

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

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church time.....page 18
praise time.....page 28

Cover Picture
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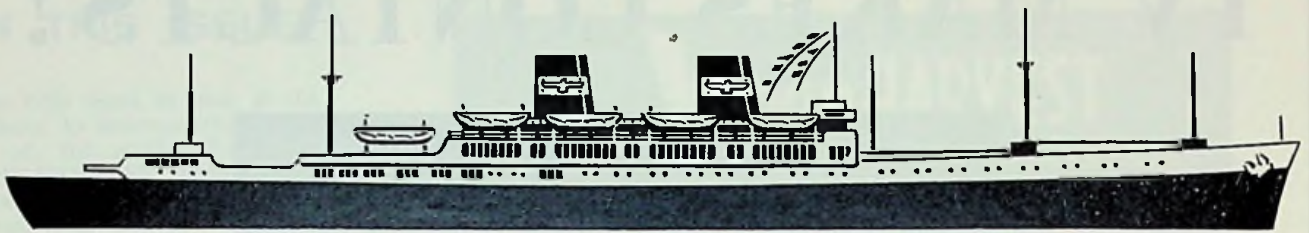
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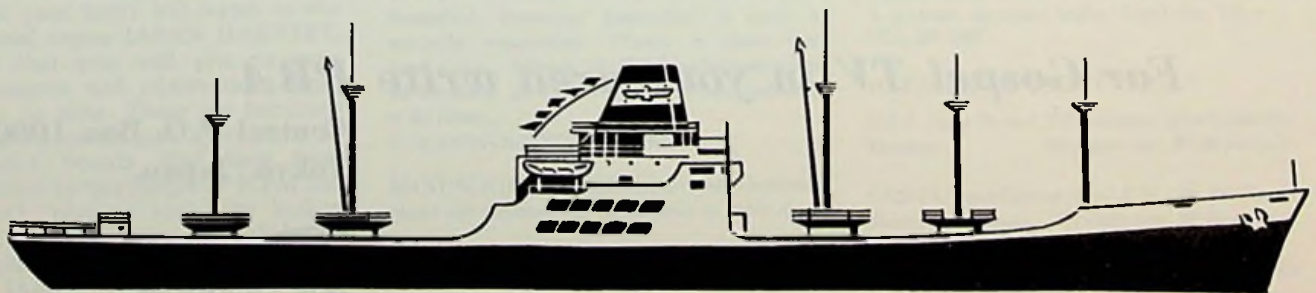
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First of a Series.

IN THIS ISSUE

One only need to look at the "contents" to determine the authorship of the articles found in JAPAN HARVEST. Amongst the missionary writers you will find material from the pen of Wang Ming-dao, Goro Sawamura and Akira Hatori. The encouraging indication is that this material is in large measure prepared specifically for publication in this issue. JAPAN HARVEST editors look with anticipation and delight at the prospect of continuing this purely as a magazine from those so vitally connected with service in this land. Several authors have not been heard from recently; we would encourage and urge you to continue your writings of pertinent interest to us all.

May we draw your attention to the little article on page 30 written by "the old miner." We feel as though your heart will be challenged by a touch of this Easter theme of "the untouchable Christ". But you will have to dig a little to catch all the meaning. The "old miner" has not left us in doubt however, for "the untouchable Christ" has truly become "the accessible Saviour."

This issue concludes a study on the Chinese character for "beauty" that Charles Corwin began last issue. Read and see the direct application. Moreover Dr. Corwin has released to us his "Open Letter to the Old Boys" beginning on page 23. Here he yearns for his students who have gone into the battle. "My prayer for you is that each one shall be a modern Japanese prophet to a secularistic society," he concludes.

By the way, since our name EMAJ has been changed to JEMA, we trust your heart will warm to our official organ JAPAN HARVEST, and that you will give us your comments and observations from time to time. There are hundreds of missionaries and more than 30 mission boards that have been touched by this merger of JCEM and EMAJ, perhaps you have looked for an opportunity to publicly indicate your observations. Why not use JAPAN HARVEST with a letter to the editor?

May this issue bring blessing, encouragement and challenge to your heart today!



