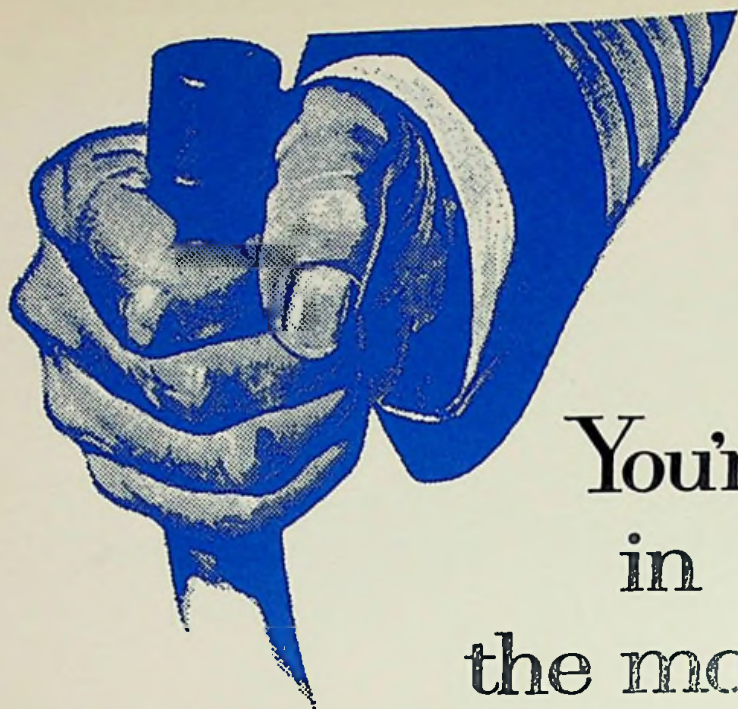


Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



The official voice of The Evangelical Missionary Association of Japan 'SUMMER, 1964



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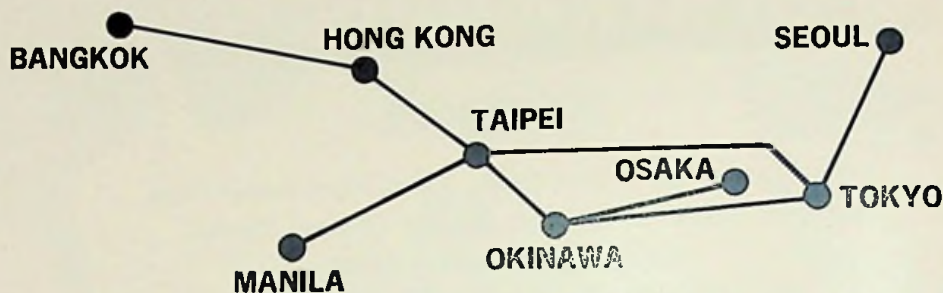
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Brethren and Fellow-Workers,

When this issue of JAPAN HARVEST was first planned there was no intention to make it a special issue. No emphasis on a particular theme was envisaged. But as we reviewed the material to hand, and as we lifted our eyes to the Lord of the "Harvest," it seemed that He was impelling our pen to move along a certain line, to give prominence to the lowering of barriers between evangelical Christians.

An earlier issue, prepared by Mr. Joe Carroll, set out in some detail the increasing disquiet felt by many evangelicals concerning certain features of the growing ecumenical movement. Unity, as it appears to us, cannot involve the sacrifice of fundamental Truth.

But after we have said that, what next?

We stand firmly on the conviction that the unity of the Church is an accomplished fact. But this does not absolve us from the duty to give expression to that unity. It remains for us to do something. I would like to suggest that at the present juncture there are at least three approaches open to us as evangelicals in Japan.

The first approach is the obvious one. It is to encourage closer contacts between existing evangelical groups. The "five-group" movement to bring the larger evangelical associations closer together is a ready example. A report of developments and prospects in this movement appears elsewhere in this issue. Individuals as well as groups will find an opportunity for fellowship here, and EMAJ will do its best to promote this.

The second approach is to encourage closer cooperation between organizations for Work. Mission boards as such have opportunity to help each other in the Japan Council of Evangelical Missions. Another example is the Japan Association of Evangelical Schools. And apart from such organizations there are many

areas for cooperation in the realm of Work.

It is, however, the third approach which mainly concerns us here. This has particular reference to the churches.

The Japanese pastor whose article has been translated and reproduced in this issue has asked among other things that we should do something to remove the barriers between churches. Here, I think, is the crux of the whole matter. This may appear a negative approach, but this negative approach must be very positive (if you get me).

Let us face facts!

Ecumenical leaders tell us that denominationalism is a laceration of the Lord's Body, therefore to perpetuate denominations is sin. I do not know that I quite follow the argument that denominations are splitting the Lord's Body, for in themselves they are not separating me from any Christian brother. Having long worked in an interdenominational Mission I must testify that differences of this kind do not in themselves spell separation. At the same time there are probably very few Christians who do not deplore the existence of denominationalism and who do not long for something to be done about it.

Christianity Today (Sep. 6, 1963) reported on the proposed Church of England — Methodist merger and quoted Dr. J. I. Packer, the evangelical Anglican. Dr. Packer, while pointing out that the quest for unity must not be divorced from the quest for truth and holiness, also "agrees that it is a Christian duty to seek for reunion because denominationalism is anomalous by biblical standards." That is worth repeating. By biblical standards denominationalism is anomalous.

The same issue of *Christianity Today* carried a book review by James Daane. The contributor deplores a current view that because of our basic unity we need not worry about the existence of denominations.

He asks: "Did Jesus really pray for a structurally divided church of separated parts that would rival and compete with each other on the mission field, for a divided church whose parts would not honor one another's sacraments and ministers?" That there should be any denominational barriers at the Lord's Table is certainly the nearest thing I know to the laceration of the Lord's Body.

This is where we must stop and think. We differ from present-day ecumenicals on two points. One, we are not convinced that a world-wide church organization is a biblical conception. Second, we cannot sacrifice basic doctrine in order to attain external unity.

But having said that we haven't answered the charge of the ecumenicists that denominations are sinful if regarded as more than transitional. This is an issue that can no longer be postponed.

An editorial in *Christianity Today* on "Recasting the Ecumenical Posture" (Oct. 26, 1962) has some extremely pertinent comments. "When evangelicals evaluate ecumenical endeavors, the importance of 'unity in truth' seems always to challenge a bare 'unity in Christ.' Evangelicals have constantly asserted that Christian unity without doctrinal unity is a sort of double-talk. And this is true . . . But evangelical failure to delineate Christian unity in a positive way should trouble our conscience and provoke evangelicals to exemplary leadership. If unity based on theological concession is undesirable, disunity alongside theological agreement is inexcusable."

JAPAN HARVEST is a missionary periodical and our concern is how we face these issues in our missionary activities. But it is not out of place, before looking at the matter from the missionary angle, to note what *Christianity Today* suggests for areas where the churches have been longer established. Here is an extract from the editorial:

"Why not then urge Protestants
continued on page 11

FRONT COVER PICTURE

(Courtesy of "Stars & Stripes")

O-Bon-Matsuri are familiar words to those who have been in Japan through the summer months. But to others these words do not convey the feelings of one who has seen heathenism during this particular festival (*matsuri*).

The festival usually takes place July 13, 14 and 15 but is sometimes held one month later by those following the lunar calendar.

O-Bon Matsuri is sometimes called "The Festival of Lanterns," "The Festival of Souls," or "The Feast of the Dead." It has its roots in Buddhism and has been commemorated in Japan for more than 1400 years.

Before the actual festival special offerings are purchased and a thorough cleaning is given to both the home and the family grave plot.

The first day of the festival is spent in pious devotion to the family ancestors for it is believed that their spirits return to visit the living during this time. Lanterns are used to guide the spirits from the graveyard to the homes on the first night (the 13th of the month). A welcome fire is lit in front of the home and when the spirit arrives the family talks to it as though it were a living person.

Meals are prepared for the visiting spirit and placed in front of the family altar (*butsudan*). On the 14th, Buddhist priests are usually asked to come and recite sutras for the dead.

On the 15th special food is offered to the visiting spirits prior to their departure. Farewell fires are built in front of the houses to aid the spirit in finding its way to the place of its abode until the next O-Bon Matsuri.

Dancing and other festivities, accompanied with heavy drinking, take place at the local temples and in the streets. As we are again reminded of O-Bon Matsuri, may we covet for these people the acquaintance and assurance of the One Who said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

Golda Wilson



Arthur T.F. Reynolds --- Editor-in Chief

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JAPAN HARVEST is the official organ of the Evangelical Missionary Association of Japan (EMAJ), a non-profit organization. Printed in Japan four times a year. Address all E.M.A.J. correspondence to the President; all JAPAN HARVEST correspondence to the Editor, 1-140 Akebono Cho, Tachikawa shi, Tokyo.

(Tel. Tachikawa (0425)2-4224)

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

ADVERTISING — For information, address the Advertising Manager, JAPAN HARVEST 1-140 Akebono Cho, Tachikawa Shi, Tokyo. Special rates for contract advertising.

SUBSCRIPTION INFORMATION — ¥900 per year (four issues); for E.M.A.J. members ¥800. Single Copy ¥200. Send subscription to: JAPAN HARVEST, 1-140 Akebono Cho, Tachikawa Shi, Tokyo. Remittances should be made by Furikae

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The Race

Set Before Us

by Dr. G. W. Peters

This evening, my message will perhaps be of a different type. I will have to make it somewhat shorter than I do at times for such occasions. And yet I want to leave some leading thoughts with you that have occupied me a great deal in my studies of missions and in my teaching of missions. I would like to base my message upon a passage as you find it in Hebrews 12:1-4, and from there branch out and go into a wider scope of consideration. There is one expression here that I would like to underline in a special way in order to give guidance to us in our thinking for the evening.

From Hebrews 12:1-4 I am taking the last part of verse one as a guiding thought. "Let us run with patience the race that is set before us." We all believe in the providence of God. We believe in a sovereign God Who has a purpose for this universe, for mankind, and for His own church to fulfill in our dispensation. If I understand the Word correctly, I believe that the major purpose of the Church of Jesus Christ, the race which it must run in our days, is the race of world evangelism. There is no question in my mind about this fact, that world evangelism is the key word which unlocks the whole program for our dispensation, and which unlocks the New Testament for us as perhaps no other word or no other thought does. Certainly Jesus Christ came into the world for the redemption of the world, and He gave unto His disciples the marching orders which envelop the whole world. According to the Book of Acts, they actually set out to make known the Gospel of Jesus Christ throughout the world. This is, as far as I can see, the race that is set before us. The Apostle Paul uses a

different word for it and the same word is used by some of the translators in this very verse when they speak of the course that is set before us. Paul speaks of the course which he has to fulfill and he pleads with the Ephesians not to hold him back since he must complete his course. The wonderful thing about the Apostle Paul is that at the close of his life he could say that he has finished the course! He has completed his assignment, he has completed his race successfully.

If we want to complete our course successfully and finish the task of the assignment which has been given unto us, there are certain essentials which we must heed in order to succeed. One of these essentials is a clear definition of what the race really is. What I am actually to do. Anyone who observes the Church of Jesus Christ today will realize that it is a busy group of people. They are tremendously busy. In fact, I, as pastor of a church where I served in-between times in my teaching ministry, got tired of all the programming that we had in the church and again and again we had to decline one thing or another because there were so many programs and so many activities that we hardly knew how to sandwich in a real sermon once in a while. We hardly had time for worship because there were so many programs. The Church of Jesus Christ today is busier than ever before. It has a tremendous program. I don't care which direction you look, you will find them busy. No, busyness is not the question. The question is, as Christ puts it, "Wist ye not that I must be about my Father's business." Are we actually at the business which has been assigned to us?

This specific assignment I find clearly outlined, or a blueprint for it, in the Great Commission. The Great Commission has been debated a great deal in the last years, especially since the book came out by Boer, *Pentecost and Missions*. Boer, of course, fully develops a thesis which many years ago was laid down by Dr. Spear. I believe that Boer makes a very sound approach in it. I would agree with him and with Dr. Spear when they say that the Church of Jesus Christ would be no less missionary even if we did not have the Great Commission. I do not believe necessarily that the Great Commission makes us a missionary people. It is the Holy Spirit Who indwells us Who finally does it. If He is sovereign in our lives He will mold us and lead us into His choice of work. Yet, as Dr. Spear points out in one of his books, it is of tremendous importance that the Great Commission has been given. From nowhere do you find a clearer blueprint of the mission of the Church of Jesus Christ in our dispensation than you will find in the Great Commission.

If you bring them together from the four Gospels plus the Book of Acts, you will find that basically there are four principles included in the Great Commission. I shall only enumerate them as I will not have time to elaborate on them. This is the race that we are to complete, the course that we must run, the assignment which has been committed unto us. You will find that in all four of the Gospels you have as number one, an intelligent presentation of the Gospel of Jesus Christ. This always precedes any kind of activity of the Church of Jesus Christ. I shall never forget when I was doing

*Dr. Peters
delivering
this message
at
EMAJ Banquet
June 15*



my research work among the primitive Indians in South America some years ago. I had a letter from a missionary secretary asking if I could recommend a mission field where western civilization had not yet gone. The secretary said, "We would like to be the first with the Gospel of Jesus Christ in order to give unto them the Gospel and that the Gospel would become the foundation of all their civilization which they will absorb." I believe that this is the right approach — the intelligent presentation of the Gospel of Jesus Christ.

Certainly you will find the second principle is to lead the individual into an experiential knowledge of salvation. That is clearly presented to us in the Gospels.

