

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



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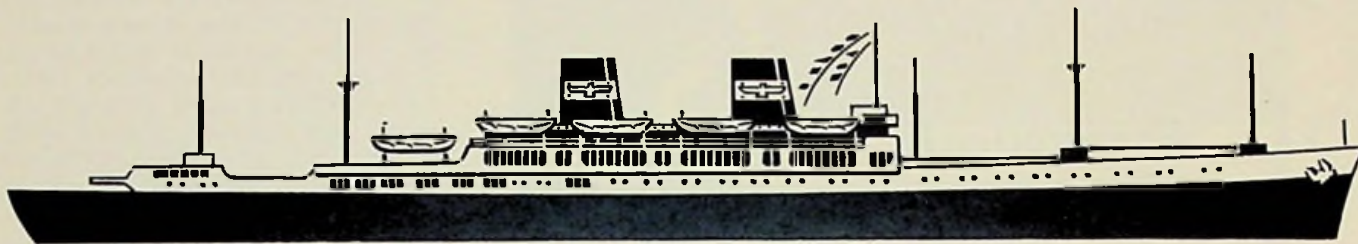
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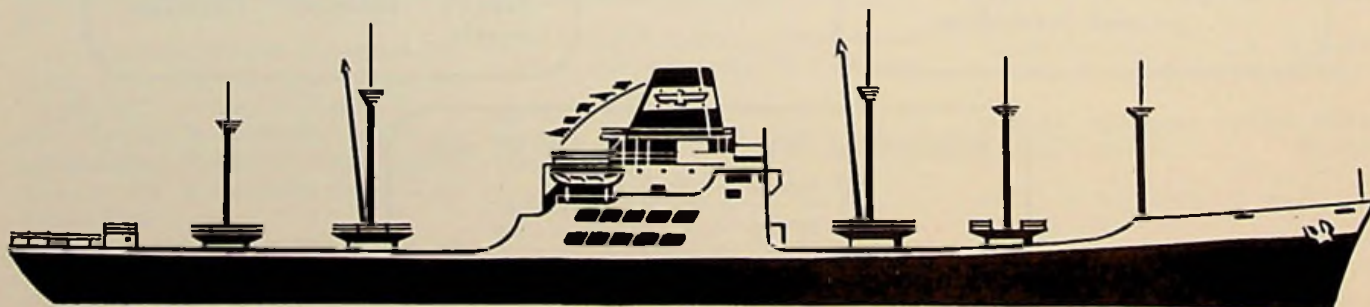
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## IN THIS ISSUE

As a follow-through on the previous JAPAN HARVEST articles on church growth and its related subjects ("The Japanese Mind" by Akira Hatori, Spring 1966; "Now is the Time for Mass Evangelism" by John Rhoads, Summer 1966; "New Hope for Japan" by Dr. William McIlwaine, Fall 1966; "Communicating the Gospel" by Robertson McQuilkin and "Are Cell Meetings the Answer?" by John Graybill, Winter 1966-67) JAPAN HARVEST presents now the story behind the story in the tremendous growth evidenced in the Immanuel Church. Here Harold Johnson declares "It all started in a prison cell where Rev. Tsutada was incarcerated for two years during the Second World War." Upon release from prison in 1945 Rev. Tsutada and seven others of like vision banded together to start the Immanuel Church. "In the ensuing twenty-two years these eight have become over seven thousand. How can a church in Japanese society grow like this? Many groups are little larger than they were ten years ago."

One very real secret to our ministry for Christ was clearly pointed up by Miss Eva Cornelius at an EMAJ banquet this spring. Her challenge to "commit the Word to faithful men" still rings in our hearts.

Dr. Theodore Epp's message will have to be continued in the next issue. "God's greater than man" is a truth far beyond our ability to condense such into just one article.

We all certainly appreciate the missionary language pointers by Ikuye Uchida. Her "Colorful Nihongo" has brought much favorable response by many of us who daily struggle with this foreign language. Yes, we agree, "efficient communication is invaluable for the missionary."

Dr. Charles Corwin continues his thesis on the "Key to Japanese Thinking." Brother Donald Hunter's "Lesson in Humility" is for us all, and Bart McKay is most informative in the Prefectural Report on Chiba Ken.

We express our gratitude to all who have so freely helped to make this JAPAN HARVEST a useful organ. ★



**Editor-in-Chief:** Sam Archer  
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Sam Archer

The EMAJ Executive Committee has felt constrained this 1967 summer conference to emphasize **TOTAL MOBILIZATION** as a worthy theme around which to build our annual meeting in Karuizawa. In the work of evangelism the missionary and the pastor have need, along with the evangelist, to fully mobilize every Christian. If we are ever to realize a coordinated program of evangelistic outreach we must trust our God to motivate all believers to action.

To introduce our conference program the President's Page will be given over to some presuppositions of depth in evangelism. This is presented with the permission of the Evangelism-in-Depth Study Committee, as the material is taken directly from their source material.

1. **DEPTH** in evangelism. This is what we are looking for—what we need—in our evangelistic outreach. Evangelism, in depth, in contrast to that which is superficial, temporal and partial. Evangelism-in-Depth combines a philosophy of evangelism with a program of evangelistic activities, and an indispensable attitude which brings new hope for our evangelistic task.
2. Evangelism-in-Depth may be likened to a suspension bridge. The supporting towers are the **PRINCIPLES** of Evangelism-in-Depth. The traffic area is the **PROGRAM**. The foundation of the bridge consists of certain convictions, or **PRESUPPOSITIONS**. When we think of a bridge we usually think of the long span which enables traffic to move over a body of water. This is the purpose for which a bridge is built. Yet we know

# EMAJ

## President's Page

that the bridge is possible only if it has solid foundations and strong supports. The same is true with Evangelism-in-Depth. When we hear the phrase "Evangelism-in-Depth" most people think first of a program of evangelism. Some don't think of anything else. But the program of Evangelism-in-Depth would have little depth if it were not for certain basic presuppositions and supporting principles. Interestingly enough, these presuppositions and principles are not really new. But there is something new and effective in their relationship and application through Evangelism-in-Depth.

3. Let's examine in detail these basic presuppositions. There are four of these foundation stones. Together they form a mental attitude which is indispensable for Evangelism-in-Depth. They form an attitude of faith, optimism, enthusiasm, obedience, and love. This attitude is just as important as the supporting principles or the program of activities. When these three elements are combined and there is a profound conviction of the direction of God indicating that this is the opportune time, then a movement of the nature and magnitude of Evangelism-in-Depth is possible.
4. The first presupposition or conviction is: **ABUNDANT REAPING RESULTS FROM ABUNDANT SOWING**. This means that it's essential to sow abundantly in order to reap abundantly. It also means there is confidence that if one does sow abundantly he will reap abundantly. No matter how good the seed or how fertile the ground or how skilled the farmer, he must sow in order to reap. And there is a close relationship between how much he sows and how much he reaps. Pastors and churches which are asleep, inactive in evangelism, cannot expect an abundant harvest. It is also necessary that pastors and

churches believe that God wants to give an abundant harvest. Without faith to believe this it is a contradiction to plan for Evangelism-in-Depth.

5. What do we mean by abundant sowing in Evangelism-in-Depth? We are not referring to the work of some small group of Christians trying to do the whole job. Nor are we referring to the use of various modern media or mechanical methods. In Evangelism-in-Depth to sow abundantly means basically to mobilize every Christian to give effective witness to his Lord. And what do we mean by "mobilize"? We'll talk about this a little later. Let's go on to the second presupposition which helps form the basic attitude of Evangelism-in-Depth.
6. **CHRISTIANS CAN AND MUST WORK TOGETHER IN EVANGELISM**. Remember the occasion when the disciples followed their Lord's command and threw in their nets? The catch was too great to handle alone. They had to call their companions to help pull in the net. If there were only a few fish to catch, then each fisherman could handle his own small net or perhaps use only a pole and line. But in the presence of the tremendous fishing job that awaits us, there is no room for anyone who is inactive, who stands to one side with his hands folded. We must work and do it together.
7. According to our Lord's prayer, a basic reason for Christian unity is evangelism. He prayed "that they may all be one...that the world may believe." In order for the world to believe, there must be the proclamation of the Gospel. So the unity spoken of here includes at least the cooperative effort of all true children of God to proclaim the Gospel. Christian unity is the logical implication of the Scriptural imagery of the Body of Christ. All who are sons of God form

the Body of Christ. And Paul, writing to the Ephesian church, said the Body of Christ should act as a body. It is well to note, too, that this unity is not man-made. In First Corinthians<sup>2</sup> we find that it is the Holy Spirit who produces this unity. And this unity is a fact, a divine fact which we can only accept and act upon. To do otherwise is to be disobedient to Christ our Head and to the Holy Spirit who unites us. No member of the Body can withdraw from the Body, and no member can expel any other member.

8. The third foundation stone is the conviction that **WHEN CHRISTIANS POOL THEIR RESOURCES FOR EVANGELISM, GOD MULTIPLIES THEM.** He makes the available resources enough. When God multiplied the loaves and fishes the miracle did not depend upon how many loaves and fishes the boy had. Rather, it depended upon the boy's willingness to present his loaves and fishes to Jesus. The Lord can perform the miracle with few or with many. The abundance of resources is not the principle concern, but that the resources must be placed in the hands of the Lord for the fulfillment of the work He has given us. All the resources—men, methods, everything—must be placed on the altar. Then comes the miracle.
9. From the experience of daily life we know there is strength in unity. But in evangelism we do not pool our resources simply on the basis of this practical experience. We bring together our resources because the Lord commanded us to. And then we await His miraculous provision. Many times a church's program of evangelism is carried on with limited resources because no single group has within its own ranks all the means necessary. But when all the resources of all of us are combined for evangelism, then we see the ideal of unity and effectiveness and the miracle of multiplication.
10. Now we examine the fourth foundation stone: **A DEDICATED MINORITY CAN MAKE AN IMPACT ON AN ENTIRE NA-**

**TION.** Remember the story of the prophet Elijah as he faced the prophets of Baal? One lonely man of God among a large and active corps of Baal's prophets. What could he hope to do? But you remember how this dedicated man of God was able to confound all the prophets of Baal. He made the entire nation feel the presence and impact of the power of God.

11. In most parts of the world Christians form only a small group in comparison to the immense multitudes to be evangelized. Often the Christians have developed an inferiority complex. This makes them even less able to carry out the work of evangelism in an efficient and aggressive manner. They ask, "How can a few Christians make an impact upon the indifferent and hostile multitudes?" Remember Elijah! A dedicated minority can make an impact on an entire nation.

It's well to point up that impact doesn't necessarily mean conversion. When Christians make an impact on an entire nation it is like fertilizing a whole field. The fertilizer in itself does not produce a harvest, but now the ground is enriched and as there is sowing in the future there will be larger and better harvests.

12. These four presuppositions form the undergirding attitude for Evangelism-in-Depth. Changing our analogy we can say that the development of this attitude is like opening the sail to catch the force of the wind to move the ship ahead. This attitude is developed when these four presuppositions become the convictions of the entire Christian family in a given area.

These convictions in themselves are not Evangelism-in-Depth, but form the basis for such an evangelistic movement. These convictions give faith to believe and strength to obey. This faith and boldness are all-important in producing the collective attitude of optimism and the decision to carry out a program of Evangelism-in-Depth in an entire nation or area.

<sup>1</sup> John 17:21

<sup>2</sup> I Cor. 12:12,13

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# GOD IS GREATER THAN MAN

## DR. T. EPP'S MESSAGE

You know I cease not to marvel at this wonderful thing called radio. I've been in it now for a number of years and I'm always learning something new about it. One of the dear brother missionaries over there whispered to me and he said, "You know, there's a lot of us know you but you do not know us." Well, that's radio for you. I was up in Minnesota where some of these dear Swedes live and a dear, saintly, elderly lady came up and she was pumping my hand, smiling from ear to ear and she said, "Now, Brother Epp, you know me, don't you?" And I looked at her and kind of wondered and I looked at her some more

and I said, "Lady, your face just does look kind of familiar but I just can't imagine where I saw you." "Well Brother Epp, I listen to you every day!"

But I learnt a new one tonight. I think my engineers would have been glad to be here. You have to come to Japan to see it. I've heard of these things but I've never just seen one. Brother Archer got up to speak and pulled that old microphone up there and he started to talk and I noticed it was doing very nicely and then all at once he moved around and I saw that the end had been pulled out of the connection! And I showed it to him and I thought the thing was dead. It wasn't dead. —wouldn't my engineers like that because every time we go on the air, they've got to check and see that the mikes are all connected. This one doesn't seem to need any connections! I don't know how these Japanese ones do this but they have some ways of doing some wonderful things.

Well, it's wonderful to be a child of God, isn't it? I just wish sometimes I could be where you folks are. I trust that tonight we can discuss some things that might be very helpful to you, that might just encourage you along the way.

### Cart before the Horse

I think sometimes we have the cart before the horse. In fact I know we do. We wonder why things aren't going but we're pushing in the wrong direction. We often start at the wrong end. Things that are good, things that are important, things that are essential and things that are necessary but when we say we've got the cart before the horse we simply mean we're starting at the wrong end of things. Take for instance, the Commission. The Commission is given to us in Matthew, Mark, Luke, John, Acts,



*Dr. Theo. H. Epp of Back to the Bible Broadcast as he spoke to those present at the EMAJ spring banquet in Tokyo.*

at least. That's 5 times. It's altogether one Commission by the Holy Spirit, same Holy Spirit in each particular case—a little different emphasis. But taking the whole thing together, you'll find that the Commission is three-fold. Too often, too many people see only one thing in the Commission. That's evangelization. Now evangelization is utterly important but if you look again and look carefully, you'll find that it's not the first thing in the Commission. It's the last thing in the Commission. It's the third thing in the Commission. There are three distinct aspects in the Commission. I'm not going to talk about that today but I'm just getting started on the particular thing I want you to see tonight. Too often our whole emphasis is on this whole matter of evangelization and we're pushing away on this matter of evangelization. Evangelize! The moment we get somebody saved, we want to make an Evangelist out of him. You say, "What's wrong with that?" We're just getting the cart before the horse. We have all kinds of plans and gadgets and means and ways of trying to make evangelists out of people. When I say this I do not necessarily mean public

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evangelists. We're all in a sense, evangelists. We're all definitely called to be witnesses. But the thing I'm driving at is simply this. We're starting at the wrong end.

As you study the scripture, you'll notice very carefully that God starts at another place. For instance, when you study the Tabernacle, I caught myself doing this when I started preaching on the matter of the Tabernacle. I started on the outside and brought the sinner in. That's not where God started. God started on the inside and met the sinner out there. Check it again. If you go through your Bible, you'll find that that's God's process. Starting at the right end. There are several things that are essential and necessary before we can come out and meet the sinner and evangelize him.