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

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Sam Archer

For something over three full years you have had a consistent presentation in the EMAJ President's Page. It was at the summer conference in Karuizawa of 1964 that the responsibilities of Editor-in-Chief cemented this little publication to my heart. Since then we have labored to the end of Total Mobilization for the whole of Japan. Our 1967 EMAJ annual conference not only carried this theme, but starting particularly with the spring issue of 1967 we became aware of the need for Depth Evangelism for our beloved nation.

This will be my last time to bring you the President's Page. We carefully submit this column to the President of the newly organized JAPAN EVANGELICAL MISSIONARY ASSOCIATION (JEMA). Brother Paul McGarvey of the Christian and Missionary Alliance was President of the Japan Council of Evangelical Missions (JCEM) at the time of our merge, and we look forward to his careful guidance of our united evangelical front in this land of Japan for the missionaries. As President of the JEMA, Brother McGarvey becomes Editor-in-Chief of this organ known from year's past as JAPAN HARVEST.

We look forward to expansion and improvement in the days ahead. Occasionally letters have come our way with helpful suggestions; this we have appreciated. May I indicate a personal "thank you" to each one who has so freely offered of his time and talent to assist in the production of these pages.

May we offer another instalment of challenge towards Total Mobiliza-

EMAJ

President's Page

tion? Our first principle of evangelism was that of the MOBILIZATION OF EVERY CHRISTIAN IN WITNESS. The second principle was to MOBILIZE WITHIN THE FRAMEWORK OF THE CHURCH. Last issue we dealt with the third principle, that of MOBILIZATION BY LOCAL LEADERSHIP. This time, with the permission of the All Japan Total Mobilization Study Committee, let us refer again to their prepared source material.

35 Now we consider the fourth principle: MOBILIZATION WITH COMPREHENSIVE GLOBAL OBJECTIVES.

It is a much wider perspective than most of us are used to. It has its basis in the comprehensive love of God.

36 Our concept of global objectives comes from the almost overwhelming emphasis upon totality or completeness of the Great Commission. The Great Commission of Christ speaks of *all power*. It sends us out to disciple *all nations*. It tells us to teach *all things*. And Christ promises that in the carrying out of the Great Commission He will be with us *all* the time, to the ends of the earth.

We are talking about more than geographical area, although it includes that. It involves using *every* means available, reaching *every* level, presenting the whole Gospel, to *all* men. Perhaps we have been guilty of the sin of unbelief in setting our goals too low. We must beware of thinking of the application of Evangelism to only a small area. When Christ commanded us to go and disciple the nations He meant for us to do more than just win a few from each nation. He meant for us to reach *whole nations*. Each denomination stresses a part of the Christian Gospel and is concerned with particular geographical

areas. Evangelism provides an opportunity for a wider perspective, a realistic facing-up to the sweeping terms of the Great Commission.

37 Who is responsible to fulfill the Great Commission?

The Great Commission was given to *all* followers of Christ, not just to the apostles. They were *all* present at the Ascension. Christ told *all* of them to wait for the Holy Spirit. They were *all* filled with the Holy Spirit at Pentecost. *All* of them became witnesses of Christ. Christian witness is as essential to Christian life as breathing is to physical life. Every Christian—man, woman, child, new or old Christian—has the privilege and responsibility of witnessing. And one day we will give account to the Lord concerning our obedience to His command.

An important aspect is that all Christians feel this same responsibility and go out to witness at the same time. This produces strength and enthusiasm throughout the whole Christian family.

38 While the global objective is not limited to geography, it *does* include the geographical extension of our evangelistic work. The Lord literally said to disciple *all nations*. Sometimes our programs of evangelism are characterized by a fragmentary approach. Working with limited resources, and what is worse, with limited vision, we sometimes believe we have fulfilled our responsibility because we have worked in a given section of a city or country. Christ said to disciple the nations!

When all the churches of a nation cooperate in planning a comprehensive program, then it quickly becomes evident that to reach the whole nation with a witness for Christ is an immedi-

ate possibility, in the majority of cases. This is not to say that the whole nation is converted, but that a forceful testimony is given.

Whether or not we are able to completely fulfill our comprehensive, global objective, the important thing is that we accept our responsibility and do our best to fulfill the task given us by the Lord.