You will find there is a third principle to build them into congregations. Now this is not clearly stated but I believe that a study of baptism — the significance of baptism at the time of Christ — will bear me out on this point, because baptism at that time meant at least three things. Besides the spiritual implications, it meant our separation from the old, it meant our separation unto Christ, and also it meant discipleship. That is, building a congregation of those who believe into the knowledge of Jesus Christ.

Then you will find as the fourth principle, especially expressed in Luke and Matthew, the principle of

indoctrination. Now it is true we are being accused in our days very much of the indoctrination which evangelicals are carrying with us. But I make no apology for being quite doctrinal. We make no apology for being very clear-cut in the definitions of Biblical doctrine and Biblical concepts. For certainly the Oriental mind does not want to or is not inclined to think in clear-cut defined concepts. Therefore, indoctrination is of double value here if it is of value anywhere. Because of our lack of it you will find a continuous lead into syncretism which will eventually ruin the Church of Jesus Christ.

Now I find these four basic principles making up the assignment of the Church of Jesus Christ which must be the main thrust of the church:

1. The presentation of the Gospel;
2. Leading the individuals to a personal knowledge of the Lord Jesus Christ;
3. Congregate them or group them together into living cells wherever they find themselves; and,
4. Teaching them to observe in doctrine and in life those things which Christ has committed unto us. There I find in brief outline the assignment that is given to us.

Now you will find that the missionary, too, is being pressed by hundreds and thousands of different needs. Nothing is easier anywhere, and especially in a field of needs, than to be side-tracked. My dear brethren and sisters, I find this again and again

in my travels in the mission fields. I find the missionary involved, involved, involved. But in what? Is he involved in the main stream of that which God has committed unto us? which Christ has commissioned unto us? That this is his clear-cut definition of his assignment which he keeps before him, which he follows, and where he refuses to be side-tracked no matter what the appeals may be. I am not speaking now of methods of approach, but where he keeps this in mind as the Psalmist says, "My heart is fixed," on this is what is commanded, what is commissioned unto us. This we must fulfill. For to him the presentation of the Gospel, the leading of the individual into experiences of Christ, the forming of a living cell or congregation, and giving them the doctrines of Christ and the practical life of Christ, giving it clear-cut without apology, without being side-tracked one way or the other, this is our commission.

Now having defined the race that is set before us, permit me to quickly go into the second aspect of it and that is the accomplishing of the race that is set before us, and the qualifications for accomplishing it. We have given for us here in Hebrews four spiritual qualifications. Again I shall only enumerate them in order to come upon a different section.

The first spiritual qualification is to lay aside every weight or sin which doth so easily beset us. I don't want to be dogmatic on it, and I grant you that this passage can be interpreted in various ways. I want to believe, however, that the central sin which we must lay aside here is the sin of unbelief, which in the life of a missionary, is pessimism. Pessimism, for me, is but the beginning of unbelief. "The sin which doth so easily beset us."

The second qualification is the practice of patience, or, as one of the other renderings says, of endurance. My brethren and sisters, it takes endurance to accomplish the work of God. I have never had the privilege of giving my life to the foreign field, although I was a candidate to sail in '37. Then something broke in and I couldn't. I became a candidate again late in '39 and was

continued on next page



*Missionaries
attending
EMAJ Banquet
June 15, 1964*



to sail early in '40, and then the war broke out. Then I was to sail again in '44 and illness struck me down and God kept me home. So finally, after three attempts, I said, "All right, Lord, I'll stay at home. I'll do my business at home." I am not speaking to you as one who has not had interest in it, or who has been an onlooker only, but as one who is very much involved, as much as possible. I know the endurance it takes to stand and to stand and to stand again, and to bear the burden. Yet I admire one of my own friends, a personal friend, a very intimate friend, who stood for 13 years without a single convert. I will never forget the report he sent home after 12 years. When the 13th year came he wrote home and said in his report, "There are some signs of interest." Then the Lord gave a breakthrough and the multitudes rushed in. The principle of endurance, to stand — that is what it takes.

You will find the third qualification is to fix our eyes upon Christ mentioned in verse two, and finally, in the last verse, the fourth qualification is to resist evil or sin, as he puts it, "unto death." This simply means to put our all against sin.

Now those are the spiritual qualifications. However, I have a few things upon my heart which are not necessarily of a spiritual caliber, or nature, but rather of a technical nature. I look at missions also from the practical point of view. In order to finish our course, what must we

do from the practical point of view? Permit me to use here a simple illustration from the Gospels. One of the miracles is reported to us in all four of the Gospels. It is the miracle of the feeding of the 5,000. Dr. Glover, in one of his books, calls this the parabolic miracle. I believe he has a perfect right to call it that way because we definitely have lessons in it. That is why John uses it. Here you have deep spiritual truths, principles involved in this miracle of the feeding of the 5,000. There are at least four or five principles involved in it. I shall pass by several of them. From the practical point of view, however, there are for me three special ones.

I will name the first one and that is this: Jesus tells the disciples, and in simple words, to give them to eat. There was a need and they had to analyze the need and then meet that need. I have sought to analyze the need of Japan. Certainly Japan does not need our economic advice. They do not need our help in education. They certainly do not need it in the medical field. They have all of those things to take care of themselves. As far as I can see, there is only one unmet need in Japan and that is the need that the message of Jesus Christ can meet. Now I have said to the brethren in the area where I am working. "If I weren't a real Gospel preacher, nobody would see me in Japan except perhaps for business." I wouldn't know what to do here. You turn right or left, they have it.

A man or woman who doesn't have a message from God — I don't know what he is doing here. That this need is felt in Japan is real. Just a few days ago some of us were out at the headquarters of the Soka Gakkai, where thousands and thousands of people were gathered — ten thousand pilgrims every day. We watched them. There is a tremendous spiritual need in Japan and we have a Gospel message to meet it. Jesus Christ is the One Who can meet this need.

Now, the second thing I draw out of it is this: Jesus Christ, before He fed the 5,000, interestingly asked the disciples, "How many loaves do you have?" And the disciples very carefully checked and came and told him five loaves and two fishes. That's all they had. My dear people, though I want to emphasize faith — expect great things from God and undertake great things for God — the same Bible that teaches me to be great in faith teaches me to be sober in the evaluation of my resources. It is a beautiful balance. If you want to use the modern phraseology you would say that is one of the paradoxes of the Word of God. The Bible teaches me to be very sober in the evaluation of my resources. We have worked diligently on this and if you have followed reports from the United States you know that conferences are being held here and there and we are beginning to ask very seriously the questions, "What do we have to bring to evangelize the world? How

many men do we have? How much money do we have? How much time do we have to do it?" And I am very, very thankful for the real sober thinking that is going on today in the United States in the mission boards along these lines. Most missions have no more volunteers than to replace the ones that are retiring or must return. That is all we can get. How many more will we have? We must set our pattern accordingly to have a clear framework within which to work. We have no more money. We have no more men. Within these limits we must operate.

There is another principle. That is, Jesus then organizes the whole field. Interesting to me, He made some to sit down by fifties and others by hundreds. I don't know why He did that. Quietly I think for myself, John was somewhat the meditative type of man. It would take him just as long to feed fifty as for Peter to feed a hundred. That must be the reason for it. At least I know of no other reason than this. So, to the one was allotted a larger field than to the other one. It is interesting that Christ carefully organized the whole field and they were sitting in fifties and hundreds. To me that speaks in very clear language of the principle of comity on the mission fields. By principle of comity I mean more than merely geographical allocation, as we used to do it in many of the fields. In India, for instance, here is a block that is being served by this mission and nobody else intrudes. In this block served by so and so nobody else comes. That is all right there. The same thing was workable in Africa. That certainly is not workable in Japan. When there is an evangelical church in one area, and a family from another mission moves into that same area, I wonder whether it is actually necessary for the other mission also to move in there simply because one of the families has entered the area. We must be very careful and sober. We have a greater work to do and we are limited.

But this geographical distribution is not for me the major problem. What concerns me from time to time in my observation of missions is the splinterings into so many small groups and movements in the fields

and the duplication of work that is being carried on. I could give you clear-cut illustrations from areas of work. Here is a little Bible Institute and there is a little Bible Institute and here is another little Bible Institute. Well, God bless the Bible Institutes. But it is of concern to me, when, for instance, it is reported from Latin America that every sixth evangelical missionary is tied down with administration and/or with an institution. We finally raise the question, "Is there a possibility of coordinating the whole work in order to strengthen the evangelical cause? In order to build the evangelical cause? Is there a possibility of coordinating and at times even subordinating?" Jesus had a clear organizational pattern of mission strategy. When He was through with the feeding of the 5,000, every one of them had eaten. I carry this deep concern in my heart that evangelical work in the fields duplicates too much. On the other hand, we are not coordinating the small forces we have in order to make a real push forward.

Some of us believe in the imminent return of the Lord. He may come very soon. Will we have completed that course assigned to us? My brethren and sisters, let me plead with you. Is there a possibility by that which you have you can give a greater multitude the Bread of Life to eat? Is there a possibility that by eliminating duplication, by our coordinating and subordinating, that we can feed with the small loaves and fishes more people here than we are doing?

Now with these words, I want to close. I pray for nothing more than many of you, for a real spiritual ingathering in Japan. I believe God has it. What it will take, I do not know. But when it comes, may the Lord find us prepared to be ready to receive the blessings and to scatter them widely over all of Japan. Thus, let us run with patience, steadfastness, and endurance the race that is set before us in unity as brethren and sisters in Christ, in spiritual unity, and cooperation wherever possible and thus be strong for the Lord. ★



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Harvester to Harvester

Mr. Joe Carroll

Much prayer has been made for EMAJ President, Mr. Joe Carroll, following the news of his serious illness after surgery in Germany. We were greatly cheered, therefore, to receive a letter from him written at the end of May informing us that he is now out of danger and making a rapid recovery. While continuing to pray for him and his family we can unite in thanksgiving. Only fear Quitting

A Chinese proverb puts it this way, "Don't be afraid of going slowly; only be afraid of stopping." In the eyes of some, the progress of evangelical co-operation in this land may be disappointingly slow. But rather than worry about the speed, let us take a look at the movement. An earlier issue of JAPAN HARVEST carried a report of the historic meeting of five committees on January 20th. On May 25th the representatives of these committees met in Tokyo for further consultation. Please read carefully and prayerfully the report in this issue of the present situation and of plans for the future. Problems of Provincial Churches

The article translated from Japanese, and reproduced by permission of WLP in this issue, draws our attention to two major problems — the departure of a pastor from a church which has grown dependent on him, and the removal of young Christians from the provinces to the metropolis. We are tempted to make editorial comment on the article, but we restrain ourselves — apart from an allusion on the President's page — in the hope that the article will call forth comment from readers. A. R.

Japanese Hymns

Most Christians know the story behind the hymn "Rock of Ages." Augustus Toplady was caught in a storm when walking by the sea and took shelter under a large rock. This inspired the words which have become so famous. Are there any interesting anecdotes or stories behind the writing of indigenous Japanese hymns? If you know of any, we should be glad to hear of them.

Arthur Reynolds

Our Advertisers

May we urge you to please use the products and services of our advertisers wherever possible. By their advertising, they are showing an interest in us. Apart from the income from advertising, we could not possibly produce this magazine for just the subscription price. Yet, because some missionaries have failed to tell the advertiser they noticed the ad in JAPAN HARVEST, some have discontinued or threatened to discontinue advertising with us, thinking they were not getting response from such. So it is to your definite advantage in lower subscription rates to always mention their ad in JAPAN HARVEST when using an advertiser's services or products. W. W.

A New Series

Messengers of the cross have made great headway in taking the Gospel to every Prefecture in Japan. But the sobering fact remains that too many areas still wait for an adequate presentation of salvation's message. These two aspects — of evangelical work already under way, and of opportunities not yet grasped — give balance to a missionary's over-all view of the land. In this issue of *Japan Harvest* we begin a series of *ken* by *ken* reports on evangelical work. Read "To Every Prefecture" on page 24 for surveys of Aomori, Toyama and Gifu Prefectures. E.H.

EMAJ Banquet

On Monday, June 15, members of EMAJ and their friends gathered at the Grant Heights' Officers' Club for an evening of fellowship. After a delicious turkey dinner, Sgt. Louis Arrants sang, "I Walked Today Where Jesus Walked," accompanied by Mrs. Wesley Wilson who also played a piano solo.

The message of the evening was brought by Rev. G. W. Peters, Professor of Missions, Dallas Theological Seminary, and is featured in this issue, beginning on page 6. We trust it will be a blessing to our readers as it was to those of us who heard Dr. Peters at the banquet.

Dr. Harry Stam

Dr. Harry Stam has been head of the Department of Missions and Director of Missions at Northwestern College (Minneapolis) since 1948 and in 1963 was named Assistant to the President for Missionary Development.

His family is one of America's outstanding missionary families, his father, Peter Stam, having established the Star of Hope Mission in Paterson, New Jersey; and his brother and sister-in-law, the famous John and Betty Stam, were missionaries martyred by the Communist Bandits in China in 1934.

Dr. Stam was a missionary in Central Africa for 20 years before returning home to serve God in the United States. While in Africa he and Norman Grubb, now leader in the Worldwide Evangelization Crusade, translated the New Testament into the Bangala language of the Northeastern Congo. For almost 20 years Dr. Stam headed the School of Evangelists of the Africa Inland Mission at Aba in Africa.

Upon his return to the United States he headed the Missions Department at Northwestern College and with his ministry to students as well as his radio ministry he has done much to send many candidates out to the fields. Along with his teaching load he has carried on a very active radio broadcast "Resting Time" over the College's five stations.