#### Our Relationship to God

If I had time tonight I'd give you three sermons in one. The first sermon would be—"Our relationship to God." That is God's point number one—that's first. Second, "Our Relationship to Fellow-man." And thirdly, "Our relationship to those who are without." You'll find this process throughout the Scripture. Too often we start with a relationship to those without and occasionally we win somebody here and somebody there and we have some souls won and then we bring them in and we want to make them soul winners right away and send them out. We're starting at the wrong end. That's the thing I want us to get tonight. You will find as you study the Scripture, especially the New Testament, you find that the New Testament Church did not have to stress evangelism. They did not have to stress missionary work. They did not have to plan all kinds of means and ways in which they could get people interested in evangelising. It was a natural outflow of their lives. They just simply couldn't keep quiet, they had to keep on, they just simply had to go, we can't do anything else but talk about Him.

What was the reason? Because their fellow-Christians was right, And because their relationship to God was right their relationship to their fellow-Christians was right, then their relationship to the outside world was right. It comes automatically. It's the outflow of a

life. There are certain things that my body does naturally because I'm alive. And there are certain things I will do as a Christian naturally, because I'm in a right relationship with my God. I do not have to coax myself to have to preach, or to teach the Word, or to do the job that God wants me to do. It's natural, when I'm in the right relationship with Him. Our relationship must first be right perpendicularly, then horizontally, and then we can begin to reach out to the world. I'm not going to give you the three sermons, I'm just going to discuss with you the first aspect of it. Our direct relationship to God. That's where we need to start. First, as missionaries, then those who are members of our Churches and who are born again, and then from there on out. And it will be a natural thing.

#### Dried up from the roots

In Mark the eleventh chapter, we have an incident that to me is very, very striking. We read in the 12th verse of this eleventh chapter, I'll read just a few verses, "And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, (the tree), No man eat fruit of thee hereafter for ever. And his disciples heard it." Mark is the one Gospel writer that is a man of detail. He's the kind of man I'd like to have as an assistant in an office! He looks after all the little details. None of the other Gospel writers said anything about "And his disciples heard it." But he said, "The disciples heard it." It's very important because it comes up a little bit later. He cursed the fig tree.

Now the next morning—I'll read from the 19th verse—"And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots." Just another little minor detail but he just said "dried up from the roots", he didn't say the roots were dried up, just from the roots. Well, there's a prophetic message there and I'm not going into the aspect, I just wanted you to notice that Mark is always very particular about getting every little detail into it. "And Peter call-

ing to remembrance", oh, yes, he'd remembered what Jesus had said to the fig tree the day before! "calling to remembrance saith unto him, Master, behold the fig tree which thou cursedst is withered away." A miracle has happened. Peter's all taken up with the miracle that's happened. It's tremendous. Something has happened. But you will notice, even though he talks to Jesus that Jesus pays absolutely no attention to what Peter said. Peter was all taken up with what happened. Jesus said—curse the fig tree—and it was dried up from the roots—Peter was all taken up about it. But Jesus points Peter to something else besides the miracle. And I want us to get this. He takes the occasion that was created by this particular incident and uses it as a means to point at the right focus. The right thing.

#### Have Faith in God

I like photography. When I take a picture, I like to have in the picture all kinds of things but I've got something in mind that I focus my camera on. The central thing, the central figure and Jesus takes this opportunity, right at once to center

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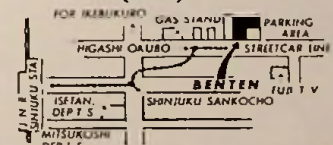
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the whole focus upon God and not upon things. Not upon miracles, not upon activity, not upon that which has happened. He comes right back and says nothing about what has happened. "And Jesus answered and said, Have faith in God." What's that got to do with what they just saw? Jesus is driving home a very, very important lesson. They had seen a miracle. But the center of attraction as far as Jesus was concerned was not to be the miracle. It was to be the God of the miracle. The Person of the Godhead, and they should rest, not upon the marvel of things that had happened but upon the God of the miracle Himself. The faithfulness of God, rather than even the promises of God. Have you ever caught yourself reading the Bible and you come to a wonderful promise and you take up the promise and you more of less hug the promise and you make it a part of yourself and you just revel in the wonderful promises of God? Be careful—you may be on dangerous ground. Why? Because your eyes may be upon the promise instead of upon the Pro-

miser. For the promise is no greater than He who made the promise. Our faith is not to be the record upon even what we read in the Bible. Our faith is to be the record of Him who said it. The God Almighty Himself. For the promise only is good as the Promiser is able to fulfill it. In other words, our whole attention and focus should be upon God Himself. This is the beginning. This is the starting point for all of our activity. The God of most people today,—(now here I would probably have to turn away from missionaries for a while)—but the God of most people is "Somebody upstairs" whom they can call upon when there's a need. Sickness in the home. Something's happened. So they need some help and they can go to God. He's sort of a helper along the way. That's what the God is of lots and lots of people today.

But what kind of a God do you and I have? Can we say as Jehoshaphat said, when this godly king was surrounded by enemies, so tremendously much larger than him and his armies, that he realized that there wasn't a thing in this world that he could do and he closed his

prayer by looking heavenward and says, "God, our eyes are upon Thee, to see what You're going to do about this situation." Where do we put our eyes?

Now when I talk to you about God, I want us to distinguish between the things that we may know about God and knowing God Himself. I hope we'll get the difference now. There's a lot of things we can know about God, if we're not helpless' but to just know Him personally, there's a world of difference. It's like knowing a lot of things about food—eating the food. There's a world of difference. Now if it were possible, I would like to take some means or ways of presenting God to you in a new way. Presenting God to you in the way He ought to be presented. I must admit, that this is absolutely impossible. If I could in any way describe God as to Who He really is, God would be no greater than I am. Simply because, if I can fathom then He can't be any greater than I am. All I can possibly do is to tell you about God in comparison with some things that I do know—and make a comparison of the two. That's all I can do.

(to be continued)

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# THE CHURCH PLANTING NEW CONGREGATIONS

The birth of the Immanuel Church and its miraculous growth

by Harold I. Johnson

"For me to live is Christ and to die is gain." Philippians 1:20. This is the spirit necessary for the growth of the church of Jesus Christ in Japan or anywhere else. Such a consuming passion is what God found in Dr. David T. Tsutada, and during the past twenty-two years a strong indigenous church has been born and continues to grow today.

The discussion before us will be definitely empirical in nature. There will be no untried theories propounded. It will be simply the story of how God has worked through Japanese Christians in establishing His Ecclesia in Japan.

It all started in a prison cell where Rev. Tsutada was incarcerated for two years during the Second World War. Because he believed and boldly preached the Second Coming of Christ, he, along with about fifty other pastors—mostly of the Japan Holiness Church, was imprisoned. His ministerial credentials were taken away because of his imprisonment, though they were restored later.

During these long prison days in communion with the Lord he felt impelled to start the Immanuel Church as soon as he would be released. That day came in 1945. Soon after he and two other pastors and their wives, as well as a lady doctor and her twin sister nurse, formed the nucleus for this new church. These two sisters later established the 12-bed Immanuel Hospital in Funabashi. Their former hospital in Hiroshima had been destroyed as a result of the Atomic Bomb. As they climbed out of the rubble they rededicated their lives to God.

In the ensuing twenty-two years these eight have become over seven thousand. How can a church in Japanese society grow like this? Many groups are little larger than they were ten years ago.

Numerous reasons are obvious. The church leaders have from the beginning instilled into the hearts of their members the necessity of being filled with the Holy Spirit and fully surrendered to God. From this group have come capable men and women—over a hundred of them—

into the Bible Training College. Discipline is rigid during the three year course. Devotion to God and the church is taught by example, so that nearly all the graduates are presently in full-time Christian service. To make sure that the pastors have suitable wives, all marriages among the ministers are arranged by the church board. Because many of the young people come from non-Christian homes, it would be unwise to leave to unbelieving parents the responsibility of choosing the wives.

During the two-month summer recess the 2nd and 3rd year Bible College students go out by small groups to help struggling churches and/or start new congregations. These efforts are supervised by headquarters and district chairmen. Between 1961 and 1965, as a goal for the 20th Anniversary of the founding of the church, the remaining thirteen unoccupied prefectures were entered.

## Members are preserved

Most of the churches are in the capital cities. As these congregations in the large city areas grow they start branches in nearby towns and villages. Meetings are usually held in a believer's home or a rented public hall. Some are weekly or bi-weekly, and others meet only monthly. As members move to new areas a regular home meeting is started as soon as possible. In this way members are preserved and new churches are established. I might add that this is their goal, although in actuality things do not always work out this successfully.

The Funabashi Church, where Immanuel General Mission (IGM) started, has eight branch Church Schools. Most of these are held in the homes of believers. Their nine Church Schools, including the home church, have over six hundred children attending weekly. There are sixty-five teachers, all of whom are laymen, with the exception of two or three. Two years ago the Chiba branch became a full fledged church with its own pastor. Their new church building is being dedicated soon. From this mother church about twenty have entered the Christian ministry.

Since 1947 the Shizuoka Church, through the pastor's vision, has started nine congregations. They all have full-time pastors and all but one has its own church building. Some financial help has come from headquarters, but the main efforts have come from the local congregations.

All Immanuel pastors are strongly urged to establish branch preaching points and Church Schools. It is through these efforts that most of the newer churches are being established.

Several laymen, though not really wealthy, have given liberally to building their own local churches, as well as some in outlying districts. Among them is Mr. Yui, from Arakawa in Tokyo. During World War II he evacuated to Aomori Prefecture. After several years of wandering he came back to his faith in God and built the Sambongi City Church with his own funds. Because from the outset he honored the Lord in his plastics factory in Tokyo, its growth mushroomed. This enabled him to give additional help to several churches. Since his death three years ago the wife and eldest son carry on with the same zeal. The other three sons and one daughter are in the ministry or preparing for it.

## Laymen with vision

The Immanuel Church has numerous laymen with similar vision and commitment. However, all the laity has a chance to assist through the Pioneer Offering Fund. At twenty Yen (5¢) a monthly unit approximately one and a half million Yen (\$4000) is gathered annually for church extension. Through this fund token assistance to local congregations to build is given. Also, limited pastoral support for the pioneer churches comes from this fund for one to give years.

There has been very little financial aid from abroad. The two cooperating missionary groups, the World Gospel Mission and the American Wesleyan Mission, have given only limited financial assistance. Most of the funds, however,

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for building the present Bible Training College in Urawa City, Saitama, came from abroad. All operating expenses today are from local sources through regular contributions from churches and individuals. Only a couple of local churches have received a building through mission support. Small offerings averaging approximately fifty thousand Yen (\$150) have been given to help several churches in recent years by the missions cooperating. Only about \$5000 has been given in this way. With an overall total church income in 1965 of 55,272,623 Yen (\$150,000) we can honestly call it an indigenous church. Each local church must tithes its total income other than building funds for the support of headquarters. Of course individual tithing is preached.

Another contributing factor to the church's growth is its interest in foreign missions. Since 1961 four of its young men have studied at Union Biblical Seminary in Yeotmal, Central India, engaging in missionary work at the same time. All have returned to Japan for further preparation and experience before becoming regular missionaries. They are all married now and plan to return to foreign missionary work. One of these four men with his new bride went to South India Bible Institute to teach in 1965. Two of the others are applying for visas to return to India with their wives in 1967. The fourth couple anticipates going there next year. All of these foreign mission funds come from the local Japanese churches.

With funds still greatly needed for home mission work they feel that God wants them to go all over Asia. As foreign mission efforts on the part of the Japanese Church have increased interest and finances for the domestic work has grown concurrently. Could this not be one answer to the "why?" of church growth?

The growth of the Immanuel Church of Japan has not been made without a great deal of devotion and personal sacrifice on the part of the ministers themselves. For example, one pastor who had been getting ten thousand Yen (\$28) monthly support in starting his church asked to have this subsidy stopped even before the church was a year old. He wanted to depend on the Lord to supply his

need through the local church's offerings. His salary immediately dropped to nearly half, and with two small children to support, that was not easy. However, through such sacrifice and efforts the church has grown.

The pastors are not permitted to do secular work for their livelihood, but as the church grows in members the offerings grow, and likewise the pastor's salary. Subsidy given too long to a church or pastor has been found to delay the church's becoming self-supporting. From the beginning the pastors and people realize that any subsidy is only temporary.

### Immanuel Wesleyan Federation

In 1952 the American Wesleyan Mission formed a working federation with I.G.M. The World Gospel Mission officially joined two years later. Under this Immanuel Wesleyan Federation all three groups retain their individual autonomy. The areas of cooperation and teaching in the Bible Training College, preaching in local churches by invitation, and when the number of missionaries is adequate, helping a Japanese pastor establish a church. Such has been the case in Sapporo and Fukuoka. The Japanese church is desirous of more such assistance.

The Missions have also helped set up the Wesley Press where the Immanuel Church's Church School Quarterlies (1100 copies monthly), Evangelistic Paper (5900 copies monthly) and the Church Paper (1800 copies monthly) are printed. Financial help has also been given in printing numerous Wesleyan-Arminian Classics such as A Plain Account of Christian Perfection, by John Wesley.

Among the many reasons for the continuing growth of this church which I have observed for the past fourteen years are simply and succinctly three. 1. The preaching of the necessity of living the Spirit-filled life. 2. The spirit of sacrifice instilled in the hearts of both pastors and people. 3. A vital interest in foreign missionary work.

(Permission for the publication of this article was granted by the author, Harold I. Johnson, and credit is hereby given to the Eighth Hayama Missionary Seminar where this lecture was presented in January 1967.) ★

# COMMIT. . . . . TO FAITHFUL MEN

by Miss Eva Cornelius

I would just like to mention the work of GLINT. Many of you may have heard of GLINT, which is Gospel Light or Gospel Literature in Native Tongue. I have been working in a number of countries trying to train Sunday School teachers and also helping missionaries with Sunday School work.

I travelled across India as we brought together Sunday School teachers from different Missions and Denominations and we worked on how to prepare a lesson, how to teach the Bible and how to reach into the community. You might be happy to know that GLINT is working in a number of lands. You have here the Japan Sunday School Association and this month we are starting in Poland and in Yugoslavia and I would like to request prayer for this work. You know these lands have great needs in Bible Study materials. We are publishing material that is not just for Sunday School. Many of our Bible studies for children and young people are being used in public schools and in Christian Schools and in week day Bible Studies and our Adult Courses are used in week day Bible Studies. I'm sure many of you have used the Sunday School materials or the Bible Study materials this way. And so the Word of God is being taught, all across the world and we have an opportunity to be a part in this great ministry.