40 Our Lord's commission constrains us to teach "all things" that He has commanded. This means that we cannot preach the Gospel in isolation or as an abstract truth. Rather, we must present it with all its ethical implications and in its context of social concern for man's needs. The Saviour who shed His blood on the cross was also the Teacher of the sermon of the mount and the tender Physician, who healed the sick and fed the hungry on the shores of Galilee. Implicit in the global objectives is the sincere effort to proclaim the basic message of the Gospel—adorned, undergirded and revealed in a life of holiness and service. This is the spontaneous expression of the Christian whose dynamic is the indwelling Spirit of God.

41 To review . . . Depth-Evangelism represents a conscientious attempt to mobilize all Christians in a nation or area . . .

42 to evangelize all the non-Christians of that area . . .

43 reaching them in all of their personal and social structures and relationships . . .

44 with the whole Gospel of Christ, announcing preeminently its central message that Christ died for our sins, was buried, rose, and is coming again.

45 This Gospel message is proclaimed in the context of its ethical implications with tangible expressions of social concern for the total welfare of those from whom response to the Gospel is sought.

46 Or, it is like a tree which has its roots grounded in the totality of the Great Commission. Its fruit is the strategy of evangelism that seeks to mobilize all Chris-

JAPAN EVANGELICAL MISSIONARY ASSOCIATION Organizing Session, January 24, 1968

I. *MEETING*: The Organizing Session of the Japan Evangelical Missionary Association was held at the Ochanomizu Student Christian Center on January 24, 1968, beginning at 11:00 A.M. Mr. Rollin Reasoner served as Chairman and Mr. Wesley L. Wildermuth served as Secretary for this session.

11. *ROLL CALL*: Twenty-three member-delegates from the Japan Council of Evangelical Missions and seven delegates from the Evangelical Missionary Association of Japan were present and recognized as members of the Organizing Session of the Japan Evangelical Missionary Association. (See attached Roll Call)

III. *RESOLUTIONS OF DISSOLUTION AND MERGER*:

A. *E.M.A.J. Resolution*. The following resolution was adopted by the Evangelical Missionary Association of Japan, Executive Committee on January 23, 1968 and was read to the session:

Dissolution of EMAJ: The Executive Committee approved the dissolution of EMAJ as decided at the Annual Meeting on August 2, 1967 to be effective on January 24, 1968 at the joint meeting of the two organizations providing that JCEM also dissolves

tians to reach all non-Christians in all of their social situations with the whole Gospel related to the whole of life.

47 Returning briefly to the figure of the boat, you recall that the presuppositions are like the set of the sail which catches the force of the breeze. The *principles* are like the keel of the boat keeping it on a steady course in spite of contrary waves and winds. The keel is inconspicuous, yet all-important if the boat is to stay upright and keep its course. ★

on the same date and accepts without amendment the constitution of the proposed Japan Evangelical Missionary Association as dated September 1967.

Dissolution and merger: The above conditions having been met the Executive Committee hereby dissolves the Evangelical Missionary Association of Japan (EMAJ) as of January 24, 1968 and merges the organization with the Japan Council of Evangelical Missions (JCEM). These organizations to become one organization under the jointly approved Constitution and By-Laws of Japan Evangelical Missionary Association dated September 1967.

B. *J.C.E.M. Resolution*. The following resolution was adopted by the Japan Council of Evangelical Missions, Plenary Council Session on January 24, 1968 and was read to the session:

WHEREAS in the Providence of God the time has come for the uniting of evangelical missionary forces in Japan into a wider fellowship, and

WHEREAS the membership of the Japan Council of Evangelical Missions has approved the suggested constitution of the proposed Japan Evangelical Missionary Association, therefore,

BE IT RESOLVED that the Japan Council of Evangelical Missions hereby be dissolved and that the entire membership merge with the Evangelical Missionary Association of Japan to become members of the new organization to be known as the Japan Evangelical Missionary Association.

IV. *DECLARATION OF ORGANIZATION*: It was moved and unanimously passed that we, the recognized delegates of

Continued on next page

the Evangelical Missionary Association of Japan and the Japan Council of Evangelical Misisions, hereby constitute ourselves as a cooperative body of evangelicals in Japan under the name Japan Evangelical Missionary Association and adopt the Constitution and By Laws respectively approved by the merging organizations.

V. **ELECTION OF OFFICERS AND MEMBERS OF THE EXECUTIVE COMMITTEE:**

- A. It was moved and passed that the term of office of the Vice President, Treasurer and one member-at-large of the Executive Committee be limited to one year in order to adjust the rotation officers according to Article VII, Sections A & B. of the J.E.M.A. Constitution.
- B. President: A. Paul McGarvey was elected for a term of two years.
- C. Vice President: Sam

Archer was elected for a term of one year.

