

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



*Picture by Robert Pilney
EMAJ Conference 1967*

GOD
GRACE
MISSIONARIES
MOBILIZATION

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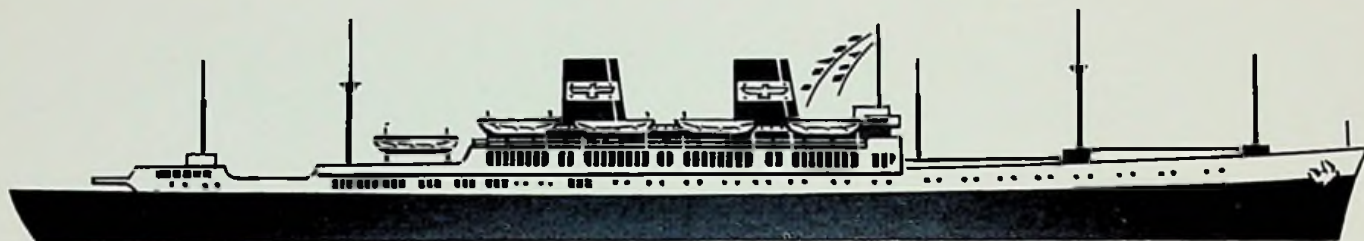
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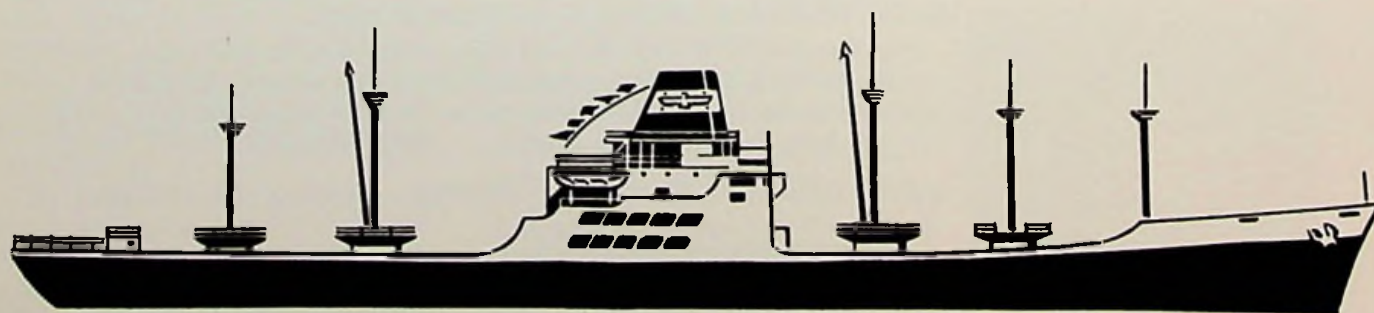
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	Tuesday Oct 24	Wednesday Oct. 25	Thursday Oct. 26	Friday Oct. 27
10:00 a.m.	— P R A Y E R —			
10:30 a.m.	Billy Graham	Harold Ockenga	Harold Ockenga	Billy Graham
1:30 p.m.	— MUSIC AND TESTIMONY — Cliff Barrows, Jimmy McDonald, Dan Liu, and others			
2:00 p.m.	Joe Blinco	Dan Piatt	Akber Hagg	
3:35 p.m.	Harold Ockenga	Dan Liu	Joe Blinco	



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IN THIS ISSUE

This particular issue of JAPAN HARVEST has been held over for publication until some report of the proposed EMAJ-JCEM merge could be given. This was acted upon at the EMAJ annual conference held in early August. Although not finalized, the constitution for the new organization was presented and accepted at the annual meeting with a change to be worked out by the Executive Committee. The remaining issue concerned the representation of non-JCEM related missionaries to the new organization.

Over six hundred missionaries are affected by the proposed merge of the EMAJ with the mission-based JCEM. More than a third of these are presently non-JCEM related.

JCEM had agreed to merge on the basis of the proposed constitution. Any change will demand further concerted action on the part of the JCEM.

The 1967 annual conference of EMAJ was held in Karuizawa from Sunday July 30th through Wednesday August 2nd. Of real spiritual blessing and challenge was the whole conference, conducted under the theme: All Japan Total Mobilization. 92 year-old veteran missionary Dr. J. M. T. Winther opened the conference with a timely message on humility. Following this the conference heard two messages from each of the national leaders, Rev. Akira Hatori, and Rev. Koji Honda. These men effectively and forcefully challenged the missionaries to "total mobilization" as displayed in banner form across the top of the platform.

All Japan Total Mobilization received further emphasis each afternoon as panels were conducted, once by the Japanese, once by the missionary ladies, and finally by missionary men as they reviewed the conference presentation for the week. Effectively concluding the conference were two messages by Dr. Malcolm Cronk of the Wheaton Bible Church.

The dates for next year's Karuizawa conferences have been set: The EMAJ conference from Wednesday July 31st through Saturday August 3, 1968. The Deeper-Life Conference from Sunday, August 4th to Wednesday August 7, 1968. ★



Editor-in-Chief: Sam Archer
Associate Editor: Gladys Henry
Assistant Editor: Arthur T. F. Reynolds

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JAPAN HARVEST is the official organ of the Evangelical Missionary Association of Japan, a non-profit organization. Printed in Japan four times a year. Address all EMAJ correspondence to the President, all JAPAN HARVEST correspondence to the Editor.

© by JAPAN HARVEST and EMAJ.

MANUSCRIPTS: Should be typewritten in duplicate, signed and submitted two months prior to publication.

ADVERTISING: For information, write to the Advertising Manager. Special rates for contract advertising.

SUBSCRIPTION: ¥900 per year (four issues): for EMAJ members ¥800. Single copy ¥200. Remittances should be made by Furikae No. Tokyo 180466, or Post Office Money Order (kawase) payable to JAPAN HARVEST.

EMAJ AND JAPAN HARVEST ADDRESS
 1, 2-chome, Surugadai Kanda, Chiyoda-ku, Tokyo
 (Tel: 294-0597)

OVERSEAS SUBSCRIPTIONS

U.S.A.: Japan Harvest, 217 Rochester Drive Louisville, Kentucky. 70¢ single copy; \$2.50 per year.

CANADA: Japan Harvest, c/o J. E. M., Mr. Don Bruck, Three Hills, Alberta. 70¢ single copy; \$2.50 per year.

ENGLAND: Japan Harvest, c/o J. E. B., 26 Woodside Park Road, London N12. 18s per year.

AUSTRALIA: Japan Harvest, c/o New Life, 667 Victoria St., Abbotsford, Victoria. \$2.20 per year.

NEW ZEALAND: Japan Harvest, c/o B.T.I., 411 Queen St., Auckland. 18s per year.

Printed by New Life League, Tokyo



Sam Archer

EMAJ

President's Page

With the Spring issue of JAPAN HARVEST we began a study of TOTAL MOBILIZATION, our theme for the 1967 EMAJ annual conference in Karuizawa. The foundation stones are the CONVICTIONS or PRESUPPOSITIONS of depth-evangelism. We saw this to mean (A) Abundant reaping results from abundant sowing, (B) Christians can and must work together in evangelism, (C) When Christians pool their resources for evangelism, God multiplies them, (D) A dedicated minority can make an impact on an entire nation.

Now let us continue with the study as made available to us from prepared source material. This is presented with the permission of the All Japan Total Mobilization Study Committee.

PART TWO—PRINCIPLES

13. Having examined the foundation stones of our bridge, let's turn to the supporting towers. The four supports represent the four principles.
14. The first principle is THE MOBILIZATION OF EVERY CHRISTIAN IN WITNESS. We're not talking just about counsellors for a campaign, nor just about adults. Rather we affirm that every Christian has the obligation and privilege of giving testimony to his faith in Christ. Unfortunately many of our churches are like the boat in which one person is doing all the work while the passengers are enjoying the scenery. Every Christian, of every strata of society, must be mobilized in order to effectively give witness to non-Christians in every strata. Everyone must have an oar.

Each Christian who is a learner is a teacher. Each who receives must share. Each who hears must tell. Each redeemed Christian is a witnesser.

- 15. It is soon evident that "mobilization" is a key word. The growth of any movement is in direct proportion to the ability of that movement to mobilize its total membership in the constant propagation of its beliefs.
- 16. There are different aspects to the meaning of this key word "mobilization." In the first place it means a **realignment or reorganization of relationship**. By way of illustration consider the life of a man who is a son, a husband, and a father. His daily life involves various relationships. When the government calls him to military service he does not cease being a son, husband, and father, but his new military life demands a reorganization of his life and of his relationships. His interests, his occupation, his time with the family are all changed. There is a new set of priorities. The spiritual impact of depth-evangelism brings a new set of priorities. The Holy Spirit causes each believer to re-examine his heart to see where he is failing. The Spirit urges him to reorder his life in such a way that God can use him as a clear witness. It's a spiritual awakening—a revival among Christians. This realignment is manifested, too, by a new love among the brethren in the same church and between brethren in different churches. Without this spiritual awakening there can be no mobilization, and without mobilization there can be no real evangelism.
- 17. Mobilization also means **motivation**. A soldier needs strong motivation, a great love for his country, in order to risk his life on the field of battle. An army

faithful to its flag is ready to obey the orders of its general. We recognize that the only one who can and must motivate our hearts for evangelism is the Holy Spirit. Only the Holy Spirit can fill our hearts with holy compassion for the multitudes which are lost as sheep without a shepherd. Only He can move us to complete the task that lies before us.

This motivation involves not only a vertical movement from God to man, but a horizontal movement from one man to another. When God moves us by His Spirit we are contagious to all around. An optimistic person full of confidence in what the Lord can do spreads enthusiasm to those around him.

- 18. A third aspect of mobilization is to incorporate every Christian into a **coordinated program of evangelistic activities**. It is not enough that Christians realign their lives and receive inspiration for the task at hand. It is necessary to have a program into which each Christian can fit and have a part. The program provides a wide range of activities during definite periods of time, with the whole Christian population working simultaneously, knowing what these activities are and when and how to carry them out.
- 19. In order for each Christian to be ready to fit into the program there must be training. And there must be a place of service ready for him. Each phase of the program must include leadership training for those who will be responsible for mobilizing the rest. And the needs of the program are so varied that there is a place of service for everyone.
- 20. Here we see a basic difference between this and other methods of evangelism. This picture contrasts depth with breadth.

Most evangelistic programs are illustrated by the center of attention in the professional evangelist. Circumstances may vary, but the basic objective is to get the greatest number of listeners possible to hear the message from the lips of this consecrated servant of God. In this type of campaign all different methods are used to increase the number of hearers. Advertising, invitations, radio/TV interviews, and many other means are used. Everything possible is done to broaden the impact of the evangelist's ministry. These methods are used too, but the emphasis is on mobilizing Christians. Depth is illustrated by the picture where every Christian becomes an evangelist. While traditional evangelism seeks to multiply the number of listeners, Depth-Evangelism seeks to multiply the number of evangelists by getting deep into the experience, motivation and service of each believer. Each Christian is trained, motivated, and incorporated into a definite program of witness.

21. We move on to the second principle.

MOBILIZATION WITHIN THE FRAMEWORK OF THE CHURCH.

22. When we speak of the church we think of three levels: the church as a local congregation, the church as a denomination or family of churches, and the Church as the entire community of believers formed by the total number of God's children in a given place.

Most evangelists insist that their programs of evangelism are related to the church. But in practice many of these programs are conceived and planned outside the structure of the church, and sometimes are in tension with the church. Depth-Evangelism is not a program of the churches themselves. It does not come in to do for them what they are failing to do. Rather it helps them to do it themselves.

23. Let us look more closely at the local church. The local congregation is of tremendous importance. It is the school

where the Christian learns from the Word of God as it is unfolded by consecrated teachers. The local church is a family in which the Christian learns to relate to others. And it is a team on which the Christian serves. Every Christian then — and especially the new believer — needs the local church. Without it his experience of the Christian life will be deficient.

24. Depth-Evangelism is in large degree a simultaneous program of the local churches, helping them to realize their God-given purpose. It reaches the people through their pastor, helping him to organize the church in prayer. It provides the pastor with materials for training classes. It centers the visitation program in the local church. It helps each church to hold local evangelistic meetings. To provide greater impact the program is carried out simultaneously by all the churches in the nation or area. Each local church is involved in the same activity at the same time. In a sense it is a united program. But it does not require each church setting aside its own program in order to work with the other churches. Instead, Meaningful-Evangelism becomes the program of each church, and each church is active doing its own work. Doing it simultaneously only increases the impact as the non-Christian finds himself facing the claims of Christ at every turn. Depth-Evangelism is very closely related to the local church, but not as a program to do the job for the church. Rather, it seeks to provide orientation and guidance to enable the church to do a better job of fulfilling its purpose.

25. In many cases there has to be a revolution in the church before that church can follow these principles. Traditionally the program of the church centers around the pastor. But it must center around the laity. The emphasis changes from the pulpit to the pew. Yet it is not a lay movement which sets aside the pastor. His role as a leader is more important

than ever. The pastor is the one to mobilize his people.

There is another aspect to this revolution. The life and activities of many congregations center around the church building. Meetings multiply; and church life is "come-structured." This psychology must change if the world is to be evangelized. The church must shift from a "come-structure" to a "go-structure." The Lord did not say to the unconverted, "Come to the temple and hear the Gospel." The command of our Lord was directed to His followers and was clear and emphatic, "Go into all the world and preach the Gospel to the whole creation."

26. From the point of view of strategy, such can be considered a denominational program. Church strategy and planning is usually done at the denominational level. For example, stewardship, Christian education and evangelism programs are generally planned on a denominational basis. It sponsors retreats for the pastors. And it orients denominational leaders in the use of principles and methods which can be applied to long-range denominational planning. Relating Evangelism-in-Depth at the denominational level helps assure better coordination and greater continuity in the task of evangelism.

27. Such meaningful Evangelism is related not only to the local church and to the denomination but to the entire Christian community, as well. We Christians have an inescapable obligation to give witness before the world that we are One Body. Both Scripture and practical experience uphold the importance of this united witness. For example, the Christian community can do a better job of fulfilling its evangelistic responsibility when there is a coordination of all the different abilities, resources, experiences, and talents of its members. Furthermore, the massive fellowship of united work produces inner strength and motivation that enables the

GOD IS GREATER THAN MAN

DR. T. EPP'S MESSAGE (continued)

Low views of God

We have too many low views of God nowadays. We Christians are very guilty of this thing. We get so occupied with the things that we are doing, I'm not trying to say that things aren't important. I'm not trying to say that methods aren't important. They are utterly important but constantly we have to face it, I have to face it and I'm constantly having to make our own people at the headquarters, face this issue, we are going to use every means, every way, every way, every method, every detail that we possibly can to get the finest production but never at the sacrifice of the spiritual aspect. It does never dare be. We've got to start at the right place. We do not start with methods. We do not start with these things.

