

JANUARY 1952



World Outlook

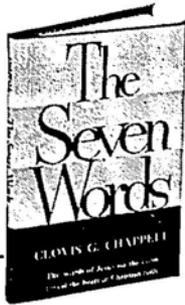


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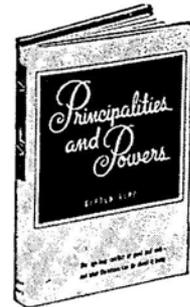
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LETTERS

Rural Work

In the Genesee Conference

● My time is spent visiting church schools, church services, Family Night suppers, meetings of the Woman's Society, and youth meetings. . . . A six-weeks' leadership training school for all church-school teachers in our parish, in co-operation with the other Protestant churches of Addison, will take place soon.

In this parish work (Canisteo Valley) I am close to nature as I travel about in my new blue Ford station wagon. Rabbits, pheasants, woodchucks, and opossums often cross the road in front of my car. The beauty of the hills is great.

Remember the other "U.S.-2's" in their new fields of work and pray for us.

MARY JUNO

1 Wombaugh St.
Addison, N. Y.

Singing Games In Virginia

● As I had been introduced to Garden Creek in July, I found that my arrival in September was just like returning home. . . . I started the kindergarten the Wednesday after I arrived here. My first day brought twenty registrations. . . . My kindergartners have quickly learned to take turns, to share with one another, to sing songs, to listen quietly to a story, and to play singing games.

Besides the kindergarten, my program includes leadership in three youth groups, a Girl Scout troop, the Woman's Society, and the Home Demonstration Club.

BARBARA CONKLIN

Garden Creek Community Center
Box 175, Oakwood, Va.

Skilled Girls in Missouri

● When the girls finish the eighth grade here, they go to high school in Webster Groves. All receive vocational training. . . . The American Red Cross offers a special service in giving skills-and-ability tests. This is an aid in helping a girl to find her particular place in the business world.

A recreation worker directs many games, plans special parties, and takes the girls on field trips. A swimming pool adds a great deal of enjoyment to the summer program; the girls learn to swim, and many of them receive Life Saving badges.

A student from Eden Seminary conducts a worship service with the girls each Sunday morning.

EPWORTH SCHOOL

Webster Groves, Mo.

"English With Affection" In Japan

● Sometimes I feel that having seventeen hours of English classes a week does not leave me enough time to devote to actual religious activities. Yet, more and more, I am coming to see that I can teach a lot of Christianity even in English classes. As one of my students wrote, at the beginning of the new school year:

"I hope earnestly learning English composition and conversation. However hard it may be, I am resolved to study English as much as I can. Please teach us foreign actual circumstances, and Christian spirit through English with your affection."

. . . I think my student was giving me the key toward making a successful Christian witness.

GEORGEANNA DRIVER

Keimei Jo Gakuin
35 Namayamate Dori, 4 Chome
Kobe, Japan

Young People in The Philippines Plan Protestant Work

● The conference in Dumaguette was a thrilling one. We worked and planned with outstanding Protestant young people from all over The Philippines. It was a planning conference for youth work for all denominations for the next two years, and the young people really did a good job. Those of us who were resource leaders certainly felt encouraged by the consecration, intelligence, and ability of these young people who are rapidly becoming outstanding lay leaders in the Filipino Church.

EDITH SCOTT

Methodist Social Center
Box 1600
Manila, The Philippines

Young Teacher of India Awarded Prize

● Mirmalla Chatur, a teen-ager, was honored in a recent school chapel service for her work, during the summer vacation, in her village. She taught a class of seven illiterate adult women and four of them passed the government literacy test. Along with reading, Mirmalla taught health care and Bible. She was a very happy girl when she received a prize—the only one given in the whole of Gujarat Conference.

LAURA HEIST

Webb Memorial Girls' School
Baroda, Residency P. O., India

Young People Sing in India

● We have organized a Young People's Singing Club of young men and women, with a small orchestra. Only the sitar player and one violinist play by music—the others play by ear just by hearing the tunes. They are a great help in the church services.

. . . The girls of the Senior Christian Endeavor group are also members of the Woman's Society of Christian Service and the Temperance Young People's Band. . . .

MURIEL BAILEY

Panch Mahals, India

Interest in November World Outlook

● Thank you for the fine article, "Education and Public Morals," by Senator Kefauver, in the November WORLD OUTLOOK. Perhaps WORLD OUTLOOK readers would like to know that Senator Kefauver introduced the Atlantic Union Resolution in Congress, calling for a constitutional convention of free nations which sponsored the North Atlantic Pact, to see how far these nations and other free nations they may invite, can apply among them, within the framework of the United

Nations, the principles of free federal union."

MRS. WINIFRED TIFFANY

Geneseo, Illinois

Christmas With the Blackfeet Indians

● This year we packed 350 bags for our Mission children outside of Browning. Besides the usual apple, orange, nuts, candy, and pencil, we included toothbrushes, soap, washcloths, towels, crayons, and books.

Indian women like small pieces of bright silks in solid colors to use as linings for buckskin purses. We still trade beadwork for elk, deer, and antelope hides. . . . The Methodist Church of Shelby, N. C., has placed a standing order of *The Upper Room* for the Mission. We distribute these booklets at the Blackfeet Hospital.

Methodist Blackfeet Mission
Box 433
Browning, Montana

Young People in Cuba Do Credit to the Church

● Nearly everywhere I go on the island I find "products" of our work at Omaja, the first Methodist rural center in Cuba (begun in 1938). In the Havana University Center, there is a fine young fellow who calls me "godmother." He is finishing his third year of the study of medicine at Havana University. One of our Omaja girls is doing good work as a teacher in the Methodist school in the Isle of Pines. Two of our Omaja young people are already serving in the ministry. There are a number of boys and girls in our Omaja schools, preparing for Christian service of various kinds.

FRANCES GABY

(Present address: c/o Agricultural
and Industrial School
Preston, Mayari, Cuba)

Young People to Africa

● During the early autumn and winter, twenty-nine missionaries are sailing for Africa—the largest number the Woman's Division of Christian Service has sent in any year. Included are teachers, nurses, social workers, one doctor, and a pharmacist. Some of them have special skills in music, art, crafts, and business. They will go to North Africa, Liberia, Belgian Congo, Mozambique, Angola, and Southern Rhodesia.

SALLIE LOU MACKINNON

Secretary for Africa, W.D.C.S.
150 Fifth Ave., New York City

Piggy Banks Work for Lepers

● At twenty-two centers in six different countries, The Methodist Church carries on a spiritual and medical ministry to people with leprosy. This is done with the help of the American Leprosy Missions, Inc.

In China there are thirteen colonies in Fukien Province. Near Singapore, Malaya, Methodist and Anglican missionaries minister to people in two large government leper colonies. At Almora, India, there is a growing colony, and at Muzaffarpur, India, there is a small colony. At Ganta, Liberia, lay leaders are trained in clinical and leprosy prevention work. At Tunda and at Minga in the Belgian Congo, five hundred patients are cared for. Seven hundred patients are treated at the Kapango Colony near Elisabethville

in the Southern Congo. Two hundred patients are cared for at a beautiful 500-acre colony near Inhambane, Portuguese East Africa.

Piggy banks (all named "Pete") are used in many sections of the country by individuals and groups to collect funds for work in the leper colonies.

EASTERN OFFICE

American Leprosy Missions, Inc.
Ridgewood, N. J.

Faith in Indian Villages

• The women's work has been intensified through the village Woman's Society of Christian Service groups. A Woman's Day Festival, a part of the Woman's Society program, was held in each of the villages, and the results were most encouraging. We could see increased faith in prayer when, at intercessory prayer time, many women brought their sick to the altar for united prayer. . . . Four of the village women of the Woman's Society were invited to Lucknow Conference to join in a Crusade for Christ rally. They put on a play before the large city church congregation. Through their little playlet, the village women showed the power of Christ to transform those [who were] despairing, because of poverty or disease, into cleanliness and health; to transform the broken-hearted and hopeless to faith and joy in eternal life. It was difficult to tell which ones were more benefited by this little drama—the village women who participated, or the women of the city church congregation.

Fourteen women have passed their examinations for the Woman's Society by repeating from memory the Lord's Prayer, the Apostles' Creed, their Society's Prayer; four vows; four songs; and by praying an individual prayer. . . . They have grown in giving.

MABEL SHELDON

Lucknow Conference, Buxar, India
(Present address: Altamont, Kans.)

Young People Inspire Praise

• No matter what the future may hold, life for the I-3's (young people who went to India as special-term missionaries) will always be the richer for having given three years . . . to the noblest task in the world.

Their lives have been an inspiration to their co-workers. An Indian leader wrote: "I am glad that at this time our I-3 missionaries are with us. They are giving valuable service to the youth of the church."

. . . . The Woman's Division of Christian Service plans this summer to send 37 other "Three's" to India and Pakistan, Burma, Malaya, The Philippines, Japan and Korea.

LUCILE COLONY

Secretary for Work in India and Pakistan
150 Fifth Ave., New York City

ADDITIONAL HONOR ROLL LIST OF PERSONS WHO OBTAINED THREE OR MORE NEW COMBINATION SUBSCRIPTIONS TO WORLD OUTLOOK AND THE METHODIST WOMAN as a result of the presentation of "On the Air," a skit which appeared in the June issue of *The Methodist Woman*:

Mrs. J. H. Powell, Amarillo, Tex.
Mrs. James C. Smith, Sr., Floral Hgts.
Methodist, Wichita Falls, Tex.

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Elmer T. Clark, *Editor*

Dorothy McConnell, *Editor*

Henry C. Sprinkle, Jr., *Associate Editor*

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Official United Nations Photo

● Partial view of the Palais de Chaillot, Paris, where the Sixth Regular Session of the United Nations General Assembly convened November 6, 1951.

● Author of the popular new book about U.N. personalities, *Men in Glass Houses*, Mr. Carpenter has been Associated Press correspondent with the United Nations from the beginning of the organization. Now in Paris for the Sixth General Assembly, he is writing a series of articles for *World Outlook*.

THE SIXTH U.N. ASSEMBLY

by Francis W. Carpenter

THERE ARE TWO REALLY IMPORTANT issues before the Sixth General Assembly of the United Nations meeting in Paris, France. These are: (1) the peaceful settlement of the Korean war and the Far Eastern problems stem-

ming from it and (2) building the Collective Security system of the U.N. to resist future aggression. There are a host of other questions before the Assembly, some of them hardy perennials which have come up time and

again without solution. The consensus, however, is that this will be a record-breaking Assembly if the delegates can find the answers to the two major problems mentioned above. The prospects are not good on Item No. 1; they are better regarding Item No. 2.

The U.N. diplomats marked time on Korea during the summer. They felt it was not proper to make any move on the political level while cease fire talks went on in Korea and there was a chance for an end to the fighting. They determined, however, to make a fresh start once the way was open for political talks. But they know they are facing a long and difficult road. There are so many facets to the problem of Korea and Communist China that it makes a solution appear almost impossible. Men of faith and vision, however, are making plans for the political breaks that may come some day, and one remarkable thing about the U.N. so far is that it does not give up easily.

While they were quiet on Korea, the U.N. diplomats were far from quiet on collective measures for security. It will be recalled that in the 1950 General Assembly the delegates approved a program laid down by Secretary of State Dean G. Acheson called "Uniting for Peace." This called for the Assembly to meet on 24-hour notice in the event of aggression and in the event the Security Council was stymied; for a Peace Observation Committee to study a troubled situation on the spot and report what would be needed; for a Collective Measures Committee to worry about building up forces for united action. The Peace Observation Committee met once during the year and has had no further business. The Collective Measures Committee met often and drew up a set of conclusions intended to put meat on the bare skeleton of a U.N. force to counter aggression.

The language of the diplomats on the issue has been on a high plane of theory but there is a strong possibility that the U.N. actually will have in the end an effective machine against aggression. The Paris Assembly must study the next move and call on U.N. members to step up their support of the "Uniting for Peace" decision.

Other contentious points before the Assembly are charges by the U.N. Special Committee on the Balkans (UNSCOB) that the Eastern European countries lined up with Russia are working secretly to overthrow the Greek government by force; charges by Nationalist China that the Soviet Union violated the treaty of friendship with Nationalist China by helping the Chinese Communists; what to do about a fresh start on the subject of international control of atomic energy; a new attempt to write a peace treaty between the Arabs and the Israelis, which appears doomed to failure; and a progress report on the study of Secretary-General Trygve Lie's 20-year program for achieving peace through the U.N.

