through the years, and with a number of changes, the work has continued, and today the Woman's Home Missionary Society has a comfortable building, the Susannah Wesley Home, where dwell eighty-five little girls.

As is true of the other homes mentioned in this article, none of the girls are delinquent, just girls needing a guiding hand to help in orienting themselves for the days ahead.

In Susannah Wesley Home most of the girls are in their teens and attend public school. This home ranks high in the estimation of the local welfare agencies, and receives generous aid from them. Social service requirements are very rigid in Honolulu, and we take pride in the fact that our standing is of the best.

At the United States Immigration Station, San Francisco, California, for almost forty years our Society has furnished a worker. She makes daily visitations to Angel Island, ministering to those awaiting decisions regarding their entrance or their return to the lands from which they came. Orientals are there, and are included in this important Christian ministrations. Anything that a consecrated deaconess can do to comfort or advise is done at Angel Island. This service may be truly said to be world-wide in its influence, the results of which we may never know.

And so, working together for a better Christian America and a world at peace, the writer believes we shall find none more anxious to co-operate than our Christian Orientals in America.

Let Me Tell You a Good Story

From the pen of Dr. H. C. Tucker comes our story for this month, a story that tells of the memorial service held in Cattete Church, Rio de Janeiro, on September 7, honoring the late Dr. J. J. Ransom, first missionary to Brazil under our Church.—Ed.

THE first missionary sent to Brazil by the Board of Missions of the Methodist Episcopal Church, South, was J. J. Ransom of the Tennessee Conference.

After acquiring a knowledge of the Portuguese language, he initiated work among the Brazilians in Rio de Janeiro, Piracicaba, Sao Paulo, Juiz de Fora, and at other points located in the capital and three of the leading and most populous provinces of the Empire. His name will remain forever associated with the early beginnings of Gospel work by the Methodists in Brazil.

The suggestion was made some time ago that it would be appropriate to have his name permanently associated in some tangible form with the Cattete Church, Rio de Janeiro, the first Methodist church in this country. The present pastor, Rev. Jose Antonio Figueiredo, the congregation and official board of the church, approved the idea, and opportunity was given for a large number of individuals to contribute in small amounts toward the expense of a brass plate to be placed on the wall.

The church bulletin for September, 1938, carried information and an announcement concerning J. J. Ransom, this first chapel built, and other historic dates, which is translated herewith from the Portuguese.

The first missionary, John James Ransom, came to Brazil in 1876, labored ten years and retired in 1886.

He held the first services in English and Portuguese in 1878 in a rented hall on the corner of Cattete and Correa Dutra Streets. The first Brazilian members were received in 1879; this was the beginning of the Cattete Church, the first organized in Brazil. A number of events of historic importance in the Church took place in the month of September under Dr. Ransom's superintendence and pastorate; others have followed since.

The first local preacher was licensed September 5, 1879; the church in Piracicaba was organized September 2, 1881; the Piracicaba College was opened by Miss Mattie H. Watts September 13, 1881, in response to an appeal made by Mr. Ransom.

The chapel of the Cattete Church, the construction of

which was promoted by Mr. Ransom, was inaugurated in September, 1882. . . .

Mr. Ransom devised plans, made appeals for money, and with the co-operation of J. L. Kennedy supervised the construction of the main building of the Cattete Church, which was formally opened by Bishop J. C. Granbery, September 5, 1886, and dedicated by the Bishop, the debt having been liquidated September 26, 1888, on the occasion of his second visit to Brazil. . . .

On September 7, the pastor conducted an appropriate and impressive service in the main auditorium at 8 P.M., then invited the audience to pass into the

chapel adjoining, which was filled to overflowing, some standing. The writer of these lines was requested to preside at the simple unveiling ceremony; to his right sat the pastor, and to his left the Superintendent of the Rio District, Rev. Jaoa Augusto do Amaral. A few remarks were made with reference to Dr. Ransom, his work, the appropriateness of this step in Brazil, the first address by Bishop John C. Granbery given in this chapel on the occasion of his first visit, interpreted by J. J. Ransom, the organization in this chapel of the first Methodist Annual Conference in Brazil, and other events.

The pastor with members of the official board proceeded to stand beneath the Brazilian and

American flags intertwined at a given point on the wall directly across from the door that gives entrance from the side; when the word was spoken, the audience standing, they folded the Brazilian flag to hang on one side, and all eyes were fixed on the shining brass plate that carries the following:

Em Memoria
de
John James Ransom
1853-1934
Missionario
1876-1886
Pastor desta Igreja
1878-1881

A translation is scarcely necessary:

In Memory
of
James John Ransom
1853-1934
Missionary
1876-1886
Pastor of this Church
1878-1881



The late Dr. J. J. Ransom

The Missionary Society

The January Program: Theme, New Horizons in Personal Service.

The Line of Discovery

Straight down through the ages men have been drawn by the magnetism of a strong and radiant personality. Such a one seems to possess within himself a communicable happiness and joy, so that other spirits are warmed at his fire and fed from his board. Follow such a person out into the activities of daily life, and we notice a remaking of the environment in which he moves—a reshaping of motives and thoughts and deeds. Of all the needs of our divided, frustrated, and yet wistful modern world, the growth of personalities like this is the most essential, and their impact upon society the most to be desired. We ourselves, facing a new year with all the opportunities that it presents to us, conscious, it may be, of inner hunger and of narrow, restricted living, know that our own greatest need is to explore further the riches of the spiritual realm, and to become ourselves contagious centers of life. Let us therefore look first at some of the triumphant folk whom we have described, that we may have them vividly in mind, and then notice the pattern of living that they suggest to those of us who wish to have the same power that is revealed in what they say and think and do.

