

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



In this issue :

The Duty of Judgment

Re-appraising Our Missionary Strategy

The Congo

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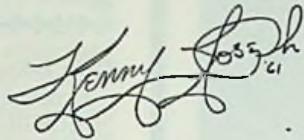
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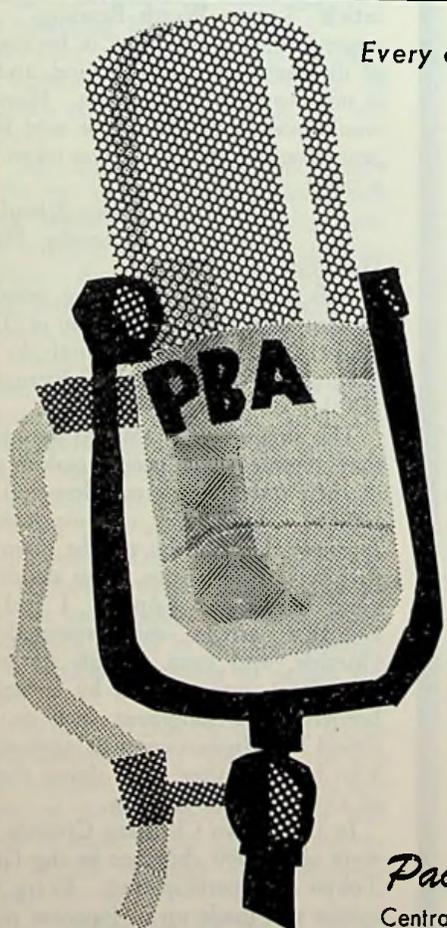
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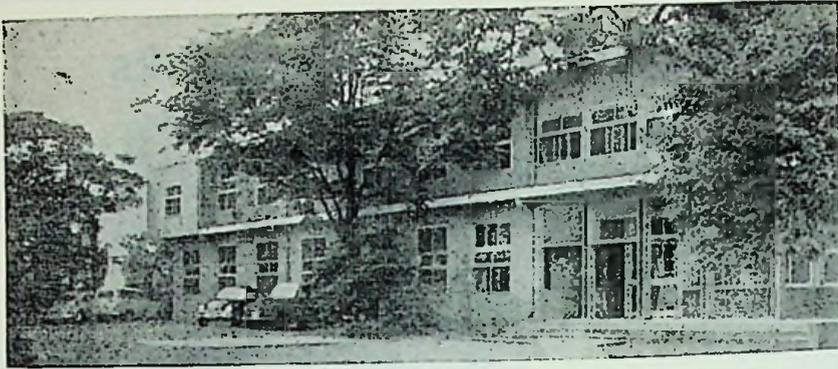
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OUR READERS SAY

Dear Editor:

I noted in Mr. Joseph's review of "RELIGIONS IN A CHANGING WORLD", particular reference to the chapter on Communism. He stated that the author, Mr. Glasser, regarded "Red control of the world" as "inevitable". (He particularized this word by quotes). This disappointed him, as well as what he described as "the real lack of a 'therefore-we-must-do-these-10-things' conclusion".

Having had some acquaintance with that chapter and its author I feel it only right to challenge Mr. Joseph. That the world-wide triumph of Communism is "inevitable"—hardly, if his words mean anything. One looks in vain in any of the other chapters for "therefore-we-must-do-these-10-things-conclusions". Why single out Mr. Glasser's chapter with this criticism? Actually, my impression is that Mr. Glasser's chapter laps over into this area of "action" more than most of the other chapters.

Yours,

Arthur Glasser

China Inland Mission, USA

Dear Editor:

Thank you for the summer 1961 copy of Japan Harvest, which included my article "Letters Worth Reading." I do appreciate your running it because all of us want to be used of God, and this is one way He can use me. However, would you mind running a note in the next issue that this article was taken from a tape?

Your friend,

Dorothy Haskin

Dear Editor:

This is in response to the article in the last issue under the name of Tokyo Christian Crusade Appraisal by the Commission on Modern Evangelism (COME).

The attempt by COME to sound as if they represent the people makes many of their statements groundless and neutralized. How they can overlook the Japanese church, who are the main ones involved in all of this, is an astounding piece of studied by-pass. I feel that COME's article misrepresented the Crusade, and even though its writer, or writers, were moved by concern, it borders on a judgment such as those issued by religious councils against men who believed they were doing the will of God in years gone by.

In the Tokyo Christian Crusade there were about 500 churches in the Greater Tokyo area participating. Every Committee was made up of Japanese pastors, and the Japan missionaries participating

(continued page 4)

JAPAN HARVEST

Editor's Note

Your editor has recently returned from a four-month furlough in Canada and the United States. He comes back to Japan refreshed and newly challenged with the demanding task we face in proclaiming the Gospel in this land—and with the need to look to God in faith for wisdom to face these critical days.

What a call for us to wholly follow the Lord, as Caleb did, that we might see the power of God brought to bear against the strongholds of the enemy here!

From a fresh vantage point, things long taken for granted take on a new perspective. One precious new view for me: the joy we have, as fellow servants in Japan, of standing together in the bonds of Gospel service. Bound together not by the artificial ties of a superficial "unity", but by ties molded at Calvary, we share the unspeakably high honour—and weighty responsibility—of presenting a full-orbed view of our living Saviour.

With 94 million Japanese looking on, what a responsibility is ours!

Another fresh view: of a new generation of faithful Japanese leaders springing up in the churches, and their strategic importance in the days ahead. We tend to view their growth as slow. But God is at work here, and we stand in particular need of learning the secrets of fruitful, deep-flowing fellowship with these emerging leaders.

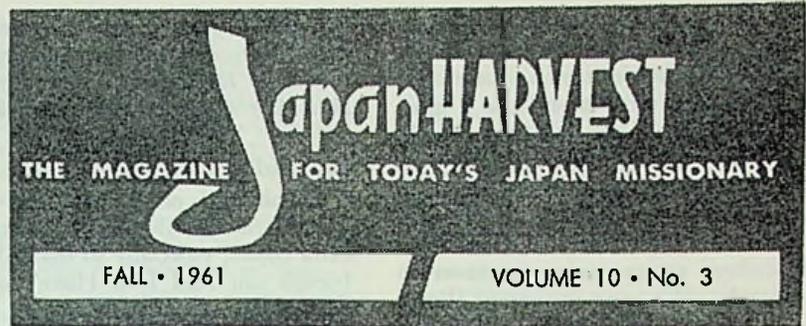
This issue of Japan Harvest is given this emphasis, and the problem of effectively rooting our work in the soil of Japan.

It has been refreshing in recent months to see a growing awareness among missionaries of the keen problems existing in this area of our relationships. And a settled determination to take from God the faith and patience needed to face triumphantly the chafings and discouragements along the way, looking steadfastly toward the day when Japanese hands will hold high the Gospel banner throughout the land.

David Martin reminds us (page 10) that in Paul's day God welded together men from Asia and Europe to fulfill His purposes. Once again we today have a glorious opportunity to display before an unbelieving world the wonders of God's power in welding together men of differing cultures to preach the Gospel.

It is to this end that together we might see our labours firmly rooted in the soil of this complex and perplexing land, and a body of faith-filled leaders who will be able to stand in the storm, whatever might be the intensity of tomorrow's tempest.

Yours, for Victory in Japan,
Kenneth McVety.



KENNETH McVETY
Editor

Wm. E. Clark
Managing Editor

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"The harvest is past—the summer is ended" and we still encounter millions in this beautiful land who are not saved.

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JAPAN HARVEST is the official organ of the Evangelical Missionary Association of Japan (EMAJ), a non-profit organization; George W. Laug, president for 1961-62. Printed in Japan five times a year. Address all E.M.A.J. correspondence to the President; all JAPAN HARVEST correspondence to the Editor, 346 Eifuku Cho, Suginami Ku, Tokyo.

(Tel. 321-1513)

© 1961 by Japan Harvest and E. M. A. J.

MANUSCRIPTS—Should be typewritten, signed and submitted six weeks prior to publication.

ADVERTISING—For information, address the Advertising Manager, JAPAN HARVEST, 346 Eifuku Cho, Suginami Ku, Tokyo. Special rates for contract advertising.

SUBSCRIPTION INFORMATION—¥ 700 per year (five issues); for E.M.A.J. members ¥600. Single Copy ¥130. Send subscription to: JAPAN HARVEST, 346 Eifuku Cho, Suginami

Ku, Tokyo. Remittances should be made by Futikae No. Tokyo #180466, or Post Office Money Order (kawase) payable to JAPAN HARVEST.

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as advisors could be numbered on two hands. Therefore, the problem is not one primarily between missionaries, but if COME feels there is an issue it must take this up with the Japanese church.

An inaccuracy in the article is that, "The Navigators have been asked to turn the complete follow, up program over to the individual churches," etc. The follow, up program was never in our hands. We were temporary World Vision team members working with the Japanese Follow, Up Committee, but the decisions were entirely in the hands of the Japanese pastors.

COME has issued their judgment that "Prayer power was neutralized." This is an outsider's superficial, biased judgment. Japanese and foreigners working in the Crusade will testify that only God, in answer to the prayers of His people around the world, held back the forces of darkness in the form of modernist-leftist elements. Not only did He hold them back but He gave aggressive victories.

Many of us believe this intense opposition was God's means of purifying the Crusade. The question of a (signed) statement of faith has two sides. I think it is a fair question to ask which football coach gets the best results: one who has his team sign a sworn statement as to the rules of training or one who tells his players what he believes and what he expects from them, and than coaches and leads them, allowing the intense training and opposition to purge the ranks?

A job has been done through the Tokyo Christian Crusade. Japanese and foreigners banded together who believed, and still believe with all their hearts, that this was a call from God and to refuse it would have been direct, known, disobedience to the will of God. If the members of COME still cannot take a conciliatory attitude, then the very least I feel they can do is to take the advice of a wise man in the Word of God: "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38, 39.

Sincerely in Christ,
Bob Boardman
THE NAVIGATORS

Dear Editor:

Would you give the composition of the "Commission On Modern Evangelism"? It was inferred, possibly erroneously by myself, that this is either a semi or a pseudo E.M.A.J. "Commission". Are they representing E.M.A.J., or are they a self-formed commission? I do not wish to enter into any controversy but any appraisal of the report must be determined by more than an unknown name.

Most sincerely,
William A. Hulet

C.O.M.E. was a self-appointed committee. It had no relationship with E.M.A.J. Its members have requested that their names not be revealed.—ed.

Dear Editor:

Thank you once again for an unusually fine HARVEST! I *must* have extra copies, especially so that American friends can read Don Hoke's nostalgic opener!

One matter concerns me greatly however... This is the article "Tokyo Christian Crusade Appraisal". Perhaps it is fitting that I voice my objection since I can honestly say I agree in large part with the sentiments expressed. WHO WROTE THE STORY? WHO IS C.O.M.E.?

As a member of E.M.A.J.; as one who sympathizes with the article in question; and as one who is interested in good journalism; I request definite information on this vague authorship. No one should be hesitant about this.

Yours sincerely,
Harold Borchert

Dear Editor:

May I register a protest against the publishing of an anonymous article in the Harvest on such a subject as the Tokyo Crusade. For an intensely personal matter, or for something on Communism, anonymity may sometimes be desirable, but not for an article of this type, carrying insinuations against other Christians. The idea that the Crusade methods may not be scriptural is a valid one, but their defenders do their cause no good by using possible half truths and innuendos, especially if they are afraid to put their names to such charges.

I am not one of those who 'officially cooperated' with the Crusade, nor do I know of any way in which I could have been included in the 10% reported as 'supporting' it. I did however share the benefits of the hard work and sacrifice of these people by attending some of the meetings, seeing some Japanese contacts converted and my own children blessed. I asked myself, is this of the devil, or is it of God? Did the devil plan to get all these people to hear the Gospel clearly presented each day? Did he trick some of God's choice servants into coming to Japan to help in the Crusade? When some, at least, among the thousands of enquirers repented of their sin, did the angels in heaven not rejoice, just because some spiritually dead person may have been on the platform or on a committee? I could only conclude finally that God was not ashamed to cooperate, for *He was there.*

Sincerely,
Dorothy R. Pape

Dear Editor:

I have just read your article in the JAPAN HARVEST entitled, "Tokyo Christian Crusade Appraisal", which is just what I have been looking for. Would you send me 40 copies by air mail and 40 copies by regular mail.

Sincerely yours,
James Frens
Michigan, USA

Dear Editor:

Upon my return from the U.S. this week I was very pleased to be given a copy of the summer edition of Japan Harvest and to read the forthright appraisal of the Tokyo Crusade by the Commission On Modern Evangelism. I appreciate very much your printing this article which those who differ with it would call controversial, although they would probably not apply that word of their own opinion! I firmly believe that the cause of our Lord in Japan will be advanced through the publication of studies applying Scripture principles to the problems before us. I have seen no real effort to defend Scripture-wise the Crusade position. It seems to be rather an appeal to expediency.

May our Lord continue to give you wisdom and courage to let the Harvest speak forth on "controversial" issues that the people may be led in the way of truth.

Yours in Christ's service,
John M. L. Young

Dear Editor:

We have read with real interest various articles in the Summer, 1961 issue of *Japan Harvest* and especially the articles dealing with the "Tokyo Christian Crusade". We enclose herewith a check for \$5.00. Kindly send us whatever number of reprints that amount of American dollars will purchase. We refer to the article "Tokyo Christian Crusade Appraisal" on page 28 and 29.

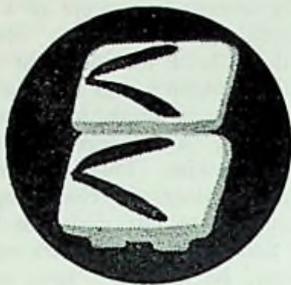
One thing, however, puzzles me. The article by Ernest Kilbourne titled BY ALL MEANS SAVE SOME would tend to approve the Tokyo Christian Crusade where as the article by C.O.M.E. proves beyond question the inadequacy of ecumenical evangelism. We wonder if *Japan Harvest* simply presents both sides and lets the reader make his own choice.

These are critical days none will deny. They are made more critical by vacillating Christians who fear to take a stand for truth but contrary they operate on the completely wrong premise that the end justifies any means so long as the means are accomplished in love.

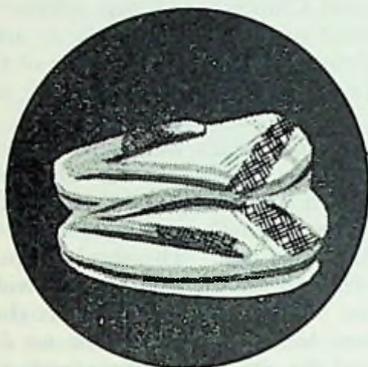
But thank you again for the illuminating article and we will look forward to receive the copies as requested.

Sincerely in Him,
J.O. Percy
General Secretary, IFMA

JAPAN HARVEST



Embarrassingly trapped in Kobe with raincoat, rainboots, but no rain (!) and itchin' to attend the monthly missionary meeting, I found myself frantically scanning the streets in earnest search of a pair of shoes. To fit my "foreign foot" is quite an ordeal—as you well know, so you can imagine my joy when I miraculously landed a pair at the amazingly low sale price of 150 yen! Wildly I congratulated myself at being so clever and so lucky.—Fantastic as it may sound, while in the department store, they honestly "seemed" to fit,—but after tramping (blisterly) around town, by time I arrived at the church for the evening meeting, fully convinced was I that my foot just didn't fit the shoe, that I found myself tortuously desiring a floppy, comfortable pair of sponge zori!—The trouble? Wrong size!

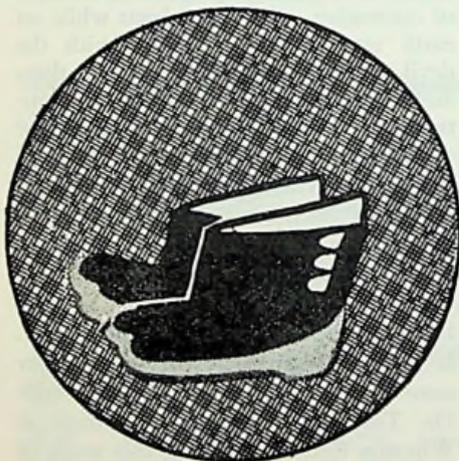


Do you suppose that may be the case of you and I, as lovers and followers of Christ, who have dedicated ourselves to this tremendous task of reaching the Japanese for our Lord? Have we really and fully fitted? Or, by our words and actions, have we been painfully but truthfully labeled "WRONG SIZE"—?

Have we fitted comfortably—into the Japanese heart, his way of thinking, his way of doing things—or are we still bent on tenaciously clinging to "our way" and therefore finding, to our despair and misery, that the foot is just too big for the shoe? Have we truly given ourselves—or only given of ourselves?

Until we can enjoy their way of life, their food, their method of action, until we can appreciate the Japanese as *he is* and not as our western minds determine he should be—Until then, it appears that the foot is too big for the shoe. If you and I would sincerely humble ourselves, of (indifference, selfishness and just plain pride) we would find a victorious solution to the awful pain and accompanying misery of our oversized foot.

And we will assuredly discover that as we humble ourselves before these whom we have come to serve, we will stand amazed, gloriously amazed at how comfortable the shoe becomes. Have we (the foot) really fitted into the Japanese heart and life (the shoe)? Until we can actually and freely enter into their life with its



accompanying problems, their joys and their sorrows, and find enjoyment and satisfaction in their presence accept them as *they are*—Until then? Wrong size!

Until you and I can cheerfully see and feel our smartly-polished shoes scarred by geta, until we can be cheerfully pushed, pulled and shoved while boarding their crowded trains. Does waiting at the intersection while bicycles, humans, and trucks take no heed to the red light—cause a sudden crimson flush with a quickening of the heart-beat? If so? Wrong size!

And how about those Kyushu, coal-burning trains? While waiting at the station you find yourself seriously engaged in pious thought and a warm prayer for God's blessing on the message you have been invited to bring in the nearby village. The train smokingly grinds to a screeching halt and you suddenly find yourself midst a mass of stampeding humanity, and with no effort on your part—you are unceremoniously lifted—up—over—and—in!—as you cautiously edge a foot or two into the crowded breezeway, you are greeted with billows of black-jet smoke and a powerful stench of "something" which your sniffer soon traces to ojisan's fish basket.—You're soon off the train—with the aid of mikan and banana peelings—and smack into another stampede.— Do you arrive at your destination—still warmed with God's love and your heart still burning with the desire to win these folks to your Lord? If not? Wrong size!

Have we really come to minister to the Japanese—or to be ministered unto? From what source have you and I been endowed with such pompous attitude and pseudo conviction that "our way" is the best? I shamefully confess that when I first landed on these shores—my attitude was this: "Ah, you lucky people, another missionary has landed! Three whole weeks across the Pacific—and all the preparation involved in bringing such a dedicated one to your shores—should swell your hearts with praise. Coming all this way—of course you're obligated to fling open your heart of love and welcome to me—and will sit submissively while I bring a message from the true God—to you (poor) heathen."—Exaggerated? I trust not. If this has not been our absolute spoken words, I'm afraid that it has been mercilessly displayed by our attitude. Are we really serving? Or are we obstinately bent on being served? Are the Japanese workers, the maids in our homes, welcome to sit at our table and freely share what we term so selfishly as "ours,"—and when Japanese guests come to our home, are they afforded the same gracious treatment and hospitality as our foreign friends? If not? Wrong size!