We start with God. Jesus used all kinds of methods-means and ways. But He said, "I tell you noth-

ing but what the Father hath shown me." He's been in contact with God first, and then has come to show us what the Father hath shown Him. The relationship was right here. But low views of God are very dangerous and there are a lot of low views of God today. They will contribute to error in doctrine for instance, when the eye gets on the experience instead of upon God and off we go into some tangent upon doctrine. We've got plenty of it, roaming the country-everywhere, all the time, simply because people are looking at experience instead of God and off we go.

Low views of God have a tendency to cause failure in Christian ethics. The reason there isn't this spontaneous obedience-like toward evangelism, which we were talking about is simply because we have a low view of God. When we have the proper view of God, these things begin to come automatically. There will be lack of conviction if we do

not have a proper view of God. Lack of conviction of the sinfulness of sin. There will be lack of awe and respect. The Psalmist said, "Thou thoughtest that I was altogether such a one as thyself." Well, I wish I could compare things about God, or show you things about God but I want us to think for a moment on some things along that line that we can think about.

We speak of God as being *incomprehensible*. Zophar was speaking to Job one day and he said, "Canst thou, by searching, find out God?" A good question. Can we find out God? "Neither know any man, save the Son", said Jesus. He can only be known, through Jesus Christ our Lord, we know that. The things of God, knoweth no man but the Spirit of God, but His Spirit begins to communicate to us if we will allow Him to do so.

God is *self-existent*—in other words, Science says, "every affect must have a cause". In other words, Science is dedicated to the task of accounting for things and it's impatient when some things refuse to give an account of themselves—like God! That's why they haven't any use for God. Simply because they can't account for God. Well God doesn't need any accounting!

Man is a created Being, by God Himself, and Man, as a created Being by God Himself, possesses nothing of himself but is dependant each moment of his existence, upon Him who created him. I couldn't live any longer without Almighty God, than a sunbeam can live without the sun! Cut it off and where is it? It's passed into nothingness and so would I.

He is *Self-Sufficient*. I can give Him nothing which He hasn't first given to me. There is nothing about Him, nothing beyond Him. Now the thing is—He's God Almighty. He's never frustrated. Doesn't need any help. Did you get that? He what? He doesn't need me! He doesn't need you! God needs no defenders. He needs no-one. But God has so arranged, that when there is faith there, He'll use anybody, when our eyes are turned upon Him—Him

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We speak of God being *Eternal*. We're creatures of time but we're made for eternity because of God.

We speak of God being *Infinite*. That is,—we poor creatures, you know, we're constantly being frustrated by our limitations, from within and from without and so on, how wonderful and how satisfying it is to have a God Who is without limitations. He has absolutely no limitations. All nature's gifts have limitations and all of God's gifts are eternal. Everything God gives me is eternal! When God makes me new, that's eternal! His mercy's eternal. His grace is eternal. His love is immeasurable and it's eternal and so on. It's absolutely infinite.

God is *Immutable* we say. That is, He never differs from Himself. He never varies from what He is. He is always the same.

He can never be more holy. We try to say God is so-and-so holy—no. God is holiness itself. We can't say He is so holy or less holy or something like that. He simply is holiness itself. God will always be what He is and God will always be what He has been.

God never changes. When we start to ponder this fact, has it ever dawned upon you that the God of Abraham is your God and my God absolutely unchanged. He is the same God, He never changes. The God of Elijah—why—now that's my God, that's your God. Unchanged. He'll not change. He's not different. He's the God of Moses. With the tremendous things we see that happened during the time of Moses—but He's the same God, He'll never change. He hasn't changed today. People say, "Well, my God can do anything". Sure, I know He can do anything but that isn't the question. This God is my God today. Unchanged. The God of which Jesus said, talked about "My Father". My Father, your Father. There's no difference. It's the same God. What a wonderful, wonderful comfort to have an unchanging God in a constant changing world. "I am the Lord, I change not". With all of our scientific knowledge that we have today no man has ever changed God, nor have they come any nearer in finding out God.



This is the second half of Dr. Theo. H. Epp's message as preached to the 1967 EMAJ spring banquet in Tokyo. The first half of this message was printed in the spring issue of JAPAN HARVEST.

Dr. Epp, of Back to the Bible Broadcast, has now completed his world tour. He wrote in the GOOD NEWS BROADCASTER of his impressions of the various mission fields. We are indeed happy to herewith put into print the completion of his message spoken in Tokyo.

We talk about God being Omniscient. We mean He's all knowing. If you turn to Psalm 139 and it can either frighten you to death or it can be the biggest comfort you ever read! It all depends upon your relationship to Him. If your relationship is bad you won't want to go to Psalm 139, it'll only make you feel worse! Because it says, "He knows your sitting down. He knows your lying down. He knows everything about you. He knows the words you're going to say, long before you ever breath them! Before they were ever even thoughts in your minds, He already knew about them. In fact, He knew all about you long before you were born! Hundreds of years before you were born—He knew all about you. He knows everything. But if you're looking for some comfort once in a while and everybody else seems to misunderstand you and things just don't seem to go right—God knows all about that. There's nothing hid from Him. He's the all-knowing God. Who can teach Him anything?

We read in Isaiah 40 a beautiful verse—"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" We didn't add anything to God. Why, if knowledge could be added to Him, then He would be imperfect and if He were imperfect, of course, He couldn't be God. God never discovers anything. He's never surprised about anything. He's never amazed about anything. This God is your God, my God. He indwells me. When I'm all upset, and I'm surprised and amazed and what-have-you—that's me, not God. He knows me through and through. This is my wonderful God.

The Bible says He's all wise but not only that—He's been made wisdom unto me! He is the all wise One but He's been made wisdom unto me!

The Bible says He's *Omnipotent* that is, He's Almighty. And the Bible speaks of God as reigning and to reign over people and over things, that One has to have power to do so. If He is going to reign in sovereignty, that simply means that if He is going to do anything He wants to do He has to have all power to do it. Well, this is the God we have! This is the kind of God we have. While God has delegated His power to some of His creatures, He's never given up any of His power to do so. I don't understand all of these things. I just happen to know it's true. Science only discovers what He has already produced. All the new things that we have nowadays they're just finding out some things that God made them all a long time ago.

The Bible speaks of God as being *Omnipresent*. It simply means He's everywhere. He's close by to everything and He's next to everybody. He's above and beneath and at the sides. He's in and He's surrounding. He can't exclude Him from anything. I'm not talking about Pantheism now. I'm talking about the Indwelling Christ who created all things. And He created all things by Himself and for Himself and all things consist in Him. That's what I'm

continued on next page

talking about.

The God that we have is a Faithful God. He cannot deny Himself. Failure to be faithful would simply mean that He's imperfect and if He's imperfect He can't be God. But He is God! Therefore He can't be anything else but Faithful. How easy it is for us to begin to complain.

I've just been studying Job lately. You know Job just really did some complaining until Elihu got ahold of him. All Elihu said was, "God's greater than man." He doesn't have to give an answer for Himself and He doesn't. Well, since God is who He is and cannot differ from what He is, He has to remain faithful to what He is. He always will be. We could go on like this and on like this. I wish somehow I could present God to you but I can't. But one thing I would like to call your attention to is the importance of keeping our eyes upon Him. And being careful that we do not allow things, means, methods, to take the place of Almighty God. This is our great danger.

Our great danger!

I want to bring to your attention the case of two in the Bible. Maybe you didn't just think of these two cases in this particular manner but let's just take a look at one or two cases, where we can clearly see the difference of what I'm talking about right now. The importance of keeping God before us at all times. I'm going to read a passage of Scripture from Romans 4:19 to 24. When I've read this, I will tell you what time of this man's life it was describing. Speaking here about Abraham. *"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness. Now it was written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,"*

Now this passage could not have been written about Abraham at the

beginning of the time we learned to know Abraham. Abraham was about 75 years of age when God came to him and told him that he was going to have a son. And then together with the promise that he was going to have a son, He also told him of the posterity that he would have and that how his seed would be forever and they would be God's people and all the other wonderful promises that go with it.

You know the incident very well. About 10 or 11 years went by and God's promise wasn't being fulfilled. Abraham remembered God's promise. He wasn't getting any younger. His wife was 10 years younger than he was. When the promise was made, she was past the age of child-bearing. Of course, Abraham believed that God was going to perform a miracle of some kind but you know 10 or 11 years had gone by and no miracle! And Abraham had his eyes on the promise. He had his eye on the promise, instead of upon the Promiser! He failed utterly, when the devil was able to come along and use Abraham's wife to come to him.

Abraham's wife came to him,—this is all recorded here in the 16th chapter of Genesis,—and said, "Abraham, God promised us a son. Neither one of us are getting any younger. We're well passed the age where we can have children. But God's promise is God's promise. And so we'd better have a son!" And she presents to Abraham her maid, a young woman and says, "Take her to wife". And Abraham was persuaded and Ishmael was born. We don't find that God said anything about this for a while, until another 12 or 13 years or so went by.

And finally God and Abraham were having a talk together about this whole matter of the promises. And Abraham says, "God, here's your young Ishmael, nearly 12 years old." "And God," he says, "Won't you please accept him to fulfill your promise. Can't your whole promise lie in this man?" God says, "Abraham, I told you that you were going to have a son by Sarah and Ishmael will never fulfill my promise. You have gone ahead and done this in the flesh to fulfill God's promise—you had to help God to do something but I don't need any help. I'm God. What I say I will do. Abraham,

you're going to have a son by Sarah." Abraham was 99 years old and Sarah was 89 years old when God finally made this statement. But God was able to get His point across and get Abraham's eyes off of the promise long enough to get his eyes on God who made the promise.

I hope this is getting home. We get so wrapped up in the promise that we forget the Promiser. This is what Abraham did. And there has been nothing but trouble ever since the day Abraham got his eyes off of God. He got his eyes on the promise merely and went ahead by means of human methods to fulfill God's promise and God says, "I will not have it."

Four thousand years have gone by and the result of this act of the flesh is still evident everywhere. When I got my visas for this trip, we received from our own Government a document that told us to be very careful that when we got into the land of Palestine to be sure and go into the Arab section first and then over into the Israelite section, for they would not accept it vice versa. We were told by our travel agency that when we get to the gate in Jerusalem where we are going to go across from the Arab section be sure to tell the man over there not to stamp your passport. You'll never get back into Arab country if they have an Israel stamp on it! Have them stamp it on a separate piece of paper and when you want to use the passport later on you can throw it away. You don't need it.

Eyes on God

What's all of this trouble about? Abraham got his eyes on the promise instead of upon God. For four thousand years that enmity has been raging. But God was able to write down, through Paul, over in the 4th chapter of the Book of Romans that once God had Abraham back into the proper place, once more got his eyes back on Himself, instead of the promise, that Abraham then believed God and did not look upon the fact that he was 99 years of age—nearly 100 or that Sarah was 89 years old—nearly 90 years old—and as far as their child-bearing possibilities were concerned that they were dead. He did not

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TOO MUCH FOR YOUR MONEY



by Robertson McQuilkin

"What is it Tsutomu kun?"

"Nothing interesting. Here, you read it. More of that religious junk."

Jan's pulse quickened as the small knot of students paused under the streetlight right by her two-tone tan Hillman. She scrunched into a dark corner of the back seats, hoping they wouldn't see her.

"But this one is Christianity. Tanaka kun tried Christianity and claims he got squared away on what life is all about. Can't be too bad."

"You think not?" It was Tsutomu kun's voice. "Just take an eyeful of what you got there in your hand."

Jan's mind jumped back to her conversation with Kent on their way here to the train station to give out tracts.

"Kent, have you read this thing?" she'd asked. That was a bad approach. Kent almost rammed a car in the next lane. But she'd started, so . . .

"If y'try to say too much," she went on, "you don't really communicate. True, if you lean on religious jargon you can telescope a lot of meaning into a few sentences. But I'll bet it's just so much mumbo-jumbo to these Japanese."

"But this is life and death, Jan. They've got to hear—at least once."

Sure, what this says means a lot to us. And it may give a psychological release to hand the full dose to the someone, but . . ."

"Jan, like I've said before, it's that college psychology that's fouling you up."

"Not psychology. Communications. 'They've got to hear,' didn't you say? What does 'hear' mean if . . ."

"Well, you'll have to admit that whatever it was it's fouled you up. Where's the faith in that sorta talk? It's our business to sow the seed. Faithfully. Fully. The harvest is up to God."

"But, Kent, this tract tries to plow the soil, sow the seed, and reap the harvest, bang, all at once."

"The Gospel's the Gospel, you know. And the fellow that reads this may never get another chance . . ."

"If you were giving out booklets you might be able to get the whole works across at one shot . . ."

"Who's got that kind of money?" Kent's honking at this point seemed to be addressed more to her, she recalled, than to the bicycle that burst unannounced from a narrow alley.

"Well then why not stick to one point? You might be able to get that much across. After all, the Holy Spirit isn't limited to one shot with a person is He?" Jan was remembering more than she actually had said. Maybe it all meant more to her than she'd been willing to let on. Maybe that's why this horrible mig-

continued on next page

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raine hit her just as they started to hand out tracts. Maybe . . . The sound of crumpling paper brought her back.

"Well, what'd I say? Was I right?" Tsutomu kun's voice was louder than the others.

"Yeah, I guess so."

"Now I'll tell you what it said. Remember I never read it. But I know all about that Christian stuff. I've read one of those before. First off you're a criminal, right?"

"Yes, that's right. But the guy that wrote this seems to put a little different twist to the word, 'criminal.' Still, you're right—it says I'm no good." Jan thought she heard the crumpled paper brush the car and settle on the payment beneath.

"OK. Next. On account of you being a criminal, this Jesus Christ—his ghost, I guess—has it in for you. Right? He'll get you sooner or later, but for sure after you kick off. Am I still on the track?"

"Sure you didn't read that thing?"

"Listen, you know I didn't. I know this stuff—I've read one of those before. But the worst is yet to come. Believe it or not, fellows, to beat the rap with this god or ghost or what have you, you've got to spread blood on yourself. Talk about superstitious. They may not mean it just like that but that's what they say. Now that's the honest truth. In fact you've got to be covered with it. It has some kind of mysterious meaning about how Christ when they killed him was—that's why they always have a cross, you know—that Christ's dying had something to do with all of us. How they figure that is beyond me. Why that must have happened several hundred years ago at least. And in Europe at that. Is that what it said or not?"