The Assembly is meeting on the scene of its 1948 session but in slightly altered surroundings. In 1948 the French moved a marine museum so the delegates could sit. The U.N. also used the vast theater of the Palais de Chaillot, which is across the Seine River from the Eiffel Tower. This time the French left the museum in place and built a temporary structure on the Palais grounds for U.N. Committees, the Secretariat and the press. All U.N. activities are concentrated on a small area, which is regarded by the French Government as international territory just as the United States regards the permanent headquarters area in Manhattan as an international enclave.

The cast of actors in this international drama remains much the same as in previous meetings. The United States delegation head, when Secretary Acheson is not present, is Warren R. Austin, Vermont Republican and one of the most sincere and Christian men in the U.N. Austin is a member of the Congregational Church in Vermont and has taken a keen interest in all matters touching on religion in the U.N. Others with him include Mrs. Franklin D. Roosevelt, who has been a delegate to every U.N. Assembly since the beginning; and two new members, Representatives Mansfield (D-Mont.) and Vorys (R-Ohio). The Congressmen are serving under President Truman's plan of rotating between the Senate and the House each year two Senators or Representatives so that Congress can become more

familiar with the work of the U.N. It will be the Senate's turn next year. The United States has a large delegation in Paris as usual and as befits a world power.

Secretary-General Lie, who heads up the 3,000 or so international civil servants making up the U.N. secretariat, is a member of the Evangelical Lutheran Church of Norway. He has worried for months about the proper way to set up and maintain a room for prayer or meditation in the U.N. It appears now there will be a place set aside for that purpose in the area where the rooms used by Committees and Councils join the General Assembly building. It is not expected to be open until the Assembly building is completed late in 1952. The room must have no decoration or symbols and prayers must be silent. For a time there was a danger that indifference in some circles of the U.N. Secretariat might let the room slide into oblivion, but it has been stated on high authority that the old plans to open such a chamber will be carried out.

Christians, especially Protestants, are not the only people in favor of such a room. One of the delegates in the Paris Assembly, Ambassador Selim Sarper, of Turkey, a devout Moslem, has publicly expressed his personal view that such a room should be available. Another Moslem, Sir Mohammed Zafrullah Khan, Foreign Minister of Pakistan, has worked for a place to pray. He says his prayers regularly every day, especially in the afternoon. During U.N. meetings at Flushing Meadows and in the former headquarters in Lake Success, he was forced often to go into a telephone booth for privacy, face as near toward the East as he could determine, and pray. With a prayer or meditation room available, he will have a dignified and quiet place.

Another Christian who is interested in prayer in the Assembly is Brigadier General Carlos P. Romulo, Foreign Secretary of The Philippines. Romulo has been fighting this battle since the San Francisco conference which saw the birth of the U.N. Even before the conference met, Romulo, a Roman Catholic, went with two other delegates to the Americans who were hosts to the visitors and urged them to have opening prayers at the start



Unations Photo

● *Mr. Trygve Lie (left), United Nations Secretary-General, and Ambassador Warren Austin, Permanent Representative of the United States, during an informal conversation.*

of the meeting. They pointed out that this is done in the American Congress and in the Philippine meetings and asked why could it not be done in the U.N. The Americans, who even then were having their troubles with the Russians, shied quickly away from the idea and pleaded with the three not to raise the point. They said the Russians certainly would oppose it; that no one religion could in fairness have the honor of giving the opening prayer; and that there were so many beliefs and religions in the U.N. it was impossible to agree on a system of prayer. They feared it would disrupt the meeting. Romulo did not give up the fight. He was joined by Austin and many other devout men in the U.N. In 1948 the Assembly changed its rules to permit a minute of silence at the opening and the closing of each Assembly session. Romulo had the honor of calling for the first minute of silence when he, as retiring President of the 1949 Assembly, called the 1950 session to order. He told the delegates they had a chance to save the U.N. and the peace of the world. Then he set the tone for the minute of silence by this final sentence: "Let us pray to God

to grant us the vision and the courage to discharge this awesome responsibility."

During the debates and behind-scene discussions of the idea for a minute of silence, the Russians at no time actively opposed it. They merely abstained in the final vote. During the first minute of silence Soviet Foreign Minister Andrei Y. Vishinsky, who has publicly proclaimed his disbelief in God, stood up with the other delegates. It would be interesting to know his thoughts during the sixty seconds.

There are a number of God-fearing men in the Assembly. One man known to work hard for the cause of humanity is Dr. Charles Malik, of Lebanon, who is a member of the Greek Orthodox Church. Malik had a hand in the 1948 Declaration on Human Rights by the U.N. and can be expected to defend man's rights in any debates touching on that subject.

The alternate delegate of Nationalist China, Dr. C. L. Hsia, is a Methodist and is a member of the Board of the American Bible Society.

One of the encouraging things about the U.N. is that so many people of

such different beliefs and ideas can work together as a team. It is accepted in the U.N. now that the Russians will not co-operate with the majority at the present stage of world politics. They also do not co-operate on religious matters, but so far they have taken a bystander's role on issues such as the prayer room and the minute of silence. But within the majority itself there has been surprising teamwork among the various religions. There are appearances that there could be more co-operation but representatives of churches and religious organizations who are attending the meetings in Paris are reasonably satisfied that they will get a sympathetic ear and that many delegates in the U.N., no matter their belief, acknowledge a Supreme Being.

The Assembly is expected to continue through January or perhaps into February, 1952. This important meeting is being held far away from the American scene this time but some of the high officials and delegates have in private conversations expressed the hope that the people back home will back them with prayer for peace and a better world.

Andaman Adventure

by Betty Burleigh



● Rev. T. Thangaraj, founder of the Burma Indian Rehabilitation Society. The son of a Hindu priest, he is now a Methodist minister.

World Outlook Photo

PIONEERS, TWENTIETH-CENTURY STYLE, are a group of Indian Christians from Burma, who are resettling and building their own village at Shoal Bay on South Andaman Island, one of the three largest of the India-owned Andaman Islands, 740 miles from Calcutta in the Bay of Bengal. About 50 families are there now. Another 70 families, still in Burma, plan to join the settlement soon, bringing the total up to 120 families of about 800 people.

Set up by an interfaith association called the Burma Indian Rehabilitation Society, the Shoal Bay settlement is the vanguard of the Society's program. In the works are plans for establishment of other colonies which will be patterned after this Christian pioneer settlement.

The need for such relocation was brought about by the civil strife which beset Burma after she received her independence from Great Britain in 1948. The chaos was compounded of lawlessness, insurrection, depression, economic instability and unemployment. The situation was worsened by the refugees from the interior who thronged to the cities to escape terrorists in rural areas. This made things tough for the Burmese people, but

it was tougher still on the minority groups of nationals from other countries such as India and Pakistan. The governments of these countries started helping their citizens get out of Burma and resettle elsewhere.

This program was of deep concern to the Rev. T. Thangaraj, Indian national serving the Tamil Methodist Church, Dallah, Rangoon, Burma. (Tamil Church serves a congregation of Indians who speak the Tamil language of South India.)

By rallying around him friends and sponsors of the movement to take Indians out of Burma, Mr. Thangaraj organized the Burma Indian Rehabilitation Society, of which he is chairman. The Society includes on its board of directors Parsis, Moslems, and Hindus. Thus, through the Society, the religious forces of Burma are mobilized to back the Indian government in its repatriation program.

The first step was to round up settlers for the Society's initial venture. That was easy enough. Many members of the Tamil congregation signed up. (It so happened that this first group was 100 percent Christian. That will not be true of all settlements sponsored by the Society in the future.)

The second step, that of deciding where to take the settlers, was more difficult. In searching for a good spot Mr. Thangaraj rejected proposals of the mainland of India. India proper is crowded; and his Rangoon people, many of whom had lived in Burma for years, had lost contact with their relatives in India and with their former villages. He wanted to find a new place where his flock could work, prosper and carve out a rewarding future.

The minister read of some East Pakistan repatriates settling on the Andamans. Now there might be the answer! He flew to New Delhi to consult government officials about the possibility of settling his people on the Andamans. Next he boarded a ship and went to take a look at the islands.

When India was ruled by the British, the Andamans were the scene of a penal colony. In the government center town of Port Blair on South Andaman is a huge jail that once housed serious offenders from India. Part of the building is now used as a local jail and part is a transient center for incoming refugees.

The islands are populated by descendants of convicts, immigrants from India and Pakistan, and natives. There is no overcrowding, however, and unused land is plentiful. Bananas, mangoes, sweet potatoes, rice, and papaya grow easily in the rich soil which is also ideal for garden vegetables. The climate is temperate.

Delighted with what he saw, Mr. Thangaraj looked over available land and chose Shoal Bay, where lush green jungle-covered hills meet the bright blue waters. It is 15 miles north of Port Blair.



● I. Yosaepu (second man from left) is the local preacher at the new Christian community of Shoal Bay, South Andaman Island. With him are relatives.

“one of the most beautiful views in the world.” A local preacher is now in charge. The town, of course, is growing with the arrival of settlers who have waited so long in Rangoon to come. Mr. Thangaraj prophesies that within three to five years the church congregation will be able to support a full-time, trained pastor.

Pleased with the growing and flourishing Shoal Bay community, the Indian government has agreed to give more land in the Andamans for other settlements to be sponsored by the Burma Indian Rehabilitation Society.

Mr. Thangaraj, now at Garrett Biblical Institute, Evanston, Illinois, on a Methodist Crusade scholarship, plans to return to Rangoon to work with the Tamil Church and with the Rehabilitation Society. He hopes to spend about half his time in the Andaman Islands.

He obtained permission from the Indian government to resettle 120 families in the Andamans. The government agreed to lend passage money and to give each family 10 acres of land on Shoal Bay.

Back in Burma, Mr. Thangaraj rounded up his first batch of colonizers. In this group there were 20 families or 100 people. (All 120 families could not go at once. It was agreed that those left in Burma would follow later in groups. This migration is still going on.)

To finance the first group of settlers for the first uncertain year, each family put 1,000 rupees (\$200) into a common treasury. This money was used to buy food rations for a year, seeds, chickens, goats, and six buffaloes to serve as work animals.

Accompanied by Mr. Thangaraj, the first colonizers sailed from Rangoon on December 23, 1950. On Christmas Eve, while the ship was on the Bay of Bengal, Mr. Thangaraj held services. Then and there, while on the high seas and headed for a distant and unknown land, the colonizers organized the Shoal Bay Methodist Church.

They landed in January, 1951. Organizing themselves into work teams, they cleared the jungle, planted vegetables, and built temporary homes with bamboo sides and palm leaf roofs.

All the first settlers now have permanent homes and have built a church which stands high on a hill overlooking what Mr. Thangaraj describes as

● (Below) Peria Ponia, an Indian fakir, who joined the Shoal Bay colonizers when their ship docked at Calcutta en route to the Andamans. He has since become a Methodist.



More Than Bananas in Costa Rica

by Eunice Jones Stickland

● Pioneering Methodist missionaries have opened up a fertile field of work among homesteaders and plantation workers on the banana coast of Costa Rica in recent years—the first organized religious effort in that area.

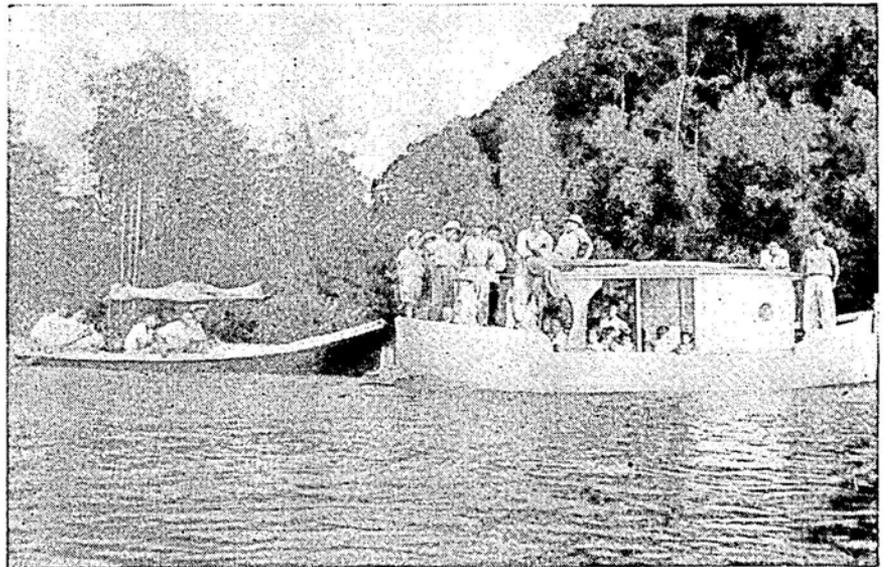
COSTA RICA, THAT SMALL COUNTRY swinging in the Isthmus between Nicaragua and Panama, is not only a center of the world's banana industry, but it is one of Methodism's rapidly expanding mission fields.