Remember—the foot must fit into the shoe. By our words and actions, do we demand that the Japanese fit into our life, our thinking, our way of doing, or have we willingly and humbly shed that "western stock of perfectness" and found the glorious freedom and accompanying fellowship with our Japanese friends, by fitting into the shoe?

by Missionary Wife

How often, because of the tenor of our times, are we confronted with these oft-quoted words of our Lord. They are not seldom used in defence of someone whose activity is questionable and yet, when such an one's actions are questioned, others will rise to his defence with, "Judge not, that ye be not judged".

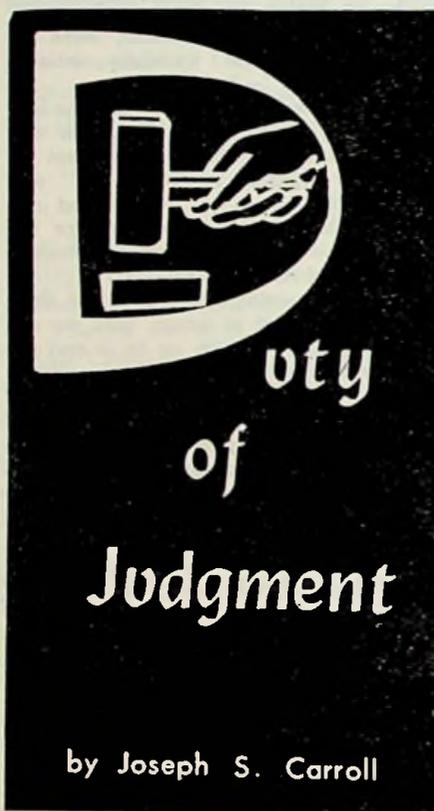
This command of our Lord can be very easily misunderstood. For He cannot mean that I am never to judge another. In the very context of this statement in vs. 6 we read: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine..." To obey this command, I must determine who the dogs and swine are and therefore exercise judgment. Then again in vs. 15 of the same chapter, I am exhorted to beware of false prophets. How can I be on guard against such if I do not examine their "fruits"?

Martin-Lloyd Jones, possibly the most able exegete of the Scriptures in the English-speaking world, has said: "... 'Judge not'... Different periods in the history of the Church need different emphases, and **IF I WERE ASKED WHAT IN PARTICULAR IS THE NEED OF TODAY, I SHOULD SAY THAT IT IS A CONSIDERATION OF THIS PARTICULAR STATEMENT.** This is so because the whole atmosphere of life today, and especially in religious circles, is one that makes a correct interpretation of this statement quite vital. We are living in an age when definitions are at a discount, an age which dislikes thought and hates theology and doctrine and dogma. It is an age which is characterized by a love of ease and compromise—'anything for a quiet life', as the expression goes. It is an age of appeasement... Life, we are told, is sufficiently difficult and involved as it is without our taking a stand on particular doctrines. That surely is the mentality today, and it is not unfair to say it is the **CONTROLLING MENTALITY.**

There are many who say that 'judge not' must be taken simply and literally as it is, and as meaning that the truly Christian man should never express an opinion about others. They say that there must be no judging whatsoever, that we must be easy, indulgent and allow almost anything for peace and quiet, and **ESPECIALLY UNITY.**

In John 7:24, our Lord commands us to judge righteous judgment. In Rom. 16:17, we are warned to mark certain men and to avoid them. In Titus 3:10-11 we are told "... a man that is an heretic after the first and second admonition..." is to be rejected, that is "... one who by his own forwardness, **BREAKS UP THE UNITY OF THE CHURCH, ESPECIALLY BY PROPAGATING ERRORS WHICH CONFLICT WITH THE ORTHODOXY OF SOUND APOSTOLIC DOCTRINE**" (Lange).

In I John, the apostle gives instructions with regard to the false teachings and anti-Christ's who were to be avoided and rejected. In II John 10-11, clear teaching is given concerning our attitude toward those who do not teach sound doctrine. If such come to us, that is, those who do not hold the true doctrine, we must not receive them into our house nor must we bid them Godspeed. Therefore, our Lord cannot mean that I am not to assess the actions and words of others. Indeed, never before has the Church been in such dire need to exercise righteous judgment. The spirit of compromise permeates the world in which we live and has penetrated the



defences of the Church. "The end justifies the means" is often the ruling principle of operation and the person who opposes such action is not seldom branded as difficult and unloving.

Dr. Tozer, one of the discerning writers of our day, has a clear word in defence of judgment, he says: "Many times in history the Christians in various towns, cities and even whole countries have given up their defense for reasons wholly evil. Worldliness, sinful pleasures and personal ungodliness have often been the cause of the church's disgraceful surrender to the enemy.

"Today, however, Satan's strategy is different. Though he still uses the old methods where he can do so with success, **HIS MORE EFFECTIVE METHOD**

IS TO PARALYZE OUR RESISTANCE BY APPEALING TO OUR VIRTUES, ESPECIALLY THE VIRTUE OF CHARITY.

"He first creates a maudlin and wholly inaccurate concept of Christ as soft, smiling and tolerant. He reminds us that Christ was 'brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth,' and suggests that we go and do likewise. Then if we notice his foot in the door and rise to oppose him he appeals to our desire to be Christlike. 'You must not practice negative thinking,' he tells us. 'Jesus said, "He that is not against Me is for Me." Also He said "Judge not," and how can you be a good Christian and pass adverse judgment on any religious talk or activity? Controversy divides the Body of Christ. Love is of God, little children, so love everybody and all will be well.'

"Thus speaks the devil, using Holy Scripture falsely for his evil purpose; and it is nothing short of tragic how many of God's people are taken in by his sweet talk. The shepherd becomes afraid to use his club and the wolf gets the sheep. The watchman is charmed into believing that there is no danger, and the city falls to the enemy without a shot. So Satan destroys us by appealing to our virtues

"The Bible is a book of controversy. The Old Testament prophets were men of contention. Our Lord Jesus while on earth was in deadly conflict with the devil. The Apostles, the Church Fathers and the Reformers were men of controversy. They fought the devil to the death and kept the torch burning for all succeeding generations.

"Is our contribution to history to be the ignoble one of letting the torch go out?" These are strong words, but they come from a servant of the Lord who spends much time in prayer. It was the privilege of the writer some years ago to cooperate with Dr. Tozer in a series of meetings at Wheaton College. During this week of meetings he averaged five hours a day in prayer. Those of whom he speaks—our Lord Jesus, the Apostles, the Church Fathers, and the Reformers—were indeed men of controversy but they were also men mighty in prayer. They were not ranters. They were not governed by emotion. They were messengers filled with the Spirit of God and under His control, who turned in flaming indignation against all that was contrary to His revealed will. **IT MAY WELL BE THAT OUR FLABBY AND INDULGENT ATTITUDE TOWARD THE DUTY OF RIGHTEOUS JUDGMENT IS BASICALLY A REVELATION OF THE PRAYERLESSNESS OF OUR DAY.**

Our Lord, in commanding us to "judge not", is speaking of the judgment exercised by one whose disposition

it is to look unfavorably upon the character and actions of others, which leads invariably to the pronouncing of rash and unlovely judgment upon them. He does not tell us that we are not to make assessments based on judgment, but He is warning us against condemning.

So that we find in Matt 17:1-5, censoriousness is strictly forbidden. But in the 6th verse, our Lord insists on a careful discrimination. "Give not that which is holy to the dogs..." Of all of the examples our Lord could have used. He called attention to this one. Therefore we must pay earnest heed to his exhortation. Who are the dogs and the swine? What is that which we should not give to them? Let G. Campbell Morgan answer for us: "IT IS A TERRIBLE AND DARK DESCRIPTION OF CERTAIN MEN WHO RESOLUTELY SET THEMSELVES AGAINST HOLY THINGS, BUT WHO COME INTO HOLY PLACES TO TRAFFIC WITH HOLY THINGS WITH UNHOLY PURPOSES—dogs, who presently will go back to their vomit; swine, who presently will be back to their wallowing in the mire. Do not judge your fellow man hastily; but when a man has manifested his character do not give holy things to dogs, do not fling pearls before swine. Remember, if out of false charity or pity you allow men of material ideals and worldly wisdom to touch holy things, to handle

the pearls of the Kingdom, presently they will turn and rend you. THAT IS THE WHOLE HISTORY OF CHRISTENDOM'S RUIN, in the measure in which Christendom is ruined...."

We must not hesitate to exercise righteous judgment. Not to do so is disobedience. We must mark certain men and avoid them, for to expose ourselves to them is to court disaster. However, we must be careful to avoid a censoriousness which our Lord condemns.

The key to our responsibility is clearly given in Matt 7:7: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." It is only as we allow our lives to be governed by a constant seeking of His will through the medium of prayer that we can discharge our obligation to God and to men. We can only maintain a right attitude toward our fellowmen by maintaining our relationship with God.

The sum of our Lord's teaching is: you must not condemn, you must avoid censoriousness. But He insists on a careful discrimination concerning those whose presence and influence will adversely affect His Church. Such terrible responsibility can only be fulfilled by maintaining a perpetual and intimate relationship with God, which will rightly condition our attitude toward our fellowmen.



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HONDA CRUSADES

by Eddie Karnes

Rev. Koji Honda, Japan's leading evangelist, holds the HIROSHIMA CRUSADE, Oct. 13-19, where an atomic blast was heard around the world 16 years ago. The Communists continue to use this city as a base of operations for its "hate America" campaign, so relentlessly and successfully waged throughout Japan and Asia.

Paster Ooe, chairman of the C. & M.A. and son-in-law of the famous Bishop Juji Nakada, was Hiroshima Crusade chairman. During World War II he was imprisoned for 2 years because he preached that Jesus would judge the Emperor when He comes again.

The Omi-Hachiman Crusade was held from Sept. 26-30, with John Masson of W.E.C. and Scotland as Chairman.

Prayer is also requested for Honda's WAKAYAMA CRUSADE, Nov. 4-11 th. His most famous Crusade was held in Nagoya, Japan's third largest city, in 1959. Six nights after his ten night Crusade, Typhoon Vera visited the city, killed 5,000 persons.

His Crusades have been real miracles of Japanese-missionary evangelistic cooperation and sacrifices.

Besides leading the Honda Crusades in Japan's greatest city-wide Crusades, Rev. Honda is also pastor of Kobe's largest evangelical church. His members financially support him even though he is absent from his church over 50% of the time. Another remarkable feature of his Crusade is the separate afternoon Children's Crusades, as well as aggressive tract distribution, furnished by the Christians of West Germany.

His faith Crusades have been called historic by Japan's leading church newspaper. In 1962 Honda plans to hold one main Crusade on each of the four main islands of Japan, plus holding one night Crusades in the main cities of the 4 main islands, taking in over 100 nights of evangelism, as well as tract distribution of over one million tracts and 2 million promotion pieces.



By the end of 1961 Rev. Koji Honda will have held over 40 Crusades since he began over four years ago. Some have called his Crusades the "Miracle Crusades." Why?

Because in city after city God has brought together pastors and missionaries to work together on a known Biblical platform, based on I Timothy 3:16 emphasizing our infallible, verbally inspired Bible. Miss Mabel Francis wrote concerning the MATSUYAMA CRUSADE: "We were very much pleased with the Crusade. Felt it was the most productive evangelistic effort we have ever had. . . . We would like to have another Crusade." Dave Hesselgrave wrote almost the same thing concerning the Kyoto Crusade.

The miracle of guidance. Surely God timed the Nagoya Crusade in 1959. Six nights after this ten night Crusade 5,000 Japanese were ushered into eternity. Surely God gave a last call for some of the Nagoyans.

The miracle of supply. In 40 Crusades there were no unpaid bills. God moved Japanese, missionary and overseas friends to meet the needs of these Crusades. The West German Christians paid for 1/4 million tracts. Others like Crusade marimbist, Bob Mueller Co-evangelist, John Mackawa and Crusade guest, Jake DeShazer, made their own sacrifices. Over 1 1/2 million pieces of printing were printed. On almost all of this printing has gone forth the Word of the Lord and the Crusade symbol—the Cross.

The miracle of cooperation. In city after city Christian forces pray together, work together, and reap together. The spiritual unity securely founded on God's infallible Word is a foretaste of heaven.

The miracle of strength. Another miracle is that Honda is able to accomplish so much, even though he continues to pastor Kobe's largest evangelical church. He is aware that his Crusades have areas which need improvement. Part of this is because the bulk of the Crusade preparation falls on the shoulders of two men instead of 10 or 20, as in the case of some Crusades.

Future Needs. Right now Honda desperately needs a full-time assistant to help in these matters as well as in coordinating the seekers' follow-up. Honda is also aware of the need for more whole-hearted cooperation on the part of all of the cooperating pastors, missionaries, and Christians. Far too many Christian workers allow a Crusade to come and go without ever having got into the thick of the battle or without ever having distributed tracts or tickets on the streets. We must be aware of what Crusade Chairman, Dr. W. C. McLauchlin said: "Japan is going just like China before the Communists took over. If you had asked me if I thought that the Communists were going to take over China, I would have said, 'No.'"

A keen sense of need for more prayer for the Crusades and especially for the altar call is felt. It is inconceivable that God will give much lasting fruit in a Crusade where there has been no tears and little prayer for the conversion of those who attend the Crusades. Some Christian workers lack a burden to help out in the inquiry room.

The immediate need after a Crusade is to hold a 'welcome meeting' at your church within a matter of days. It is a matter of deep concern to Evangelist Honda that in some Crusades there is so little lasting fruit remaining from the Crusades. What is even more shocking is the quick loss of many who have come to the churches from the Crusade. What is lacking in our ministries that we are unable to hold them even after we have them in the front door?

Missionaries sometimes ask me to mention certain things to Evangelist Honda concerning his message or his methods. As a friend I've done this for some years. However, I feel the most effective way that he can be influenced is during a Crusade by the parties cooperating in the Crusade. Mr. Honda is most gracious and considerate when suggestions are given. Try to give your suggestions to him during a Crusade rather than cowardly criticizing him afterwards when it is too late to adopt your suggestions.

He prepares his heart through prayer and fasting that God will bless his messages and Crusades. The weakness of his Crusades is that he is carrying too much of the burden for the Crusade himself.

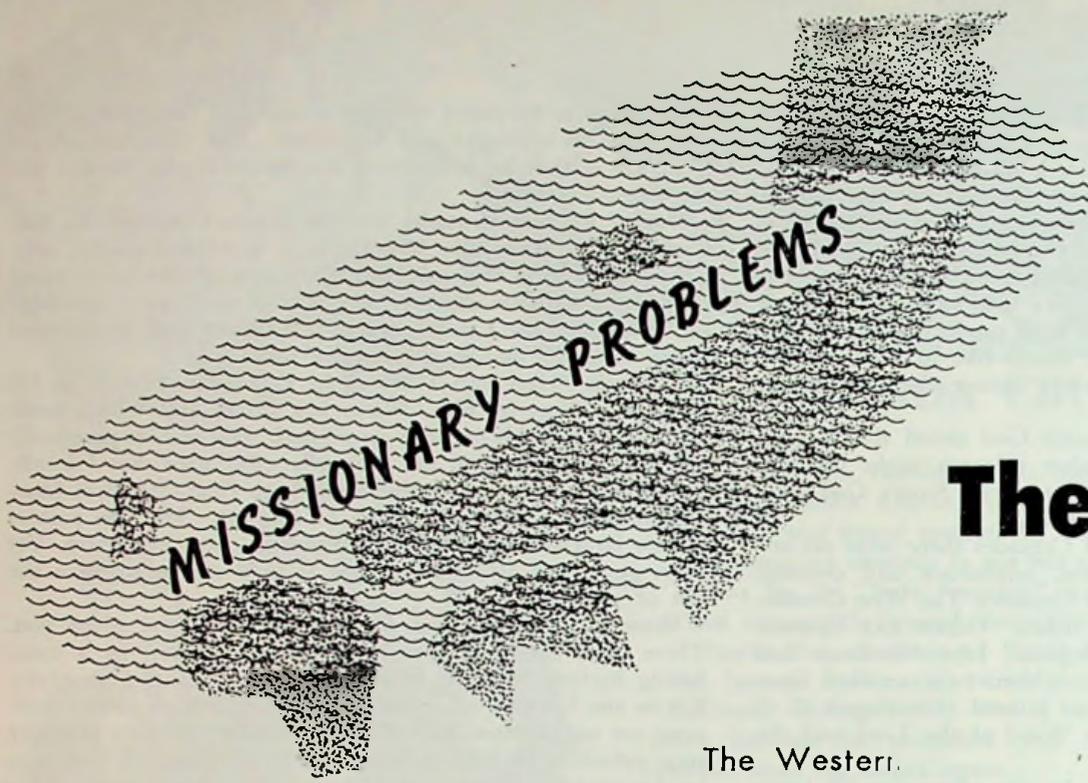
One of his best Crusades was the Kyoto Crusade. In that Crusade was Miss Julia Motoyama, a Nisei missionary, who has been my ideal of a cooperating missionary. She contributed toward the Crusade expenses; she was at the prayer meetings; she distributed the Crusade tracts and tickets, and she assisted at the altar call and in the inquiry room.

You ask, "How can I best help Evangelist Honda in his Crusades?" Pray for him. When you see an area which needs improvement in his message or methods, talk to him personally about it. He is one of the most adaptable men that I know. Financially support his soulwinning faith Crusades. Bro. Honda has a wife and six children to support. He also pastors Kobe's largest evangelical church, which pays his salary. Yet he is gone over 50% of the time to help you evangelize the lost of your area.

Show a thankful spirit for whatever help he gives you. There have been churches which have gathered in a great lasting harvest, resulting in as many as 30 baptized members. Yet in any Crusade effort don't get too statistical. Most decisions are not conversions. A decision is but the first of many steps which often lead to a born-again experience. You may be the vital link between that first step and conversion. May God help us to be faithful in watering the planted Gospel seed with many tears and consecrated work so that it results in eternal lasting fruit. Maybe we have had so little fruit because we have not watered the Gospel seed with our own tears.

Evangelist Honda continues to hold Crusades in the confidence that "IT IS NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS."

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The Pastor-

The Western

and the Japanese Pastor

by David Martin



Harvest Study for 1961

- I. Japan's rotating church membership: The Problem of conservation of converts.
- II. Our still unfinished missionary task: The Problem of lack of strategic planning and growth in evangelism, training of leaders etc.
- III. The Pastor-Missionary gap: The problem of rooting our work in the soil of Japan.
- IV. The "Ugly" missionary: The problem of embarrassing attitudes and actions we sometimes permit.