## Christian Discipline

About 3 years ago I was doing a work shop in Minnesota which is my home State and after my work shop, my spiritual father, who at this time is 80 years of age, came to me and said, "Eva, I want to discipline you!" You know I've been in Christian work a little while and it was quite a strange statement to hear and he said, "I want you to be my guest for dinner and I want to talk to you". He is a spiritual giant. I sat at his feet. He led me to Christ and has prayed for me through the years. And as we sat at dinner he said, "I notice in your work shop you quote many books on Christian Education, and I'm glad that you're a student and that you read. But I am now going to give you an assignment. I want you to sit down and study your Bible day after day for many months on 'How did Jesus Work?' and 'How



*Miss Eva Cornelius, Gospel Light Christian Education Consultant, as she spoke to those gathered at the 1967 EMA Spring banquet in Tokyo.*

did Jesus Teach?" And this has been a great inspiration to me. Up until that time I have studied 'What did Jesus Teach' but for the last 3 years I have been studying 'How did He teach' and 'How did He work' and it has been a tremendous inspiration to me and a time of instruction in my own life and I would just like to share with you one or two thoughts that I have just jotted down on a piece of paper concerning the ministry of the Lord Jesus Christ. And maybe it will stimulate you in your devotional life and in your Bible study, to study 'How did Jesus Teach'. 'How did He Work', and what were the results of His ministry.

In Matthew 9:35 we have a passage of scripture that describes the Great Master Teacher. I love to read this passage. It is a great word-picture of the Lord Jesus and it says "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." It tells us here He did two things. He went teaching. Now if I were to describe the average Sunday School teacher, I would have to say, 'He sat teaching'. Isn't that true? And I guess that's what most of us do. We fold our arms and say to people, 'If you want to hear the Gospel, you come to me. I'm sitting in this little room and if you don't come, I'll call on you and tell you you're absent! And that's the way we do our Sunday School work and this is the way the Sunday Schools in America are con-

ducted. But you know, the reason Jesus went teaching, is given to us in the next verse. We have here the picture of the Master Teacher's Heart and it says, "When He saw the multitudes, he was moved with compassion on them." He was not moved because they were without clothing, although I know that the Lord Jesus cared. He was not here moved because they were without food but I know the Lord Jesus cared. It says here He was moved because they did not have a shepherd. You know this passage of scripture has become more meaningful to me since I have seen the multitudes. As we went through the streets of India, sometimes it seemed as if there wasn't a square foot-by-foot space for me to stand on, as the people pressed on all sides and we tried to walk down the streets with the cars and the bicycles and the cows and the people and we tried to move through the masses to get to the various meetings. And this is what Jesus saw and it moved His heart so that He went teaching. He was an active Teacher in action. At the conclusion of His ministry He said, "Go and Teach". He made this statement to His disciples.

Now between these two statements, we have a very important passage of Scripture that ought to challenge our hearts. I worked as a Director of Christian Education in a Church and many times I used to sit in the back of the Church and I'd look at the heads of the people and I'd say, "Oh, look at that Mr. Johnson. Wouldn't he make a wonderful teacher?" And I'd sit there and pray for him, "Oh, God, lay it upon his heart to be a teacher. Bless me as I call on him in his home. Help me to lay the responsibility on him to teach the Word of God". And I'd go and see Mr. Johnson and he would say, "Well you know, I don't know much about teaching. And I don't know very much about the Word of God. And I don't know very much about young people and I have a lot of responsibilities." And he turned me down. What a heartache that is, isn't it? You've had that happen to you! When Jesus Christ was on earth, He also chose to do Teacher Training and we read this wonderful passage,—a word picture,—concerning

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the Master Teacher in Mark 3:13 & 14. I would like to suggest that you read this passage several times and that you use it as a pattern for leadership Training in your field.

#### **Teacher Training**

It says "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto Him." And then it tells us why He selected 12 men. "And he ordained twelve, that they might be with him, and that he might send them forth to preach."—or to teach. You know, when the Lord Jesus was on earth He knew many, many people. They pressed to Him and out of the great multitudes, he did not select a thousand, nor a hundred. How many times we would like to work with the masses and have mass success. But Jesus selected 12 people and these 12 became His Teacher Training Class. They were hand picked. His Teacher Training Class did not meet as we so often do for one hour a week somewhere. Most of the time we lecture to people and tell them how to do it and when they leave us they still haven't really understood what we're talking about! Isn't that true? But when Jesus

Christ was on earth He selected 12 and they lived with Him. They walked with Him. They participated in His teaching ministry and after approximately 3 years of training. He said, "I send you forth to Teach". And this is truly the technique of Teacher Training and Leadership Training, isn't it? What a training class that was for the 12! What did they learn from the Lord?

You know today in modern education we say we use laboratory training and demonstration teaching. You know men and women, this is not new. Modern education has not superceded the Lord Jesus. He used demonstration teaching and laboratory training a long, long time ago. And how effective He was! And so as these men walked with Him in this Teacher Training Course, they learned first, the Teacher's implicit obedience to God, which He demonstrated in His own life. They learned from the Teacher, 'How to study the Word of God' and 'How to obey the Word of God!' The teacher's relationship to the scripture—knowledge. We never read anywhere in the Word of God where the Lord Jesus is lacking in Biblical informa-

tion. Even at the age of 12 we read of Him, "And they that heard him were astonished at his understanding and answers." And He demonstrated this to His Teacher Training Class.

Then they learned from Him, the teachers relationship to the student,—patience and love. And as they walked with Him, how they saw this exemplified in His life. Then they learned from the Teacher, the Teacher's relationship to prayer. All night in prayer. They learned the Teacher's methods. The Lord Jesus Christ demonstrated teaching techniques. You know I find very often in my work shops people will say to me, "Let's talk about something more spiritual than method!" But I want to remind you that when the Lord Jesus was here on earth, He used the lecture method, or preaching, but he used it very seldom. He used story telling and today we think stories are just for children but Jesus told His stories to adults. And you know story-telling is the painless method of teaching! Can you tell a story and tell it well? If you cannot tell a story and tell it well, you're not like

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your Master. Jesus Christ could use the question method. How provocative were His questions. One time, the Lord Jesus asked a question, which caused a man to testify for the first time in his life. What a purposeful question, that was. He said to him, "Whom do men say that I am?" Do you remember? And he brought to focus, a problem that they were facing. He rephrased the question. And He used it as if it were a sword, and pierced a man's heart and said, "Who do you say that I am?" And Peter made that great statement of the ages, "Thou art the Christ, the Son of the living God."

Jesus Christ used the discussion method. I have been assigning my workshops this assignment. "I would like to have you write down 100 teaching aids that Jesus used." Now do you know that in most of our countries, especially in India and in Korea, our people do not have money to buy visuals and so right away when we talk about having a work shop on visuals, they have said to me, "Well, you know, just don't do a work shop on visuals here because we don't have the money to buy them." But I have reminded



the Christians in these lands that Jesus used over 100 visuals in the Gospels without a budget! And I think this is very important for us, isn't it? Jesus taught through the ear-gate but you know we only retain 10% of what we hear. Jesus taught through the eye-gate and we retain 50% of what we see. And it is also a method of explaining Biblical truth and Jesus found His visuals in every-day experiences. As He walked, He found these things and illustrated and exemplified a great Biblical truth. So I've been challenging teachers in these lands to use teaching aids as the Lord Jesus did.

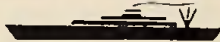
After this great training program, which He gave to His 12 disciples, He sent them forth. Now I have noticed that the verse we call the Great Commission, is very often misused. Many times we have given the Great Commission to men and women who have not been with Christ. They have not been prepared. But Jesus did not give this Commission to His disciples at the beginning of His ministry. He called them to Himself. They walked with Him. They participated in His teaching ministry. You know when


Jesus was on earth, He taught two classes at one time. He taught His Teacher Training Class who sat with Him, while He taught the multitudes. He taught the multitudes, while he trained His teacher training class, and you and I are doing that aren't we? The nationals, who sit in our classes and who sit in our services, they are watching us and learning from us, our relationship to God, the teacher's relationship to God, the teacher's relationship to the Word of God, the teacher's relationship to the student. And we too are demonstrating to them—our students, what it means to be like the Master Teacher and this is what Jesus did.



Now, do you know, Christ ascended into Heaven and He left His Teacher's Training Class and this is the great test, isn't it? He sent God the Holy Spirit and the Lord Jesus said to His Teacher Training Class, "I will send you a Comforter." And He said, "The Comforter will do two things for you as a Teacher. —He will teach you all things." Which means that no-one need study the Bible without a private Tutor. God the Holy Spirit is present in our



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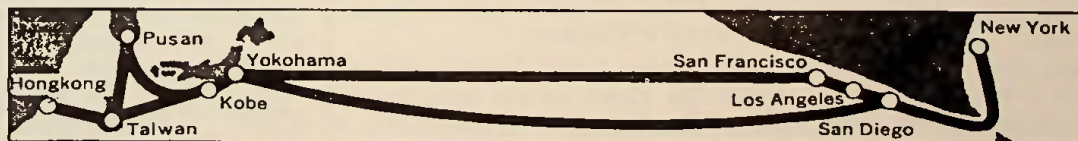
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Bible Teaching, our Bible Study. And then Jesus said, "I will send God the Holy Spirit, who will help you with your memory." I have been telling teachers, "You know the Holy Spirit brings to our remembrance, only what we study." And I've been challenging them. How many times we have asked God to bless a lesson we have not studied. Have you ever done that? "Lord, bless my unprepared lesson!" Have you ever said that? Now the scripture says, "Study for God's approval." Isn't that what we should work for? And we study with the Holy Spirit's teaching ministry and then He brings to our remembrance great Eternal Truth, as we teach. Then our Savior ascended on high and God the Holy Spirit came and baptized the believers, and they sent forth to teach.

What happens to our Teacher Training Class is the test isn't it? And in the Book of Acts we have a passage of scripture that ought to be a great blessing and a challenge to you. It is a picture of the Church of Jesus Christ in action and I would like to read this in closing. "And to Him, they agreed and when they had called the apostles and beaten them they commanded that they not speak in the Name of Jesus and they let them go. And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name and daily in the temple and in every house they ceased not to preach and to teach Jesus Christ." This was the Teacher Training Class in action. They had been called before the Council. They had been reprimanded and they had been physically punished for His sake. And they counted it great joy. They had a time of rejoicing because they had had the high honor to suffer for the Name that they loved so much. The name of Jesus Christ. And at the conclusion of this time of rejoicing, we read that they went out and they did visitation in every single house. What a campaign that was! And they did visitation every day. What a campaign that was! When they got into the homes, they were not there to debate doctrine. They were not there to criticise other denominations—and we do sometimes. But it says, "They taught concerning

the Lord Jesus Christ." And this is the mission of the Church, isn't it? We cannot say to the multitudes and to men and women and boys and girls, who do not know Him, "Come to me and I will tell you." This is not the pattern that Jesus Christ laid down for the Church. We must ask God the Holy Spirit to give us the love, which is the fruit of the Holy Spirit. That love which motivates us to walk.

#### Love in Action

I wonder how much walking we have done? That love that puts us in action. Do you know, that while I was a student in college I became very ill and I was in bed from August until May and before that time I thought I was called to the Mission Field. I had told the Lord that I would go and while I was lying there in bed, I asked God many questions. I used to lie in bed and look at my feet—I couldn't feel anything from my hips to the tips of my toes—and as I looked at my feet I would say to God, "Remember Lord, I had told you I would go to the mission field, how can I go with these legs?" I was only a young Christian. I'd only known Christ for about 3 years, so I laid there with much criticism and many questions in suffering and sometimes in tears. It was a great education. A great time of soul-searching and I remember after many weeks I said to God, "I give to you my motionless legs. That's all I have to give you and if you never give them back to me I will visit other ways." And so I came out of the hospital in a wheel-chair and it was a very difficult, trying time for me and when I went back to school I was on crutches most of the time and then God gave me back my legs. What a tremendous thing it is, isn't it, to own feet. What a tremendous thing it is to be able to move where the masses are and to tell them, and to teach them, concerning the Lord Jesus Christ. This is our calling. What a high privilege it is to be a Teacher.

When the Lord Jesus came to earth, He chose as his vocation to be a Teacher. He was called a Teacher many times. His disciples were called learners and He called Himself a Teacher. Those of us who know Him and who follow Him, we have the high honor also of be-

ing called a Teacher. And I think that maybe the thing that thrills my heart most is when someone looks at me and calls me "Teacher", and I can hold the Word of God in my hand and guide him to open the Scripture too, with me and together we can yield our minds to God the Holy Spirit, Who now becomes our Teacher as we study the eternal Word of God. And then, as I watch God the Holy Spirit do a great work in that person's heart, so that he learns to know the Lord Jesus Christ as his Savior and there, sitting across from me, is a new baby, isn't that a great experience? And then we have the opportunity to teach him so that he grows in grace and we can say, "I commit the Word to you." The scripture tells us,—"Commit the word to faithful men." Who will commit the Word to faithful men? This is our work and this is the pattern that Jesus laid down, He came teaching. He took a group of people with him.—He selected them. He let them participate in His ministry and before He left, He Commissioned them to go and teach and He sent God the Holy Spirit so that they could do infinite work. And this is our calling. I would like to ask you, how many people are teaching the Bible because of you? This is a great test, isn't it? How many times we have done the work ourselves and we maybe have worked hard in lesson preparation. Maybe we have visited and we have walked a lot. But men and women, we have truly failed unless we have taken someone with us. When you study, let someone sit across the table from you and learn what it means to study. When you teach, take a potential teacher with you and let that person participate in teaching. When you kneel in prayer, take that new Christian with you and teach him what prayer really means. When you visit, take that person with you and let him watch you and participate in that visitation experience and as he grows and as we prepare him for work, commission him as the Lord Jesus did to His Teacher Training Class, "I commission you to the highest honor that life can give you—to be a Teacher—to enter into the vocation that Jesus laid down for His Church"—and this is our happy experience. ★



New York (AP)—The world's population explosion has been accompanied by an even bigger explosion in mass communications.

Figures made available by the U.N. Educational, Scientific and Cultural Organization (UNESCO) show that more people are reading books and newspapers, watching television and listening to radio than at any time in history.

The expansion in all these media has been rapid and continuous, with the most spectacular gains registered in TV and radio.

The number of TV receivers, for example, soared from 12 for each 1,000 population in 1952 to 51 per 1,000 in 1964—an increase of more than 300 percent. The number of radio receivers jumped from 72 per 1,000 in 1950 to 150 in 1964.

Daily newspapers grew substantially both in total number and in circulation. The world now has 8,100 dailies compared to 7,000 in 1952. Between 1952 and 1964 total newspaper circulation increased from 230 million to 328 million.

About one in every 10 persons in the world now subscribes to a daily paper or buys one.

Another measuring stick shows that newspapers grew in size as well as in circulation. Newsprint production increased from 9,500,000 metric tons in the period of 1950-54 to 16,000,000 tons in 1964.