Here is Aurelius Augustinus, better known as St. Augustine, a brilliant student at the University of Carthage, later professor of rhetoric in the University of Milan—a man to whom the best circles of life in Carthage, Milan, and Rome were open. He lived, however, in self-indulgence and open sin, bitterly hostile to the Christian faith, which he saw embodied in simplicity and force in his mother Monica. In a spiritual autobiography which laid bare his whole life before God, he tells us while teaching in Milan of coming under the influence of the great St. Ambrose, and of gradually changing for the better his conception of Christianity. Finally in a garden in the same city he confronted the crisis of his life, facing the alternative of continuing to live as he had in the past, or of beginning an entirely new way of life as a follower of Jesus Christ. The result of his decision, as we know, was of unsurpassed importance to the whole Roman Empire of the fourth and fifth centuries, as well as to the cause of Christ down through the ages. A reading of the last three books of his *Confessions* will reveal the glory of the new world into which he entered, and the meaning of a life, formerly barren and of bitter taste to himself, now budding with new vigor, and bearing the fruit of sweetness and strength and peace.

Spiritual biography binds the centuries into one, and reveals that, whether it is describing life in the days of the Roman Empire or in the twentieth cen-

tury, the elements with which it deals are the same, and the adventures in the Christian way have similar results.

Here is another autobiography of the spirit, a modern one, written recently by a woman of wealth and social position in New York City. She tells of coming home from the opera one cold winter's night in New York, her own heart long as dark and empty as the apartment to which she returned. Picking up by mistake *The Christ of the Indian Road*, by Stanley Jones, she soon became so absorbed in its contents that she sat on and on before the fire until the book was completely finished. She had never particularly wanted to know Christ before. She had never realized that he was like the One whom the writer described. Sitting there, it was then that she opened her heart to his presence, and that his light shone within her. She went to sleep, conscious for the first time in her life of One who cared, and knowing, she says, that her last hour of loneliness and dark despair had passed away, never to return. Eagerly the following days and months she began the exploration of this new life with the Master of men, and her book reveals the widening currents into which it took her—currents that cut across barriers of race, of social class, and of varying backgrounds of education and upbringing. The increasing satisfaction and richness of experience that now became hers shine throughout every page of the book.¹

As we study the lives of these and others across the ages who have found great spiritual power, we find them following a similar pattern in the process of transformation which took place. Hornell Hart thus described the way in which they walked:

1. They have all acknowledged the existence of a Power and Wisdom higher than their ordinary selves, capable of remaking the world.

2. They have spent time daily, seeking to understand that Higher Being, and to bring their lives more closely into line with his purposes.

3. They have insisted that self-centered, despondent, hateful lives could be transformed into lives of joy, peace, and usefulness by being yielded utterly to the Great Cause.

4. They have insisted that the test of a truly transformed personality is to be found in brotherly living and in loving service.

5. They have gone abroad, testifying jubilantly about the transformation which has been brought in them and the transformation which is coming to the world.

6. They have established a close circle of loving friendship among those who avow their surrender to the cause.

7. They have lived rigorously simple lives in what they expended for their own maintenance.

8. They have shown their readiness to suffer and even to die joyously for the sake of helping to establish the realm of brotherly men in the world.² [CONTINUED ON PAGE 39]

¹ *Follow the Road*, by Anne Byrd Payson.

² From *Living Religion*, by Hornell Hart. Copyright, 1937. By permission The Abingdon Press.

The Moving Finger Writes

Events of Religious and Moral Significance Drawn from the News of the World

Roman Catholics Adore the Eucharist



*Ostensorium for the
Holy Eucharist*

With great bells pealing, a hundred whistles sounding, and multiplied thousands standing uncovered, His Eminence George William Mundelein, prince of the Catholic Church, archbishop of Chicago, legate of Pope Pius XI and thus outranking every prelate of the Church in America, stepped from a special papal train in New Orleans to preside over the Eighth National Eucharistic Congress. Clad in the red and gold of his office, he came and was received in the full panoply of ecclesiastical pageantry and Vatican etiquette. His papal suite was ceremoniously guarded, two of the guards having been sent from Rome for the purpose, and he was accompanied by four bishops, one hundred priests, the mayor of Chicago, and knights of the Church. He was met after arrival by James Aloysius Farley, Postmaster General of the United States and personal representative of President Roosevelt, the Governor of Louisiana, Mayor of New Orleans, and dignitaries too numerous to mention.

The city was ablaze with color. Great Canal Street, widest in America, was decorated as it was probably never decorated before. Pilgrims from all over the nation, variously estimated at from forty to one hundred thousand in number, crowded the metropolis of the South, leading Catholic stronghold on this continent. Preceded by a gigantic parade in which uniformed thousands marched eight abreast, the Cardinal and his entourage moved to the ancient and famous Cathedral of St. Louis, which he entered under the uplifted swords of the Knights of Columbus, while a choir of one hundred voices thundered, 'Hosanna! Hosanna! to our Eucharistic King!'

The legate was enthroned in scarlet, flanked by the two representatives of the Vatican. Thirty-four red-robed archbishops and bishops sat on either side of the sanctuary. High-placed officials of Church, Nation, and State, members

of the Roman hierarchy, monks, nuns, lay brothers and sisters of the various orders, laymen knighted by the Pope, crowded the cathedral, while thousands jammed Jackson Square to catch words of the proceeding through amplifiers.

The papal bull was read in Latin and English. There were hymns, greetings, and responses. Then the papal master of ceremonies from Rome proclaimed to all persons attending a special indulgence of two hundred days—which meant that they should be released from the flames of purgatory two hundred days earlier than would otherwise have been the case. Thus the Eucharistic Congress was formally opened with rites and ceremonies too gorgeous for adequate description.