In 1953 Dr. Stam made a tour of the mission fields, visiting many northwestern graduates in the fields of various Mission Societies. In 1956 he was invited by native Christians of Africa to return and hold Bible conferences. On this trip he visited 150 stations of 27 different societies, traveling from North Africa to Capetown and from Dakar on the West to Nairobi in the East. In the summer of 1962 Dr. Stam traveled through Central America,

This most fruitful background in missions has made Dr. Stam one of America's foremost experts in the field of world missions. We are privileged to have him as one of our 1964 EMAJ Summer Conference speakers. ★

PRESIDENT'S PAGE
continued from page 4

simply to use the one term 'Christian': the Fifth Avenue Christian Church, the Tenth Christian Church and so on. The New Testament reflects no single church polity. Why then should the twentieth century church be embarrassed by plurality of polity?

"Can we make headway in eliminating features of the present proliferation which all recognize to be undesirable and yet remain true to the biblical revelation? We cannot speak for one another's constituencies. But we can each resolve to bring our own parochial or limited expressions of Christian unity continually under the scrutiny of the biblical norm and to prod believers on the local level to conscientious and creative effort to seek the Spirit's fullness in the fellowship of believers.

"We are confronted today by an inescapable conviction that this generation of history demands a new gesture from us all."

Can we underline that? *This generation of history demands a new gesture from us all.* May I express what I believe. I believe we could see a vast change take place in one generation. It would have to be the work of the Holy Spirit. And it could only come in answer to prayer. But it would need something more than prayer. It would require all of us to act. In other words, there must be a new gesture from us all.

In the course of a few years we have watched whole continents completely changed politically. Such expressions as "the wind of change" in Africa are familiar. Surely it is true that we evangelicals need the "wind of change." It is the growing awareness of this last fact within the denominations themselves which suggests that the Spirit of God may be leading us into a new realm as revolutionary as the Reformation. And why not? With or without a Luther it can be done.

Is it only the politicians of the world and the Liberals of the Church who can match their minds to worldwide issues? There are probably

few earnest Christians who do not deplore the barriers of Christendom. But to remove them on this side of Glory appears an impossible if wonderful dream. It would be a great day if we could see such an outpouring of the Spirit's fire that even the most hardened of barriers would melt away. But while we pray and wait for such a day, is there not something we can be getting on with? The answer is surely Yes.

First of all we can be moving in the desired direction a little at a time. Did the wind of change in Africa arise in a day? Did the ecumenical movement attain its present impetus overnight? Did the Reformation come about without preparation? Why are we lagging behind? Others think big. Why cannot we?

Have you ever watched a great liner of 30,000 tons or more being raised in a lock? To me the sight has never lost its wonder. At one end the gates are closed. At the other end the water begins to pour in and almost imperceptibly the majestic vessel rises. What can be done by a stream of water? A good deal as long as it is steady.

To change the metaphor, it may not be feasible to remove long established barriers all at once. But we can certainly start *lowering* them. The question is: are we taking any steps at all in the direction of this goal? From a practical standpoint it would seem that the area of younger churches — what we sometimes call the Mission Field — is an excellent place in which to put this into practice. But this could not be done without the sanction and encouragement of the supporting Churches and Missions at home.

In the second place I think that something can be done to remove barriers (as distinct from encouraging cooperation) by taking advantage of changes that necessarily occur from time to time. A simple illustration will help here. We often watch the erection of new buildings in the place of older buildings now demolished in a narrow street. We notice that the new buildings are almost invariably set farther back from the road. The older buildings are often only pulled down when

there are internal reasons for doing so, but when this happens the new building is set back in order to conform to a line which has obviously been drawn already in the City Planning Department of the local government.

It seems out of the question for the regrettable denominational barriers to be brought down by an act of legislation all at once. But opportunities to move in the right direction are constantly arising. The opening of a new field and the planting of new churches alike provide unique opportunities. It is up to us to take note of the line which has been drawn in the office of the Heavenly Planner. For if the opportunities are not taken, they will be lost.

In Christ, for Japan,

Arthur Reynolds

Coming soon



from C.L.C.

The object of the Gideons is to win men and women for the Lord Jesus Christ, through

1. the association of Christian business and professional men for service;
2. personal testimony and personal work by individual Gideons;
3. placing the Bible — God's Holy Word — or New Testaments in hotels, hospitals, schools, institutions, and also through the distribution of same for personal use.

The International Headquarters is at 2900 Lebanon Road, Nashville 14, Tenn., U.S.A. Camps are organized in 65 countries with approximately 20,000 members around the world.

Mr. R. J. Holzwarth was sent to Japan as the Far East representative of this association at the request of General Douglas MacArthur who cabled as follows:

"I have many times publicly stated my firm belief that Christianity offers to Japanese people sure and stable foundation on which to build a democratic nation. Japanese people themselves are becoming increasingly aware of fundamental values of Christian religion and appreciative of its spiritual and moral blessing. Your assistance will be of inestimable value. Copies of Holy Scriptures, especially New Testaments, both English and Japanese language versions, are essential for success of Christian movement as basis for study and acceptance of the faith. Japanese texts more in demand and can be read with fuller comprehension by more people. Your representative welcome to come to Japan as missionary to make first-hand survey of situation. Information being furnished you by airmail will be helpful for your planning. I assure you of my deep appreciation of your interest in spiritual rehabilitation of Japanese people."

Mr. Holzwarth came to Japan in October 1950 and established Tokyo Camp.

Now we have 31 camps and about 400 members throughout Japan and approximately 2,000,000 New Testaments have been placed or distributed to Japanese students and to hotels and hospitals.

GIDEONS

international

Their history and program

by H. Shirai

National Secretary

200,000 bilingual New Testaments.....



Brief History of the Gideons

In the autumn of 1898, John H. Nicholson of Janesville, Wisc., went to the Central Hotel at Boscobel, Wisc., for the night. The hotel being crowded, it was suggested that he take a bed in a double room with Samuel E. Hill of Beloit, Wisc. Because John Nicholson as a 13 year old lad had promised his dying mother that he would read God's Word and pray daily, and because it had been his custom for many years to read the Bible before retiring, the two men soon discovered that both were Christians. They had their evening devotions together and on their knees before God were given the thoughts that later materialized.

On May 31, 1899 they met at Beaver Dam, decided to form a band of Christian commercial travelers for mutual recognition, personal evangelism and united service for the Lord, and then called a meeting for July 1 of the same year at Janesville, Wisc.

Only three men were present, John H. Nicholson, Samuel E. Hill and

Will J. Knights. They organized with Hill as president, Knights as vice-president, and Nicholson as secretary and treasurer. Much thought was given to what name the association should carry, and after special prayer that God would lead them, Mr. Knights arose from his knees and said, "We shall be called Gideons." He read the sixth and seventh chapters of Judges and showed the reason for adopting this name.

Gideon was a man who was willing to do exactly what God wanted him to do, irrespective of his own judgment as to plans or results. Humility, faith and obedience were essential elements of his character. This is the standard that the Gideons Association is trying to establish in all its members, each one to be a man ready to do God's will at any place, and in any way that the Holy Spirit leads.

Program

Since almost all the Gideons in the early years were traveling men, the question quite naturally arose as to how they might be more effective

witnesses in the hotels where they were forced to spend so much of their time. One suggestion was that a Bible might be placed at the reception desk in every hotel so that the patrons could borrow it if they wished to do so.

This question of advanced activities, as they called them, was carefully considered in the Cabinet meeting held in Chicago, October 19, 1907. One trustee went so far as to suggest that they provide a Bible for every bedroom of the hotels in the United States. He commented, "In my opinion, this would not only stimulate the activities of the rank and file of the membership, but would be a gracious act, wholly in keeping with the divine mission of the Gideon Association." This plan was adopted by the Convention at Louisville, Kentucky in 1908. The first order for 25 Bibles came for the Superior Hotel, Iron Mountain, Montana, and they were placed in November of that year. Down through the years the Bible ministry has been expanded periodically to include other areas.

In 1937 the Cabinet approved placing a Bible on the desk of each teacher in every school room in the United States and Canada.

In 1941 God led the Gideon Association in expanding this ministry to include the presentation of New Testaments with Psalms to men and women in the armed forces. The first 50,000 had been distributed to servicemen by April 1941, some eight months before the bombing of Pearl Harbor. Also that year the Auxiliary of Gideons International began presenting white Testaments with Psalms and Proverbs to nurses in the armed forces. This ministry was later extended to include those in civilian nursing occupations.

In 1946 Gideons accepted the challenge and opportunity of presenting the New Testament with Psalms and Proverbs to the youth of America, students from the fifth through the twelfth grades. They were first offered to students at Wheaton, Ill.

In 1947 the International Cabinet voted to extend the Gideon ministry into other countries outside the United States and Canada. As the Lord leads, Gideon camps are established and these brethren seek to

continued on next page

are distributed to high school students every year



carry on the Gideon ministry, patterning it after the plan used in the United States as closely as possible.

In 1950 the Cabinet voted to offer an attractive New Testament with Psalms for placement at the bedside of patients in hospitals.

Gideons in 65 countries (as of 1964) have placed or distributed well over 50,000,000 copies of the Scriptures through the established Gideon channels. These Scripture placements are all part of a program in keeping with the object of the Association — that of winning others to the Lord Jesus Christ.

In Japan the first plan was to distribute 400,000 copies of bilingual New Testaments to university students. This program has been completed so now we turn to high school students and every year about 200,000 Testaments are distributed. Besides this, we have distributed Testaments to nurses through the Gideon Auxiliary. We also place bilingual Testaments (big size) in hotels and big inns. To hospitals and to T.B. colonies we present Japanese New Testaments.

It is interesting to note that the practice of the churches contributing to the support of the Gideon Scripture program originated with a pastor. Just two months after the 1908 Louisville Convention a state convention was held in Cedar Rapids, Iowa. National Secretary Frank Garlick from Chicago attended. He and Mr. A.B.T. Moore attended a meeting of the Ministerial Union and after their program was over, Mr. Garlick was permitted to address the ministers on the work of the Gideon Association. He spoke of the hoped for Bible distribution, and at the close of his ten minute address, Mr. Moore's own pastor, Dr. E. R. Burkhalter, Pastor of the First Presbyterian Church, arose and moved "that Gideon Bibles be placed in all local hotels and that the Union be responsible for the funds." The motion was unanimously carried and a committee appointed to apportion the cost to the churches, according to their strength.

Thus it was that the idea of the Gideon ministry as an "extended arm" of the church came into being, and the church took an initial stand



The Emperor of Japan also accepted a Bible from Gideons

to give financial support to the Bible placement program. The Gideon Association praised God for the revelation of His plan where the local church and Christian forces were to supply the needed funds.

Today the two approved methods for securing funds to purchase and place Scriptures are: (1) through personal contributions from Gideons, and (2) through offerings taken at the time reports are given to God's people in the local churches. Other methods of soliciting have been considered but not approved.

Membership Qualifications

The qualifications for Gideon membership are summarized in Article 3 of the Constitution: "The membership shall consist of business and professional men, except clergymen, who believe in the Bible as the inspired Word of God, believe in the Lord Jesus Christ as the eternal Son of God, have received Him as their personal Saviour, endeavour to follow Him in their daily life and who are members in good standing of a church or other congregation that makes such belief a condition of membership."

Perhaps the briefest way of summarizing the spiritual qualifications is to say that an applicant must be a "born again" Christian (a believer in the Lord Jesus Christ as his personal Saviour) and a member in good standing of a local evangelical

church or assembly. If he is, then it is reasonable to expect that he will affirm belief in the Bible as the inspired Word of God and also will be seeking to avoid practices injurious to the spiritual life of a Christian, to quote a portion of a bylaw.

The annual membership fee in Japan is ¥1,800. Besides this, each member contributes ¥1,000 as administrative expenses for H.Q. in Japan.

National Cabinet

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(President of Hakuyosha Co.)
Vice President: Mr. Kanshiro Takii
(President of Marukan Textile Co., Ltd.)
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Chaplain: Mr. Shujiro Yasuda
(President of Yasuda Tsusho Co., Ltd.)
National Secretary: Mr. H. Shirai.

Local Camp

Officers:

Camp President
Camp Vice President
Camp Secretary
Camp Treasurer
Camp Chaplain
Camp Bible Secretary

Meetings:

Weekly prayer meeting
Monthly meeting
Annual camp general meeting



EMAJ WOMEN'S AUXILIARY

by Virginia Fleenor

Days Of Prayer

In the spring of 1963 at an EMAJ Women's Auxiliary Committee meeting called by Mrs. Joseph Carroll, it was suggested that a Women's Day of Prayer three times a year might meet a spiritual need and enhance the prayer lives of the women in the Tokyo area.

Realizing that women comprise over half the missionary body, we felt that if there is a spiritual block for revival perhaps it might be found among us women. Therefore inspirational Days of Prayer in which women could pray together and hear testimonies of answered prayer and messages by various women on "What God has taught me about Prayer" might release much prayer power here in Japan.

May 1963 found 50 EMAJ associated women meeting at the Washington Heights Chapel from 9:30 to 3:00 to

worship, praise, and make intercession and to hear testimonies. A panel was held in the afternoon on "The Quiet Hour" and discussion on "How to live in an attitude of Unceasing Prayer."

Two more prayer meetings were held in the fall of 1963 at Grant Heights Chapel and another in May of this year. Because of the location of Grant Heights smaller numbers gathered for prayer, but all attending felt there was real blessing and awareness of His Presence at each Day of Prayer. Many testified to having had a deep personal need met; definite healings and visible empowering were seen as answers to these times of prayer.

Plans are being made to continue these Women's Days of Prayer in a more central location from this fall. If you have been too busy to come before, lay aside everything and come

next time you get a notice of such a meeting from the EMAJ office.

Space does not permit to share the many fruitful ideas and suggestions which have helped the private prayer life of many women attending, but I personally can testify that my prayer life has become more effective and my ministry more fruitful as a result of praying with women of like precious faith.