The fruit company which operates the twenty-five banana farms on the Pacific Coast controls almost a world monopoly, and Costa Rica is their largest holding. Preparations are under way to open fifty-two new farms which will make a total of 900 square miles in banana cultivation.

"These farms present one of the most promising opportunities which the Methodist church has ever faced," says Missionary Robert C. Eaker, superintendent of Methodist work in Costa Rica. "The Protestant Church is the only one organized in this area, and the company favors the work the Methodists are doing."

There are some 300 employees on each of the farms; the men come from the mountainous central regions to the Pacific lowlands, lured by the promise of high wages. They leave their provincial homes, often deserting their village families and starting new ones in the coastal region, living in crowded quarters. In many instances the Protestant church is the only force seeking to combat the spiritually barren and degrading conditions into which these workmen and their families are thrown.

"To the port of Golfito (Little Gulf)," says the missionary, "boats come two or three times a week for



● Two Methodist churches on the river serve the spiritual needs of river families. They travel to church in boats.

cargoes of fruit to carry to all parts of the world. The Methodist church in this thriving coastal city is wide awake to the responsibility it faces, and its members are tireless workers."

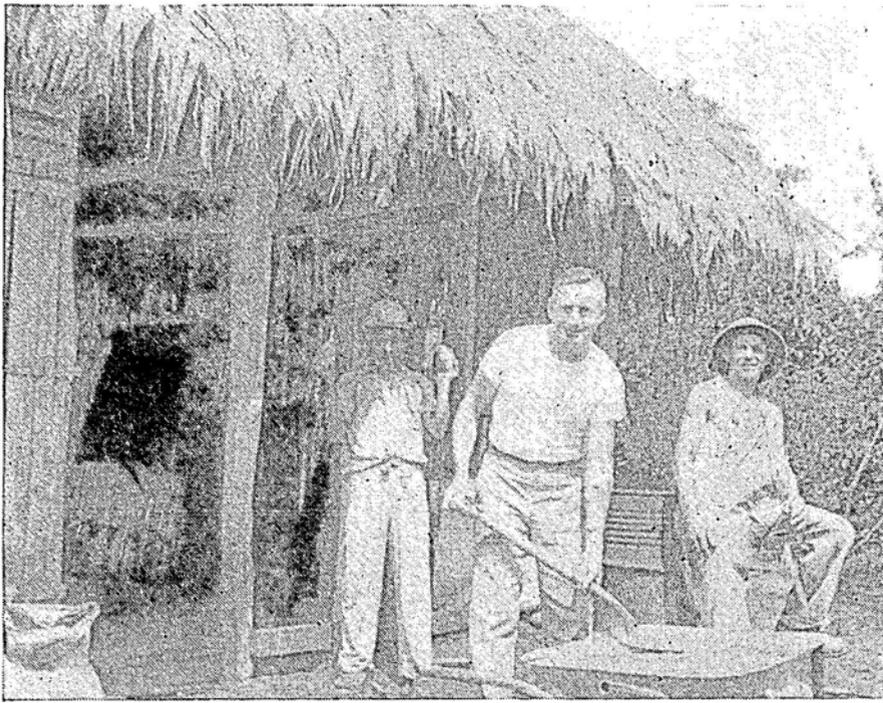
To date the Golfito congregation has organized six Methodist churches and conducts religious services in eight other locations. One member is a mail carrier between Golfito, the administrative center, and Palmar, the agricultural center. On Sunday, his only day off, he journeys forty miles to conduct a Sunday school which he organized. Another man traveled fifteen miles to start a church in the town of Eden, where the people built a little palm leaf hut for their meetings. As the church grew, the men went into the jungle, felled logs, took them to a mill, and built their church, of which they are justly proud.

A young woman member travels to the banana farms and to lonely settlements along the river to hold vacation schools, spending from four days to one

week in each location. One layman, an engineer for the fruit company, works in many different communities, where he uses his after-work hours to hold evangelistic meetings, often walking long distances into the country. A man converted in the Golfito church is now in charge of "God's Acres," a plot of 120 acres along the river, where livestock and corn are grown, the proceeds going to help with the ever-expanding work of the churches on the Pacific Coast.

"The company's best laborers are found among these Protestant Christians," said Mr. Eaker. "They are honest workmen, saving their money, and (perhaps the greatest proof of their stability) they are legally married to their wives."

In 1939 when the Board of Missions of The Methodist Church was ready to reopen the depression-closed Costa Rica Mission, the Reverend Robert C. Eaker and his wife, Ila Tozier Eaker, who were planning to go to Africa,



● *A jungle chapel gets a cement floor, Missionary Robert Eaker on shovel.*

gladly accepted this Central American challenge. They found in Golfito an earnest group of nationals meeting in the small homes of members, struggling to hold their Methodist congregation together. They were working and praying to get enough money to build a church.

Soon after the Eakers arrived, Bishop Enrique C. Balloch from Santiago, Chile, presiding Bishop of the western area of South America—from the southernmost tip of Chile, to Panama and Costa Rica on the north—came to visit the new missionaries. With him was Dr. Alfred W. Wasson, at that time Secretary for Latin America under the Division of Foreign Missions. Mr. Eaker took these visitors to call on the officials of the fruit company. When the industrialists learned, to their surprise, that there were as many as 200 Protestants among their employees who had signed a petition requesting land upon which to build a church, they promised in the name of their company to give the land and to erect the church building and a missionary residence.

"Within one year's time," continues Mr. Eaker, "the Golfito Methodist Church was completed. The praying and pushing which the members did to get a building, seems to have set up

a momentum which has sent them far afield to spread the good news of the Christian way of life."

While much of the Methodist work in this area is carried on among the employees of the banana farms owned by the large company, there are also farmers who have become independent of the fruit company by securing land for themselves through homesteading.

"Dr. Wasson was impressed by a large painted sign giving the name of one homesteader's farm," says Mr. Eaker. "It read 'La Libertad' (Freedom), as though in defiance to the ever-threatening jungle, or in gratitude for being free from his former classification as *just another employee among thousands.*"

Among these "La Libertad" farmers are found aggressive and intelligent leaders, and it is often in their homes that the new churches are started. In some former location they may have contacted a Protestant church and are eager for their children to have better opportunities; they gather in a few of their neighbors, thus forming a nucleus with which the missionary or a lay preacher can work to establish a Methodist church.

The history of Methodism in Costa Rica is a romantic one in that youth had a hand in its beginning—the Ep-

worth Leaguers of the California Conference of the Methodist Episcopal Church financed the first missionary to this field. Dr. George A. Miller of California, with Mr. Edward Zapato, began the work in Costa Rica in 1917. The thrilling adventures and daring of these early missionaries is a story in itself; they organized four churches in large centers, and by 1921 Louis Fiske and Marian Eastman Fiske arrived as educational missionaries, opening a flourishing school in the capital, San Jose.

But even with this well-laid foundation, the "baby mission" of The Methodist Church might have been abandoned during the depression years when the Board of Missions found it necessary to close the school and withdraw financial backing from Costa Rica. But Dr. Miller, by this time Bishop George A. Miller, in charge of Methodist work in Latin American countries, enlisted friends—Mr. Percy Morris of California, and others of the "old Epworth Leaguers"—who assumed the financial responsibility of keeping four national pastors at work in this Central American country during the lean years from 1931 to 1939.

These words, written by Bishop Miller, now retired and living in California, are being proved in this fruitful Costa Rican Mission which his faith helped to start and to keep alive:

"Life in Latin America is not a tomb filled with ancient relics of bygone splendor, it is a cradle, the cradle of growing youth and abundant power. Here are to be enacted some of the major dramas and greater triumphs of the ages ahead of us. It will make a great deal of difference to the humanity of a thousand years hence what ideals, education, politics, government, and fellowship are to dominate these new and rapidly growing civilizations of the south." *

Says Mr. Eaker, "The wise leadership of Bishop Miller in establishing churches in strategic centers has brought rich fruits and opened doors for evangelistic work in the whole republic."

The Central Methodist Church in San Jose—one of the four original or-

* From *We Americans: North and South*, by George P. Howard, Friendship Press. Used by permission of the publisher.

ganizations—is known as “El Redentor,” Church of the Redeemer. In the Mexico suburb of San Jose there is St. Paul’s Church, organized by Louis Fiske many years ago. In recent years two more churches have been organized in other suburbs of San Jose—in San Pedro de Montes de Oca, and Guadalupe.

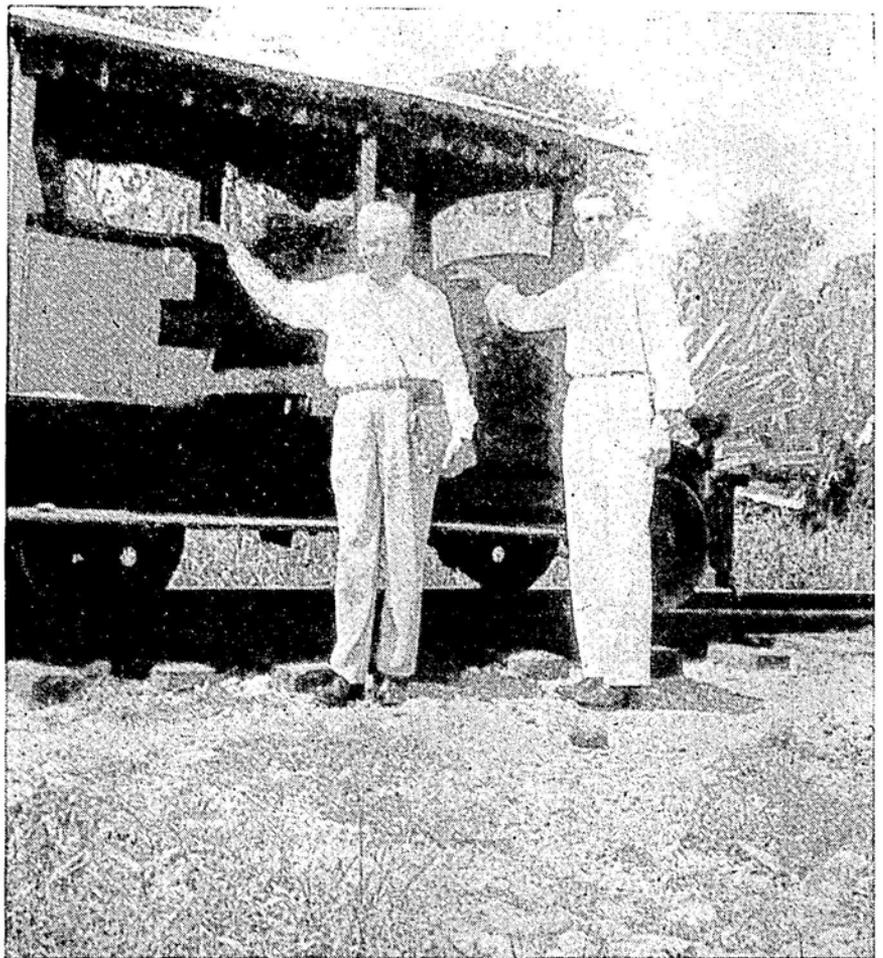
Other centers where Methodist churches are situated include Alajuela, San Ramon, San Lorenzo, Kooper, Venecia, Villa Quesada, and Puerto Cortes. The interior towns are parish centers where the national pastor reaches out to visit as many as ten smaller communities as preaching stations and Sunday schools.

The Methodist School, “Escuela Metodista” in San Jose, now has 340 pupils, ages from six to sixteen. It is directed by the Rev. D. Powell Royster who, with his wife Helene, has brought to this institution “the same youthful courage and aggressive leadership with which it was started.”