"Well, something like that. Anyway it doesn't make any sense so let's forget it." Jan felt the rear end of the Hillman rise gently as a foot scrapped off the bumper. "I sort of half thought about going to that Christian meeting down at the abacus school tonight, but what say we go an over to Central Theatre? They say that new show is really great."

The migraine was gone. Jan sat bolt upright and clutched the back of the front seat till her knuckles went white. Three uniformed figures

disappearing in the dark were blurred, but the tears she was blinking back were only half in compassion. She was angry. The tract wasn't perfect, no, but it wasn't that bad. And she and Kent had given up not a little to get that message of life to those thankless kids.

"Well how's my sweet little John Mark?" It was Kent opening the car door. "That migraine all over now the job's done?" His cheery, optimistic outlook on life shone through as usual, but that only served to make things blacker. Kent shot a quick look both ways and bent over to kiss Jan. A hot tear splashed on the back of his hand.

"Oh dear. I'm sorry Honey. Did I speak out of turn? You're no John Mark—you know that."

Jan poured out her grief in one torrential burst. The Scripture her husband chose to comfort her with was a foregone conclusion: Isaiah 55.11.

Jan regained her composure. "It's

true, Hon, God's Word won't return void. But what is God's word?"

Kent thought he knew what she meant. No, this particularly agglomeration of paper and ink had no intrinsic magic power. The truth is what God wants to communicate to men. And it's this truth that will set them free. Our job is not to get said what we want said in a correct formulation but somehow to get saving truth across. Maybe Jan isn't all wrong . . .

"But Jan, where are you going to get that kind of tract?"

"What kind?"

The bait kind."

"Bait kind?"

"You know—the kind that hooks 'em where they are."

Oh, I see. And tastes good so they want more?"

"That's it. And isn't too big a hunk to swallow—where do you get that kind of tract?" Kent slipped behind the wheel and started the rounds of his pockets in his usual search for the keys.

"Well, I don't know. Don't they make that kind?" Jan asked.

"Not much. The fellows that buy and use tracts don't want that kind, they say, and the fellows that claim to like that kind don't buy any kind at all. A publisher has to stay in business, you know." Kent touched the starter. ★

THE GRACE OF OUR SOVEREIGN LORD

by Donald M. Hunter

The parable of the Laborers in the Vineyard (Matthew 20:1-16) is really part of the Lord's answer to Peter's question, "Behold we have forsaken all, and followed thee; what shall we have therefore?" (Mtt. 19:27). Peter was thinking in terms of reward, so the Saviour clearly stated that the disciples and all those who follow Him will reap an abundant reward (verses 28,29). In Peter's question the Saviour detected a spirit of pride and self-righteousness, so by means of this parable He warns the disciples and all true believers as to what will happen to those who serve Him in the wrong spirit. "So the last shall be first, and the first last" (Matt. 19:30; 20:16). Not only does the Saviour graciously issue a warning in this parable, but He also establishes the principle of grace and of God's sovereignty in His service.

The Day of Labor

This whole period of the Church—from Pentecost until the second advent of the Lord Jesus—is one long day for service. Very few

would deny that this day is rapidly drawing to its close. Individual Christians play only an infinitesimal part in this long day; therefore we find it more practical to picture a Christian life as a day of labor which starts when the believer accepts God's revelation concerning himself, and the only way of salvation and then rests his soul in the finished work of Christ. It ends at death when he goes home to Heaven. In some lives the day is long as was that of the Apostle John; in others very short as in the case of James, the brother of John, who was the first of Christ's original disciples to face martyrdom (Acts 12:2). Have you and I been truly toiling for Christ since He saved us? If we are in the vineyard, can we not put greater energy and more time into our labor? Doubtless we can.

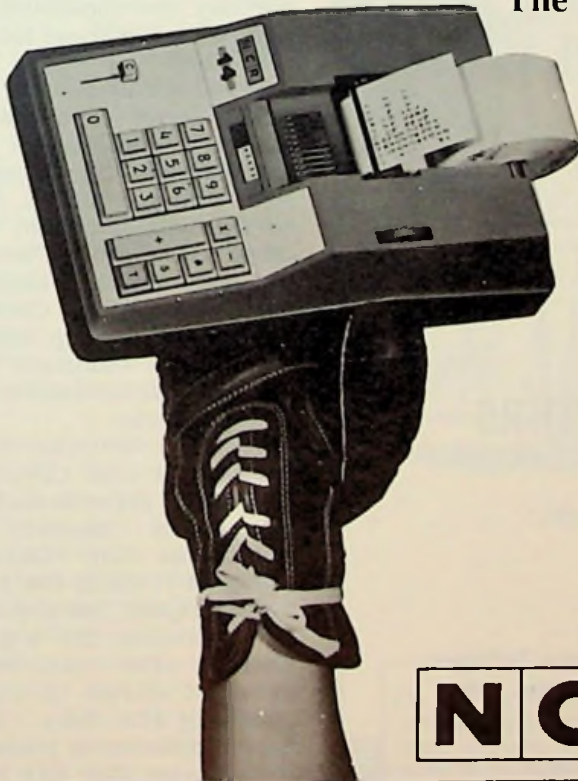
There is an abundance of work to be done in the world, which is referred to in our Scripture as the vineyard. The fields are white unto harvest but the laborers are scarce. Calls for help are heard from every part of the vineyard. In each com-

munity, in each local church there is ample work for every Christian. In lands like Japan there are millions of people who have no adequate knowledge of the Gospel; many have not even heard the Good News. In lands such as America and Britain, there is a new generation which has been steeped in the far-reaching teachings of unbelieving philosophers such as Hume, Hegel, and Comte; a generation whose minds have been morally diseased by a diet of moving pictures, unwholesome novels, and a sensational press; a generation that is nearly as ignorant of God's Word as are the unevangelized millions in Communist China. "The harvest truly is plenteous, but the laborers are few." These words of Christ described contemporary conditions, but a study of man's need throughout the centuries leads to the conclusion that His words were prophetic of this entire dispensation.

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and that he returned to the marketplace, the center of activity in an oriental town, at the third, sixth, ninth and eleventh hour for the same purpose. He did not allow anyone to remain idle. This householder represents God, who desires that each of us labor steadfastly and earnestly in His vineyard. He is the One who creates in our hearts every impulse to serve. Perhaps this message will be the means of another Christian entering the vineyard to work while it is called today, for "the night cometh when no man can work." Regardless of the means by which the Lord speaks to us of the need to labor long and hard for Him, let us quickly respond to His call. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

The reader of the parable cannot help but be impressed with the willingness of those who arrived late at the market to go into the vineyard without promise of definite recompense, simply trusting in the

goodness of the householder. This should be our attitude also. Let us go as the Lord bids, not seeking a reward, not unwilling to work in the most obscure part of the vineyard if that is the Master's will. The privilege of serving Christ is reward enough now, and His "Well done" is the reward we crave when we see His face and hear His voice.

The Right Spirit of Service

This parable suggests that those workers, regardless of their popularity, gifts or success, who fail to have a right spirit in service will not be chosen by God for the first places in that day when honors and rewards are bestowed. God calls many servants, but He has only a few "choice ones". (See verse 16. Thayer defines the word *eklektos*: "2. choice, select, i.e., the best of its kind or class, excellent, preeminent.")

How may a choice servant of God be recognized? He may be recognized by the Christlike spirit he manifests in his daily service. He serves God with humility, and does not look on his own work with pride or self-complacency. He is willing to work unseen and unknown by

man. He never grudges the blessings and honors that God bestows upon others, but rejoices with them in their prosperity. He does not work in his own strength, nor in the power of an organization, but depends wholly upon Him who said, "All power is given unto me . . . Lo, I am with you always." He never boastfully compares himself with other servants who are less gifted nor does he brag about his own usefulness. Instead of despising those who occupy a less important field of labor than himself, he esteems such higher than himself and tries to help them in every possible way. He is very careful to obey God's precepts, and to avoid any kind of service that is contrary to God's will. Christian work has for its end the glory of God. This true end is accomplished only when the work is done in accordance with God's revealed will.

Such choice servants of Christ will be among those most highly honored at the time when all work is tested as by fire. All such are known to God as those who serve in the right spirit, although at the present time they may be quite unknown to the Church at large. On the other hand it is very possible, in the light of this parable, that some "great" names of Christian workers who in our day are considered outstanding will be among those least honored in that day.

Three Outstanding Workers

The secret of the Apostle Paul's greatness was simply that he had one passion—Christ and He alone. Paul followed Christ, he sought to do the will of Christ, he served no other master, but Christ. Paul did not have a selfish ambition to be a leader among the Christians of his day; his leadership came as the result of the complete surrender of himself, his education, and his talents to Christ.

The trait, devotion to Christ, common to all true Christian workers, belonged pre-eminently to Paul. From the moment Paul was saved on the Damascus Road (Acts 9:1-7) until the hour when he was martyred, his devotion to Christ did not waver for a single instant. Shortly after his conversion he preached Christ in Damascus, emphasizing His deity. Paul received his commission to preach the Gospel from Christ (Gal. 1:1); he was taught

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the Gospel by Christ (Gal. 1:11, 12); he was strengthened by Christ in Corinth (Acts 18:9, 10); and he heard Christ say, "My grace is sufficient for thee" at a time when he was needing much comfort (2 Cor. 12:9). The depth of Paul's devotion is revealed in the following lines from his letters:

"God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

"For to me to live is Christ" (Phil. 1:21).

"Having a desire to depart, and be with Christ" (Phil. 1:23).

"We preach not ourselves, but Christ Jesus the Lord" (2 Cor. 4:5).

"If any man love not the Lord Jesus Christ, let him be Anathema" (1 Cor. 16:22).

Apart from such ardent affection toward the Lord Jesus Christ no one can be a true leader among God's people. No amount of brilliance, eloquence, or personality can take the place of devotion to Christ.

Samuel Rutherford a Christian leader in Scotland, who, in a time when God's people were distracted and persecuted, showed rare wisdom, courage, and Christlikeness. From 1627 to 1636 Rutherford preached in the quiet parish of Anworth, lying among the soft green hills of Galloway. There he arose each morning at three to spend the early part of the day in prayer and study. A fellow-minister said of him, "I never saw any one in Scotland like him. He seemed to be always praying, always visiting the sick, always preaching, always teaching, always writing treatises, always reading and studying." On his death-bed Samuel Rutherford said to four friends who came to see him: "Pray for Christ, preach for Christ; do all for Christ; beware of men-pleasing."

From the many traits of leadership possessed by this most extraordinary man in an age of heroes we shall mention his loyalty to God's truth. So faithful was he to the great doctrines of the Scriptures that he was a prisoner for eighteen months at Aberdeen. "I go," he said, "to my king's palace at Aberdeen; tongue, pen, and wit cannot express my joy." While in that confinement, he wrote one hundred and twenty letters which reveal, as few

other letters do, the loveliness of Christ. The Person of Christ, and the Word or doctrines of Christ were equally the objects of Rutherford's affections and pursuits.

From 1643 to 1647 Rutherford was in London where he worked with other eminent leaders on the production of the Westminster Confession of Faith. There he defended with great vigor against learned opponents such doctrines as Christ's Headship over the Church, and Salvation by Faith Alone.

Rutherford was a mighty defender of the Faith once delivered to the saints. Many men today call themselves Christian leaders, but no one is a true leader of the children of God who does not love, and when necessary, stand up and fight for the doctrines of the Bible.

Robert Murray McCheyne was born in Edinburgh, Scotland on May 21, 1813 and died at the early age of twenty-nine. His name became a household word in Scotland because of his godly walk and fragrant ministry. The life of this young man who so early reached spiritual loveliness has been a tremendous blessing to others down to this present

time.

In addition to his rich ministry at Dundee, Robert wrote a number of beautiful hymns, including, "When This Passing World is Done" and "I Once was a Stranger to Grace and to God."

His biographer, Andrew Bonar, wrote concerning McCheyne these striking words: "He dwelt at the mercy-seat as if it were his home, and spent his nights and days in ceaseless breathings after holiness, and the salvation of sinners." McCheyne's humility was very deep. He was willing to be forgotten by others and to forget himself in order that he could seek only the glory of God. The following words from McCheyne will reveal his character:

"A calm hour with God is worth a whole life time with man."

"To be holy is to be happy."

"Pray for glorious discoveries of Christ—His person, beauty, work, and peace."

Holiness of life. This important requirement of leadership was daily seen in Robert McCheyne. Writing to William Burns, the well-known evangelist, and missionary to China,

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look at that, he believed that Almighty God could do it. Once he got his eyes upon God. Once we get our eyes totally upon God and keep our eyes upon God instead of upon the promises. Now you say, "What about the promises? the promises are wonderful"—if we will keep our eyes upon Him Who made the promise. So many times I catch myself, taking a promise and saying, "Thank you Lord for this promise". Instead of looking into the eyes of the Promiser and saying, "Lord, I claim it because it's you."

Isaac was born and Isaac became a young man. That was another danger spot and Abraham fell into this danger spot as I see it. Something happened. Abraham became so rejoicing over the promises being fulfilled and as his young son grew up he nurtured him and he saw the enmity between Ishmael and his son and he had to send Ishmael off because everything was wrapped up in this one son now. All the promises that God had given are wrapped up in him and Abraham became so occupied with the result of God's wonderful promise, the result in his son, that God came to him and said, "Oh, wait a minute Abraham", and now of course I'm paraphrasing here, "You're getting your eyes off of Me. You're getting your eyes upon that which I have accomplished, instead of keeping your eyes upon Me. Abraham, bring that son now, I want you to bring him as an offering. God doesn't tell about the intimate relationships that went on between Abraham and God. Those were secret.

I'm so glad that God doesn't reveal some of these intimate relationships that He and I have together. Some of the many imperfections and how he has to deal with my soul and how He has to work with me until He gets my eyes open only upon Him. How completely different when we keep our eyes upon God instead of upon that which has happened.

Bring him to Me!

You've seen so many times what has happened when somebody has had an experience with God and from that day on all you hear about is the wonderful experience. On such-and-such a day I saw this vision, or such-and-such a day I had

this happen to me, or such-and-such a day,—everything is dependant upon what may happen to us. God does not care about these details, He wants us to keep our eyes upon Him. When Abraham was getting his eyes upon what had happened—the son—God says, "Bring him to me. Bring him to Me as an offering."

Hebrews reveals to us what went on in the heart of Abraham when God called for him. I do not know how long it took for God to persuade Abraham. God doesn't tell us anything about that and that's not important. God deals with every individual on the basis of how long it takes—it makes no difference—God does it. But when God finally got Abraham to the place where in the Book of Hebrews he gives Him the credit, he says, "Abraham believed God." He believed that God who gave this young son to him, when they—as far as birth was concerned, child-bearing was concerned,—were already dead, could also raise him from the dead. He believed literally that when the knife went into this young man's heart that God would also at the same time, raise him back up again. And he showed this very clearly for when he left his servants behind, and said to them, "You wait here, my son and I are going over there and we will come back". He didn't say "I will". He said, "We will". Abraham believed God.