The growth of book publishing was somewhat more modest, but also substantial. The number of titles (separate works) published in 1964 was 408,000 compared to 364,000 five years earlier. Literature is the most popular classification in all the leading publishing countries except the Soviet Union, which leans heavily toward applied science.

Incidentally, the Soviet Union leads all other countries in book publishing—both in original titles and translations. *The most widely translated book continues to be the Bible.* In 1964 it was translated 228 times in 33 countries.

The U.S. leads all countries in the total number of daily newspapers, the number of TV transmitters and receivers and in the number of radio transmitters and receivers. Britain has the most newspaper readers for each 1,000 population. ★

## EVANGELICALS IN BRITAIN FACE A POTENTIAL THREAT

Last autumn, at the second annual National Assembly of Evangelicals in Britain, Dr. Martyn Lloyd-Jones made a strong and impassioned appeal for evangelicals to leave their compromising denominations and to form one united evangelical group. The majority of delegates present, however, felt that the time had not yet come for such drastic action. It was still important, they felt, for evangelicals to exert an influence within their denominations.

At a more recent meeting, however, the need for evangelicals of all denominations at least to strengthen their ties one with another has been emphasized anew. This was a well-attended protest meeting called into action because of seeming anti-evangelical bias in government planning. As part of a government scheme, land had been ear-marked for a new town to be built not far from London. Reflecting current ecumenical trends, a site was reportedly being set apart by the authorities for an ecumenical Christian center. The impression had been given, rightly

or wrongly, that independent evangelical groups would be excluded in the allocation of sites for religious purposes.

Significantly, the main speaker at the protest meeting was again Dr. Martyn Lloyd-Jones. In one form or another the same bias against evangelicals may be both seen and anticipated elsewhere on the Christian front. So the words of the speaker are of more than local interest. He declared that alongside the enthusiasm and zeal of many in the ecumenical movement there is a tendency towards intolerance. "Eternal vigilance is the price of religious liberty...we must remember the past and be worthy of our forefathers throughout the centuries who stood for the truth of the Gospel."

Amongst the forefathers whom the speaker had in mind are undoubtedly those who were burnt at the stake in their fight to preserve the Truth. Shall we, for whom the price of preserving our heritage of truth is so much less, be found unwilling and unprepared to follow in their steps?  
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# A LESSON IN HUMILITY

by Donald M. Hunter

**O**NE grace at least should adorn every Christian living in Japan: that grace is humility. But does it?

Christ said, "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." In order to show the high praise that He bestows on humility, the Lord Jesus spoke a parable concerning a Pharisee and a publican: "Two men went up to pray" (Luke 18:9-14). This parable is like a beautiful flower. Its fragrance is the delightful way in which the Saviour immediately afterward took the infants on His knee and blessed them (v. 15).

Our Lord wants all of us to learn the lesson of humility. We write this article from the standpoint of a fellow-learner, not as a teacher.

Humility is not characteristic of Oriental peoples any more than it is of Westerners; therefore young Christians in Asia, regardless of age, must be taught that pride, even pride of race, is detestable in the eyes of God. However, before any of us can teach others concerning humility we must first take a few lessons ourselves. Perhaps we have come to Japan as self-important missionaries—proud of our education, our big home-church, our widely-known mission society, our exceptional ability, or our Scriptural correctness. Gradually we discover that our usefulness to God increases only as we learn some of His gracious lessons concerning our nothingness.

We know pastors, evangelists, teachers, missionaries, and others in whom the gifts of the ascended Lord abound and through whom people have been helped, yet upon closer acquaintance with many of these Christian workers we discover that the chief grace—humility—is found only in a few. Younger workers may look forward to a time of greater usefulness in God's service, but they may commence at once to live lives of humility. Have we not the power of the indwelling Spirit to enable us so to live? I would much rather have among my close friends an obscure Christian who is humble than a famous preacher who is conceited or selfishly ambitious.

The Lord has always blessed and honored those who, like the publican, learn to say, "I am nothing." The humility of the Apostle Paul was seen in his life of uprightness.

He said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles" (Eph. 3:8). Was it not the greatness of God's grace that led to Paul's humility (1 Tim. 1:12-15)?

The publican received the grace of God because he was self-emptyed and poor in spirit. He said by his attitude, "If ever there was a sinner, I am he." The attitude of the Pharisee teaches us what humility is not. The contrast between the prayer of the Pharisee and that of the publican illustrates this truth. The Pharisee's prayer was occupation with his own goodness—the Lord saying that he, "stood and pray thus with himself, 'God, I thank thee that I am not as other men are.'" It is all about "I". The publican stood afar off, would not even look up to heaven, but smote his breast and cried to God for mercy. The Lord tells us that the publican went down to his house justified. A humble man is not self-righteous; he acknowledges that all his own righteousnesses are as filthy rags (Isa. 64:6). A humble man does not think himself better than others; in lowliness of mind he esteems others better than himself (Phil. 2:3). William Carey, the pioneer of modern missionaries, made the following entry in his Diary for April 19, 1791: "I was much humbled today by reading Brainerd. O what a disparity betwixt me and him! He always constant, I as inconstant as the wind." A humble man does not boast of his good deeds; but does them in the sight of God and not to be seen of men (Matthew 6:1-4, 16-18).

## The Humility of the Lord Jesus

Those who heard the Saviour telling this parable were privileged to listen to One who was perfect in humility. Of course He never had to pray the publican's prayer, for He had no sin to repent of. The eternal Lord Jesus is the Creator and the Upholder of all things (Heb. 1:2,3). He always existed with God the Father and God the Holy Spirit (John 1:1; 17:5,24); yet He for our sakes and in response to the Father's will became Man. He was born in a lowly stable, and throughout His earthly life as the dependent servant of Jehovah He manifested in all His ways the grace of humility. In the midst of a busy ministry of teaching

and healing, He always had time to take little children on His knees to bless them. Though morally perfect He stopped to mingle with men and women who were lowly, and even the sinners knew Him as a friend. As a man He always did those things that pleased His Father. The Father could say, "This is my beloved Son in whom I am well pleased." One thing among the many moral perfections in the life of Christ that brought delight to the Father's heart was humility. Never for a moment was He proud or self-important. He said, "The Son of man came not to be ministered unto but to minister" (Matt. 20:28). The daily walk of the Lord Jesus was in perfect agreement with His own words. God the Spirit through the writers of the Bible often bears witness to the humility of Christ. Though their Master, He did not hesitate to stoop low before his disciples and wash their feet. But the greatest manifestation of humility was when the Lord of glory died on a malefactor's cross. "But (He) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:7,8). Are we, as His representatives in Japan, learning of Him who said, "I am meek and lowly in heart"?

Having once again considered the humility of our adorable Lord Jesus Christ, let us remind ourselves of His teaching concerning humility.

"Blessed are the poor in spirit" (Matt. 5:3).

"Then there arose a reasoning among them, which of them should be the greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great" (Luke 9:46-48).

From these precepts we learn that those born into the kingdom of God are lowly. They neither depend upon their own merit nor do they expect to be saved simply because they are not murderers, thieves, adulterers, or drunkards. Like the

publican their cry is "God be merciful to me the sinner." No one is saved because of his humility, nevertheless a consciousness or one's lack of any good in himself is necessary to a trust in the mercy of God. **After a person is born again, he by the power of the Holy Spirit, may make unlimited progress in the precious grace of humility.** The lowliest is nearest to God, and one evidence of lowliness is willing and constant service to the Lord and to others. This service, which may be rendered by invalids as well as by healthy Christians (for it includes prayer and praise as well as more active pursuits) is the fruit of our highest liberty—the liberty in Christ from sin and self.

#### **Instruction in Humility**

In all parts of the Bible there is instruction in humility. David knew God's delight in the lowly, for in his prayer of repentance he cried, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). The truth of this prayer is beautifully illustrated by the Lord Jesus in His parable of the lowly publican. God has revealed to all men the attitude of soul needed in order to gain access to His holy presence. "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

How can we be prepared to take advantage of the opportunities to do a job effectively for our Lord? How can we be consistently used of Him in the salvation of souls and in the building up of His children? Obviously we must be in close fellowship with our Father God, confident of His presence and favor. This essential relationship is impossible to the person who lacks the grace of humility, regardless of his eloquence, cleverness, or popularity. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

In the light of this searching truth how small the self-important, self-righteous, and self-satisfied Pharisee of Luke 18 or missionary

of 1967 appears. Let us confess every form of pride and renounce such sins of the spirit.

The New Testament contains many precepts concerning humility. Among these are:

"For I say, through the grace given me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly" (Rom. 12:3).

"Be not wise in your own conceits" (Rom. 12:16).

"Put on therefore...humbleness of mind" (Col. 3:12).

"Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:5,6).

It is only when we are doers of such instructions that we really learn the deeper things of God. Pride somehow stops all progress in acquiring knowledge of the Word of God. Pride is such a subtle thing that even older Christians are frequently overtaken by it. May we be preserved from ever thinking that after all, we do know a lot about the

Scriptures. Are there problems in your personal life? Are there important decisions in connection with your service that must be made soon? Are there some unique circumstances in 1967 in the Japan mission field? The Bible says: "The preparations of the heart in man, and the answer of the tongue, is from the Lord...Every one that is proud in heart is an abomination to the Lord... The meek will he guide in judgment; and the meek will he teach his way... Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

The truly great Christians, as always, are humble men and women. This humility was seen in such scholars as Arthur T. Pierson, Robert Dick Wilson, J. Gresham Machen, and Adoniram Judson, to mention a few. Charles Hodge, a truly great and humble Bible teacher, though he did not think of himself as such, wrote: "Viewed in relation to God, and in our own absolute insignificance, we have little reason to be wise or important in our own conceits. A proper self-knowledge will preserve us from pride, ambition, and contempt of others." ★

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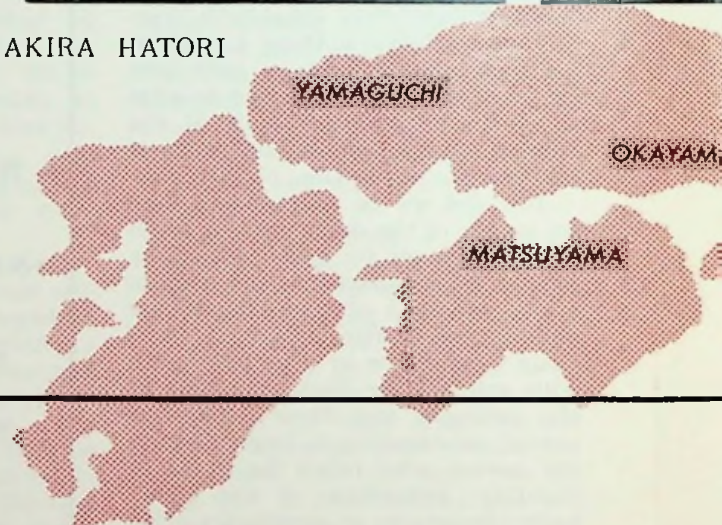
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Providing every Japanese with a daily witness to Christ is our goal. To accomplish this, every Christian, missionary and Japanese must do his part, large or small.

Will you prayerfully consider what God may be asking you to do in joining hands with those who are already committed?



AKIRA HATORI



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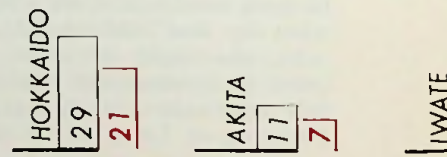
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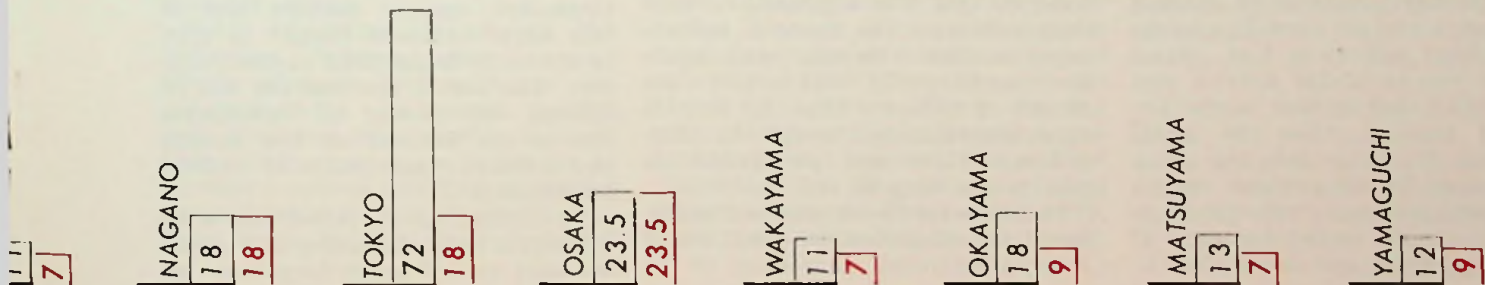
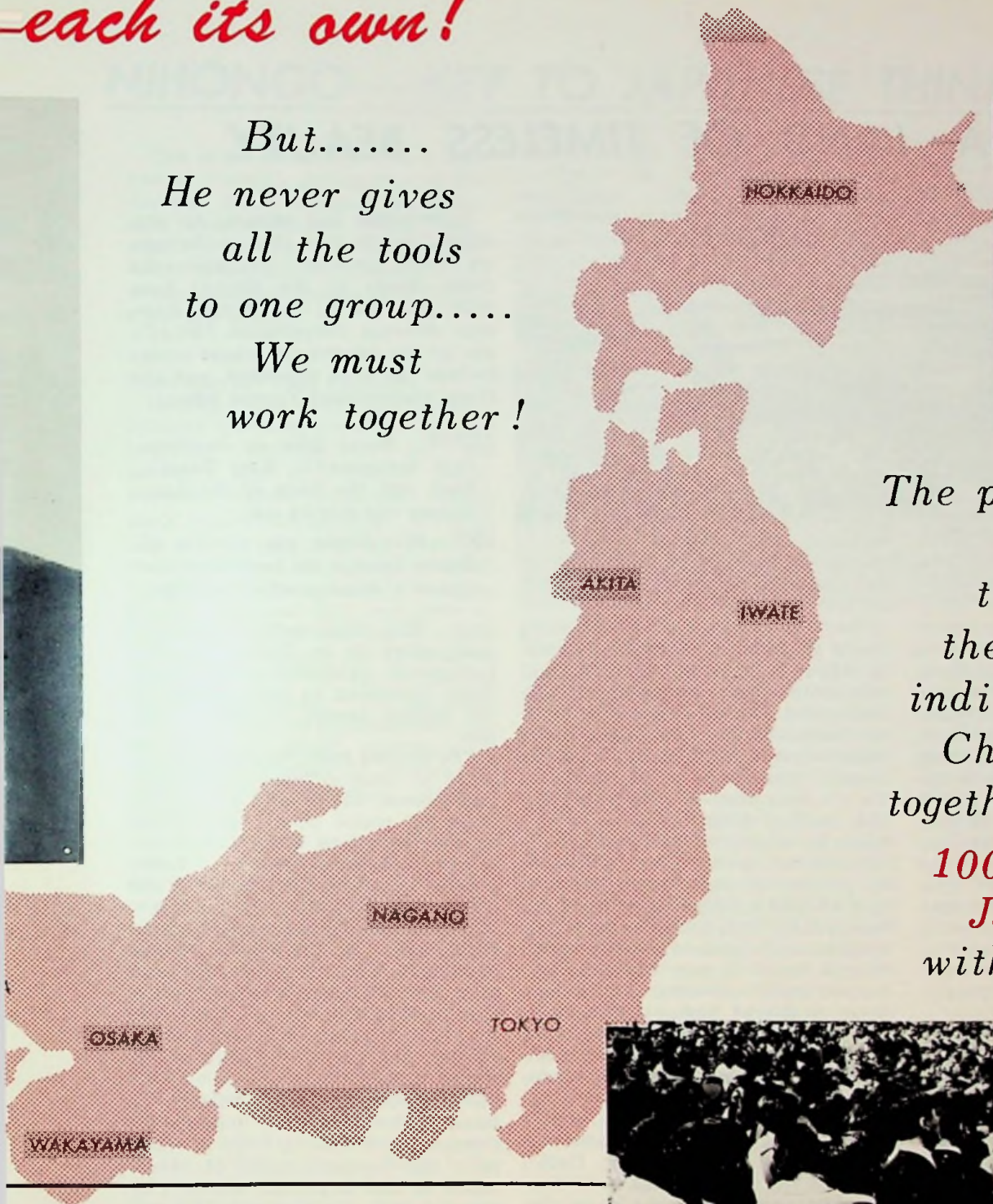