Added to his duties as Superintendent of all Methodist work in Costa Rica, Robert Eaker has been supervising the volunteer workers and local preachers who serve as pastors in the rapidly growing Golfito area. Training personnel, visiting the churches, and opening new preaching places is a full-time job for a missionary, and just before the Eakers left on furlough, the new missionary couple arrived—the Reverend Marion C Woods is now in charge of Golfito and the banana plantation work.

Catching his spirit of enthusiasm as Mr. Eaker talks about his work, convinces one that the impetus for the remarkable progress, during the last twelve years, in this Central American work is due to the hard work and indomitable faith of the founders, and the present-day staff of missionaries and nationals, plus Robert Eaker’s youthful fervor in visioning new and better ways of doing the work to which he has set his hand.

“Another challenging opportunity,” he says, “is presented by a new farming area being developed on the Nicaraguan border in the valley of the San Carlos and San Juan Rivers. This region compares to the Mississippi Valley in fertility. Dr. Antonio Pena Chavarria, superintendent of a thou-



● Bishop Enrique C. Balloch (left) with Rev. D. Powell Royster, director of Methodist school, San Jose, Costa Rica.

The United Fruit Company provides rail transportation for visiting missionaries in banana land.

sand-bed government hospital, says, ‘Ninety percent of the people in the rural areas of Costa Rica are suffering from malnutrition, their main diet being rice and beans. What this country needs is a complete new rural economy.’

“And our Bishop Balloch has the vision to meet this need,” continues Mr. Eaker. “He wants us to open a rural Christian training center in this San Carlos Valley—a center which will bring to the youth a program as well-rounded as the 4H Clubs, but church centered, with a program which will keep the children in their natural rural environment, making of them better farmers and Christian homemakers.”

Bishop Balloch says of this new outlook, “I have never seen such enthusiasm in their new-found faith, as is shown by these people in this San Carlos region; this is the kind of soil

where we can build a strong church in one generation.”

When Mr. Eaker left for his furlough, there was only one rural pastor in this San Carlos region, but he has now received word that the Board of Missions is assigning an agricultural missionary couple to Costa Rica. Hopes are high for future developments!

The Reverend Robert C. Eaker and his fellow workers are finding much more than bananas in this brave country to the south; they are finding fellow Christians, self-helping, eager-to-share; they are finding fellow Americans—“For what is the American spirit? It is faith in the future; it is the forward look; it is an earnest desire for freedom, freedom to be the men and women God wants us to be.” *

* From *We Americans: North and South*, by George P. Howard, Friendship Press, New York. Used by permission of the publishers.



● *Bethany Methodist Church is a Conference-initiated Advance project made possible by volunteer labor of members.*

BETHANY BUILDS

by Betty Thompson

A PASTOR WHO LAMENTED THE INADEQUATE church facilities in a seaside Jersey town where he was vacationing returned after many years to serve that congregation and help build them a church.

The Rev. Jesse Edward Richards is the minister, and the church built almost exclusively by volunteer labor is Bethany Methodist, Somers Point, N. J. In an area where the population increase was one of the largest in the state, Bethany had been holding services in an overcrowded wooden structure. Too small when the minister

● **The new hundred thousand dollar church erected by volunteer labor in Somers Point, New Jersey, illustrates how Advance Specials for Church Extension may be multiplied many times over by people who love their church.**

made his first visit, the church was totally unsuitable for the expanding community in 1946.

Under the leadership of Mr. Richards who himself did manual labor on

the church every day until it was completed, members of the Bethany congregation raised in free labor and cash \$75,000. The New Jersey Conference adopted Bethany as an Advance special and gave over \$2,300 to aid the project. A grant and loan came from the Section of Church Extension of the Division of Home Missions.

Valued now at \$100,000 the Bethany Methodist Church grew out of an increasing awareness of a need and determination to do something about it. In October, 1946, the new pastor called a meeting of the men of the church



• Signs attracted the attention of Somers Point residents and tourists, who spread the story of the congregation which built itself a \$100,000 church.

to discuss a new building and received a hearty response. They pledged their services free of charge with merchants among them promising much of the material at cost.

On checking the list of workers needed for the job, every kind of craftsman needed was found among the members—bricklayers, carpenters, painters, plumbers, electricians. First the congregation got busy and raised the cash. On Palm Sunday, 1947, the actual groundbreaking took place. John Monroe Steelman sent a man with a bulldozer to excavate the cellar (this job and raising the thousand-pound girders were practically the only ones not personally performed by the men of the church). Then the church build-

ers went to work and put in the foundations. Before long masons had the walls of the cellar up to ground level. Carpenters among the Bethany congregation took over and put on the sub-flooring.

The cornerstone was laid at a special ceremony on June 20, 1948. "Then the men really did go to work. In the hot weather of summer they poured their sweat with concrete and ate dust with their meals, but never was a complaint heard," Mr. Richards recalls.

And workers remember that from 6 A.M. until dark their pastor labored with them doing, as one of them expressed it, "just as much, undoubtedly more, than any other worker." A sign was placed on the building reading

"The New Bethany Methodist Church. This church is being built by free labor. This is the spirit of Bethany." Support cut across denominational lines as the whole community, Catholics and other Protestants, took an interest in their neighbors who were building themselves a church.

Mrs. Earl Hickman said that before the sign had been up very long residents at Somers Point found when they visited out-of-town that they were asked, "Are you from the town where the people are building their own church?"

Old men and young, professionals and amateurs, labored that summer. Among the over fifty men listed in the consecration day program as contributors of free labor are several father-son teams: George Johnson, Sr. and Jr.; John Young, Sr. and Jr.; Arthur Steelman, Sr. and Jr., etc. More than one of the name Hickman (Calvin, Jackie, Earl), Stretch (Walter, Andrew), Tallman (Charles and Lew), Lambred (Albert, Bud), and others labored together on the church. One of the young men who did most work on the building, George Johnson, Jr., became so interested in the work of the church that he secured a local preacher's license.

Every day Mrs. Mary Steelman came with a gallon jug of ice-cold lemonade and gained the title "sweetheart" of Bethany. Women willingly surrendered husbands and sons who spent all of their leisure time through the hot summer working on the new Bethany.

On November 6, 1949, the church was consecrated with all windows and furnishings paid for and a debt of \$10,000 (now only \$6,400) on a church valued at ten times that. The circle window on the front of the long, L-shaped structure was donated by Mr. and Mrs. Edmund Eliason in memory of their pilot son killed on the final day of World War II. There was not enough window space to accommodate all the offers of windows.

One thousand people attended the first service in the Bethany Church. Designed by the pastor and approved by the architects of the Section of Church Extension, the church is of semi-Gothic design. For members of Bethany who had been conducting all departments in quarters the Sunday



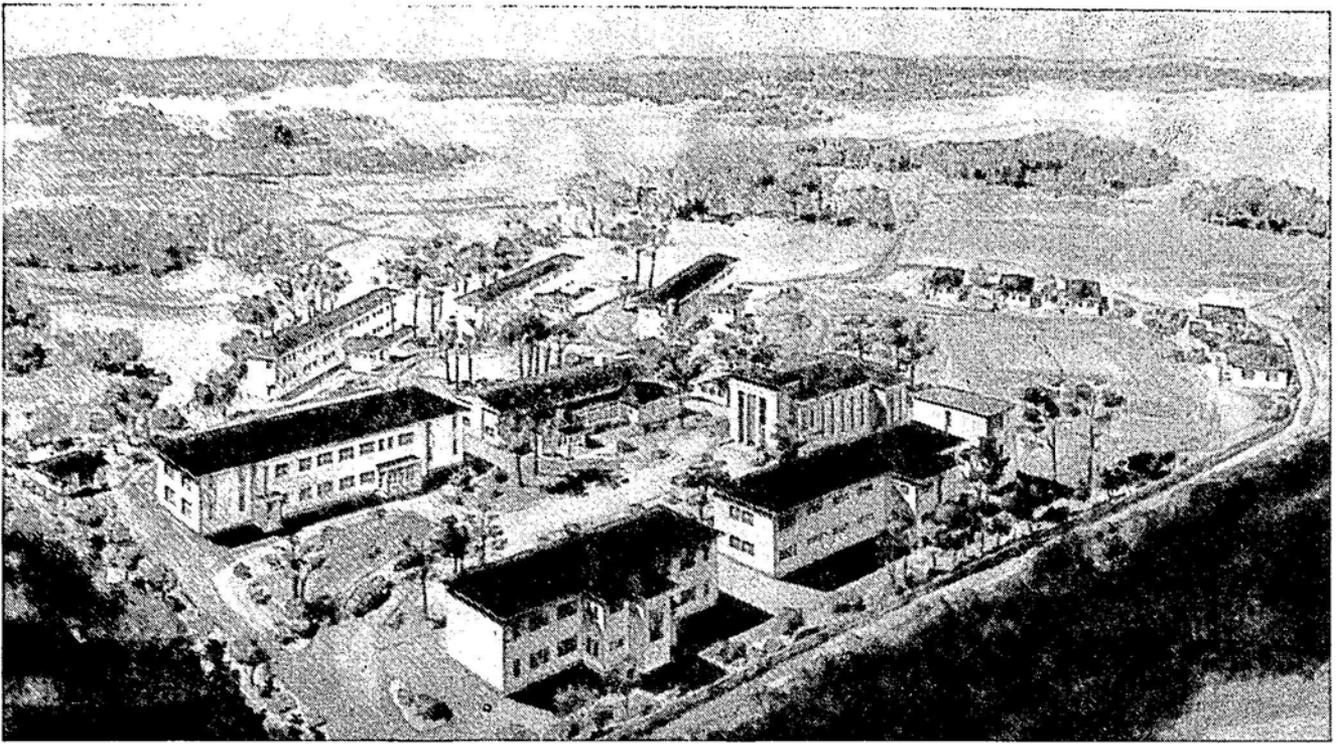
● As they "poured their sweat with concrete and ate dust with their meals," men of Bethany did their hardest work in the summer.

school is now already outgrowing, the long cool basement fellowship and recreation room below the main auditorium is a blessing. The summer of 1951 Bethany received the finishing touch—a buff trowel finish for the outside walls.

The Somers Point Methodist congregation is increasing at such a rate that expansion may have to be considered again soon. But outgrowing a church is a challenge, not a threat, to the Bethany builders. And the church at Shore Road and Brighton is an example of their ability to meet and surmount problems.



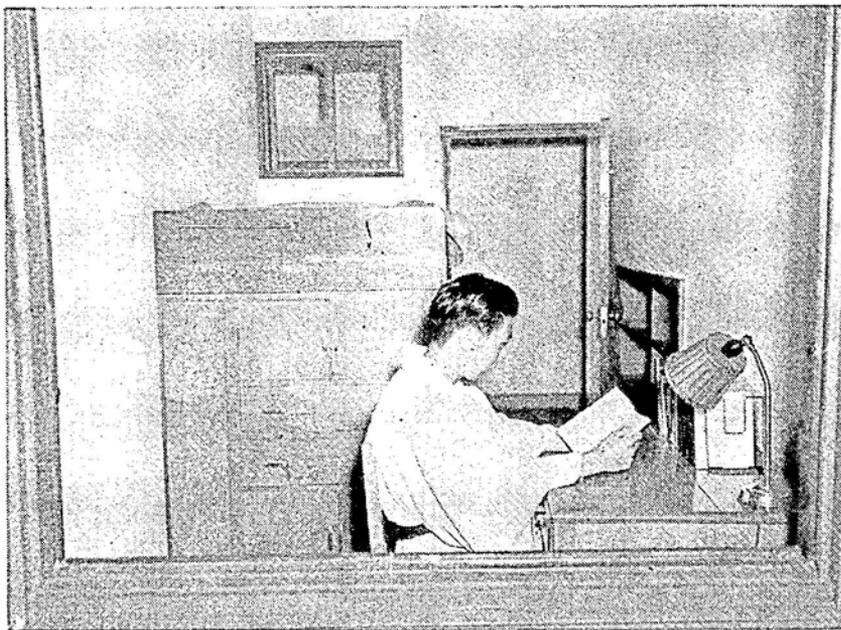
● (Right) Mr. Richards, pastor, extreme left, and George Johnson, extreme right, the former MYF president who obtained a local preacher's license, relax.



● The campus of Tokyo Union Theological Seminary as it will appear when construction is completed.