God had accomplished his point and had gotten Abraham's eyes back upon God Himself and right here in the Scriptures it's very clear. "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Says God, "I see now, "I see now, I've got your eyes back upon me. Because you didn't withhold this son, from me. You were willing to give him unto me, and in thy seed shall all the Nations of the earth be blessed because thou has obeyed my voice."

Now, what am I driving at? The thing I want you to notice is that twice in the life of Abraham we have an occasion to realize how Abraham's eyes had gotten off of the

Lord onto some things. One time upon his son—everything seemingly to be fulfilled in his son but God drew it back unto Himself and when God was able to do that then He was able to show us these wonderful things and then we notice this, obedience came automatically.

Obedience will come automatically when our relationship with God is right. Let's start at the right place. Let's start where God would have us to be. Now through all of this, I want you to notice, God does not throw aside methods. God used natural methods with Abraham. They were miraculous but they were natural—in the birth of his son and all the rest of them but the thing I want you to see is that these will never take the place of God. Our eyes must ever be upon the Lord Himself. We must keep our eyes upon God. If we do not, we're to be in nothing but trouble all of the time. May I repeat what I said at the beginning. If we'll start at the right place and get our people to get the right relationship with God, making disciples of them, making them people who will be in the right relationship with Him, then will follow automatically a right relationship horizontally with God's people.

You Can't Help Yourself!

And when these two are right there will automatically come, that which we found in the New Testament, they couldn't keep quiet. Everybody was a witness. Everybody was an evangelist. We read in Acts 1:8 "And God said ye shall be witnesses unto me". He didn't say, "You have to be". He said "You will be". It'll be automatic. You won't be able to help yourself. Why? Because He is indwelling us and working out from us. That's the great secret that Paul taught—Christ in you the Hope of Glory. Let's learn to keep our eyes upon God as the very heart and centre of this theme?

Everything we have and everything we'll get from God we get from God through Jesus Christ. Christ is made unto us. He doesn't give us wisdom—He is our wisdom. He doesn't give us life—He is our Life. He doesn't give us anything—He is our everything, Himself. Let us, "Look unto Jesus the Author and Finisher of our Faith. If any man thirst, let him come",—How?—"Unto Me, and drink." ★

CHURCH AND MISSIONARIES: THEIR RELATIONSHIP IN PRE-WAR JAPAN

by David Michell

Part I in a Series of Three

My aim is to treat, albeit very sketchily, the evolution of the co-operation of three of the major denominational Missions—the Congregational, Presbyterian-Reformed, and Methodists—with the Churches (i.e. Denominations) that grew out of their work.

It might be helpful at the outset to remind ourselves that such was the day of powerful Board Secretaries who made and directed policy from their bases in the home countries. Two basic principles of policy which greatly influenced both the process and the product of most Missions' work were (i) the indispensability of foreign funds for establishing churches, and (ii) the Mission's role as consisting only of planting the church and nothing more. Proponents of this view which some call the "Church Establishment Theory" put the case like this: "Our missionaries organized the United Church of Christ in Japan. Our mission aim is the organization and training of this church. With its establishment our work will be complete, and foreign missions will be transformed into the home missions of the Japanese church . . . The commission of the church is to preach the truth to every creature, but the distinctive aim of foreign missions is the organization of the native church." In other words, the Church was given the expectation that once it was planted and had reached self-support, self-government, and self-propagation, then the task of the evangelisation of the country was to be the responsibility of the Japanese Church, and that the Mission in whatever capacity it were to continue working, should do so only under the direction of the Church.

It was this theory that led to the sanguine statements of the late 1880's at the height of the period of rapid growth: "Our present force is enough to reach every part of Japan . . . With our present centers we can conveniently do all that remains for us to do . . . With wise plans, with earnest work, with the cooperation of missions, with the union of the Japa-

nese church, most of all, with the continued presence of the Spirit of the Lord, we may anticipate the close of this foreign missionary enterprise by the close of the nineteenth century." In that the "Church Establishment Theory" puts the church central in its emphasis, it is good, but history continues to bear testimony to its inadequacy as a truly Biblical view of the missionary calling and task. Dr. Pieters writing in 1912 about the situation in connection with the Presbyterian Church, considered that the above theory had "led to false hopes of speedy success, produced discouragement among the workers, confused the sphere of the church and the missionary organization, cultivated among the native leaders expectations that couldn't be realized, checked the despatch of necessary reinforcements, and altogether resulted in no little injury to the work."

Let us look now at the Mission of the American Congregational Church. In the late 1820's, a small prayer meeting for the conversion of the world was held at the home of a certain Mr. Ropes in Boston. At the close of the first meeting, an offering was taken up in a little basket that had come from Nagasaki. This prompted the suggestion that the meeting focus its prayers on the evangelization of Japan. In 1853 the American Board of Commissioners for Foreign Missions (ABCFM), the Mission of the American Congregational churches was established. Sixteen years later (1869) the Board opened a Japan Mission, as a direct result of the earnest appeals of Niijima Jo for the salvation of his countrymen. Niijima, later the founder of Doshisha, was among the first four Congregational missionaries who reached Japan in the early 1870's.

Groups of believers were gathered out in the Kobe-Osaka area and in 1875, 1876 and 1877 the Mission invited any of the Christians who so desired, to join with the missionaries in a meeting of inspiration and fellowship including observation of the Lord's Supper. Each of these churches was locally autonomous in keeping with Congregational policy

and was called the Church of Christ at such and such (changed to 'Kumiai Kyokwai'—Associated Churches—about 1888).

During 1876 and 1877 representatives of seven churches met together on their own initiative, and then at New Year 1878 representatives of nine of the churches formed what they called the 'Nihon Kirisuto Dendo Kaisha' (Home Missionary Society). In that the General Council of representatives came to control the HMS, it moved from just holding an advisory and inter-fellowship relation with these churches. The HMS had an executive Committee of three Japanese, one of whom was the Principal of their "Bible School" (Niijima of Doshisha) and another their first pastor (Sawayama). Just the previous year the eleven believers at Naniwa, eight men and three women, all of whom were active preachers, had called Mr. Paul Sawayama to the pastorate, his being the first ordination in Japan. Sawayama was a man of great gifts, burning zeal and fervent prayer, and though in constant

continued on next page

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continued from last page

pain from T.B., willingly suffered extreme privation because of his firm belief in the principle of self-support, and in this he strongly influenced the other churches. He literally burned out for Christ at the age of thirty-six.

The Home Missionary Society received grants from the American Board and together with contributions from the churches, sent out and supported a number of students for evangelism in the first summer of its formation. Then at the third annual meeting of the HMS (1880), the matter of complete financial independence from the Mission was very vigorously debated. It was decided, however, that the time was not yet ripe and that help from the Mission was still needed, but that it should be regarded simply as a contribution to the HMS. Some churches strongly dissented and sided with Paul Sawayama and one of the missionaries in deciding to carry on evangelistic work without any help from foreign funds.

The debate also waxed strongly in connection with their Theological School. That same year the first class at Doshisha was approaching graduation. Dr. Davis, the missionary working with Niijima, was deeply concerned lest the students be lost to full-time evangelism because of inadequate support. Accordingly, off his own bat he requested the Mission Board for "\$2,000 to be put at the disposal of the five senior missionaries for evangelistic work of the Kyoto graduates and students". Now the Mission was loathe to establish a precedent in joint financial administration but that was what was finally decided on, and so a joint committee of the five senior missionaries and the HMS was formed. The money was to be used for the support of evangelists and in aiding weaker churches to support pastors.

The system was fraught with problems and disagreements. Ratios on a diminishing scale were tried but, on the whole, church giving decreased and relations deteriorated. After seven years of this, it was voted to give up the method of proportions to a method whereby the Mission gave a lump sum to the HMS who was to decide the evan-

gelist' salaries, while the joint committee was to decide what work was to be undertaken and what men should be employed. This situation obtained for eight years amid worsening Mission-Church relations until 1895, when in response to the Mission's suggestion, the HMS voted to dissolve the joint committee and only to receive such gifts as were to be given unconditionally. During all these years the Mission had been continuing to deploy evangelistic missionaries and aid churches so that the work of the Mission and the HMS were growing up side-by-side with a definite sense of separation developing between them.

The desire of the Kumiai Church for independence was greatly bolstered by the Japanese victory against China (1895) and Russia (1905). Rising nationalistic spirit led to the Church leaders expressing themselves as coming to "look forward to the time when all missionaries shall carry on their work under the auspices of the Japanese church, and the Mission as a corporate body shall have no relation, financial or otherwise, with the church."

The ABCFM had from the first encouraged the three-self policy, but by 1905 it was still far from realized. The Mission and the HMS committees met together, the outcome of which was as follows: All fully organized churches which were receiving financial aid from the Mission were to be transferred to the HMS. This resulted in 33 churches being transferred, bringing the total of self-supporting and HMS-aided churches to 71. The Mission continued to have under its care a number of preaching places (kogisho). They would not "have the status of churches until they became self-supporting or were taken over by the HMS. Their delegates would be welcomed at General and local Associations as corresponding members but would have no vote." As is readily apparent, self-support became the yardstick for constituting a group as a church.

Thus the HMS of the Kumiai Church took over the entire administrative supervision of all the churches, and the missionaries were left to do new work, resulting in a situation where the Mission and the Church were associated but separate.

Everybody seemed quite happy—as one missionary wrote at that time: "We now invite pastors and evangelists of the Kumiai churches to attend all sessions of our annual meeting save the one in which we discuss our personal and financial matters. We have recently invited prominent pastors to give at our annual meeting their frank opinion in any line that, in their judgment, will be of value to us in our work."

However, despite good fellowship and a common objective, frequent difficulties continued to be experienced between the Mission and the Church. The Home Board was asked to come out and study the situation. The report resulted in the appointment of one of the most experienced missionaries to become Field Secretary. His job was to unify the work of the Mission on the field and coordinate it with that of the Kumiai Church. One of the deputation's conclusions was that: "The two bodies are organized separately, the annual meeting being held at different sessions of the year, nor is there any form of official connection between the two by which they plan or work together. The Mission was held to be 'cooperating' in that whenever a church was organized, it was immediately turned to the fellowship and care of the Kumiai body." In view of this, they made the following three recommendations:

1. That the missionaries so establish their personal church relation as to open the way for membership in the ecclesiastical organization of the Kumiai Church.
2. That the Mission work be so geared into the Japan work that the differentiation between the two should be minimized as far as possible and the sense of 'mine' and 'yours' disappear.
3. The formulation of the missionary organization and personnel so as to correlate its workers with the corresponding officials of the various departments in the Kumiai Church, such missionaries to be honorary associates and co-labourers with the Japanese workers."

The coordination of the Mission and the Church work led up to a complete integration of the two, so

that in 1921 a union of Mission and Church was effected whereby all the work of the evangelistic missionaries came under the direction of the Kumiai Church. From Jan. 1, 1922, a Board of 18 Directors was set up (15 from the Kumiai Church and 3 missionaries), and this Board took over full responsibility for the churches and former Mission churches. From then on all conferences, business meetings, etc., were held jointly, except that the Mission still maintained a Finance Committee of six missionaries and no Japanese. The Treasurer of this committee passed over each month the amount appropriated from the Home Board for evangelistic work to the Kumiai Board of Directors. Thus the ABCFM carried on its evangelistic work through this joint Board and under its direction. The designation of evangelistic missionaries was done jointly by the Kumiai Board, but missionaries in educational and other work were designated by the Mission.

The Mission expressed itself as extremely happy at the harmonious plan of cooperation whereby they could be identified as full and equal partners with their Japanese brethren. In the context of this union with the national Church, the missionaries saw their function as changing: "Less and less will we be able to make our great contribution in the field of preaching. More and more our work will be in the field of personal evangelism and to assist in the training of workers, the inauguration of movements, the generation of enthusiasm and the expression of invincible goodwill."

Then out of the blue, because of falling income and in the hope that the Kumiai Church would rise to the occasion, the ABCFM decided in 1925 not to appoint any more evangelistic missionaries to Japan. The Church and some of the missionaries were strongly opposed to this move and the Church drew up a detailed statement requesting that missionary cooperation be increased rather than decreased. Notwithstanding, the Church grew steadily till the war, when in June 1941 it was one of the seven denominations which were merged to form the United Church of Christ in Japan (Kyodan).

To Be Continued ★

WIVES IN THE EPISTLES

Is a Wife a second class Christian?

In our study of I Cor. 7, and I Tim. 5, while attempting to find the scope of service for the single woman, we noted two verses which appeared to cast some doubt on the accuracy of the description of Christian marriage as 'Holy Matrimony.'

The first, I Cor. 7:34, "The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit," seems to carry the unpleasant implication that these things cannot both be true for the married woman. I'm not aware of a grammatical rule which would indicate which of the two is the 'extra' quality the single woman has. Since every believer has the Holy Spirit, are we to assume that it is in body that the wife is not holy?

Again, in I Tim. 5 it implies that a desire to marry, after having been put on the church list of widows, follows "waxing wanton against Christ." Yet for us today, the thought of a missionary or any Christian widow wanting to marry again seems perfectly legitimate and consistent with a devoted love for the Lord and His service.

In one or two places in the Old Testament also there seems the possible suggestion that sex is 'dirty' or unholy. Before the giving of the Ten Commandments Moses told the people to wash their clothes "and come not near your wives." A.V. (R.V. substitutes "a woman" which might limit the instruction to extra-marital relations, but that hardly seems likely since one of the Commandments was to forbid adultery at any time.) Then we have David's statement, "In sin did my mother conceive me."

All these passages probably account for the idea prevalent in the church from time to time through the centuries that sex is 'unholy' and its only legitimate purpose the procreation of children. Clement of Alexandria and Tertullian even went so far as to assure continent widows that they were in God's sight maidens,—virgins for a second time! So that whereas the author of the footnotes of the Amplified O.T. claims the busy matron of Proverbs 31 in "God's ideal woman," Paul, and subsequently the Roman church, seem to imply that the virgin woman is God's ideal.

It seems unfortunate that the A.V. translators added the last two words to the phrase "It is better to marry than burn with lust." Later translations omit these, and since the word 'lust' has taken on a rather worse connotation since that time one cannot be sure where wholesome natural instinct ends, and 'lust' in the modern sense begins. Paul had clearly stated at the beginning of I Cor. 7 that marriage was the right and proper provision for those with strong sexual impulse, "that Satan tempt you not." And again, "If thou marry thou hast not sinned . . . if her husband be dead she is at liberty to be married to whom she will; only in the Lord."