Luncheon Evangelism

In December 1962, Mrs. Bill Clark conceived the idea of a Missionary Luncheon for EMAJ Women in the Tokyo area, the purpose of which would be for the women to invite unsaved Japanese friends who might not otherwise come into a service to hear the gospel. Mrs. Joseph Carroll as EMAJ's President's wife then became the acting head of the Women's Auxiliary of the EMAJ which was formed to carry out this program. The Women's Auxiliary Committee is composed of the wives of EMAJ Executive Committee members and others invited to assist.

The Christmas meeting was well attended with around 200 women attending. The following Easter meeting which was also held at the Sanno Hotel was equally well attended. Many women reported that the Japanese they brought were deeply moved by the music and messages presented. The programs were bilingual with the messages and testimonies geared for the unsaved.

These luncheons are held at three seasons, Easter, Fall, and Christmas with an appropriate tract and program presented to each guest. Hymns are sung in English and Japanese and the gospel clearly presented by a Japanese Christian or a missionary. Films, chalk drawings and other methods for presenting the gospel are used.

Although the Sanno Hotel facilities are no longer available for our use, we hope to continue this evangelistic effort in the fall at another centrally located banquet room in Tokyo. ★

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PROBLEMS FACED BY PROVINCIAL CHURCHES

ALTHOUGH CONDITIONS in provincial churches vary considerably, yet on the whole they do not fall behind city churches. They have history, they have substance, and not a few of them are really first-class. Nevertheless, in comparison with churches in the large cities, it is an undeniable fact that provincial churches have many troubles and difficulties. Although I am not often absent from Tokyo, I had the opportunity in the fall of last year and in January of this year to visit places in the north east of Japan.

The place I went to last year was the Fukudamachi church in the city of Yonezawa in Yamagata Prefecture. It is the church which made such miraculous progress through the pioneer work of Pastor Shimizu who transferred to Hokkaido last year. However it has now become an un-shepherded church without a pastor.

The visit I made in January this year was to the Jumonji church in Akita Prefecture. This church also, although it has a longer history than the church at Fukudamachi, became un-shepherded when the pastor resigned in March last year. Thus I happened to visit successively provincial churches which were both un-shepherded.

Even though in these churches there were no pastors, they both had responsible leaders, and meetings were being regularly maintained. Such a thing would be quite unthought of in a place like Tokyo, would it not? I truly bow my head to think of it. Again, when I consider the labors and burdens which the believers had to bear on this account, my feeling is indescribable. There are probably many other churches in the provinces which are un-shepherded like this.

Having seen these actual conditions, the words of the Lord come sounding in my breast: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matthew 9:37, 38). Surely it is essential to send able and fully-trained evangelists to help the churches in the provinces.

by *T. Murase*

A city pastor visits country churches

Removing barriers between Churches and between Denominations

At the church in Fukudamachi I fortunately had time for an intimate chat with the brethren holding office, and was able to record those frank voices on tape (the discussion reported here is a part of it). Although it is only a few years since pioneer evangelism was carried on in this church, already in their own strength they have obtained both land and building, and with the help of Pastor Shimizu, the older believers are fully trained. Nevertheless, since it is at present un-shepherded it has many problems. In addition, even in this church, they were faced with what is common in country churches, the problem of losing their young people by removal. Beginning with active university students (almost all from the Engineering Department of Yamagata University) who were living together in the church build-

ing, many able church members have been sent forth.

In this respect the church at Jumonji was no different. In spite of the fact that many more than 100 had been baptized, the number of resident church members had been reduced to 30. Recently even in the churches of large cities, the moving of church members has been very noticeable, but I do not suppose it has been as severe as this. Thus the suffering of provincial churches is very deep. In the voice of one of their pastors, "Just churches for exporting church members," one can detect a note of bitterness.

Even so, considering the present social and economic situation in Japan, this hardship of the provincial churches is in some degree an unavoidable reality. Frankly recognizing this cold fact, should not the

churches in the large cities give serious thought to this receiving of church members from the country areas? Moreover, should we not exert ourselves to give to the provincial churches at least to the same extent as, if not to a greater extent than, the amount we receive from them? It is a matter of necessity that from now on the churches in the large cities and those in the provinces should become more closely associated and create a stronger bond of fellowship.

Considering this it is also necessary to look at the situation from a still wider viewpoint. In this matter of the unavoidable movement of church members, do we not find that denominational distinctions prove a great hindrance? Yet even if our denominational divisions could be ended the question is still not easy. However, it is already more than time for each church and denomination to bring to an end the attitude of "I am no man's but my own." Churches and denominations which have the same evangelical and Biblical faith are still existing just for themselves. Such complacent ignoring of realities is not right.

Facing these problems as they exist throughout all Japan, and thinking of the future of evangelical and Biblical churches, is it not our urgent duty to remove all useless friction between churches and denominations, and to encourage mutual understanding and cooperation?

In addition to this, when dealing with the problems of provincial churches, it is out of the question to ignore relationships with local society. In situations arising from local social conditions, is it not possible for the church to carry out her mission? To stand uncompromisingly for the truth of the Gospel and to stand on the realities of local society are certainly not incompatible. Whether the church is of the provinces or of the large city, the successful church without exception is the one which preaches the unadulterated truth of the Gospel rooted in reality. On this point, workers who can give true leadership and mould the churches will not be sent to the provinces unless we earnestly seek it.

continued on next page



"...not far behind city churches"

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continued from page 17

The Quest of Provincial Churches

Kurita (Company Employee)

"It goes without saying that it is not good for a church to be without a pastor. The elders — of whom I am one — are obliged in those circumstances to participate in giving messages, and we are apprehensive. Yet unless we ourselves take part we cannot lead others. In a situation like this, prayer behind the scenes is essential. I am convinced that mutual prayer between the churches is of the utmost importance.

We learn further, with the departure of the pastor, that we tend to lean excessively on a pastor or specially appointed leader. "Ten thousand evangelists" was one of the Reformation slogans made by Martin Luther, and while we understood this with our heads we still tended to place the burdens on one man."

Ohashi (Church Nursery Principal)

"To be without a pastor is generally a serious matter, and from one point of view for us to share the burdens and to preach the Gospel in a positive way is not easy, yet at the same time it can be very beneficial. It seems to me that God's purpose is to refine our faith and since this is His grace I am thankful. However, while it is different with us women, we remember that it is after a full day's work that the men return to their homes. It is then necessary to take part in all kinds of social intercourse, and there are family chores to be done. On top of that there is the ministry in the church which is considerable. It is to be feared that when burdens are excessive a life of witness is not fully possible.

In my own case, although I come with my Bible and spend from morning till evening at the church, it means that the area around my house is quite untended, and I am unable to talk in leisurely fashion with my neighbours. I wonder whether in those circumstances it does not become impossible to witness. It seems to me that so far as we are concerned we should preach the Gospel from every vantage point that is given to us. That a pastor may soon be provided is our desire."

Abe (Church Nursery Teacher)

"My own life in the church extends over two years. The matter of the pastor moving to Hokkaido was made known to me a long time before by his wife, and for a while I was conscious of loneliness. But my physical condition became worse and it was necessary for me to recuperate for a whole month. At that time many things were shown to me by God. For instance, although the teacher was leaving, we were not serving the teacher. We believed in God and we were working for Him. It was God Who was leading us. Because of this it was natural for us to work for God. Although the teacher has gone, it is my intention, if God permits, to continue living here."

Ibaragi (Housewife)

"When I heard that it was necessary for the pastor to go to Hokkaido I was truly downcast. Nevertheless, even though I was troubled, what I thought was this: Hitherto my faith has depended on the teacher, and he has been the object of my faith; therefore I am distressed. From now on, truly, it must be a faith which looks to God alone. In that way the absence of the teacher would be a 'plus' and I ought to be thankful. As I thought thus my trouble faded, and somehow I felt that I could even attain to speeding the teacher on his journey to Hokkaido. Even though separation was inevitable, any bitterness disappeared. Although I was concerned about the maintenance of my spiritual life, God blessed me far more than before through His word, and through prayer, and through vision, and because of that I was filled."

Translated with slight adaptations by Arthur Reynolds from the Japanese periodical INOCHI NO KOTOBA, and reproduced by kind permission of the author and Word of Life Press.

Very few of us have the opportunity of being great, but we can all be true, just, honest, and faithful, even in small things.

Desired Fellowship with City Churches

Reporter

"I think that one of the sorrows of provincial churches is when they see members become strong through spiritual nourishment, and then at a certain point either through marriage or employment or other reasons they depart for places like Tokyo. This church has already sent many established brothers and sisters to Tokyo and other places, and I would like to hear a little of what should be said regarding this loss from country churches."

Kurita

"What we always think at farewell meetings is the fact that once again God is taking away from us such remarkable people. There is a vague feeling of dissatisfaction. Although these people belong to the church where they move, what is regrettable is that while there is news from these people, there is no communication of any kind from the church."

Ohashi (Government Employee)

"Looking at those of whom our churches are comprised it is noticeable that students are in the majority. High school and university students graduate at their respective schools and then leave us. What we request of them is this: to lead and nourish the younger Christians, unceasingly to invite younger Christians to the church, and to continue praying for the church's development.

Although our church is in the provinces, when we hear that all those who have gone to the big cities are maintaining a good testimony, and faithfully serving the Lord, is it not right for us to be proud? Again, although this is a request, when we think of those who are now studying at Seminary let us not speak of Yonezawa, but seek that they go swiftly to remote places in the north-east where God's words have not been proclaimed."

Aoki (Government Employee)

"If the city churches do nothing but absorb people and never do any sending forth, that I think is reprehensible. We should send forth at least to the extent that we take in. If we do this, then through those workers many will be saved. Of that I am confident." ★

Japan Council of Evangelical Missions

The fourth annual plenary meeting of JCEM was held at the Osaka Christian Center on May 13, 1964. The Free Will Baptist Mission was voted into membership, bringing the total number of member missions to 29. Officers of the Executive Committee for the coming year are: President, Francis B. Sorley; Vice-President, Roland Friesen; Secretary, Robert Spaulding; Treasurer, Bennie Benson; Members at large, M. C. Griffiths, Stanley Conrad, Jonathan Bartel.

The various committees made their reports. Five flights of missionaries from Japan to Europe and the United States were scheduled through the work of the Travel Committee. Great savings in travel costs have been made possible through these specially arranged flights. The Education Committee brought the tabulated results of their survey of educational needs within the JCEM and other interested missions. The improvement of SS teacher training was revealed as a real need. Definite interest was expressed in holding an annual conference for Japanese young people in Christian training schools.

On May 14 the annual Strategy Conference was held at OCC with missionaries from 28 groups participating. The theme was "Nationalism and Contemporary Missions" with Dr. George W. Peters of Dallas Theological Seminary as the featured speaker. Dr. Peters stated that problems are challenges to which we have capitulated. No nation can function or exist without nationalism. He spoke regarding self-satisfied nationalism, self-expressive nationalism, and self-assertive nationalism. The first seeks preservation of the status quo; the second is defensive in its nature, wishing to exclude the foreign; the third is intensively aggressive and explosive. There is a cultural heritage in nationalism, with the forces of culture rising up and asserting themselves. There is a totalitarianism in some nationalism which leaves no area untouched or

unembraced. Its people are not permitted to say: This part of my life belongs to God. It divides all society into an IN group and an OUT group. Until an outsider has become identified with the IN group, he can do nothing for them. Certain nationalism tolerates no opposition. Even a possible competitor is already an enemy. It deems itself as self-sufficient in all things, accepting no outside help except money. The missionary must be careful lest he permit a sense of resentment to arise in his heart, or give way to defeatism.

Pastor Kiyoshi Mizugaki of Gifu spoke on "Problems of Resurgent Nationalism in Japan" and frankly answered questions put to him. He mentioned the promotion of *Kigen-setsu* (Foundation Day) as an example of a dangerous present-day movement. Ten million have signed petitions to make it a national holiday. If it becomes compulsory by law all Christians will be expected to observe it — and thus support folklore as though it were real history. Pastor Mizugaki feels that Japanese Nationalism is rooted in Emperor worship and is in direct opposition to the Gospel.

A stimulating panel discussion regarding the Mission and the Missionary's relation to the National Church also took place. Prefacing the discussion were brief presentations of the problems of FINANCES by Rev. Peter Derksen, ORGANIZATION by Rev. Ralph Cox, MISSIONARY INITIATIVE by Rev. Eric W. Gosden, and SPECIALIZED MINISTRIES by Rev. Marion Moorhead. Three of these speakers, being connected with Mission Boards with work in Japan for more than 60 years, were able to give helpful suggestions from long missionary service. Distinctions were drawn between the situations in a developing church and a fully developed church.

In his closing message Dr. Peters stated that the history of missions reveals that no group has succeeded without having its own institutions, literature, and an emphasis on building the church.

Presbyterian Church U.S. and Reformed Church in America

Representatives of the Presbyterian Church in the U.S. and the Reformed Church in America have taken a further step towards union. The 24-member Joint Committee which has been studying the proposed merger of the two Churches reports "large areas of agreement in the fields of theology, worship, and polity" and "no major impediments between our denominations in these basic areas."

The two Churches — one of Scottish, the other of Dutch, origin — already use the same Church School Curriculum, and operate joint missions in Mexico, Japan, Iraq, and Formosa.

Sudan Will Expel All Christian Missionaries

KHARTOUM, the Sudan (RNS) — Internal Affairs Minister Maj. Gen. Muhammed Ahmed Irwa, announced here that the government plans to expel all foreign missionaries now working in southern Sudan.

The order will affect 272 Roman Catholic and 28 Protestant missionaries in an area in which most of the country's Christians live. The north is predominantly Arab and Muslim.

General Irwa charged that "this grave step" was "justified" because of the missionaries' "responsibility" for disorders which had broken out recently in the southern provinces.