The New Testament sets a good precedent for Asians and Europeans working together in the work of the gospel. On Paul's third missionary journey five Asians; Paul, Gaius, Timothy, Tychicus, and Trophimus; and four Europeans; Sopater, Aristarchus, Secundus and Luke (supposing he was a Greek) formed one evangelistic band with one purpose, that of building and strengthening new churches. (Acts 20:4-5). Among them were mixed-blooded men like Timothy and pure-blooded men like Paul. Their combined work made Asia Minor and Greece the main center of Christianity in the year that followed. Today one of the main focal points of missionary work is Japan and once again God has put together men from Asia and Europe to accomplish his task.

From the first century the great central sweep of Christianity was from the East to the West and after encircling the globe has reached the East again. Paul was the central force in this movement having started its direction. If he had been led to the East toward China and Japan in the first century instead of toward the West to Greece and Italy the whole movement of the history of the world might have been reversed. Japanese and Chinese might be now taking the Word of God to the Americans and Europeans. The centers of Bible Christianity have followed a great swath: Jerusalem, Antioch, Ephesus, Rome, Germany, England, The United States and

Canada. The next great center could well be Japan. Twenty-six hundred missionaries have been led by the Spirit of God from Europe and America to unite their efforts with five or six thousand brethren in Japan to bring this nation to the feet of Jesus. God has now given Japan over sixteen years of peace that the Word of God might be sown in every corner of the land.

The post-war missionary from the West sees at once upon his arrival in this country that the Holy Spirit has gone before and done many mighty works ahead of him. The names of many dear Japanese brethren come to each one's mind. I think of Pastor Kita of Unoki in Ishikawa Ken. He was a military policeman during the war with the task of suppressing and destroying the Christian Church. He soon noticed that many of the most loyal Japanese were found among the Christians. When he was sent to China one of his tasks was to find the Christians and seek some excuse to harass them. He attended a prayer meeting of Japanese young people one evening and while sitting there the Spirit of God moved upon his heart and he was born from above. He immediately began to witness among the other military police. One night he was guarding the entrance to the soldiers barracks when the captain came back from his Chinese concubines home. The light of the gospel and the works of darkness met head on.

(Continued Page 30)

JAPAN HARVEST

Missionary Gap



The Problem of Rooting Our Work In the Soil of Japan

by Wesley L. Wildermuth

In facing the problem of rooting the work in the soil of Japan one immediately looks for some method that has been tried and works like magic. Success is elusive; there is no one method that will work in every situation. In reality, methods are secondary and should not be the primary concern. Basic to all methodology and even goals for missionary work is the missionary's own personal philosophy of missions. His philosophy will guide him in the choice of methods as well as help him interpret and apply the methods he chooses.

What is your philosophy of mission? Is it the policy of your mission board or church? It could be, but it does not need to be. Is it your theological persuasion? Again, it could be, but does not need to be the same. Actually your philosophy of missions is your basic reason for being a missionary. Why are you here in Japan? The answer to this question is the key to your success or failure in rooting the work in Japanese soil. Naturally, the stock answer is, "God has called me." This answer is not sufficient, for there are many who feel that God has called to be missionaries but they have no clearly defined idea why He has called them.

The Scriptures clearly outline God's philosophy of missions and give a reason for God's call of missions upon the hearts of men. Little is said about methods; God's emphasis is upon the basic drive and philosophy of the missionary. Jesus states this very clearly in

His "Great Commission" as found in the four Gospels and the Book of Acts (Matt. 28:18-20; Mk. 16:15; Lk. 24:46-49; Jn. 20:21 & Acts 1:8). This commission can be summed up as follows: "As the Father has given me all authority and sent me forth for a special task, I now send you forth to the whole world, under my authority, to carry on and complete my work as witnesses unto me. You will do this by preaching and making disciples, baptizing them and teaching them to do all that I have taught you to do. You shall receive power to perform this task when the Holy Spirit has come upon you." In short you are a missionary in Japan in order to witness unto Jesus, under His authority and by the power of the Holy Spirit. The result of this witnessing is the making of disciples of those who have accepted Christ as their personal Savior.

In Luke 24:46-49, Jesus says that the witness should be concerning His death and resurrection, the necessity of repentance, and remission of sin. This was carried out by the early church on a local level until the Holy Spirit called Paul and Barnabas to break forth into world-wide evangelism. Paul, our pattern missionary, followed Christ's example and commission: he went everywhere witnessing and making disciples. No one particular method was important to Paul, because he changed his methods and approach to preaching as each situation called for a change. Paul, like Jesus, was very unorthodox in his man-

ner of witnessing. In I Cor. 9:22 he concludes that he is made all things to all men in order that he might win some. His message never changed but his application was always adapted to the local circumstances.

A study of the Book of Acts and the Epistles of Paul will reveal that Paul did not try to build a missionary empire nor center the work around himself. He made an attempt to superimpose the Jerusalem Church upon any of the churches that he started on the mission field. The church at Corinth was distinctly a Corinthian Church, adapted to the needs and ways of the Corinthians. The same is true of the Ephesian Church, the Galatian Churches and all the rest that were started by Paul and the early Christians. As the New Testament Church pushed to the West it did not attempt to Easternize but it did Christianize. Paul worked under the philosophy that a national, who was born again, grounded in the faith and filled with the Holy Spirit, could do the job of evangelism among his own people more effectively than even the great Paul could do. His national-centered ministry was so successful that within a few years he saw the Church rooted in soil that stretched as far as Rome.

Paul was also concerned that he and his fellow-workers be one in spirit and trust. In Ephesians 4:1-16, he advises that those who endeavor to have unity of the faith must first have unity of the Spirit. There can be no genuine spiritual fellowship until the missionary and the national worker have both had a common experience of the infilling of the unifying Holy Spirit. The Book of Acts emphasizes that the coming of the Holy Spirit brought the early Christians together in "one accord." The Japanese translation is "one heart" or "one mind." This speaks of a mutual trust and fellowship in the Spirit. As joys and sorrows, problems and burdens are mutually shared before the Throne of Grace, the missionary begins to look up to his national co-workers as brothers and sisters and sons and daughters, whose lives, homes, and families are caught up in his love. The Holy Spirit is the only agent who can help the missionary break through the language barrier and culture barrier that separates the missionary from the national.

Those who have followed in God's philosophy of missions have found that their chief end has been the salvation of souls, the winnings of men and nations to Christ, and the establishment of churches. To share in the inestimable benefits of becoming disciples of Christ has been their central driving intention. The dominating goal of their work has been that Christ become the Redeemer of all, that national cultures be purified and enriched by nation-wide allegiance to Him, and that indigeneous churches

be multiplied. This philosophy creates a climate highly favorable to the reproduction and rooting of the church. It has been this philosophy of missions which guided Paul, Carey, Judson, Taylor and thousands of others. These great men found that as this consuming drive to witness and make disciples gripped their souls; the theological differences and religious scruples of their fellow missionaries were insignificant, because their eyes had been opened to God's primary task—the winning of the lost. The methods of evangelism were not a problem to these men for they were all thing to all men in order that they might win some.

Dr. Henry Dummond in his book "**The New Evangelism**" said, "A missionary's duty is to find out what God has grown there already, for there is no field in the world where the Great Husbandman has not sown something, and instead of uprooting His work and clearing the field of all the plants that found no place in his small Western herbarium he will rather water the growth already there and continue the work at the point where the Spirit of God is already moving." This statement is very applicable to Japan today. After 100 years of Protestant missions in Japan, one can go almost anywhere and find someone who has at least heard or read the Gospel message. These and the multiplied millions of unsaved, whose hearts are hungering and thirsting after righteousness, can best be reached by finding them where they are and leading them to Christ according to their needs. This may mean that the missionary will have to take the Japanese approach to the situation rather than display his Western bag of tricks.

Practically all of the missionary work in Japan has been started for at least five years and much dates back to the pre-war period. As a result, many churches have already been established, many Bible schools and seminaries have been opened and graduated hundreds of qualified national workers. Therefore, by now each missionary should have at least one trusted Japanese co-worker with whom he can counsel, plan and do the job of witnessing and discipling. All strategy for planting the seed and rooting the work must be mutually shared and worked together. If the work is to take root rapidly and successfully, all factors and plans must be considered far in advance.

On important factor in rooting the work is the locality of the church. In Jesus' parable of the sower (Matt. 13: 3-9) the harvest was according to the type of soil into which the seed fell. There is no merit in selecting the least responsive people or area in which to work. Yet many falsely reason, "Anyone can labor in the easy fields where converts can be won and churches es-

tablished. It takes real Christians to work the hard fields such as ours." The commission is to witness and make disciples. Who is fulfilling the commission? The one who is working in productive soil or the one who is laboring in the "hard" field without results? The Apostle Paul went to the fruitful fields and rooted the church. If the field was unproductive he moved on to another field. In choosing the place to plant the church, the Japanese co-worker can be of great assistance, because he understands the culture and background of the people of the area and will be able to point out the most productive area.

Usually the missionary in his short-sighted zeal is willing to go anywhere to witness but fails to take into account the task of discipling and rooting the work in Japanese soil. The Japanese co-worker, on the other hand, is usually more far-sighted. He will most likely choose the city or large town rather than the small town or village. The reason is that in the cities and larger towns the response to the Gospel is better and the work becomes rooted more rapidly and deeper. The city people are less inhibited and bound by tradition and the old religions. They are more open with their needs and live more independently than their country cousins. Therefore, it is easier for city people to accept Christ. The earning potential is greater in the cities and the work will become self-supporting faster than the rural work. Also the Japanese co-worker will look at the strong city church as a spring board to begin evangelism in the urban and rural areas surrounding the city.

A very unique and important factor to rooting the work in Japan is the necessity of a proper introduction. In Japanese social life and business an introduction from the proper person opens many doors. This is also necessary in opening a new work and seeing it become productive. Here again the Japanese co-worker's idea of a strong church in the city or larger town becomes very helpful. As church members move to outlying districts and become established in the community, they can begin cottage meetings in their homes. This way they can introduce the church, the pastor and the missionary to the new community. As time goes by the door will open for wide scale witnessing and discipling. Many times the missionary moves into a town as a complete stranger and wonders why his work is so unproductive. If he does not have a proper introduction it may take years to win the confidence of the people.

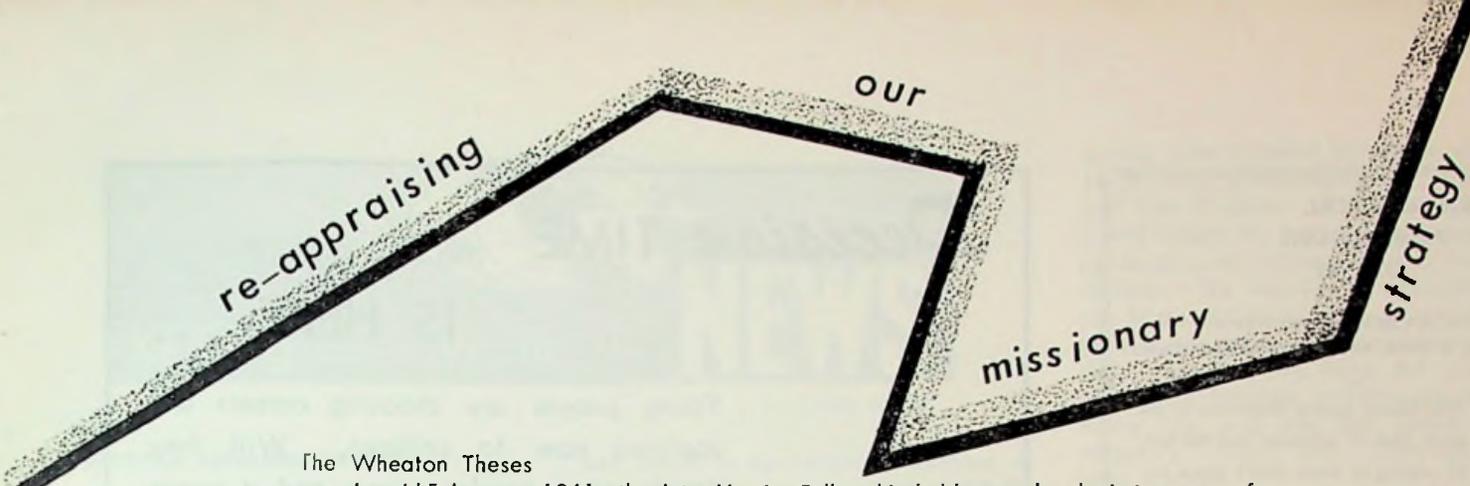
Another factor that is deep seated in Japanese culture is the "clan." Sometimes the total ramifications of the clan system is referred to as the web society. The various facets of the clan are the family, the shrine, the temple, the

school, the friends, the employer, the community and etc. Each of these facets bind the individual with certain obligations that make him feel that he is a part of the clan. Dr. James Moloney, a noted psychiatrist, who has spent a number of years in Japan, states that the well adjusted Japanese is not the one who becomes a rugged individual but is the one who finds his proper place in society and feels that he belongs to the clan. The man on the street and in the office proudly wears a badge that tells every one that he has graduated from this university or he works for that firm. He is proud that he belongs to the group. This is true of church life also. If the church is to be rooted and the believers are to feel a sense of belonging, the church should be tied into some larger organization. The free floating small independent church usually leaves the young Christian with a feeling of insecurity. By tying the local work into a well established denomination, it tends to solidify and more rapidly root the Church of the Lord Jesus in Japan's soil.

The problem of after care and who will pastor the church is also an important factor in rooting the work. Again one must face the fact that this is Japan and that the Japanese can reach his own people better and faster than the foreigner. If it is impossible to turn the work over to a Japanese pastor at the very beginning it should be done as soon as possible. A well known Japanese pastor, who has traveled widely among the churches of Japan said that the churches that are pastored by missionaries, who are preaching and teaching in the Japanese language, are usually churches that are weak. The Christians usually have very little comprehension of the deep truths of the Word. The missionary has done the best that he could with his limited knowledge of the language, but it has not been sufficient to root the church deeply.

These principles can be illustrated out of real life and practise. Missionary A and missionary B both went to the same city of about 200,000 people to witness, make disciples and see the church rooted. They were from different mission societies and each planned to start a church. Missionary A was missionary-centered in his philosophy and approach. He came into the city as a stranger. A modest semi-western home was built and he began his work in his home. English Bible classes were held and various other means of evangelism were tried. His results were very meager, for at the end of five years when it was time for his furlough, he was still pastoring an unstable group of about ten people. There was no one to take his place while he was on furlough, so consequently his church soon closed its doors and

(continued page 36)



re-appraising

our

missionary

strategy

The Wheaton Theses

In mid-February, 1961, the Inter-Varsity Fellowship held a weekend missionary conference at Wheaton College, attended by over 800 students from throughout the mid-west plus scores of Wheaton students. A number of outstanding evangelical missionaries spoke on the program. From the stimulating panel discussions on current missionary issues and strategy, a number of theses were proposed, discussed, and criticized. Following the student conference, several of the missionary speakers remained behind to discuss implications of some of the messages brought in the Conference. Dr. Arthur Glasser, North America Director of CIM-OME formulated these in a series of theses which he dubbed, the February Theses (after the famous "April Theses" of Lenin). (Donald E. Hoke may 2, 1961)

The February Theses

by Arther Glasser, D.D., OFM-CIM

1. The Western orientation of the world is falling apart—and rapidly.

2. It is both physically impossible and demonstrably unscriptural that missionaries from the West are responsible to evangelize all the people of this generation throughout all the world.

3. The evangelization of the world is the task of the whole church throughout the world. No church attains fullness and maturity without participating to some degree in the missionary purpose of God.

4. While the possibility of Christ's soon return makes some Western Christians feel their missionaries must contact every tribe, tongue, and nation, the possibility of Christ not coming in the immediate future should make Western Christians aware of priorities in their missionary strategy.

5. Since there is the possibility of a future worldwide triumph of Marxist nationalism prior to Christ's return, the present opportunity calls for careful planning. Though Western missionaries are not in a position to do everything, God doubtless desires them to do something.

6. When strategic considerations are paramount, not all people overseas can be regarded as equally important. All souls are equally precious in God's sight but the unimportant must be passed by to reach the important.

7. The primary, central objective of missions is that in every country vigorous evangelical churches should be planted in those segments of society that culturally and materially are capable of accepting responsibility for evangelizing the rest of the people of the country.

8. Until recently, evangelicals have tended to lose sight of strategic considerations. They have been guided more often by sentiment than good sense. Liberal Protestants and Roman Catholics have worked more strategically. Com-

munist even more so.

9. Of greatest significance today throughout the world is the growth of cities, the result of the industrialization of agrarian societies. Country towns and rural areas are witnessing their able, ambitious, vigorous young people moving forward to the cities.

10. This rapid urbanization in many parts of the world is accompanied by serious and increasingly more successful attempts at the education of the masses. People are reading and thinking. The torpor of the past is being shaken off.

11. These growing cities are in the throes of great intellectual and revolutionary foment. Christians dare not withdraw from or oppose for opposition's sake these strong tides of change. They must learn to live with the revolution.

12. Missionary strategy must take into consideration the cities, the crowds, the universities, the intellectuals, and even the Communists. Mission societies must make the best use of missionaries and their gifts in the light of these high priorities.

Therefore :

1. Trial work, linguistic work, rural work—these are of relatively low priority today.

2. It is far more strategic to reach dialectically-armed "Aucas" in the reinforced concrete jungles of the cities than the spear-tossing "Aucus" in the backwoods.

3. It is far more intellectually and spiritually demanding to reach educated classes than primitive peoples. It is easier to evangelize one's cultural inferior than his cultural equal or superior.

4. If church history has anything to tell us, it is that the culturally inferior have rarely been able to make a significant spiritual impact on the culturally superior. Western concentration on tribal work is putting the cart before the horse, insofar as developing the mis-

sionary responsibility of the national church is concerned.

5. There are weak churches in many cities of the world today. They greatly need and desire the right sort of Western help. It is a far greater test of one's spirituality to strengthen a church already in existence than to plant a new one. Missionaries must cease talking of working under national leadership and start practicing it.

6. It is far more strategic to produce a vigorous literature for peoples whose languages have already been reduced to writing, than to create a literature for primitive tribes.

7. Despite all the debate and need for greatly increasing the number of lay witnesses overseas, the fact remains that for today and into the foreseeable future there is a tremendous need for highly qualified, well trained missionaries whose full time is devoted to furthering the missionary purpose of God.

In Conclusion :

Cities, student, business and professional classes, training national leadership, literature, and to a slightly lesser degree, radio—these are strategic in the world today. Advances will continue to be made in rural and tribal work because certain missionary agencies are especially committed to these types of work. Then too, many missionary candidates today are not equipped by temperament, background and training for the strategic types listed above. There has never been a dearth of volunteers available for work in areas that physically rugged. But the world situation today and the possibilities of tomorrow call rural to the urban. May the Lord find His people rising to this challenge of the hour.

Certainly, for any Christian to respond to the will and calling of God for him personally will inevitably mean his personal attainment of God's highest priority and top strategy in-so-far as his life and service are concerned.

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by Kenny Joseph

MIKOYAN AWAKENS JAPANESE

Tokyo... The Japanese government delivered a stern rebuke to visiting Soviet Deputy Premier Mikoyan for "interfering in Japan's domestic affairs," as the Japanese newspapers in a dramatic turn-about roundly criticized him. The *TOKYO SHIMBUN* said:

"The chief anxiety among the Japanese is the thought, 'The Soviet Union cannot be trusted. Mikoyan says, Let's forget the past. This is asking for the impossible. He should ask the bereaved families who are now shedding tears at the graves of their loved ones in Siberia whether they can forget.'"