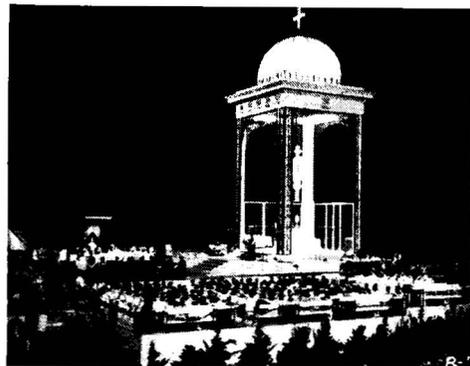
The Eucharistic Congress is the modern method of Catholic propaganda, designed to increase conviction, deepen spiritual life, impress and influence sentiment, and, not improbably, to evangelize the irreligious by dramatizing the Holy Eucharist, or the Sacrament of the Lord's Supper. That it is highly effective in accomplishing most or all of these objectives was apparent even to a Protestant observer. A visit of the President, Congress, and Supreme Court of the nation combined could hardly have attracted the crowds, secured the almost frantic coverage on the part of the press, and so deeply impressed the whole population.

The pomp and ceremony was all religious. Here was no social program dealing with the temporary affairs of a vain world. Here was God actually at work; here was miracle as real as any ever performed by Christ himself; nay, here *was* Christ, his actual body—genuine flesh—from which emanated grace that saved the soul.

Hundreds, even thousands, of priests were there, yet none was altarless. No priest in good health can pass a day without saying his mass, but how provide for so many? In the great municipal auditorium one hundred altars were erected; early in the morning the masses began, and as each hundred concluded another hundred began, until every priest had said his mass. Even before the Congress officially opened, at least one altar boy was prostrated by the arduous serving.

In the City Park Stadium a great open-air altar was set up. Its golden dome, supported by iron pillars and

decorated with grill work and stained glass, was 64 feet above the platform. Underneath it hung in air a tremendous crucifix, a great white figure of



Open-air Altar at Eucharistic Congress

the Crucified on each side of the Cross to be seen from either vantage point. One approached the stadium from any direction along streets hung with thousands of flags, banners, the shields and seals of all the states, and other decorations. On the *al fresco* altar, in view of the thousands that filled every seat and standing space in the vast stadium, Cardinal Mundelein celebrated high pontifical mass attired in full pontifical regalia.

The climax was reached when the personal legate of the reigning pope carried through the streets and exposed for adoration the Blessed Sacrament, the center of interest for all the 80,000 pilgrims to the Congress. Daily the Sacrament was exposed in the Cathedral, and when exposed in the open streets all the pilgrims and practically the entire Catholic population of New Orleans joined the procession marching twelve abreast.

The Blessed Sacrament, or 'host,' is a wafer which by transubstantiation has been miraculously changed, by the pronouncement of a prescribed formula and the performance of certain actions on the part of a priest, into the real body of Jesus Christ. To one who accepts this theory, there can be no more solemn act than uplifting Christ's own body to be adored by the faithful.

On this occasion the host was carried in a monstrance or ostensorium worthy of it. This receptacle was 42 inches high, weighed 24 pounds, was made entirely of 14 karat solid gold and platinum, with six sterling silver saints, the whole studded with 807 diamonds and

91 opals, turquoises, and amethysts. Its value was said to be \$30,000, in addition to the materials and gems donated by 5,000 people and worth a quarter of a million dollars. It is the most costly sacred vessel ever made in the United States and will remain permanently in New Orleans. The host was deposited in a central receptacle called the luna, surrounded by a wide band of diamonds.

The New Orleans event was the eighth such Eucharistic Congress held in America since 1895. By thus dramatizing the death and yet the actual living presence of Christ, by thus powerfully impressing the multitudes with its greatness and miracle-working power, by giving city after city such spectacles of faith and loyalty, by setting forth, in a manner so vivid that none can ever forget it, the central principle of its doctrine, the Roman Catholic Church hopes to capture America.

The power of these observances—the power of Catholicism, in fact—can best be expressed in the word *definiteness*. Here there are no doubts, no misgivings, no uncertainties, no divided counsels. Here is the way to heaven, as clearly outlined as the way to California. In this receptacle is not a symbol, but the Real Body of Christ—as real as one's own hand. A priest declares that because one has come here one will get out of purgatory two hundred days earlier, and that by doing thus and so the period of suffering in those tormenting flames may be shortened more and more. That is what these people want—an authoritative assurance that there are definite things to believe and definite things to do which will insure salvation of a definite kind.

Some of our newer books on theology ask the question, What may men believe? The answer is at hand. Men may, and do, believe anything they are taught. For in the Eucharistic Congresses men and women—some of them the brainiest and most notable in the nation—assemble by hundreds of thousands to stake their eternal destinies on something which a sophomore in chemistry can in thirty minutes prove to be false.



Mrs. Bartak Here for Uniting Conference

❑ Mrs. J. Paul Bartak, lay delegate from Czechoslovakia to the Uniting Conference, landed in New York on October 26. She and her three children will proceed at once to the home of her family in Houston, Texas.

It had been the plan of Dr. and Mrs. Bartak to leave Czechoslovakia early in the year, he having been appointed clerical delegate and she lay delegate to the Uniting Conference. However, when the Consul in Prague advised all

Americans to leave on account of war conditions, she and her three children left on the last train, going through Hungary, Germany, Switzerland en



Rev. and Mrs. J. P. Bartak and children

route to Paris. When she reached Paris it was necessary for her to go to the American Hospital, the Consul taking charge of the children and putting them under the care of a Czech nurse in the suburbs. After about two weeks' care in the American Hospital, Mrs. Bartak was able to sail on October 19, arriving in New York on October 26.



Letter Written to People Who Will Live A.D. 6939

❑ Five thousand years from now the archeologists will have a much easier time uncovering the history of 1939 than the scientists of this century have experienced in deciphering the records left by our primitive ancestors. For there has been buried fifty feet in the ground under the site of the New York World's Fair the exact data which the



Westinghouse Photo

research men fifty centuries ahead will need.