So Paul is certainly not suggesting that marriage is the lesser of two evils, but the lesser of two goods; "He that giveth her in marriage does well, and he that giveth her not in marriage doeth better,"—at least at the particular time in Corinth.

For those of us who are already wives in this present day, what instruction, help or encouragement can be found in the Epistles? The fact

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that Paul in other letters uses marriage as an illustration of Christ's relationship to the church surely suggests that marriage is not automatically a 'second best' for the Christian woman. The Bible as a whole, too, gives the impression that marriage was planned by God from the creation of man. Hebrews 13:4 according to A.V. says sexual intercourse in marriage is honorable, (or R.V. that it should be held in honor,) while outside of marriage it displeases God. I Thess. 4:4 also has the possible meaning of marriage being "in sanctification and honor."

I have gone into this aspect of the subject in some detail because it is one which needs to be made clear not only to our own teen-agers, but also to many Japanese Christians. We knew a seminary student of some months duration who was surprised one day to learn that adultery was wrong for the Christian, while a Waseda graduate, converted in our church and planning to get married, asked if marriage was adultery. More recently I saw in a newspaper that as a result of a series of particularly low type of erotic films the average young Japanese is getting the idea that "sex is dirty." So there is obvious need for clear Christian teaching on this subject, and emphasis that the God-ordained method by which two become 'one flesh' is both holy and beautiful for those who are married in the Lord.

The Paradoxical Position of Christian Wives

The next most obvious instruction, appearing three times, is that the wife should be submissive to the husband. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is head of the wife," Eph.5: 22-23. "Wives, submit yourselves unto your own husbands as is fit in the Lord." Col: 3, 18. And finally Peter's admonition, "Likewise, ye wives, be in subjection to your own husbands . . . for after this manner into the old time the holy women also . . . (were) in subjection unto their own husbands."

In view of this clearly stated principle, how do we account for the paradox that Christianity is constantly credited with raising the status of women, and bringing equality and democracy to the world?

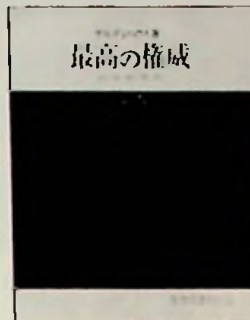
I think what has probably most influenced those people who studied the Bible is the example of Christ Himself toward women, and His words to Martha, "Mary hath chosen the good part." And since women began to attend Christian services, how could they help applying to themselves what was preached unless the speaker constantly reiterated that what he was saying applied only to men? As in country after country women learned to read,—perhaps primarily just to study the Bible, as happened so often in China when we were there,—their mental powers, vision, and other abilities could not help but increase, especially with the Holy Spirit indwelling them. If a woman is completely limited to cooking and cleaning, it is no wonder if she seeks an outlet in gossiping with her neighbors. How much better to have something more challenging to do!

Since our study now is mainly concerned with the Epistles, however, we can say that the uplift of women was probably the logical outcome of Paul's statement that in God's sight there are "neither male nor female, bond or free," although it did take some additional hard work on the part of the suffragettes to turn this obvious logic into legal fact. While I doubt that it is the work of God's ideal woman to be fighting for rights for herself, the cruelty and degradation to which women have been subjected in many non-Christian countries have certainly called for some action on the part of Christians, and we in the West should be very thankful for what has been accomplished for us through the out-working of the Gospel in men's hearts for a longer period.

Probably Paul himself didn't realize that what the Spirit inspired him to write would one day accomplish the abolishing of slavery, and also the raising of women above the chattel class. No, in fact the pendulum has gone too far the other way, in the United States particularly the divorce laws unequally favor the wife, and the woman too often appears the head of the house. This probably is partly due to the fact that until recently the male population out-numbered the female, placing the latter at a premium!

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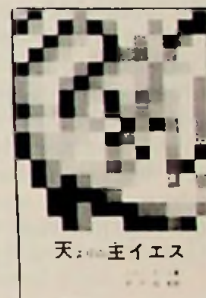


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NEWS

JBCC DISSOLVED

A special meeting of the Japan Bible Christian Council was held on March 16, 1967 to decide the future of the organization in view of the decline in active membership.

A motion was made and seconded that the JBCC be dissolved. A paper ballot was taken and it was a unanimous vote to dissolve.

The Japan Bible Christian Council was organized March 8, 1951 and was dissolved March 16, 1967. It was the feeling of those present that the work of the Council should continue, but due to the lack of interest and complex problems facing the organization, together with the high cost of rail transportation, that dissolution was necessary. Regional fellowships might succeed where a national organization has failed.

William O. James

SEMINARY PROGRAM

The Japan Christian Theological Seminary has now been training men and women for almost twenty years. Its graduates, thirty-eight from the three-year theological course, and more than twice that number from the preparatory course, are serving in churches and Christian institutions, as pastors and missionaries, teachers and Bible translators from as far north as Wakkanai, Hokkaido to Kyushu and Okinawa as well as some of the southeast countries of Asia and South America.

Due to rising costs of education in Japan it was decided to phase out the preparatory program of this school in order to emphasize its foremost aim which is the training of theological students. Thus only university and college students were accepted this new year.

To educate these young people a well trained faculty has been gather-

ed to give the best of Biblical scholarship available. Only one member of the faculty still lacks an earned post graduate degree in theology, and his field is in Japanese comparative religions. In the Old Testament department Mr. Paul Suzuki, who holds a Master's degree, does the majority of teaching. Miss Tanabe who also received her post-graduate training in America and is a member of the research committee of the new Bible translation, and Mr. Philip Foxwell, recently returned from America share the responsibility for New Testament studies. Dr. S. Uda dean of the faculty and specialist in Bultmann studies, heads the department of Biblical and Systematic Theology along with Mr. Addison Soltau teacher of Missions and Calvin studies. Mr. Obata's field is Practical Theology, Mr. Watanabe in Apologetics, and Mr. Hijiya and Miss Wigglesworth in the Church History area. Mr. T. Maruyama has recently completed his Master's work and is scheduled to begin a doctoral program in Church History studies this fall. Besides these regular members of the faculty we are planning to have Dr. Kim, missionary with O.M.F. from Korea teaching on a part time basis this fall, and Dr. Lee, also from Korea to give special lectures during the Founder's Day program and following.

Plans are made for a building program in Kurme, the outskirts of Tokyo. The completion date is set for March, 1968.

INTO EVERY HOME TOKYO CRUSADE

453 churches in Greater Tokyo have pledged to reach into more than 90% of the four million homes of Tokyo. This report by the Billy Graham Crusade office was given in early August. Each home is visited and receives an adult Gospel tract, a children's tract, and a folder giving an invitation to and details of the coming October 20 through 29th Tokyo Billy Graham Crusade.

EVANGELICAL MISSIONARIES MERGE

Following four days of fellowship at their annual conference, the EMAJ voted to merge with the JCEM. Meeting in beautiful Karuizawa the missionaries set aside Wednesday August 2, 1967, for their business meeting and the recommendation: That the Evangelical Missionary Association of Japan (EMAJ) merge with the Japan Council of Evangelical Missions (JCEM).

After hearing annual reports by EMAJ President Sam Archer, the Japan Harvest Assistant-Editor Arthur T. F. Reynolds, and the EMAJ-Japan Harvest financial statement report by Robert Yunker, the business session gave attention to the election of officers for the next term. Then came the Executive Committee's recommendation.

Of particular interest was the relationship given in the proposed constitution to the missionary not currently affiliated with a JCEM member-mission. Details are to be worked out by the Executive Committees. A solution was found in the regional grouping of the some 250 EMAJ missionaries who are at present non-JCEM related. Under the proposed plan as much as 20% of the voting power could be carried by these missionaries.

JCEM would have to call a special plenary session to deal with the change in the proposed constitution. This was felt to be merely routine procedure as JCEM has already voted to merge at the occasion of agreement by EMAJ. Some 33 missions are currently members of JCEM. A name for the new organization was not decided upon.

TOTAL MOBILIZATION

With the conference theme, "Total Mobilization" in large letters before us, Rev. Akira Hatori began his message with the challenge, "It is possible to mobilize this nation for evangelism in this generation." Following is the gist of his message.

HATORI SENSEI'S MESSAGE

We have a commission to go and preach the gospel to every creature. Is it possible? According to the present rate of increase in population, some authorities are saying it is impossible. After 100 years of missionary work the Gospel has pene-

trated into only a small percentage of our people, ½ of 1%. One of the main reasons for this slow progress has been the inactivity of the laymen.

With over 140 missionary societies and 103 denominations working in Japan, if the total constituency can be mobilized, it is possible. When we are mobilized together to work for God, God will work for us. (Neh. 4:20). Jesus stands before us today as He stood before the two blind men, "Believe ye that I am able to do this?" If He is the Lord of lords in our lives, our answer must be, "Yea, Lord."

There are 4 basic areas of conviction before true mobilization can be possible.

1. We must sow bountifully if we are to reap bountifully. II Cor. 9:6. No farmer can expect a harvest without sowing.
2. We must and can work together in seed sowing. Christ is our Head, we are the body and must function as a body. No part is more honorable than another. We can fish alone with a pole, but we catch more fish with a net, everybody helping.
3. We must pool our resources. Whatever resources we have, they must be given into God's hand to be multiplied and used. Luke 9:13-17.
4. We must rally together before God with a sense of urgency, then God can work. A dedicated minority can make an impact on this nation. Elijah (one man) was able to move the nation of Israel.

NATURE OF TOTAL MOBILIZATION

- A. Recruit every Christian as a witness.
- B. Have a burning heart for witnessing.
- C. Train each Christian for witnessing.
- D. Have a place of service or job for each one to do.

FRAMEWORK FOR MOBILIZATION is the local church.

1. The local church is a family. Every member has his place, and no member can be neglected.
2. The local church is a school. We learn obedience to the Lord, love for the Lord, purity of life, soul winning.



Evangelist Koji Honda, Akira Hatori, Saburo Iwashita, together with Hubert Murata and Rollin Reasoner with a forum presentation of the EMAJ conference theme in Karuizawa, July 31, 1967.

3. The local church is a team for service. It should be organized so each member will have his proper place on the team.
4. Practical steps the local church can take for total mobilization:
 - a. Call everyone to pray. Form prayer cells of 5 to 8 people to meet around the Word, pray, and witness.
 - b. Train believers for witnessing. This should be done when the greatest number can be present, even after the Sunday morning worship service if this time is best.
 - c. Visit every home in the local community two by two, inviting people to church and giving tracts.
 - d. Organize specialized groups, i.e. youth, women, men, children, etc., for witnessing.
 - e. Hold evangelistic campaigns simultaneously with other churches in the area, followed by meetings in the whole prefecture, then climaxed by a national campaign.

MOBILIZATION OF LEADERSHIP

Pray that leadership will rise from within the national church.

SCOPE OF MOBILIZATION

The Church in Japan has lost its real touch with society. It has been content to gather in converts and be shut in to themselves. The church should not wait for people to come to it, but should go out after people. Believers should be taught to think in terms of the whole world.

Though there are few of us, we have the responsibility to evangelize the whole nation. As Christ asks us, "Believe ye that I am able to do this (through you)?" We want to be able to answer, "Yea, Lord."

HONDA SENSEI'S MESSAGE HOW CAN GOD USE US TOGETHER IN MOBILIZING FOR EVANGELISM?

When Honda-sensei went to Costa Rica to study Evangelism-in-Depth, 4 things impressed him.

1. No one special leader or famous figure for this type of evangelism was necessary.
2. All Christian workers gathered together to work.
3. It was well planned, and there was much prayer.
4. They had a vision to evangelize the whole nation.

He used the following chart to explain how we can enlist every believer here in Japan.

Doin—Everyone is a worker

Kyokai—Church centered

Kyoryoku—Use all means

Maboroshi—Vision

Karlire—Harvest

Kyoroyku—Cooperation

Ikkyo—Effect or results

Hitobito—Personnel

1. Mobilization of every Christian in witness: Unfortunately many of our churches are like a tourist boat in which one person is doing all the rowing. Everyone must have an oar.
2. Mobilization within the framework of the church:

continued from page 19

The Christian Husband's Attitude to His Wife

What Paul said about the husband's responsibilities has also had a profound effect on the Christian marriage relationship. In the passage we have looked at so much, I Cor. 7, Paul twice refers to the mutual responsibilities of husband and wife. "Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife." Those words would surely have been a shock to Solomon; or even David.

Then there are the words which we have considered already in connection with the single woman. "He that is married is careful for the things of the world, how he may please his wife . . . she that is married, how she may please her husband." One commentator suggested this was just a 'touch of humor' on Paul's part, not to be taken seriously. But it seems to me an important principle for an ideal Christian marriage. It is noteworthy that Paul did not say married people ought to spend more time on the Lord's work, and less on each others, but rather that if one does marry, then the right thing in a Christian marriage is to have a mutual desire to please each other. Even the Old Testament has that curious verse, Deut. 24:5, "When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer up his wife." This seems to be a practice completely disregarded even by the evangelical church!

Peter tells husbands to give honor to the wife as unto the weaker vessel, and as being heirs together (on an equal basis in God's sight) of the grace of life, "that your prayers be not hindered."

In Colossians Paul says, "Husbands, love your wives, and be not bitter against them," and one commentator makes this observation: "One easily becomes bitter towards an inferior. A husband is not to treat the wife as an inferior person in the home, as his subject."

In Ephesians 5, Paul goes into more detail about the husband's part. Husbands, love your wives even as Christ loved the church and gave Himself for it . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it: even as the Lord the church . . . For this cause shall a man leave his father and mother and shall be joined to his wife, and they two shall be one flesh . . . Nevertheless, let everyone of you in particular so love his wife even as himself, and the wife see that she reverence her husband."

It was no doubt passages such as these which helped to raise the status of women in countries which accepted Christian standards. However, it is interesting to note the variety of comments on these verses. Chrysostom said "Wouldst thou that thy wife should obey thee as the church obeys Christ? Do thou then care for her as Christ for the church, even if thou must lay down thy life for her,—her that is the partner of thy life, the mother of thy children, the spring of all thy joy." But as a Father of the Roman Church he was probably a bachelor, and didn't realise that wives can sometimes be an irritation, and not all joy!

Some prefer to stress the superiority of men. Woman is "The ivy which clasps itself so lovingly around the oak, pines and withers when the tree is fallen; and there is only one head. This marital headship is man's prerogative in virtue of his prior creation, for he was first formed in sole and original dignity." Pining and withering hardly seems the right reaction for a missionary or military wife today who's husband is often away in the course of his work. Unfortunately too, the pining, withered ivy is still expected to support a family if the oak should fall, and the more children she has, the less likely she is to find a new tree willing to be clung to!

