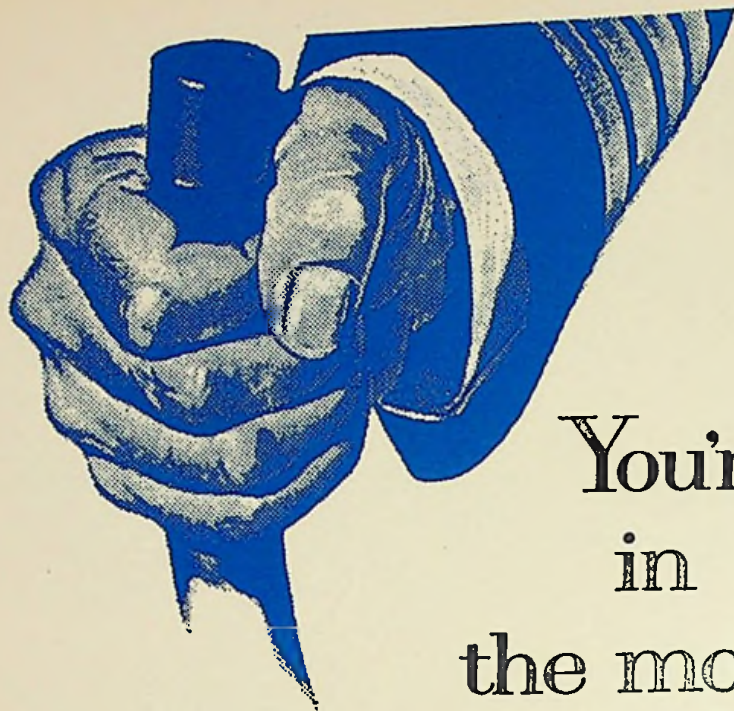


Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



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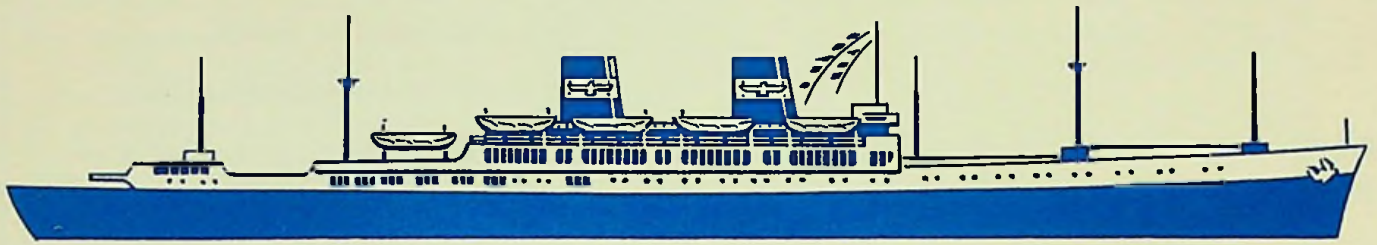
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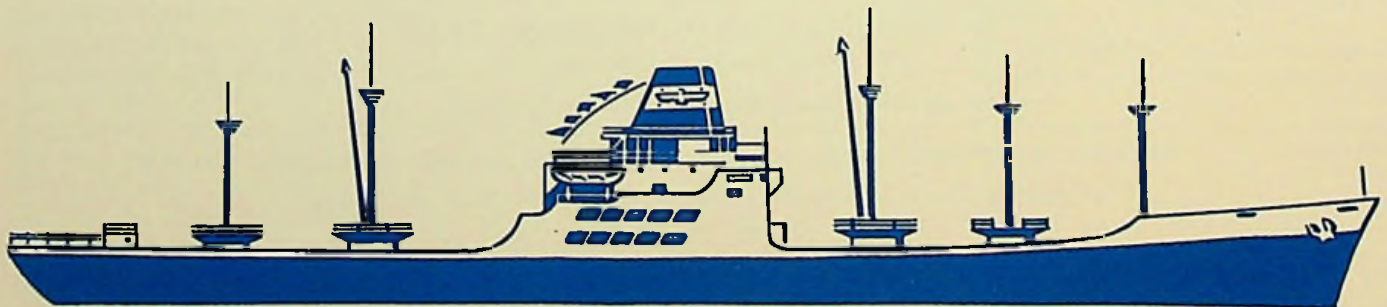
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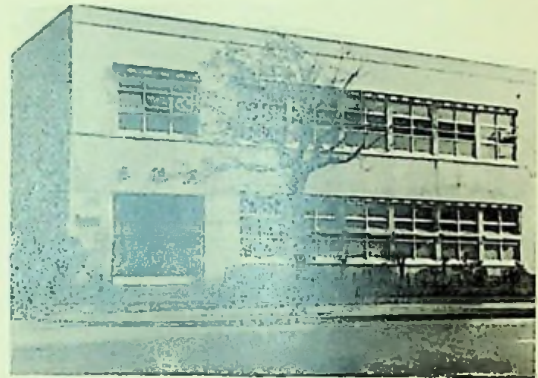
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OUR READERS SAY

Dear Editor:

I wonder if missionaries and Christians in general are aware of the paganism connected with the lighting and relaying of the Olympic Torch for the Olympic Games.

The *Japan Times* gives the following amazing details:

"A final rehearsal of the Olympic torch lighting ceremony was held here Thursday.

"Acting the part of the high priestess, Aleka Katseli raised her arms toward heaven and asked the Greek God Zeus to bless the flame and the Tokyo Games in October." (August 22, front page.)

"The lighting of the flame was preceded by a solemn ceremony in the ancient town of Olympia . . . The ceremony opened with a priestess — Greek actress Aleka Katseli — coming from the Temple of Hera accompanied by 17 junior priestesses . . .

"The procession arrived at the stadium and the chief priestess recited a prayer and verses from a modern Greek poet praising the 'Immortal ancient spirit.'" (August 23, front page.)

". . . the stadium was plunged into darkness. The crowd remained silent . . . a chorus sang the Olympic hymn . . . The King held the torch aloft and then lit a flame in an altar in the center of the stadium"

People of all nations participating in the Olympic Games (atheists included) have meekly accepted all these pagan religious rites without a protest! Yet the atheists in America, declaring it an infringement of Religious Liberty, have raised a great hue and cry against offering prayer to the *True and Living God* and reading the Bible in schools!

I should like to ask why the atheists raise no objection to *pagan* religious rites? But more important, where are the objections of true Christians who are participating in the Olympic Games?

Elizabeth A. Whewell
Mino Mission



Editor-in-Chief: Sam Archer
Acting Editor: Esma Harris
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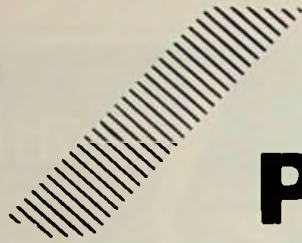
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BRETHREN AND FELLOW WORKERS

The members of a certain sect have appropriated for their own use the familiar Old Testament term "watchtower." But this expression is the monopoly of none. All Christian workers, however busy, should take time periodically to ascend the watchtower. We may excuse ourselves by pleading that our individual tasks are too exacting for us to worry about signs on the horizon. But such a head-in-the-sand attitude is for the ostrich and not for the missionary. For one thing, it is only from the watchtower that we can appreciate the approach of danger. So-called Christian movements are not always what they seem, and unless we ascend the watchtower we are unable to discern the elements within them against which we must be on guard.

But the watchtower has other functions. Two, at least, occur readily to mind. It is from the same watchtower that we observe the existence of forces which have never bowed the knee to Baal—no matter how dazzling and modernized that idol may be. Evangelicals are not merely a decimated rear-guard covering retreat.

There is another function of the watchtower. From there we see evidences of movements of the Spirit. Signs of movement detected from a high vantage point may be scattered and individually hardly worth attention—the rustle of a bush, the quiver of leaves, the take-off of a bird, or a sudden gleam of reflected sunlight. Signs of a work of the Spirit may likewise seem insignificant when viewed singly, but taken together they add up to a concerted movement of growing volume. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Looking from the watchtower today we can surely discern a gently multiplying movement of the Spirit. We

alluded to it in the last issue of *Japan Harvest*; we feel led to underline it here. This is a movement to give clearer outward expression to the inner unity of the Body of Christ—a unity which refuses to sacrifice foundational doctrine. We are called to do at least what lies in our power to remove the admitted evils of division and sectarianism.

This may be viewed in two ways. It may be seen as part of an answer to the challenge thrown out by the ecumenical movement with its condemnation of denominationalism. It may also be seen positively as a swelling impulse of the Holy Spirit. It is in fact the challenge of the age we live in.

It was never more obvious than now that a sectarian outlook leads to overlapping and consequently to the uneconomical use of Christian forces. The need to eliminate such unforgiveable waste is a point which Dr. G.W. Peters emphasized at the EMAJ spring banquet.

The Japanese pastor whose article was translated in the last *Japan Harvest* has stated plainly that we should do more than we have been doing to tackle the issues of denominationalism. There is certainly no easy answer, but the increasing awareness of the issues is a step in the right direction. In the same issue of the magazine we ranged across the Pacific to North America and quoted *Christianity Today* to demonstrate a healthy trend among evangelicals to grapple with these problems. Continuing our round-the-world trip we may now move on across the Atlantic to the United Kingdom.

The Christian periodical *Crusade* deals editorially with a new book "Unity in the Dark" by a Presbyterian minister, Donald Gillies, and comments as follows: "Mr. Gillies . . . accuses Evangelicals of being stricken with the blight of negative criticism and internecine strife. He says that they are 'silent on issues relating to the visible church,' satis-

fied with 'preaching and observing the true unity of believers while accepting the *status quo* of denominational divisions.' He calls us to rethink 'what Scripture teaches concerning the nature and unity of the Church as the body of Christ and how this unity may be implemented and applied in our modern ecclesiastical situation'."

Is this criticism valid? Do you agree that we are called to rethink the situation? How does this apply to Japan? What is the judgment of members of EMAJ? Why not write and tell us what you think? If the criticism is valid, what do you think we ought to do about it?

In my own view there are powerful reasons why these particular issues should be taken up and at least given an airing in a missionary magazine. In the first place the realm we call the "Mission Field" is where the effects of a denominational spirit are most serious. In the second place, this is the realm where it is uniquely possible to do something effective immediately.

I personally do not see the answer in anything cataclysmic (though it is not beyond the Spirit of God to work in this way). I suggest that there is wide scope for us to take effective action in buying up the opportunities which come to our hand, in moving in the right direction little by little, and when we initiate new work in avoiding the methods which have taken the church so far astray in the past. We must at all costs be forward-looking; and that means making the effort to ascend the watchtower.

It must be remembered that there is no difference in principle between the creation of a new denomination and the extension of denominations already existing. Our choice — if we are to refute the charge of the ecumenicists — is not between one or other of these, but between these on the one hand and — what? Can any readers suggest the answer?

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Harvester to Harvester

EDITORIAL COMMENT

EMAJ PRESIDENT

Much prayer has been made during these past months that the Lord would guide in the appointment of a new EMAJ President to succeed Mr. Joe Carroll. We believe that God has answered prayer and we are glad to announce the appointment of Mr. Sam Archer of The Evangelical Alliance Mission to this position. Our prayer for guidance should now become prayer for grace. Let us show our brother that EMAJ is just as much a Team as TEAM is!

GRATITUDE

The cooperation of an excellent Executive Committee, the prayers of fellow-workers, the patience of the EMAJ constituency, the sacrifices of my wife, and the enabling of God — these are the factors without which it would have been impossible for one so inadequate as myself to take the place of "officer on the watch" between the departure of Brother Carroll early in the year and the arrival of Brother Archer in the summer. Acutely aware of imperfections, of tasks unfulfilled and of targets unreached, we can yet give thanks to God for the progress that He has enabled us all to make, and for the course being charted which we hope to follow in the future.

JAPAN HARVEST

I notice that *Japan Harvest* is variously described as a Voice and as an Organ, the former signifying sound and the latter life (or is it a medium or instrument?). In any case these words express our desire that *Japan Harvest* as a medium of communication may both say something and also do something.

The time has come when we can officially welcome Miss Esma Harris of the Worldwide Evangelization Crusade as Acting Editor of the *Harvest*. She will carry editorial responsibility under the direction of the President as Editor-in-Chief. They and all who serve in the pro-

duction of this periodical (New Life printers included) will value support in prayer. There are two other things which the staff of *Japan Harvest* would ask of you. We seek your patience; we covet your advice.

We desire your patience if you see any imperfections. There are necessarily changes. Some are forced upon us in the same way that different climates and seasons compel certain changes of dress. Other changes accompany development, like those so obvious in Tokyo. The shapes and sizes of type used in this magazine, the general lay-out, the cover — all these are receiving attention. We appreciate your patience.

Then we look to you for advice. We are not unmindful of the exhortation in the book of James — "Be swift to hear." So if you have something to say to us — either privately in the editorial mail-bag or publicly in the column for readers' letters — we will certainly listen.