- D. Secretary: Claude Likins was elected for a term of two years.
- E. Treasurer: Francis Sorley was elected for a term of one year.
- F. Members-at-large: Arthur Reynolds was elected for a term of one year.

**Paul Klahr was elected for a term of two years.

**Ferdinand Ediger was elected for a term of two years.

**Verner Strom was originally elected as member-at-large for a term of two years, but because Sam Archer from T.E.A.M. on the Executive Committee; and because there was a tie in the elections of the third member-at-large between Paul Klahr and Ferdinand Ediger; Verner Strom submitted his resignation as member-

at-large on the Executive Committee.

**It was moved and passed that the resignation of Verner Strom be accepted and that Paul Klahr and Ferdinand Ediger be named to serve as members-at-large on the Executive Committee for a term of two years.

VI. **MISCELLANEOUS BUSINESS:**

A. It was moved and passed that the Executive Committee study the question as to who is eligible to be elected to an office, i.e., delegates only or any from the total membership.

B. The study of the function of the regional representative and regional meetings was referred to the Executive Committee.

C. Letters of appreciation from Rev. & Mrs. Don Bowman were read, expressing their gratitude to both E.M.A.J. and J.C.E.M. for the gifts and expressions of sympathy at the time of the drowning of their four children, two Japanese co-workers and an American service man.

Rev. Bowman also personally conveyed his appreciation and witnessed to the sustaining grace of God and the wonderful hope found in Jesus Christ.

Francis Sorley led the group in prayer for Rev. & Mrs. Bowman.

D. A meeting of the Executive Committee was called for 2:30 P.M. today.

VII. **ADJOURNMENT:** The Organizing Session of the Japan Evangelical Missionary Association was adjourned at 1:15 P.M. with prayer by Wesley Wildermuth and the singing of the Doxology.

Respectfully submitted,
Wesley L. Wildermuth
Secretary Pro Tem



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The following is continuation of a message given by radio pastor Hatori at the EMAJ annual conference in Karuizawa Sunday evening July 30, 1967. Although Hatori Sensei speaks fluent English, his message was given in Japanese by request for the benefit of several Japanese who attended the service. Roland Reasoner interpreted into English. Any discrepancies in this presentation as to spelling, phonetics, phraseology, etc. may be considered permissible under the circumstances.



YONDE kita Mataiden no 9 sho ni futari no moojin no koto ga dete mairimashita. Kono futarino mojin ga Iesu Kirisuto no mae ni tachimashita. Moshi Iesu Sama no shitsumon ga, "Anatagata wa dekiru to, omaetachi ga shinjiru ka?" to iu shitsumon de arimashita naraba, sono futari no moojin no kotae wa osoraku, "no" de atta de arimashoo.

Moshi Iesu Sama ga "Omaetachi ni kono koto ga dekiru?" to kikareta naraba, kono futari no moojin no kotae wa osoraku "no" de arimashoo.

Shikashi sono futari no moojin no mae ni tatargeta Iesu Kirisuto Sama wa Shu no Shu de irrassyaimashita.

Futari no moojin wa mienai me de Iesu Kirisuto o miageta deshoo. Karera wa Iesu Kirisuto no gorinzai o kanjimashita. Iesu Kirisuto wa karera ni towaremashita, "Watashi ni kono koto ga dekiru to anatagata wa shinjimasu ka?"

Sono toki karera no kotae wa

shizen ni, "Shu yo, shijimasu," to iu kotae de arimashita.

Watakushitachi no mae ni *ima* Shu Iesu Kirisuto Sama ga tatte irrassyaimasu. Kare wa sono Mataiden no 28 sho no Great Commission ni oite, "Watakushi wa ten to, ten ni oite mo, chi ni oite mo, subete no ten o ataerareta" to moshimashita.

Kono Iesu Kirisuto no statement no haigo ni wa karera no juujika no nagashi tamae chishio ga arimashita.

Kono odorokubeki statement no haigo ni wa odorokubeki Iesu Kirisuto no fukkatsu no jijitsu ga arimashita.