The story is contained in a 'Time Capsule' prepared by the Westinghouse Electric Company. It is an indestructible container, 7½ feet long, weighing 800 pounds.

In the Time Capsule has been placed a copy of the Holy Bible, the Lord's Prayer written in 300 languages, and a volume on 'The World's Living Religions.' The Lord's Prayer is reproduced in all the major languages of the world and in many little-known African and Asiatic dialects. With it goes a guide

to the translation and pronunciation of modern English.

In addition to these religious documents, the Time Capsule contains a four-reel microscopic film which reproduces one hundred volumes on every phase of twentieth-century history, geography, government, and social life. There is a news reel of our contemporary life and more than a hundred solid objects in common use today.

In all the leading museums and libraries of the world, there will be placed a Book of Records printed in fadeless ink and on paper that will endure for fifty centuries, which will tell the archeologists of the future exactly how to find the capsule and its contents. The Capsule itself will be visible to visitors to the New York World's Fair through a special periscope leading to its resting place 50 feet below the surface of the ground.



Mrs. Mary J. Wasson

❑ Recently there passed away at Shady Grove, near Ethel, Mississippi, an old and distinguished citizen, Mrs. Mary Jane Wasson, widow of the Rev. Newton C. Wasson, pioneer minister of that section. Mrs. Wasson was ninety-three years of age, and her career had been long and extremely useful. Of a prominent family, long leaders in the section, she lived to see her own children assume places of importance and prominence in their own right.

A son, Dr. L. P. Wasson, is presiding elder of the Columbus District, North Mississippi Conference; a daughter, Miss Julia Wasson, is a missionary under the Woman's Department of this Board in China. Other children are: Dr. J. C. Wasson, of Moorhead; Dr. D. R. Wasson, Poplar Bluff, Missouri; Z. A. Wasson and Mrs. M. E. Mitchell, of Shady Grove; Mrs. W. A. Crossley and Mrs. S. C. Harris, of Shady Grove.



The Bible Admitted to Schools in China

❑ The Chinese Government will in the future allow the Bible and religious subjects to be taught in all registered Mission schools. Heretofore the law has forbidden the compulsory teaching of religion.

The decision to give the missionaries a free hand for the propagation of Christianity came as a direct result of the devotion displayed by the missionaries in the present Chinese crisis. A fact which so deeply impressed the people that the communists and former anti-religious leaders, it is said, have withdrawn their opposition to the Christian religion.

At the outbreak of hostilities, the Methodist Episcopal Church, South, gave all of its missionaries the right of

choice as to whether they should leave the danger zone or remain with their people. Without a single exception, all elected to remain. Mme. Chiang Kai-shek, in announcing the withdrawal of opposition to religious teaching, paid a glowing tribute to the devotion of the missionaries. Unless the Japanese invaders of China overrule this decision in the areas occupied by them, it is expected that Christianity will make great strides in the immediate future.



Magazines Next to Be Made Decent

Now that the movies have been cleaned up, the magazine racks are to be made decent, according to Archbishop John J. Cantwell, member of the Catholic Legion of Decency, and



Bishop John F. Noll, of the League of Clean Reading.

The Legion of Decency is widely given credit for putting the finishing touches on the long-drawn-out protest against the offensiveness that formerly characterized motion pictures. Archbishop Cantwell said: 'The producers thought the American public would swallow anything. When they found the people did not want indecent pictures the producers quit producing them.'

He said that fight had been won. The only pictures censored recently were foreign films hostile to our democratic government, and none of these were permitted to be shown. He pointed out that the ten pictures chosen as the best of the year were all Class A films according to Legion of Decency standards.

Now a national committee has been appointed by Catholics to clean up the magazine racks, with Bishop Noll as chairman. He says:

We intend to cleanse at the source of publication rather than merely remove the magazines from the racks. Our drive will be against magazines glorifying crime or criminals, emphasizing ultra-sexy stories, presenting indecent illustrations, and carrying immoral advertising.

The trouble lies in the fact that store operators and newsstand owners have been forced to accept bad magazines with the good. Agents representing publishing companies will sell their goods in block lots, and if the dealer wants the good magazines he has to take the bad, too.

All this has had an undesirable influ-

ence on younger people, and we intend to remove these indecent magazines from public sale. The task is just beginning, but I think that the publishers will co-operate with us, just as the producers did with the Legion of Decency.



Furlough Missionaries Available for Dates



George B. Workman

About three dozen foreign missionaries of the Methodist Episcopal Church are now in this country, and most of them are available to the churches for speaking engagements, according to the Foreign Department of the Board of Missions. Pastors, missionary societies, and others who desire the services of any of these missionaries should write to them direct. Persons in this country from foreign service, together with the fields from which they come and their home addresses, are as follows:

AFRICA

Rev. H. P. Anker, South Holland, Illinois.
Miss Mary E. Moore, Hartford Seminary, Hartford, Connecticut.
Miss Annie Parker, 567 Whittier Hall, 1230 Amsterdam Avenue, New York, New York.

BRAZIL

Rev. J. M. Terrell, Asheboro, North Carolina.
Rev. C. B. Dawsey, Box 102, Peabody College, Nashville, Tennessee.
Rev. W. G. Borchers, 5754 Conduit Road, N. W., Washington, D. C.
Miss Cathie Lee Clark, Scarritt College, Nashville, Tennessee.
Miss Mary Jane Baxter, Scarritt College, Nashville, Tennessee.
Miss Verda Farrar, Advance, Missouri.
Miss Gertrude Kennedy, 1584 Neil Avenue, Columbus, Ohio.