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We must  
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# ISRAEL, A LAND OF TIMELESS BEAUTY



*Information and pictures for this special article (and that of the winter 1966-67 issue on "Jerusalem—the Cross Roads of the World") have been provided by the British Overseas Airways Corporation (BOAC), one of our advertisers whose routes include the area described, and the Israel Government Tourist Office.*

*COVER: Mount Zion in Jerusalem (left background). King David's Tomb and the Room of the Last Supper rest side by side.*

*LEFT: Kfar Hittim, near the Sea of Galilee (seen in the background) is typical of so many valleys in Israel.*

**I**SRAEL, a strange austere region of almost timeless beauty, is a land etched deep with reluctance. This is written in the soil where sand and rock reluctantly yield fertility to the awesome single-mindedness of man: it is to be seen along a border which bears witness to the impermanence of the future; and it is in the reluctance of other Israelis to see themselves as a beleaguered people. Above all, it is shown by the reluctance of the people to let their visitors forget a past, in which Jews were so shamefully treated, or to ignore the herculean endeavors of the present which in a few short years have made Israel a dynamic force in the Middle East.

Despite the intensity of life in Israel tourism today is justly booming. Now second only to the prolific citrus industry as a source of foreign revenue, it will soon be of paramount importance for if ever there was a country which so effortlessly and effectively combined the various appeals of tourism it is Israel. To be sure, this is not immediately apparent to the visitor approaching Israel through those most modern of gateways, the air corridors to the international airport at Lod. From one side you cross Tel Aviv, a vast modern city that bustles in the impersonal way of cities the world over; from the other side the seemingly barren hillsides which only a closer acquaintance will convince you once echoed to the footsteps of Abraham, David, and Jesus Christ.

To the north you travel along roads sandwiched between a ribbon of white beaches and blue sea and the prolific fruit plantations of the hinterland. To the south you travel to Beersheba and then across the Negev desert to Eilat, the bustling resort which looks over the Red Sea. To the east you can climb through the Judean hills to the capital—historic, wonderful Jerusalem.

Jerusalem, a city of 180,000 people is perched in the Judean Hills—a spit of land bordered on three sides by Jordan. It is a city of contrasts, ancient and modern, and colorful though built largely of the sand-colored rock on which it stands. What is it that makes Jerusalem a city of unique attractions? It is its links with the religious past and the pervading sense of history from which one cannot escape.

Stand on Mount Zion and the past is present. Here is the traditional tomb of the Psalmist-King, David, and also the Room of the Last Supper. Mount Zion looks over the walled Old City, the site of the Temple and the Wailing Wall, though from all this it is separated by that unholy barrier, the modern, barbed-wire frontier. Beyond—and again the territory of Jordan—is the Mount of Olives. The Old City is approachable only through the Mandelbaum Gate and permission to pass is not easy to obtain.

The Hebrew University is a monument to rehabilitation and world Jewry's financial awareness of Is-

rael. The monument to Jewry's martyrdom is at Yad Vashem—a permanent exhibition and eternal flame dedicated to the memory of six million Jewish victims of Nazism.

The descent from Jerusalem can be made to Arab villages—particularly Abu Ghosh where the Ark of the Covenant rested before being taken to the capital by King David—the Martyr's Forest, the Ela Valley where David fought Goliath, and Tzora, the birthplace of Samson.

Israel is rich in memories. In the south there is Beersheba, where 4,000 years ago Abraham sojourned and Jacob pitched his tents. To the east of Beersheba is the Dead Sea, the lowest point on earth, which harbors Sodom. To the south is the Negev desert. And beyond the desert, Eilat, where the children of Israel halted on their journey to Canaan. In the north there in Nazareth, the boyhood home of Jesus. There is also Acre, the walled city mentioned in the earliest of Egyptian writings. It was here that Richard the Lion Heart led the Crusaders against Saladin and it was here Napoleon fought in vain to secure a bridgehead in the country. The north, too, has the Sea of Galilee, the Mount of Beatitudes, site of the Sermon on the Mount, and a dozen other points of biblical importance.

Yes, Israel is a rendezvous with history, a land of contrasts, a country once visited never forgotten. ★

# NIHONGO --- KEY TO JAPANESE THINKING by C. Corwin

This is the second article in a section of Corwin's *Introduction* to his doctoral thesis, *Biblical Encounter with Japanese Culture*. (C.L.C., Aug., 1967) Following this methodology, he will make transcultural comparisons of Japanese-Biblical concepts of *Truth, Love, and Beauty*.

## Searching for Core Concepts

Having fixed our destination—cultural thinking revealed through language meaning—we set sail across a sea of Japanese words, phrases, idioms, colloquial expressions, proverbial sayings. We crossed the sea the average Japanese man traverses in his daily social interactions. Being such a vast expanse of lexical data, we first attempted to group this sea of words into smaller oceans, 224 of them to be exact, which we called *General Thought Categories*.<sup>12</sup> At this point our procedure can be challenged; for we made *a priori* selections of *Thought Categories* of human experience from accepted Western sources.

This then could be a reading back into the Japanese language a general concept held in the West. To this I answer that (1) such a process served as temporary means for categorizing the lexical data, (2) some Western categories simply did not fill up with Japanese expressions and were eliminated, (3) New categories were added, such as "Resignation", for expressions of this concept piled up for which we had no category selected, (4) We form no conclusions through simple groupings of the words and phrases, but examine the core word of the category alone. That is, so many expressions gathered under the core word "love", that we are warranted in analyzing the word "love" to determine the Japanese concepts of love.

Such categories, to change the metaphor, become stars around which idiomatic and colloquial expressions orbit. In syntax, in Chinese character relationship, in word order, they appear superficially as unrelated comets whirling about the Japanese mind. But on closer scrutiny, they line up in meaningful

order, honed to general concepts, orbiting around in such a way as to evidence an important Japanese sentiment. These word clusters with their slight nuances give clues to concepts that have grown out of the cumulative experience of the group. Thus we may be on objective ground; what Japanese poets and writers have said about the Japanese in the past may represent what only a segment of society believes. In fact, the Japanese literary tradition until the Tokugawa period was largely an aristocratic, court centered tradition. We know little of the common man, save the glimpses afforded us by the courtiers peering out through castle windows. Because the Japanese have historically adopted Buddhism and Confucianism as national religions, we may be going beyond the bounds of scholarship to piece together Japanese thinking by an examination of cardinal doctrines of either of those religious systems. This will be discussed more fully below; my only point is that concepts derived from the common language of the people are those accepted by the majority.

But having localized these concepts by separating the sea of verbal symbols into smaller oceans and rendering these Japanese words into their nearest English equivalents by no means insures us that we have truly discovered general concepts or understood them. For our English words are symbols of English concepts and we may be simply transferring English concepts to Japanese verbal symbols. Alas, this is the common experience of most Japanese missionaries (including myself); after learning a few Japanese equivalents for "righteousness" (gi), "sin" (tsumi), "God" (kami), we employ these words in Japanese sentences only to discover that the concepts these symbols express have made little impression upon Japanese thinking. For the Japanese verbal symbols were all the while orbiting around essentially Japanese concepts. How then can we go about an accurate search for the truly Japanese concepts which the verbal systems express? One method suggested by linguists, including Susumu Ono of Peers University, Tokyo, as well as Henle, Sturtevant,

and Bloomfield, is to observe the *semantic change* of a verbal symbol in different periods of cultural history.

But what is *semantic change*? Somehow, as Sturtevant points out, the meaning of a particular word symbol is given it by convention.<sup>14</sup> And this "convention" is an ever-changing phenomenon of human life. Our main interest will be in this area of linguistic analysis—the semantic change within the Japanese symbol system. All to the end that we may piece together the concepts of the average Japanese man. Bloomfield says that semantic change within a word symbol comes about in two ways: (1) expansion and obsolescences, and (2) cultural borrowing. By expansion and obsolescences, we mean that a word becomes used in one situation more and in another less. This affects its predominant meaning element. "The circumstances under which a word is used very often leads to a change of the predominant element in its meaning . . . a change of customs or environment sometimes makes a shift in emphasis inevitable."<sup>14</sup> Bloomfield expresses it:

There is the dominant meaning element in a word which may shift to new situations by usage . . . A semantic change then is a complex process. It involves favorings and disfavorings and as its crucial point, the extension of a favored form into practical applications which hitherto belonged to the disfavored form.<sup>15</sup>

Sturtevant's rule for this semantic change, that "the decrease in the logical content of the word involved an increase in its range of applicability",<sup>16</sup> is what we will discover in use of Chinese ideographs and indigenous Japanese words. For example, the word for "time" (*jikan*), whose Chinese ideograph reveals the concept of the sun in motion, has finally developed into a range of meanings from time to season, occasion, the good time, and ephemerality of the world.

Cultural borrowing is the flow of ideas between cultures. "Cultural loans show us what one nation has taught another."<sup>17</sup> Bloomfield feels that cultural borrowing is normally a mutual thing, and is onesided

*continued on next page*

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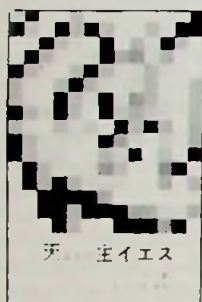


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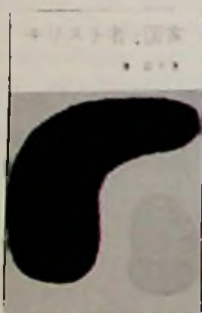


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continued from previous page

"only to the extent that one nation has more to give than another."<sup>1</sup> Waves of culture have been sweeping across Japan from prehistoric times; so much so that it is difficult to find within Japan's present psychological makeup that form of cultural behavior which makes him distinctly Japanese, as for example Confucianism sets off Chinese culture from all other cultures. Ono gives the similar rule:

When the opportunity arises for the structure of one word to come in contact with another word form, depending upon the weakness or strength of a culture, a change occurs in the language... The word of the stronger culture is adapted into that of the weaker.<sup>2</sup>

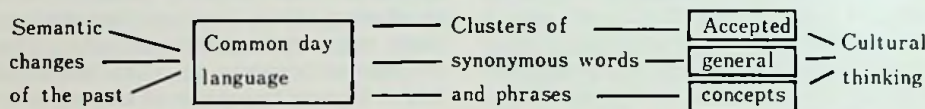
Hence a semantic change from cultural contact gives significant clues to a people's thinking. For example, Ono gives the illustration of the use of the word "sister" (*imoto*) in ancient times as a clue to a change of thinking regarding consanguinous marriage. The word can be traced to a cognate word in Polynesian, and prior to the introduction of Chinese culture into Japan, the word meant what it did in Hawaii, either, "sister" or "fiancé". Consanguinous marriage

was practiced in both cultures at that time. However, after the introduction of Chinese culture in the Nara-Heian periods, with its frowning upon this custom, the superior Chinese culture effected a change in the semantic meaning of *imoto*. From then it was used to mean "sister" only; another word came to the fore to represent "fiancé".

This phenomenon of cultural borrowing is very marked in Japan, and as Ono points out, Japan has consistently revealed a lack of confidence in her own developed culture to be a conveyer of new ideas. The newest fads or ideas in Japan today are usually introduced in Japanese foreign words. Meaningless English words, chosen over against Japanese words (perfectly capable of conveying the meaning) are mixed in Japanese advertisements. Ono inveighs against this:

It is because we Japanese have no confidence in our ability to create culture and have lost the ability to think on our own that we pride ourselves on something we have borrowed from others. If we do not develop our own culture with our own ability and power, the Japanese language will continue to be depreciated.<sup>3</sup>

Diagramming it, the thesis of this book says simply:



1. Edwin Sapir, cited by Paul Henle, (ed.), *Language, Thought, and Culture* (Ann Arbor: The University of Michigan Press, 1965), p. 1.
2. *Ibid.*, p. 1
3. Sapir, *Language*, pp. 217-219.
4. Herbert Landar, *Language and Culture* (New York: Oxford University Press, 1966), p. 230.
5. Quoted by Landar, p. 230.
6. Quoted by Joseph Bram, *Short Studies in Sociology*, No. 8 (New York: Doubleday, 1955), p. 24.
7. Henle, p. 22.
8. Nakamura, p. 360.
9. Joseph K. Yamagiwa, "Language as an Expression of Japanese Culture", *Twelve Doors to Japan*, (ed.) John W. Hall and Richard Beardsley (New York: McGraw-Hill Book Company, 1965), p. 205.
10. Henle, p. 40.
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12. Full list of Japanese-English General Thought Categories will be found in the companion volume, *A Treasury of Japanese Words and Phrases*, pp.
13. Sturtevant, p. 24.
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16. Sturtevant, p. 89.
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19. Susumu Ono, *Nihongo no Nenrin* (Tokyo: Yuki Shobo, 1960), p. 190.
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# To Every Prefecture with the Gospel

Chiba Prefecture

by Bartlett P. McKay

"The United States of America and the Empire of Japan, desiring to establish firm, lasting, and sincere friendship between the two nations, have resolved to fix, in a manner clear and positive, by means of a treaty or general convention of peace and amity, the rules which shall in future be mutually observed in the intercourse of their respective countries. . . ."