Another continues the same sort of idea in saying "Man carries in himself a likeness to the greatness and majesty of God in so far as he rules in his own sphere with God-like power and freedom." One admits, however, that "The husband, unlike Christ, is a sinful and fallible

human being like herself," Yet another suggests that what wives are enjoined "is a matter of practical adjustment, rather than an ethical principle."

Perhaps one of the most helpful is the Augsburg Commentary. Beginning with verse 21, "Submitting yourselves to one another in the fear of God," it states that this submitting was asked of each church member to every other member, irrespective of sex. From there Paul goes on to the special case of the wife in Christian marriage. "Paul was not proving the inferiority of women, or subjecting all women to all men. In the case of the wife it is not a subjugation by the husband, but voluntary self-subjugation by the wife "as unto the Lord," that is, in order to please the Lord.

It points out that Christianity has elevated women and wifehood from their pagan degradation, and made male and female one in the church, but some women have refused self-subjection because of a false view of emancipation. However, it suggests that if a man will really love and treat his wife with all the care and consideration he gives himself, it will make it a delight for the wife to subject herself to such love.

There is much truth in this, and I was interested to hear of an example of it in one of the newer missionary couples to Japan. They took a long trip with a Japanese interpreter, and at the end of it he remarked that he could see that a loving husband made a submissive wife,—and he must try and show more love to his own wife. How different this from another couple we heard of some years ago where the husband was the more bullying type, and their maid said after they left that if that was what a Christian husband was like, she didn't want one.

While our greatest concern as evangelicals is usually to stuff as much sound doctrine as possible into our contacts, what may often impress the oriental more is our tone of voice, gestures, or style of our clothes. But there is probably no area in which we as Christians and foreigners are more closely watched and judged than in the husband-wife relationship. Therefore we will consider this topic a little further next time, if my travel arrangements permit. ★

To Every Prefecture with the Gospel

KYOTO FU

By Ken S. Roundhill

Kyotofu is one of the larger provinces of the country and even if we delete Kyoto city with its 1,379,259 and cities like Maizuru (96,120), Fukuchiyama (58,223), and Miyazu (33,027) from the total 2,129,154 people of the whole province, there are still over half a million scattered throughout the mountainous countryside.

Kyoto itself constitutes a major challenge to the Gospel. In culture it is probably Japan's richest city. Even the blooming of some of its exquisite shrubs are said to be an occasion for another of its many festivals. For myself, I love it for its beauty and cleanliness, but long to be anywhere else in the summer for often its heat and humidity are the highest in the country.

According to the Christian Yearbook, the whole province boasts 175 Protestant Churches and 23 preaching places. Of these, 67 are Kyodan (Japan United Church) churches with 15 preaching places, the Seikokai (Episcopal) have 41 and 6 respectively, 3 Lutheran, Japan Christian Church with 2, the Southern Baptist with 4, the Baptist Alliance 2, Bible Baptist 1, North American Baptist 1, Free Methodist 2, Nazarene 6, Assemblies of God 3, Holiness Church 1, Christian Holiness Church 1, Immanuel Church 1, Jesus Christ Church 1, Japan Jesus Christ Church 6, the Resurrection Christian Church 1, Religion of the Heart Church 1, Pentecostal Church 1, Japan Pentecostal Church 1, Evangelical Free Church 1, Salvation Army 1, Finnish Pentecostal 1, Independent Churches 2, Seiwa Church 1, 3 Bible Study Fellowships (affiliation?) Non-Church Principle groups 2, and God's Tabernacle Group 13 (affiliation?). The W.E.C. and the Holy Spirit Church both have a preaching place each.

Protestant missionaries of 14 different societies total a force of 83 according to one report, but when the figures for each society are counted they yield only 65. The Southern Baptist and the Inter-Board Committee (missionaries con-

nected with the Japan United Church) have the largest contingents with 13 and 14 each. Independents number 9, the Finnish Mission coming next with 6, the Evangelical Free and Protestant Episcopal Church with 4 respectively and all others have no more than 2 each.

Figures are available on the membership of major denominations, but from my observation upon visiting various churches in the interests of student evangelism I would say they give a very unrealistic picture of the actual "living" membership, the spiritual state of the churches and the impact that is being made. A rough calculation brings me to the conclusion that in actual fact, there are less than half the number of Christians attending church as is true for the average in the whole of Japan—and that average is declared to be about a half of one percent. You can count the congregation on both hands in most cases. I have attended two or three churches rejoicing in from 50 to 80 at the morning service, and one with a full house of about 150, but the only place with numbers in the hundreds, and I confess I went out of curiosity, is away off on a tangent doctrinally and manages the odd combination of Catholic like vestments together with stentorian Pastoral and congregational prayers. Kyoto therefore, is one of the neediest places among the needy and desperately calls for evangelical reinforcements.

Kyoto offers unique opportunities for student evangelism because of its educational facilities. It has 34 University and Junior College catering for some 76,718 students. 73,800 High School Students aspire to

higher education and apart from one meeting under the auspices of the W.S.K. and some local and isolated missionary Bible class work, nothing is being done of a specialist nature among them. The Kirisutoshu Gakusei Kai functions in 4 different University Colleges with feelers in two others, and the Campus Crusade has one Bible class. There are teaching positions available on the staffs of these Colleges as English lecturers, but the opportunity is taken by one or two independent missionaries and in the main by foot-loose and fancy-free tourists and R.C. Priests.

The C.L.C. has one bookshop in a very strategic location, and this is also used as an office and meeting place for the K.G.K., the "Toenkai" and some W.E.C. meetings. The Evangelical Free Church is host to a weekly one night laymen's Bible School, which has given birth to another like school in Nagoya that is apparently a good deal more virile than its parent! The same church also has a weekly Sunday evening broadcast over a local station from which they have had an average of 121 requests for correspondence Bible courses and 9 decisions a month.

The "Toenkai" is probably unique in that it is a regular gather of Pastors and missionaries in the city for the purpose of encouraging Japanese missionaries going abroad and sponsoring prayer meetings for their support.

21 Pastors and missionaries cooperated in a city-wide Honda Crusade in October of 1965 and a smaller group have on occasion invited Timothy Tzao from Hongkong to minister here.

Paul would doubtless be as stirred to indignation here as he was at the worship of gods-many in Athens. We need many more missionaries of his spirit who will positively and boldly present the Gospel as the only answer to the gropings of the non-Christian and heretical sects, the sterility of liberal theology and the pitiful purposelessness of the great multitudes of increasingly rich without Christ. ★



This article is the English translation of a pamphlet distributed by missionaries of the Nihon Chiho Dendo Dan. Several missionaries in Japan have asked about such an introductory leaflet that they might profitably use in making their initial contacts. If you are interested in a copy of the Japanese tract, contact Mr. Frank Bickerton, member of the EMAJ Executive Committee.

Nearly everyone knows that foreigners come to Japan for many reasons these days. There are those who come as businessmen to engage in the many trade enterprises operating here. There are others who come as tourists, to enjoy the scenic beauty and the rich cultural art attractions which Japan has to offer. Then, there are foreigners who come in sports teams to compete against the cream of local youth, while a

fourth group comprise the members of Government-sponsored Missions, sent to help bring about closer understanding and harmony between Japanese and foreign peoples.

But what kind of foreigner is this, whose main interest at present seems to be to get me to read this little booklet he has placed in my hands? It would be hard to fit him into any of the categories listed above!

Friend, while you are perhaps thinking along this line at the moment, please permit the foreigner to introduce himself to you.

He is not a businessman, though many of Japan's excellent products grace his home. He is not a tourist, though he enjoys Japan's scenery and cultural attractions as he moves across the land. Neither is he a member of a sports team, or here on a Government-sponsored study, though he greatly appreciates the kindness and hospitality so readily extended to him as he engages in the fulfilling of his mission.

Then who is he? . . . and WHY IS HE HERE?

Four distinctive characteristics always mark the nature of this "other type" foreigner. Every now and again, you may run across one of his group, and you will always recognize him by these four features. These "other type" foreigners are to be found today, in scores of countries around the world, and they currently number in the hundreds in Japan alone.

First, . . . this "other type" foreigner is a man with a transformed life. Somewhere in the past, at a crucial point in his life, he (or SHE!) was brought face-to-face with the futility of living just for material gain. The vanity of endlessly seeking after, and never finding satisfaction in them, finally turned to gall. Added to this, the problem of multiplying evil in the world, and the curse and blight of sin he bore in his own heart together with the whole Human Race, weighed heavily upon him. In the mercy of God, he was

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awakened to the realisation that Man is not just an animal, moved by impulse and bound to pursue insatiable and often base physical desires. He came to see that Man is the highest of all God's creatures; that He was created a living soul and in God's likeness; and that He fulfills and enjoys his highest destiny when restored from sin to spiritual fellowship with God.

This awakening came through reading God's Holy Word, the Bible. In it, he saw the sayings of God's Son, Jesus Christ, as not merely the words of some great teacher. He saw them as the very Truth of God. He saw that, nearly 2,000 years ago, in the fullness of time, God sent His Son to die on the Cross, to save mankind from sin. Jesus Christ became our substitute. Being the Son of God, and, in Himself perfect, He made the only perfect and acceptable offering to God for our sins. And, as we acknowledge this most worthy sacrifice as the substitute offering for us *personally*, we are accepted back by God and restored to fellowship with Him. God's Word declares, in John 3:16, "For God so loved the World, that He gave His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." Only then, can man's happiness be complete. This "other type" foreigner bent his heart to these truths. In humbly acknowledging before God, his many offences by thought, word and deed, he trusted Christ in faith, received the heart assurance of sins forgiven, eternal life, and acceptance with God, and the *GREAT TRANSFORMATION* took place in his life.

Second, . . . the "other type" foreigner is a man with an interest in the Soul of Japan. Having lived here for a while now, he sees on every hand, the drive of *intellectualism, materialism* and *love of pleasure* which has most of the people in its' grip. And this is true of his own country too, the both being parts of a world trend. Through these enticements, Satan, the enemy of men's souls, is blinding their minds so that they miss completely the spiritual issues involved, whereby God desires to recreate them and lead them out to the fulfilling of His Eternal Plan. Religion cannot do

this. Whatever label it bears, religion, at best, merely presents Man's ideas about God, without providing the means or strength to reunite Man with his Maker. All the problems that are in the World today,—the problems of war, famine, crime and rebellion against authority and the accepted standards of society,—can be traced back to a single source, namely, the individual hearts of men living for self at the expense of others, totally isolated from the power and love of God in Christ. The outer war and restlessness, which we all know to be increasing around the world in our day, only serves to reflect the root problem of turbulence and unrest within men's hearts. Again we quote the Scriptures to support this truth . . . "The heart is deceitful above all things, and desperately wicked: who can understand it?" (Jer 17:9)

Third, . . . he is a man with an obligation to discharge to the World. Having come to know the joy of salvation and restoration to fellowship with God himself, the "other type" foreigner is now commissioned by his Lord to share the Good News of the Gospel with others. "Go ye therefore and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt 28:19, 20) So convinced is he, it has led him to forsake the comforts and friendships of homeland and friends, so that the people of other lands might share his happiness with him. It is true that all those of his own country are not real Christians, though professing the Name. But they have so many ministers and teachers already, to cater to their needs. Meanwhile, nations die and millions still await their first clear hearing of the Word on Eternal Life.

This foreigner is one of the few who have seen the Vision of a world in need,—a world for which Christ died. Seeing there are comparatively few labourers out in the Vineyard, he was willing to go—and to die if needs be—in order that by his witness, some of these neglected masses might hear. And this is no idle, ethereal occupation, nor does he seek your pity. The

work of winning souls to Christ abides to Eternity. He knows that, at the end of the World, when God shall gather up all things to Himself, his work shall stand and have its' reward. On the other hand, he knows that the secular tasks to which most men of necessity put their hands, often fail to even furnish, let alone stimulate, the desire for realisation of purpose and meaning in life, lying crying for fulfillment in most every heart.

Finally, — THE MISSIONARY — (for such is this "other type" foreigner!) is a servant here for Christ's sake. He does not come to Japan with pretention or superior air. He does not seek to impose his own way of life upon its' people. The Spirit of Christ in his heart, constrains him with a Divine love, to share with others the Good News of Christ's salvation. He comes as a servant to his Japanese brethren, who labour sacrificially in the same cause of establishing the testimony of Christ in this land. He does not seek acclaim or men's applause. Preferring to move quietly among the people, far from the well-worn tourist tracks, he finds his greatest satisfaction, scattering the "Good Seed" where he can. He is grateful to the Japanese Government for the open door he is given to minister the Word of God. The strong conviction drives him, that God will honour his testimony, by watering the seed he sows, and causing it to harvest at the time appointed, in hearts which He has before ordained unto Eternal Life.

The missionary seeks no reward, other than the satisfaction that would certainly come in knowing that YOU had read his booklet, and that it was a first step to your going on to trust Christ as Saviour yourself. This would be reward indeed. Will you do it? Contact that missionary who gave you this booklet, again today. His address is at the end of this message. He has interesting literature available, with which to assist you in your search for reality; helpful advice he is only too ready to give; A Christian Church Fellowship to which he can direct you; and, above all, an open door into his heart and his home, for friendship and any other help he may be able to give. ★

FOR 1966-67

To the delegates to the 1967 Plenary Session of the JCEM.

Gentlemen:

The JCEM has completed its sixth year of service since it was formally launched in May, 1961. The Executive Committee met six times during the past year, and in addition the Executive Committee officers met on six separate occasions with the officers of the E.M.A.J. The JCEM membership increased with the addition of the Swedish Baptist Mission in November, and two other applications for membership are pending Plenary action. For the first time since its beginning the organization has had a permanent office; this is located on the fourth floor of the Christian Student Center near Ochanomizu, Tokyo. The activities of the Executive Committee during the past twelve months have been limited but may lead to significant advance in the future.

Presidents Page continued from p. 5

Christian community to undertake projects which might not be achieved by individuals or churches working separately. And of course the impact of a united witness before the unconverted world is tremendously impressive. We need to help those outside the church see what is the essential Gospel. One of the best ways to do this is through simple activities in which for a few moments we demonstrate our loyalty to One Lord, one faith, one Bible. It should be added that a united witness does not require a compromise of personal convictions or denominational emphases. A parade of the whole Christian community, for example, does not compromise any of our essential doctrines. A series of evangelistic meetings in which Christ is proclaimed as the Redeemer of sinners does not sacrifice any denominational idiosyncracies. It simply focuses attention on the more important things—on Jesus Christ and His Gospel of redemption.

to be continued ★

The JCEM is dependent on able and busy missionaries who are willing to take time from their already crowded schedules to serve us through the various departments of the work. I want to extend thanks to the Executive Committee members, and especially the other officers who have really carried the burden of the work this past year. Also, I want to offer a tribute to the late Charles Melton, who served a number of years as chairman of the Travel Committee, and was instrumental in arranging the program of missionary group flights and charter flights that have been such a blessing. On the evening of July 11 last year Charles had scheduled a meeting with Arthur Kennedy and myself to discuss future plans for our travel service. He never made it. That afternoon returning to Tokyo from Oshima on a training flight his light plane crashed into a mountain taking him to his death. Charles was always interesting and inspiring in our fellowship, and his place in the evangelization of Japan will be deeply missed.