Training Christian Leaders in Japan

by **Henry C. Sprinkle, Jr.**



○ A new dormitory room at Tokyo Union Theological Seminary. Seen through the large south window is a student at work in his small but efficient quarters.

● What's life like for theology students in Japan today? Here's a visit to their quarters at Union Theological Seminary in Tokyo.

"AT NIGHT I AM AFRAID THEY SHIVER," said a missionary serving theological students in one of the new dormitories of Union Theological Seminary in Tokyo. "We cannot possibly afford central heat."

Students for the Christian ministry in modern Japan are not softies. They require no pampering or coddling; but when one considers the heroic task they are undertaking, he can desire only the best for them. Upon their shoulders will rest the responsibility for guiding the evangelical Christian movement in a great nation in its era of reconstruction.

The two new dormitories now completed in the \$275,000 building pro-

WORLD OUTLOOK

gram of this outstanding Japanese seminary are planned for efficiency. The individual rooms are as small as they reasonably could be made for comfortable occupancy, but they still afford considerable space for books and personal belongings. The most attractive feature of each student's room is a big south window, so that in normal sunny weather it is comfortably warm in daytime. On cold nights, however—well, one can always go to bed.

The new seminary, an institution of the united Church of Christ in Japan, will be one of the finest in the Orient. It is located on a seven-acre knoll adjoining Inokashira Park in Tokyo. The campus is wooded with picturesque Japanese pines. It is quite near the site of the proposed new Japanese Christian University, which is expected to become the great center of Christian education in Japan. The university will afford additional strength to the seminary, which began in a merger of former denominational institutions in 1943.

Already completed or nearing completion on the seminary campus are two dormitories, a large dining hall (which also serves at present as an assembly room), a library, and an administrative building. Plans designed by the well-known Japanese architect, T. Shimura, call for the early construction of a dormitory, a chapel, an in-



● *Theological students having tea in one of the social rooms provided in each of the Seminary dormitories.*

firmery, and a half dozen homes for faculty members and guests.

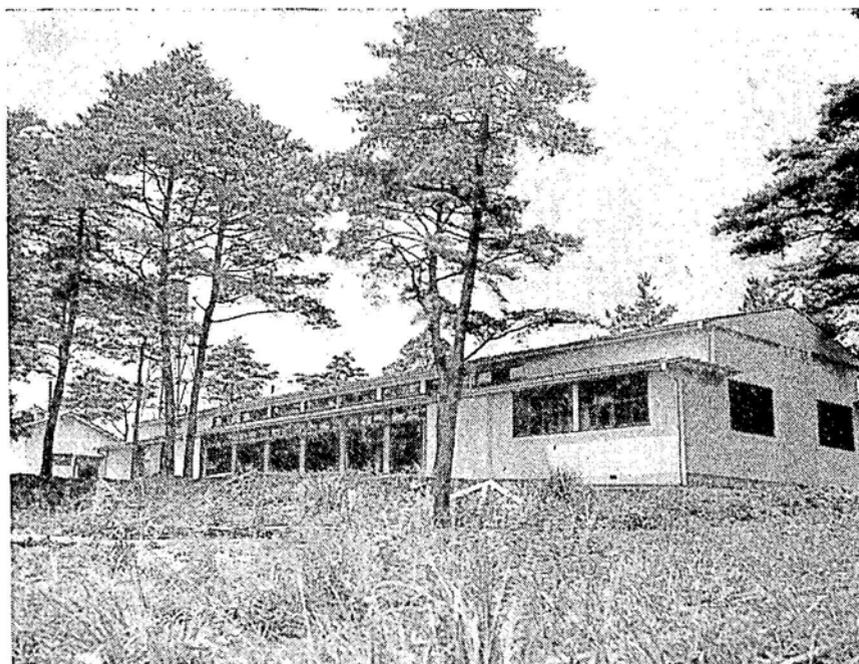
Tokyo Union Theological Seminary now enrolls 250 students, of whom about ten percent are women. This institution has pioneered in coeducation at the graduate level in Japan. The united Church of Christ in Japan regularly ordains women, and they are frequently among the most successful and influential pastors.

The seminary provides four years of undergraduate study and two years of graduate work in theology and religious education.

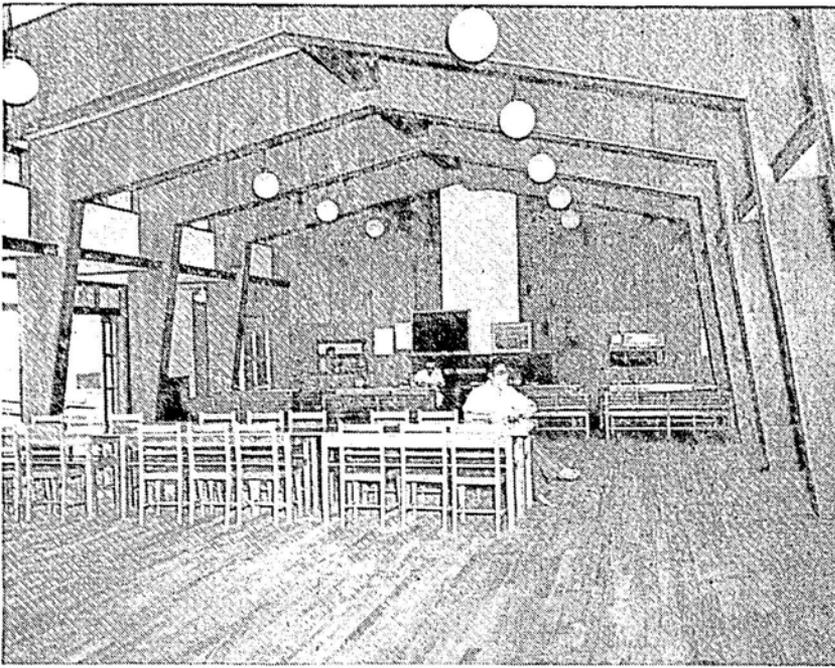
The faculty includes fifteen professors and twenty-three lecturers, churchmen of many backgrounds—Methodist, Baptist, Congregational, Evangelical, Lutheran, Presbyterian, and Reformed.

The Church of Christ in Japan recognizes four institutions as most important in the training of its clergy. Tokyo Union Seminary ranks at the top of this list, which includes the Japanese Biblical Seminary and Theological Departments of Doshisha and Kwansei Universities. These institutions educate preachers, teachers, and leaders for this communion which embraces about three-fourths of the Protestants in the country. A growing Union Theological Seminary is one of the best assurances which can be given for the continued strength of a united church.

The history of Union Seminary is a story of interdenominational co-operation flowering into unity. When the present seminary was organized in April, 1943, it represented a merger of two large theological schools which themselves resulted from previous mergers. The two major institutions were the Theological Department of Aoyama Gakuin and the Japanese



● *The dining hall of Tokyo Union Theological Seminary. It serves at present for an auditorium and a general social center.*



• Interior of the dining hall at Tokyo Union Theological Seminary, showing fireplace with serving windows from the kitchen on either side.

Theological Seminary. More than seventy-five years of biblical and theological training in small schools lay back of these two seminaries.

In 1879 a school for boys with a theological department and in 1888 a school for Bible women were started in Yokohama. These schools later became a part of Aoyama Gakuin, founded by Dr. John F. Goucher of Baltimore as a Methodist institution. The Evangelical Theological Seminary, organized in 1887, was merged with Aoyama in 1914. The Sei Gakuin Bible College, established in 1903 by the Christian Church (Disciples), became affiliated with Aoyama in 1928. The Japanese Mission of the Northern Baptist Church, after several ventures in co-operative theological education, merged its training program with Aoyama Gakuin. These are but a few of the outstanding tributaries which made the Theological Department of Aoyama Gakuin outstanding in the education of the clergy for Methodists, the United Church of Canada, Disciples, Evangelicals, Congregationalists, Friends, Pentecostals, United Brethren, and Nazarenes.

The Japan Theological Seminary resulted from the merger of institutions of the Reformed Church in America and the Northern Presbyterians in Tokyo and the Tohoku Gakuin Seminary of the German Reformed Church

(now called the Evangelical and Reformed Church).

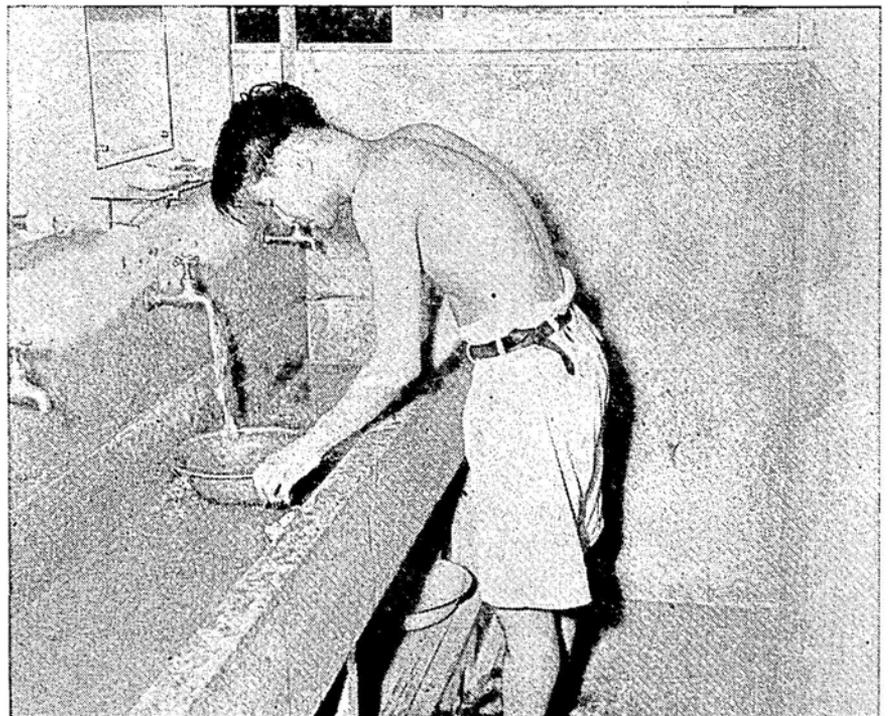
More than 600 clergymen now active in Japan owe their training to the several traditions which have merged to form the present Tokyo Union Theological Seminary.

Evidences of purpose and resources to meet the challenge of Japan's new day are conspicuous at Union Theo-

logical Seminary. Recently this institution has given special attention to the training of a ministry for the farmer and the laborer. Students in the seminary have participated in summer work camps similar to those which are conducted by college and seminary students in the United States. A recent project of this group was the building of a dormitory for repatriates on an experimental collective farm.

Dr. Charles W. Iglehart, one of the Methodist missionaries assigned to the seminary, wrote early last year: "It is a rare privilege to have a part in the Christian growth and development of the young men and women who are to carry the leadership in our church of tomorrow. During the war years they were hungry for knowledge and fellowship with the wide Christian world outside these islands. Now they seem to gain strength from looking through the windows we try to open out onto that world."

Methodists of the Portland Area and elsewhere, who are seeking to raise their denomination's share in the construction of the new buildings at Tokyo Union Theological Seminary, are beginning to recognize this privilege. The Church of Christ in Japan looks to the students of today who are the leaders of tomorrow.



• A seminary student in the dormitory washroom.



● A busy corner in the patio at Girls' High School, Lima, Peru.

School Days in Peru

The material for this delightful picture section was sent to World Outlook by Miss Jane Hahne, principal of the Lima High School.

These photos may be had separately for mounting. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Ten cents per set.

Students and staff members at the Girls' High School in Lima lead busy lives. Their days are filled with activity both purposeful and worshipful. *World Outlook* brings you on these pages round-the-clock glimpses of the varied, rich, colorful, and vital life of this school sponsored by the Woman's Division of Christian Service.