CHINA

Dr. Vivian Patterson, 2211 North Decatur Road, Atlanta, Georgia.
Rev. George B. Workman, 99 Claremont Avenue, New York, New York.
Miss Rolfe Whitlow, 430 North Dubuque, Iowa City, Iowa.
Miss Louise Avett, Chicago Commons, 955 West Grand Avenue, Chicago, Illinois.
Miss Laura Mitchell, Chicago Commons, 955 West Grand Avenue, Chicago, Illinois.
Miss Alice Green, Route 4, Jonesboro, North Carolina.
Miss Lorena Foster, 1900 West Polk Street, Chicago, Illinois.

CUBA

Miss Mary Woodward, Scarritt College, Nashville, Tennessee.

CZECHOSLOVAKIA

Mrs. J. Paul Bartak, 4203 LaBranch, Houston, Tex.

JAPAN

Rev. S. A. Stewart, 407 Everett Street, Monroe, North Carolina.
Rev. H. P. Jones, 2300 Manning Avenue, Los Angeles, California.
Miss Margaret M. Cook, Newnan, Georgia.
Miss Catherine B. Stevens, 317 McTyeire Street, Jackson, Mississippi.
Miss Manie Towson, 1005 South Lee Street, Americus, Georgia.

KOREA

Rev. L. P. Anderson, Due West, South Carolina.
Rev. J. L. Gerdine, Penney Farms, Florida.
Rev. R. D. Swinney, 203 South Cleveland, Fayette, Missouri.
Miss Evelyn Dacus, Scarritt College, Nashville, Tennessee.
Miss Ruth Diggs, Scarritt College, Nashville, Tennessee.
Miss Josephine Dameron, Warrenton, North Carolina.

MEXICO

Miss Virginia Booth, 3248 Carlisle Street, Dallas, Texas.
Miss Helen Hodgson, Route 1, Box 21, Oroville, California.
Miss Myrtle Pollard, Scarritt College, Nashville, Tennessee.
Miss Edna Potthoff, Scarritt College, Nashville, Tenn.

POLAND

Miss Sallie Lewis Browne, Ivy Road, Charlottesville, Virginia.



Scarritt on the Air



Scarritt Tower

The Teachers' College of the Air has again requested Scarritt College to give the Christmas program this year as it has done for the last two years. The time scheduled is December 16 at 10:30 P.M., Central Standard time, and the program will be given over Station WSM (kilocycle frequency 650). The subject for the Scarritt College broadcast is 'The Beauty of Christmas.' The program will be given by representatives of the Scarritt faculty and student body. Of special interest is the fact that foreign students from several nations will participate. All friends of Scarritt College are invited to listen in.



It Is Incongruous

Dr. Roy L. Smith, of Los Angeles, California, in a recent appeal for contributions for the relief of destitute Chinese, told the following incident of a student of the American College in Canton, China, who came to a missionary carrying a bit of shell from one of

the bombs which had destroyed the college. 'What does this mean?' he asked. 'You come over here and build a college for us and then you send bombs over to blow it up.' He held out the bit of steel, and on it were inscribed these words, 'Made in America.'



Moore Memorial Church Busy with Relief

☐ The Moore Memorial Church in Shanghai, leading Methodist church in China and one of the greatest on any mission field, has turned all its energies



Moore Memorial Church

into relief work for the Chinese people suffering the ravages of war. The church has presented a remarkable showing of accomplishments.

Over a period of one year the church has contributed more than \$9,000 to outside benevolent agencies and \$13,000 for relief activities within its own walls. Without missionary help of any kind, this group has spent during the last year more than \$22,000 for war relief.

The actual money invested, however, is a small item in comparison with the service activity carried on by the church. For example, 375,000 pounds of rice was cooked for 300,000 persons and much uncooked rice distributed. The church made and distributed 52,891 cups of bean milk and 575 pounds of powdered milk, 3,640 gallons of concentrated orange peel tea, and actually made tea for over 176,000 persons.

In the clinic of the church, 2,500 people were treated and 1,800 baths were provided. Special financial assistance was given to 78 families. Employment was found for 100 persons, and 48 refugees living in the church were employed by the church itself in various avenues of work. A daily average of 300 refugees have actually lived in the church for a year, and 1,250 have lived in the building for a month or more.

The church distributed 130,000 articles of clothing and bedding and wrote 3,000 letters for refugees.

Rev. Sid R. Anderson is one of the pastors of the church and superintendent of institutional features. There are two Chinese pastors, Rev. C. T. Kaung and Rev. Z. A. Faung.

England Offers Only Haven for Jews

☐ 'There is no country in Europe where Jews may live in safety at the present time save England.' So said recently Dr. Nahum Goldman, of Geneva and Paris, who is chairman of the Administrative Committee of the World Jewish Congress, and who is now in the United States.

Dr. Goldman declared that even France is now being swept by anti-Semitic sentiment and that the spread of Nazism would probably sweep all Jews from continental Europe. 'The fate of European Jews is now darker than ever before.

The persecuted Jews have thus far been cowed and have accepted their fate submissively, but persecution has now reached the point where it has become necessary to assume a militant attitude and strike back at their enemies, according to the Jewish leader. 'Our existence is at stake,' he said. 'We cannot await our fate passively, and we must change our methods radically. Jews of the whole world must organize their self-defense, have their own police, since ordinary police give them insufficient protection.'

According to press dispatches, the Jewish quota system for immigration will permit only a limited number of Jews to enter England, but Dr. Goldman expressed the opinion that Jews are strong enough to prevent Great Britain from discontinuing Jewish immigration into Palestine, which is under British mandate.

'Our aim is to have as many Jews as possible go to Palestine,' said the Semitic leader, 'since there are very few other places open to Jewish immigration, but the idea that the Jews might become a minority in an Arab state is out of the question. Even if Britain should guarantee our rights in such a place, we would never accept it, for guarantees have no validity.'