Kono futari no moojin ga, "Shu yo, shinjimasu" to itta toki ni, Iesu Kirisuto wa, "Anata no shinkoo no gotoku, narinasai" to iwaremashita.

Kyoo, watakushitachi mo, sono yomigaeri kudasaimashita Iesu Kirisuto Sama no mae ni tatte orimasu.

Watakushitachi wa hirakareta me o motte, Iesu Kirisuto o miagemasu. Watakushitachi wa Iesu Kirisuto no sono karada kara nagareta chishio o miru koto ga dekimasu.

Yohane ga itta yoo ni watakushitachi wa, te o nobashite, osoraku kare no karada o sawatte miru koto ga dekiru yoo na kanji desu.

Soo shite watakushitachi no Iesu Kirisuto ni taisuru kotae wa nan de arubeki deshoo ka? Kono jidai ni Nippon no Kurishichan o soodooin, honto ni Nippon no zentai o dendoo suru koto ga dekiru no deshoo ka?

Nippon no Kurishichan yo! Senkyoshi yo! Anatagata wa kono jidai ni kono zen Nipponjin o dendo suru koto ga dekiru no deshoo ka?

Watakushitachi no kotae wa, ano futari no moojin no kotae to onaji yoo ni, "Shu yo, shinjimasu" no kotae de nakereba narimasen. Shikashi, sono yoo na kotae o aimai ni shite wa ikemasen.

Moshi, watakushitachi wa Iesu Kirisuto no mae ni tatte, "Shu yo, shinjimasu" to iwareru to, watakushitachi wa doo iu koto o shinjitara ii desho ka?

Watakushitachi ga dai ichi ni fundamental na shinkoo de aru to omoimasu. Kirisuto ga watakushi no tame ni juujika ni kakatte, tsumi o yurushite kudasaimashita. Watakushi wa Iesu Kirisuto ni yotte tsumi o yurusare, shi kara kaihoosare eien no inochi o ete iru, to shinjinai de, doo shite watakushitachi wa Iesu Kirisuto o zen Nipponjin o sukueru to shinjiru koto ga dekiru desyoo ka? ★



Billy Graham Evangelistic Crusade, October 29, 1967

IF you ride a taxi or get lost in Imabari, just ask anyone where Mama II lives and they will direct you. Saved and unsaved alike know and love her. A taxi driver said, "She is a mother to us all, ever ready to help anyone in need." The whole town calls her Mama II.

I met her in December when I went to Imabari in Shikoku to coordinate preparations for the Imabari City Crusade which will be held May 30 to June 2 with Honda-ensei. Last year five churches and pastors cooperated in evangelistic meetings. They have continued the joint prayer meetings ever since, looking forward to a campaign in '68. When I arrived they already had their committees appointed and had begun taking offerings for the new campaign.

A Prophet's Chamber

While I was in Imabari, I was privileged to occupy the "prophet's chamber" in the home of Mama II, one of God's choice saints. What I learned and experienced there was a tremendous encouragement and a challenge to me to live the kind of life that will reproduce people like Mama II, as the lives of the first missionaries in that area affected the fathers of Mr. and Mrs. II.

From the moment you enter Mama II's home you know it is dedicated to the Lord. Christian books, tracts, wall plaques, etc. are present, and the place radiates warmth and hospitality. Her home is always open to tired pastors or missionaries who need a time of rest. Two rooms upstairs are the "prophet's chambers," one completely western style and the other Japanese, so her guests can't help but feel comfortable and at home.

Mama II attends Imabari Christian Church, which is the largest in Shikoku with over 500 members and a nice building that is quite outstanding in such a small city. Mama II is one of the faithful who attend the daily morning prayer meeting at the church from 6 to 7 a.m. She always walks, so she can spend some time on the way at a place of prayer which she and her husband shared for many years in the ruins of an old castle.

This one dedicated soul, Mama II, has influenced the whole city of Imabari, 100,000 people. Sometimes

much larger numbers do not make the impact that this one life has done. I was very curious to know what had made her life different from that of more ordinary Christians, and eagerly asked questions to learn more about her background and the forces that had shaped her life.

City-wide Influence

The story begins with two men of God whose names we don't even know, who were instruments in God's hand to touch two Japanese men who did not know each other, but whose circumstances were startlingly alike.