EMAJ MEMBERS OUTSIDE THE HUB

One of the Constitutional changes passed at the annual business meeting authorizes a postal vote at the time of the election of EMAJ Committee members. This represents an effort to cope with a certain problem. It is not a complete answer, and adjustments may well be called for later. But the problem is to demonstrate to evangelical missionaries in the remoter parts of Japan that their participation in EMAJ activities is sincerely desired. It is quite understandable that those who live in the Tokyo area, and those who can attend the summer Conference in Karuizawa, normally take a more active part in the work of EMAJ. But speaking as one who lives in a remote part of Japan I say it would be a pity if those at a distance have the feeling that EMAJ is not for them. It is not merely a question of what we can get out of it, but what we can give to it; and how we

can use it as a means of serving the Lord and serving others. Are there any suggestions forthcoming from those who live at a distance from the "hub"? How can we strike a balance — realizing that those who live near Tokyo are better placed to share in most EMAJ activities, yet not excluding those who live afar?

PROVINCIAL CHURCHES

The pastor moves to another church; there is no one to take his place; what happens now? This problem was posed in our last issue in an article translated from Japanese. It is not only a problem in Japan, but also in the West. The church of which my wife is a member has just appointed another pastor after a lapse of no less than five years. It is precisely the same situation when a missionary moves away from the church he has been instrumental in planting. Pastors come and go in the same way that missionaries do; perhaps more so. One thing is plain. The pastor equally with the missionary must train local leaders so that when the time comes for him to move elsewhere — as is almost inevitable — there are those in the church who can shepherd the flock. Training a successor to oneself is not the natural course which it should be. The peculiar temptation facing leaders is to encourage loyalty to themselves and to discourage all that might weaken it. A.R.

EMAJ CONFERENCE

The EMAJ 1964 conference held at Karuizawa Union Church from August 4-9 drew large numbers of missionaries and their families from all parts of Japan. Service personnel were among others who also took advantage of Christian fellowship in the cool mountain resort.

Dr. Harry Stam, Director of Missions at Northwestern College, Minneapolis, made Elijah live to us in his evening messages, while Dr. Henry Brandt, noted psychologist

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FAILURE is a terrible thing. Sometimes it means that you can never be used again in the way you were used before. But God, in His great grace, means to use you in some better way, and if you'll let Him, He'll do it.

Even a man like Elijah could fail. But I want to speak about the "Extension of his Ministry," for if you've ever failed, God doesn't want to just bring you back to where you were.

Elijah had run when Jezebel threatened, and then when he'd run far enough, he wished he could die. Then God sent him on, up there to the mountain where, after the earthquake, wind and fire, came the small voice and the Lord sent him back to work.

ELISHA CALLED

Then, right after Elijah came down from the mountain, in 1 Kings 19:19, "he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth." Just a farm boy, plowing. I shouldn't say just a farm boy. These days, of course, it's all tractors, and if you see a man with a nice new set of tractors in his yard, ah-ha! But if you see a line of six tractors, it's better yet. With Israel it was oxen. The poor farmer just had a little plot, but when it was bigger he got a yoke of oxen. And if a man had two yoke of oxen, that was better yet. Shaphat had *twelve* yoke of oxen, and a son who could run them all. While he was watching his own plow he was watching every one of those other 11 plows. If one man wanted to stop for a drink of water, there'd be a dozen plows stopped. If somebody had trouble, Elisha had to be right there to get it fixed or get the plow out of the way, and keep going. God doesn't call stupid people — if He can help it. We admit sometimes He's hard put to it! but He'd rather have them like Elisha, a boy that

The extension of Elijah's ministry

by DR. HARRY STAM

knew how to work and how to use his head at the same time.

And as he worked with his eye on the job, Elijah passed by, cast his mantle on him and went on. Elisha's parents had taken him up to Carmel. Oh, they were glad to join the shout and say: Jehovah, He is God! They had said it in their village where they were all alone, but up there they heard everybody shout it. Oh, their hearts rose! And Elisha had admired that preacher. Now came the day when he found that prophet's mantle around his shoulders, and that meant he was being called to take his place.

"And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee . . . And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."

Elisha stopped the plowing, called his father and mother and killed

the two oxen. He wouldn't need them any more. He broke up his own plow, got some other sticks, and they had the peace offering. "If a man would give it with a thankful heart," and Elisha was ready to give it with a thankful heart.

WILLING HEARTS

His father and mother came, they who had prayed for that boy. And when Shaphat and his wife saw their boy about to go, they wondered. Shaphat would have to start plowing again until maybe another son grew up. But they were glad, just as when I sailed my Dad stood on the deck with the tears flowing down his cheeks, yet he had prayed that I would go. And all through the years we knew that he was back of us in prayer. If you've got Christian parents, thank God for them. When God calls you, you have two people behind you in prayer.

How the call of Elisha must have rejoiced the heart of God. It's terrible when God has to dangle some bait in front of somebody to get them to serve the Lord. It's

continued on next page



Dr. Harry Stam (right) with Dr. Henry Brandt at EMAJ conference.

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wonderful when He finds a willing heart and mind. If there's anybody here who doesn't want to be here, you know yourself, you should go home. You can complain about things, but you know in your heart you're here because you want to be here. Elisha went with Elijah with perfect willingness. We come willingly, for it is wonderful to serve Him.

When we come to 2 Kings 2, we see that Elijah had set up several Bible schools. He never did things by halves, and so he set up not one, but several, schools at Gilgal, Bethel and Jericho, and he rotated from one to the other and had sons of the prophets to teach.

And Elisha? Look at 2 Kings 3:11. When Jehoshaphat asked about a prophet they said, "Isn't Elisha here? Elisha, the boy who poured water on Elijah's hands." Talk about working your way through school. Elisha didn't get a chance to go to school, he just went along with Elijah, working. He got his apprenticeship right there, by the old-fashioned theory of learning by doing. He poured water on Elijah's hands. And in Israel, you know, you had to pour the water ceremonially. You couldn't use a basin — oh no! — you must pour it so it drops off the wrist on the ground. Elisha kept going for the water and pouring it on Elijah's hands, washed his clothes, cooked his food, then when it was time to wash again, poured

water again. He did all of the lowest jobs, and never complained.

Then came the day when they knew it was time for Elijah to go to heaven, and neither of them was happy about it for there was so much to do. Sometimes you feel badly when it's time to go on furlough. You're glad to go because you're nearly dead, but who's going to take care of the work? There's so much to do, and you'd hoped to get more done. Elijah was going home, but he thought of all the land around. Solomon had prayed that Israel would be faithful and would be forgiven so that the nations might know God. But Israel had failed. She was full of idolaters, and all around were nations that laughed at Israel. Elijah thought of all that on the day he knew God was going to take him. Chariots of fire? What did he care about chariots of fire? He'd have to leave his job. He was being promoted but he didn't want to be promoted, he'd rather keep on firing for God. And so up there at Gilgal he said to Elisha, "You might as well stay here. I've got to go down to Bethel."

But Elisha said, "As Jehovah liveth. . ." There is no stronger oath than that. There is no other living person as alive as our God. There are other gods, but every one of them had a beginning, and they could have an end any time He decreed. "As Jehovah liveth" was a strong oath.

"So they went down to Bethel." Then he began to see some contrasts. The students at Bethel came to Elisha saying, "Knowest thou that the Lord will take away thy master from thy head today?" "Do you know he's going to be taken home today? Somebody had a revelation and he's told us that this is the day." Now, you know, beloved, if you and I knew exactly the day when the Lord was coming, and we told it to others and they believed it, we'd be a bit conceited. No man knows that hour because the Lord knew it wouldn't be safe for us to know. But those boys really knew. They were setting dates, and they felt proud. But their knowledge of the eschatology of it didn't help them one bit.

And Elisha said to them, "Yes, I know. Keep quiet." All this talk, talk, talk! So they had their last chapel service, and Elijah gave a wonderful message, and they sang, "God be with you till we meet again," and when they got out of the chapel, Elijah said to Elisha, "Stay here, it's no use going down. The Lord has sent me to Jericho and it's hot down there." But Elisha would not leave him.

"So they came to Jericho." And the students of the school at Jericho came saying, "Do you know the Lord will take thy master from thy head today? Did you hear? This isn't any foolish date-setting, we've tested it, and Rabbi So-and-So has looked it up." Talk, talk, talk! "Yes," Elisha said, "I know. Keep quiet." His heart was heavy. And beloved, when we remember the coming of the Lord, let's do it with heavy hearts. There are people going to be lost in hell. And Elisha's heart was heavy for the need of Israel. And when they had the chapel service, and Elijah preached his final message and commended them to the Word of God, they went outside. From Jericho you went still farther down to Jordan, and there wasn't any Bible school beyond Jordan, so Elijah said to Elisha, "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." And he said, "I will not leave thee."

"And they two went on. And



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fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan." Oh, I tell you, it felt good for Elijah. He'd told Elisha, "No, you don't need to come," but when Elisha said he was coming, even though it wasn't any use, it was good just to have the fellowship. The two of them went down the curve of the road — the old master and the young farm boy who used to sit of evenings while the master was talking. Elijah had laid out for him the geography of Israel, told him the stories of Solomon and the great hopes that had been spoiled. Old Elijah had poured out his heart while young Elisha listened and listened. He wasn't much good at preaching, and he hadn't been to a single class, but it had got into his heart. When finally it looked like a senseless journey down into Jordan, Elijah was his master, and he went on down with him. Not one of the sons of the prophets went down. They stood to view,

I remember one day at Aba when a tragedy hit us. Boys from 20 different tribes came to that African Bible school. One who came was from a wicked tribe. He was not a genius, but his heart was for the Lord. He was generous, with a heart of love. But then he had a breakdown. He'd go off, and I'd follow him and find him standing in the forest with that look in his eyes. I'd bring him back and we'd pray together. But he didn't get better; he got worse. Then one night we found he was trying to put fire to the roof of our grass house, and somebody had caught him. The fire had been knocked out of his hand but he was throwing rocks all around. There was nothing to do but tie him up and take him down to his house. And as they went down the steep hill to the house, they got nervous and before long the fellows carrying him began to joke and laugh. How desolate I felt! Here was this boy, one of the best of the group, under

Satan's attack, and those fellows were laughing and joking. But as I went down feeling, oh, so broken, I heard the gravel crunch, and looked around and there was another lad. You would almost laugh to look at him, with the red band on his collar always standing out, and those skinny arms of his. But he, too, from an unclean, depraved tribe, had found the Lord. And when that boy was saved he became such a man that out there in those villages they called him the Prophet. As I went down that hill, there he was. We didn't say much to each other. He was just walking along, shaking his head. But the two of us went together. Oh, when the Lord gives you a partner in the fight, that gives you more than double strength.

"They two went on." For after the call of Elisha came the daily, steady training. And after God calls you, it's daily work. Sometimes it's lots of work. But then when the crisis comes, you're ready.

continued on next page

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THE NEXT CRISIS

Well, Elisha's preparation led to more crises. You never know from one year to the next, for when the Lord has given you a great blessing, He's liable to give you a real test the next year.

"They two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." When they were gone over, Elijah said to Elisha, "What do you want? Ask what I shall do for you before I am taken away?" Now, Elisha wasn't going to quibble about the giving of the Holy Spirit, and I'm not going to. I know "if any man have not the Spirit of Christ, he is none of his." I was given the Holy Spirit when I was born again, that's what gave me the new life. But I thank God for that experience when I learned the power of the Holy Spirit to give victory. And I thank Him for the repeated opening of that gate when He has come in with power and glory. I agree with Elisha when he said, "Give me a double portion!" And Elijah said, "You've asked a hard thing." He thought of all it had cost him.

Elisha had asked a hard thing. And if you want to know the power of God, it's hard. It will cost you something. You'll have to stand up and let people laugh at you. Sometimes you will have to go without things. It costs. And then, as by the Spirit of God, Elijah said, "If thou see me when I am taken from thee, it shall be so unto thee."

FIRE BURNS

It seems a strange thing, but they hadn't noticed that over there in the desert there was a little brown whirlwind coming along. And as they went on and talked, behold that whirlwind had grown, and it wasn't just brown dust. "There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." I agree with Dr. Barnhouse that those chariots and horses were composed of angels. That whirlwind was made up of the angels of God,

carrying God's servant up into heaven. But it was fire. And as that fiery whirlwind came along, anybody else would have backed up. Fire burns. But Elisha saw it and cried, "My father, my father, the chariot of Israel, and the horsemen thereof." Ahab may be all right on arranging the army, but he doesn't know anything about God. What are we going to do without Elijah? And he saw him no more. He took his own clothes and tore them. He felt the awfulness of the fact that Elijah had gone — the one man who stood for God. Then he looked, and there was the mantle. For Elijah had said, "If you see me when I go, you'll have it." And he had seen him. Though he didn't notice it, his own hair and eyebrows had burned off and his face was a bit burned. Yes, he had stood up to the fire. Sometimes God calls upon us to stand up to the fire. But if your heart is full of this world's need, it won't make any difference if you do come out of it with singed eyebrows.