So began the famous "Treaty of Kanagawa" hammered out by Admiral Perry and the Governors of Shimoda and signed March 31, 1854, at a little fishing village called Yokohama. The mere signing of a treaty could not suddenly terminate a centuries old policy of seclusion and isolation, but the door knob had been turned and the creaks from the opening hinges were heard all over Japan. Within months, the British Royal Navy under Admiral Sterling obtained written agreement allowing British ships to call at the Ports of Nagasaki and Hakodate. In February 1855, the Russian Admiral Putyatin, his ship damaged and sunk by a whirlpool in the aftermath of the great 1854 earthquake, and then a guest of the Japanese, also concluded a treaty. By the time 1855 had taken its place in history, the door to Japan opened still a crack wider with the signing of a treaty with the Dutch.

Townsend Harris came to Shimoda in 1856, and the beginning of further U.S.-Japanese negotiations resulted in the treaty signed on June 17, 1857. Six months later in December 1857, Harris journeyed to Yedo, was received in audience by the Thirteenth Shogun Tokugawa Iesada, and there presented his credentials as U.S. Consul General. It is thought that this occasion with all of its implications marked the real end of centuries of seclusion. Be that as it may, the treaty of 1857 opened the way for commerce and trade, foreigners were permitted permanent residence in Shimoda and Hakodate, and Townsend Harris is quoted as having noted that, "missionaries may actually come and

reside in Japan."

During the interim between the Treaty of Kanagawa negotiated by Perry in 1854 and the commercial treaty concluded by Harris in 1857, stands a little heralded but very important figure in Japanese history. Masayoshi Hotta, lord of the Sakura clan located in what is now Sakura, Chiba Prefecture, was appointed Prime Minister by the Tokugawa Shogunate in 1855. He was known as a liberalist and an outstanding figure among the daimyos. But it was his keen understanding of both the men and events of his day coupled with an unusual ability to bring together divergent opinions that helped tide Japan over a time of great crisis. Working quietly in the background, he was able to help Japan steer clear of many of the pitfalls that befell China and continue to plague her even today. His part in influencing the successful conclusion of the treaty of 1857 was of inestimable value.

Japan was at the fork of the road. At this critical time, he was instrumental in sending Japan irrevocably down the road leading to utilization of Western technology rather than the alternate path of futile resistance to scientific discoveries and progress which were even then beginning to revolutionize the face of the world.

The supporting role of Masayoshi Hotta is typical of the part that Chiba has played in Japanese history down through the centuries. Occupying the entire part of the Boso Peninsula that projects out into the Pacific Ocean, Chiba Prefecture is situated at the point where Honshu Island stretching from west to east bends to the north. The inland boundaries are formed by the Tone and Edo rivers. Containing an area of approximately 1,930 square miles (State of Delaware has approximately 1,980 square miles), it reported a 1965 population of 2,700,000 persons. Three hundred and fifty-five miles in circumference, 220 of these miles are sea coast, providing beautiful scenic spots as well as a comparatively temperate climate resulting from the warm Pacific Black Current. The north and central part of the prefecture is

fairly flat with the southern part being more hilly, but even here only a few mountains stretch their summits up over a thousand feet. Factors of climate, physical location and topography combined with easy accessibility to Tokyo have traditionally channeled Chiba's development into that of a supporting role. The large amount and variety of fruits and vegetables, the volume of rice, and the quantity of fish supplied to the capitol result in Chiba often being called the "kitchen of Tokyo."

## New Bold Approach

Today, as in the days of Masayoshi Hotta, the leaders of Chiba Prefecture sense the necessity for Japan to make a maximum utilization of modern technology and to combine it with a willingness to recognize and meet the challenge of the political, sociological and cultural changes that, albeit unbidden, come as an inevitable outgrowth of our times. Japan again is at the crossroads; Chiba has elected to exert its influence in favor of the new bold approach.

Projected plans for the development of the Keiyo Coastal Industrial area along 80 kilometers of the inland coast of Chiba call for the reclaiming of over 113,000,000 square meters of land by 1975. This would be equal to an area approximately one mile wide and 43.5 miles long. An additional 8,000 acres of inland industrial sites are also planned. The Keiyo area is to be divided into three blocks centered around Funabashi, Chiba City and Kisarazu. Each block is to contain its own basic industries, residential area, green belt and port facilities. Together the three blocks will contain a million people. Chiba Port is now rated as a port of first importance and by 1985 will have the capacity to receive vessels of 150,000 tons and a total yearly cargo handling ability in excess of 130 million tons.

A bridge connecting Cape Futsu with Yokosuka will handle both rail and auto traffic. Traffic from the west going north is to be directed across the bridge and bypass Tokyo over a system of freeways.

The decision to locate the new international airport near Narita not

*continued on page 29*



Keeping up with the

# NEWS

## N.A.E. 25th ANNIVERSARY

April 4-6, 1967 marked the Silver Anniversary Convention of the National Association of Evangelicals. Held at the Statler-Hilton Hotel, Los Angeles, the convention called together more than 1500 delegates and visitors and featured major speakers who included past presidents of the N.A.E. .

Twenty-five years ago several hundred evangelical ministers met in St. Louis, Missouri to discuss what should be done to articulate the evangelical cause in the light of the growing monopoly of the then Federal Council of Churches (now the National Council). The Federal Council had adopted a code of radio broadcasting which was to be foisted upon the various radio stations, preventing any evangelicals from buying time for the broadcasting of the Gospel. All programs would have to be on sustaining time, and would be dispensed according to the allotments given by Councils of Churches. This would exclude a great percentage of the evangelical preaching. A similar situation was faced in reference to certifying chaplains for the armed services and the problem of visas for missionaries of some missions. It was determined to found an organization which would express the convictions of the evangelicals.

Dr. Harold John Ockenga, pastor of Park Street Church, Boston, was elected as the first president of the National Association. One year later a convention was held in Chicago and the movement was crystallized. Under the auspices of the National Association, The Evangelical Foreign Missions Association, The National Sunday School Association, The National Religious Broadcasters, The National Association of World Relief Commission, and numerous other commissions and movements were started. "The need for the National Association of Evangelicals is greater today than it was twenty-five years ago" declared Dr. Ockenga.

## COMPLETELY MERGED

Detroit, Mich. (MNS)—Missionary Internship, Inc., has completed merged with the Far Eastern Gospel Crusade, it was announced here by MI's director, the Rev. Fred C. Renich.

Emphasizing that MI will retain its distinctive role as an inter-mission service agency, Renich said

that "this step will enable us to strengthen significantly the ministry of MI to other missions." Operating as the inter-mission service department of the Far Eastern Gospel Crusade, Missionary Internship is committed to the same impartial service to evangelical mission boards as has always been the case.

Missionary Internship was organized fourteen years ago to serve evangelical mission societies in the strategic role of supervised in-service candidate training on an inter-mission basis. In recent years the service has been broadened to include special refresher institutes for missionaries on furlough.

Reviewing the factors which led to the merger decision, Renich pointed out that the MI staff will have the benefit of on-going immediate exposure to a functioning mission society. Organizational changes will facilitate greater concentration on actual ministry to the interns as well as effect certain economies of operation. Merger also provides a broader leadership base and the assurance of continuity of leadership for the total MI program.

The operation will be known as the Missionary Internship Department of the Far Eastern Gospel Crusade. Renich will be the director, assisted by Gordon Donaldson.

One of the immediate goals is to strengthen the MI Department staff by adding experienced missionaries from missions other than FEGC. This will help to retain a truly inter-mission atmosphere in the program, said Renich.

## TOKYO CRUSADE

The Billy Graham International Crusade for Tokyo is set for October 20-29, 1967. An April 20 meeting was held at the Ochanomizu Student Christian Center to share plans with the missionary body as a whole. Dr. Donald Hoke, President of the Tokyo Christian College, explained the background of the invitation for Dr. Graham to come to Japan for a Crusade, as well as the set-up of the various committees, each one headed by an evangelical Japanese. He emphasized that, although it is necessary to have the leadership in the hands of Japanese, they do need and ask for the full cooperation of the missionaries.

The main objectives of the Crusade are: (1) to make this nation God-conscious; (2) To revive and stir the church; (3) To bring people to Jesus Christ. Rev. Kenneth McVety told of preparations for the "Five Million Homes Visitation", whereby missionaries and Japanese will join hands in distributing a tract written by Honda-sei introducing the Crusade to every home in Tokyo. Detailed maps of every area are being prepared to give out to individuals and groups desiring to take the responsibility for them.

Dr. Robert Ferm, of the Billy Graham Evangelistic Association, who is spending two months in Japan to lay the groundwork for the Crusade, hold pastors' conferences, etc., spoke of some of the blessings of past crusades which seem to indicate that there is great hope for what God is going to do in October.

Rev. Akira Hatori, radio-pastor with the Pacific Broadcasting Association, challenged the missionaries to cooperate in the following ways: (1) Assist in the organization of prayer cells where groups of Christians will pray earnestly for the outpouring of the Holy Spirit on the meetings in October. (2) Encourage the Christians to invite the unsaved to the Crusade meetings, also to enlist as counsellors, ushers, etc. (3) Motivate the Japanese churches to utilize all means possible (radio, TV, literature, etc.).

Dr. Tsugio Tsutada, leader of the Emmanuel church, is chairman of the Executive Committee with Rev. Nakaichi Ando as chairman of the Committee on Finance. The International Crusade will be locally financed by as much as \$150,000.00

**OSAKA BIBLICAL SEMINARY**

A new classroom-administration building was dedicated on March 21 at the Osaka Biblical Seminary. Missions secretary of the North American Baptist Mission and main speaker at the dedication was Dr. Richard Schilke who spoke on the importance of laying a sure foundation in Christ when training young people for the Lord's service.

President Fred Moore reviewed the history of the seminary during this ten-year period since its founding in 1957, and Mr. Roland Wiens reported on the present new location with this the first unit on the new campus. Mr. Herbert Skoglund is chairman of the O. B. S. Board of Directors.

**LIFE IN PRISON**

A letter dated March 1967 was received from Wang Ming-tao, one of China's best known and loved evangelists, and is here quoted by his mother-in-law. "I am very well and happy. Please be of good cheer. My feeling is the same as yours. You must be very glad to hear this. All things work together for good for us. Be of good cheer. I am much more precious than many sparrows."

Wang Ming-tao is serving life imprisonment in Peking because of his fearless testimony to Christ.

**POCKET TESTAMENT LEAGUE**

Faced with the challenge of reaching a new generation in Japan for Christ, the Pocket Testament League has reemphasized the distribution of the Scriptures in this country. Beginning with the purchase of a new truck last year, they have already realized the distribution of 200,000 Gospels of John (Shinkaiyaku) with another 200,000 copies being published in the second edition this summer. Cooperating in the program of distribution were missionaries John Reid and Victor Springer of TEAM. They had taken responsibility especially for the danchi areas of Kanagawa Ken where some 125,000 copies have been distributed. Presently Evangelist John Rhoads has the truck and will, along with Pastor Tsugio Tsutada, be responsible for the distribution of the second edition of the Gospels. Some ten thousand copies have been sent to Brazil for distribution to Japanese in that country.

**JAPAN DAILY BROADCAST**

On April 20, 1967, the Pacific Broadcasting Association held a "kick-off banquet" for their planned daily radio broadcast. Planned to begin May 1st, the 10-minute morning Gospel program will potentially reach 65% of the population of Japan. PBA hopes soon to extend this coverage to the whole of Japan's one hundred million.

Attended by fifty national leaders of Japan and representatives from interested missionary societies, PBA Director Arthur Seely told of God's direction in an initial \$32,000.00 gift which has made possible this initial attempt to reach all of Japan with a simultaneous broadcast over ten radio networks. Radio-pastor Akira Hatori challenged the Japanese Church to accept their responsibility in carrying the Gospel to the yet unreached 99% of Japan.

**SEIKEI SEMINARY**

April 23, 1967 was the dedication date for the Covenant Missionary Society of Japan's new Bible Seminary complex in Tokyo. With mission representatives from both Sweden and America present for the dedication, Seminary President William Rigmark expressed the appreciation of all to God for this 3-story seminary headquarters building. Chairman of the Building Committee Harry Engeman, Gordon Johnson, Harry Westberg, Ernest Christensen and ECCA Field Chairman Louis Jensen also assisted in the program of dedication.

**BAND LEADER DIES**

William Bee, leader of the Japan Evangelistic Band and lecturer at the JEB Bible Seminary in Kobe, Japan, died of a heart attack at 4:45 a.m. Tuesday April 18, 1967. He was 64 years old.

Bee, who first came to Japan in August 1926 from London, has spent all his time in Japan except during World War II. In 1954 he became Field Director of the JEB, which position he held until last fall. Bee also served on the Board of Directors for the Ochanomizu Student Christian Center in Tokyo.

As a missionary his language and life were a real sacrifice unto the Lord, having won the full confidence and respect of the Japanese church. Funeral services were conducted in the Bible Seminary chapel in Kobe from where he had ministered the

previous day. Pastor Goro Sawamura and Dr. J.M.T. Winther brought messages before the packed auditorium. William Bee is survived by his wife Barbara.

JEB headquarters are in London from where Band leader Barkley Buxton sent a condolence telegram. Missionary Percy Luke will be acting Field Director until Eric Gosden returns to Japan as Field Director. JEB has 23 missionaries.

**CHURCH OF THE NAZARENE**

A new headquarters complex in Tokyo has been dedicated by the pastors and missionaries of the Church of the Nazarene, Japan Mission. Following many months of planning and then the construction until completion, the magnificent church auditorium, radio studio facility, and apartment complex was all dedicated unto the Lord on Sunday, March 12, 1967. This move of the "honbu" from Oyamadai into the Shibuya area of Tokyo is looked upon as a real advance to the effective operation and outreach of the ministry of the Church of the Nazarene. Their new address is: 589, 8-chome, Kami-meguro, Meguro-Ku, Tokyo.

**FRIENDS OF ISRAEL**

Dr. Gartenhaus returned to the United States of America after spending a month in Tokyo where, in his own words, he "had a most glorious ministry". Dr. Gartenhaus went to Tokyo at the invitation of faithful Japanese Christians... who are lovers of Israel. At each city he was met by large delegations of people carrying the Israeli and Japanese flags, shouting "Shalom" and singing. Eighty churches were represented at the conference at which he spoke about his work, and he has been able to organize in Japan a "Japan Christian Friends of Israel". The newly formed group has now its own elected officers, and each church will have its own friends of Israel group. Shall we, then, pray for our colleague and for the Christians of Japan? And may this upsurge of consecrated interest and concern stir us all up, and many who as yet have not shown any concern for Israel that they might be saved.