● *Morning prayers. Missionaries at Lima begin the day with a devotional period after breakfast, before they turn to plans for the hours ahead.*



● *Uniform inspection. Student councilors, elected by their classmates, arrive at school early. Uniforms must be complete and in good order. Explanations must be forthcoming if ties or belts are missing.*



● *On Tuesdays and Thursdays, High School Assembly begins with a devotional period.*



● *Fourth year students carry on an experiment in the purification of water. Chemistry and physics are studied in a well-equipped laboratory that merits the admiration of government examiners.*



● *The most popular games are basketball and volleyball. On certain evenings this gymnasium is lent to young people of the church and of the Y.M.C.A.*

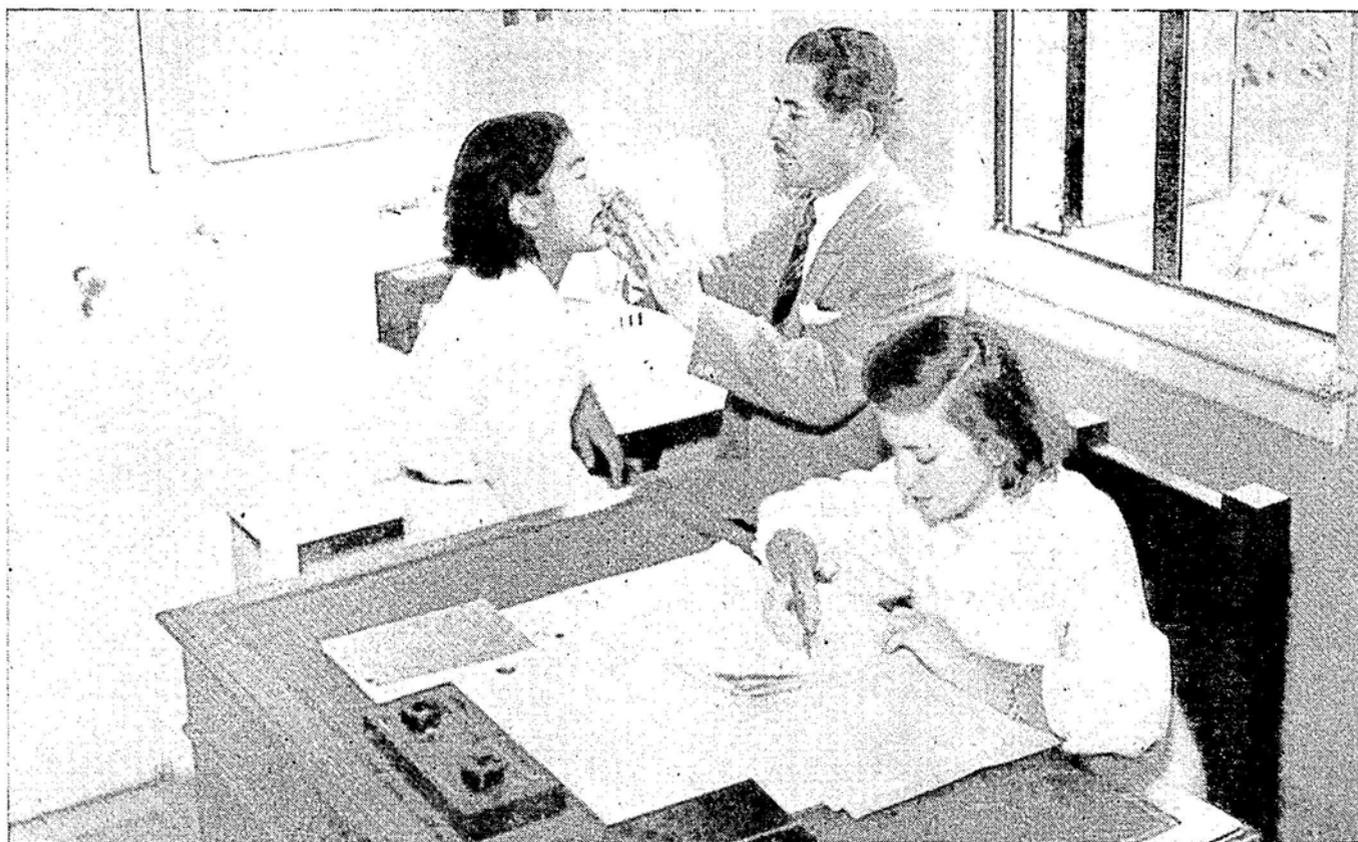


● *The commercial course is much in demand. As you will notice, typing is so popular that there is not much space between desks of eager pupils.*

The Country Photo Service, San Isidro



● *Every girl in the Home Economics Department gets a chance to bake a cake in one of the four electric ovens. Other classes in the department include home-nursing, child care, sewing, and nutrition.*



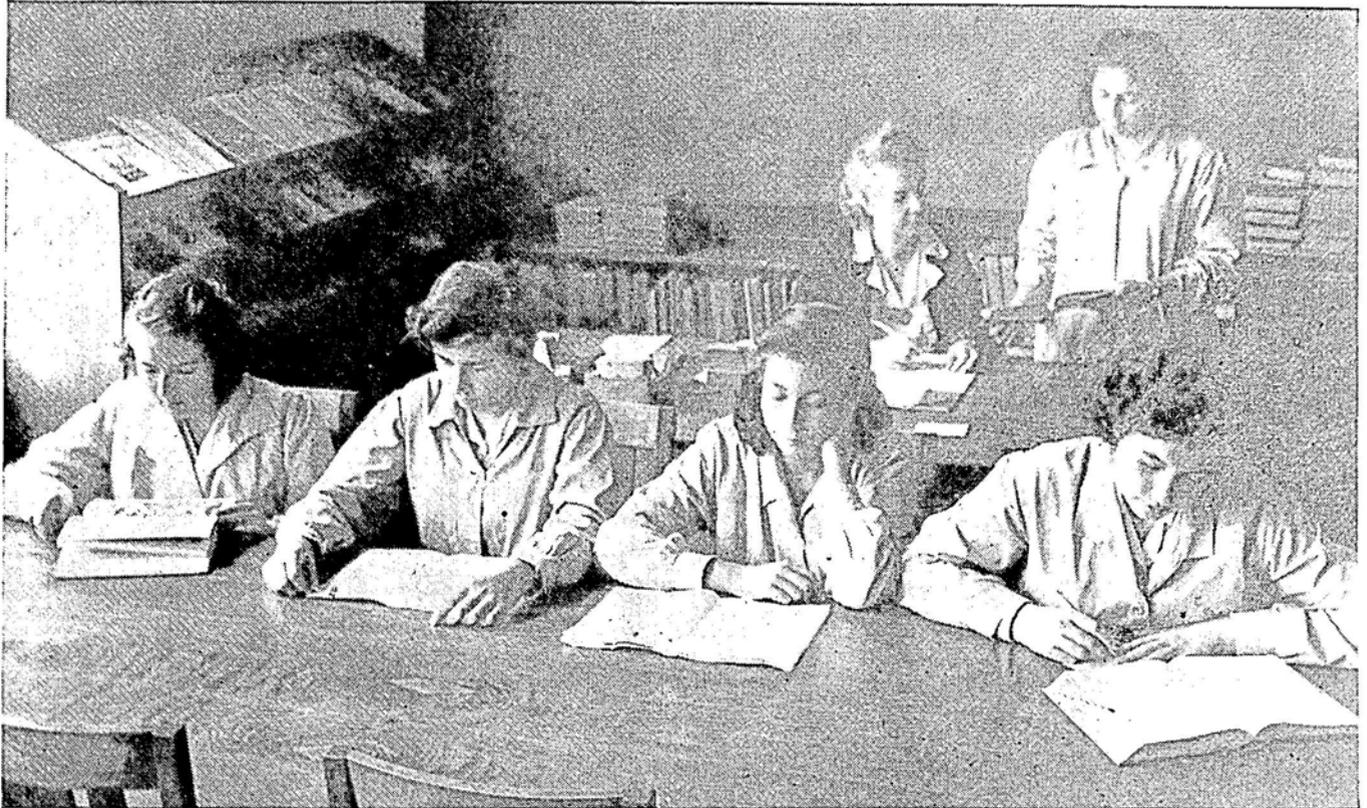
● *The school dentist examines a patient's teeth. The dentist and the doctor make regular examinations of the students, and send to their parents reports on their health. Occasionally, the doctors find time to show an educational film on health.*



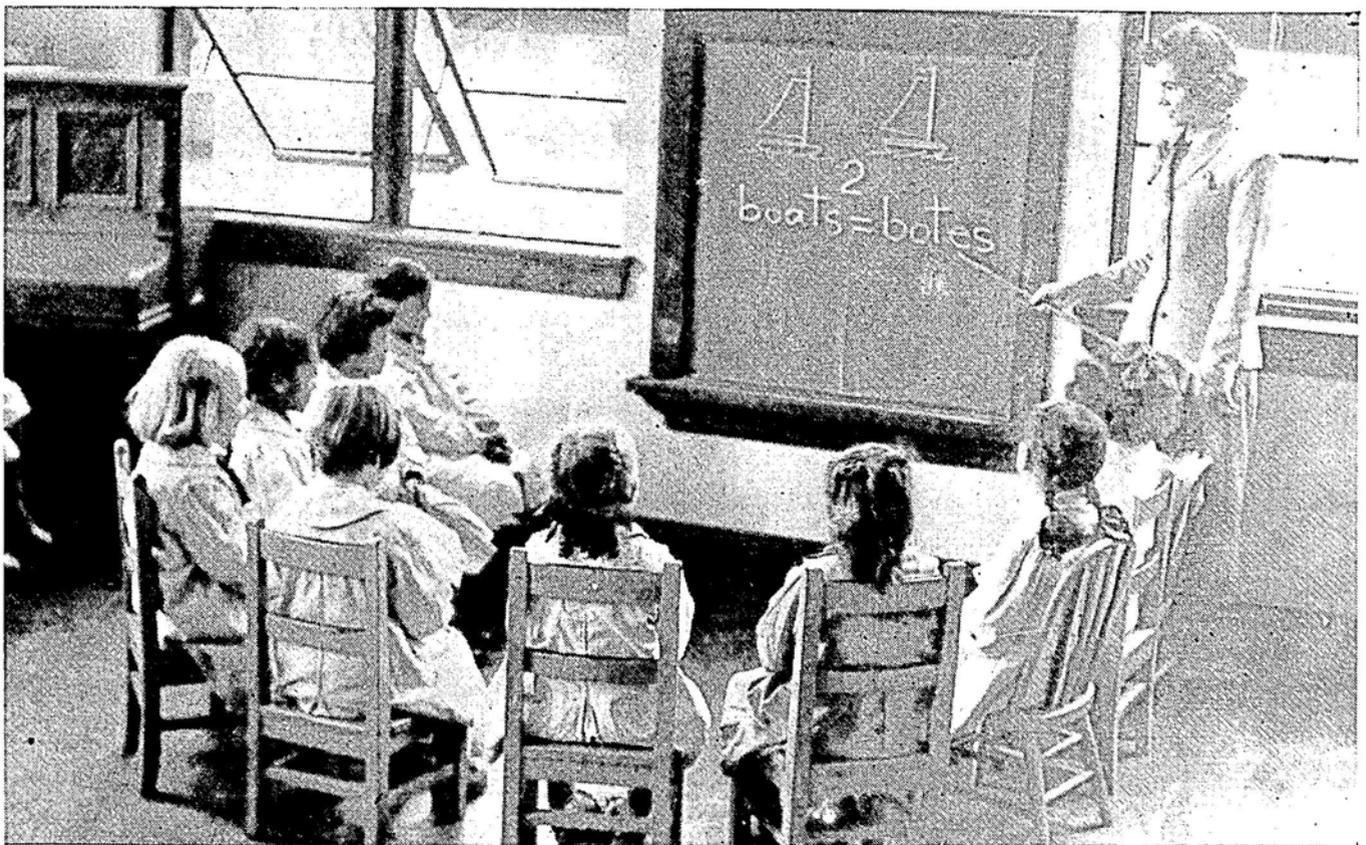
● *Recess for the primary group of girls. Every inch of the see-saw is in great demand, and the slides and swings are popular also. If their parents are willing, the children may stay after school hours to play on the playground.*



● *Bible class in the second grade group. Religion is taught in every grade of this school. The teacher is a Lima High graduate.*



● The library is small, and only a limited number of girls may use it during a study period. There are books for both study and recreation. Last year, the supply stock of library books was given a lift by the arrival of 175 new books from the Gertrude Hanks Memorial Fund.



● Preparatory Reading class. In this little group there are Protestants, Catholics, Jews, and the tots come from varying backgrounds of race and class. The teacher is a Lima graduate.



● Sunday social hour affords teachers and students an opportunity of getting better acquainted in a social situation. Volunteers from the Christian Fellowship group act as hostesses each week.



● A Lima graduate in her own home. She is married to a Methodist pastor who is now director of one of our primary schools. The Huarotos seem ideally happy.