Then Elisha went back, and when he came to Jordan, by faith he took that mantle, and smote the waters, saying, "Where is the God of Elijah?" And those rushing waters backed up to Adamah, and the other waters went down to the Dead Sea — for *him!*

Into Elisha's heart had come such power that there are twice as many miracles by Elisha recorded as by Elijah. And at the last, when old Elisha died, they buried him over in Moab. There was an army with young chaps just coming, and one had been shot and killed and they had to bury him in a hurry. They found a grave and opened it, and tucked his body in, and when that boy's body touched the bones of Elisha, such resurrection power was there that that boy came to life again. Oh, what a man!

But for me the point is that Elijah up on Horeb was told to go back and train somebody good. Oh, how his influence was extended. He had a boy that could go on even if it meant fire. And it came by a quiet, daily obedience, in getting water to pour on the prophet's hands. ★

continued from page 6

from Michigan, used the Scriptures and his own counseling experience to help his hearers be "the kind of people God wants us to be." Dr. Stam's final address appears in this issue of *Japan Harvest* and one of Dr. Brandt's will be published later. (The Pacific Broadcasting Association, Box 1000 CPO, Tokyo, offers a service to any desiring the conference messages on tape. The charge is ¥300 an hour for dubbing, and a new 7" tape costs ¥800. Let PBA know which messages you want, and whether you are sending your own tapes or not.)

Two afternoons were given to workshops on Audio-visual aids, Bible Story Book distribution, Camps, Literature, Pioneer Clubs, Radio and TV, Student Evangelism.

Prayer meetings in the early mornings and before all sessions, a ladies' tea, a film evening and a daily Bible Club for children all added to the spiritual value of the conference.

The music will not soon be forgotten — messages in song in several languages and instrumental items. The pianists produced such music during the offering that the leader of one session wished it took longer to take up the offering!

The annual business meeting of EMAJ was held during the week. Among other matters decided, officers and committee members for the coming term were elected. Their names are listed on the Contents page.

Offerings taken during the conference for speakers' travel reimbursement etc. amounted to ¥170,513. The speakers were given their full guarantee of ¥216,000, the balance being made up by EMAJ as a service to its constituency. In addition, EMAJ paid out a total of ¥48,055 for speakers' accommodation and travel within Japan, and other conference expenses.

PRESIDENT'S PAGE

Material for this issue was largely prepared before the Summer Conference, so the President's Page is contributed by the Vice-President. Message from the new President will begin next issue. ★

Information on seven specialized fields of evangelism was pooled by missionaries at EMAJ conference workshops this summer. Mr. John Schone, leader of the session on Camps, summarizes the findings of that discussion.

Types of Camps

1. General camps for all age groups with a conference type program, often sponsored by church groups.
2. Camps limited to specific age groups such as grade school, junior high, senior high, college and adults.
3. Specialized camps such as English camps, Club camps, seminars in music, and other specialized areas.
4. It was noted that for the most part camping done by Christian groups in Japan is more of the conference type rather than the camp type of program.

Camp Programs

1. Length — most camps are 2-3 days in length, some 5-6 days, but the average seems to be 3 days or less. It was noted that for the most effective program a longer period was considered necessary.
2. Daily Schedule — The tendency is toward a chapel style of meeting with a speaker for two services each morning, maybe a discussion period in the afternoon, with an evangelistic service in the evening.
3. Using the out-of-doors was advised and briefly discussed, but most camps are not making the best use of such at present.

Camper-Counselor Ratio

1. Mature counselors are difficult to find, but all agreed they are a vital key to a good camping program.
2. Counselors should live with the campers and be free from other responsibilities to counsel only.
3. 6-10 campers was considered an

ideal number for one counselor.

4. If facilities require putting more than 10 campers in a room, an assistant counselor was advised.

Camp Manual

1. Every camp should have a manual, no matter how simple or small it may be. It is helpful to the camp director to put into writing the principles used in the camping program.
2. A manual can be begun simply and then added to gradually as the camp program and work expands.
3. The goals and responsibilities of each worker should be carefully listed and copies made available to all on the staff before camp actually begins.

Camp Budget

1. Camp financing is not easy. Determining a price that will cover all operating expenses should be a goal and should be reviewed annually.
2. It seems safe to divide total income as follows:
 - a). One third for food.
 - b). One third for staff expenses.
 - c). One third for program and maintenance.

Camp Seminar

1. The First All Japan Camp Seminar was held March 9-11, 1964 with 54 Japanese and 46 missionaries attending.
2. A Second All Japan Camp Seminar is proposed for February, 1965, probably in the Atami area. A Japan Bible Camp Association may then be formed to sponsor future seminars and provide information on evangelical camping work throughout Japan.

Sunday School Teacher Training Conference

by WILLIAM O. JAMES

"Did you hear the news?" "What news?" I asked. "That within the next few years Buddhist Sunday Schools will be conducted at one out of every five temples throughout Japan."

"It won't amount to much," I said. "They tried it before and failed. Their effort lasted only for a year or so. These Buddhists have no 'get up and go' you know."

"Well," said my friend, "things are going to be different with them this time. You see, they sent teachers to America to study the methods used in Sunday Schools there. They came home with all kinds of ideas. I am sure they plan to give us a 'run for our money.'"

What is the evangelical Christian's answer to the problem of the Sunday School in Japan? Often it is the poor second cousin to the church program. Some pastors don't believe that a child can be saved. Even if admitting to the possibility, some discount the ministry of the Holy Spirit to overrule the non-Christian atmosphere of a child's family, the often open rebellion to a child's announcement that he wants to follow Jesus.

We missionaries are familiar with the need of reaching children for Christ. We cannot impose our program on the Japanese church, but can in some other way lead them to see that children can be won to a saving knowledge of Christ. Such is the Sunday School Teacher Training conference sponsored by a local conservative Christian bookstore.

キリストに導こう幼な子



Rev. Ueda of Nagoya Bible Baptist Church, demonstrates use of visual aids

The Gifu Christian Literature Center (TEAM) began such a program in 1963 on the Emperor's birthday, April 29. There were about sixty present, representing twenty churches of various denominational backgrounds.

This Conference, known as "The Tokai Sunday School Teacher Training Conference," was conducted again in 1964 with an attendance of 90. There were 17 pastors and 73 teachers, representing 33 different conservative churches.

Rev. Mizugaki of the Nokatsugawa Kaikakuha Church, Rev. Ueda of the Nagoya Bible Baptist Church, and Rev. Goss, Director of TEAM-AVED, were the speakers. They spoke on the necessity of witnessing the Gospel to children, how to make and use visual aids in the Gospel presentation, and how the eye-gate of visual aids captures the attention of children, helping them to grasp the message of eternal life.

A large display of childrens' books, study materials, teachers' helps, slides, flannelgraph, *kamishibai*, childrens' tracts and gift items was appreciated. The Gifu bookstore continues to maintain contact with these churches, offering the latest in materials as they come from the publisher. The bookstore can even help a church plan its Sunday School and DVBS course. Help of this nature is practical. It brings results to the church, and business to the store. Being neutral in denominational matters, the local complete service bookstore can be a guide and help to all.

The Japan Sunday School Union has held an annual teacher training conference for many years. The Assemblies of God and other denominations have done a similar work with their people. The challenge and the opportunity is a natural ministry for the local conservative bookstore of which there are now 44 located throughout the country.

Why not contact your conservative bookstore and ask them to conduct such a program in your community?

"Study to show thyself approved....."



*Part of large gathering at Sunday School
Teacher Training Conference*

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Letter to missionaries

Sgt. Lou Arrants recently completed a three-year tour of duty with the U.S. Army in Japan. During his time here he and his family dedicated their time to learning as much as possible about the progress of the Lord's work on this mission field. In this letter, he urges us to train other Christian servicemen to deputize for us on their return home.

To our missionary friends in Japan:
God bless you!

We reached home near the end of June just in time to be drowned in the headlines of the day which shouted about topless bathing suits for women, extremism in politics, race riots and a ridiculous gasoline advertisement which suggested they "put a tiger in your tank" for more power.

Since we only have a "pussy-cat" sized car and feel that tiger hair would only serve to foul our carburetor we refrained from such a powerful indulgence. As to the immorality, poorly defined terms and lawlessness we could only accept these as the signs of end times and join the apostle in his prayer ". . . even so Lord Jesus; come quickly."

There was much kissing, hugging, and handshaking at our home church; Fourth Presbyterian of Washington D. C. And with almost

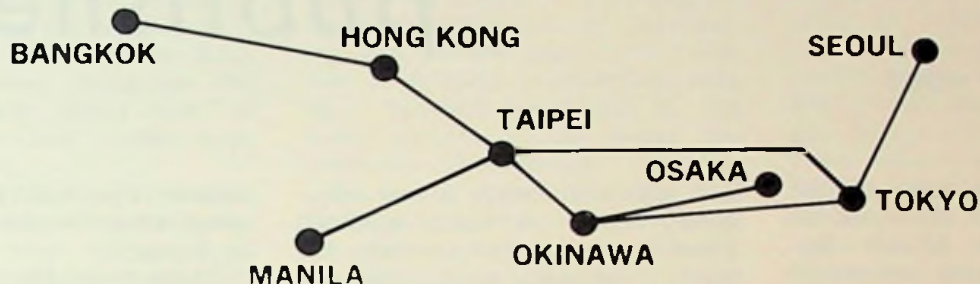
every greeting came the plea: "Tell us about the Lord's work in Japan. Are souls being won? Are we effective for Christ? Tell us! Tell us!" There was a verbal and visible hunger for news about how Christ's work was being done in the vineyards of Japan.

We had a chance to speak briefly the very first night we were home and on the second Sunday we had a pulpit. Now we are booked into October, both in and out of our church. Happily, we are able to do this because you have trained us to be "deputy" deputizers. Maybe you never intended this but the fact remains that we are prepared and we encourage you to train other laymen for this type of ministry.

People are excited at the potential in reaching millions by television and radio in Japan, but become sobered when we remind them of the open opposition to the spreading of Christ's plan for redemption. We

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couldn't tell them of this opposition and the accompanying problems unless you had involved us.

There is a reflected thrill in the eyes of an audience which hears of a Japanese young man or woman being trained to work among his own people. And again the mood changes when we tell what a difficult family and social position is imposed on these young adults. It's easy to tell of the devil's work — especially at graduation time — when you've come to know the students involved.

The surprising observation for us is how very little is known about literature work as a missionary effort. This may not be true everywhere but it has been true here in the Washington D. C. area and we mean to fill in this gap. We can do this you know, for three of your missionary literature groups took the time to show us their work.

Another overlooked area on the

homefront is the education of missionary youngsters. When we spoke at a neighboring church and mentioned the work at the Christian Academy the people in the audience seemed to say: "We've always known the children had to be separated from their parents at times but we haven't given it much thought." After we finished, a missionary from Bolivia, who was in the audience, got up and testified that as he drove away from the mission school where he left his son for the first time he stopped his car and wept. He then spoke of the love with which his youngster was educated and asked if anyone present could make a similar statement.

Let us impress upon you what has happened. Because you took the time to love us; to introduce us to your varied efforts; even to give us opportunities; we are now qualified to speak with authority

about the work in Japan. We can — and are — speaking in areas which many of you cannot get to when you are home: so we speak for you.

Won't you train others to do a similar work? Every Christian serviceman and civilian working for the government is a potential "deputy" deputizer for you. Train him and he will be ". . . ambitious for Christ" as he tells your story; assigns challenges of prayer, finance, correspondence, and even pleas for secretaries, houseparents, teachers, accountants, and handymen to consider spending several years in the field.

Who knows, perhaps the very man you train may some day accept the very challenge he makes as he recites his spiritual experiences in Japan.

On the vine,
Lou, Jane, Joy and
Maureen Arrants.

BIBLE STORY BOOKS published

by VERNA VOGT

Yoshi-kun, a ninth grade student, was browsing in the library of the Ojiya Junior High School. Momentarily his attention was caught by a set of five beautiful books called *Zen Seisho Monogatari* (Whole Bible Story) and he pulled one from the shelf. Immediately fascinated by the lovely colored pictures, he began to read. For the first time in his life, Yoshi-kun's heart was arrested by the message of Christ.

Later he picked up a Gospel tract someone had discarded. The next step was a visit to a pastor to ask if there was a Bible class for students his age. Today Yoshi-kun has a radiant testimony for the Lord.

The story of how and why these Bible Story Books were published shows that God's hand was upon this undertaking. The books were literally brought forth in prayer. In 1954 Japan Sunday School Union considered publishing a children's Bible story book. In writing of these days, Ed Fisch says, "Two of God's 'route markers' are named *delay* and *frustration*. Finances were lacking; then Evangelical Literature Overseas showed interest, but first wanted a Japanese-Missionary committee set up to approve such applications. It took two years to get it functioning. After receiving their approval, ELO offered to match contributions to the project. Also, committee discussions brought many helpful suggestions. The delay stimulated interest in the project.