From "The Herald" (International Society for the Evangelization of the Jews)

**CONGRESS ON EVANGELISM**

Stanley Mooneyham, assistant to Billy Graham, announced to CHRISTIAN TIMES that a second World Congress on Evangelism is being sought by Evangelist Billy Graham. It is Dr. Graham's feeling, Mooneyham said, that "there must be a follow-up to Berlin." "In all probability there will be a second Congress held by 1970." Purpose for this announcement is to "solidify prayers for it," as the plan is still very much in the "idea" stage.

George M. Wilson, Robert C. Root, and Stanley Mooneyham have been named vice-presidents of the Billy Graham Evangelistic Association.

**FINANCIAL OUTCOME**

A surplus has been reported in the finances of the 1966 Billy Graham Crusade in London, England. The surplus carried over will be used towards the costs involved in the nation-wide Crusade planned for June this year. In this eight-day Crusade Billy Graham will be preaching each night at Earls Court and the services will be relayed by closed-circuit TV to some 26 strategic centers throughout Britain.

**AVERAGE CITY INCOME**

The gross average monthly income of the city wage earner's households in Japan during 1966 increased 10.2 percent over 1965 before making adjustment for the rise in prices.

This was revealed in the findings of a family budget census released by the Statistics Bureau of the Prime Minister's Office.

After making adjustment for the rise in prices, the monthly income shows an increase of 4.9 percent, a major increase compared with the growth of 0.2 percent from 1965 to 1966.

The report said that the accelerated growth was due to the fact that 1966 was a year of business recovery and that the rise in consumer prices was 5.1 percent, down from the 7.6 percent gain in 1965.

**FORMER CMA LEADER DIES**

Dr. Harry Milton Shuman, president of the Christian and Missionary Alliance from 1925 to 1954, died at a hospital in De Land, Florida at age 88. From 1930 to 1950 he edited THE ALLIANCE WITNESS.

**NEW SCOFIELD BIBLE**

The "New Scofield Reference Bible", released in April, is a completely revised edition and will have a first printing of 300,000 as published by Oxford University Press. It will be available in five different styles of binding.

The original Scofield Bible was first published in 1909 and takes its name from the Reverend C. I. Scofield, D.D., who edited it and who revised it in 1917. This new edition has been prepared by an editorial committee of which Dr. E. Schuyler English, former president of the Philadelphia School of the Bible and editor of "The Pilgrim Edition of the Holy Bible," is chairman. Other members of the editorial committee are Dr. John F. Walvoord, Dr. Charles L. Feinberg, Dr. Allan A. MacRae, Wilbur D. Ruggles, Dr. Frank E. Gaebelein, Dr. Alva J. McClain, Dr. Clarence E. Mason, Jr., Dr. William Culbertson, Dr. Wilbur Smith.

**1967 "URBANA" CONFERENCE**

The eighth Inter-Varsity Missionary Convention will be held at the University of Illinois, Urbana, Illinois, December 27-31, 1967, it was announced here by Mr. Eric Fife, Convention Director and Missionary Director of Inter-Varsity Christian Fellowship.

The Rev. John R.W. Stott of All Souls Church in London will speak daily at the Bible exposition hours. Mr. C. Stacey Woods, General Secretary of the International Fellowship of Evangelical Students will be another speaker. The seventh convention, held in 1964, attracted 7,000 students from across America.

**NEW MAGAZINE FOR TEAM**

Wheaton, Ill. (MNS)—*The Missionary Broadcaster*, bi-monthly magazine published for the last 43 years by The Evangelical Alliance Mission, gets a new name and a new editor beginning with the May-June issue.

TEAM has named Tom Watson, Jr., former missionary to Japan and Korea and since 1959 TEAM's Radio and Film Secretary, to edit the new magazine. To be known as *Horizons*, the periodical will be redesigned and given a new format. According to the new editor, "*Horizons* will report what God is doing at home and abroad in world evangelization."

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Many movements have characterized missionary activity during the past hundred years. We are accustomed to liken some of them to the swing of a pendulum. For example, the earlier period of excessive missionary control over churches led to the exaggerated emphasis on the so-called indigenous policy. Recently, however, a more appropriate simile than the pendulum was presented to me. As the ship on which I was a passenger passed through the Strait of Messina my attention was drawn to a zig-zag road which climbed steadily to the top of the overhanging mountain range. It occurred to me, as I pondered its significance as an illustration, that this picture represented more accurately the tendencies and counter-tendencies of the missionary movement. For the seeming opposing trends do not indicate merely the passage of time, as does the pendulum, but the sustained efforts of devoted men of varied outlook to reach a certain high objective.

Thus the succeeding over-emphasis on foreign organizations and indigenous organizations respectively are not to be regarded as matters for censure. They incorporate rather the ambitions and energies and sacrifices of men and women who faced the challenge of the seeming impossible—the evangelization of the world in a generation. These movements merely show that in our struggle to reach the summit we have yet to find the ideal path which veers neither one way nor the other, over-emphasizing neither missionary nor national.

With this as our objective there are certain important points to be borne in mind.

First, we must recognize that there is a distinction of principle in the respective areas of Church and Work (e. g. Missions). It is generally recognized that the leaders of a local church should be local men. This is not because they are natives (as opposed to foreign missionaries) but because they are permanent residents and not mere transients.

In the sphere of work, however, there is no requirement for the use of local men. Neither is there any distinction between nationals and foreigners. It is a matter of func-

tion. Apostles (sent-ones) are still apostles irrespective of whether they are sent from town or island or country.

There are of course practical considerations which favour those who are native to the country. In knowledge of the language and customs and in ability to carry out negotiations with authorities the national of the country has an incomparable advantage. This immense practical advantage must ever be borne in mind, and particularly when considering questions of leadership. But to regard this as the paramount and decisive qualification is to confuse priorities.

This point was brought out in JAPAN HARVEST some time ago when Donald Hoke wrote on "The Indigenous Church":

"The typical instances of Philippi and Ephesus allow us to make certain basic conclusions. Most important of these is that spiritual leadership was exercised according to spiritual gifts and the guidance of the Holy Spirit, not according to race or national background...

"Forgetting his innate pride and racial superiority...the missionary must seek wisdom from God to re-

cognize, encourage, and entrust his work to Japanese leadership...

"Leaders usually find it difficult to delegate responsibility. The missionary is no exception. I have heard of some Japanese better qualified to lead than some missionaries, but they are not recognized and entrusted with spiritual leadership.

"On the other hand, a missionary may often be led and gifted of God for a longer period of leadership in a given situation. Men like Hudson Taylor, Jonathan Goforth, Barclay Buxton, etc., by weight of their spiritual character and ability would always have a permanent ministry of leadership...these men would never completely 'work themselves out of a job' on a mission field. If the basis of leadership is spiritual gift, not nationality or race, God will clearly raise up and guide men both foreign and local."

We have been emphasizing so-called indigenous policies in our laudable efforts to reach our objective. It has not occurred to us, perhaps, that we may be unduly influenced by nationalistic currents and

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going too far in this particular direction. I am perfectly sure that our Japanese colleagues and respected Japanese leaders will concur in the above appraisal and will agree that to hand over responsibilities permanently is a course fraught with danger.

A particular work may be largely financed from overseas, and that suggests certain practical advantages if the one responsible is a foreigner. At the same time, since the work is located in Japan, this suggests certain practical advantages if the one responsible is Japanese. But these practical considerations, though weighty, are not the decisive ones on either side. The paramount considerations are those of gift and stature and maturity, irrespective of race or nationality.

Our concern is to remain unbiased in either direction. The apostle Paul tells us in Galatians that in Christ there is "neither Jew nor Greek." But in Colossians he writes "neither Greek nor Jew." In the matter of authority and standing neither has precedence over the other.

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### RICHMOND COLLEGE

"A Vision Becomes a Reality" by Dr. John Wesley White appeared in the *EVANGELICAL CHRISTIAN* February, 1967. For over a decade a number of Canadian Evangelicals have desired to establish a distinctively Canadian, thoroughly Interdenominational, Conservative-Evangelical liberal arts college. No such degree-conferring institution exists in the Dominion of Canada. Under the name **RICHMOND COLLEGE** classes are expected to open this fall. Dr. Stanley Deeks is in charge of the production of the philosophy of education for the college. Dr. Hugh White, Dean of the Faculty, has announced his faculty members for the initial classes due to begin this fall in Toronto, Canada. Rev. Elmer S. McVety, Editor of the *Evangelical Christian* declared his intention to have a special Richmond College issue for the March issue of his magazine. ★

only has great commercial implications for Chiba, but forecasts the development of a nearby town of 100,000 people that may well become the new terminal for an extension of the new Tokaido Line's Bullet train.

Another new town of 300,000 population is planned between Narita and Tokyo to provide homes needed for commuters to the capital-city.

The end of Japan's isolation from the rest of the world in the middle of the 19th Century brought results far beyond the foreboding fears of the timorous or the calculated expectations of the courageous. In this our day, who can tell where the road will lead. Only God knows, but I am certain that if the veil covering the future were opened even for a moment, we would behold developments industrial, commercial and political that would stagger the imagination.

The recent national elections and emergence of Komeito vividly remind us of the lasting impression that still another son of Chiba has made on the Japanese mind and nation. In the small fishing village of Awa-Kominato in southeastern Chiba, Nichiren was born in the year 1222. He served his novitiate in the Kiyosumi Temple only a few miles from his birth place and went out from there to found the Nichiren sect of Buddhism. Down through the centuries, the dynamic of his life and teaching have had a profound and continuing influence on the development of the Japanese nation. The force that will be exerted on the Japan of the future is difficult to assess, but beyond question, it will be formidable.

In the light of Chiba's history and projected development, the questions facing the individual missionary as well as the entire Christian Church relate not only to what is presently being done, but also to plans being laid for the future.

Accurate statistics are hard to ascertain, but the general picture can be gained from the following work being done by: Japan Lutheran Missionaries Assoc., Baptist Bible Fellowship, Southern Baptist Convention, Christian Reformed Church, Japan Union Mission of Seventh-Day Adventists, Christian Churches (independent mission-



aries), German Midnight Mission, Interboard Committee — United Church of Canada and United Presbyterian Church, General Conference Mennonite Mission, Church of the Nazarene, and independent missionaries. In Chiba Prefecture there are about 60 churches with 3,750 members. By far the greater majority of the churches are pastored by Japanese ministers, though in one case there is a missionary pastor and in two other cases, the churches are pastored jointly by a Japanese pastor and missionary. English Bible classes are being used by a majority of the missions, but not as a major tool of evangelism.

Institutions include: kindergartens, one elementary school, two junior high schools, two senior high schools, one Bible School, one junior college, one 4-year college, one seminary, and one old folks home.

Almost all missions are engaged in some form of literature distribution, but only one indicates any printing work actually being done within Chiba Prefecture and this is on a limited scale.

Several missions are cooperating in broadcasting work, but again only one is actually producing and recording programs within the prefecture for broadcast over various outlets in Japan.

Methods of evangelism are centered around (1) the program of building self-supporting churches that

are used as a base from which to start additional churches, (2) laymen to win laymen programs, (3) use of educational institutions—kindergartens through college, and (4) English Bible classes.

Probably one of the best personal results of this study has been the renewed realization that the overall planning for presenting Christ to Chiba Prefecture is insufficient in the present and utterly lacking in capability to meet the future. A concerted, concentrated effort will be necessary if we are to meet the challenge.

In closing I would like to share some suggestions that have come in relation to future plans for evangelizing Chiba Prefecture. Most, if not all of them, may be used in other areas as well.

1. A need for a Chiba Prefecture Missionary Association. Cooperative effort where possible would be welcomed, but the basis of the association would be the need for pooling information and inter-mission communication rather than a common unified program.

2. An earnest effort made to find ways and means to increase understanding and cooperative effort between the missionaries and the national church.

3. A collection and distribution of all available materials relating to governmental and industrial plans for the development of Chiba.

4. A study of the danchi relating to (a) regulations governing church-related activities, (b) sociological grouping and background of families in the danchi, (c) methods of evangelism most appropriate for danchi areas.

5. A joint study of Chiba Prefecture to determine strategic areas most suitable for church planting.

6. The need for long-range planning on the mission level, including purchase of land in future strategic areas before the price becomes exorbitant.

May the Lord grant us wisdom in attempting to formulate plans and means for a more effective presentation of the Gospel in Chiba Prefecture and throughout Japan. ★

\* EAST ASIA'S TURBULENT CENTURY—Young Hum Kim. New York: Appleton-Century-Crofts, 1966

## SINGLE WOMEN AND WIDOWS PART II SCOPE OF CHRISTIAN SERVICE

### (a) Single Women

Here we continue our study of I Cor. 7 in an attempt to find the scope of Christian service possible to the unmarried woman, or what did Paul have in mind when he wrote:

*The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit: but she that is married careth for the things of the world, how she may please her husband. And this I write for your own profit . . . that ye may attend upon the Lord without distraction.*

What exactly are these "things of the Lord"? This seems important for us, yet in 6 commentaries consulted not one even mentions the subject! Most modern translations merely substitute "affairs" or "business" for "things of the Lord", though *Living Letters* gets around it by saying the unmarried girl is anxious to please the Lord in all she is or does. But surely Christian wives want that too, and the problem remains, what exactly *should* she be and do?

I once asked some single girls what they thought Paul had in mind, and the first suggestions were caring for the sick, or orphans. Christ said He was concerned about these, and "*as much as ye have done it unto these ye have done it unto Me.*" Yet there were many widows available, probably with more experience in that sort of thing, and it's doubtful if there'd have been enough to occupy all the Christian women, especially if they all stopped getting married as Paul suggested.

Probably Paul expected a good deal of time could be spent in prayer and the study of the Scriptures, if the girl lived in the parental home, with a slave or two. But what about the average girl today? With so many high school marriages, not many have time to even be a 'single girl,' and the latter are usually in full employment. Even on some mission fields the most welcomed candidates are those with secretarial experience or teachers. If, as some do in the Tokyo area, they clock in at 8.30 or 9 a.m. after struggling

with a long distance of terrible rush-hour traffic, return home after another hour of the same, deal with the minimum of household chores, shopping, prayer letters, supporters letters, family letters, income tax returns, annual reports, a little language study, teaching a Bible or English class, or Japanese Sunday school, or visitation, or unexpected guests, there is not too much more time and energy left for prolonged personal devotional periods than a busy wife can get.

Probably Paul is stressing a deep devotion to the Lord with no rival. I remember so well my guilt on realising, after receiving a letter from my fiance saying he thought the Lord's coming was very near, that my first thought was to hope He would delay until we were married! (We'd been engaged 4 years, hadn't met for over a year, with first 2 continents between us, then 3000 miles of war-torn China.) Does Paul mean it's better not to have one eye on 'dates' and one on the Lord? This teaching is almost unknown in Protestant America, I believe, but there are evangelical orders in Germany with something of the same conception of being 'married to the Lord' as found in the Roman church.