For missionaries who are embarrassed by the question of the war-stopping A-bomb at Hiroshima killing '200,000 people', the reply is: the official 1959 Japanese government notice only lists 60,538 killed. However the *JAPAN TIMES* of August 22nd reveals that an estimated 70,000 Japanese prisoners of war died in Soviet captivity *after* the war. The question should rightly be: "Why is there no organized mass protest for these 70,000, more than were killed by the A-bomb? Who killed them *after* the war in Soviet labor camps?" Is this why over 15 million people have "voted with their feet" to flee the 'Red heaven' for freedom?

A SECOND CHANCE?

Toronto... "Hell doesn't last forever. It is possible that those who have heard and rejected the Christian gospel may ultimately be saved. Also, prayers of intercession may benefit the dead. We believe that there is opportunity for those who died or will die without ever having heard the Gospel to receive salvation through Christ. In the case of those having heard the Gospel and have rejected it or been indifferent to Christ, we do not certainly know if there is opportunity after that to repent and be saved. But there is more than a trace in the New Testament of the hope that ultimately all will be saved, that God for His own glory will at the last conquer all evil and win all men into communion with Himself."

So says the WCC-NCC-related United Church of Canada in "*Life and Death*", a 126-page book approved by the UCC General Council as "worthy of study by its one million members".

CHRISTIANS PRAY FOR DEAD

NEWS, August 15, reports... "Memorial services for the dead were held in many parts of Japan on the anniversary of Japan's surrender to the Allied powers. A Christian service was held (by the N. K. Kyodan) at 6:30 a. m. at the tomb of the unknown soldier at Chidoriga Fuchi, Tokyo. Buddhist rites were held at 9 a. m.

Several authoritative Japanese sources state that this was a "prayer meeting for peace", and a service called 'Tsuito-

kai' which is the heathen ceremony of praying to the dead departed spirits for the successful repose of their souls after death. Since the disestablishment of Shinto, post-war, the tomb of the unknown soldier was moved from the Shrine to this "neutral" place so that foreign dignitaries could also lay wreaths here. However, to the average Japanese this cannot be interpreted as it is in Christian countries, but they understand this to be a prayer for the dead, for the repose of their souls. (AEN)

DYING BY PUFFS

Los Angeles... "Every cigarette you smoke cuts 14.4 minutes from your life span." Dr. Linus Pauling, Nobel prize-winning Chemist said: "If everyone were to stop smoking, the over-all life expectancy would rise by 4 years." This is based on evidence which shows that the life expectancy of a person who smokes a pack a day from 20 years on is reduced by 8 years (BB).

FALLEN GIANTS

Tokyo... Several Japanese and missionary deaths were reported to the annual F.C.M. Lake Nojiri conference. Among others who are worthy of note, was Rev. Kiyoshi Sahata, pastor of Hiratsuka Church who had great plans for sending Japanese into all the world as missionaries to Indonesia, Brazil, Pakistan and Hawaii. (Rev. Naito, a missionary volunteer himself, to Indonesia, is interim pastor.) Rev. Goro Mori, a leader of the Brethren movement in Japan also passed away. He was active in evangelism and joint cooperative ventures.

The 'Moody of Japan', Rev. Seimatsu Kimura, passed away in Karuizawa. He held some of the most successful evangelistic campaigns in Japan and was contemporary to Tsurin Kanamori, Gumpei Yamamuro and other giants.

The Rev. Leonard Sweet, former chairman of the Far Eastern Gospel Crusade, passed away in America while on an early furlough. He, a former chaplain, was one of the men responsible for the founding of the FECC.

MISSIONARIES SUPPORT MISSIONARIES

Tokyo... In a reversal of the usual trend, two missionaries from the Tohoku area came to Tokyo to work at

secular jobs to make money to support 14 Japanese missionaries now in Laos and East Pakistan. "We prayed about it and before we received His assurance to do this, we exhausted other avenues of help. We believe this example will stir Japanese Christians to greater efforts to support their own missionaries in their country. We hope the jobs, to keep these Japanese missionaries on the firing line will not last longer than necessary," stated one. They plan to send 6 more.

SUMMER-TIME—CONVENTION TIME

Karuizawa... Most missionary and Japanese conferences are held either in summer or fall. The EMAJ conference here featured Dr. J. Oswald Sanders of the CIM, and Dr. W. Robert Smith of Bethel College. The election added Paul McGarvey, C&MA; L. E. Heil, church of God; Joe Parker, JEM, treasurer; Wesley Wildermuth, OMS; Frank Kongstein, NEOM as Vice Chairman. No new goals were set.

MISSIONARIES HOLD SEMINAR

Nasu... The Japanese Evangelical Overseas Mission (JEOM), which encourages Japanese to be faithful in home missions in Japan and foreign missions from Japan held their annual conference at "Grace Home" near Nasu Kogen in a cow pasture. Simulating missionary living, 35 invited delegates attended the 3-day session featuring slides from foreign countries, practical messages by key Japanese leaders, and missionary advisors, and drew plans to send Rev. Saburo Omori and his family to Taiwan this fall. A send-off missionary rally is scheduled for Oct. 23 in the 600 seat Shibuya Kokaido at 7:30.

LAYMEN RECEIVE STIMULUS

Tokyo... Former mayor of Atlanta and successful Southern Presbyterian Layman, Roy LeCraw, was in Japan on his fourth trip under the auspices of the Japan Protestant Conference (JPC) and the World Evangelical Fellowship in 3 months of special nationwide meetings designed to "alert the laymen to their Godgiven opportunities and responsibilities based on the Bible as our only infallible authoritative Word of God, our only rule of faith and practice."

TOKYO DEMONSTRATORS SEE RED

Tokyo... Japan's National Police Agency (keishicho) revealed that 70% of the 1,543 organizations which took an active part in the 1960 riots were registered Communist fronts which are being revived. (AEN)

KYODAN METHODISTS CHIDE BISHOP

Hakone... About 116 Methodist missionaries meeting at Hakone objected strongly to the reference which Metho-

dist Bishop Gerald Kennedy made to the NK Kyodan in his **CHRISTIAN CENTURY** article on the Blake-Pike proposal to merge four churches into an 18 million membership. Bishop Kennedy found well-justified fault with the Kyodan beginning under "government pressure" and comparing their action and growth with the Southern Baptists' freedom to move, wondered if the Methodist church had not lost instead of gained ground. The missionaries' statement read:

"The NK Kyodan was recently used to illustrate doubts as to the desirability of the United Church movements. Recognizing that the vitality of the NK Kyodan has thus been called in question, we Methodist missionaries affirm our belief in the activity of the Holy Spirit in the emergence and continued life of His church." (CC)

CATHOLICS OPPOSE PROTESTANT MISSIONS

Washington... Reports from Protestants in Spain in June 9 state their churches were closed, both pastors and laymen interrogated by police, 5,000 Gospel tracts confiscated and some of the Christians put on trial. In Colombia on May 23 an evangelical pastor while preaching to 200 people was interrupted and insulted by the Catholic priest who grabbed Bibles and ripped them up. The police came and the priest left, to come back later wearing ordinary clothes and a revolver at his belt. In another town when Protestants gathered for a religious service in a private home they were attacked by a mob of school children and adults accompanied by a parish priest who referred to the Protestant pastors as "damned dogs." He shouted at the Protestant women, "daughters of whores." After the attack the priest said he would prevent the spread of Protestantism by any means necessary, even by "blood and fire." (MNS)

MISSIONS SCHOOLS' STUDY

Providence... "There are now around 570 Bible Schools on the world's missionary fields, with the national and missionary staff of 4,000, student body of 23,000 and alumni of 75,000," reports Dr. Hubert Reinhout, Jr., of Barrington College in his booklet entitled **THE BIBLE SCHOOL ON THE MISSION FIELD**. Here the Japan Christian College enrollment stand at 83, the C.J.P.M. separated from their Fukushima Bible School and formed a Bible school in Maebashi with 15 students, and 3 missions cooperate with the Osaka Mennonite School and a nationwide Baptist Fellowship consider forming a new Baptist Seminary next year. (MNS)

NORWEGIANS REJECT WCC-IMC

Oslo... The usually peace-loving

Norwegian Missionary Council voted that it would not retain even a consultative membership in the proposed division on World Mission and Evangelism after the IMC integration into the WCC. The decision was unanimous.

TV INCREASE IN, EVANGELICAL ASLEEP

Tokyo... The number of registered television sets in Japan totaled 7,346,483, as of June 1961, according to the NHK which makes 35.6% of the total households of Japan. There are over 12 million radios or 55% of total households. The agonizing fact for evangelicals is that as of now no indigenous group in Japan is using the tremendous potential for the Gospel over television. (VS)

BOWLES RAPS AMERICANS OVERSEAS

Washington... Chester Bowles, the U.S. Undersecretary of State said that Americans were too often best-remembered overseas for "shiny new automobiles and luxurious living." Calling for the projection of a new American image overseas he said that in some countries where we have spent millions of dollars, our efforts have been handicapped by tactless, arrogant attitudes on the part of some Americans." In an address to the NCC immigration policy committee, Bowles continued: "Too often we seem to talk down to people without showing interest in their culture or opinions. Too often we are best remembered for our failure to travel outside the large cities or to mix with the people as friends and neighbors."

Comment: We invite Mr. Bowles and his kind to visit some of our sacrificing EMAJ missionaries on their stations.

OMS QUITS NCC IN KOREA

Seoul... The Oriental Missionary Society (OMS) and the Holiness Church in Korea has withdrawn all support and cooperation from the NCC in Korea. The NCC has been in the midst of a great controversy over bona fide charges that it and the WCC are 'soft on communism,' especially in Korea where 450 pastors were murdered by the Reds.

WORLD EVANGELIZATION IMPOSSIBLE?

Weaverville, "There are more people living today than have died since Adam. If we evangelized this generation, we

would reach more people for Christ than have lived until now. At the present rate of mission activity, it would take 160 years to bear the Gospel to every person now living. Meanwhile 120,000 souls go into eternity every 24 hours, most of them without Christ." This startling news from "New Testament Lights" radio broadcast in the S. Presbyterian Journal. Meanwhile the world's population has exploded from about 50 million at Jesus' time to 700 million at William Carey's age to the present 3 billion which is expected to double to 6 billion by 1980. Protestants now number only 225 million.

JAPAN COUNCIL OF EVANGELICAL MISSIONS

Tokyo... Organized two months ago in Tokyo, 23 mission have already formally joined the new *Japan Council of Evangelical Missions*. Evangelical missions in Japan have been without formal ties for almost a decade. J.C.E.M. provides for liaison and counsel among missions in order to promote the widest possible cooperation among evangelicals on both national church and mission levels.

Current officers of the organization are: president, David J. Hesselgrave of the Evangelical Free Church; vice president, Frank Cole of the Conservative Baptists; secretary, Hubert Helling of the Church of the Nazarene; and treasurer, Robert Gerry of the Worldwide Evangelization Crusade. Other members of the executive committee include: A. Paul McGarvey of the Christian Missionary Alliance; L. Robert Spaulding of the Japan Evangelical Mission; and Folke Person of the Scandinavian Evangelical Mission in Japan.

The next meeting of the plenary council is scheduled for late October in Tokyo.

A Christ centered Christmas Sunday school program will be the theme of a meeting held November 3rd. under the joint sponsorship of Child Evangelism Fellowship and Japan Sunday School Union. Get new ideas for your Japanese Sunday school program, and learn new songs, see the best way to use visual aids, learn how to conduct a candle light service and make decorations. Duplicate meetings will be in the Ochanomizu Student Center in Tokyo at 1:00 pm to 4:00 pm and 6:00 pm to 9:00 pm all Missionaries and Japanese Sunday school workers are invited.

OCTOBER - PROTESTANT PRESS MONTH

The Written Word Lives On
After
the Spoken Word Is Lost





Last in the series

by Arthur Reynolds

The expression "indigenous church", came into use mainly as a protest against the 'foreignization' of Christianity. As Dr. Kraemer wrote:

"At the well-known conference in Shanghai in 1922 one of the cardinal topics of discussion was the necessity of getting an autonomous, indigenous church freed from the leading-strings of foreign mission. In other words, the problem of the independent, autonomous indigenous Church became a burning issue in the wake of the rising tide of nationalism. The spirit of nationalism caused an acute awareness of the 'foreignness' of Christianity. The problem of the indigenization of the Church."

A similar reaction occurred in Japan. Hideo Aoki points out (JAPAN HARVEST, September 1960) that Uchimura Kanzo's strongest denunciations were directed against a shallow brand of Christianity which he describes as Western "churchianity". The pendulum swung over and in the movement which then arose an undue emphasis was placed on a nationalized form of Christianity. Both forms are to be deplored. But if the pendulum had not originally been pushed across to the extreme of Western "churchianity" it is doubtful whether it would have swung so far in the other direction.

The movement to indigenize the churches arose as a reaction against churches being foreignized. If it is wrong, as we have contended, to make

an "indigenous church" our objective; it is also wrong for missionaries so to foreignize their message that a reaction of this kind becomes inevitable. In other words it is our approach which must be indigenous.

In this connection it is often advocated that the missionary should be indigenous in his manner of living. This of course is of greater importance in some countries than in others, and is often essential in order to break down prejudice. In Japan where western practices are already very common a foreigner may retain many foreign customs and still not sacrifice his influence. In fact the differences, far from creating barriers, often serve to create friendships.

But in any case it is something more fundamental that we have in mind. Nor is it just a matter of foreign funds? This aspect of course looms very large in all discussions of indigenous policy so we ought to pause for a moment to consider it. The main objection is to the use of foreign funds for the upkeep of the Church—such as the provision of a special building for worship or the payment of the salary of a pastor. If it is true, as we have observed, that there is no difference between Jew and Gentile, what objection can be raised to using foreign funds for the upkeep of churches? The Scriptures are not without guidance.

"All things are lawful for me" wrote the apostle Paul "but all things are not expedient". The fact that this declara-

tion occurs twice in Paul's first letter to the Corinthians is an indication of its importance in unravelling the problems of Christian practice, whether individual or corporate. Is not this the crucial point in determining the validity and true use of "indigenous" as applied to the activities of Missions? All things based on the principles of Scripture must be considered "lawful", and we are in error surely to set up fresh principles which challenge their authority. But it may well be that certain practices are not expedient, and a strong case can therefore be made out for the adoption of indigenous methods and practices.

Can you not hear the voice of the apostle? "Wherefore, if by pouring in foreign funds I raise a stumblingblock for the newly-born church in Machimura, I will make no further contribution while the world standeth." It is on the basis of expediency that we should carefully regulate the use of foreign funds and foreign equipment. It is most instructive to notice that as a result of Uchimura Kanzo's experience of the financial dealings of foreign missionaries, he and his followers after him have consistently followed the principle of financial independence from Western missionaries. It was the same in China when maturing Christian called for the removal of what they described as "the domination of foreign funds".

Even so, the heart of the matter lies deeper. How have we foreignized the Christian Gospel so that the movement for indigenization was called forth in reaction? We have erred on a far wider front than finance. Our greatest error, surely, has been the introduction of so many Western non-essentials along with the New Testament essentials. Western accretions have been so bound up with New Testament principles that Christians in the newer churches accept the one with the other as of equal authority; new believers, without specific teaching, can hardly be expected to draw the line between the two.

Dr. Kraemer has a thoughtful paragraph relative to this:

"In most cases Christianity is preached and transplanted in the historical, theological and institutional forms that have been developed in the West, and in the case of Protestant Missions this is still further aggravated by the fact that the various and often separatist-minded denominational, theological and institutional expressions are the models on which various types of Christianity in Africa and Asia are moulded. . . . Most Western missionaries, like the majority of ordinary human beings are unable to emancipate themselves from the cultural mental, emotional and social frame in which they are accustomed to live and to express their religious life. They consider their own theological approach, their own form of ecclesiastical life and

of worship, etc., in the main those that are *normal* for the African or Asiatic Christians as well."

Hideo Aoki comments that "The value of Uchimura's critique is that he has differentiated out of a confused mass of western Protestant Christianity what belongs to the essentials of the gospel and what may be sifted out as western cultural and traditional accessories." (JAPAN HARVEST, Sept. 1960)

Some of the ecclesiastical practices which have grown up in the West are clearly not for export. Certain fundraising methods, for example, are of doubtful propriety even there. But personally we would not go so far as to say that no Western accessories are of value in the East, especially in Japan where so much of Western origin (classical music for instance) has been welcomed and appreciated. But the point we wish to make it this. In the event we wish to introduce a Western accessory of proven value it is still our solemn duty to make it clear that it is an accessory and not an intrinsic part of the Gospel. Assuming that we ourselves are not confused in regard to this issue, we ought to make the distinction very clear between what are the essentials of the Faith as shown by New Testament precept and practice on the one hand, and what are the non-essential trappings of the West on the other. The

former would allow of no compromise or modification; but the adoption of the latter should genuinely be left to the choice of the new believers. To insist on the latter with the same force as the former is to be guilty of 'foreignizing' the churches. We have absolutely no right to do it.

Too often we slavishly reproduce the thought-systems of our own schools or denominations. Is it not time for us to do more original thinking? Take, for example, the matter of church festivals. I must confess that when I first became a missionary over twenty-five years ago I gave little thought to that which was purely Western in our message. But one day a young Chinese fellow-worker asked me the question: "Why is it that the churches celebrate Christmas in the way they do? The only commemorative service which is commanded in the New Testament is the Lord's Supper." It caused me to think furiously. In fact it started a thought-revolution. According to the Encyclopedia Britannica "Christmas was not among the earliest festivals of the church, and before the 5th century there was no general consensus of opinion as to when it should come on the calendar, whether on Jan. 6, March 25 or Dec. 25 . . . the first certain mention of Dec. 25 is in the

calendar of Philocalus (354) . . ." How often are these facts imparted as a matter of duty?

Now in this matter of special days the Scriptures appear to leave the matter open: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it." Few would desire to lose the priceless opportunities which Christmas brings us to proclaiming to the unsaved the "Christ Jesus came into the world to save sinners". But whether it is right to introduce the whole gamut of Western customs to the newer churches is quite another matter. But in any case the main point is this: whether it be Christmas or any other festival in the Church's Year, or whether it be some other western custom associated with the Christian Church, it is *our* responsibility to make it clear that these are not essential parts of the Gospel. In this particular sphere we must be sufficiently reticent in transplanting foreign customs to leave room for local application and interpretation. So if we carry accessories in our Gospel luggage, they must be clearly labelled as such.

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What can we learn from :

THE CONGO

by Milton Baker, CBFMS

How is God using recent events in the Kivu Province of the Congo?" "What lessons have the missionaries learned from their experiences?" "What could be the missionaries have done to have prevented the anti-white, anti-mission spirit which developed during the last two years?" "Should so many of the missionaries have returned to the United States before the political picture became more clarified?" Long after the newspapers have finished reporting the actual details of the missionaries' evacuation, these questions linger on.