"Now we were ready to start in, but — the translator needed more training and development. Trial translations were checked, revised

and approved, before actual translation began. A highly qualified proof reader checked accuracy and style; a nationally known Christian children's writer edited it; others verified content. Corrections, criticisms, recommendations, changes marked up the manuscript before the more than 3,000 pages of final draft could be rewritten by long-hand. The delay helped give the message an outstanding content and style.

"Original plans for five modest volumes with 24 colored pictures each, grew instead to 336 page volumes, each with 48 full color pictures, full color cover and jacket, handsome binding, packed in a slip case and wrapped in plastic. The delay developed the appearance to appeal to Christian and non-Christian reader alike."

Apart from the mechanical aspect, the books exercise a spiritual ministry. On Japan's west coast a family of four was brought to the Lord, interest being stimulated by reading these Bible Story Books. Many areas have experienced a definite increase in S. S. attendance as a result of the distribution of these books. A non-Christian public school teacher commented, "These Bible Story Books will mean the end of the other religions!" Is this not our objective — that all (children included) may turn from the worship of idols to serve the true and living God?

Missionary friend, what are you doing to reach the multitude of children in your area who never enter a church? One Christian worker says of these books, "We

believe this will be part of the preparation for the coming revival in Japan."

These books have been approved by the Japanese Ministry of Education. Mr. Tsuneyoshi Fukagawa, Ministry of Education Examiner of Textbooks says, "Whether a person holds to the Christian faith or not, this Bible Story Book gives to children an easily understood and interesting account of valuable teaching for living as a proper human being in today's world. I believe that children can read this book over and over, and still receive much food for moral education."

The Yomiuri Shinbun wrote, "Every home ought to have a copy, for while many books on this subject have been issued, this set is the **best of its kind.**"

If you were to go into any store to buy these five volumes they would cost over ¥2,500. Because a large sum of money has been given to place free sets of Bible Story Books in the schools of Japan, we are able to offer you a limited number of complete sets for the insignificant cost of only ¥200 per set (to cover postage and handling charges) to any missionary address in Japan.

You are invited to have a share in this ministry by placing sets in the schools of your area. If you desire to have a part in this work, please write to the following address.

TEAM Bible Story Book
Committee
c/o Japan Sunday School
Union
36 Mita Matsuzaka Cho
Minato Ku, Tokyo.

and distributed

by O.R. DEGELMAN

We all know that Japan is a highly literate nation, but many do not realize that it is also over 99% non-Christian. Even so, the Ministry of Education recognizes the need of a weekly "Moral Hour" in all elementary and junior high schools in Japan.

The Moody Bible Story 5-volume set (in Japanese) does contain moral teachings, but more than that, it contains the message of eternal life through faith in Jesus Christ.

LOCALITY GOVERNS METHOD

Missionaries distributing these sets find various methods effective, depending on the location. Those in rural areas find uniquely different presentation technique necessary, in contrast to urban workers. In general, the more rural or isolated the school location, the more warmth and friendliness is shown to the missionary making the presentation.

Mr. Jim Norton, who personally visited over 550 schools when he placed sets in every elementary and junior high school in Nagano Prefecture, used public transport and was limited to what he could carry, as he says, "in my *furoshiki*-filled hands." Other missionaries have used their own vehicles to reach schools and carry literature and materials for sale.

RIGHT APPROACH

Arriving at the school, the first problem is to locate the proper entrance. This may seem simple, but we have not found it to be so. Usually at the main entrance there is a hinged box where slippers are kept. Observing Japanese custom is a vital part in making a proper presentation of this Christian witness. After being shod properly, and requesting an interview with the principal, the missionary is usually graciously received.

It is best to be prepared: have your *meishi* (visiting card) in your hand, and be armed with all cre-

dentials possible. After properly introducing yourself, and presenting your *meishi* to the principal, you seat yourself and try to establish a friendly relationship with him. You will notice that the full color pictures in the books immediately catch interest.

Be sure to have the JSSU sheet ready, for this shows that the books have been approved by the Ministry of Education for placement in the school libraries. Point out this fact to the principal, showing him the article. The establishment of a feeling of friendly rapport between the missionary and the principal is vital. He will perhaps be interested to know where you live, where your church is located, how long you have been in Japan. He will no doubt be enjoying your mutilation of his mother tongue, and sounding you out as to your attitude to things Japanese.

SHOW PHOTO ALBUM

One missionary uses a large photo album in which all these credentials are placed. On page one is a photo from a local newspaper showing the principal of a school accepting a set of the books for his school. Page two shows the Ministry of Education's endorsement of these books. Page three shows the sheet that will later be given to the children asking them to contact their school librarian about the books. Then there are a number of pages with the *meishi* of principals of about 40 schools where these sets have been accepted. As this principal, who is being contacted for the first time, sees the cards of his fellow-principals he is encouraged to realize that the books are truly a worthy gift to his educational institution.

The photo album opens as any Japanese book does, from right to left, and has proved its value in establishing contact and confidence in the project. In the other side of the album, opening from left to right,

the same items can be pasted, with English translations, for enlightenment of Olympic tourists, jet-guests and others. Photos of principals, heads of English departments and school librarians also can be put into the album, increasing its interest-value to other principals who will be contacted in the following months.

Always be sure to request the principal's *meishi*. This serves as a signed receipt that the set of books has been accepted and received. Be sure to explain that Volumes I, II and III are stories of the Old Testament and Volumes IV and V contain the New Testament stories. Explain too that if the school were to purchase such a set the cost would be over ¥2,500, but that you are offering it to them free of cost.

One missionary takes the set into the school gift-wrapped in white, and carries an additional set to show what is in their gift package. LEAFLETS FOR CHILDREN

Another vital facet of this work is the distributing to the children — off the school grounds — of the informative sheet which tells them that this fine set of books has been placed in their school library, and encourages them to be sure to ask their librarian for the books. After distributing 50 to 100 of these sheets you can rest assured the word will spread by word of mouth to the entire student body. These sheets are printed by JSSU and are available for less than ¥1 per sheet.

Some missionaries in conjunction with placing these sets in the school libraries take advantage of the opportunity to sell Bible cards, pictures etc. outside the school gates.

The more the missionary gets involved in this work the more enthusiastic he becomes, realizing that he is placing a paper-and-ink missionary in the schools, to tirelessly witness to the Gospel of Jesus Christ, day after day. ★

EARTHQUAKE

RELIEF

IN NIIGATA

by CARL BECK

"Are you by any chance Carl Beck?"

I looked up into the querying face of the *gaijin* (foreigner) poking his head through the open train window. "Yes I am. And you're Johnny Siebert?"

It was midnight in mid-June and this was the first meeting of the Disaster Relief Committee of the Japan Council of Evangelical Missions. (Trouble was, our chairman, Doyle Book, was down in Yamaguchi Ken, busy in summer evangelism.) Though we had never met before, by the time we had jostled all night to Nagaoka on the straight-backed train seat, we felt like ancient brothers and had even mapped out some preliminary procedures for determining what we could do to help in Niigata.

TWO MINUTES PAST ONE

It was two minutes past one, June 16, 1964 when disaster struck Niigata. A lady, atop a four-story apartment house, hanging the afternoon's laundry on the bamboo poles provided by a thoughtful management, suddenly saw her laundry basket circumscribe large elliptical figures on the flat roof top and go scooting toward the northeast corner. She lurched crazily against the bamboo poles and went sprawling on the concrete surface. The building lunged erratically backward and forward, went too far off center and toppled ungracefully onto its back. From her position against the railing, where she had been tossed, Mrs. N. could see the rows of other tall, slender apartments doing similar drunken dances, sinking further

down into the earth at each gyration.

After hours, that were actually minutes, the heavings and shuddering gradually subsided. Mrs. N. rose shakenly, felt herself for broken places, found none, and hopped nimbly to the soft sand, now some five feet below her precarious perch.

The Niigata earthquake was in the process of becoming history.

All over the sprawling industrial city of 340,000, huge ferric-concrete buildings came to a halt, leaning dizzily. Some had sunk from three to five feet in the soft sand. Wooden structures spread their legs stubbornly, as though to brace themselves. Others leaned tiredly against more sturdily built neighbors. Still others found the attempt to stay standing too much, and slumped in exhausted heaps. Railway tracks twisted into pretzeled figure-eights. Water and gas mains snapped in a hundred places. Telephone and electric power lines lay in tangled confusion. The just-completed and beautifully proud *Showa Ohashi*

(Great Showa Bridge) collapsed into the heaving river below. Stretches of roadway sank as much as eight feet. Huge crevices opened. One horrified mother watched a crack open, swallow her toddler, and close up again. 8,500 private homes were destroyed and twice that number damaged.

Miraculously, in all of this, only 25 lives were lost. Another 11 are still listed as missing.

TIDAL WAVE

The warning "*Tsunami*," "*Tsunami*," (tidal wave) went out quickly, but too late for one low-lying apartment building (46 one-room units on two floors) near the river. A six-foot wave smashed into it, sending the occupants scurrying, with no chance to save anything. (We were later able to give these folks all the used clothing they could use, plus food, soaps, towels, etc., and a brand new rubber foam mattress and good quality wool blanket for each family.) 19,577 homes were inundated altogether.

Niigata is the gas and oil capital

*Large
buildings
toppled
on their backs,
revealing
inadequate
foundations*





Missionaries and Japanese Christians prepare for street-side clothing distribution



Missionary muscles help clean up the city

of Japan. Almost immediately the friction of the quake movements set off minor explosions and fires. A chain reaction blew up well over 100 storage tanks in the ensuing days and spread a thick film of oil and tar over the entire flooded section of the city.

One section of 350 houses near the oil tanks was especially hard hit. Torn by the tremor at 1:00 pm, flooded well above the floor level in late afternoon, the horrified citizens could scarcely believe their eyes at dusk, when a flaming river of oil raged out from the exploding oil tanks, over the inundated streets to engulf their homes in a sea of fire.

This was the Niigata John Siebert and I saw a few mornings later through a drizzling rain.

WE MUST HELP

Already by late afternoon of the 16th reports were trickling out of Niigata, in spite of a total black-out of normal communications. By evening, the Disaster Relief Committee, still strangers to each other, was in contact by phone. Late that same night chairman Doyle Book was at work on an urgent letter to the committee's eight area representatives with an appeal to all churches for relief goods and funds. I was pounding off a letter-to-the-Editor for Japan's four major na-

tion-wide newspapers with a similar appeal. A telegram from missionary Bob Spaulding in nearby Nagaoka on the afternoon of the 17th confirmed our action. "We've got to help."

Next morning Spaulding and a co-worker, Bill Friesen, managed to work their way in their sturdy Toyo-Ace into the city. Telephone conversations with them on their return to Nagaoka that evening revealed the extent of destruction. It was the following day that Siebert and I were on our way to Niigata.

We were able to go as far as Nagaoka by train. Spaulding, Friesen, and a third member of their missionary team, Murray Dawson, met us at the station. Within minutes we were speeding toward Niigata. The speeding soon slowed to a crawl as we made our way around sunken roadbeds, dangerously leaning buildings, flooded fields, collapsed bridges, and over creviced and shattered road surfaces.

By mid-forenoon we were in the living room of TEAM missionary Myron Hegge, with the local church pastor and Southern Baptist missionary Robert Hardy.

"How can we help?" was the question on everyone's mind now. With the help of maps and pictures the local brethren laid out the extent of the damage. It was mas-

sive.

An hour later at the city office, the question was the same, "In the face of such immense need, what can a little group like ours do?" City officials were helpful. They themselves did not yet know the extent of the crisis, but would be glad for any help. They would be unable to manage our program, but if we went out on our own, found what we could best do, and cleared with their offices as to what was being done — this would perhaps be best in the present confusion.

SOUP KITCHENS

A slow tortuous tour around the stricken city to the flooded areas, the burned out section, the fire and smoke belching oil tanks, the twisted areas, to the schools where some 35,000 huddled together in classrooms and gymnasiums further emphasized the extent of need. "They've got to have more to eat than these rice balls and raw, whole cucumbers," muttered Siebert. "We could at least provide them with hot water for tea and a bowl of hot soup every day." Our soup kitchens were born.

By evening the Spirit, whom we had implored for direction, had spoken. Siebert's soup kitchens were a must. Prolonged work

continued on next page

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camps, where dedicated men and women could pour out their love to Christ and, in His name, to His "least" ones were the answer to the mud, the stench, the oil-smearred houses, the undrained lakes within the city, the problems of relocation. For the thousands of courageous people who had lost everything, clothing and bedding must be provided.