Churches Beat Movies in Attendance

☐ Both optimistic movie magnates and pessimistic church leaders will be shocked to learn from the results of a recent survey in Missouri that the church holds a two to one lead over the movies in the matter of attendance. One out of every 500 adults in Missouri was interviewed, and it was found that 40 per cent of them never attended a moving picture show, while only 22 per cent never attended church. Nearly half of those involved attended church frequently, but only one-fourth of them attended the movies frequently.

Those reporting the survey discovered one fact which to them was surprising, but which to those 'in the know' was

not surprising at all. The fact revealed is that the better educated people are the more likely to attend church.

The best churchgoers in the land, according to the survey, are the college graduates, more than 60 per cent of them being frequent attendants. The worst churchgoers are those who have had less than a third-grade education, since the greater number of this group reported that they were seldom found in church.

City people attend services better than those in rural areas, the best churchgoing communities being cities between 10,000 and 20,000 population.

The survey indicated that young people are quite good churchgoers. Then they drop out about the time they reach adulthood and remain away for several years. Then they return when they reach the period of mature reflection and stability. The lowest percentage of church attendance was found among people between 25 and 34 years of age. The highest age period, from the standpoint of church attendance, is that between 55 and 64 years.



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What Has Happened to Our Church in China

[CONTINUED FROM PAGE 7]

orphanage, conducting a refugee home, administering vaccines, carrying on pure water relief from a deep well for which he has rigged up a pump, and serving the people among whom he has lived for more than fifty years, in the city of which he has been declared the first citizen. Even Japanese in the army of occupation have sought him out for spiritual help.

The first of our three hospitals to re-open was the Stephenson Memorial Hospital in Changchow. Dr. Edmond Rice, with one Chinese doctor and three Chinese nurses, was permitted to open this hospital last August. He found the main part of the hospital building intact, though it had been badly damaged by bombing and fire and stripped of practically all equipment and supplies. The clinic and several other buildings belonging to the hospital were completely destroyed. Yet, in spite of everything, he soon had a clinic running with over a hundred patients a day.

In September, Dr. Paty, having returned to China from his furlough in the United States, took charge of Changchow Hospital, and Dr. Rice went to Huchow. Dr. Paty estimates that it will cost between \$50,000 and \$75,000 to repair and restore the buildings and to replace the equipment that has been lost. Concerning the patients, Dr. Paty writes, under date of September 28, 'It is really very disturbing to see how the people flock here to get the tickets that are given out each day for people to come to the clinic. We limit the number of tickets each day, and people come to the gate early in the morning to get a ticket, and many of them fail and have to return the next day or after some days.'

Dr. Thoroughman was allowed to return to Soochow and open a clinic in July. The Japanese authorities promised to turn over the hospital buildings to him in October. Dr. Manget is back in Huchow, where the authorities promised to release our buildings in October. We have not yet received a report of the fulfilment of these promises.

Soochow University is carrying on its work in temporary quarters in Shanghai. At the opening of the new school year in September, 400 students were enrolled in the College Department, about 300 in the School of Law, and 700 in the Middle School.

Throughout the entire troubled period, Moore Memorial Church in Shanghai, under the able leadership of Rev. Sid R. Anderson and Dr. Z. T. Kaung, has carried on an enlarged program of religious services and relief activities. Thirty-five of the sixty pastoral charges

in the China Conference are now carrying on a regular program of services. Evangelistic services are also being conducted in thirty refugee camps.

The relief funds contributed by our Church in America are being carefully administered by an able committee of missionaries and Chinese Christians, of which Rev. Z. S. Zia is the chairman, and Rev. J. H. H. Berckman is the English secretary and distributing treasurer. It would hardly be possible to exaggerate the good that is being accomplished by the use of this money.

Such, in general, is the condition of our work in China. The Board of Mis-

sions has asked indemnity of Japan for destruction of our property. The last General Conference instructed the Board to make an appeal to the church at the proper time for the rehabilitation of our work. Just what form this reconstruction will take must await an adequate survey and study and well-considered recommendations from the China Conference itself. Bishop Arthur J. Moore is now in China giving careful attention to the developments which are taking place, and giving careful and prayerful thought to the policies which should be followed in a program of reconstruction and rehabilitation.

As we think over the events of the past year, the marvel is not that there has been so much destruction of property. Modern warfare and wholesale destruction of life and property are almost

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synonymous terms. The marvel is that the lives of all of our missionaries have been spared, that the morale of our Chinese Christians is unbroken, that so much of our work has survived, and that channels for effective service are still open.

Dr. J. C. Thoroughman, who has been in China nine years, writes:

'During the past year the men and money which our Church has invested in the missionary enterprise have paid greater dividends than in any other year since I came out.' In view of the opportunities for serv-

ice now open, Dr. W. B. Nance, who has served for forty-two years in China, exclaims: 'Would that I were thirty or forty instead of seventy years old.'

The hearts of the people of China are with us. Their sorrows and needs are appalling. There can be no thought of withdrawal or cessation of Christian work in the mind of any Christian who regards our duty and our Lord's Great Commission. Whatever the military and political outcome of the present struggle that is now going on, the Christian movement will continue.