When Mama II's father was a young man, the town of Amagasaki where he lived was shaken with rumors about the foreign missionary who had come to live there. People whispered that he was a demon, bringing a foreign god to take the place of the Japanese gods. Finally the local people met at the town hall to discuss this emergency and decided that the intruder must be killed. They asked for a volunteer to do the job, and Mama II's father offered himself. He went to the missionary's home and opened the genkan door, intending to strike the man down with his sword as soon as he appeared, before he became suspicious and offered resistance. However, no one came to answer the door. Hearing a low voice inside, he poked a hole in the shoji and saw the foreigner sitting on the tatami just like the Japanese do. He was praying—praying for individuals as well as for the whole town. His conversation with the unseen God was so real that his would-be assassin was awed and mystified. Finally the missionary finished and came out to meet his visitor. The young Japanese, rather than raising his sword, burst out with the question, "To whom were you talking?" The missionary told him about the unseen but living God. Further conversation convinced him that the evil rumors he had heard from the town people were not true. Obviously this man was not a demon. He accepted the teaching of the missionary and became a Christian. The first thing he learned to do after he was saved was to pray. He became a true man of prayer,

like the missionary who taught him, talking to the Lord about everything.

Her father's life made a deep impression on Mama II as a young girl. She had the advantages of a college education and studies in music. However during her first marriage she backslid quite a bit and did very little for the Lord. She did not enter into a deep experience with God until her first husband died and she married Mr. II.

Mama II's husband grew up in a situation very much like her father had. Mr. II's father, Grandpa II, had been a very proud man before he became a Christian. He had several ships carrying cargo from Shikoku to Osaka. On one of his trips he brought home a young lady half his age, a geisha from Osaka. He told his wife she was the daughter of one of his customers, but the wife soon realized the woman was his concubine; in anger she left home, never to come back. Mr. II was only a grade school child then, but from the time his real mother left he determined in his heart that someday he would kill the woman who had replaced his mother.

God of the Whole World

Not long after that a missionary came to Imabari. Grandpa II heard many terrible rumors of the things which this missionary's gods were able to do. It was said that each day the missionary would cover himself with ashes, then read the mysterious book he always carried, and perform all kinds of miracles. "If this is true, we cannot allow him to stay in our town. We must drive him out." Grandpa II, a civic-minded man, decided to do the job himself and went to the missionary's home. He opened the genkan door, but no one came out. However he could hear a voice inside. He peeked in—and there was the missionary, praying in fluent Japanese for individuals in the town, and for the whole town of Imabari, for Shikoku, for Japan, and then for Africa, England, the United States, and so on. Grandpa II was startled at the bigness of the god of the missionary. This god was god of the whole world! As he watched, he saw that the man did

not cover himself with ashes or do anything unusual except close his prayer with, "Amen." By this time Grandpa Ii was so impressed that his heart was opened to listen intently to the message of God's love and salvation for all who would repent and receive Him as Saviour. He also learned that the mysterious book contained God's Word. Immediately he wanted a copy for himself. It wasn't long before he became a Christian. He went to ask his real wife for forgiveness for bringing a concubine into the home, but she would not come back.

Grandpa Ii became a very humble man. His interest in civic affairs led him to devote the rest of his life to developing the port of Imabari, a very difficult task. He prayed over each step of the work, and the people acknowledge that it was through God's help that he was able to do it. Today there is a plaque at the port in memory of his contribution to the economic growth of the city. He is remembered as one of the first Christian businessmen of Shikoku.

Mrs. Ii's husband was greatly influenced by his father's changed life. After graduating from college, he decided to get some theological training. He spent some time in a liberal seminary, but confessed later that instead of finding God, the more he studied, the farther away he was getting from his original simple trust in the Lord. "I left just in time, before I backslid completely," he said. Later he entered law school, and also became very fluent in English.

A Place of Prayer

When he became a Christian, Mama Ii's husband realized he would have to forgive his father for bringing a step-mother into the home, and also love his step-mother, but he found this impossible to do. It was a critical time in his life; very troubled in heart, he searched for a place of prayer where he could seek the Lord's help. God directed him to the ruins of the ancient Imabari castle, and there on the old stone steps he regularly waited upon God. His life was changed as he prayed for victory over his problem. He asked his father and step-mother for forgiveness, and afterwards treated the

stepmother like his own mother. He prayed daily for her, but not until she was on her deathbed did she open her heart to him and thank him for loving her. Her last words were, "I too trust in your God and Saviour, Jesus Christ."