To house the campers, Bill Spaulding's mission would provide tents, replete with wooden floors, *tatami*, and cooking equipment. An empty lot right at the flood water's edge was located and promised. With the funds which were already pouring in, *futon* and blankets would be purchased and distributed.

Locally, Myron Hegge would direct the over-all program. Robert Hardy, since he had the only working telephone, would be our liaison with the outside world. Taylor Reece, just then in Tokyo with his family, at whose very door the flood waters were then lapping, and who was situated near the camp site, would be responsible for camp life and work projects.

VOLUNTEER HELPERS

Some 60 men and women responded with a total of 315 days of hard work. Every single volunteer paid his own transportation to and from camp. Another ten men donated time, labor, trucks, and well over a million bounces to get eight tons of material aid transported from the Kanto collecting centers to Niigata. Clothing had to be sorted and readied for distribution, then hauled out to nine temporary distribution centers. These must be manned.

As the waters receded new drainage ditches had to be dug to replace the open sewers, now largely defunct. The raising and lowering of land masses made many of them drain in the wrong direction. (Even the swollen Niigata river flowed backwards for a period of time.) Where areas were completely undrainable, bucket brigades in reverse worked wonders in getting water away from where it was not wanted.

We discovered that the same bucket brigades worked fine too for transporting the oily muck and filth out from beneath the removable floors of homes, where it had come to rest. The same buckets, to the tune of "washo, washo, washo," then transported clean sand back in, to raise sunken sub-floor levels.

For the oily rings left by the high water mark on both inside and outside walls, nothing worked like scrub brushes, detergent, and elbow grease.

Then, after all the muck, sodden *futon*, well-oiled clothing, decomposing *tatami*, broken walls, and charred embers had been heaped mountain high in the narrow streets, problems of mobility and sanitation loomed large. A rented dump truck provided the answer — and further hours of back-breaking and smelly labor. (I wonder how many tons a water-logged *tatami* mat actually does weigh!)

SERVICE IS FUN

But it was fun — great fun. I never saw camp morale lag except for the few times when prolonged rains confined us to the easier and pleasanter tasks of sorting clothing. The harder and dirtier the work, the higher soared the men's good spirits.

Oh, yes, I almost forgot Big Bertha. She was also loaned to us by the loaning JEM folks (Japan Evangelical Mission). (We're ready to have them change their name to GEM.) She was an old Dodge personnel carrier of World War II (or was it I?) vintage. She took a real beating — war was never like this. And she took it gracefully. Never once did she fail us. If the battery was too weak to turn over her huge engine (or was it engines), ten sturdy backs heaving at her broad posterior weren't. So we got along famously with pilot, co-pilot, chorused "hidari-orai-orai" (alright to the left) from the rear, and a multitude of hands thrust out to left or right to substitute for the turn signals which gave out on us. We'd have been desperately crippled without Big Bertha.

The over ¥1,000,000, sent in by

generous, Christ-motivated hearts throughout the country, went for incidental and food expenses for the camp and work projects, to distribute a ton of food and seven tons of clothing, set up soup kitchens, and buy and distribute 352 rubber foam mattresses and 327 blankets to families hardest hit by fire and flood. In addition, Taylor Reece received almost half that much specifically for the rebuilding of a destroyed local church building.

PURPOSE FULFILLED

By July 11, it seemed that our work camp had served its purpose. With mingled joy and nostalgia we dismantled the tent's trusty poles, stacked the *tatami* on which so many crowded-together and tired bodies had rested, and packed everything into Big Bertha's cavernous interior for the return to Nagaoka and Kashiwazaki.

We were painfully aware of our failures. We weren't prepared to get into action soon enough. We weren't set up to involve local churches and pastors throughout the country meaningfully in planning and giving. We failed to coordinate efficiently with other church groups working in the city.

Yet we thanked God for the ready response of hand, heart, time, labor, and purse of His people.

We remembered to give thanks for the other Christian groups that had worked in different but effective ways — for local Christians helping their neighbors, for the Salvation Army, Friend's Service Committee, and the NCC.

We thanked God for the many expressions of thanks from courageous hearts, for the gleeful clapping of a little girl's hands, for the tears of gratitude in a grandmother's eyes.

We thanked Him that He had permitted us, as representatives of Japan's missionaries, to be on the front line of the serving edge of the church. We thanked Him that we could close Project Niigata and its books only ¥60,000 in the red, an amount we hope to have rubbed black by the time the last gift is in and accounted for. ★

Four anniversaries in Germany

by SAMUEL PFEIFER

In May this year the German Alliance Mission celebrated its 75th anniversary.

Like most missions the GAM had its roots in the revivals of the last century. The founder, Karl Polnick, was saved as it were from the street. From the time of his conversion to his death he had a burning love for the lost. When the Swedish revivalist Fredrik Franson came to Germany he found much opposition. But in Karl Polnick he found a kindred spirit. As they worked together they brought revival and blessing of lasting effect to many places. It was Franson too who propagated in his meetings Hudson Taylor's call for "1000 missionaries for China." Soon some young Germans heard the call and offered themselves for service in China.

This led to the foundation of the Allianz-Mission-Barmen in 1888 under an interdenominational committee with Karl Polnick as secretary. He very soon sought contact with Hudson Taylor and this led to the affiliation of the GAM with the CIM.

It was Franson again who accompanied the first German candidates to England for study in the CIM training home in 1889. Three of these left for China in 1890. The same year saw the extension of the mission in Switzerland which resulted in long years of close cooperation with the later Swiss Alliance Mission.

In China the German missionaries were given certain areas where they worked separately as a German group though still under the auspices of the CIM. In the course of time more than 100 missionaries went to the field. Not all of them stayed, but the Lord prospered the work. During times of trial, such as the Boxer Revolution and the Sun-Yet-Sen Revolution, as well as during the two world wars He kept both the missionaries and the churches. When the Communists took over, the GAM had to leave and the last family went home in 1952.

The end of missionary work in China led to the separation of all the smaller affiliated societies from the CIM. Faced with this, and the situ-

ation in China, the home council of GAM met in summer 1951 to discuss whether or not to continue missionary work. After a time of Bible study and prayer it was clear to all council members (without discussion) that they must continue. Naturally their eyes were turned again to the Far East. In the autumn of 1951 they decided to start in Japan. Step by step the way opened and in 1953 the first two lady missionaries arrived in this country. They were followed a year later by the first man. In 1956 work was started in Gifu and Aichi Prefectures. Today the GAM has 17 missionaries in Japan.

Sixty years ago the *Magdeburger Fluss-Schiffer-Mission* (River-Sailors-Mission of Magdeburg) was founded. A few years later they were able to build a Sailors' Home in that central place, Magdeburg. Although this was destroyed during an air raid in 1945, the work continued. In order to carry on they borrowed a trailer from a

group of artists, and this was used until the purchase of an old restaurant which was reconstructed into the present Sailors' Church.

The *Innere Mission Wurtemberg* came into being 50 years ago. During the war the Nazi Government closed 57 of their institutions and 32 more were destroyed through bombing.

However, today the Mission has 7 Deaconess Homes with over 4,000 deaconesses, another home with 600 deacons and 53 training centers for 2,200 persons. Ten hospitals with 2,500 beds, and 350 other institutions cater for 27,000 persons. A total of 70,000 children are reached by over 1,000 nurseries and kindergartens.

Ten years ago the Landesbischof D. Hermann Dietzelbinger appealed to young people to give at least one year of their lives to the Lord in the service of the sick and needy. To the present, 7,000 young people have responded to this challenge.

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OUR HOME KINDERGARTEN

*Home kindergarten is not impractical:
we have found it works.*

by JOAN ROBERTS

Life! Is not the very thought of it sacred? Sacred, because only God has the power to give it. But this gift cannot be isolated as such, for with it, God also bestows the solemn responsibility of caring for it. Those fortunate enough to have the privilege of parenthood, have with a new life, something plastic to be shaped and moulded so that it will contribute worthily to the social world into which it was born. To Christians, there is the added responsibility of bringing up a child "in the nurture and admonition of the Lord." The two go hand in hand. Because the Christian life is one to be "worked out," perhaps it is not wrong to ask, how does this apply here?

I am sure every married couple longs for a harmonious home where there is a sense of "togetherness" in everything. Paul tells us in Ephesians that where love and loyalty reign, sweet harmony is the result. In portraying the ideal home he shows us that there is not only love and loyalty there in the inner sanctuary, but also, the very portals are strength and peace. However, before there can be togetherness in the home, there must first be identification. We must do for our families what God did for us. We must "get in it" with them.

In this way my heart involves my child's heart just as God's heart involved yours and mine on Cal-

vary. As He controls my life, identification becomes a part of my personality because it is so much a part of His. It is a solemn thought that a mother marks her child's personality, either adversely or creatively. Surely, all the guidance that God can give, and that we can receive, is necessary for the moulding of a little life entrusted to our care.

WHAT DOES A CHILD NEED?

"Mama, what can I do?" sighed our three-year-old.

Stopping work, I realised that it was the first time I had heard her ask this. It made me think. Like other children her age, for long enough she had been playing with toys of varied description. Now she had reached a new stage. More guided, creative activity was necessary. With no kindergarten for her to attend and no other playmate than a younger brother, obviously I had to fill the gap. Here was a vote of confidence being placed in me. She expected an answer!

I prayed. This was God's answer

"Every wise woman buildeth her

house" (Proverbs 14:1).

Here was wise counsel indeed — involving action! Reading further in Proverbs 31:10-31, I realised afresh that a wife and mother has a place that no other can fill. My "home-building" was now to be extended. Happily, five years in the teaching profession had provided a storehouse of ideas for the young. Readers with like experience will not need help in this direction. Indeed, I am sure you could help me! But, for the mothers who lack ideas, I gladly share the things that we have learned with the prayer that they will be a blessing to you.

WHY BOTHER ABOUT A CHILD'S NEEDS?

Because a child's growth is constant, every day brings the need of careful guidance, loving understanding, patient correction, and much prayer.

First of all, children learn by their fingers. There is the impulse to pull things to pieces, open drawers, pull books from shelves, bang things, etc. It is this "experience" that teaches. They do not yet understand words. Words

only point to things, but actual meaning comes with the touching, walking and stretching.

By the time a child is three, he is learning "first things." Attitudes begin to take shape. During these kindergarten years of 3, 4 and 5, attitudes are often formed for life. Children learn to share, to be kind, to help. They learn first impressions of what God is like, of sin and forgiveness; they learn to love God and His Son, the Lord Jesus. For 3-5 year-olds there is a lively curiosity about everything that goes on around them. Their eager senses and intelligence reach out for forms and colors, sounds and surfaces, just as their bodies do for food. Movement brings broad, new discoveries — on a larger scale at first and then finer ones later. They become actively interested in things and events. Questions abound. Because a young child learns from imitation and experience, how essential it is to have wholesome activities for him to enjoy. Listening and seeing is only half of his experience. From here he moves out into doing.

HOW FULFIL A CHILD'S NEEDS?

Under normal circumstances a child would have the opportunities to attend nursery school or kindergarten. There, under trained guidance, he would enjoy manual skills and participation in project activities with other children. The missionary child often does not have this opportunity. In some cases, most of his education is received in the home from parents. It is here that a little know-how becomes valuable. Home does not always have the equipment of a nursery school or kindergarten, but with a little resourcefulness, good substitutes can be made. I will not attempt to give cut-and-dried practical advice, because parents, children and circumstances all differ. What may be good advice for one may be unsound for another. It is essential for intelligent parenthood to break away from rules of thumb and learn to judge each situation for each child on its own merits in the light of general understanding of the ways of growth.

But what helps most in the long run is the ability to enter into the child's own world with an informed sympathy, the general sense that his problems are problems of growth, and a patient and friendly interest in the ways of that growth.

For instance, it may seem a nuisance and messy to have children puddling in water with cans and bottles or doing their daily "washing" with rags from the duster-bag. But in reality, by handling different vessels they are becoming acquaint-

ed with comparative quantities. Add a cake of soap to the playthings and there will be a whoop of delight! To children, this is experience — something isn't being "explained" to them. When they get older, our descriptions and explanations are a helpful supplement to experiences, but they will never become a substitute. Our general aim should be to encourage them to find out as much as possible for themselves. To queries, we can reply, "What do you think?", "Shall we try?", "Let's

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find out," rather than "It is so-and-so." If adults get into the habit of giving dogmatic information all the time, children get into the habit of asking for it!

As skill and control develop there is infinite pleasure to a little child in making and inventing things. Every sort of material coming into his hands is grist for the mill. Tearing or cutting up paper to make a colored streamer or to stuff a doll's pillow; making a doll's mat out of old clean sacking; cutting out pictures from old newspapers and magazines, coloring and pasting them into brown paper or newsprint scrapbooks which Mother or Dad have helped to make. Cutting up Mother's scraps of material left over from sewing and pasting them on to empty cardboard boxes or acquiring Dad's wood-shavings and using them for "whiskers" or "hair" when family portraits are painted! Painting macaroni with water paints and threading with thick string to make dolly a necklace is a favorite.