The Missionary Society

[CONTINUED FROM PAGE 33]

If we ourselves are in earnest in our desire to know and follow Christ out into the service of the world, these are the steps which we must take if our personality is ever to be transformed by his. We have thought in the past that we would begin some day to walk with Him in closer fashion, but the days and years, it may be, have slipped by, and our hearts are not yet wide open to his presence, or our devotion to men and women in need more marked. What would this new year not mean to us if we too would follow the line of discovery as did St. Augustine in Milan, and Anne Byrd Payson in New York, and what would we not mean to the world of men? Remembering the world cry for that which will give peace and power, guidance and dynamic to mankind today; remembering, too, the Master's word to his disciples that day on

their way up to Jerusalem and to his cross, let us listen to this final word of Hart's:

He who would know the All-Soul must be ready to take up a cross and bear it. More than that, he must be ready to spend himself day by day in sympathetic understanding of his fellow-men. There is the clue. We have at hand the means for entering into the larger consciousness. It consists in sharing the lives, the aspirations, the sufferings, the hopes, and the creative purposes of our fellows. In the very nature of things, he who lives thus comes more and more to know the glory, the power, and the joy of God.³

Shall each one of us this new year follow more completely the line of discovery which leads to God in Christ? If so, not only a new year, but a new world will be open before us!

RUBY VAN HOOSER

³ *Ibid.*

Our Christmas Gift to God

[CONTINUED FROM PAGE 11]

deathless One went with them every step, that he accompanied them each moment of the small glorious daily round, that he strode in glory close beside if the brief road led to martyrdom. He walks beside us in precisely the same way he walked twenty centuries ago. It is possible for every Christian to make the risen Christ as vivid and convincing as he was to Peter and to Paul. Suppose those two who went to martyrdom had lost hope as readily as we lose hope today! Was their faith not justified? In the light of those bygone lives, shall we not upbuild our confidence until it is fit to be a gift to God?

Not only those witnesses of long ago but also the witnesses of today may give us cheer. The Christian missionaries of China are not fleeing; they are staying to share every agony, and to try to relieve it, thus giving the Christian creed opportunity for proof which may bear undreamed-of fruit in the future. The Christians of Germany, too, are meeting

anguish and death because of their confident loyalty to the message of Jesus.

From the far-off Christians of the first century we others have received the heritage of hope. From the Christians of today who stand in the forefront of mortal peril we are receiving the example of immortal courage. Some day surely the spirit of man shall become God's. This is the indestructible hope of the hearts we offer to our Father in heaven on this Christmas.

Once again the Christmas star is shining in the midnight sky. Once again in the still night our eyes meet the eyes of our Father down-bent above the manger that cradles the glory of the world. We perceive God's unutterable yearning as he looks into our souls. We remember words so often sung in worship, "All things come of thee, O Lord, and of thine own have we given thee." In the hush of the Christmas dawn we give back to our Father in heaven his own gift of hope.



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The Third General Conference of the Methodist Church in Mexico

[CONTINUED FROM PAGE 9]

for service offered by deaconesses in fields where pastors are lacking, as well as in social centers, and in connection with some of the larger churches. The preparation of a larger number of deaconesses seems imperative if the Church is to accept and utilize its opportunities for service.

One of the most significant pieces of legislation was that dealing with 'Social Action.' It placed the Church on record as definitely accepting, as part of its obligation, an extensive program of community service.

The Church thus undertakes to aid in health and temperance activities, in the campaign for adult education, in the social and recreational life of young people and children, in special classes for mothers, and in club work of various sorts.

The celebration of the two hundredth anniversary of John Wesley's evangelical experience has taken permanent form in a program to be carried out during the quadrennium just beginning. It is hoped that the momentum of a spiritual quickening may thus be carried over into a definite advance in the Church's life.

On the first ballot for General Superintendent, Rev. Eleazar Guerra was elected, receiving thirty-six of the forty-six votes cast. The new General Superintendent is a graduate of Wesleyan Institute in San Antonio and of the School of Theology of Southern Methodist University. He has served as pastor of Spanish-speaking churches in Dallas and San Antonio, and for the past four years has been superintendent of the Eastern District of the Border Annual Conference. He is well acquainted with the work of American Methodism, and is known for his exceptional preaching ability, his brotherly spirit, and the energy and decision which he brings to the carrying out of plans.

He was consecrated the following Sunday morning in an impressive ceremony before a large congregation which filled to capacity the church in Puebla which is one of the largest and most beautiful Protestant churches in Mexico.

The two men who have preceded him in this office, Rev. Juan Pascoe and Rev. Sixto Avila, took part in the consecration ceremony. Upon the special request of the General Superintendent-elect, Dr. A. W. Wasson, one of his former teachers, addressed the Conference just before the ceremony.

Sr. Juan Diaz was re-elected to serve

for a third time as Secretary for Christian Education, a post for which eight years of service have proved his fitness. Dr. Vicente Mendoza, known for many years as one of the ablest Christian writers in all of Latin America, was re-elected editor of the *Evangelista Mexicano*, official organ of the Church.

During the opening days of the Conference, Rev. Marshall Steele, pastor of Highland Park Methodist Church of Dallas, Texas, was present in representation of Bishop Watkins, bishop for visitation in Mexico. Mr. Steele brought a splendid message, defining the task of the Church in its relation to social, economic, and international conditions, and showing how these conditions are inevitably involved in the fundamental task of saving souls.

Dr. W. F. Quillian renewed acquaintances reaching back to the time of his missionary service in Mexico, and brought a message defining clearly the educational task of the Church. Dr. A. W. Wasson came as the representative of the Boards of Missions of the two major branches of American Methodism. He gave an encouraging report of recent progress in world missions. His presence and counsel, as always, were of great value.

The entrance of the Church upon its third quadrennium as an autonomous body calls to mind the very serious problems which have had to be faced. In the first place, the young Church from the very start found itself under the necessity of giving its testimony in the face of a rising tide of anti-religious sentiment. That problem was faced calmly and resolutely, and the activity of witnessing has gone nobly on.

In the second place unforeseen financial problems appeared almost from the very date of organization. The adjustments made prove the vitality of this newly organized Church, its capacity for sacrifice, its heroism in the presence of difficulties.