The Country Photo Service, San Isidro

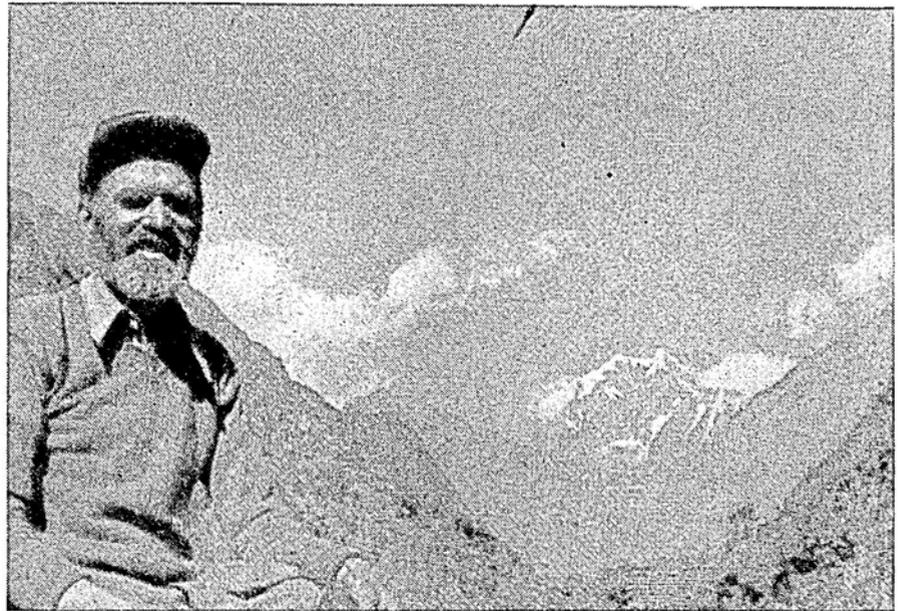
● Here is a story of an historic visit
—the first visit of an American missionary
to the little country of Nepal.
It is also a *World Outlook* first—the first time
to welcome Robert Fleming
of Woodstock School, Mussoorie, India, to these pages.

Awakening Nepal

by Robert Fleming

THE KINGDOM OF NEPAL, SITUATED between India and Tibet, has recently made headline news because of an internal revolution in this orthodox Hindu state. Until now Nepal is untouched by Protestant missions. In fact, foreigners have been practically excluded for the past 150 years. In the eighteenth century Jesuits lived for a short time in East Nepal but were expelled. Since then only a few British political agents have been permitted to live in Katmandu, the capital. Landon in his volumes, *Nepal*, has a list of them—about 120 in all. These who lived in Katmandu had to go and come by the same road and could not stray beyond a fifteen mile radius of the capital. As far as I know, one or two English doctors have visited Tansen, West Nepal, but to the outside world, Nepal has been more inaccessible than Tibet. But things are changing.

A hobby made it possible for the first American missionaries to visit the interior of West Nepal. In 1936, when I needed a break from my study of education at the University of Chicago, I would go to the Field Museum to read and to study about the birds of India. Then followed eight years in the field in which spare time during vacations was devoted to bird collecting. Another furlough in Chicago brought further contacts with the Chicago Museum of Natural History. All this culminated in my leading an ornithological expedition to a part of Nepal, the Kali Gandak country, where no one had ever gone before. For my colleagues I chose three men associated at one time or another with Woodstock School: Dr. Carl E. Taylor, an Amer-



● The leader of the expedition, Robert Fleming, leaving Dhaulagiri—the fifth highest peak in the world. The beard is a by-product of the trip.

ican Presbyterian medical missionary, Mr. T. Robert Bergsaker, a Norwegian missionary, and Mr. Harold Bergsma, a medical missionary's son (Grand Rapids). We also took a native Garhwali Christian cook.

We could not think of visiting Nepal without being of service to the people of that country. Presbyterians became interested, and sent with Dr. Taylor almost a thousand rupees' worth of medicine, most of which was used up in the first six weeks. We spent about a third of our time there caring for the sick and suffering. We passed through sections where a doctor had never been and the people met us all along the road and crowded to our tent. For the first time I fully realized what it must have been like when He-

brew peasants knew that Christ was passing their way and ran to meet him.

Nepal is not far north of Lucknow. Our party gathered in Lucknow, then traveled eastward by rail, an overnight journey to Gorakhpur. From there a small railroad line led twenty-five miles north to Nautanwa, only six miles from the border. From here an old Ford truck took us twenty-five miles through the terai forests to a town at the foot of the mountains called Butwal. There we got off and walked the rest of the way—more than three hundred miles. Tansen, the capital of West Nepal, lay fifteen miles beyond Butwal through dense jungles and over steep mountains. To the north of Tansen we followed the Kali Gandak River (the Black Sulphur River) to the base of



● *Two Tibetans who helped the party by delivering birds caught at fifteen thousand to sixteen thousand feet.*

the snow-capped ranges, went through them, and onto the Tibetan side. Such wild grandeur few white people have ever seen.

We hardly knew what to expect as we pitched our tent on the parade ground shortly before midnight. We had met an English lady doctor back home in Mussoorie who had visited this city twenty years before. She reported that the people were friendly and we found it to be true next morning. We were cordially received at the entrance of the palace by Colonel Ishwar Shumshere Jung Bahadur Rana, who directed us to the audience room. Here we paid our respects to His Excellency, General Rudra Shumshere Jung Bahadur Rana. Upon our return to our tent, Dr. Taylor was asked to operate on a facial cancer. The patient was one of the head men of the city, and when news of this incident rapidly spread over the countryside, Dr. Taylor's reputation as a skilled surgeon was at once established. From that moment on he had more work than he could possibly handle.

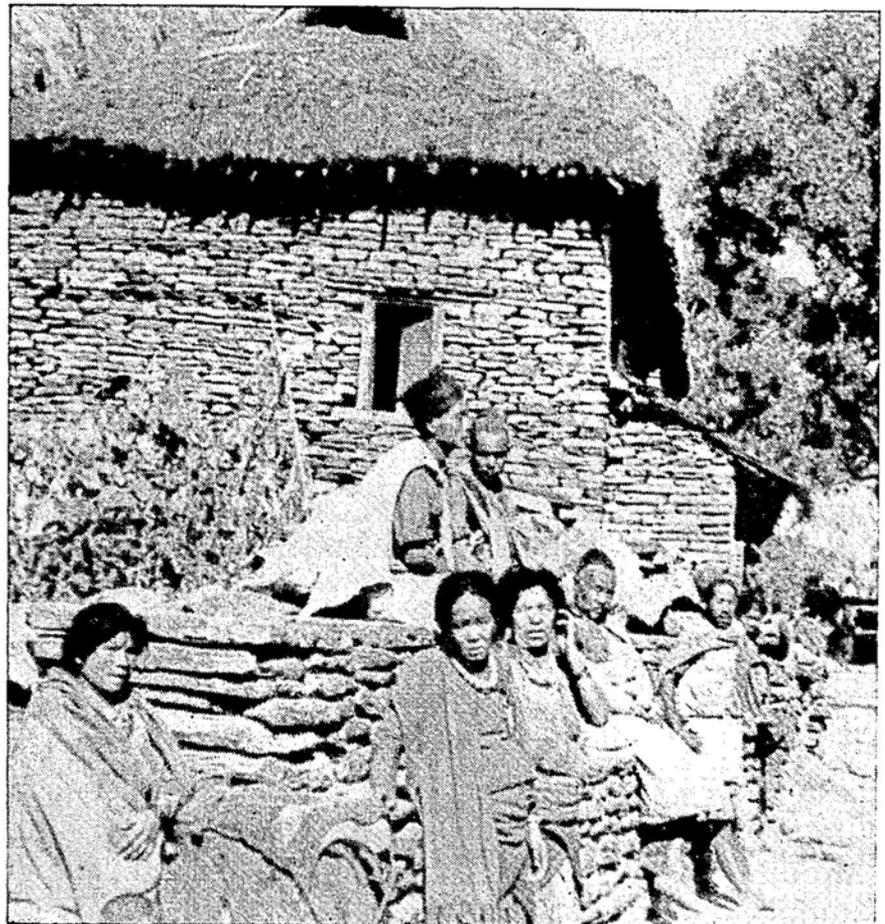
A ten-day journey up and down mountains brought us to the district capital of Baglung. Our tent was placed in an open field where we could see shining Dhaulagiri, our lodestone, towering 26,800 feet high to the north. Lepers came to us, humans who lived

in caves, who were cut off from all human contacts. A man with a liver abscess was placed in a dying condition

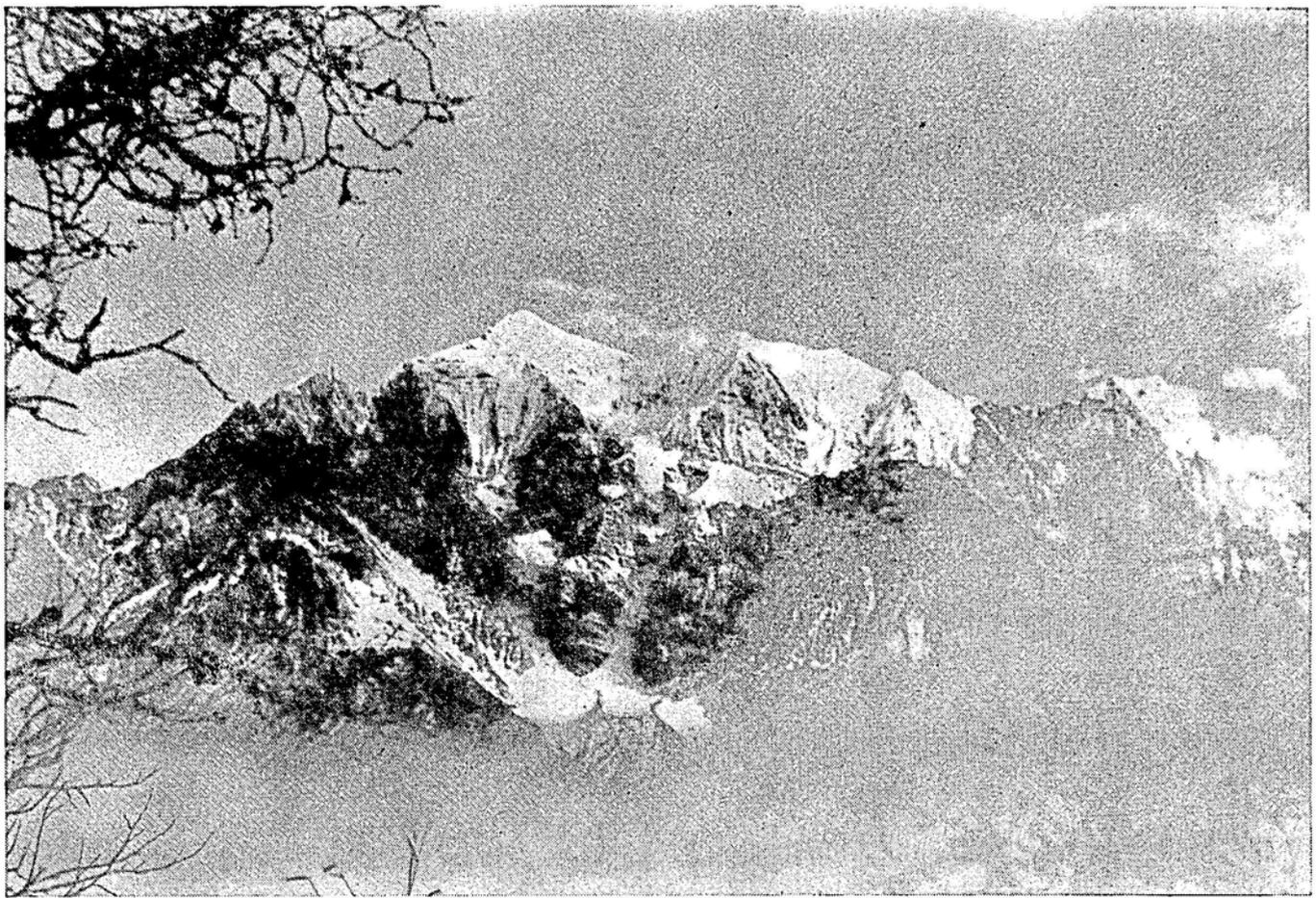
at our feet. He was operated on at once. That evening, to the surprise of his relatives, he sat up for the first time in weeks and asked for food. We learned later that he had made a miraculous recovery.