"We have proof and documents," he said, "that some foreign Catholic priests have had in the past, and still have, close responsibility for unrest in the south. They are working for the disunity of the Sudanese nation by misleading the citizens and inciting them against their northern brothers."

The Internal Affairs Minister said all churches and mission stations in the south will be taken over by Sudanese priests and clergymen, who will have "full freedom to carry out their religious rites."

However, observers here labeled the promise that the foreign missionaries would be replaced by nationals as "sheer pretext." They said the number of Sudanese clergy is so small that it would be quite unable to provide adequate religious and pastoral care.

The Waning Authority of Christ: IN MISSIONS TOO?

by Arthur Reynolds

An article by the late Dr. A. W. Tozer appeared in the Fall 1963 Japan Harvest. Here Mr. Reynolds carries its challenge into the area of missions

THE PASSING of Dr. A.W. Tozer of the Christian and Missionary Alliance was a great loss to the Lord's people everywhere. Many of us who never met him have often been stimulated by his refreshing articles. One of his last messages, "The Waning Authority of Christ in the Churches," is a trumpet call which should stir all Christian workers. Indeed, we ignore it to our loss. What he wrote was the burden of his heart, and while he claimed no special inspiration for himself, he was convinced that this was also the burden of the Spirit.

We also must accept this as a divinely-given burden.

The thesis is penetrating: "*Jesus Christ has today almost no authority at all among the groups that call themselves by His name.*" These startling words are italicized in the original articles, and they must be italicized in our hearts. The writer is not referring to Roman Catholics, or Liberals, or quasi-Christian cults. He is referring to us who call ourselves evangelicals. On the eve of his departure for the immediate Presence of his Master he has handed on to us this heart-searching challenge. The least we should do is give it careful thought.

CHRIST'S AUTHORITY IN THE CHURCHES

Amongst those who have had a burden of a similar nature was a greatly used servant of God among the Chinese. One of the dangers in the present-day church, he said, was that of idolatry. Idolatry? In the church? To emphasize this he used an illustration from the Old Testament. It was not strange to read of idolatry among the heathen, for they were strangers to Jehovah, the Holy One of Israel. But when we read of idolatry among the Israelites we open our eyes in amazement. For in spite of every manifestation of supernatural power, in spite of the great deliverance from Egypt, in spite of the revelation they had received, the people of Jehovah had turned away from Him to worship idols.

The parallel is not exact, and yet there is equally a strangeness in the turning away of the churches from the authority of the One Who has redeemed them, and Who has been revealed to them as Wonderful, Counsellor, Mighty God, Everlasting Father, and Prince of Peace. That the government should be upon His shoulder is a divine decree.

It is not difficult to test the extent of our recognition of Christ's authority in the churches. What are the qualifications we look for in appointing church leaders? Social position? Education? Influence? Success in business? All these are doubtless good so long as they are allied to qualities of a spiritual nature. But all too often they stand alone. In our scale of priorities where do we place the spiritual qualifications — faithful attendance at prayer meetings, separation from the world, discernment in matters of faith, and personal devotion to the Lord? The factors which we allow to sway our decisions will be a pointer as to the extent of our recognition of the authority of Christ the Head.

Again, on what basis, over the years, have we built up our church organizations and systems? Can we sidestep the charge that we have allowed unspiritual factors to regulate programs and policies in the church? In the world we are confronted with great hierarchical systems and differences of rank. Armies have their privates and majors and generals; state administration has its mayors and governors and prime ministers. Companies have their . . . But that is enough. Is it not true that elements of these systems have been seeping into realms of our church life where they have no relevance? Admittedly it is legitimate to render such systems unto Caesar. Where we err, surely, is in rendering such systems unto God.

"I will build My Church" are the words of the Lord Jesus, and they reveal Him at once as both Builder and Owner. If that is true, do we take the pains we should to seek out the patterns of His Word?

CHRIST'S AUTHORITY IN OUR MISSION POLICIES AND PRACTICES

As missionaries we are particularly concerned in what Dr. Tozer had to say about Missions. He wrote: "What foreign mission board actually seeks to follow the guidance of the Lord as provided in His Word and His Spirit? They all think they do, but what they do in fact is to assume the

scripturalness of their ends and then ask for help to find ways to achieve them. They may pray all night for God to give success to their enterprises, but Christ is desired as their helper, not as their Lord. Human means are devised to achieve ends assumed to be divine. These harden into policy, and thereafter the Lord doesn't even have a vote."

If this is true, or even partly true, then we who are missionaries should certainly take heed lest "human means" are hardened into the fixed framework of a settled policy. For once this is done it takes us to a point of almost no return.

The calling out of fellow-workers in the countries where we minister is a case in point. We recognize the need for colleagues. How do we set about getting them? The Master has shown us where the issue lies: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest . . ." Perhaps we start off by observing this injunction in a formal way; we pray for fellow-workers. But all too often it becomes just a formal introduction to the use of man-made schemes to get the workers we need. It should be borne in mind that our need is not just for fellow-workers, but for the *right* fellow-workers. The undue brandishing of worldly emoluments can be a very real danger. Of course, it is right and proper that the laborer's needs be met by the Lord's people. But the point is: what makes the choice of particular workers? Mammon? or the Master?

CHRIST'S AUTHORITY IN THE PATTERN WE SET

One of the causes behind the decline in our Lord's authority is specifically cited by Dr. Tozer as "the power of custom, precedent, and tradition within the older religious groups." This is certainly applicable to Missions as well as to the church. There is a strong tendency when missionaries are fashioning young churches, to introduce not only the essential factors plainly presented in the Scriptures, but, in addition, all the embellishments which characterize ecclesiastical life in the homeland. Thus the newer churches receive

both fundamentals and embellishments as equally authoritative and binding. If the authority of Christ is to be restored, we must surely demonstrate on all fronts the existence of a dichotomy between what is based on Scripture and what is based on tradition or custom in the West.

I do not suggest for a moment that in our recommendations to newly formed churches we should avoid all reference to church practices in our homelands. That would be foolish. Policies born of experience can be a useful guide. But it is my personal conviction that we ought in our teaching to make clear the distinction between practices that are based on the fundamental principles of Scripture and those that are matters of convenience and tradition. The former are obligatory; the latter optional.

It has now become fairly common practice for Christian workers from newer churches in the East to receive theological training in the West. This arrangement, we recognize, can be of great value. But if those workers are still immature it can also involve an important loss. We are in danger of stifling at its source an unprejudiced interpretation of the Scriptures. Admittedly, this danger is not by any means absent in Mission-run institutions here in Japan. But it grows immeasurably greater when immature workers are sent abroad. We are not suggesting that Western tradition is entirely devoid of profit. To assume this would encourage an equally unhelpful and unscriptural viewpoint that there exist such entities as "Japanese Christianity." But that is another subject.

I myself had not been long in the East before my soul was greatly refreshed through the ministry of indigenous preachers. And one secret of their power and vigour was undoubtedly their freedom from Western prejudices in their approach to the Bible. This had particular reference to the organization of churches and the work of Missions. It was through these ministers of God that I was able to rid myself of many long-standing prejudices, and this opened the way for a new recognition of God's purposes for His people.

continued on next page

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When we are confronted by a group of young Christians, or by young churches, who are seeking to build up their corporate spiritual life, to what extent do we take pains to set out the New Testament pattern? I do not mean the quoting of a few scattered texts, but the solid exposition of Scriptural principles and movement. How far do we demonstrate in practice that the Word of the Lord and nothing else is our supreme authority? All these are questions which have been raised anew by the parting message of a faithful servant of God.

In my China days, nearly 30 years ago, I was closely associated with a very gifted and gracious Chinese Christian leader. He was used of God

to establish a team of Christian workers — young men and women who were studying the Bible and learning to serve God. One day my colleague was visited by a frank and rather critical Christian leader from another locality. After the visitor had acquainted himself with various features of the work, he addressed himself to my friend in words something like this: "Your enterprise here is a mixture — five parts of God, two parts of man, one part of yourself, one part of the devil, and where the other part comes from I do not know." I was present later when our leader related this incident to his younger fellow-workers. "We don't necessarily accept this analysis as a true one," he said, "but at the

same time we are bound to ask ourselves if there is not indeed an element of truth in this suggestion that our loyalties are mixed." Such a humble attitude is worthy of emulation.

We have no reason to look upon Dr. Tozer as a severe critic. His words are bathed in love and meekness. But our reaction possibly is to regard his conception as exaggerated. Yet even if there is exaggeration, we should surely still ask ourselves whether there is not an element of truth in what he says. And act accordingly.

We can only bow before our Master and use words He Himself has taught us: Thy will be done, on earth, as it is in heaven. Amen! ★

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EVANGELICALS GET TOGETHER

Fukuin Renmei
Japan Protestant Conference
Japan Bible Christian Council
Evangelical Missionary Association
of Japan
Japan Council of Evangelical
Missions

Representatives of the above five groups held a second meeting on May 25. Most of the time was spent discussing possible organizational structures. A number of the men expressed the hope that eventually one organization could be formed. However, realizing that this is perhaps a distant step, we should just be concerned about immediate steps and move along patiently.

Among the structures discussed were the following four. They are given in the order that the steps could be taken. It was recognized that at any point up through step three progress towards union could be stopped, and there would still be a structure within which varying degrees of liaison and cooperation could be carried on.

STEP ONE

Each group would take its turn in being responsible for calling a meeting and providing the facility, agenda and so forth. This involves no organization. In Japanese it is called *tobansei*. In effect, the May 25th meeting was just that, with JCEM taking a one-time responsibility.

STEP TWO

The five groups would form a committee to be responsible for calling meetings, and handling all matters of liaison and cooperation. The name "Japan Evangelical Committee" might be appropriate.

STEP THREE

Rather than the five groups forming a committee separate from the five groups, step three would be putting them all under one umbrella. The individuality of the groups would be recognized up to a point, but there would also be areas of control.

STEP FOUR

This would be a true merger where each group would lose its identity and a new evangelical organization be formed. ★

Counselling Service

A new service is being offered to the English speaking community in Japan. William Conrad Cessna announces that he is providing counselling services in such areas as personal, emotional, marital and family counseling. Mr. Cessna has recently completed a year's residence work toward a Ph.D. degree at Michigan State University in Pastoral and Rehabilitation Counseling. He is currently engaged in research in the Chiba Prefecture schools for his thesis. Besides academic training, he has completed two internships: at Kentucky State Hospital (Danville, Kentucky) and at Pine Rest Christian Hospital (Grand Rapids, Michigan). Those desiring his services may contact him for an appointment by phone or letter at 11 Nakamaru Cho, Itabashi Ku, Tokyo, phone 955-5401.

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In this issue:
Gifu, Toyama, Aomori

Gifu Prefecture
William James



Gifu Prefecture is situated in the central part of Japan's main island of Honshu. It is a mountainous prefecture covering approximately 4,000 sq. miles, with a population listed on April 1, 1964 totalling 1,694,997.

The cities in order of size are: Gifu City 345,999; Ogaki 109,485; Tajimi 59,098; Tokishi 58,002; Takayama 52,661; Kagamihara 61,583; Nakatsugawa 48,421; Hashima 45,045; Seki 44,972; Mizunami 37,154; Mino-kamoshi 32,690; Enashi 30,703; and Mino City with 27,865. Each city has at least one conservative congregation with resident pastor.

The main industries are: farming, lumber, textile manufacturing, ceramics, paper making, and the famous Japanese lanterns and kakimono.

From May 11 to October 15 Cormorant fishing on the Nagara river brings thousands of tourists into Gifu City. Gifu castle overlooking the surrounding countryside from famous Kinkazan (mountain) causes us to think of the thousands of homes where Christ is not known as Saviour and Lord.

Evangelical work has been represented for at least seventy years though the forces have not been numerous. The Southern Presbyterian (U.S.) Mission began its work in Gifu about 1900, with Dr. C.K. Cummings taking resident supervision from 1917. He was followed by Dr. William C. Buchanan. The Presbyterian work has grown to become the strongest conservative evangelical body of churches here. Contributions to the gospel witness from this group included the ministry of Rev. and Mrs. L.W. Moore, and Rev. and Mrs. James McAlpine, the former from 1930 to 1935, and the latter from 1935 until about 1958 excluding the war years. The Mission is represented today by the ministry of Rev. and Mrs. Harold Borchert

and Miss Agnes Godert.

The Evangelical Alliance Mission began its work in the Hida mountain area at the turn of the century. Miss Grace DeCamp and Miss Ruth Forsberg have assisted TEAM's Domei churches at Takayama, Funatsu, Furukawa, since 1947. Takayama boasts forty Buddhist temples. The people, as elsewhere, are slow to respond to the Gospel.

TEAM missionaries, Rev. and Mrs. William O. James conduct a complete service Christian bookstore in the capital city which ministers to all conservative churches within the prefecture.

The German Alliance Mission entered the prefecture about five years ago. They are working in Gifu City, Hashima and Kasamatsu. Their ministry is evangelism and church planting. Because of the many textile factories with their thousands of young workers GAM makes special emphasis to reach this group for Christ.

Rev. and Mrs. Peter Borge represent the Philadelphia Church Mission of Seattle, Washington-U.S.A. at Naka-cho, where they are carrying on a growing work for the Lord. Miss Grace Collins, Independent missionary is working at Mizunami, while Mr. and Mrs. Samuel Pfeifer have a splendid testimony in a number of new believers at their station in Ibigawa-cho. Miss Betty Loudermilk of Gospel Fellowship Association conducts Bible classes in and around Gifu City. Miss Miller of Mino Mission witnesses the saving Grace of our Lord from her station in Ogaki City.

There are 42 protestant churches in Gifu-ken, 60% of which give evidence of holding to the historic evangelical faith. The most needy areas today are the many small villages and towns where the gospel has yet to be effectively presented.