The change in her husband's life after he forgave his father and step-mother, and the old step-mother's confession of Christ before her death were the things that changed Mama Ii's life and brought her into a vital relationship with her Saviour. The place of prayer on the old castle steps became a sacred place to both of them, visited regularly for quiet communion with the Lord.

Blessing in Business

During one of his business trips to the U.S., Mama Ii's husband was so impressed with the towels in the various hotels where he stayed that he spent some time learning the techniques of manufacturing towels. Immediately upon his return, he started the first towel-making industry in Japan. The towels were very well accepted and the industry developed into the largest in Imabari. At present 80% of the towels made in Japan come from Imabari; they also ship half their output to the U.S. and abroad. So Grandpa Ii developed the port which made Imabari a very convenient shipping point for central Shikoku, and his son introduced the towel industry which also contributed much to the economic stability of the city. Mama Ii stated very humbly while we were having breakfast, "This is one city in Japan which owes much of its survival to Christianity." She also testified that both Grandpa and Mr. Ii were great men of prayer.

The Lord gave the Iis three sons to raise for His glory. The eldest is a seminary professor today. The second is pastor of one of the largest churches in Japan. The third is a Christian businessman, carrying on the family business in place of his father, who is with the Lord now.

Church Visitation

Mama Ii's life overflows with the joy of the Lord. Yet she always confesses, "I am so unworthy, but God loves me so much, I can't help sharing my joy with others." At



76, she appears to be about 60, with good eyesight and hearing and health. "The only thing that makes me feel I'm getting old is that I'm getting very forgetful," she says, "but this, too, God is using." She loves to do visitation for the church. Before she leaves, the pastor gives her directions, but when she gets in the assigned area, she often forgets what the pastor told her, so she just visits around the homes. Everyone knows her, so they delightedly receive her into their homes, which gives her an excellent opportunity to witness and invite them to church. "Many new people have come to church from such contacts," the pastor says. "They are just shocked that the church cared enough to send someone as widely known and loved as Mrs. Ii to visit them, so they come."

Here is the lesson I've learned through the life and testimony of Mama Ii. Throughout the land there is a remnant of God's choice servants living daily examples of a changed life, witnessing boldly to the claims of Christ, devoting themselves to the salvation of souls and the glory of God. No matter what the cost may be, my first and foremost mission is a complete dedication and committal, an intimate relationship to the Lord, that men may know that he lives—and He lives within my heart. More than proficiency in the language, more than well-planned strategy in evangelism, even more than the message we preach—a life humbly in fellowship with the living and prayer-answering God will reproduce true disciples of Christ. ★

EUROPE—A MUST FOR THE TRAVELLER

TRAVEL within Europe is relatively easy. A spider's web of air routes links its capital cities so that they are never more than a few hours apart and each nation has, or is building, networks of linking motorways.

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Each of these countries has its own particular character. Austria and Switzerland are largely mountainous and both support a growing industry devoted to winter sports. Austria is a product of Charlemagne's empire. At one time the Austrian Empire stretched across a great part of central Europe but after the first world war much of it was hived off and now forms other independent nations.

The capital, Vienna, has more than a quarter of Austria's seven million inhabitants. Its importance was first established during the Crusades and it has many fine buildings relating to Middle Century history. It is perhaps best known for its association with Mozart, Hadyn, Schubert, Beethoven, Brahms and Strauss.

It is a gentle, charming land, less sophisticated perhaps than neighboring Switzerland with which it shares so much Alpine scenery.

The Swiss have a genius for avoiding the conflicts which have cursed so many other peoples, for making delicate instruments and for catering to visitors to their land. Their hotels and food are among the finest in the world.

Cover: A country lane, near Innsbruck, Austria. Innsbruck, town on the river Inn, is one of the Tyrol's most popular tourist centers. Famous for its winter skiing it has a population of 95,000.

The picture shows a winter scene on a lane near the town. Picture by courtesy of the Austrian State Tourist Office. 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. ★

NO EATING OR DRINKING

by Wang Ming-dao

THE situation was serious. More than forty men had made a resolution that until they had killed Paul they would not be satisfied. Even if only four or five men made this resolve it was sufficiently perilous. How much more when the number was over forty. Humanly speaking there was no hope whatever. In view of their plotting and their determination Paul's situation was dangerous in the extreme. Not for a moment did it cross anyone's mind that God would deliver His servant and that He would bring to nothing the plans of those wicked men without any exertion on His part whatever.