The missionaries themselves after months of retrospect are not agreed on all of the answers. Some feel that if they had taken school subsidies from the government more quickly, Congolese parents would have been more satisfied. Others believe they were mistaken in not attending the conference of Congolese Christian leaders at our Burungu Station in August, 1959, when the so-called "Synod Group" was formed. Other suggestions include: "We should have transferred property (church buildings and schools) and the responsibility of running things over to the churches more quickly." "We should have shown more love to the Congolese Christians." "We should have left the Congo sooner and permitted the Holy Spirit to lead the hundreds of churches which had been started." All of these answers touch upon important problems. None of them is the full answer, for there is no simple answer. CBFMS, like all missions working in today's Africa, finds that proclaiming the Gospel in revolutionary days is highly complicated.

For several years many missionaries prayed for revival among the numerous but untested Congolese churches. In Leopoldville, Congo's capital, I was told that the churches were full of weak Christians because the "converts had come too easily." Few of us realized that the political agitation of the past year would be the means of sifting the churches in the Kivu. It separated

freedom-loving but spiritually-minded Christians from those opportunists who preferred the politician's promises of quick materialistic gain to the eternal promises which they had learned as youths from the Bible. The present political unrest in the Kivu has brought some genuine revival. It has also shown the Congolese Christians *and us* that missionaries are not indispensable after the Holy Spirit has hearts through which He can work.

The question, "What could have been done to have prevented the anti-white, anti-mission spirit which developed during the last few years," brings the greatest variety of answers. The answers fall into two categories—one involves the mission's relationship to the political government, the other bears on the missionary's relationship to the Congolese churches.

Nothing that missionaries could do would have altered the political situation. When the Congolese leaders took over last June, there were many encouraging signs. The new leaders showed wisdom and insight as they handled the various problems which arose. They respected the mission's property rights. From June until December, 1960, the Kivu was probably the most quiet province in Congo. All this changed on Christmas Day when pro-Lumumba soldiers came to Bukavu, the capitol of Kivu, and kidnaped the governor, two of his cabinet members, and an army officer. There followed a systematic "take over" of the Kivu in which many regularly-elected administrators were replaced by pro-Lumumba men. Now the face of Communism became evident. Informed people know that there are definite and strong Communist influences at work in northeast Congo. In many cases, however, the Congolese have only been pawns in the Communists' game of power politics. Communist agitators skillfully play on the discontent and desires of the Congolese. Thus it was easy for the Congolese to accept the anti-white propaganda which claimed that it was the white man's fault that the Congolese did not have more material things. This, in turn, contributed largely to the reign of lawlessness and terror which swept over Congo following independence and, more particularly, in Oriental and Kivu Provinces during the past few months.

Could the missionaries have retained better relationships with the so-called "Synod Group?" (The "Synod group" was an anti-white, anti-missionary organization of churches.) It may be true that taking subsidies from the government for the schools sooner than we did would have created a better feeling. However, many missions in Congo which were accepting subsidies were getting the same rebellious, anti-white reactions from their followers. Undoubtedly the

mission made mistakes. The very mission organization itself confused the Congolese. Not realizing the difference between a mission and a church, the Congolese could easily assume that the same type of organization—with an executive committee at the top—would be ideal for the churches. We probably also were slow in inviting Congolese Christians to serve on various committees of the mission organizations. Steps in this direction were taken during the past two years but the anti-white feeling had already grown to such proportions that every effort to develop more understanding between missionaries and national Christians was viewed with hostility and suspicion by many of the Synod leaders. The usual weaknesses of foreign missionaries were ours. Insufficient mastery of their languages and too little understanding of the aspiration of the people undoubtedly resulted in unnecessary misunderstandings. Educated, impulsive Americans sometimes lost patience with the slow, untrained Congolese. The abundance of "things" which some missionaries possessed was a stumbling block to many national Christians.

Recounting of our errors does not mean that the blame was entirely on our side or that these faults were the pattern among all of the missionaries. To obey the laws of a colonial government, missionaries were sometimes forced to exercise authority that was resented and misinterpreted by the Congolese.

Despite these negative factors, the disturbances among our churches were largely confined to one of the tribes among whom we were working. Second and third generation Christians were among the Wanandis in northern Kivu. Over the years many from this tribe dispersed to other parts of the field to teach in the schools and to preach the gospel in unevangelized areas. From this tribe came most of the leaders of the Synod. Tribal loyalties are strong. Much of the antimission feeling which developed among the churches can be traced to this tribe. This tribe, in turn, was strongly influenced by nationalistic and Communist propaganda. The errors and cultural misunderstandings of both missionaries and national Christians were magnified to the breaking point by the social and emotional upheavals attending independence. Only the most spiritual among both races could hold steady in an atmosphere so charged with tension and change.

The Lord is using the current situation to strengthen spiritually both Congolese Christians and missionaries. This does not excuse mistakes but indicates that He, Who is never taken by surprise, can make even the "errors" of men to praise Him.

Many and precious have been the spiritual lessons learned by the mission-

aries. One wrote before evacuation, "The past weeks have brought experiences which I would not have chosen if I were doing the choosing, but experiences of His grace which I would not have missed." Another said, "We have seen almost hourly God's faithfulness in answer to your prayers!" A couple reported, "The testimony of so many to whom we have talked recently is that the Lord has marvelously poured out His peace and joy in our hearts as never before." These are but a few of the thoughts that were expressed in letters during those trying days. Thus we are forced to ask, "Do we *really* learn how to trust the Lord until we find ourselves in circumstances obviously beyond our control?" Many told of the Word becoming "alive" as the Lord gave just the message needed for the particular test to be faced that day. One faithful Congolese Christian who had endured many threats of persecution with patience and faith gave this gem, "You know, when once we come to the place where we can divorce ourselves from these physical bodies—can count them of really no value—we are in the way of victory!"

In addition to the spiritual lessons, the Lord has been teaching us practical lessons in missionary strategy. Many now feel that large, centralized mission stations should never again be built. Missionary houses should be smaller and located more among the people, preferably in the larger centers where a livable residence will not stand out in sharp contrast to the African houses of the bush. More work should be centered in the cities where, though the response is slower, the national leadership is usually produced. Many feel that missionaries must live more simply in the countries where God has called them.

Institutionalism (educational and medical facilities) should be de-emphasized as new governments will increasingly want to control these areas of the national life. These institutions have often been confused in the minds of the nationals with our primary purpose for being there—to preach the gospel and establish churches. The national Christians must increase in influence and authority; the missionaries must decrease. Mission organization must be simplified and in the days ahead leadership will result from the spiritual quality of the missionaries rather than because they are "trained Americans."

"Should so many of the missionaries have returned to the United States before the political picture became more clarified?" At the time of the first evacuation last July, there were those who felt the time had come to withdraw permanently from the Kivu. However, at that time national spiritual leadership had not yet come to the surface.

Those who were willing to "count not their lives dear unto themselves" had not yet been separated from the large mass of professing Christians. Even now the same questions come: "Will the Congolese Christians win the (spiritual) battle better with us or without us among them? Did the Lord bring us out of Congo only for a time, or is it in His plan for us never to return? If we do go back, do we go to occupy *all* of our stations or only some of them? If we are to return to Congo, *when*? Do we return to continue our ministry in educational work and medical work as before, or is this the time when we are to graciously work ourselves out of these areas?" These are difficult questions. They go far beyond the question of "What will people think if we do not go back" and probe to the reason for missionary endeavor. Are we there to perpetuate the mission or are we there to establish churches which will look to the Holy Spirit for direction after they have been taught the things of the Word? One missionary still in Uganda stated, "These two evacuations (last July and February) have done more to give them (the national Christians) the urge to move in the direction of carrying on their own work in an effective way than any thing we could

have done in the next five years." Another stated, "More has been accomplished in the last six months as far as eternal values are concerned than we had done in the last three years."

All of us realize that often "the blood of the martyrs is the seed of the church." It is sometimes difficult to understand that the Lord's glory may be furthered more rapidly withdrawing missionary personnel and causing the national churches to rely on the leadership of the Holy Spirit than to stay in a country during a time of political unrest and thereby risk our own lives as well as the lives of national Christians. Their loyalty to the Lord and the Bible is sometimes confused in the minds of worldly nationals with loyalty to missionaries. In a number of instances prior to our February evacuation, the Congolese themselves suggested that we leave—for our good *and theirs*. We must also remember that the Holy Spirit can work just as effectively through yielded, instructed Congolese as He can through trained, professional missionaries.

The vast majority of the missionaries believe the Lord led in the timing of both evacuations and that the Holy Spirit is continuing His work in the hearts of Congolese. It is quite possible

that some CBFMS missionaries may re-enter the Kivu in the months ahead. If this becomes possible, I doubt that we should send back as many missionaries as we had prior to independence. Quite possibly the Lord is closing the door of this responsive field to missionaries in order to send some to Senegal, West Africa, where a largely unresponsive but unevangelized Muslim population needs to hear of the Bread of Life.

Neither the Congo or any other part of Africa will ever be the same as it was five years ago. Future plans must reckon with the aspirations and ideas of these new African nations. Missionaries going to any part of Africa must be keenly sensitive to the political and spiritual forces at work in their areas. They must cooperate with rather than impose their ideas on the churches and Christians.

It the door to Congo should reopen, the number of missionaries returning will undoubtedly be smaller. Institutions will be fewer. However, the Word of the Lord may flourish as never before because national Christians and missionaries have taken to heart the spiritual lessons of these months—lessons that could only have been learned by the fires of testing through which they have passed.

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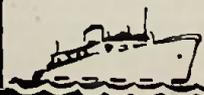
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YOUR TRAVEL AGENT IN THE ORIENT





Fire on the mountain

This year's Karuizawa conference participants found the Word of God brought before them in strikingly varied ways. The general E.M.A.J. and Deeper Life Conferences were preceded by that of one mission (T.E.A.M.) in which there were special messages brought by Dr. James Graham of Taiwan and Dr. Wm. A. Mellwaine of Japan. The former brought, from a wealth of Bible study and teaching, thought-provoking, study-stimulating messages drawing heavily on Old Testament prophetic truth. The latter, through the experience of over forty years in Japan, devotionally pinpointed critical areas in the Christian life of missionaries before the Japanese and before the Lord.

While much of real profit could be shared with our readers from those special messages, it is our purpose here to comment on the blessings enjoyed by even larger groups at the Evangelical Missionary Association of Japan Conference (Aug. 2 to 6) and the Deeper Life Conference which followed (Aug. 6 to 10). Dr. J. Oswald Sanders, Director of the Overseas Missionary Fellowship (CIM; Singapore), and Dr. Bob Smith, Professor of Philosophy at Bethel College, St. Paul, Minnesota were the speakers. Dr. Smith also brought a series of messages to the 6-day Youth Conference for teen-agers at the Karuizawa Evangelical Youth Center meeting place.

While no few words here can reproduce the blessing and effectiveness of the Lord's ministry through these men, it is fitting to share some of the thanks and praise for these experiences with those unable to be in Karuizawa, Japan this summer.

DR. J. OSWALD SANDERS—

A verbal portrait of Michaelangelo at his sculpturing was used by Dr. Sanders to introduce a convicting tableau of the Self-Life in the message of August 4. Michaelangelo wore a lamp on his head lest his own shadow falling on the work should cause it to be spoiled. Often in Christian work the shadow of self falls across and spoils a work which would otherwise be entirely to the glory of the Lord. Succinctly stated by Dr. Sanders. "The man who stands between me and God's glory is self."

But as well all know, self dies hard, so we do well to recognize its varied and recurrent forms. With a spiritual surgeon's skill and the Sword of the Spirit for scalpel, many of these cancerous recesses were laid bare by Dr. Sanders: (1) Self-Will (Eph. 5:20), (2) Self-Praise (contrast Christ: "I seek not mine own glory"), (3) Self-Assertion, (4) Self-Indulgence (rather than self-discipline; desire as opposed to principle; Christ: "I do always the things that please the Father"), (5) Self-Pity (Christ's answer to proposed self-pity: "Get thee behind me, Satan"), (6) Self-Consciousness (being "touchy"; Christ's consciousness of His glory led Him to gird Himself and wash the disciples' feet), (7) Self-Depreciation (as Moses' false humility after God had prepared him for the task), (8) Self-Justification (facility and versatility in self-vindication), (9) Self-Confidence (as we have Christ's example: "I can of mine own self do nothing," so we have His declaration, "Without Me ye can do nothing").

In the matter of dealing with these all-too-familiar aspects of the self-life, it was declared, "This self-life cannot be subdued, it must be terminated," duly noting the means, "If ye *through the Spirit* do mortify the deeds of the flesh, ye shall live."

Vital as is a certain degree of introspection to the preparation of a heart for cleansing by the Lord, so too much of it can draw our attention away from Him Who is our Strength and Life. In telling contrast to the topic of the message above was that of the message of Aug. 10, in which Dr. Sanders directed his hearers to "Worship," viewing "the glory of God in the face of Jesus Christ" as delineated in Scripture.

Noting first that all temptation (e.g., both that of Adam and Eve and that of the Lord Jesus Christ) is along three lines *appetite*, the desire to *enjoy*; *avarice*, the desire to *get*; and *ambition*, the desire to *be*—Dr. Sanders pointed to the answer in the face of Jesus Christ. Through the Word of God, this was seen to be a face of (1) divine glory (transfiguration), (2) perfect sinlessness, (3) inflexible strength (Lu. 9:51), (4) matchless sympathy (Lu. 19:41),

(5) blazing anger (Mk. 3:5), (6) unparalleled sadness (Isa. 52:14), and (7) radiant gladness.

A result of such worship will be that "the *objective* vision is to be followed by the *subjective* transformation (II Cor. 3:18, "beholding we are changed"). This "beholding" is to be "not a snapshot but a time exposure."

While many other truths from the Word were set out in expository relief by Dr. Sanders (some of the other messages were not heard by the writer), it is certain that his desire would be that, long after the details of a particular message are forgotten, the Word of God might continue to cleanse and correct the lives of the Lord's people.

DR. BOB SMITH—

The diversity of gifts even within the category of the "pastor-teacher" were certainly evident in the Lord's servants ministering in Karuizawa this summer. A lasting memory of the penetrating ministry of Dr. Bob Smith is that of a highly gifted and thoroughly disciplined intellect, humbly devoted in adoration and service to his blessed Saviour. It is rare to find together in one man's life and ministry such an attractive development of Christian graces and intellectual disciplines.

In a remarkable message on "The Problem of the Passing and the Permanent," the backdrop was painted for the portrayal of the person and power of the Lord Jesus Christ. With Heb. 12:22-13:9a as a base, Dr. Smith reviewed briefly man's view toward the changing and changeless, from Parmenides and Zeno ("there is no such thing as change") and Heraclides ("nothing is permanent") to the present-day rapidly-changing scene. Dramatically graphic were illustrations drawn from the physical and medical sciences. Classic in the annals of "change" is the transition in a scant 40 years from a world of seemingly bounded energy supply at the time of Einstein's enunciation of the mass-energy relationship ($E=mc^2$), to the demonstration at Chicago and awesome display at Hiroshima of the virtually boundless energy available in matter.

Similarly, the fantastic change in medicine, from the "no abdominal surgery" of a few decades ago to the nearly insurmountable volume of literature and technique available to the surgeon today, was quickly traced.

The point?—Yes, in man's intellectual and physical world, breath-taking change is the order of the day. Is anything constant? Two things were forcefully brought forward: (1) In all of history *sin* has not changed (illustration: The ancient king of Babylon, in an imaginary visit to the lower night life of New York, said, yawning, "We had all this in Babylon"); (2) In all

eternity the Lord Jesus Christ has not changed ("the cohesive power of the universe is Jesus Christ")—in His person, purpose, program, plan, presence, or promise.

The power of the message was punctuated by numerous pertinent personal experiences and observations.

Perhaps the scope of this ministry may be best illustrated by reference to the two morning messages on the day following the evening message summarized above. The first dealt rather comprehensively with "Missionaries' Physical and Spiritual Health," starting with the difficulties experienced by the prophet Elijah following the encounter with the prophets of Baal. A wealth of practical counseling experience afforded ample illustration of the "close-to-home" situations familiar to the missionaries present. The fallacy of undervaluing a God-given body was underlined by the dying words of a young and promising preacher: "The Lord gave me a horse to ride and a message to deliver. I have killed the horse and can't deliver the message." All mental health (first of all dependent upon good physical health) may be studied under headings of: work, play, love, and worship—the last category being recognized today even by some leading non-Christian psychiatrists. The full message was the most practical, scriptural, and persuasive the writer has heard on this topic.

The second message of that morning, "Modern Trends in Theology," met an increasing need among Bible-believing Christians in Japan for polite but firm perspective in dealing with the non-orthodox theologies of today.

In I Cor. 1:17-25, where the substitution of man's wisdom for the gospel is seen as a challenge to the power of the Cross, and noting that departure from orthodox theology is in no way a new thing, Dr. Smith traced briefly the rise of modernism. Rooted in Kant's philosophy, adapted theologically by Bauer, Astruc, et al, reinforced by the 19th century adaption of biological evolutionary hypotheses to the realms of philosophy and religion, and fed by an abiding distaste for medieval church pronouncements on areas of science outside the bounds of scriptural truth, liberalism in theology grew rapidly.

Schleiermacher's belief that value judgments are important regardless of the facts is properly met by Dr. Smith's concern "not with value judgments but atonement." The basic difference in point of view is of prime importance.

The orthodox looks at revelation stemming from God While the liberal looks to experience stemming from man.