Further, the harmony present in this third General Conference shows how completely the two forces, coming from two separate origins in American Methodism, are being merged into a common life, so that plans and policies are no longer thought of as the heritage of a particular group, but rather as the reaction to common needs and tasks.

Finally, the new legislation bears witness to the advancing goal of Mexican Methodism, in its sincere longing to go forward in the building of the Kingdom of God in Mexico.



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PROTECTION AGAINST OLD AGE

Making Christmas a Reality

[CONTINUED FROM PAGE 13]

each contributing one number of a really remarkable Christmas pageant which ends with the audience singing 'Hark! the Herald Angels,' as they march to the foot of the manger to pile their White Gifts into a heap which soon obscures the stage. These White Gifts are all toys, wrapped in white tissue paper, to be taken to the hospitals for blind and crippled children.

Community Christmas in a mining town of Southern Illinois means weeks of preparation for a Yuletide Fair held in the Methodist church. The money made at the various booths and by the little merry-go-round, at which Santa himself officiates, is turned over to a hospitalization fund from which needy families may receive help. The hearty community interest in the fund has led to one of the best public health programs of any city of its class in the country.

Whatever the form the community Christmas may take, three things are certain. First, someone must do a great deal of planning. Someone must see the possibilities of the community and then dedicate himself to the plain hard work of bringing those possibilities into full flower. Obviously, no one person can

manage a community Christmas. He must pass on his idea, his love, his joy to others until the community spirit becomes a huge bundle of good will. Second, a genuine community Christmas turns the eyes of each household outward. In too many Christian homes, Christmas has become a sort of in-breeding of gifts. But a community Christmas is an outflowing of interest in others. Third, a community Christmas bears fruits throughout the year. It is impossible, psychologically, to create enough common purpose, common program, mutual good will to make a successful community Christmas without having the purpose and the love spill over into other joint endeavors by the town.

A community Christmas is a first step toward world-mindedness, for the larger 'our,' the smaller 'your.' It is an adventure in which earth-bound spirits wing a larger circle into the heavens as they feel the support of fellow-adventurers. In the words of a small child who had his first taste of community Christmas last year, 'I didn't hardly ever know there was so many nice beautiful happy people that I love who love me.'

'Come Go Up with Me'

[CONTINUED FROM PAGE 30]

worn out; rather, most of them are in such good condition that they give one the impression of the owner's having been overstocked with a certain kind of apparel or of his having yielded to an unselfish impulse to share his goods. Often a man's suit may be purchased for \$2.50 or less, a woman's dress for from twenty-five cents to fifty cents, and shoes for a quarter or even a dime. When one is not able to pay for a needed garment the Wesley House may be rendered some service in exchange for it, or such products as apples, onions, beans, peas, or chickens may be bartered for such needed articles as sweaters, woolen skirts, or shoes. Or a garment may be presented simply as a gift. Sometimes when a deaconess is unpacking a new box of supplies and finds an orange-and-tan scarf of the kind that Mary Lou has been wanting, she puts it aside for her.

'I have ten children,' said one mother, 'and with all these new school books to buy I just can't send them to school.' However, the clothes sale made it possible for the mother to use most of her cash for books.

Said another woman: 'My husband was injured twelve years ago. He is unable to work at anything very long. He

goes to the woods for timber and makes chairs, stools, and tables when he is able and then tries to sell them, but there is not near enough money to keep the family. The old-age pension helps some, but our children are small and should be kept in school.' The clothes sale helped this mother keep her children in school and at the same time maintain her self-respect.

When there is not work, the settlement store in the winter means to many families all the difference between being warm and being cold. Public school teachers sometimes write to the deaconess for clothing for needy children. Incidentally, at least one settlement receives sufficient remuneration from its clothing sales to care for its running expenses.

Community libraries collected by the deaconesses supplement those of the public schools. Two workers have one room of their apartment devoted to a library which has nearly a thousand volumes. During the school months this room is crowded as soon as school is dismissed, for the school library is inadequate for the required reading.

Some deaconesses who serve mining camps also serve nearby communities that are agricultural, groups of people

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who make their living by farming on mountain sides and in valleys. One deaconess tells of a most remarkable Christian family in such a community. The father and mother have sixteen children; the oldest child is a twenty-six-year-old boy and the youngest children are twin boys not quite three. All the older children have definitely accepted Christ and his way of life as their guide in living—the father and six of the children were baptized at the same time. The family has a regular worship hour, and the mother teaches a church-school class. When teachers were being solicited for the vacation church school in 1938 the parents in this family volunteered their services. They did their work well, never missing a day. Twelve of their children were on the honor roll. The father is

president of the P.-T.A. in the community, and one son is president of the Young People's Division in his church school. Six of the children have graduated from high school, after having walked six miles a day to attend. One daughter is now working her way through a teachers' college. One grown son is working in a mine. The family lives on a small farm, and although last year the father was ill for six weeks, the family has never asked for assistance.

In another family a young girl was asked to play her mandolin at an evening church service. In practicing a string broke. Undaunted, the girl walked seven miles to the nearest town to buy a new string; it never occurred to her to disappoint her pastor and those who were expecting the special

music. After the fourteen-mile trip, the girl hoed for a while before walking two and a half miles to the church late that evening.

Homes in such sections often are miles apart. One deaconess, who lives on Bradshaw Mountain and works in both Virginia and West Virginia, is in 'hollering' distance of nine families. (A message often is called four or five miles, from house to house.) The worker in this community organized and now conducts the only church school in a very large area.

Working with the deaconess and other social and religious agencies for the betterment of conditions are the mining companies themselves. They are co-operative with the deaconess in helping her with the program she advocates. In some instances coal companies provide the money necessary for a week of camp life for a group of Girl Scouts or supply the uniforms and other equipment needed by a Negro Boy Scout troop. In one town the three-story settlement house is owned by a mining company, and in another the apartment occupied by the two workers.

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