Turning now to the activities of the past year, one of the chief concerns of the Executive Committee has been the working out of a constitution and bylaws which would preserve the functions of the JCEM and the EMAJ under one new organization. During the first three meetings of the officers of both organizations, we were chiefly concerned with the type of organizational structure that would best serve the needs of our members.* The matter of representation of missionaries in the EMAJ who are independent or from non-JCEM boards was of particular concern to us. Any realistic merger must provide for these 219 missionaries who make up 46.3% of the EMAJ membership. We believe that this problem has been satisfactorily solved in the constitution which has been prepared and sent to you. Should both bodies vote in favor of merger, we believe that all of the present JCEM activities would be enhanced, and that additional benefits would be gained through the ministry of the "Japan Harvest," the missionary directory, and the fellowship conferences and banquets for which the EMAJ is so well

known. No doubt the EMAJ membership would also benefit through sharing in the present activities of the JCEM. Further, a new organization with provision for the membership of individuals as well as membership by missions should open the door for many evangelicals to share our fellowship who have not previously felt qualified to do so.

Another area of activity grew out of the 1966 Strategy Conference on the study of the Japanese language. Much interest was expressed in Dr. Levy's suggestions that missionaries need a language program tailored to their particular needs. In August this interest was heightened by a visit to Japan by Dr. Eugene Nida of the American Bible Society. Dr. Nida has wide experience in missionary linguistics, and he was quite outspoken about language deficiencies among Japan missionaries. JCEM Vice President, Paul McGarvey, who had interviewed Dr. Nida, did a wonderful job of organizing a special meeting, held last January 23 to discuss the need and possibilities of a tailor-made language program for missionaries. Sixty-five persons representing 43 mission societies attended the meeting. Dr. Noah Brannen and Dr. Fred Peng, both of the International Christian University, brought papers on the subject. Dr. Brannen gave a sketch of the problem and Dr. Peng an outline on procedure.

At the close of the meeting the body of missionaries present passed a resolution requesting the JCEM Executive Committee to appoint an ad hoc committee to do further study and make recommendations to interested missions by May 1. This was done, and the report has been circulated to the missions represented at the January 23 meeting, and to all JCEM member missions. This report calls for a pilot program in the metropolitan Tokyo area which would develop study courses and teaching technology for use in any Japanese language school. Also, it was suggested that the experience of such a pilot program might lead to the establishment of a new and permanent language school. Implementation of this program will probably depend upon future decision made by the members of the JCEM.

The Travel Committee owes a great debt to Arthur Kennedy and the Overseas Travel Service for a very efficient job of handling the travel arrangements for some 531 passengers who traveled on JCEM flights this past year. Again many thousands of dollars of the Lord's money has been saved, for which we give thanks. Already this year many have taken advantage of the flights to the U.S. However, just at this time, the war in the Middle East is creating problems for the scheduled European flights which will have to be rerouted.

In the area of Disaster Relief Japan was not free from tragedies, but there were no major disasters where the Committee was able to make any significant contribution.

Mr. Donald Walter, 1965-66 Chairman of the Legal Affairs Committee, did valuable research work regarding dollars-yen exchange and the bringing of yen into Japan. At our request Brother Walter continued his work this past year until furlough preparations forced him to quit. However, a report was prepared based on consultations with officers of the Bank of Japan. Subsequently two missions were asked to make trial transfers of yen from abroad as outlined in the report. However, unforeseen difficulties have arisen which limit the advantage gained by such direct transfers to only one or two yen on the dollar. Further studies are still needed to clarify the ethics of using exchange brokers to obtain higher rates of exchange.

The translation of the Old Testament Shinkaiyaku Seisho has continued under the able direction of the Japan Bible Publishers. Rev. Bennie Benson represented the JCEM on the Japan Bible Publishers' advisory board until he left for furlough. Since that time Rev. Wesley Wildermuth has been our representative.

The Executive Committee of the Japan Evangelical Groups, better known as the Five Group Committee, has met twice this past year. At the annual meeting in January, William James, President of the Japan Bible Christian Council, ad-

vised us that there was no record that the JBCC had formally adopted the constitution of the Japan Evangelical Groups. He requested that the JBCC be recognized at that meeting only as an observer. Subsequently the JBCC was dissolved, leaving four organizations, that is the Fukuin Renmei, the Japan Protestant Council, the Evangelical Missionary Association of Japan, and the JCEM as members.

At the JEG annual meeting it was also agreed by the delegates present that the constitution be revised to form the JEG into an evangelical alliance. The personnel (shokuin) of the Executive Committee met and revised the constitution accordingly, though the changes were quite moderate due to the reluctance of one group's representatives. The basic change in the constitution is that provision is made for the election of officers who will act as an executive committee between meetings of the General Conference. On May 23 the present executive committee of the JEG met again and adopted the revised constitution to be referred to the respective groups for study

and approval. This action came too late for presentation at this Plenary Session.

Finally, the Strategy Conference this year is planned around the theme of Church Growth Studies. We had expected that Dr. Donald McGavran of the Institute of Church Growth would be with us for this conference, and the dates for the Plenary and Strategy Conference were set to coincide with his travel plans. However, at a late date, Dr. McGavran wired that he was sorry but due to post-operative complications it was necessary for him to cancel his trip to the Far East.

To stimulate interest and to further educate missionaries and pastors of what is being done in this field, an article by Neil Braun was published and circulated in Japanese and English to Christian workers in the Kanto Chubu areas.

Respectfully submitted,
L. Robert Spaulding

* In subsequent meetings an actual constitution was hammered out for consideration by the parent bodies. ★

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Harvester to Harvester

MOTIVES

June 14, 1967

Behind every effort there is motive, whether it be good or bad. The history of the church around the world reveals a multitude of motives that have driven me to earnest, and at times heroic, deeds in the propagation of the Gospel. The world has labeled some of these men and women fools, while christian circles have looked on them with admiration. Admittedly there has been a mixture of motives among them and within the church.

There is the scramble for denominational prestige which has sometimes resulted in the multiplication of sects and church parties. Others have argued that christian missions engender civilization, produce social progress and economic development. A kind of "Christian imperialism". Sympathy for the heathen has been, and in some circles still is, a motive for missionary effort. Perhaps the most commonly regarded motive is the "last command" of Jesus to his disciples. Every believer should weigh carefully the last command as it applies to himself, and carefully consider his part in the harvest field. Yet from the early chapters of Acts, it does not appear that the apostles were moved by a mere command. There was a deeper motivation than a feeling of obligation. They were constrained by the love of Christ! Dr. Samuel Zwemer calls it a three-fold cord that bound their hearts to the task: His love for the lost world, His love for them and His love in them.

Christ's love certainly was not human in its qualities. Motivated by His kind of love, He left the glories of His heavenly position, chose exclusively the will of the Father and died for the unlovely. Therefore every act in the name of Christ, when rightly viewed, should manifest its origin in divine love. Even though this kind of love in itself may be an ethereal something that defies concise definition, yet its fruits are easily detected and are appreciated. When it is there everyone knows it.

One of the most highly desirable evidences of this love in the missionary community should be fellowship and unity. This does not always automatically mean uniformity. Neither does it mean ecumenicity at the price of principle. But it does mean oneness on the basis of princi-

ple, and the evangelical family needs to major on the majors and minor on the minors.

It is therefore encouraging to see how smoothly the plans for a merger of the two dominant evangelical inter-missionary bodies in Japan have developed. With deliberateness and in a brotherly atmosphere, the officers of the Evangelical Missionary Association of Japan and the Japan Council of Evangelical Missions have hammered out a suggested constitution to effect such a merger. At the most recent Plenary Session of JCEM there was a unanimous roll call approving the constitution and steps to merge if and when EMAJ follows suit. This is not an emotionally packed issue, but it is a practical evidence of love among the brethren, and the joining of hands in a display of love and concern for our fellow men in the preaching of the Gospel in Japan.

A. Paul McGarvey

A matter of Communication

Readers of JAPAN HARVEST, like its contributors, come from a number of different countries. Those for whom English is their native language still do not always use the same words in the same way and with the same meaning.

Occasionally the divergences in the meaning of certain words as used in different English-speaking countries can cause serious misunderstanding (e.g. billion, gallon, pavement). At the very least the words may prove less than adequate to convey the sense intended when spoken by one group of people to another (e.g. academy, engineer, seminary).

In order to mitigate this situation, therefore, in a periodical like JAPAN HARVEST which is intended for English-speaking readers of various backgrounds and countries, we hope from time to time to take a look at certain words which, while in common use, convey different meanings to different readers.

Obviously the main differences of usage will occur between American readers on the one hand and readers from the British Commonwealth on the other. But this does not exclude the possibility of different usages even within one or other of these two main groups. Turn, then, to the column beginning in this issue entitled "Check Your English Usage Too".

A.R.

Church and Mission Relationships

This is a very relevant question. A review of past developments can shed considerable light on the situation which confronts us to-day. David Michell, who contributes the series of studies beginning in this issue, writes as follows:

"Many people are thinking about Church-Mission relations these days. To the ecumenically minded Churches and Missions it seems to be taken as axiomatic that the ideal is for a devolution of Mission to the point of complete integration into the national Church, resulting often in total subjugation of the Mission organization to the Church.

"This historical study sketches very briefly the steps that led up to the pattern of integration of Church and Mission that now prevails in the Kyodan (United Church of Japan). One reason for the frustrated sounds that have recently been issuing from missionaries working within the integrated framework is, I believe, because service to the church has been substituted for the reaching of those without-the *raison d'être* of the missionary calling.

"As in Paul's day the missionary team while co-operating with the churches must preserve a role for independent initiative in evangelism. The scaffolding was never intended to be strapped to the building but to be re-assembled elsewhere for new construction."

Mr. Michell includes quotations, which we may reproduce later, which indicate the fallacies of present thinking on this subject.

A.R.

BOOK REVIEW

The New Testament In the Language of the People, by Charles B. Williams, Moody Press, copyright 1966, \$3.95 Reviewed by Ruth Wilson (age 10).

I have enjoyed this New Testament. It has made the New Testament much more meaningful to me. It is in more modern English. It is much different from any other New Testament that I have had. It has been very helpful to me. The footnotes are also very helpful for Bible study. I think that Mr. Williams has done a lot of work to translate this New Testament. Not only are the footnotes, but the summary before each book is very useful. ★

LANGUAGE POINTERS for MISSIONARIES

CHECK YOUR ENGLISH USAGE TOO!

By the Assistant Editor

Academy

In the United Kingdom this word has two main uses. It refers to an institution for cultivating art, literature, and so on, such as the Royal Academy of Music, the Royal Scottish Academy etc. It also refers to an institution for training army officers, such as the Royal Military Academy. In Scotland there is a third use when the word denotes a day school of high school standard, e.g. the Edinburgh Academy.

The two main uses of "Academy" in America are parallel to the first two above (1) as in the National Academy of Design and (2) the Military Academy at West Point and the Naval Academy at Annapolis. H. W. Horwill in "A Dictionary of American Usage" points out however that as a secondary school the American usage differs from the Edinburgh Academy in being mainly a boarding school. He adds that most examples of this date from Revolutionary or pre-Revolutionary times.

Billion

In American usage this equals a thousand millions, while in English it equals the larger sum of a million millions. To quote H. W. Horwill again: "According to the Oxford English Dictionary the word was coined in the 16th century to denote the 2nd power of a million, trillion and quadrillion being similarly formed to denote its 3rd and 4th powers. The application of the word was changed later by French arithmeticians, figures being divided into groups of threes instead of sixes. Hence in France, followed by America, billion now denotes not the 2nd power of a million but 1,000 millions. English retains the original and etymological use."

Convention

A regular annual meeting of a religious organization (and of certain other organizations) is known in America as a Convention, whereas in England it is called a Conference (e.g. the Methodist Conference). The term "convention" is used in England for assemblies of a less formal or of a devotional type, such as the Keswick Convention.

Nihongo That Speaks

I often hear remarks such as these among our Christians. "_____ sensei no messeji wa pin to konai." Or "_____ sensei no messeji wa sutto kokoro ni hairu." There are of course many factors that enter in to make up a message that speaks to Japanese hearts, but I venture to say that the choice of words is one vital factor. By choice of words I do not mean exactness so much as words that speak to the emotions of the Japanese. Contrary to general opinion the Japanese are not stoical, but very emotional. Consequently their language abounds in words that reveal their "kanjoo." Learning Nihongo involves not merely the acquisition of a large vocabulary, but sensitivity to the Japanese way of feeling and thinking. Let us learn Japanese words that move their hearts and thus learn to think their thoughts and feel their emotions.

Here are a few expressions of emotions. Get the nuance and taste of each one:

Anger: okoru, fungai suru, haraga tatsu, rippuku suru, mukappara wo tateru, chuuppara ni naru, shakuni sawaru, kanshakudama ga haretsusuru, kanshaku wo okosu, mushakushasuru, yakewo okosu, jidanda wo fumu, kado-dateru, kannisawaru, mukatto suru. A few of the above I will use in a sentence.

Iya na koto wo iwareta mune ga mukatto shimashita.

Okane wo damashi torarette, haragatatte, haragatatte shooganai no desu.

Otoosan wa okaasan ga itsumade mo nete iru node gaman ga deki-su, tootoo kanshakudama wo haretsusasemashita.

Ano kodomo wa okashi ga morae nakute jidanda wo funda.

Presently

To Americans, this means "currently". To the British it means "in the near future" or "very soon". The English equivalent of "presently" is "at present". ★

by Ikuye Uchida

Watashi ga hema wo yattara okaasan wa me ni kado wo tate mashita.

Sorrow, sadness and disappointment. This emotion is most prominent in the Japanese culture and therefore vocabulary revealing this trait abounds. Sorrow is expressed in varying shades and degrees. Some express disappointment in incidental events of life—such as: *kokoro bosoi*; *hitoride tabi suru no wa kokoro bosoi*, or *ainiku*; *Ainiku densha ni nori-okureta*.

zannen expresses disappointment which is a little deeper than the above; *sekkaku oide ni natta no ni aenakute zannen deshita*.