If Dad is a handy-man, maybe he could knock up chairs and tables the right height and size at which Junior can work. If there is no hanging room in the wardrobe for those dressing-up clothes, maybe a small frame with a wire stretched across would fit the purpose. Nothing like encouraging children to hang up their clothes! They will take a pride in it while they are at play.

In our household, we never throw out any colored or black and white pictures that could possibly be used for elementary jig-saws, matching sets or dominoes. Even pictures that are alike are kept for pasting to cardboard and cutting out for sorting objects of a kind. Old photographs are kept for the children to make up their own "albums." Later Mother will write suitable captions and they will become useful "supplementary readers!" Children love the activities and they are invaluable as pre-reading and pre-number preparation against the day when school-work begins. Keep a box full of cotton-reels, dried peas, beans, used match-sticks, shells, buttons, etc. A child gains enjoyment from sorting them into groups forming "things of a kind." This also provides experience in differentiation of objects as a forerunner to discriminating between words in learning to read. Packets that fit one inside the other train in capacity, while peg-boards and fitting caps help to develop muscular co-ordination. Plasticine makes fingers stronger, and so we could enumerate ad infinitum. When an activity is finished, it is good training for a child to learn to put things away before commencing something else.

We keep a box of scrap-paper to which the children always have access, for painting, scribbling or drawing. Japanese newspapers are full of advertisement sheets which invariably have a blank side! These are popped into the scrap-paper box. A box of cardboard templates (geometrical shapes and very simple animal cuts) will keep little people busy. They can draw around

them, color in, cut out, and paste into scrap-books — depending, of course, on the child's development. It is advisable for small children to have thick crayons (readily obtainable on the market) otherwise little muscles will become cramped. Thick pencils should be used too.

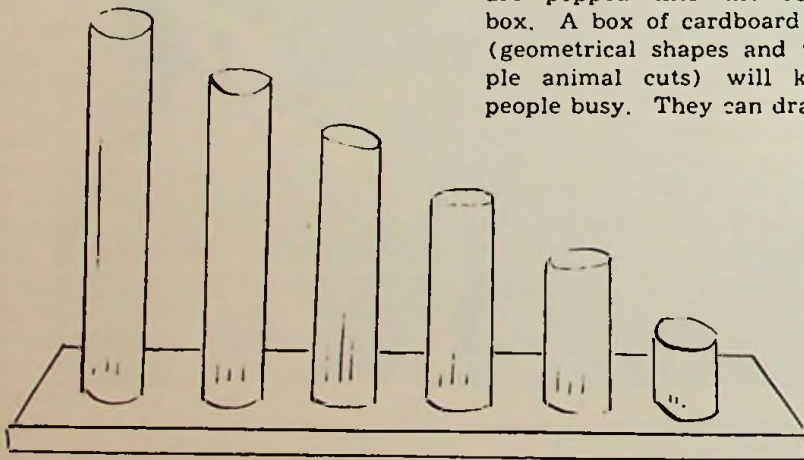
DO IT TOGETHER

Together we have covered our "Toy Box" with newsprint. It looks attractive with the addition of pictures that the children chose themselves out of a boxful we had gathered and pasted on it. Many other boxes for classified activities now appear the same. A note of joy rang in my heart one day as I saw our boy lying on his tummy gazing at the pictures we had pasted together on the toy box. It not only gave him pleasure to look at them, but also helped to form within him self-respect, which a sense of real achievement brings. What pleasure it gave me, as I realised we had done it together.

Once a start is made, ideas tumble over themselves and children can easily be guided into these channels of activity if Mother can arrange her daily program to make it possible. Even in limited living space, (so often the case in Japan), home kindergarten is not impractical and we ourselves have found it works.

Children need as many play things and as much floor-space as can be spared them for their activities — even if it means a little adjustment for adults. If you are fortunate enough to have spare ground around your home for a garden, maybe Junior could have a plot of his own. There he could plant his own seeds and even dig them up to see if they are growing — in the meantime leaving Mother's free to grow! We can reasonably ask them not to spoil our possessions, our furniture, books and garden, only if we leave them free to have their own things and respect them as scrupulously as we ask them to respect ours. To children all this play is really their work. It is up to parents to respect it as such and not to treat it lightly. One evening, quite without thought, I emptied out a case containing neatly folded papers, pencils, books

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Building according to size

Ezra as a Missionary

Training completed, Ezra was ready to leave Babylon for Israel, there to teach the law of Jehovah God (Ezra 7:6, 10). The government gave him a "passport." Along with it, his living allowance was provided and enough promised to do the work. He was to be given freedom to do the Lord's work. All this provision he sensed as the goodness of God (7:11-26).

A mission was formed, a group of "men to go . . . with me" (7:28b). Prior to departure, he and the other members of the mission prayed with fasting for the Lord's protection on their journey (8:21-23). Financial responsibilities were delegated to trustworthy men, and the mission got a solid organizational base (8:24-30).

Then they set out on the journey, were protected, arrived safely, and had the good common sense to rest a few days before plunging into the work (8:31-32). After rest, he and the others gave the gifts and things to the persons who had preceded them to the "field." Prayers of praise, confession and thanksgiving were offered. Certainly their arrival encouraged the hearts and "furthered" the work of those who had been there for some time (8:33-36).

But Ezra and his group were scarcely settled, and had hardly had opportunity to get involved in the work when distressing news reached their ears. This news was of such nature that it jeopardized Ezra's future in the work of God before he had even started. All the enthusiasm and joy that had welled up in this "missionary's" heart evaporated at the words. (It doesn't take many words to plunge a new missionary into depths of despair.)

The words? What were they? ". . . The people . . . have not separated themselves from . . . abominations. (Worse yet) . . . the

hand of the princes and rulers hath been chief in this trespass" (9:1-2).

The response of this new "missionary" to this distressing news determined his future in large measure. Patterns of thought and attitude are established which can be changed only with the greatest of effort.

Ezra didn't have a "we-and-they" complex. He had a "we" complex. He well knew that the true covenant people of God in any age are ONE. To him it was not, "they are wrong," but "we are wrong."

He recognized the wrong as wrong, the sin as sin. He didn't ignore it, or excuse it. Why? Because of "the words of the God of Israel." What God had spoken in His Word was so important to him that he, and the others who gathered around him, could be called people who "trembled at the words of God."

Ezra believed confession was necessary. And he made confession. He believed God would forgive and cleanse the sin. He believed it was possible for God to grant repentance to the stiff-necked people.

When he first broke down weeping, a number of folks gathered around him. And as he continued praying, "There was gathered together unto him out of Israel a very great assembly" (10:1).

Isn't it strange that the folks who whispered this distressing news into Ezra's ear had never done what Ezra did? Obviously they were troubled by the condition, or they would not have brought the news to him.

Isn't it strange that the sinning people gathered around Ezra weeping, and ready to leave off sinning? They hadn't gathered around the men who had criticized them, nor the men who had condoned their sin.

Isn't it strange that folks don't

by **ROLLIN REASONER**

gather around us in Japan, broken down with a sense of sin before the holy God?

Maybe we don't look at the Japanese Christians as Ezra did the ancient Israelites. It is not "we" and "they." It is "we."

Maybe we don't consider sin as seriously as Ezra did. God is not only God, He is burning holiness Himself, like a "consuming fire." His very Being revolts at evil in all its forms. He will either cleanse it in mercy, or consume it in judgment.

Maybe we have never taken the step of confession in prayer, accompanied by faith that God will move mightily in His Church by His Spirit.

Ezra saw revival and reform. What will you see?

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Evangelist Koji Honda completed a successful nine-day Crusade at Tokyo's large Bunkyo Kokaido on September 13. During the Crusade over 1,800 decisions were registered, and the total attendance approached 20,000. On the last night almost 1,000 were either left standing or turned away.

During the day special rallies were held for students. Also a three-day Evangelism Seminar for missionaries and pastors ran concurrently and was well attended.

Most of the committees that cooperated for this Crusade continued working to prepare for the Timothy Dzaio Tokyo Olympic Evangelistic Crusade.

POSTAL

SUNDAY

SCHOOL



by DESLEY BARBER

Perhaps you are in the same situation as we are, just two missionaries of the Gospel in a wide and growing area. How can we best cover this area with the Gospel and discharge our responsibility towards this so great people? Let me pass on to you something into which the Lord has led us. It may suit your need just now too.

Our town of Shizunai (population 23,000) is the growing center of the Hidaka, the southern coastal area of Hokkaido. The area for which we are responsible stretches from Atsuga (30 minutes by Diesel train west of Shizunai) to Erimo Misaki (two hours to the terminus, thence a long bus ride), the southeastern tip of the island. Being just two, we can't divide into too many parts on Sundays and yet felt keenly the need of "those other sheep." Naturally our minds turned to the matter of tracting which we had already found profitable in our immediate vicinity. But just one tract? What good would it do? Wasn't there more we could do than just deliver one tract?

Then it was we began to think of an All Age Postal Sunday School. This isn't just a correspondence course, a set number of lessons with the promise of a diploma. This is an opportunity of consecutive teaching, adding precept to precept, line upon line, trusting the Spirit of God to use the Word to bring life and light to seeking souls.

Self-addressed postcards — blue

for adults, yellow for children — making application for the Postal Sunday School studies, are placed in tracts which are personally delivered to every home in the particular town visited. On reading the tract the recipient can then decide for himself whether he wants to know more or not, and has the opportunity to receive weekly without charge, studies planned to lead a seeking soul to the Saviour and build him up in the Christian life. No diploma is promised, therefore there is no feeling of having "graduated," but, we trust, an ever-increasing desire to know more of the Lord.

Re-tracting the same town a month later has brought a second series of responses, and no doubt a third visit would bring more again. For example, the town of Mitsuishi, reputed to be a stronghold of Soka-gakkai, has already yielded ten replies, some of this number having voluntarily spoken of believing on the Lord as a result of the studies received. We pray the Lord will use His Word to build these up in the faith and make them in turn good witnesses to the Truth. Our present enrollment stands at 34, with yet many more towns and villages to be reached.

When sufficient students are established in a town, and continue on to know the Lord, the opportunity may then arise for a gathering together, and be the beginning of the Church in ???. However, distance

and transport being our main problems, we suggest this method mainly to reach those outer areas where at present it may not be possible or practicable to do anything in a regular way.

If this is undertaken as a church project, believers will be blessed not only in helping with tracting, in despatching the studies, but also in praying for the work. They soon learn the joy of rejoicing over each reply which comes in, and take a prayerful interest in the work because of this. It stimulates our faith and theirs as we see the Lord at work.

We began with a set of studies on the One True God to remold their thinking on "God." Then building on this foundation we progress with studies in the Life of Christ based on Luke's Gospel. Texts on sin, salvation, the keeping power of God etc. are marked in red in each Gospel sent, so that if the Gospel is read apart from the studies, special attention may be directed to these words, allowing the Spirit of God to bring light where a soul may be in real need.

Now we have the joy of knowing that the printed page is reaching at least some of the "other sheep" in the hitherto Gospel-bereft outer areas and that the Lord will in His own time bring these also into the fold. They shall hear His voice, and there shall be one fold and one Shepherd. ★

To Every Prefecture with the Gospel

Continuing our ken by ken survey of evangelical work.

Miyagi Prefecture

by Gilbert Zinke

The present population of Miyagi Prefecture (1,758,122) shows a very slight increase over the 1,743,195 figure of the 1960 census. However, there is a considerable shift of population from the rural areas toward the prefectural capital of Sendai where there is a marked increase in business activities, partly related to long-range plans for improving harbor facilities in the area.

Busily engaged in evangelism in the prefecture is a company of some 51 evangelical missionaries and pastors with various affiliations. These servants of Christ, working in 41 different locations, hold over 120 evangelistic meetings each week.

In spite of all this activity the evangelical church membership of the prefecture, outside of the United Church, is still less than 1,000, according to recent reports. However, another 700 seekers are attending various meetings at the present



time.

Of the above 51 pastors and missionaries, 18 are carrying on evangelistic work in Sendai. Both CLC and Seisho Toshō operate Christian bookstores in the city, Seisho Toshō, in addition, carrying on its publishing program and a thriving correspondence school in this location.

One serious loss felt by the missionaries of the area in 1964 was the transfer of the OMF children's school from Sendai to Hokkaido. However, a new Sendai American School has been organized by the American community, with classes starting in September 1964.

Another new school in Miyagi Prefecture, Tohoku Baptist Bible School, now in its second year of operation, has a new campus under construction.