Toyama Prefecture
William Lautz

WITH THE RECENT departure of several families, the number of missionaries in Toyama Prefecture has hit a new low. The same need not be said, however, for the Lord's work there. He has not departed; neither have the Japanese laborers.

Mr. and Mrs. Frank Pickering (Japan Regular Baptist Mission) in Takaoka, western center of the prefecture, and Mrs. Edel Nordi-Nakazawa with her Japanese pastor husband in Fushiki, a seaport, are the only missionaries at present. Mr. and Mrs. David Slaney (also JRB) have just left for furlough, leaving the groups in Toyama City (capital, and eastern center) and Shinminato in Japanese hands.

Another active Japanese group in the capital, begun by missionaries, carries on independently there and in Namerikawa, Kami-ichi and Yatsuo, satellite towns.

There is a small independent group in Takaoka; another very aggressive one in Tonami. The Southern Baptist pastor has a growing work in Toyama.

A report on evangelical work must mention Pastor Kamigaya of the Nihon Kirisuto Kyodan (United Church) in Shinjo, a suburb of Toyama. Now 78 years old, he has faithfully preached Christ for many years in the very place where his father was head of the Buddhist temple. His book, *From the Lotus to*

Christ (Bukkyo kara Kirisuto e) is well-known among the Japanese.

Besides the above there are several NKK churches, the Seventh Day Adventists expanding in Toyama, a small Episcopal church, the little-known group sometimes called the "Two-by-Twos," and, last and not least, the so-called "Jehovah's Witnesses."

Toyama is today the most prosperous prefecture on the backside of Japan, due largely to its high output of hydroelectric power (second in the land). The new industrial city to be developed in the heart of the prefecture promises exciting opportunities for gospel witness to men and women uprooted from the grip of their traditional country culture. There is a "ground floor" opening for someone to move in on soon.

Existing towns and villages too are far from evangelized. Kurobe City and other towns to the east seem particularly neglected. Beginnings have been made, but of the more than one million people in Toyama Prefecture, half this number still wait for the light of Christ to shine in their own community.

Aomori Prefecture Stephen Metcalf

After the war about twenty Protestant churches remained scattered throughout the main cities and towns. To the outside observer these churches looked like war-weary relics with depleted garrisons speaking of better days. It is significant that only two of these have reached out to found new churches in the twenty years that have followed.

Protestant Christianity in this prefecture began with Honda Yoichi, a member of the original Yokohama Band. Honda returned to his home city of Hirosaki in the early 1870's, with some missionaries, and pioneered what later became the Methodist Church. This work spread, and by 1940 half the churches in the prefecture were Methodist. Both Episcopalians and Presbyterians pioneered churches in Aomori city before 1900; their work later spread to other centers.

Just about the time Honda was pioneering in Hirosaki, a boy called

Nakada Juji was born there. After his conversion at the Methodist school, Nakada left to study at Aoyama Gakuin Theological School. A few years in the ministry followed, then he entered Moody Bible Institute in America. On his return to Japan Nakada became leader of the Holiness Church of Japan. It is little wonder that his birthplace became a stronghold of the Holiness Church activity, which with a strong lay emphasis, spread to a number of other centers. However, wartime persecution and post-war factions have left little to show for its former zeal and sacrifice.

After the war one Holiness Church (in Towada City) joined the Immanuel Mission and has reached out to open one other in Ominato. The Japan Holiness Church has two churches in the prefecture.

The early 1950's saw the first trickle of evangelical missionaries and their fellow Japanese workers trying to break new ground. Dale Crowley was one of the first to come. He did extensive evangelistic work in the south eastern part of the prefecture but did not remain long enough to develop strong groups of believers. Individual Christians here and there and a small group in Tako still remain as fruit of his ministry.

The Broman brothers and others worked on the eastern side of the prefecture with extensive preaching and house-to-house visitation. From among the Japanese workers who joined this group six or more went to work among the tribes in Laos. The Broman brothers did not move away from the prefecture until 1961. Big Scripture hoardings still remain as silent reminders of their testimony.

Stuart Caldwell, a brethren missionary from New Zealand, with Sasanuma San, a printer, came to work in Aomori city. A gospel hall was established and today a convert from the work is the evangelist in charge, while Sasanuma San is pioneering in Hirosaki. Mitsuhashi San, a paralytic, is an amazing trophy of grace from the Aomori work. He is now ministering in Hakodate across the straits.

Rev. Raymond Creer, then of the Conservative Baptist Foreign Mission

continued on next page



Society, also worked in Aomori city for a few years up until 1954. This work was conceded to the OMF.

In 1953 Rev. D. Keuhl and Allan Fadel began work in Aomori city. God blessed their ministry and in 1955 Pastor Kamada, a graduate of the Domei Bible School, joined them in the work. Six years from the time the missionaries began, the church was able to build its own building. This new evangelical post-war church has a strong lay leadership and has set the spiritual tone for many of the smaller groups in the prefecture. These Aomori Christians have branched out and pioneered a work in Namioka and now support Pastor Fukuda who is doing a splendid task in pioneer work and church planting in the Namioka area, as well as heading up Every Home Crusade tracting throughout the prefecture.

Misses Nelson and Degerman of The Evangelical Alliance Mission started a work in Kominato where they were followed by Anton Netland. This work is now pastored by Mr. Watanabe who worked for some time with Gerry Johnson in tent missions. Also in Kominato is an interdenominational Bible Camp run by TEAM. This camp has done much in spiritually uniting independent churches of like faith.

The Overseas Missionary Fellowship started work in the prefecture in 1954 and by 1955 they had ten missionaries, working mainly in the rural areas. The mission's headquarters is in Aomori city, with Mr. David Hayman and others engaged

in administrative work. The church in Goshogawara was the first to call a pastor. An IVF group begun by Mr. M. Griffiths in the university in Hirosaki is turning out many potential lay leaders of the evangelical churches in this area. The OMF missionaries working in rural areas find church planting a slow task, but gradually church groups are beginning to take shape.

The Southern Baptists who had no previous work in Aomori Prefecture opened a church in Aomori city in 1955. Now there are also two Southern Baptist churches in Hachinohe, and a fourth was pioneered by American Air Force Baptists at Misawa in 1960. A fifth church is to be built in Hirosaki this year.

An evangelical bookshop opened by Allan Fadel in 1960 in Aomori city is carried on now by Mr. Narita of the Aomori Evangelical Church. A similar shop in Hirosaki, started by Mr. Abe Friesen (OMF), has continued since 1962. Both these shops are doing much to evangelize through the written word.

The "Light of the World" radio programme first sponsored by Keuhl and Fadel still goes out every week over Radio Aomori. It is now one third supported by Japanese Christians.

This report would not be complete without mention of the Protestant church in the leprosarium near Aomori city. During the war when drugs were not available and many of the lepers were dying, Kudo San, a Holiness Church convert, was greatly burdened for the perishing souls of his fellow lepers. He went off into the hills where he fasted and prayed for three days. He then returned and with other Christians prayed and witnessed to their fellow-lepers. Slowly but steadily God began saving souls and by 1958 there were over 100 baptized believers out of the 700 in the colony. This church which was born in prayer meets daily to pray for a spiritual awakening in Japan. Kudo died last year, but a young leper named Kamikozawa who was healed through modern drugs has just graduated from Bible School and is ministering to this thriving group of Christians.

With a population of 1½ million,

it is sad to reflect that less than 2,000 believers regularly attend a place of worship. The evangelization of the prefecture is shifting from the missionary to the Japanese church, but with eighteen towns without a Christian meeting and hundreds of villages still waiting for the opportunity of having just one evangelistic meeting the task remains a formidable one. Until the Japanese layman equips himself to be a lay missionary in unchurched areas, the task will not be completed, even if 100 Japanese pastors and missionaries should be raised up. ★

NIIGATA EARTHQUAKE

The Niigata Earthquake on June 16 (with a magnitude of 7.7) brought damage to three churches in the city. The Niigata Gospel Church (TEAM) was flooded and damaged as the land either sank in some areas or was raised in others. It will be necessary to rebuild the building. The Anglican Church building was severely damaged. The Nakadori Church (N.C.C.) was damaged but can be repaired.

Relief work under the leadership of the JCEM Disaster Relief Committee in which both missionaries and Japanese Christians participated was carried on from a work camp in the Yamanosita section of the city near the Taylor Reece home. Contributions received for this work totaled over ¥1,000,000 (nearly \$2,800) as well as about five tons of clothing. Instant noodles as well as many cases of canned goods were distributed to the needy, especially to those taking refuge in schools or other public buildings. Blankets and *futon* (mattresses) were distributed to several hundred families at evening meetings at which time the Gospel was presented through slides and messages. Churches in the city also were active in relief work and Christians had many opportunities to testify of the blessing of trusting in the living God. Though the earthquake caused extensive damage in the city, we believe that God has had a purpose in it. Pray that many might be awakened to their need and be brought to seek a "kingdom which cannot be shaken." (Myron Hegge)

Gleanings

from our reading



"Ten days before his death, Mr. St. John asked for pen and paper, and wrote out his final summing up of the church principles which he had striven to uphold most of his life. It is the labored effort of a dying man, traced out in almost illegible writing, but it was a last urgent plea against narrowness, intolerance and self-righteousness, which things he considered the death-sentence of any true church.

'May 1st, '57: What has religion meant to me?

1. Sixty-three years of intimacy with God as revealed in Jesus Christ.
2. Sixty-three years of happy church fellowship within the circles of Christians known as 'brethren,' never recognizing any difference of doctrine of any importance between 'open' or 'exclusive,' but with many a glad, gay excursion out into wider circles, always finding the one Book, the same Lord, the same groping for outward unity, the same assurance of one life and nature in the one Spirit and the one Son leading to one Father.
3. I accept beloved Mr. Darby's evening counsel to his brethren: 'Remember that you're nothing and nobody except Christians, and on the day you cease to provide an available amount of communion to every recognized believer in the Lord Jesus, you will become sectarian, and merely add, by your meetings, to the disorder and ruin of Christendom.'
4. I have followed the guidance of one Book, grateful that millions of fellow-travelers are moving toward the same goal from separate sides of the hill, clutching the same dear Volume. I have sought to walk, as far as loyalty permits, with all Christians, to enjoy as

widely as possible Christian fellowship with all.

5. Since the New Testament merely gives illustrations and tells us what first century believers did, usually leaving its readers to form judgments for themselves, there must be great breadth of charity and wide divergence in local churches. These differences may exist without any breach of fellowship; there is no fixed pattern of church fellowship, or church order laid down in the Book beyond:
 - a. The rule of elders (Titus 1:5).
 - b. The guidance of the Spirit, prominent in times of spiritual freedom and wisdom, but controlled in days of lessened spirituality. (See the Pastoral Epistles — Romans, etc.).
 - c. Because of the fluidity of church order, due to such various levels of power, most that we call church truth must be uncertain, not couched in command, but based on the local members' knowledge and care for one another.

Of ecstasies I have had one or two experiences, only of interest to myself, and of these I am no more certain than St. Paul (2 Corinthians 12). The manifestation of John 14:21 stands in a different class, and is the reward of mutual desire and divine service.

I have desired my Lord and He has longed after me.'

The tired hand fails here, and the writing trails off, but he had stated the creed and the spirit that he had so earnestly sought to impart to the body of Christians with which he had linked himself."



Taken from HAROLD ST. JOHN (a rich book) — a Portrait by his daughter, Patricia St. John. ★

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Olympic News



KŌJI HONDA

and the Olympic Crusade

by Ralph Cox

"His comedian style preaching is really not the style that our reformed pastors are used to but I believe they will cooperate in this Crusade," stated a conservative Southern Presbyterian missionary as we began preparations for the Shikoku Takamatsu Crusade. The reformed churches in Takamatsu did cooperate and all of the other evangelical churches. One of the main reasons is that cooperation in Koji Honda's Crusade is based on a clear but simple statement of faith, "We believe in the Bible as the fully inspired Word of God, the only rule of faith and practice." From the beginning of his preparation meetings for any Crusade this and other written instructions are passed out to all interested pastors and missionaries. He then proceeds to read this to all present, especially emphasizing this section. The Takamatsu Crusade progressed to a successful conclusion with many decisions and

new contacts made for the churches to follow up. True, there were many mistakes made and there were regrettable incidents, but nevertheless souls were saved and the Gospel was preached to more unsaved people than all the churches of Takamatsu had been able to preach to in a long time.

Brother Honda does not want those who deny our Lord and do violence to His Word to cooperate in his Crusades. Nevertheless, he is consumed with a passion to reach the lost and to preach the Gospel throughout the breadth and length of Japan. Therefore, he desires the cooperation of all who truly love our Lord and believe His Word. But since there is no fool-proof method of entering an unfamiliar city and separating the wheat from the tares, he has gone as far as he feels that he can in establishing a platform that all truly born-again Christians can unite on. Cooperation is always on an individual basis and not by denominations.

Almost two years ago when plans were first laid for a Tokyo Crusade he, knowing that the Tokyo situation was especially complicated, agreed (at the suggestion of a missionary) to have all cooperating pastors and missionaries sign his statement of faith. As plans progressed, signing this statement proved to eliminate no more than if he had not required the signing of it. Therefore, when plans at that time had to be dropped because of complications and a planned trip to America and Europe by Brother Honda, he did not require signatures when plans were again commenced for an Olympic Crusade in the fall of 1964. Nevertheless, this showed me the extent to which he was willing to go in order that his Crusades might be kept in the hands of evangelicals.

As I have continued working with Brother Honda in setting up this Crusade I have learned much of the man. He pastors a large soul winning church in Kobe and this church ag-

gressively backs him in every crusade. Not only do they allow him time off from the church to conduct these crusades, but their financial assistance is considerable.