Sorrow because of misfortune is expressed in many ways: *fukoo*, *fushiawase*, *fuun*, *kinodoku*.

Aloneness or loneliness has always the connotation of sadness such as in *kodoku*, *sabishii*, *wabishii*. Therefore to part is also sad—*nagori oshii*.

A feeling of hurt is expressed by *setsunai* or *nangi*.

Wretchedness and misery can be expressed by *mijime*, *aware* or *hisan*.

Gloom is revealed in the expressions *yuutsu*, *inki*.

hiai, *kanashimi*, *aishuu*, *nageki*, *hitan*, *hitsuu* express deep grief or pain.

In the expression *aikoku* one hears the loud lamentation over death.

Then in grief over bereavement the formal expression *aiseki* is used.

The above by no means exhausts the possibilities. If you have others to add, drop me a card. And if you have any ideas, suggestions, or requests regarding this column, please let me know. Also, am I reaching any of you? Write me at:

Miss Ikuye Uchida
10-19 Nishihoncho 1-chome
Kashwazaki-shi, Niigata Ken.



Information and pictures for this special article 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.

Left: The Changing of the Horse Guards, Whitehall, London.

The complexities of Britain have defied analysis for centuries. Nobody seems to know quite what to make of it. The fact that they still try speaks for itself. You can revile but you cannot ignore!

For that matter, to ignore Britain is to miss something worthwhile. It is steeped in stirring tradition, has an almost thereal beauty yet manages to equate antiquity with its day-to-day business as one of the world's great commercial, industrial and financial centers.

It is difficult to separate the old

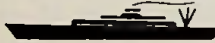

from the new. For instance, in London, the ancient Tower with its quaintly-dressed Beefeaters looks over one of the busiest parts in the world. The great cathedral of St. Paul's, which was Wren's masterpiece, overlooks the war-devastated Barbican where a futuristic new city is rising. And the Queen's Regiments of Footguards still provide colorful protection for the Bank of England which is a modern barometer of international finance.

The Guards themselves are typical of the contradictions which exist in


Britain. Scarlet-clad and with martial music, they provide each day a toy-soldier display in various parts of the city which delights millions of visitors. Only in Britain could there also be a crack military unit whose abilities are universally respected.


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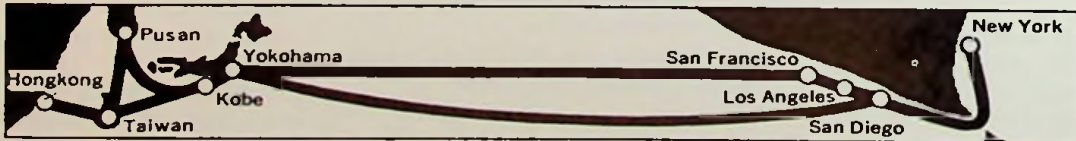
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and carefully preserved cathedrals which speak of centuries past. Busting new towns—and quaint and peaceful hamlets.

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London airport is the busiest international airport in the world and from it the traveller can fly in an hour to the Low Countries—Holland, Belgium and Luxemburg. Or he can easily visit Germany, another land of contrasts. Or fly, perhaps to Scandinavia and see the fiords of Finland or clinically clean Sweden.

There is a pervading sense of history throughout Europe but the people, though proud of their past, live for the present and future. They see nothing incongruous in the provision of modern amenities and standards of comfort for those wanting to explore their medieval centers. And they demand freedom to enjoy themselves which none of the ancestors they boast about would have permitted. ★

continued from page 21

It is not a program organized for the church from without. It is a program of the churches themselves

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4. Mobilization with a nationwide objective:
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5. Harvest:
Abundant reaping results from abundant sowing. Sowing abundantly means basically to mobilize every Christian to give effective witness to the Lord.
6. Cooperation:
Should be on the widest possible basis under the guidance of the Holy Spirit.

7. Effects:
A dedicated few can make an impact on an entire nation—maximum effect from a minimum.
8. Personnel:
Everyone must be given a job. No room for laziness. No member of the body should be left jobless.
"Japan can be evangelized. If we rally, God will fight for us." ★

LETTERS

This letter is sent to express our deep appreciation for the donation of an ad space in the recent JAPAN HARVEST.

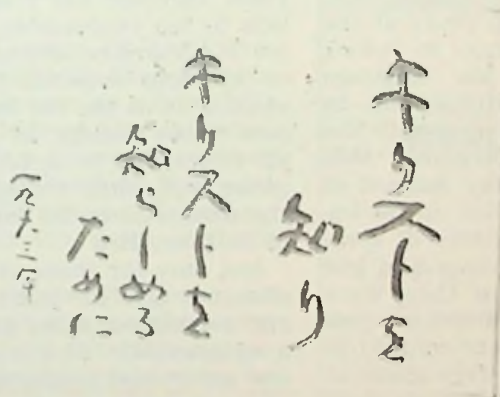
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WITH THE LORD



**WILLIAM BEE OF THE JAPAN
 EVANGELISTIC BAND**
 by Percy T. Luke

The sudden death of the beloved field leader of the Japan Evangelistic Band William Bee at the age of 64, came as a great shock to all who knew him. Japanese and foreigners. In the early hours of Tuesday morning, 18th April, he suffered a heart attack and was translated, ever to be with the Lord.

Born in London, England, on the 29th January 1903, William Bee was saved at the age of seventeen through a Bible Class that he attended. Some time later he received his call to Japan through Mr. A. Paget Wilkes (cofounder of the J.E.B. with the Rev. Barclay F. Buxton) who was in England on deputation for the mission at that time. Mr. Bee was a chartered accountant by profession; after taking his final examinations in accountancy he entered the Faith Mission Bible College in Scotland in preparation for the mission field.

Arriving in Japan in August 1926, William Bee spent two years at the Japanese Language School in Tokyo; and after finishing his language studies there, he continued on in that city until 1931, serving with the Police Mission. In December 1932 he married Barbara May Ballard at the J.E.B. Mission Hall in downtown Kobe. Their spheres of service took them to Wakayama Ken and Saga in Kyushu where they were engaged in country evangelism; just before the war they were centred in Kobe. The war years were spent in Canada, but in May 1950 they were able to resume missionary work in Japan and for four years served in the town of Furuichi, in Osaka Prefecture. In 1954 following his appointment as the Mission's Field Director, the Bees moved in to the J.E.B. Mission Headquarters in Kobe, and for thirteen years he shouldered the administrative responsibilities of the Mission until his death. During this time Mr. Bee was in constant demand as a preach-

er, and continually received invitations to speak at convention meetings convened by other missions. He served for many years on the Karuizawa Deeper Life Convention Committee, and was in fact chairman at the time of his death; he was a member of the Board of the Student Christian Center in Ochanomizu, Tokyo, and, in addition to all these things, lectured each week at the Kansai J.E.B. Bible College in Shioya.

For forty years our beloved brother was a most faithful servant of the Lord in and for Japan—in all the vicissitudes of the Mission he never wavered or faltered, never hung back, but gave to all around him an example of utter devotion to duty, and to the will of God as he understood it. Since he became Field Director his rock-like dedication to his responsible position was for his fellow-missionaries a symbol of absolute dependability, and his shining faith for the building of the new Bible College in 1964 inspired all concerned to a like faith—in a sense that Bible College building is the memorial to the faith and vision of William Bee.

Not only for those of his own Mission, but also for many missionaries and workers of other groups, he was a sympathetic and wise counsellor and guide, and hundreds of such people remembering him will praise God for his faithfulness to the Lord he served to the end.

But the praise we give must all be to the Name of the Lord and Master who saved and sanctified and called and strengthened him for this life of devoted service—it is the Master Who praises the servant, and we the servants adore and praise the Lord from Whom all the grace and strength is given to live here on earth for His glory. ★

he said, "I feel there are two things it is impossible to desire with sufficient ardour—personal holiness, and the honor of Christ in the salvation of souls. In great measure, according to the purity of the instrument will be the success. It is not great talents God blesses as great likeness to Jesus." Wherever he went the impression left was that there had been among them a man of great holiness.

Christlikeness in character is of absolute importance in Christian service. Too often, Christian workers, missionaries included, old as well as young, are not careful to walk with God, to be meek, pure, loving, harmless, God-like.

The Sovereignty of God

We now come to the main point of the parable, which is the sovereignty of God. The householder said to those who murmured, "Is it not lawful for me to do what I will with my own?" He kept his bargain with those whom he had engaged early in the morning, and it was his right to do as he did in giving all the laborers a penny regardless of the length of time they worked. This is a good illustration of the sovereignty of God. When a Christian says, "I believe in the sovereignty of God," he means to say, "I believe that it is the right of God, the Supreme Being, to do as He will with His own."

God is the Creator and the Preserver of the Universe; therefore He is its absolute Sovereign. "God was always and is forever the sovereign King; the whole universe is beneath His holy law" (J. Gresham Machen). The following Scriptures are among those that teach the truth of God's sovereignty:

"Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all" (1 Chron. 29:11).

"But our God is in the heavens; he hath done whatsoever he hath pleased" (Psa. 115:3).

"Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no

hands" (Isa. 45:9).

"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35).

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11).

"For of him, and through him, and to him, are all things: to whom be glory forever" (Rom. 11:36).

"Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

From these passages we learn that the sovereignty of God extends over all His creatures from the highest to the lowest; that there is no limit to be attached to His authority, nor is that authority divided between Himself and someone else.

In His sovereignty God establishes the laws, physical and moral, by

which all His creatures are to be governed; determines the nature and power of the different orders of created beings; appoints to all individuals and nations their position and lot; distributes His favors. God exercises His sovereignty in conformity with His character as holy, wise and loving God. To all questions concerning the ways of God toward His creatures, the Saviour has given the correct answer: "Even so, Father, for so it seemeth good in thy sight." Why does God give to some riches, to others poverty? Why are some healthy and others sick? Why are some allowed the light of the Gospel while others are left in darkness? Why is a Stephen allowed to be martyred while a Peter is delivered from prison? Why does one Christian have almost overwhelming affliction while another goes through life in comparative ease? Let us not try to answer all the whys in life, but find rest in our souls by taking Christ's answer, "Even so, Father, for so it seemeth good in thy sight." Trustful resignation to the dealings of God pleases the Father and is characteristic of His choice servants. ★

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GOD NEVER PLAYS THE PHILOSOPHER WITH THE WASHERWOMAN!

Here's something good from Herbert Kane of the C.I.M.

"Some years ago I came across the following statement, which I have never forgotten: 'God never plays the philosopher with the washerwoman!' David tells us that to the upright He shows Himself upright; to the pure He shows Himself pure; to the forward He shows Himself forward."

One thing has impressed me about the men of faith in the Bible: they knew God, not just as a Supreme Being away off in Heaven, but as the God who met them in their particular needs. Let's go back to David again. He knew God to be the kind of Person he needed.

Psalms 46 to 48 form a trilogy and were often used together. Two

things about God stand out in these psalms: God rules over all the nations, and God is with His people.

In symbolic language David speaks of the masses of people as "the sea," and the nations as "the mountains" rising above the level of the sea. So at the time of international turmoil, he sings of the mountains shaking because of the roaring of the sea. David lived in that kind of an age, just as we do. "Nations rage, kingdoms fall"—(46:6, Berkeley) But David knew God as the One Who was sovereign over these nations.

However, God is not only the Judge over the nations, He is present with His people. This means two things: the believer rejoices no matter what the circumstances, and the believer gets help in his trouble. "The Lord of Hosts is with us!"

The climax of these songs is reached in the very last verse (48:14). "*This God* (Sovereign over the nations and Present with His people) *is our God!*"

God wants to reveal Himself to you in a way that suits your needs and circumstances. Does the God you know have any direct relationship, any vital relevance, to the problem you face today? If not, the fault is not on His side. Your knowledge of Him is defective.

And this is just the purpose of His Word! Here we find "special revelation," the revelation of God to His creatures. Go back to your Bible again and look for God. We sing, "Beyond the sacred page, I seek Thee, Lord." But remember that it's "through" the sacred page that we see the Lord, that we come to know Him as that all-perfect Being Who is always adequate for every one of His own in their highly diverse circumstances.

David had had a revelation of God, and He sang: "*This God* (the One Who has been revealed as being particularly appropriate for my specific need) *is our God!*"

Let me give a little word of personal testimony. I'm a missionary and also happen to be responsible for our mission group. The churches don't develop as we would like, people can't get along together, there aren't enough workers, there isn't enough money, and so on, *ad infinitum*.

I've got problems, and there's no one that I can take them to above

me in the mission. I'm supposed to come up with answers. It gets to be quite a burden.

Problems: diverse and multitudinous. Through the years God has revealed Himself to me as being that Person Who is exactly suited to care for my particular problems. I've come to know God in a certain way that means He is especially relevant for me in my responsibilities, that He has a vital relationship with me in my load.

How did I get to know God that way? He revealed Himself to me as that certain type of Person as I read His Word. I got it from the Bible. You'll find it in Isaiah 9:6-7. I go back to this revelation of the Lord again and again.

"The government" of all the work is on His shoulder, and not on mine at all. Hallelujah! I cast the burden off on Him; He was sent to bear all the authority and responsibility. And so I refuse any position higher than that of a servant in the work of God. I'm not a "little lord" in the work; I'm a servant, a slave. You've no idea how often the Lord has taken my load on that simple basis.

"The Wonderful Counselor" tells me what to do when I have no conception of the right way.

"The Mighty God" works the miracle just at the right time.

"The Everlasting Father" cares for everyone supposedly under my care, and meets all the needs and pays all the bills.

"The Prince of Peace" stands among us when there's clash of variant opinion.

And when it seems that the work is in reverse, He, of Whom it is said that there is always "increase of His government," sets it going forward again.

And there is always "increase of His peace" and harmony among the workers.

I look up to Him "upon the throne of David." He is always in charge and always working in all His realm.

He is more vitally interested and more zealous for this work than I ever could be because "the zeal of the Lord of hosts will perform this!"

"Every Christian is God's favorite child." There is a revelation of God particularly suited for you. Seek Him through His Word. ★



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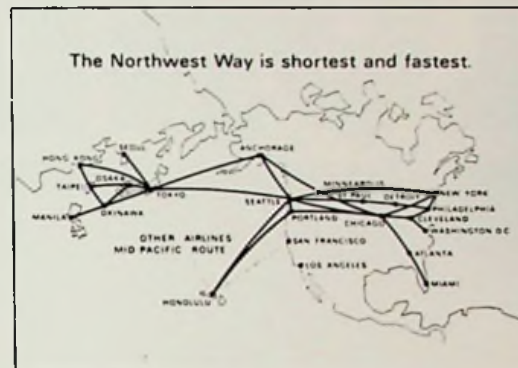
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