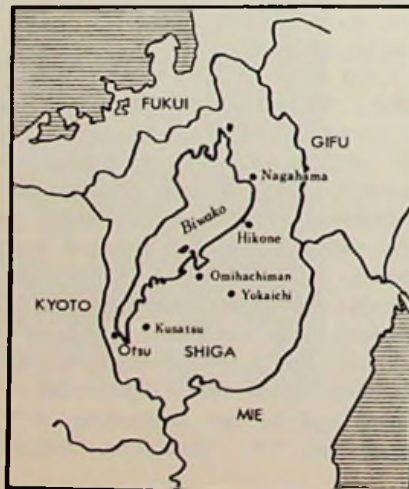
Shiga Prefecture

by Esma Harris

Are superlatives in order? We have some too. Lake Biwa, Japan's largest, occupies one sixth of Shiga Prefecture's area, according to official records. Local residents affirm that Shiga's paddy fields produce the nicest rice in the world. Outsiders say the most miserly Japanese live in these parts. And if missionary thinking be true, the souls most difficult to lead to Christ are here in these conservative Buddhist strongholds. At the same time, the few who have truly yielded to Him are surely some of the choicest saints.

The late Mr. Merrill Vories began winning young men to Christ in Omi-Hachiman over 50 years ago. Since

then the Omi Brotherhood has grown, with its churches, schools, hospital, factory and architectural department, and everyone knows the words "church" and "Christianity."



Several Roman Catholic churches in the prefecture have also made the "Christian religion" widely known.

Of present day evangelical work, the Japan Evangelistic Band pioneered an area west of the lake.

The church there has been handed to the *Nihon Iesu Kirisuto Kyodan* and we understand that it functions as a successful indigenous church with a pastor.

Otsu, the capital, is at the southeastern end of the lake, not far from Kyoto just over the border. The Japan Baptist Convention's new pastor and his wife are enthusiastically building up a work in Otsu with the help of an American nurse from the Japan Baptist Hospital in Kyoto. As soon as possible, they

will spread out to neighboring areas.

On the east side of the lake lies the area where most of the World-wide Evangelization Crusade's work is located. While their headquarters is in a small village, most of the workers are in the towns and cities. With some workers on furlough and others now outside the prefecture, six WEC missionaries (one married couple and four single) and seven Japanese workers (two couples and three single) are stationed in Shiga.

They maintain a constant witness in ten centers (including Otsu, Omihachiman, Hikone and Nagahama) through adult and children's meetings, hospital visitation, tracts, Gospel posters, Bible classes and periodic evangelistic campaigns.

Very few will listen to the Gospel in the open air these days. Even a foreigner's preaching in a tent fails to draw great crowds - how times have changed! However, to offset this trend, the current craze for English often opens the way to more personal contacts through Bible studies or straight conversation.

Most of WEC's national workers are converts from these areas, though not all are stationed in their home towns. Two others are in full-time service in other parts of Japan.

Small though the groups are, local Christians are encouraged to take part in church life, Sunday Schools, hospital visiting and house to house tract-ing.

Another group to be mentioned is the Japan Inland Mission, with a lady missionary and a Bible woman in Nagahama. Adult meetings, Sunday School and a daily kindergarten, as well as such avenues as village children's meetings, tract distribution and visitation at a Disabled Children's Center, are reaching large numbers. This work is supervised by the mission's church in Kyoto.

Recently a Pentecostal group from Kyoto held a campaign in Hikone and began weekly meetings there.

Two camp sites are located on the shores of Lake Biwa. A Kyoto church uses a spot in the north, with campers coming mainly from outside Shiga. WEC's summer camps cater for all ages from fourth grade

primary school up through?? The oldest who attends is over 80!

The work of all three missions (Baptist, WEC and JIM) is strengthened by the help of co-workers from outside the prefecture. But the total number living inside its borders is:

7 missionaries (2 men and 5 women)
11 Japanese (4 men and 7 women).

The only male believer in a city of 60,000 goes to Nagoya to work next year on graduation from university. "There's not a hope of employment here," he explains. This problem drives us to conclude that the "such as should be saved" are business men, teachers, farmers, fishermen — and idol makers too — who are settled here. Piece by piece, picturesque farmland gives way to the world's fastest train, a super highway, driving schools, apartment blocks, industries, gas stations, all of which indicate the presence of *people*. Numbers may leave for the big cities, but not all 842,000 will go. The church of the future is among the thousands whose roots are right here in Shiga Prefecture. ★

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and scissors. The next day I had to face a very irate little girl because "her work" had gone missing! We are often amused with the important announcement from our youngsters that, "I am very, very busy!" Often it is a good excuse when hands have to be washed for a meal — but obedience and discipline are perhaps good subjects for another article!

I share this personal experience with you feeling sure there must be other missionary mothers such as I facing the same need and endeavoring to "build their house" to be such as will bring glory to the Lord. What shall it profit us if we gain the whole heathen world and lose our own children? They cannot be neglected. May God grant the joy of seeing the children He has given us, develop naturally and soundly in surroundings where they can be happy, free and busy. May He also grant the grace in helping them to become established and grounded at this formative age ready for the greater lessons that yet lie ahead. ★

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Share your Language Discoveries

1. Submitted by Miss Desley Barber

Japanese is a very rich language, so let us not be content to use the first word which comes to mind, but search for the right, i.e. the most appropriate word for each situation. Don't overwork some words and ignore others.

Let us look at the word which may broadly be translated "appropriate." We have a variety from which to choose, but let us note the following with their examples.

Tekitō

Eigo o oshieru no wa anata ni taishite tekitō de aru.

Teaching English is a most appropriate task for you.

Tekisei

Ima wa bukka ga hijo ni takaku

natta kara tekisei na kakaku ni suru tame ni iroiro no koto o shirabenakereba narimasen.

As prices have soared so much, one must look at it from all angles to find the right price to pay.

Tekisetsu

Ōmizu ga deru baai ni dō shitara ii ka tekisetsu na handan ga hitsuyō de aru.

We need to make the correct decision as to what to do should there be a flood.

Tekiō

Ano hito wa gakkō no sensei desu kara kono jōkyō ni tekiō shite iru.

That fellow is a school teacher so is most suitable for this situation.

2. Submitted by Mr. Alan Mitchell

Sotchoku ni ieba

to be frank with you, in plain words, to speak honestly, frankly speaking.

Otagai ni sochoku ni hanashi o suru.

have a heart to heart talk.

Sotchoku ni iken o nobete kudasai, give your honest views.

Sotchoku ni kotaeru,

give a straightforward answer.

The above selection does not necessarily consist of the "switch-words" to which we referred, and of which we have requested examples. But they are splendid examples of "finer points" in the language, used and proven in personal experience.



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A CENTURY AGO

by J.M.T. WINTHER



Dr. J.M.T. Winther recently celebrated his 90th birthday. Japan Harvest staff and readers extend to him congratulations, and thank God for his many years of missionary service in Japan. Further articles by Dr. Winther will appear in future issues of Japan Harvest.

It must be noted that this year, 1964, is memorable as being 100 years after the first Japanese was baptized as a Protestant. Missionaries had been permitted to land and to live in very restricted parts of five sea-ports. This state of affairs lasted until July 1, 1901. Before that time special permission had to be sought and granted to live in any other place. The military dictatorship "granted" the missionaries language teachers, so that they in time might be able to speak directly to the Japanese without interpreters. What the missionaries were not told was that these "teachers" had been instructed to teach in such a way that the missionaries should not learn to speak intelligible Japanese. It is therefore not hard to believe that Hepburn, known as a great philologist, after having been here seven years came running into a room one day where several missionaries were gathered, and with great excitement cried out: "I have found it! I have found it!" and being asked what he had found, he cried out with delight: "The past tense of verbs!"

It was one of these teachers, Ryu Yano by name, who helped Dr. James Ballagh put Christian truths into Japanese so long that these truths penetrated into his own heart, and when he became sick, asked for baptism, and was baptized in October 1864. He did not live long enough after that to be punished, but after his death his body was dug up and burned and the ashes scattered to all winds. The government did not want anybody to think that the death penalty against conversion to Christianity had been relaxed. As late as 1829 when it was found that eight persons were unwilling to step

on a cross, they were crucified. It took however only two years before a man in 1866 had the courage to risk his life, as he had learned to trust Christ. He was of such a rank that the by then very weakened dictator did not dare to do more than to burn some of his books (picked out by himself) as a token punishment. As he lived several years (several of his descendants, some of third, fourth, and fifth generations have been and are members of Lutheran churches), he is generally called the first Protestant Christian; but that honor rightly belongs to the saintly Dr. Ballagh's convert, Mr. Yano.



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KARUIZAWA UNION CHURCH

August 19th was the date of the Annual Meeting of the Karuizawa Union Church (2163 Karuizawa, Nagano Ken) and after the election of new Church Officers for the coming year, considerable discussion took place about the state of the Church Auditorium. It was decided that the foundations and other repairs should be carried out as soon as possible. An estimate of nearly ¥1,400,000 has been received by the Church Committee to carry out these repairs. At the Church meeting it was moved that members of the congregation and other interested friends be invited to finance this project by direct gifts and faith pledges. It was also moved that providing ¥1,000,000 was in hand or pledged by September 30, 1964, the contract should be placed. The Church Committee has been greatly encouraged by the initial response and is looking to the Lord that this need may be met in order that the Church may be used for further years of ministry. (Ken Morey)

DEEPER LIFE CONVENTION

The "strong meat of the Word" from Pastor Fryhling of Minneapolis, and the "sincere milk of the Word" from Brother Axel Fredeen of Seattle marked the Convention for the Deepening of the Spiritual Life of 1964.

The results of the "milk" and the "meat" — many hearts blessed and never-to-be-forgotten "Burden Bearers Meetings." These were meetings that would not close as we bore one another's burdens. And there were the spontaneous prayer meetings of our high school young people. We are convinced there will be many more Burden Bearers Meetings as we seek to fulfill the law of Christ.

(Earl F. Tygert)

BELGIQUE

Six new Protestant churches have been officially recognized by royal decision in the last few months.

AUSTRIA

The Protestant Alliance of Salzburg invited radio evangelist Anton Schulte to hold a Crusade in their city from April 5 to 25. It was the first time in history that the Gospel was proclaimed on such a big scale in this famous town of music festivals. The final meeting was attended by about 1,200, which is a very great number for any meeting in Catholic Austria.

EAST GERMANY

Recently the Association of Evangelical Free Churches in East Germany met in East Berlin. The four groups (Baptist, Brethren, Methodists and Evangelische Gemeinschaft) have still, in spite of all the opposition, a membership of 80,000. In their 581 Sunday Schools they reach every Sunday an average of 11,500 children. There are still 435 church choirs with 9,250 singers. The four groups have united in short training courses for evangelists. There are also a good number of social institutions, and almost \$250,000 has been collected for "Bread for the World."

JAPAN IVF

Christian students connected with Kirisutosha Gakusei Kai (Japan IVF) are being challenged to help sponsor the early morning "Ikoi no mado" radio program connected with the Pacific Broadcasting Association. This has a high student response rate among students studying in the wee hours.

June found Tokyo KGK students with "multitudes" in the valley of decision. They organized 10 days of special meetings, commencing in

one place with 130 the first night in one place and rising to over 300 at the end of the period. Different Christian professors each night confessed Christ before the main message, and at the close Christian students could be seen all over the hall with open Bibles helping seekers. A number are known to have been saved and some new campus groups have started as a result.

The same Tokyo students took responsibility for special meetings in connection with the Honda Olympic Crusade in September.

Among the five regional summer conferences the one in Tohoku (northeastern area) was marked not only by bumper numbers but by some formative meetings among the graduates who are teachers. They have now formed the Japan Teachers Christian Fellowship, which now has 40 members. This should result not only in their winning fellow teachers to Christ but also in a positive and demonstrative burden for their pupils.

Literature continues to be a major means of advance in student evangelism. Adding to the considerable library already available, KGK now has J.R.W. Stott's "Basic Christianity" in Japanese.

U.S. PRAYER BILL

Washington, D.C. — Congress will endorse a Constitutional amendment permitting public school prayers and Bible reading "in a matter of a week," the legislation's sponsor predicted here.

Rep. Frank J. Becker (R.-N.Y.) said it was only "a matter of time" before sufficient votes could be obtained to retrieve his bill from the Judiciary Committee where it has been bottled up for 21 months.

To date, 162 members of the House have signed a discharge petition that would bring the bill to the floor for debate and vote. Fifty-six more are required to bypass the Judiciary Committee.

"If the mail urging the signing of a petition to bring the resolution to the floor continues to reach House members at the present rate," Rep. Becker said, "it will be only a short time before the matter is brought to the floor for a vote."

The text of the proposed amendment is as follows:

"Section I. Nothing in this Constitution shall be deemed to prohibit the offering, reading from, or listening to prayers or Biblical Scriptures, if participation therein is on a voluntary basis, in any governmental or public school, institution or place.

"Section II. Nothing in this Constitution shall be deemed to prohibit making reference to belief in, reliance upon, or invoking the aid of, God or a Supreme Being, in any governmental or public document, proceeding, activity, ceremony, school, institution, or place, or upon any coinage, currency, or obligation of the United States.

"Section III. Nothing in this article shall constitute an establishment of religion."