The review of the growth of liberalism included a time-limited sketch of key contributions of some leading liberal theologians: Schweitzer, bringing eschatology back into liberal the-

continued page 32

With Christ in the Colleges

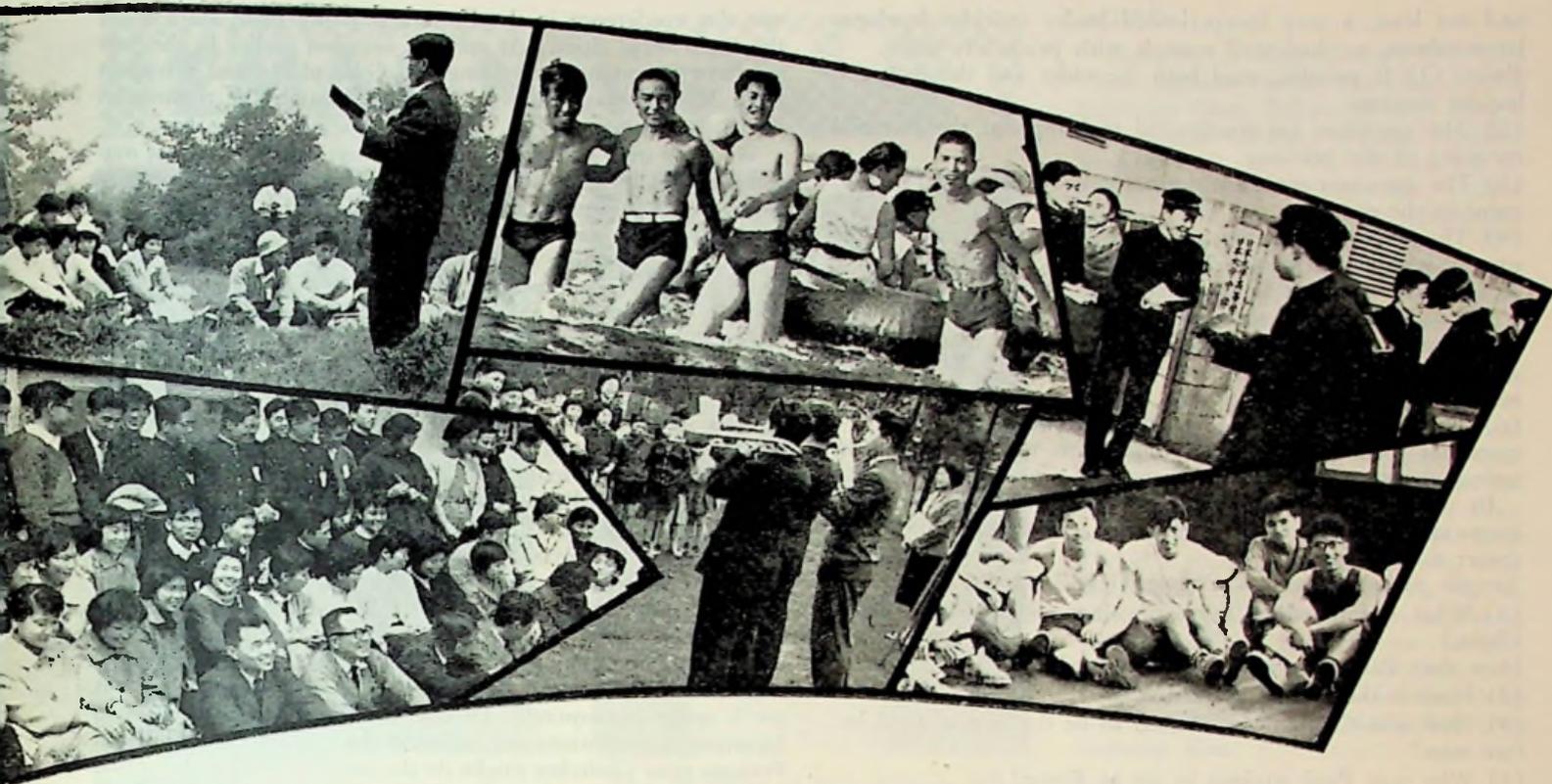


An up to date account of the activities of the Kirisutoshu Gakusei Kai (Japan I.V.C.F.) in Japanese Universities, by a Japan staff member, K.S. Roundhill.

“Why did God create Satan anyway or did He?” Before retiring, a little group of students in “yukata” lay on their spread out “futon”. It was the close of a long day at a summer conference held under the auspices of the K.G.K. Students had risen at 6 am for their quiet time for devotions—a new experience for some—and now they were gathered around a member of the staff or a capable student leader, full of questions.

“What is meant by the baptism of the Spirit? What is the main difference between Christianity and other religions?” “If the Holy Spirit leads us, why are there different doctrines in the Church?” “There must be one essential truth somewhere—why are there differences of interpretation therefore?” “What is the difference between the Roman and the Protestant Church?”. These, and other questions of a more personal nature were a quick index of the spiritual state of the enquirer, for the atmosphere greatly encouraged the utmost frankness. Some had been converted at a previous conference and their growth was a joy to behold. Others were still utterly confused in the labyrinthine ways of their own minds and one longed to see the Light dawn. Others rejoiced in their new-found assurance of Life—still somewhat bewildered at the many-sidedness of all that was involved in being a new creature in Christ.

Then prayer—and so to bed. Students from about 52 different University Colleges have met at 7 different conferences this year. Many of these have come to a saving knowledge of Christ. Not all have been converted through the efforts of graduates or Pastors or missionaries, valuable though their work has been. Some have been won apart from conferences through the consistent living and personal work of fellow



students. At a recent Kanto conference, this was so markedly the case, that Dr. McIlwaine, who was one of the speakers for the occasion, could not help but comment upon the sense of the Holy Spirit Himself at work in their midst.

Earlier in the year, a student was converted subsequent to a conference she attended, and her life was so transformed that students began to join her College club just to see the radiance of her face! Another student of retiring disposition converted at a conference, soon gathered around her about 10 others for Bible study and prayer without outside help.

However, because the Lord has seen fit to use these gatherings so abundantly, there is the tendency on occasion to just presume that He will be present in power as usual, trust to the perfection of organization and give less time to prayer. The result is a foregone conclusion. At another recent conference, this may well have been the reason why although there was a professed conversion or two, there was not the deep sense of being in the full current of God's saving purposes. Pray that prayer may never be just an adjunct to work, but the place where all work finds its origin.

Not that organization is not to be perfected! As the diversified life of the movement has unfolded step by step, the time has come when mature spiritual leaders in the evangelical and academic world are needed to take the reins and guide the affairs of the Fellowship. The Rev. Junichi Funaki, Editor of the Scripture Union Notes and Principal of the Tokyo Bible Seminary; Prof. Sukesaburo Itoigawa, President of Matsusho Gakuen Junior College and member of the Nagano Education Board; Rev. Akiji Kurumada, President of Tokyo Bible School and Chairman of the Fukuin Remmei; Dr. William A. McIlwaine, Missionary of the Southern Presbyterian Church and Professor at the Kobe Reformed Seminary; and Rev. Kosaku Nao, Pastor of the Missouri Lutheran Mission and Lecturer of the Lutheran Theological Seminary, these five have been appointed from the larger body of referees to form the Advisory Council and will concern themselves with the appointing of staff and problems of doctrine and policy.

The day by day affairs of his movement will continue to be handled by a group of graduates who comprise the Executive Committee. At present there are only two Japanese full time staff workers two part-time, and two foreigners. These we

hope to see augmented in the future with more Japanese staff workers.

The present staff have given themselves to travelling from College to College visiting existing Christian groups, speaking at conferences and special student-evangelistic meetings, dealing with seekers, finding suitable conference sites, encouraging the beginnings of a graduates' fellowship, doing much of the translation work on the New Bible Commentary and producing regular "Intercesea" material and other booklets besides handling the everyday inevitable correspondence arising from such a wide parish. Only the many-sidedness of this ministry and the lack of staff, prevents a much more definite impact upon the 502 University Colleges and Junior Colleges in Japan.

We are conscious of the need of more staff and grateful for all the help given by others, yet it remains to be said that just as the foot soldier continues to be the backbone of the Army, so the student himself constitutes the spearhead of any effective advance in the Colleges. For this reason, student leadership is our greatest need. In two or three major student areas, student Committees meet regularly for the planning of College and main conference activities. For the students to lose this initiative would be fatal, as has been proved again and again. Bible study groups led by Pastors and missionaries are therefore the exception rather than the rule—but this is not to say that such leadership is not desired. It depends upon the leader concerned and a number have had and do still have a most fruitful ministry within the Colleges in this way.

To encourage not only student leadership, but also student participation, we have experimented with inductive methods of Bible study and we hope to see Bible handbooks of this nature for study in the near future. As an example, we will give the general rules for such study and then a section from Romans with the questions that would be handed to students—or the student leader in particular. For the greatest profit, no doubt it would be advisable for the student group to have had the questions for personal study for the week before the class. Failing that, if the leader (student) alone has had time for preparation it is sufficient. One of the outstanding values in this kind of study is that the complete stranger can drift into the group and intelligently participate from the beginning.

and not least, a very inexperienced leader quickly develops latest talents, or does well enough with practically none.

Rules: (1) If possible, read both the older and the new colloquial versions.

(2) The questions are constructed to bring out the essential meaning of the portion.

(3) The questions maintain the natural sequence of the argument in the portion.

(4) The questions can be answered from the passage itself usually without a cross reference study. This is for the sake of complete strangers to the Bible.

(5) As an exception, some questions relate to passages previously studied in the same book. The reason is that Scripture is best interpreted by Scripture and a careful comparison of relevant passages.

(6) The leader is meant to encourage students to answer the questions themselves and not himself to take the initiative unless necessary and for the purpose of summary perhaps.

In many cases the questions can be answered by direct quotation from the Bible itself, thus encouraging the newcomer to participate.

Sample passage: Romans Chapter 1:1-17. Questions.

(1) What is implied by the expression, an Apostle of Jesus Christ?

How does Paul himself define the term?

(2) How is the Gospel defined?

(3) How was Christ demonstrated to be the Son of God before men?

(4) Why was Paul anxious to go to Rome?

(5) Where do we have an outstanding example of Paul's humility?

(6) How did Paul sense his responsibilities as an Apostle?

(7) Why was Paul not ashamed of the Gospel?

Some College groups have taken advantage of the Bible reading notes published by the Seisho Domei called "Mikotoba no Hikari". These are Bible reading notes covering the whole Bible issued bi-monthly and suitable for meetings where the time available is quite short. Two College groups in Tokyo get together to study the Bible in Greek!

Student activities as a whole differ according to districts and often reflect the local cultural background and the Churches from which the students come. In a University like Waseda where the work began back in 1947, student led evangelistic meetings are not uncommon. A speaker is invited, but students chair the meetings and give testimonies and handle the counselling. In the Kanto, K.G.K. groups exist in Universities like Waseda, Keio, Chuo, Nihon, Kyoiku, Ochanomizu, Showa Joshidai etc.

Actual membership as a group or individual is not yet clearly defined though the characteristics of the movement in doctrine and practice are clear enough for all to realize what is involved in fellowship. However, because of this, the use of the name K.G.K. has not become a matter of grave importance. In the Kansai for instance, a group associated with the K.G.K. has been active in Doshisha Women's College for years but is called the Izumi Kai. In Kyoto, not only Doshisha, but in Kyoto Imperial University and Ritsumeikan there are groups meeting regularly for prayer and Bible study. In Kyoto there is also a regular monthly meeting for fellowship in a staff member's house where students go immediately after College in time for a supper such as they would get at the College "shokudo" and for the same price. Many students are in boarding houses where they get their own meals, so this saves time and encourages fellowship.

In Osaka, a leaders' meeting is held regularly at a associate staff worker's house and groups meet in Colleges like Osaka Foreign Language School, a Pharmaceutical College and Osaka University where in October they expect to have an evangelistic meeting with one of the staff members as special speaker. Public holidays have offered good opportunities for getting students together. In November we will meet for a

one day conference in the Kansai, drawing upon students in the main three cities. At such an occasion earlier in the year we have 50 students attending a K.G.K. picnic and a student from Kyodai was soundly converted through the testimonies heard that day.

We have tried to hold evangelistic meetings for students outside the Colleges e.g. at the Kyoto Christian Centre. Numbers were small—depending largely upon Christians bringing their friends, but on one occasion nearly half were non-Christian. The bigger cities like Osaka and Tokyo produce problems of communication that call for more localized meetings. However, by every means we want to win some—though we prove again and again that the most effective means is through the personal witness of fellow students.

Our aim then is the establishment of a thoroughly Biblical witness in every University and Junior College in Japan—not just a hit and run affair, but a permanent witness of lives being transformed in the midst of student life, rebuking the godless, gently leading the seeker, and confirming the faith of those still young in Christ.

Now there are many ways in which you can help. We trust that this survey will stir you to pray for us with more understanding from now on. We look forward to the day when all financial support for staff and overhead, is Japan based with the major contributions coming from graduates who have been blessed through the K.G.K. This support as yet is quite inadequate. To our encouragement, one or two Japanese congregations are included the work in their budget. Perhaps your Churches might do the same? Further, we value any contact with students in areas yet untouched. A solitary student perhaps from your congregation, can be the key that opens the door for an effective witness into your nearby University and it may pay heavy dividends when students begin to bring their non-Christian friends to your services. Pastors have confessed that the keenest and most active members they have, are members of K.G.K. This should not be strange. Our aim is to be a helpmeet to the Churches, even though this is not our primary objective.

Our major conferences are held in the Kanto and Kansai in the spring and summer. If you would send the names and addresses of students whom you would like to attend, we would be glad to send suitable material and information. Missionaries have on occasion financially helped students to attend, leading to the conversion of some and the beginning of group witness, and a great stimulus to the local congregation.

Finally, a major contribution has been made to the whole Church in Japan by the literature produced by the K.G.K. Literature continues to be as someone has said—Evangelism's most unobtrusive but mightiest missile. The Japanese staff have bent all their energies to the producing of suitable for student work and seekers in general. The staff did much of the translation work on the one volume Bible Commentary which has now sold over 3500 copies. You should have one of these indispensable books in your library for Japanese students and other young Christians to use. Some bigger theological books are far too expensive for the ordinary student to buy, but they are delighted to be able to borrow them. Why not get a small library together for this very purpose? The K.G.K. will be delighted to advise you on a suitable selection of reliable books. Some we have produced ourselves such as Henceforth, Have you considered Him? Limitations of Science, Sweeter than Honey, and Quiet Time etc. Most of these are translations of booklets first published by I.V.C.F. abroad. The students here also produce regularly a pamphlet called "Torinashi" which gives the news of the activities of College groups throughout Japan and thus keeps the students praying for one another and a corporate sense of witness. Any information you desire on any aspect of the work will be gladly forwarded from the office at 2-1-3, Surugadai, Chiyoda Ku, Kanda, Tokyo.

EMAJ News



WEDDINGS :

On July 29th the wedding of Miss Hannelore Grenningloh (GAM) to Mr. Russell Stellwagon (TEAM) was solemnized at the Karuizawa Union Church. Mr. George Laug officiated at the ceremony and the bride was given away by Mr. J.K. Notehelfer. Mrs. Notehelfer also took the place of the bride's mother.

The bride was lovely in her white lace dress and veil sent from Germany. She was accompanied by two bridesmaids in pale blue satin. Misses The ushers were Mr. Buz Reece and Mr. John Schone. The church was decorated with baskets of pink and white carnations and the bridesmaids carried pink carnations in colonial bouquets. The bride carried a gracious bouquet of white carnations.

Mrs. John Schone was the soloist for the wedding as well as hostess for the reception that followed in the Kai Hall.

RETURNEES :

Gooden, Rev. & Mrs. Joe (JEA), 5914, 2-chome, Minami cho, Nerima Ku, Tokyo.

Harris, Miss Esma (WEC), Gokasho P.O. Shiga Ken. *Klasen*, Miss Irene, 3, 4-chome, Shimonakajima, Nagaoka Shi, Niigata Ken. *Langager*, Rev. David (LB), 1-chome, Hon Cho, Sakata Shi, Yamagata Ken. *McCall*, Mr. & Mrs. Loren (TEAM), 1062 Kamihoya Hoya Machi, Tokyo. *Noell*, Mr. & Mrs. Frank (CBFMS) 1143, 4-chome, Matsubara Cho, Setagaya Ku, Tokyo. *Seely*, Mr. & Mrs. Arthur (TEAM), 168 Izumi Cho, Suginami Ku, Tokyo. *Unseth*, Mr. & Mrs. Einar (ALC), 3-46, Shiozu, Yaizu Shi, Shizuoka Ken.

The Wedding of Miss Winnie Whisman (JEM) to Mr. Richard McGuire (WRPL) was held at the Karuizawa Union Church on August 1st. Mr. Robert Spaulding married them and Mr. "Pop" Ross gave a short message and prayer, for the couple. Mr. and Mrs. Ross also took the place of the grooms parents while Mr. and Mrs. Verner Strom gave the bride away.

The bride wore an old-fashioned wedding dress of white Satin with lace inlets on the skirt and her bridesmaids wore ballerina length dresses of pastel pink, lavender, and green. They carried bouquets of lilies and chrysanthemums of lavender and white. The bride carried a nosegay of white roses and a lavender orchid. The church was decorated with a cross of white daisies on a background of greenery.

Mrs. Donnel McLean played a violin solo and Mr. Jim Knowell was the soloist. The reception, held in the Kai hall was taken care of by ladies from Miss Whisman's mission.

DIRECTORY CORRECTIONS :

p. 79. Mr. Paul Ott's address is 724 Shin Ni, *Kuki* Machi, Saitama Ken. p. 32. Rev. & Mrs. Donald K. *Askew* (BPT), Mizuho Machi, Minamitama Gun, Tokyo. Omit 'Don Askew, IND'.

ANNOUNCEMENT :

Mr. Victor Garrod (IGL) is no longer the director of the International Gospel League Japan Mission or in any way connected with the branch church, Uyama Gospel Church on Awaji Island.

signed, Janet R. Kiel, Secretary

MOVED :

Blair, Mr. & Mrs. Howard (FEGC), 556-1 Minami Sawa, Kurume Machi, Kitatama Gun, Tokyo. *Blosser*, Mr. & Mrs. Eugene (JMM), 1, Nishi 1-chome, *Brunchweiler*, Rev. W. (IND), 18, 3-chome, Shinmachi, Fushu Shi, Tokyo. Minami 12-je, Sapporo, Hokkaido. *Collins*, Miss Grace (ACPC), 1112-1 Terakawado Cho, Mizunami Shi, Gifu Ken. *Davidson*, Mr. & Mrs. Jack (CMA), 90, 4-chome, Nagamineyama, Oishi, Nada Ku, Kobe Shi. *Fromm*, Mr. & Mrs. Elwood (MSL), 2, 9-chome, Irifune Cho, Otaru, Hokkaido. *Janzen*, Mr. & Mrs. George (GCMM), 82 Kitahonkoji, Nobeoka Shi, Miyazaki Ken. *Kroehler*, Mr. & Mrs. William G. (E&R*), 8-6, 1-chome, Oji Hon Cho, Kita Ku, Tokyo. *Masson*, Mr. Jack (WEC), 30, 1-chome, Shin Machi, Omi Hachiman, Shiga Ken. *Parker*, Mr. & Mrs. Joe (JEM), 621 Oizumigakuen Machi, Nerima Ku, Tokyo. *Rankin*, Rev. Z. T. (BMA), 1120 Miyoujin cho, Hachioji Shi, Tokyo. *Schneider*, Miss Rita (CJPM), 147 Ogo Machi, Seta Gun Gumma Ken.

BIRTHS :



Elizabeth was born on July 8th to Mr. and Mrs. Samuel Winsnes (NMA) at the Seventh Day Adventist Hospital in Tokyo. She joins her sister Anna Maria who was born in Norway January 11, 1960.



Carolyn Elizabeth was born to Hugh and Frances Osborne (TEAM) on July 26th at the Karuizawa Hospital. Her brother, David (2 years) is happy to have a playmate.

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BOOK REVIEWS



A MINNESOTA DOCTOR'S HOME REMEDIES FOR COMMON AND UNCOMMON AILMENTS By John E. Eichenlaub, M. D.: Prentice Hall, Inc., Englewood Cliffs, N. J., 1960

From a missionary mother's point of view this book is a real God-send because we can't always run to a doctor for every hurt, injury or disorder. We must weigh our distress against the time and money a doctor's care would consume. By checking the full table of contents and detailed index, you don't have to read the book through, but turn to related problems and use it as a dictionary. Written by a physician, it covers everything from home remedies for backache, foot troubles, arthritis and rheumatism to how to fight diarrhea, indigestion, ulcers, constipation, bladder complaints, home remedies for colds, sore throats, coughs, miseries of the nose, quick relief for tooth, eye, ear trouble; how to control skin rashes and infections; home care for everyday injuries, tonics which build strength, circulation improvements, how to make your heart and arteries last longer, and how to conquer tumor threats.