Our next village was strung along the river at the very foot of Dhaulagiri. Dr. Taylor's operating table was the stone wall along the main-road where we stayed. He was repairing a harelip for a young girl when a herd of pack mules rushed among the hundred spectators, knocking over some and brushing the doctor out of their way. A cackling rooster stalked the length of our sterile cotton of which we had so little. Conditions were almost too primitive to carry on but the people pleaded with us. This girl with a repaired lip had a much better chance of being married!

We pushed on to Tukehe. Situated on the Tibetan side of Nepal, this town was one of prayer flags. Fifty or more fluttered from the flat roofs of the houses. Stupas and rows of prayer



● *Nepali villagers who swarmed to the party when they discovered that there might be help for their illnesses.*



● *The mountains of Nepal. The dwellers in the mountains have blood pressure equal to that of European or American dwellers in low altitudes.*

wheels were evident on all sides. The religion here was Lamaism or Buddhism. The doctor was called not only to see men patients in the leading families but women patients as well. Here a blood pressure survey was made. These people, living at an altitude of 9,000 feet, were "found to have blood pressure almost identical with that of Americans or Europeans with the occasional occurrence of hypertension," reported Dr. Taylor.

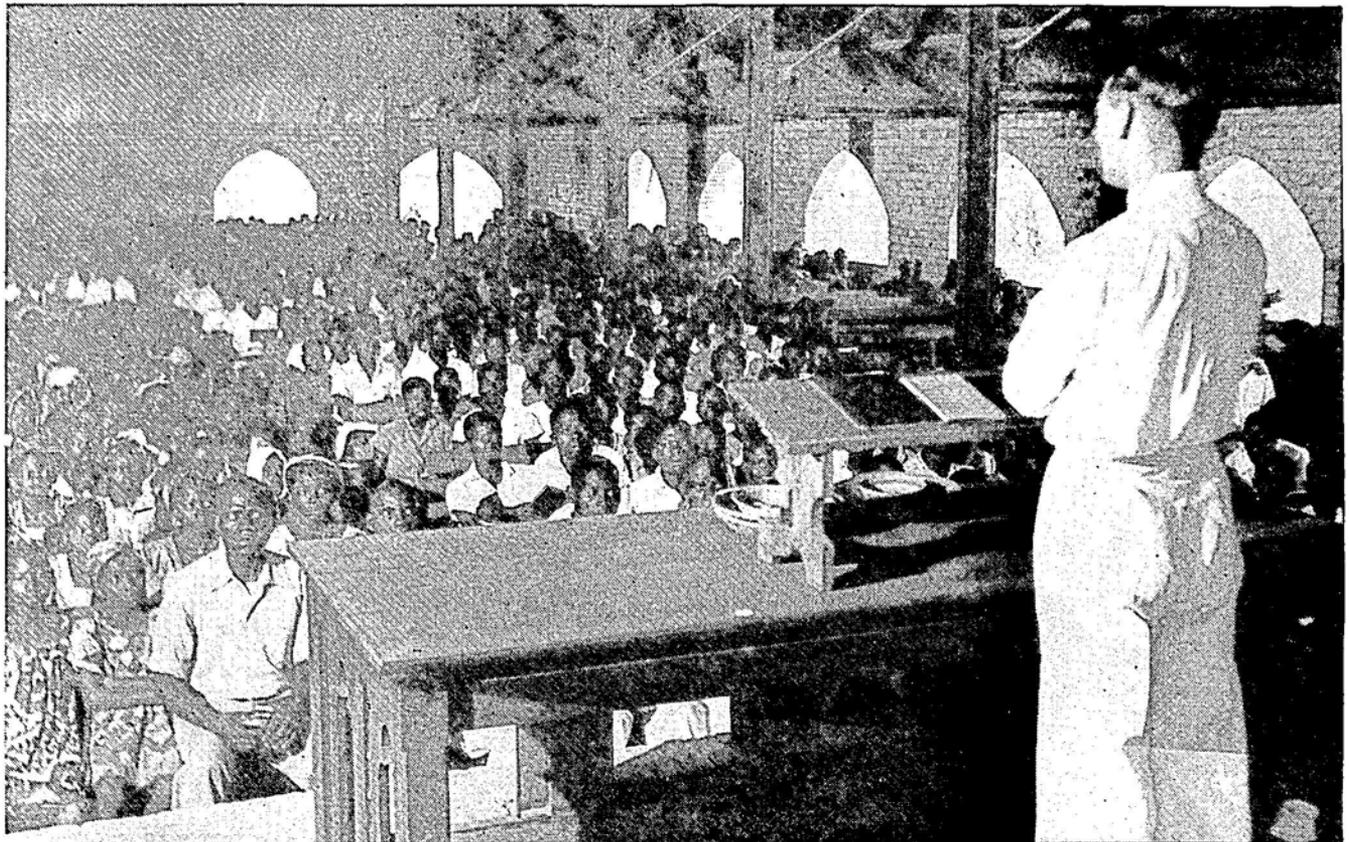
Our last stay was at Pokhara. This delightful town of about 6,000 people, and one of the largest in all Nepal, was a week's journey east of the Kali Gandak and an eight day's walk directly west to Katmandu. Here at 3,000 feet, oranges sold for 20c for three hundred large ones or five hundred small ones. The snowy mountains not far to the north were most beautiful. A jewel of a lake sparkled at the southern edge of the valley. Dr. Taylor performed twenty-one major operations in the two weeks we were there. Bergsma came down with an unknown fever. If it had

not been for the skill and constant care of the doctor, he would not have come back alive. As soon as the fever came down to 102 degrees we started carrying the patient back to Tansen. We reached the capital within thirty minutes of the arrival of Dr. Bergsma from India. Next morning the two doctors left for Lucknow while Bergsma and I stayed on until our permits expired.

I have said little about the scientific part of our trip; details will have to be left to another time. In summarizing I should point out that we took a total of 740 bird skins representing 246 species. Museum creators have not yet checked carefully but I would estimate that eight or ten of our birds are new to science. Seventy-five ferns were identified at Kew Gardens, London, and authorities will include our information in a forthcoming publication. Thus we made a modest contribution to science.

Some of the most significant events were yet to occur. Tansen was almost deserted when we returned eleven weeks later, for most of the people had

gone down to the foot of the mountains to spend the winter months. We also went down to Butwal where we stayed our remaining two weeks. From then on we had daily visitors. They watched us skin birds, listened to our prayers, services and songs. One day Colonel Ishwar asked us to pray especially for the common people of Nepal. I felt that I should speak to him of Jesus Christ. Colonel Ishwar, who knows English, read several portions with me from the Bible. At the risk of destroying the possibility of further contact, I presented him with the Bible which was in turn examined by the spiritual adviser of the family. I half expected next day to be asked to leave the country but it must have been the prayers of Christian people which prevailed. Several sons of His Excellency came to call that afternoon. Their main errand was to ask whether a child might be admitted to Woodstock School! When school opened they sent not one but two. Thus did God open a door.



Three Lions

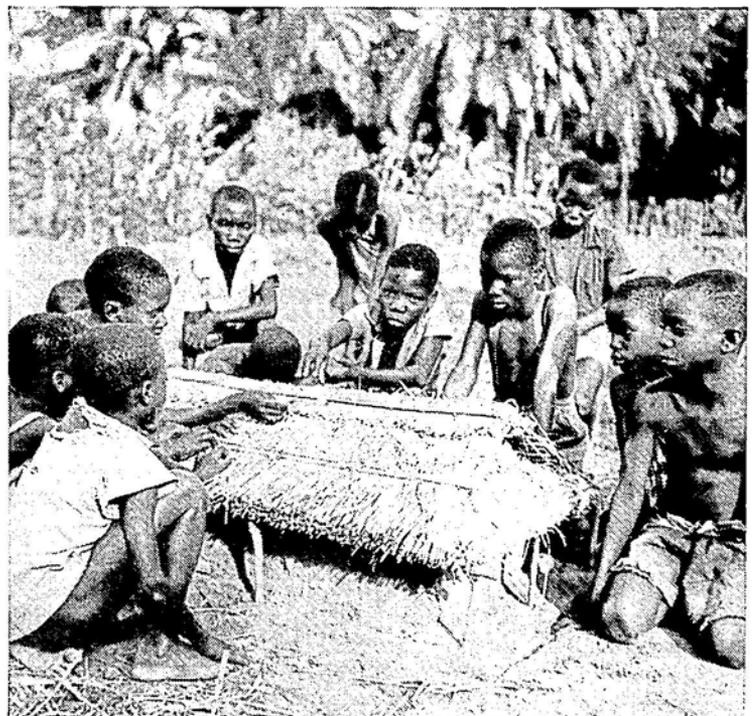
● A deeply attentive audience in a mission church in the Congo.

A Glimpse of a Younger



Three Lions

● White and Negro mission doctors co-operate on a surgical case.



Three Lions

● Children learn how to build a model house at a mission station.

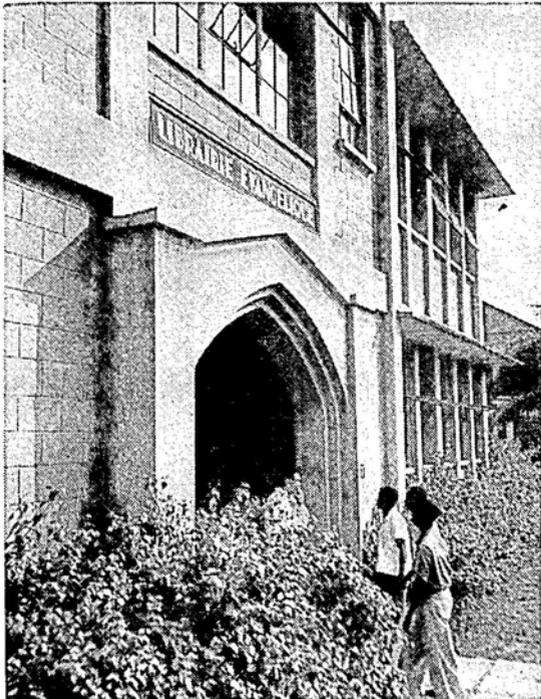


● Children thronging about a mission center and a social worker in Leopoldville.

Three Lions

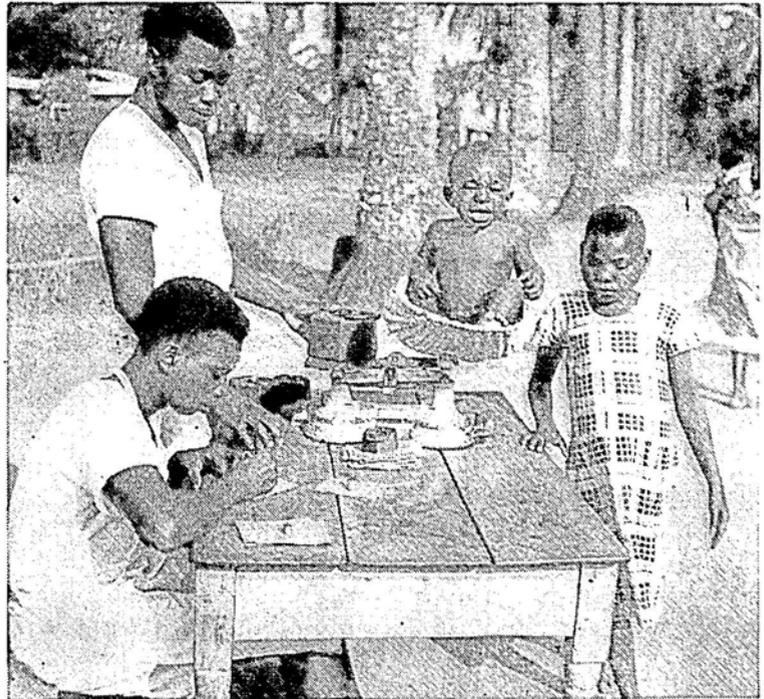
Church

The African of the Belgian Congo is taking his place in worship participation and in responsibility for service toward others. There is no doubt that the church of Africa will have a great role to play in the ecumenical brotherhood.



● A missionary library for Africans in Leopoldville.

Three Lions



● Negro social service workers at a Christian mission weigh in a new member.

Three Lions