Nor is this idea limited to ecclesiastical groups. While in missionary training, I heard the testimony of an old China missionary. She hadn't been long out of language school there when the Lord spoke to her from Ezek. 16, 8: "*I entered into a covenant with thee, and thou becamest Mine.*" She felt this was meant in a special personal sense, and that she was not to marry, but the Lord would give her many spiritual children. When she told her senior missionaries of her experience, with understanding and imagination they prepared a little wedding feast to mark the occasion of her becoming wholly the Lord's. Though she later received several marriage proposals she turned them all down, and was used to bring more than 10,000 women to Christ in cities across north China.

This seems to suggest that complete devotion to the Lord doesn't limit one to prayer at home, and indeed in the epistles we find numerous women active in the church. In Rom. 16 a number are mentioned,

though we don't know if some were married or single. Phebe apparently was a person of great responsibility, carrying Paul's letter to Rome, and being highly commended for her services to him and the church. As mentioned in earlier articles, the gift of prophesy to women was clearly promised in Acts, and even in the O.T. we have the prophetesses Miriam, and Huldah to whom the king sent the High Priest to "enquire of the Lord."

Then we have the even more curious case of Deborah, who was the human instrument for writing at least a page and a half of my edition of the Bible. Is the lesson from all these that we shouldn't be concerned so much with making lists of what is permissible and what taboo for women, as putting ourselves completely at the Lord's disposal to take part in His affairs as He directs?

Denominations and Mission Boards find it easier, or necessary, to have rules, and if we feel God's call to one of these presumably we should normally keep within their framework. It is interesting however to consider some of the women, (strangely enough most of them European) whom God has pushed out of the regular pattern to do something remarkable for Him. Who can say with certainty that Amy Carmichael was out of the Lord's will in forming the Donavur Fellowship, or likewise the men under her leadership? Or our own Miss Webster-Smith and her work among the War Crimes prisoners? Or Anna Christiansen who went all over China preaching personal revival and bringing many men, both missionaries and Chinese, to their knees in repentance and consecration?

### Marie Monsen

I was interested too in the story of Marie Monsen, a Norwegian missionary who spent 3 terms of very "ordinary" service in China, full of ups and downs, until the Lord led to the secret of revival. After she had been used in a remarkable way in a few places, God told her she was to go to the big summer conference in Peidaiho attended by hundreds of missionaries. Then came a telegram inviting her to speak there. She set off in great trepidation, knowing some would



not approve the ministry of women. She tells how a new missionary was sent to the station to meet her and adds:

"He was a smartly set-up American, and did not take long to size up dowdy me. Before we reached the house he was through with me, very patently so—as was natural.

"One of the great missionary leaders, who asked to sit beside me, came to exactly the same conclusion. He too soon finished with me. I sat there feeling like a sparrow in the heron's dance. This missionary was a godly man, known in mission circles all over the world. He made a deliberate effort to clip the wings of the "sparrow" and he did it thoroughly. He met with not a single word of self-defence."

She was given the first morning session, and the "clipper of wings" sat in front like a great Himalayan mountain preventing the message reaching the listeners behind. But she prayed for him, the messages sank deep into hearts, and he told her afterwards he had been blessed by them, and asked her to pray with him. She was so busy counselling missionaries the rest of the summer she rarely had time for supper, and only once got a swim. One of the verses the Lord gave her was Ps. 68:11 R. V. *"The Lord giveth the word: the women that publish the tidings are a great host."*

Women are sometimes more acceptable in raw pioneer work too. Mary Slessor has been followed by many others: Frances Williamson and Marie Barham opening up tribal work in the Philippines, Rachel Saint among the Auca, to mention just a few. Here in Japan Verna Vogt was the first to gain residence in Daishoji, a place which had violently resisted the stay of men missionaries or evangelists for 70 years. Recently I met a woman who had spent the last 5 years, with a tourist visa, getting into Buddhist monasteries with Gospel literature in every country in S.E. Asia, including Nepal.

Less spectacularly, I heard of another woman in China who held a Bible class in her home for 12 young men students. All became active Christians, 3 of them being among China's most famous evangelists. I think too, of a woman pastoring a church in Canada. Her

husband was the original pastor, and when he died the congregation asked her to carry on. The Lord has really blessed her ministry, and though her denomination does not have women pastors, last year, after ten years of service, they finally ordained her.

#### (b) Widows

The mention of widows brings us to the only other Scripture which gives instruction regarding the service of the unmarried, i.e. in the sense of having no husband. This also is obscure, but has rated much attention by commentators. This passage is I. Tim. 5, 9-12.

*"Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."*

Being neither a widow nor a church administrator, I had somehow never given serious thought to this passage, and not until I read it in Living Letters did I realise what it might be saying.

*"A widow who wants to become*

*one of the special church workers should be at least 60 years old, and have been married only once. She must be well thought of by everyone. Has she brought up her children well? Has she been kind to strangers . . . Has she helped those who are sick . . . Is she always ready to show kindness? The younger widows should not become members of this special group because after a while they are likely to disregard their vow to Christ and marry again, and so they will stand condemned because they broke their first promise."*

What a surprise! Why hadn't I heard about this before? Why doesn't the evangelical church follow this today? Why is it so terrible to marry again after becoming a church worker?

I have now literally pages of notes from numerous commentaries, but must limit myself to the essentials, plus a few special tidbits about these "respectable elderly females."

The 'number' means an official list or enrollment, but opinion is divided as to whether it is the list of those who are to receive church

*continued on next page*



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support, or those who are chosen for some kind of church office or 'order.' Both views present difficulties. If merely a list of widows needing material help, there must surely have been some who needed it earlier than 60, when their children were small. The conditions seem very severe, too, and a far cry from the prodigal generosity of Christ, or the early church of Acts. And who could claim to have "diligently followed every good work?" Jerome even went so far as to require they "demean themselves as becometh holiness, that their very walk, motions, countenance, language, and silence, shall present a certain decorous and sacred dignity."

Another difficulty is that if they were merely those receiving support, and one qualification was having had only one husband, why does Paul later in the chapter say younger widows *should* marry again, thus cutting themselves off from any possibility of later getting on the 'roll'? And if they had "brought up their children well" it seems strange all had died and none be left to support the mother.

A second view is that these 'exem-

plary Christian matrons' formed a definite church order, with a celebrate vow of devotion to Christ, as translated in *Living Letters*. One man states that being the wife of only one husband "implies a measure of sacerdotal dignity." Apparently the Romans thought ceremonies performed by such a person were more auspicious and acceptable to the gods! It is hard for us today to understand the horror expressed at the thought of these women marrying again. "Do not put on your list widows younger than 60. For such, when they chafe and fret against the restrictions which their alliance to Christ involves, wish to marry, and so expose themselves to censure as being untrue to their first devotion to Him."

Another says "Her qualifications must be carefully investigated. It would be far better to reject some, who might have proved useful, than to run the risk of admitting any who would exhibit the scandal of having been supported by the church, and specially devoted to acts of mercy, and having after all returned to society as married women

with ordinary pleasures and cares. This rather makes one wonder just how unholy Holy Marimony is, but this must be left to our last article on wives in the Epistles.

Other commentators think these women performed "certain ministrations for the good of the church" without being a formal Order. Yet it seems rather hard to have to start active work at that age. Possibly longevity then was greater than subsequently however, for Plato also considered the ideal age for priests and priestesses to be 60. If it was a kind of deaconess order, the questions still remain: what exactly was their function, and why doesn't the evangelical church today follow this pattern? There are obscure references to such women in the 3rd and 4th centuries, but from then on most surplus women seem to have been syphoned off into the new nunneries. And since the average longevity soon decreased considerably, so that in 1891 it was only 41 in Europe, a special function for widows of 60 would be completely irrelevant. Now that many live to the 70s again, should the church be concerned with these widows, or leave them to the care of Social Security? It is interesting to find Paul's instructions in I. Tim. led the Christians to pressure for Roman law finally to require husbands to make some endowment for wives on marriage.

We can only conclude from lack of more definite instructions, that God chose to retain His sovereignty in directing His children individually to meet the needs of each generation. It is clear single women and widows are important to Him, have more opportunity to be wholly devoted to Him and more easily available for all kinds of service than a wife, whether it involves secretarial work, caring for sick, orphans, aged, delinquents, missionary children, travellers, bookstores, tract distribution personal work, music, writing, teaching, or even preaching. While not all make themselves as fully available as they could, I am thankful to have met some who do, and fortunate are the missions which have some of these in their ranks. Though I cannot speak for the JAPAN HARVEST, from the Ladies Page at least I would like to give a SALUTE TO THE SINGLE, GOD BLESS THEM! ★

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## Colorful Nihongo

Ikuye Uchida

I have received requests to compile a dictionary of colorful Nihongo. Besides the fact that I lack time and talent for such an undertaking, I wish to point out that the purpose of this column is very modest. I only wish to give you hints that you can pursue and incentives to improve your Nihongo.

The Japanese vocabulary has three main sources: *Yamato-kotoba* (kun), *Jiongo* (on, i. e., Chinese character words), and other foreign languages. The indigenous language is *Yamato-kotoba*, while the *Jiongo* was imported from China. The *Jiongo* has proved very useful in giving concise expressions. Therefore, instead of saying "kurogane no michi" for railway they can say, *Tetsudo* and instead of "harigane dayori" they can say *Denshin*. The Chinese characters have also lent themselves to new combinations to form new words. Thus in sports terminology such expressions as "kaishoo (sweeping victory), raku-

*shoo* (easy victory), *Shinshoo* (narrow victory), and *sanpai* (crushing defeat) have been created.

But one of the defects of the over use of *Jiongo* is that it has increased the homonyms so that unless you see the *kanji* you don't know what is meant. For instance if you look up *kanki* there are nine entries, all meaning different things.

Efficient communication is invaluable for the missionary. Most of our communication is spoken, not written. Therefore in our speaking we must not over use *Jiongo*. I have observed a tendency among missionaries to be heavy on the use of the *On* words. Perhaps this is because we lean on the dictionary to give us translations of English words rather than listening to what the Japanese use in their conversation and speech. In many cases down to

earth *Yamato-kotoba* goes over much better with the listeners, and there is little fear of not being understood.

Here are a few examples:

chase away the gloom—instead of *yuutsu wo tsuihoo suru*, say *usa wo harasu*.

lacking in refinement—instead of *joohin de nai*, *yuuga de nai*, or *senren sarete inai*, try *dorokusai*.  
resentment—instead of *fungai*, try *uppun wo harasu*.

vicious circle—instead of *akujunkan*, although the nuance may be slightly different, *itachigokko* may apply when speaking of repeating the same thing.

flattery—instead of *kangen*, or *hetsurai*, try *misosuri*

to be deep in thought—rather than *shisaku ni bottoo suru*, try *monoomoi ni shizumu* ★

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A study of church history reveals that Christians have always had a tendency towards Pharisaism or Sadducaism. The essence of Sadducaism is the rejecting of truths clearly revealed in the Bible. The Pharisees, on the other hand, added tradition to the Bible. They produced detailed interpretations of the Bible which they considered authoritative even though the Bible was not clear at those points. These interpretations were placed on an equal plane as the Bible and as always is the case when someone's interpretations are placed on an equal level as the Bible, the interpretations or traditions actually become more important than the Bible. Thus, ultimately, whether by subtraction or addition, Biblical authority suffered.

In the Roman Catholic church and most cults such as Mormanism, we can see the Pharisaical tendency at work; and in Liberalism and Neo-orthodoxy the Sadducaical tendency.

However, amongst conservative protestantism these same tendencies can be seen even if to a lesser degree. Many Bible believing Christians tend

to reject in the Bible those commandments which they do not like. On the other hand, there are also many who tend to consider their interpretations of the Bible as the final word even when the Bible is obviously not clear.

The present day controversy between "new evangelicals" and "old fundamentalists" appears to be a "Sadducee—Pharisee" struggle in miniature. Considering the amount of literature produced by these two extremes, many have the impression that all conservative Christians are either "old fundamentalists" or "new evangelicals," however, this is far from the truth. A great many conservative Christians are somewhere between these two extremes in a position which might well be called, "historical fundamentalism." This sounds like "fence-sitting" which can be defined as the attempt to be neutral and get along with both extremes. This is only partially true. It is true that "historical fundamentalists" try to fellowship and work with all other born again Christians as far as possible, yet they also recognize that some of those with whom they would like to fellowship hold distinctly different positions. Historical fundamentalists reject both "old fundamentalism" and "new evangelicalism" as misrepresentations of Biblical Christianity in certain matters. Nevertheless, they acknowledge their unity with these two extremes in regard to major doctrine.

Historical fundamentalists resist the efforts of many to over-simplify the theological picture. Many teach that one is either an old fundamentalist or a new-evangelical. Some go so far as to say that one is either an old fundamentalist or a liberal (It is said that new evangelicals are really well on the way to being liberals). This over-simplification is simply a result of wishful thinking rather than careful scholarship. They would like to see all the issues black or white. Actually, at least four major theological divisions exist which can be labelled: "liberalism," "neo-orthodoxy," "liberal-evangelicalism," and "fundamentalism." Each major group has distinctive features as well as subdivisions. Liberalism and neo-orthodoxy have been rather

clearly defined and named. Liberal-evangelicalism can be defined as those who hold to the inspiration of the Bible (including propositional truths, contrary to neo-orthodoxy) and the Deity and incarnation of Jesus Christ, but reject Biblical inerrancy. Fundamentalism is the term I choose to use for those Christians who accept the Deity of Christ (with all its implications such as the virgin birth, bodily resurrection, and second coming,) and the inerrant inspiration of the Bible.

Amongst fundamentalists at least three major distinguishable divisions exist: old fundamentalism, (which should more properly be called new fundamentalism), "historical fundamentalism", and "new-evangelicalism."

Old fundamentalists exhibit Pharisaical tendencies in that they tend to place their interpretation of obscure passages of Scripture on the same plane as the Bible itself. At present, the most talked about distinctives of Old Fundamentalism include the following:

1. All, or nearly all doctrine is major.
2. Since practically all doctrine is major, the doctrine of "theological separation" also becomes a fundamental doctrine. It follows logically that if theological separation is a major doctrine, old fundamentalists cannot fellowship with those who deny theological separation, thus it becomes "2nd degree" separation. (The logical implication of 2nd degree separation is 3rd degree, ad infinitum). Needless to say, "co-operative evangelism" violates the old fundamentalist's view of separation.
3. Pre-tribulation rapture is also considered a fundamental doctrine of the Christian faith and those who reject it are accused of serious error.
4. Old fundamentalists often call any view of creation which allows for variation beyond the species "theistic evolution."
5. Recently the age of the earth has become a major issue to some old fundamentalists. They tend to teach that the only orthodox view is that the earth and universe are not more than 15 to 20,000 years old. (Thus even C.I. Scofield is excluded from orthodoxy) *to be continued*

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