Written in a very simple style, this book commands wide reading on mission fields. (Lila Joseph)

NORLIE'S SIMPLIFIED NEW TESTAMENT — By Olaf Norlie, Zondervan, Grand Rapids, Mich.

Judging from the copy of the experimental Gospel of John from Norlie's Simplified New Testament, it seems designed especially for teen-agers and young people. Wherever a choice is possible a simpler, shorter, easier-to-understand word is used. It seems readable, clear, with eloquent simplicity. The complete Simplified New Testament is due in October, including a new translation of the Psalms by Dr. R. K. Harrison. (K.J.)

JESUS CHRIST, THE LIGHT OF THE WORLD, World Council of Churches Third Assembly, Geneva, Switzerland, 50c

Touted as "the best seller in the religious publishing field this year, second only to the Bible" the WCC claims that ½ million copies of this 76-page illustrated booklet were sold in 33 languages, and they expect 1 million to be sold by the time of the WCC New Delhi Assembly. The picture and text lay-out is professional, illustrating their very thorough 'mindwashing' of all the constituents is the general theme in 8 Bible studies, and then propaganda sections

on witness, service and unity and the local task in a total vision with a plea for WCC support.

EVANSTON TO NEW DELHI, World Council of Churches, Geneva, Switzerland, 1961

This new book documents the WCC history in the past 7 years. Accompanying this is a 47-page report of the International Missionary Council which will be integrated with the WCC. In the form of a "white paper" no author is given for this book. Dr. Visser T Hooft, writing an epilogue directly contradicts what the NCC in America has been trying to say ever since the ill fated NCC pronouncement on recognition of Red China and its admittance to the U.N. They claim the press garbled the fact that the NCC is not speaking *for* 39 million people, but *to* the churches. In this book Mr. Hooft says:

"It is the WCC's responsibility to be a sign post and to be both a voice *of* the churches and a voice *to* the churches. It is not so that the churches in the Council have nothing to add beyond what the churches individually can and do say to themselves."

FRONT ORGANIZATIONS (Japanese) ¥100, **THE GENSUIKYO**, (Japanese) ¥150, **Gensui-kyo, THE BACKGROUND OF THE JAPAN COUNCIL FOR PROHIBITION OF ATOMIC BOMBS**, Jijimondai Kenkyujo, 3-6, Tsukiji, Tokyo 75c (English)

These 3 new books are a welcome, overdue presentation of the moderate, factual approach to the problem of Communist fronts and it's 2,400 front organizations. The Jiji Mondai Kenkyujo (Current Questions Research Institute) does a fair job in the English "*Gensui-kyo*" in explaining the background, front organization, men and money behind it, an analysis of 6 Gensui-kyo rallies and it's image abroad. "It is not a denunciation of the Communist re-shaping of a once valid group into a puppet that mouths Moscow policies, but a clinical diagnosis of how the Gensui-kyo was adopted, almost since its birth, as an instrument of international Communism."

The two Japanese books are excellent to give to your co-workers and lending library patrons for the same reason. (K.S.)

COME WIND, COME WEATHER, The Present Experience of the church in China, By Leslie T. Lyall, Chicago, Ill.: Moody Press, 1960, \$2.00

The writer achieved his aim: "to set out in an unbiased documentary manner the way in which the Communist government has handled the Protestant church in China."

In the delineation of the known facts is found full support for the declaration that "a carefully planned and cleverly executed government scheme to immobilize the church without destroying it entirely and to render it ineffective while apparently leaving it 'free' has been imposed."

Lyall illustrates this illusion of freedom by quoting the favorable reports of visitors to Red China who are shown just the "right" places and been allowed to talk only to people favorable to the government. The allowance of occasional "bright spots" of church freedom serve the propaganda purpose of masking the general subordinating of the churches to strict political conformance.

The easy victory of communist troops, from the fall of 1947-48 Peking to the total capitulation and military withdrawal to Taiwan is traced. Following a brief period of friendly words and seeming implementation of the religious freedom guaranteed by the Constitution of the 'New China,' the Church Manifesto of 1950 brought the "beginning of the end" by the pledge of church leaders (Y.M.C.A., Church of Christ in China, NCC) to "rid itself of all traces of imperialism," meaning voluntary expulsion of foreign missionaries, forced appropriation of properties, and eventual throttling of the freedom of the native church.

1951 brought the inauguration of the "Three-Self Reform Church," later called "The Chinese Christian Church Three-Self Patriotic Movement," perverting indigenous church principles and making these concepts the political tools of a godless government. Diabolic requirements ranging from personally-prepared self-denunciations to mass "accusation meetings" were used to force the churches into the desired political mold.

The courage of a few, such as Rev. Wang Ming-tao, and some churches which he pastored, shines brightly over a dismal sea of submerged 'Christian' witness. An intensified wave of brainwashing in the form of required "study courses" followed the temporal crushing of Mr. Wang Ming-tao and a brief but abortive period of relaxed controls on freedom of expression.

This book is far more than documented history for all Christians in Japan. It is a powerful presentation of the Communist plan and program for crushing Christian witness. Japanese and western missionary Christians alike need to appropriate the burning thought that "it can happen here." The understanding of the pattern is vital to the preparation. The need is for a people prepared *for* the Lord, outfitted with the equipment of Ephesians 6.

DeWitt Lyons.

"Through Encouragement of the Scriptures" 10 years in Communist Shanghai, Miss Helen Willis, Christian Book Room, Box 5413, Kowloon, H. K., 1961, 214 p. Rom. 15.4 is the text of the Title of Canadian Brethren Willis as she recounts her thrilling experiences, in an amusing and tragic nightmare that lasted 10 years. As she describes the various purges and campaigns (i.e., 'hand over your heart'), she describes the apostate 'Christian' 3-self Patriotic Movement as an agency of the State's Bureau of Religion headed by atheists. This movement was planned, and is under control of the modernist procommunist intellectuals in the church."

Commenting on visiting delegations of foreign church leaders who came to Red China on conducted tours Miss Willis wrote: "It was amazing how they swallowed down everything they were told, and seem really to have believed that the church was free, and not suffering. I saw a man from one of the institutions these clergy had visited. 'You had so and so visiting you,' I said. Oh yes, he replied, but of course we could not tell him anything true."

Of Communist China in a political sense she wrote: "The Party is only 2% of the population. People talk of 'recognizing China;' it is not China they would recognize. True China is bound and gagged, and it is her jail keeper that would be recognized." (S. E. Boyle).

ASIANS EVANGELIZING ASIANS by Kenny, Joseph, Master's thesis, 1961, mimeographed 120 p.

"... I feel definitely it is a book that should be written. This is the type of information that should be in every Bible school in America. They should know about it. We need more information about Asia but how to get the American people thinking of anything but the third car in the garage and recreation is beyond me. The world is dying, people are starving, and America is overweight."—Dorothy C. Haskin, World Vision.

THE GREATEST CONQUERER, WHY BELIEVE IN HEAVEN; TRAGEDY TO TRIUMPH; COMFORT, HOPE AND CHEER, by G. D. James, Th., D., Malaya Evangelistic Fellowship, Box 23, Singapore.

As a proud father enjoys the first steps of his little son, so the true missionary rejoices when fellownationals begin to express themselves through their own literature. These four books by Tamil Indian James are a fine example of the joy this reviewer received on reading these, for they give us a fresh insight on old, sometimes forgotten, truths made precious. (K.J.)

J. Oswald Sanders Problems of Christian Discipleship (KIRISUTOSHA SEIKATSU NO SHOMONDAI)

This is virtually a *comprehensive handbook* on the Christian life. Christian experience and Christian service are treated with a sanity and a spiritual wisdom which only a deep knowledge of God's Word tried out in the furnace of long experience could produce. Among the subjects presented with freshness and clarity are: *Overcoming Tension and Strain; Despondence; Its Cause and Cure; The Function of Conscience; Conditions of Spiritual Leadership; What Constitutes a Missionary Call?; The Art of Praying with Authority; The Strategic Use of Time*

The thesis of this book is that the complex strains and problems which the Christian worker encounters in the contemporary world find their answer, not in tranquilizers or stimulants, but in a correct understanding and application of scriptural principles, and effectiveness in Christian work is the natural outcome of conformity to spiritual laws enunciated in the Scriptures.

The method of treatment varies. In some cases the problem and its suggested solution are illustrated by a Bible character or incident. In others the answer is found in the exposition of a Scripture paragraph, or in the elucidation of scriptural principles. However, in the final analysis there is but one basic solution—a correct relationship with the Triune God, who is adequate for every emergency and competent to deal with the intricacies of every heart.

The old and experienced Japanese Christian as well as the young and inexperienced will find in this book a wealth of information for his daily use and a book for constant reference.

Japanese edition. 230 pp. ¥220.

(K. Henry)

Arthur Reynolds Principles of Preaching (Sokkyo no Junbi)

This is not just another book on homiletics. It is the cream of more than 25 years of experience in developing the art and practice of preaching. But of equal importance, the author, a veteran missionary, has written primarily for the Japanese Christian who feels the call of God to preach the Gospel. "Today in Japan, in addition to preachers of repute, there are thousands of ordinary preachers who are actively preaching the Gospel. Many of them are necessarily earning a living in office, factory or store, or perhaps they are studying engineering or medicine, yet their voluntary contribution to the ministry is invaluable. For them as for full-time Christian workers a knowledge of the principles of preaching is a tremendous asset... So this present work is not an ordinary translation. In gathering the

material, in selecting the illustrations, and in writing each chapter, I have always had the Japanese background and conditions in my mind."

The 16 chapters deal with the importance of preaching and homiletics, the actual construction of the sermon in its various parts, and a number of pointers on the presentation of the message, such as: delivery, style, ethics, language, etc. A chapter is included on the Preacher, and just what kind of a God-called man he should be.

This book will make a valuable and lasting contribution to the preaching of The Word in Japan. Budding preachers as well as the seasoned preacher will find a wealth of helpful material here.

Japanese edition. 242 pp. ¥250.

(K. Henry)

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(Continued from Page 10)

He was discharged from the military police as "inappropriate material", even while the war was at its hottest. He returned to civilian life and helped his father with the family knitting mill. It was not long before he had a group of believers gathered about him and soon a church building appeared in the village given by his grateful and new-born Christians. What a privilege to find such men already in this country with whom we can join hearts in the gospel work!

Many of the Japanese have not only had experience in building churches here but also in pioneer missionary work abroad. Pastor Ishimura of Kobe went to China for six years. While there the war between China and Japan grew in intensity. About the same time his support from the church in Japan was cut off, his wife lost her mind, partly because of the constant bombing from the Japanese planes. However, his work had been so effective among the Chinese that they supported him and his family until he was able to return to his homeland and his wife returned to normal. Such men know from experience that the fellowship of Christ's Church crosses all national barriers. How good it is to have the counsel and cooperation of such men!

Some of us are here as a direct result of what we have seen in the lives of Japanese Christians. In 1949 while at Dallas Seminary I met a Japanese person for the first time in my life. The new student who had just come to the school always seemed to be especially cheerful while doing his part-time work. He was always present at the noon prayer meeting for world missions. As I talked with him I knew that he loved Jesus as I did. For me and four others in my class there was no resisting when he asked us to come and help in the work of winning his people to the Lord. What a blessing it has been to work with Junichi Funaki at the Bible Seminary and to be taken in so kindly by his family. The eternal ties of the family of God are truly closer than the earthly ones when those are not in Christ.

Once during the war while Junichi was training in Kanazawa with three thousand other soldiers the commander gathered the men together and publicly reviled Christianity. He asked any Christian to step forward to humiliate him. He was the only one in 3000 to come forward. Even though loyal to his native country, because of his unswerving obedience to the Lord of all the earth one of the other soldiers from his home town who had been watching

believed.

When he was leaving on a Japanese troop ship for Burma his mother came to see him off at Nagoya. She was sure that he left in safe hands for the last she could see of him he was waving goodbye with his Bible in his hand. How good to be wanted by such Christian brothers who desire all the help they can get in leading their beloved country to the feet of the One who loves them.

With the financial ease that we have coming from the richest nations in the earth we have probably never begun to know the sacrifice our Japanese brethren in the ministry make in order to serve the Lord. I think of men like Pastor Ogawa of Kamioka, a mining town in the mountains of Gifu Ken. He has been faithfully pastoring the only church there for the past thirteen years. During the war he took a job in a factory in order to support his family and was making comparatively good money. His second son was bitten by a "mamushi" (poisonous snake) and died in agony. The Lord used that to bring him back into the ministry. The loss of his own son made him realize anew what it meant to the Father to give up his Son for us. His church pays him 12,000 yen (about \$33) a month so he has to supplement his income by running a day school for fifty children in his church. They come at seven in the morning and stay till four in the afternoon. He longs to give more of his time to preaching but with five children approaching college age he is unable to give up the extra income. Almost every pastor in a smaller country place faces the same situation. Many hardly have room to sleep at night or sufficient nourishing food for their little ones.

In the light of 1 John 3:17 God may well have led us here that we might be taught concerning sharing and deeper self-sacrifice. He has given us a great privilege in allowing us to work with such men. But along with it comes an even greater responsibility to nail our own comforts and desires to the cross. Jesus still reminds us today: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it (Matt. 16:24-25).



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Permit me to think aloud a bit. Then, if you care to, feel free to give me a piece of your mind. In fact, these comments and questions on a variety of topics related to everyday activities are designed to prime your response, adverse or otherwise. Perhaps through such an interchange of ideas we'll all find ourselves a little wiser.

Upon returning from vacation in August, I brought an *omiyage* (kuri-yokan) for my maid but since she had also served faithfully as a *rusuban*, I wondered if she was entitled to remuneration besides her usual monthly salary. Is there a custom regulating such instances?

My language teacher, a highly cultured middle-aged woman, loves Jesus Christ as her Savior. One trait of hers which is much appreciated is her behavior towards me—not as a "sensei," not as a missionary, not as a foreigner—but simply as a sister in Christ. Is it wrong for me to wish for more relationships like this?

Novels seldom interest me. I prefer fact to fiction as a rule. So until last summer when a friend loaned me her paperback copy of Somerset Maugham's "Of Human Bondage" I had read nothing by this author so revered by the Japanese public. My friend was reading the book when she met a student of Tsuda College and took the opportunity to witness of Christ. The student countered with an incident recorded in "Of Human Bondage" in which a crippled boy (the book's main character) prays that God will heal his foot but receives a negative answer; this proves to be an initial step to a godless life. As intended by Maugham, no doubt, this and other invented incidents in the book caused the Tsuda student to be adversely impressed with Christianity. In this case, my friend found it possible to point out a number of fallacies in Maugham's interpretation of Christianity and to provide some positive Biblical facts for that student's consideration. I wish I knew what Paul read besides the Old Testament. What was his criteria for his personal reading program? Was he guided by a list of "100 World's

Best Classics" or the equivalent of Dr. Wilbur Smith's "A Treasury of Books for Bible Study"?

Speaking of reading, who hasn't longed for the day when he could browse through a Japanese book or magazine as though it were written in his native tongue? A picture story makes easy reading in any language so why not practice on the one about the Gilbert Benson family found in the Sept. and October issues of *Fujin no Tomo* magazine?

A word about the mundane side of one's library. Is it possible to prevent mildew from forming on those books? I haven't had much success in this regard although an ambitious project three years ago involved brushing a coat of extra-pure varnish on the covers. However, some have remained sticky to this day so there must be another way. Anyone have a better solution?

There are probably as many interpretations of the indigenous policy as there are missionaries—makes life in Japan all the more interesting. When it comes to living standards, the idea seems to be to "live like the Japanese." But which Japanese? Many middle-class couples are building homes with wooden floors except for perhaps one *tatami* room—for *auld lang syne*? Youth at camp prefer benches to *tatami*. One Japanese pastor in my acquaintance drives a brand-new car and owns a library containing more volumes than that of the average missionary. Personally, I rejoice with him providing his heart remains in the right place. Granted he's an exception but he further complicates the picture. Everyone is familiar with the neighborhood where the only home *not* displaying a TV antenna is that of the missionary—although this may sometimes be for reasons other than economic or one's interpretation of the indigenous policy. It appears that the basic principle for living indigenously will have to be something more reliable than that of living "like the Japanese," particularly if those Japanese are high school and college students. Is it the missionary's possessions or lack of them that determines the effectiveness of his ministry? Is it his attitude towards them and his use of them that occasionally offends and embarrasses the local citizen or the fellow missionary? Helpful comments from our Japanese friends, too, would be more than welcome.

This is introducing a new column by one of our Editorial staff bringing to you items of interest.

We would encourage you to send your suggestions, helpful hints, and questions to Miss Elaine Nordstrom to be used in this article each issue.

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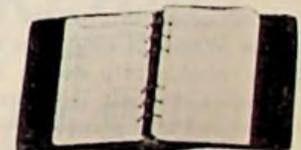
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(Continued from Page 23)

ology; Rauschenbusch, effecting the return of the social gospel; Temple, being instrumental in introducing "ecumenicity"; Kierkegaard, introducing existentialism in challenge to "salvation" by dead alignment with church or creed; Tillich, adjusting theological concepts to the sociological structure of the day; and Bultmann, seeking to "de-mythologize" the Scriptures.

In summary, in current non-orthodox trends the modern theologians tend to align themselves under the following three points: (1) deprecating reason, they put their own reasoning in place of the Word of God; (2) they deprecate the Word, and fail to note *five* uses of "word" in the New Testament (divine utterance; living Word—Christ; written word; preached word; and believers as "epistles known and read of all men"); (3) They adopt the higher-critical view of subjectively separating the "Christ of history" from the "Christ of glory."

The final E.M.A.J. message (Lord's Day morning, Aug. 6) answered the question, "Is Religion the Solution to the World's Problems?" with a convincing "No," as world observations of evil and violence done in the name of religion were reviewed, and Christ set forth as the only answer.

In the Deeper Life Conference, two further messages extended the variety of the spiritual feast. A beautiful "Mosaic in Thanksgiving" accentuated the vital role of thanks in the believer's life.

The concluding message (August 10th, p.m.), starting with the reading of a portion of John 15, dealt with the theme that the "deeper life" is the life grounded in the Word. Noting that the Lord spoke the worlds into being, Dr. Smith declared that the only instrument which God uses in the accomplishment of His purpose, either in the natural world or in the saving of a soul, is His *Word*.

The teen-age Youth Conference (in three sessions of which the adults were welcomed) dealt with the topics, "What Are You Worth?" "What Kind of a Vessel Are You?" "Knowing God's Plan and Will For Your Life," and with questions submitted by the young people in a question box. It was a rich time for adults and youth alike.

It is considered by the writer to be significant that, while most of Dr. Smith's messages were not what would usually be considered as Bible exposition, his deep devotion to the Lord and to the Bible as God's Word, and his intimate acquaintance with both, made his exposition by observation, illustration, and application very effective in sinking the truth of the Word deep into the minds and hearts of the hearers.