Brother Honda is a humble man with a strong faith. He is not a deep thinker — in fact, he could perhaps even be called naive in much that he does. Nevertheless, it is impossible to doubt the sincerity of the man and his desire to do God's will. One other characteristic that has consistently manifested itself throughout the years has been a definite missionary position. He always insists that missionaries be included in any crusade. In his recent evangelism seminars missionaries have always been invited to take an active part. Many times, and sometimes to the embarrassment of certain Japanese pastors, he has gone out of his way to heed missionary advice. I believe he genuinely recognizes that missionaries have contributed much to Christianity in Japan and will continue to do so and this I have appreciated very much.

In planning for the Tokyo Crusade scheduled for September 5 — 13 I have been impressed to see Brother Honda diplomatically maneuver time and again to keep only doctrinally sound men on his committees. Changes have been made that I know created hard feelings and embarrassed certain other Japanese pastors and yet he has courageously made them in order that the Crusade would be truly run by evangelicals. He has consistently asked that any criticism be promptly forwarded to him while corrections can still be made and not later when things have progressed to a point of no return.

Plans are progressing and the Crusade movement is growing in momentum. Special Crusade prayer meetings and separate prayer meetings in many churches are being regularly conducted. Interest and anticipation is growing and we are expecting God to bless abundantly during the actual Crusade time. Childrens' meetings will be conducted every afternoon in the Bunkyo Kokaido hall and probably at other points simultaneously. The main meetings will start every evening promptly at 7:00 P.M. and end as

closely to 8:30 P.M. as possible. During the daytime Brother Honda plans a special Asia Seminar on Evangelism from September 5 — 11. Many leading Japanese pastors and missionaries, as well as foreign pastors and evangelists will be speaking and attending. From September 1 through 15 as many outside meetings as possible will be conducted by Brother Honda, Ariga, and those gathering for this Asian Conference on Evangelism. Your cooperation is needed in helping to set up these outside meetings in factories, schools, public halls, etc. The contact man is Hugh Harris of the Navigators.

In order for this Crusade to truly be successful, and in order that an impact will be made on this vast metropolis, we will need the cooperation and support of every truly born-again Christian in Japan. Yes, there will be mistakes made. There will be unfortunate incidents happen to embarrass us and somewhere or somehow a liberal may get involved in spite of everything we can do. But basically I am satisfied that Brother Honda and those associated with him have done all that they could and have bent over backwards to keep this Crusade on a sound basis. I am convinced that it is absolutely humanly impossible to conduct a city-wide campaign of this magnitude involving hundreds of pastors and missionaries without making some

mistakes. Therefore we evangelicals must choose to forsake this kind of evangelism because it cannot be absolutely controlled, or to proceed in spite of the difficulties. The choice is between a policy of isolation based on fear of criticism by those who are looking for one defect that can be used to discredit the entire program, or a policy of cautious advance and evangelism based on a conscientious effort to cooperate only with those who truly love our Lord yet at the same time realizing that no absolutely perfect association or organization will ever be attained. There will be flaws and mistakes. Therefore, for those of you who desire to follow the latter course, we earnestly covet your prayers and assistance. Pray consistently and earnestly. Arouse the interest of your church and other contacts. Do all that you can to help get the unsaved out to these meetings.

Further questions and requests for literature and posters can be directed to Brother Honda, Tokyo Honda Olympic Crusade, c/o Ochanomizu Student Christian Center, 1-3, 2-Chome, Surugadai, Kanda, Chiyoda, Tokyo. The Crusade itself will be held in the large Tokyo Bunkyo Kokaido Hall located at Kasuga Cho at Bunkyo Ku, Tokyo, close to the Korakuen subway station (September 5 — 13). Let us be much in prayer for this effort. ★

A passion to reach the lost





Evangelist Timothy Dzao of Hongkong

Following the Honda Tokyo Crusade, Dzao will hold a special Olympic Crusade at the 2,500 seat Kyoritsu (Kanda) Auditorium October 4-9. Dzao, who will speak in English, will use a Japanese interpreter. For further information in English contact Ev. Kenny Joseph, tel. (Tokyo) 321-9625, or in Japanese contact Rev. Eiichi Hoshino, tel. (Tokyo) 551-8816.



Koji Honda, John Maekawa and Bob Mueller of the Honda Crusade Team as the invitation is being given at a crusade meeting.

Olympic Christian Testimony

Plans of the Olympic Christian Testimony Committee (OCT) continue to crystalize in preparation for the forth-coming Olympiad. Location of the OCT Center in the Shibuya area is being finalized. About ten times a day a fifty-minute program, geared to reach the Japanese in the area during that time, will be held every hour for a three-week period in October.

A brochure with a positive Gospel witness will be printed to be given to each foreign visitor upon his arrival in Japan. This will contain a welcome from Christians in Japan, and helpful information in several languages giving the location of the OCT Center and offering its services including assistance in foreign languages.

Work has already begun on the distribution of one million tracts and five hundred thousand Gospels of Mark. In coordination with OCT, millions of pieces of other literature will also be given out by various groups.

OCT still needs your continued prayer, financial, and personal help to carry out this many faceted witness at this unique time. Requests for information and offers of help should be directed to OCT, Central P. O. Box 1000, Tokyo. ★

Available in September

Here is Happiness

by Koji Honda

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Share your Language Discoveries

The study of Japanese and the study of Chinese have much in common. It is possible, with both, to reach a certain level, and to stay there. We are no longer lost for a word. If we cannot express our thoughts in one way, we can quickly find another way. This engenders a false sense of satisfaction. From now on (we feel) we need make no more positive efforts to study. All we have to do is to pick up what comes our way and continued progress is assured. We can relax.

But a little reflection will reveal the fallacy of our thinking. The demand for positive effort is still urgent. And the only luxury we can allow ourselves is that of specialization. With the main fortifications of the language barrier already reduced, we can now concentrate our efforts on occupying a particular department. In Chinese, for example, it is a mark of language mastery to make free use of the four-character expressions of which the Chinese people are so fond.

Yet there is another feature of language study which is highly important. It applies equally to Japanese and Chinese, and maybe—for all I know—to Patagonian as well. Some people call it "turning corners." It might be more accurate to refer to them as "switch-words" for they are the expressions which turn us gently from one line of

thought to another.

We are familiar with them in English—"admitted that," "incidentally," "at the same time," "on the contrary," "unexpectedly" and so on—phrases which secure that extra degree of accuracy and that finer shade of meaning. Imagine what our language would be like without them! When it comes to Japanese there are of course many of these expressions which we acquire in our regular course of study, for example *sore ni mo kakawarazu* (in spite of), but all too often we are compelled to lift up the vehicle of our thought from one track and to set it down with a bump on another.

A positive study of these "switch-words" will undoubtedly pay very high dividends. We therefore ask your help. Would you please share with us any discoveries you have made in this area. We would include, for that matter, any expressions which help to sharpen our language. Anyone, obviously, can look up such words in a dictionary, or in the ordinary text-books. But it is still necessary to put these words through a sieve to determine which of them are colloquial as distinct from literary, or which of them are commonly understood. We would like you to share with us expressions which you have proved first-hand. Please give a few lines of explanation and include a few examples. Thanks indeed!

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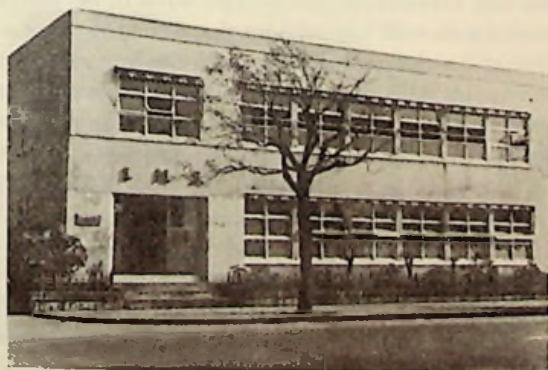
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Harvesters' Know-how

News Value of your Circular Letters Ivan Allbutt

Your circulars are essentially prayer letters, even if they do take on a different form from those you send to the inner circle of prayer helpers. In another sense they are newsletters, giving information as a stimulus and a guide to prayer. A newsy letter is a good letter.

You are probably familiar with the newsmen's formula, the Five W's of journalism—Who? What? When? Where? Why? —to which some add, How? When all these questions are answered, though not necessarily in that order, your reader has formed a clear mental picture. Your news "story" has prepared him for the heart of your message.

We have put the word "story" in quotes because it is being used in its special journalistic sense and not the way a story teller would use it. To a newsman, a story is merely the factual reporting of a situation or an event. As soon as you begin to comment on the facts or make an application from them you are not reporting but editorializing.

The use of this formula will not dampen the essential friendliness or spiritual tone of your letters. Some missionaries keep their circulars personal and warm by writing as if they were talking to only one person instead of hundreds.

Before writing your next circular, why not check over the previous one to find out why it brought such encouraging responses from the people on your mailing list as, "I love to hear from you!" and "Your letters tell me just the things I need to know when I pray!" By improving the news-content of your circulars you may be able to quicken their spiritual impact.

First of all, let's take the Who-question. Identifying people in your letters, revealing them as individuals, will bring them to life. It is something like playing the game of Twenty Questions, in which the shrewd guesser splits the possibilities in two with every question he asks. So with each fact you give, the person (or situation or event) becomes twice as clear as it was before.

WHO? (Yourself.) Put your name on the envelope; your reader likes to know who the letter is from before he opens it. Your surname should also appear on the letter itself, preferably in your signature. It makes a form letter seem more personal if your signature is reproduced rather than typed. Don't be afraid to write "I" if that is who you mean; it is not now considered to be immodest.

Married people sometimes have difficulty reconciling their joint signature with "I" paragraphs. Here is one nice way out of this: "Russell (writing) and Barbara Reed."

WHO? (Your fellow-worker.) By obvious inference if not by name it will be known whether this is a man or woman. If you can work in one or more facts, so much the better (an Australian; my senior by three terms; just back from furlough, etc.).

WHO? (Nationals.) If the name, such as Kodo-san, leaves any doubt, use personal pronouns (he, him, she, her, his, hers) to call up a mental picture of either a man or a woman. An indication of his general age group is good (learning to walk; squints through his bi-focals); figure-facts are even more definitive (ten-year-old; over eighty). Sometimes it is helpful to connect the name of the person with a place or an event (Lawrence of Arabia; the deacon from Dum Dum). General facts also give life to your characters (mother of six children; peanut vendor; first Muslim convert in this province).

Underlining names when several appear on one page makes visual points of attention to which the reader can easily refer, backtracking for a retake if he wants to. He makes a fresh mental approach every time he sees a name in underscored typing, italics, or boldface type.

WHAT? Check each object and circumstance for phrases that will separate them from similar things with the same general name. For instance, is the conference to which you refer a gathering of missionaries or a meeting of tribal church leaders? And is the "school" one where missionaries' children are taught, a government school where you have one class a week, a DVBS, or a seminary?

An occasional non-English word will lend an Oriental flavor to your writing. Such words do not need to be dictionary defined if the context shows the reader what they mean. (Isn't that how most of us learned what a *safari* is?) To use the word "mat" close to "tatami" might help, or an expression such as "all straw but not quite a yard wide" (if that is true). For readers who might not know what a "kalesa" is (O ye Filipinos) reference to the wooden spokes or solid rubber tires may be enough to suggest a horse-drawn wheeled conveyance. This is something like an artist depicting a scene with only two or three deft strokes of pen or brush, leaving our imagination to fill in the details. But the strokes or the words have to be just right or the imagination will conjure up the wrong picture.

WHEN? For the sake of those dear friends who file your letters, include the year in the date at the head. Give preference always to month-names and figures rather than to poetic or woolly expressions like "tomorrow fortnight" or "the ensuing week". Be definite: "The Perikomo Campaign will begin March 19" is more certain than "The dates of the Campaign have been advanced a week."

By now the dry season and the rainy season are part of your life, but we in the homeland need to be told almost every time how to relate these seasons to our calendar.

Even in places where exactness is not necessary, the use of some time-word will keep your reader from slipping back into ambiguity, even if it is newsman's jargon, "recently". There is something in us Occidentals that shies

BOOK REVIEW

By Don Hoke

away from yesterday's newspaper. Even the uncertain "recent" brings an event into current thought and makes it more important than one to which no time-reference is made.

WHERE? Standing without qualification, "here" could mean anywhere on the face of the earth (Here we have no continuing city). Identify localities with placenames if you can and be consistent in names and spelling for the sake of continuity. Fence in the area, specialize the location, and bring your reader to a specific spot (here in the Far East; across the straits in Aomori; on the roof of our new house; three hours' walk from where we live). Check the mailing address at the head of your letter—you will have to be on your own mailing list to do this!

If the scene changes from one paragraph to another, be sure your reader isn't left behind. That doesn't mean you have to say, "Now come with me to..." but it could mean a time-and-sequence phrase is needed. (Six weeks later I met the man again, this time on the market at Paw Pie). Just so we are with you all the way.

WHY? Put yourself in your reader's place and anticipate the questions still to be answered in his mind. Why were you so happy to see Miss Chawn at last Tuesday's Bible class? (Because last week she had said, "This is my last time; my parents forbid me to attend any more.") Your furlough is due in May but you will not be seeing your friends until December. Why? (Because you are travelling the other way around the world, or are taking a short Islamic course in Beirut). Yards of interesting narrative and gobs of local color are not enough in themselves: there must be a significance to the things you write about if your reader is to realize instinctively that you have not been telling these things for entertainment but for prayer. You might add to the five W's and How? the question, *So what?* You have been on the field two years; you have moved across the street; the roads are dusty; fifteen people came to church Sunday—*so what?* Why are these things important?