U.S. TAX LAW

Washington, D.C. — Giving to churches and religious enterprises may increase as a result of the new tax law passed by Congress and signed by President Johnson.

The law extends from 20 to 30 percent the ceiling on contributions to all religious, charitable and philanthropic institutions. Previously the higher limit had applied only to contributions made to churches, hospitals, schools and various medical research organizations.

Private foundations still are limited to the 20 percent figure.

An important change in the new tax law, so far as religious and charitable contributions are concerned, is the ability of the donor to "carry over" his deduction in excess of 30 percent of the adjusted gross income for a period of up to five years. *Good News Broadcaster*

SINGAPORE

It was Thursday, July 30, a mucky morning in Singapore, two days before the scheduled opening of the "Asian Evangelists Crusade." The city, recovering from racial tension and riots where 22 were killed and 462 injured, was alive with rumors. It was officially announced that the curfew would again be imposed at 8:00 o'clock that night, and rumored that it would continue the next week.

In the office of a Christian organi-

zation a small group of Christians huddled together to make a momentous decision. Should the "Asian Evangelists Crusade" be re-scheduled, postponed or continued as planned? 100,000 tickets and handbills were being distributed announcing the opening for Saturday, 7:30 PM at the National Theatre, and 15 evangelists from 7 Asian countries waited expectantly for the decision. It seemed foolish to continue with these plans, for all people must be in their homes by 8:00 P.M. Even if the curfew was lifted to 9:00 or 10:00 they still couldn't attend an evening meeting and return in time.



*A section of the crowd
at National Theatre, Singapore*

But many Christians were praying that the curfew would be lifted so the meetings could be held. In Singapore some prayed all night and before dawn had assurance that the meetings would come to pass as planned. God would surely answer prayer. So the committee decided to go ahead.

Two hours later the government, changing their previous decision, announced the curfew would not be imposed until 9:00 that evening. This was a seal on the decision to continue as planned. Friday the curfew hour was set for 10:00 P.M. and with less than 24 hours to go we heard the big news that on Saturday night people could freely move about until midnight. During the week of the Crusade the curfew was completely lifted. For seven nights the people came filling every seat each night but one and averaging 4,000 nightly. In all, 903 registered decisions for Christ and

were counseled in 4 languages by Christian workers.

On the Crusade's last night another minor incident broke out and the Government immediately placed a ban on all public meetings. Our meeting already in progress was allowed to continue. Thus God lifted the curfew for the exact 7-day period of the "Asian Evangelists Crusade," the dates set after prayer one year earlier.

DR. CHIA YU-MING

On April 12, 1964, at the age of 87, Dr. Chia Yu-ming was called from his earthly home in Shanghai to be for ever with the Lord. A man of slight build (albeit with benign countenance) he was one of China's outstanding evangelical leaders.

Dr. Chia's writings included hymns, commentaries, and devotional books — all true to the Word of God, and carrying the fragrance of a life in close touch with the Lord.

Pastor Chia will be remembered in connection with the seminaries which he either founded or where he served as principal. His spiritual teaching ministry will long be an inspiration to the thousands of students who were privileged to have him as tutor and counsellor.

During the war years in West China, he was once beaten up by a gang of ruffians. "For many years," said Dr. Chia, "I have sought to serve my Master, but I now have the joy of suffering for Him." More suffering, of a different nature, was to follow but we know that his joy remained. One of his last letters demonstrated the burning hope which never flickered — "Soon we shall understand everything. Praise the Lord!"

JAPAN HARVEST TEN YEARS AGO

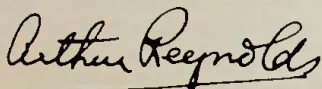
The new *Japan Harvest* survey, covering missionary activity in all parts of the country, reveals that there are 1507 evangelical missionaries now in Japan (April, 1954) — an increase of 34 over the same month in 1953, and an increase of 509 since May 1952. In addition there are about 190 on active furlough.

continued on next page

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At all events it is increasingly recognized that we cannot remain merely negative in our attitude to the ecumenical movement and its denunciation of denominationalism. It is up to us to frame an answer. As evangelicals in Japan we must see to it that we are in the forefront of any movement which will remove wasteful overlapping and make us more effective in the work of the Gospel. The Gospel has been committed to us as a deposit, and we cannot lightly acquiesce in the evolution of any system which encourages or condones so much waste. For in this matter as in all others we are workmen who will be called to account. Let us recognize that the best possible Efficiency Expert is the Holy Spirit. "He that hath an ear, let him hear what the Spirit saith unto the churches."

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BOOK REVIEWS



Unity in the Dark; by Donald Gillies; *Banner of Truth Trust, London*; 118 pp; ¥210.

No more apt title could be given to this book which is a treatise of the WCC and the Ecumenical Movement of today. Mr. Gillies, minister of Agnes Street Presbyterian Church, Belfast, Ireland, has read widely on the subject. He comes to his conclusions after a thorough examination of available material and in the light of Scripture.

He sees that "unity" is the great clarion call of the Ecumenical Movement but points out that unity for the sake of unity — unity at the cost of truth — is utterly useless. Although unity and peace between the churches is desirable, if such is to be based on a common Episcopacy and not a common faith, it is a worthless peace. He indicates that even though some evangelicals within the WCC are to be found actively promoting the cause of unity, the basis and framework of this unity is so constructed that it seals the doom of the evangelical cause.

Why have there been so many courtesy visits to the Pope by leading Protestant dignitaries who are in the forefront of the Evangelical Movement? Why so many conferences between Protestant and Roman Catholic clergy? These things can point to only one thing — a desire for reunion. This, says

the author, is undeniably clear — the ultimate goal of the WCC and the Ecumenical Movement is reunion with Rome, a return to pre-Reformation days, a repudiation of the stand of the Reformers and a recognition that the Reformation was a mistake. Such unity indeed would be "Unity in the Dark"!

(Kenneth T. Ridley)

Senator Fulbright; by James W. Fulbright. *Inventive Wizard*: George Westinghouse; by I. E. Levine.

Restless Nations; by the Conference on World Tension: Macfadden-Bartell Corporation.

These are now circulating in Japan through the Western Publications Distribution Agency (No. 5, 2 Chome, Nishi Kanda, Chiyoda Ku, Tokyo). These small, paper bound books are in relatively simple English. They are on pertinent topics of interest, and also have helpful biographies. They probably would be helpful for English classes.

The third volume mentioned above, *Restless Nations*, is of significance however to missionaries as it comments on causes and effects of tensions around the world. It, too, is a paperback available for under ¥200 and would be a helpful addition to any missionary's reading list.

continued from page 33

Among these 1507 missionaries, 598 are men and 909 are women — a ratio of three women to every two men. There are 522 married couples, 387 single women, and 76 single men. This percentage of married couples is reported to be much higher than on most mission fields of the world.

One of the most amazing phenomena of post-war missions in Japan is the preponderant number of new missionaries as compared with the number of veterans. Only 6%

of those now in Japan have had pre-war experience in this land. In contrast a full 50% came to the field for the first time during the greatest period of influx — 1951 and 1952. The percentage of new missionaries who came in each of the post-war years presents an interesting commentary on this situation: 1946, 1947 — 1%, 1948 — 2%, 1949 — 10%, 1950 — 18%, 1951 — 26%, 1952 — 24%, 1953 — 13%, 1954 (Jan. — April) — 3%. These figures do not include missionaries who are on furlough.

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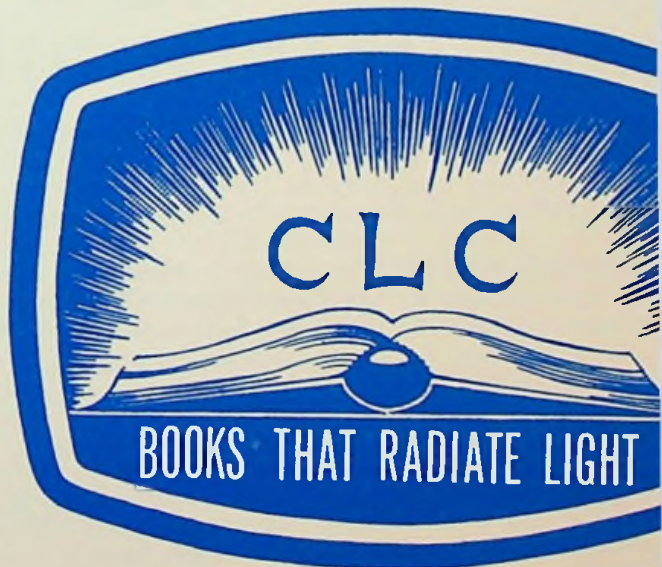
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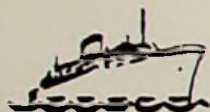
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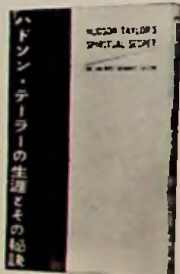
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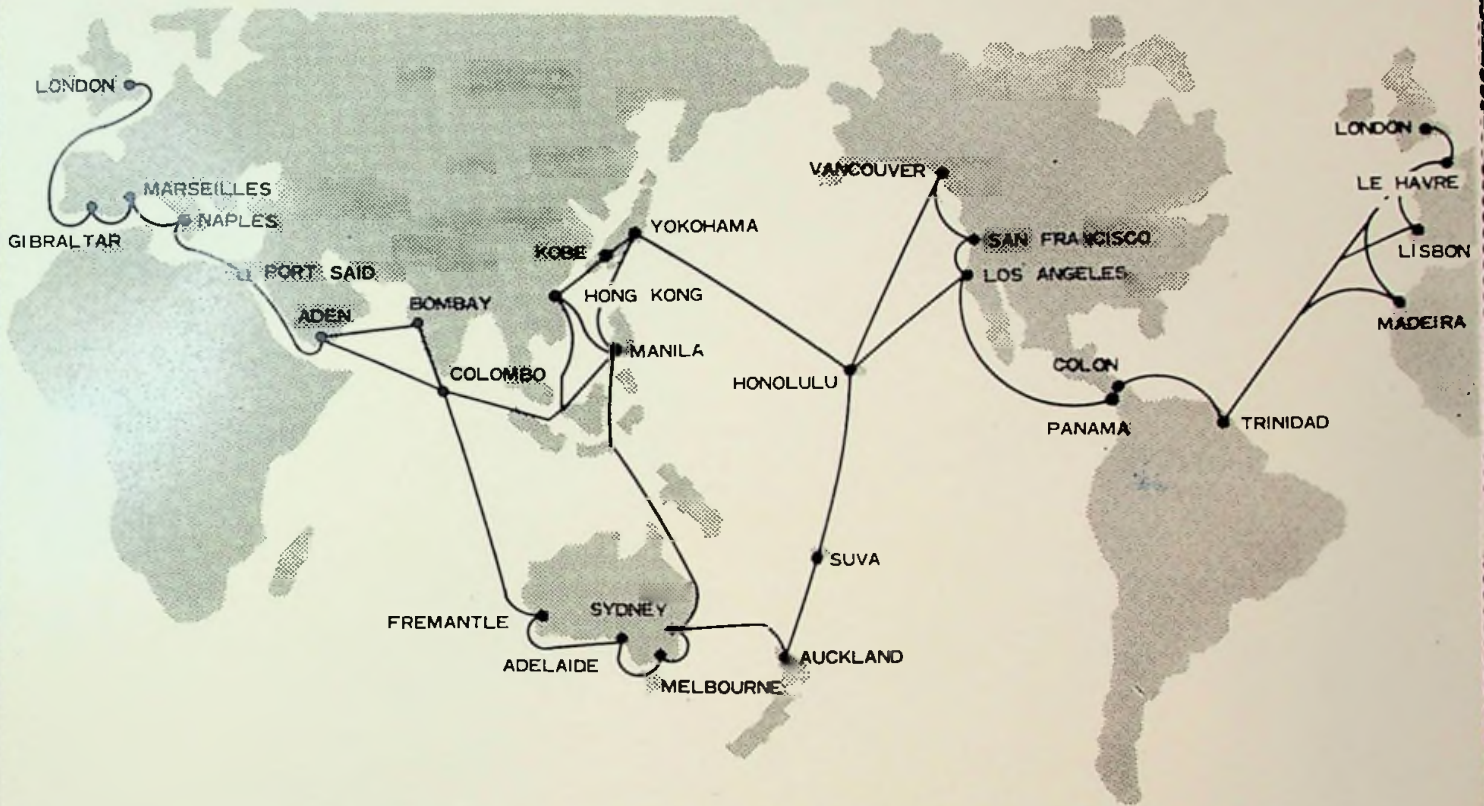
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UPON THIS ROCK, *Eric W. Gosden*..... ¥ 300
(Jūjika wa Oka no Ue ni). In a purely Japanese setting Sumisan's biography (also in English) proves again the miracle of a God-touched life. Through her testimony and untiring efforts a truly indigenous Church was born out of heathendom.

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