—DeWitt Lyon

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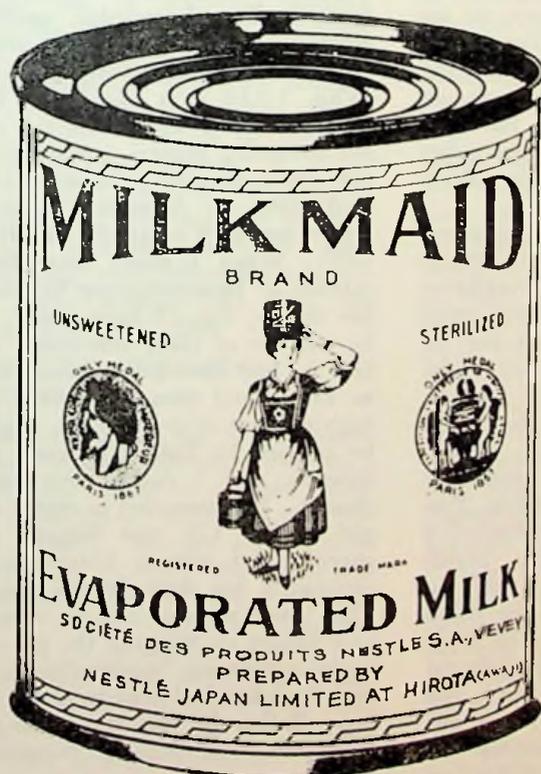
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Of Clouds and Soil

by

C.M. Corwin



—Present imperative of rooting our missionary work in national soil—

Yesterday, the 10,000 ft. volcano Mt. Asama erupted like the crack of a cannon. It belched forth a huge cloud of ash-flakes 30,000 feet into the sky. I stood watching the grey mushroom billowing up and up. It looked ominous—a small miniature of a cloud which hung over Japan once and now hovers in our mind as the sign of the end of all missionary labor. It had begun to cloud up and rain when the explosion occurred. Now the clouds, both rain and ash, merged into confusing patterns, while the sun kept stabbing shafts of light into the grey turmoil. Just overhead a silver cumulus raced by. Above it—the huge ash mushroom. Beyond—fingers of light came piercing through.

The picture seemed to express the evangelical situation we find ourselves now in Japan. After years of seed-sowing, then patient toil by missionaries across the land, just now we are seeing the sprouts of young evangelical churches. That white cloud I saw yesterday—let it picture the promise of God to pour forth the latter rain, His Holy Spirit upon these young churches. It is here where His Holy Spirit can fall, bless, water; it is from here He can send forth young Japanese with the message of redemption. But beyond the silver cumulus looms the ash cloud. The enemy of the Gospel, the prince of the power of the air, is brandishing threats of “total annihilation”, “nuclear destruction” across the sky, to keep us watching this cloud, fearful, unwilling to sow. But see Him—the Sun of Righteousness—behind the clouds! There is no fear when we see by faith His perfect control. For a time He will endure with much longsuffering the vessels of wrath, these spewers out of mushrooming war clouds, but only that He might make known the riches of His glory on vessels of mercy (Rom. 9:22).

The ash cloud cannot be ignored. Matt. 24 and 2nd Peter 3 clearly depict a final global catastrophe and overthrow of satanic hosts with fire. Such grim prophecy is not for speculation but for preparation. We must not tarry. The alert missionary will watch and prepare, lest in the final blast his “house be broken up” (Matt. 24:42).

Theme for the EMAJ missionary conference this year, “A People Prepared” must be pushed further—“A Japanese Church Prepared.” Stable churches under strong pastors, able in prayer, evangelism, ministry of the Word—these alone root us securely in Japanese soil. But as yet in our different prefectures we evangelicals have not produced a stable ministry. From our many Bible schools the leadership for pastoring Japanese flocks and leading them into pioneering ventures, such leadership has not been forthcoming.

Why? Let us briefly consider three areas where missionary labor must take root at once if we are to develop a strong national church.

I. ROOTING MISSIONARY TRAINING

It is understandable that many missions should attempt to raise up intermission Bible schools in Japan's educational metropolis, Tokyo. Maximum enrollments, sitting under the pitifully too few qualified teachers, graduates fanning out to the ends of Japan seems a valid strategy. But why the present trend towards more Bible schools in the rural parts of Japan? The flow to Tokyo of our young men is shockingly disproportionate to the trickle back. Why? Students leaving country churches find themselves at a loss in these Western institutions, shaken by every “success” wind that blows their way. Transplanting tender shoots from the Japanese “master-disciple” culture to loose Western individualistic educational soil has damaged many a root. As one Kumamoto missionary expressed it, “We are suffering nearly a 75% casualty rate among our young people leaving the country for Tokyo. We must train at home”. In the country a young man fits nicely into the “master-disciple” (shitei kyoiku) system, studying under the “sensei”, or learning a trade in a father-son relationship. To be suddenly released into complete freedom has cut many a promising young Bible student from home church ties, leaving him unable to make spiritual decisions affecting the future of the Gospel in his own prefecture. True knowledge, asserts Paul, issues in discernment, the ability to “approve the things that really matter” (Phil. 1:9,10 Arnt Lexicon). But too many of our Tokyo ministerial students are becoming floaters, mercenary, furtively clutching after some straw that will float them to America's shores. The writer met such a casualty at BIOLA in 1957. When I asked him about the mission or Japanese group he was from, his answer was, “I have none”. Then he told me of many missionary friends, how he had been helped along the road to Tokyo and then to America by one faithful saint after another. Right now he is back in Tokyo, in some obscure business and I doubt even attending church. He attempted to marry a white girl in the US, was stopped by the parents, and now is bitter toward all caucasians for their “racial prejudice”. This waste perhaps can be traced back to a failure in bringing the young man under a Japanese “master-disciple” spiritual discipline in his early years of training. Rather he was cast loose to float from one well-meaning missionary to another.

Dr. LaSor of Fuller Seminary recently queried a group of Japanese pastors

why they didn't avail themselves of the many Bible schools in Tokyo. Their reply was: "The students coming from those institutions are absolutely no use to us in rural church planting." Their verdict and the verdict of experience leads to one thing: the family spirit, developing leaders within their own rural setting is a must to produce faithful pastors who will take root in country soil. Most of the prefectures in which we evangelicals are laboring have the population potential to warrant a local Bible school. If there is not a qualified Japanese leader to fulfill the role of counselor in the "shitei-kyoiku", the missionary may have to temporarily step in the gap. The Paul-Timothy, Moses-Joshua, Elijah-Elisha relationship is a must. Clean student uniforms, genteel manners, right use of words (and English) convey the impression that these young ministers-to-be have passed into Canaan. But living side-by-side with them will uncover a host of unsolved personality and spiritual problems. Slovenliness, undisciplined sleeping habits, moodiness, dishonesty, riding trains using another's pass, returning home to offer incense at Buddhist funerals—all these lie dormant but must be faced squarely if the young minister is to be shaped into a useful vessel. Patient leading by the hand through wilderness wanderings is possible in a rural setting. Further, New Testament Bible training is not merely sitting in a classroom, but applying lessons directly in practical preaching. This leaves our churches from which these young people come not in continual set-back through loss of leadership. For those missions which cannot establish their own Bible school, it might be wise for them first to establish a Tokyo church for their future students to labor in while in Tokyo training. A better strategy for the Tokyo schools could be to capitalize on their superior teaching staffs and libraries, cut down their ranks, bending every effort towards producing future teachers and deans for these emerging rural Bible schools.

II. ROOTING MISSIONARY INITIATIVE

Unable to produce our own national leadership, we missionaries unwittingly find ourselves taking an apparent short cut for manning our churches, viz., employing floaters. But for some reason the missionary is unable to convey his burdens and vision for the rooting of his work to this kind of Japanese worker. Mr. X introduced to us by Mr. Y seemed to have all the qualifications. They omitted the fine print of the "little problem". We leave the new church to his care; attempt a second church. Lo and behold, we walk back into the dust-covered church to find the weekly street meetings, the hospital visitation

program only fond remembrances of the "pioneer days". The Sunday School has dwindled, numbers at all meetings are down by half. What happened? These employed pastors were not won to Christ in your group, they have never caught your vision. They have been employed to sit with the flock and sit they will. Visions and burdens we have cannot be talked off nor explained to an outside-at-heart. Those won to Christ by your vision and methods are convinced of their soundness—your methods reached them. Let me illustrate. It has been extremely difficult for us to convey our burden and vision for reaching Waseda University students through "Fellowship meeting" invitations handed out personally at the main gate. But one day, a senior received an invitation. He was pulled in. He found Christ. He has grown in grace. Whenever we call for volunteers for distribution, he is always first to wholeheartedly pitch in. The vision caught because it caught him. There is no one more fitted for carrying your work into new towns and villages than the young men found by you in such villages.

Miss M. A. Burnett and Miss D. A. Parr had the privilege of seeing close to 39 churches brought to birth in the Kanto plain before the war. Churches were rapidly formed, young Japanese men given for the ministry. Secret of their success can be traced to their finding a qualified Japanese leader, Mr. Rinichi Funaki, who had their same burden for the whole Gumma-Tochigi area. Thus from the start, their visions and hopes never came direct from missionary to Japanese, but were conveyed, sifted, improved first by their trusted leader, then came direct from him to the young Japanese men of the association. Unless there is this heart-to-heart sharing of plans, praying through with a trusted leader, burdens placed directly on Japanese hearts become shattered, not shouldered. What we believe is pure evangelical zeal is tabbed Western activism, what we hold firmly as a passion for unreached villages appears as an insatiable desire for success. You dictate, they pay. The Japanese proverb, "Isshō kō natte, bankotsu kareru" (In becoming an officer, he left 10,000 of his soldiers' bones in the field) reflects their grounds for hesitation. But if a trusted Japanese leader knows us, if years of faithful service with him side-by-side have developed mutual confidence, then we can be assured he will guide and channel our initiative, that he will not let many excellent plans run afool on the shoals of prejudice just because they set sail from the West.

III. ROOTING MISSIONARY SACRIFICE

"What kind of missionary shall I encourage to assist you in your labors?"

Dr. LaSor further probed these Japanese veterans. Their reply was twofold.

(1) "Please send us young men who have had training in the American pastorate, who have been used of God for winning lost men to Christ in the homeland first. They must understand our heartaches, our trials in holding Japanese flocks together." Breaches of fellowship come when missionary textbook theory clashes with Japan's reality. A spirit of criticism, a continual prodding to bring the services up to "normal" (i.e., US level) is galling the pastor into his shell. As Uchimura expressed it in 1904, "Send us your young men. We on our part will do our best to make their stay pleasant. But no host can entertain habitual foes."

(2) "We want the missionaries to help in the pioneering phases, to break into new cities, to help in a sacrificial way until little chapels are up. We know the customs and language and can take over from there." Any serious endeavor in establishing new churches in Japan today involves a realistic facing of impossible land situations. Spiraling land prices have stopped new congregations in their tracks, causing even some groups to disband. It is in this area the Japanese pastors felt the missionary could greatly assist them. But how can the missionary's earnest desire to sacrifice for his Lord actually augment the indigenous goal and not defeat it? Where is the balance? Our standard of living, our cars, our trips to summer resorts—these all shout so loud that the word "sacrifice" is never heard in the Japanese heart. And yet, unless a spirit of sacrifice is engendered in our Japanese Christians, no churches will be built, giving for pioneer evangelism will flag. Reducing ourselves to a Japanese standard of living does not seem to be the answer; some have tried it and the Japanese are still unconvinced. How shall we root and not scatter our sacrifice on Japanese soil? The answer seems not to lie in actual dollars and cents laid out for forwarding Japanese works. Rather it is found in attitudes. Hiding under the smoke-screen of well-worn shibboleths, "We must be indigenous," "You Japanese must shoulder your own load", stated blandly in the face of practical needs—this attitude will uproot sacrifice from Japanese soil. But if our Japanese co-laborers know that we are theirs, if they have come to feel the genuineness of our love in personal sacrifice for them, only then will the proper perspective for the entire church become fixed in their minds. By using only one Greek word (aplotēs) for expressing both Christian virtues, the New Testament makes "generosity" and "sincerity" synonymous.

Two years before she died in Japan, Miss Burnett willingly gave her last furlough fare for the sending of a Japanese

Christian leader to America in her stead. The writer has never seen anything but a sacrificial spirit in that young man since the day we met in an American seminary. His sacrificial concern for his own people challenged us to labor side-by-side with the Japanese co-laborers he represented. Miss Burnett's sacrifice for the Gospel became rooted in Japanese soil through national leadership for whom the sacrifice was made.

One more item—do we feel that unless these Japanese folks are blessed by the necessary presence of our noble and Bible-trained selves with attending heavily-seasoned western influence,—that things will just fall apart—or is it possible, gloriously possible for the Lord Himself to guide these brethren in ways inconceivable and foreign to our western minds? Do we insist on being in control?

Let us not be deceived for one moment in thinking that the lasting impression on the hearts of our Japanese friends will be measured by our knowledge of the language and accompanying ability to toss about (pious) high-sounding, theological terms, but could not the following words of one of the believers here—spell the earnest desire (though seldom spoken expression) of the Japanese heart?—"We Japanese care not if you speak to us in a simple and broken vocabulary, so long as you are humble, and can enjoy fellowshiping with us, as long as you can rejoice when we rejoice and weep when we weep. You don't need to be equipped with difficult words—because we can see and understand your heart attitude even when you remain silent."—

Is it not heartbreaking apparent that you and I, as servants to the Japanese,

stand in utter need of warmer fellowship, of a more genuine understanding, of a constant and gracious flow of love—in order to be a more effective vessel for our Lord in this land? Our gray matter has become dusty and clogged in indefatigable effort in concocting new avenues of approach, a different point of contact, a startling opener—leading into the hearts and minds of these whom we've come to serve.

But in substitute for our cleverness, our wisdom and our "know how", would not our most effective and lasting point of contact be for you and me to humble ourselves, become one with the Japanese, and allow God to fill us with undeniable love and compassion—to the degree that they will marvel and recognize that the foot does fit the shoe—"comfortably, wondrously, and effectively?" ■

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Rooting our work in soil of Japan

(Continued from page 12)

died. Missionary A had worked hard and faithfully, spent hours in prayer, and used thousands of dollars for his house, support and work. Because the work was not rooted in Japanese soil it failed.

Missionary B, who lived in Tokyo, went to the same city with a team of Japanese evangelists. His philosophy of missions and approach was national-centered. A prominent business man, who had long been a member of the same denomination that missionary B was working with, gave this evangelistic team an introduction to the community. Missionary B worked along with his Japanese co-workers as a member of the team and preached only when it was his turn in the schedule. Together they worked in this city for about one month.

At the close of the campaign one of the team members, a Japanese pastor, remained behind to pastor the new group of disciples. Soon the church became rooted. Within two-and-one-half years the church was self-supporting. In three years it owned its own church building, which was a remodeled store building. Today, after eight years, this church not only has a good congregation but has been instrumental in seeing a second church of its same denomination started in the city. At least eight of its young people are either in the ministry now or are preparing for the ministry.

The Church of Jesus Christ can be rooted in Japan and is being rooted now. The pastor-missionary gap can be filled only as the missionary takes his eyes off the petty differences that he sees

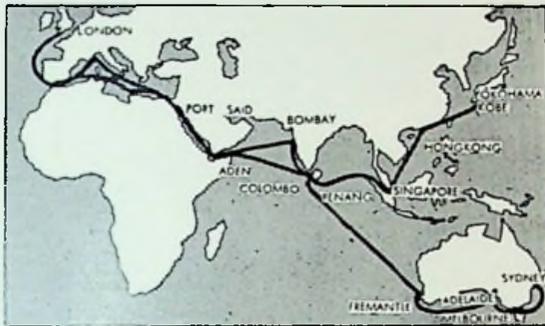
in his fellow missionary and his Japanese co-worker and looks to Jesus the author and perfecter of his faith. The rooting of the church in the soil of Japan will increase as missionary and Japanese co-worker are filled with the Holy Spirit afresh and take up the Great Commission that Jesus has given. Vital Christianity is the only thing that will reproduce a vital Christianity. Dr. Drummond in referring to Romans 1:16 said, "If men are not influenced or impressed under preaching, the only alternatives are, either that the Gospel in substance is not the power of God unto salvation, or that the Gospel in form is not presented to them so as to reach them. Either the Gospel can not save them, or the Gospel does not reach them. We, as Christians are shut up to the latter." ■

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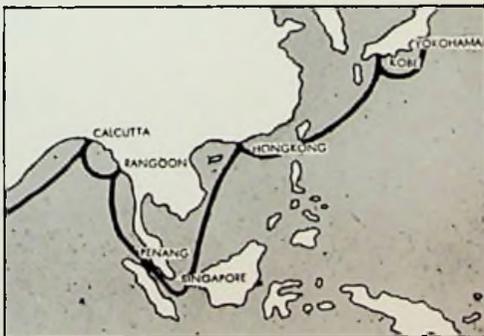
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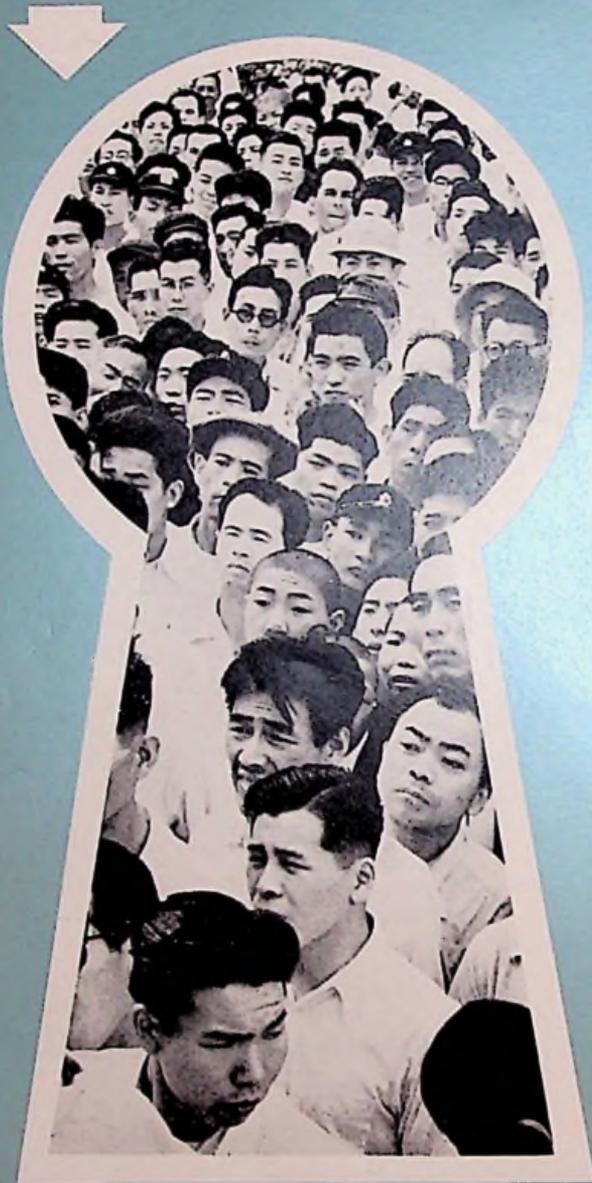
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