The HOW of things should be expressed rather than intimated. When you go from one place to another, tell us how you went: train, bus, plane, cart, outrigger, steamer, mud sled, or did you walk or climb? Tie in with your reader's own familiar background. (Train travel at any time of day or night out of Tokyo is like the New York Subway at five o'clock, except...). Comparisons and contrasts will give the feel of your experiences. Physical, bodily terms are particularly useful to transmit feeling.

There were 59 missionaries at your last conference, we'll say, "and it was a problem to feed so many." How did you meet the problem? Call in a caterer? Everyone bring his own tin plate? Serve rice with what-have-you (which Eugenia Prince calls "glop")?

If you repaired your portable phonograph with a bobby pin, tell us how you first unscrewed the cover plate with your fingernail file. You distributed a thousand tracts in an hour—but what did you say as you passed them out? You led a soul to Christ—tell us what you said to him and what he said to you and quote the words of his first prayer.

History of Japanese Religion by Masaharu Anesaki; Tuttle & Company, 1963, \$7.50 in America or ¥1800 in Japan.

In 1913 Dr. Anesaki delivered the basic contents of this book in a series of lectures at Harvard University, following a prolonged period of study in Tokyo University, Asia and Europe. He purports to present a history of the Japanese religion with "special reference to the social and moral life of the nation!"

The scope and contents of the book are excellent. It gives histories of Shintoism and Buddhism in great detail, and fine sketches of the lives of prominent Buddhist leaders. Notable among these is the life of Nichiren who is the patron saint of the post-war Buddhist sects.

Since the book is a reprint of an original work published in 1930, it has nothing about the post-war, dynamic new religions. But from one standpoint, without the color that these religions have given to Buddhism since the war, it gives a more objective picture of the nature of traditional Japanese Buddhism.

I personally found it the most helpful summary of Shintoism and Buddhism in one volume that I've yet seen in Japan. I believe it will be of great value for all missionaries seeking to understand better the religious-cultural backgrounds of these people to whom we're called to preach Christ.

The following summary of the context will indicate some of the detail into which this 400 page volume goes: Book I—The Shinto Religion and the Communal System, Early Stages and Survival.

Book II—Introduction of Buddhism and its establishment (about 600-800 A.D.)

Book III—The Period of Heian, an Age of Peace and Ease (A.D. 800-1200)

Book IV—The Age of Feudal Strife and Religious Struggle (1200-1600)

Book V—The Tokugawa Regime of Peace and Order (1600-1868)

Book VI—The Era of Meiji and the Present, an Age of Progress and Problems (1868-1928)

Now look at your old circular again. Rate yourself up to 10 points on the clarity of each question in the news formula: Who? What? When? Where? Why? How? Award yourself 25 points for writing at all—after all, the biggest problem about writing a circular is just to do it—and split the remaining 15 points on having said what you wanted to say, the readability of short sentences and short paragraphs, and the way one paragraph leads into the next.

But the real score can be measured better by the number of replies your letter brought. It should be more next time. Congratulations. (Reprinted by permission of the author)

COMPUTERS AND ST. PAUL

by F. F. Bruce

"Observer's" remarks on "Computers and St. Paul," in last week's issue of *The Life of Faith*, prompt me to point out that Biblical criticism is not the only field of study to have been invaded by these machines. In an article in "The Listener"...the Reader in Systematic Bacteriology in Birmingham University described calculating machines as "the new fundamentalists" and, with reference to the results yielded by them regarding certain posited genetic relations said: "I think this is one occasion where we should stand firm, tell the machines to mind their own business, and go back to deciding for ourselves what we want to think is important."

What a biologist says a Biblical scholar may safely echo without fear of being written off as obscurantist. In fact, New Testament scholars do not treat the reported findings of the computer named "Mercury" on the authorship of the Pauline Epistles with greater seriousness than they deserve. It is not so much a matter of telling the computer to mind its own business; the computer will do that, but the trouble arises when attempts are made to make it do business which it is not designed to do. This computer was fed with a mass of evidence which enabled it to indicate the frequency and distribution of certain conjunctions in the Pauline Epistles, and it indicated four distinct patterns in the Epistles so far as the use of these conjunctions is concerned. That is as far as the computer can go; the next move lies with the human interpreter of statistics which the computer has produced. No computer can tell us whether Paul ever wrote a single line.

When the human interpreter gets to work, the subjective factor enters in. To say that an author cannot change his style over the years, or cannot exhibit two distinct styles at the same period of his literary activity, is to make a very precarious assumption. Some years ago a reviewer of one of my books remarked that I had two distinct styles, and I suppose he was right, but he did not go on to argue that I was the author of only one half of the writings that appeared under my name. A well-known Scottish Professor of Biblical Criticism told me recently (*a propos* of this computer business) that he was given to the excessive use of a particular expression which might almost be considered a hallmark of his authorship. "But sometimes," he said, "I go through an article that I have written and delete every occurrence of this expression. The computer would certainly indicate that I could not be the author of that article!"

The interpreter of "Mercury's" findings allows Philemon to be reckoned as Paul's by default, because it is so short that the tests applied to the other Epistles are inconclusive when applied to it. But it is a dangerous concession from his point of view, because on critical grounds Philemon belongs not with the Galatian, Corinthian and Roman letters, but with those to the Colossians and Ephesians. Even

without the assistance of a computer, we can distinguish between the styles (say) of Galatians and Ephesians; between the impassioned, argumentative style of the former and the calm, meditative style of the latter.

There is, moreover, one overlooked factor which (as I see it) explodes the much publicised conclusions drawn from the computer's Pauline statistics. That is the undoubted fact that Paul regularly dictated his letters to amanuenses. If the computer reveals four distinct patterns in the Pauline Epistles in the use of certain conjunctions, this could easily be interpreted as indicating the employment of four different amanuenses. I should not commit myself to this interpretation, but it is precisely in the use of conjunctions and similar particles that the individuality of ancient amanuenses is most evident.

Professors of Biblical Criticism have no fear that the time is imminent when the work of their departments will be taken over by computing laboratories. Computers are useful for drawing up indexes, concordances and the like, and for providing statistical information accurately and promptly. But they cannot give out more than is put into them. As I said, when they have done all that they can, the human interpreter must take over, and when a human interpreter tells me that Philippians is not by Paul, I regard that as the *reductio ad absurdum* of his interpretation. If, then, Biblical critics look on the computer's findings with tolerant equanimity, there is no need for non-specialists to be perturbed.

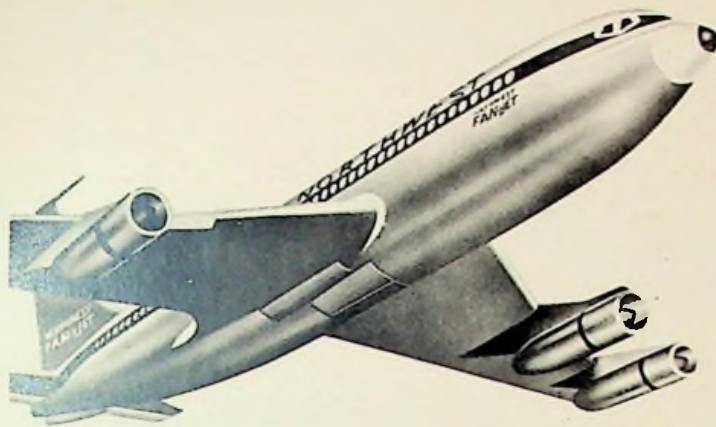
(Prof.) F. F. Bruce.

This letter originally sent to THE LIFE OF FAITH is reprinted by kind permission of the writer, Professor F. F. Bruce, the Faculty of Theology, Manchester University, England.

A HINT TO MISSIONARIES

"It is human nature to covet what one cannot easily obtain. This peculiarity is particularly strong in Japanese characteristics. You show a Japanese something good and tell him that he cannot get it without great efforts. He will then try to get it at all costs. On the other hand, he will not covet much even a very nice thing when you offer it free and tell him that he may have any amount of it. This seems to us to explain partly why missionary efforts in Japan have not been quite a success. Missionaries give away the most precious of things too freely, with the result that those receiving it do not think much of it and throw it away without hesitation when temptations appear. Tell them that Christianity cannot be obtained without struggles and that its acquisition means renunciation of all that is usually considered desirable in this world. They will perhaps get fewer converts, but these converts will be staunch and faithful followers of Jesus Christ who will not forsake their belief as readily as many of so-called rice-Christians turned out from mission schools and similar institutions do."

(From a magazine published by Uchimura Kanzo, 1926).



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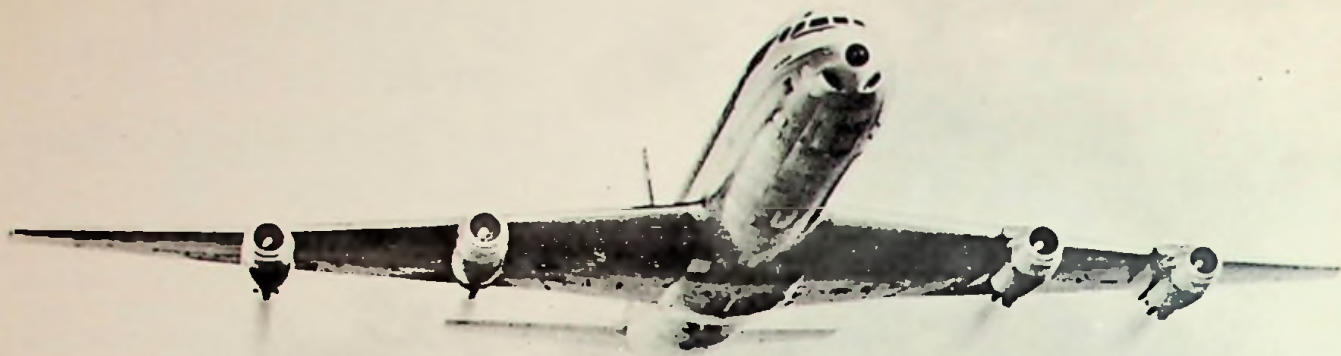
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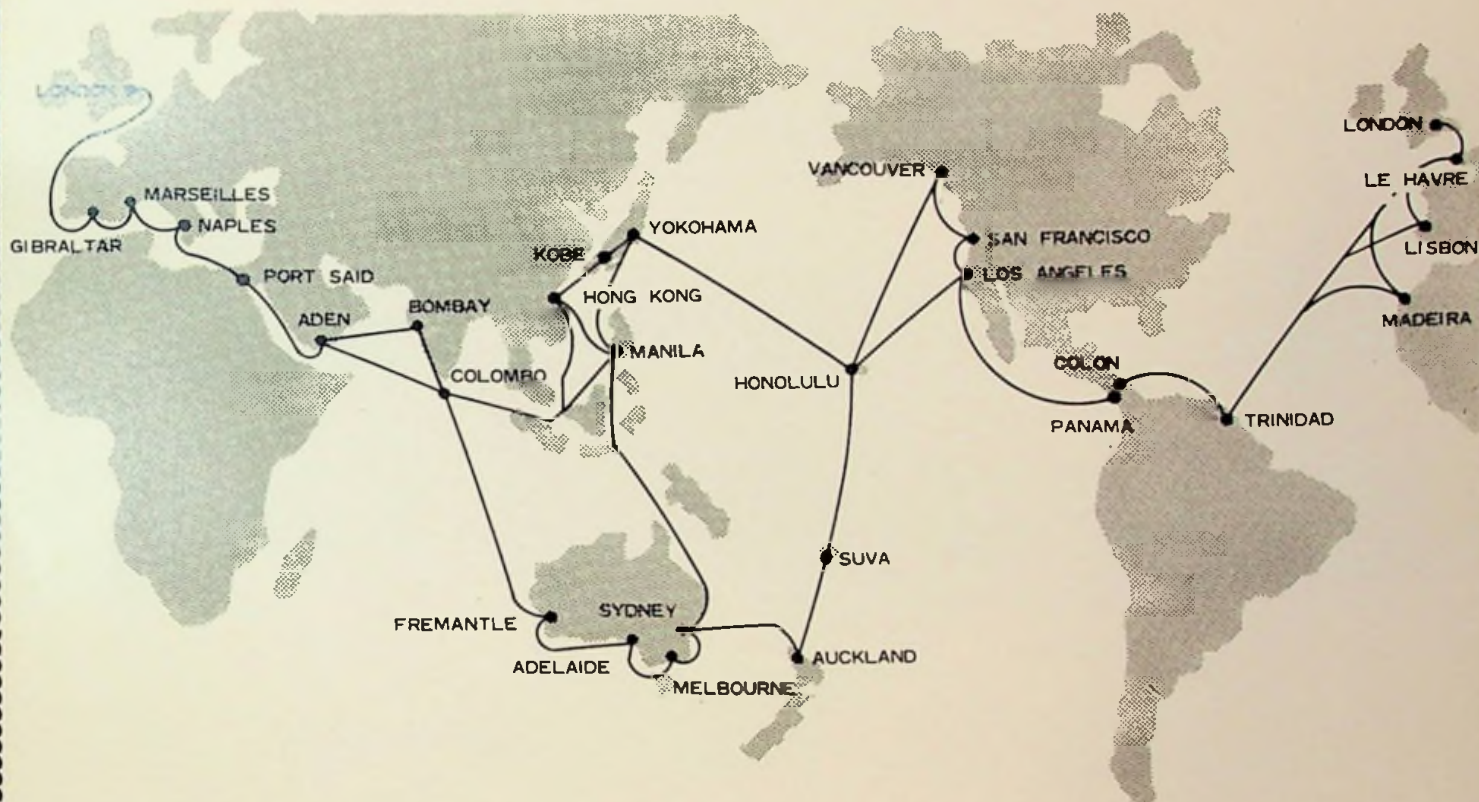
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