What was the name of Paul's nephew? We do not know. What was his occupation? We do not know. For there is no reference to this man in Scripture apart from here. But it was this young man whom God used for the crucial work of delivering His servant. The young man, having heard of the plot made by these men, came and told Paul. "Paul called one of the centurions to him and said, lead this man to the commander. The commander called to him two of the centurions and said: 'Get two hundred soldiers ready...with seventy horsemen and two hundred spearmen'. They were also to provide mounts to put Paul on and bring him safely to Felix the governor."

Under Oath to Kill

More than forty of the Jews were under oath to kill Paul. But God prepared four hundred and seventy armed guards to protect him. We can easily imagine the picture as Paul left Jerusalem. Paul, riding an animal in the midst, was escorted to Caesarea with armed guards both before and behind him, including infantry and cavalry and spearmen. Thus was he delivered from his enemies and escaped all harm. We cannot do other than recognize that this was one of God's great acts.

Do you see the point? Any man who belongs to God and serves Him faithfully need never fear danger or harm at the hands of men. Without God's permission no one can hurt even a hair of his head. Even if his enemies are as numerous as those who planned to harm Paul, even if

their determination is as strong as that of those more than forty men, and even if their plotting is as crafty, it only needs God to move one of His fingers and their resolutions and plots will be completely overthrown. The conspiracies of men, however thorough, can never for a moment hold up God. Evil men may appear to have incontestable strength, but in fact they are weak beyond words; those who fear God may appear to be in the utmost peril, but in fact they are as unmoveable as rock. We need not fear the threats of evil men, all we need fear is failure to serve God faithfully. We need not fear the number of our enemies; all we need fear is failure to walk with God. We need not be afraid even if more than forty men take a vow to kill us; all that we need be afraid of is failure to serve God loyally and courageously like Paul.

God's Deliverance

God's ways of delivering those who love Him are truly amazing. Sometimes He uses special means to deliver them, and sometimes He uses the most ordinary means. Sometimes He uses men of authority and power, and sometimes He uses the humble and weak and despised to bring deliverance. In this case of Paul's deliverance we notice that God used a centurion, armed and powerful and awesome. He also used an unnamed Jewish young man without standing. Angels in heaven and men on earth are both in the hands of God. If He wishes to give protection, He can do so. He can use whom He pleases and He can use how many He pleases. How safe are those who love God!

After I had read this record in Acts, I was very anxious to know what happened to the more than forty men who had made the vow to kill Paul. Did they eventually eat and drink? If they did so, they broke their vow. On the other hand, if they carried out their vow they must have died of hunger and thirst. For the act of the commander had denied them an opportunity to put Paul to death. When those men made their vow they must surely have been confident of their ability to kill Paul, for had they entertained

even the slightest doubt as to whether their plans would come off they would never have bound themselves by such a serious vow. Completely outside their reckoning was the might and wisdom of God in heaven, and His ability to destroy their plans. Not only did they fail to put Paul to death, they also brought shame to themselves and made themselves a general laughing-stock.

Many of God's enemies are similarly foolish and pitiable. They make audacious resolutions to resist God and to injure His messengers, and being confident that all the advantages lie with them they fill their mouths with boasting. They do not pause to reflect that of those who oppose God not a single one is successful. With all their machinations they do not realize that they are casting themselves into a net. So those who become the enemies of God are also enemies of themselves. And those who decide to kill God's servants will in the end be killed themselves.

A Resolution Equally Strong

"The Jews formed a conspiracy

and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul". This declaration was of course basically wrong, yet at the same time a resolution as strong as this is to be emulated. What if a resolution equally strong were to be formed for a lawful purpose! What great things would be accomplished. Suppose, for example, that Christians would say: "Without first praying and reading the Bible I will neither eat nor drink", what great spiritual progress they would make! And if only they would say: "Without first leaving my sins I will neither eat nor drink", how pure their lives would be! And if only they would say, "Without first being reconciled to my brother, I will neither eat nor drink", would there again be feelings of hostility among us? And if only they would say, "Without first helping the weak and ministering to the needy I will neither eat nor drink", what deeds of love would be performed! And if only Christians would say, "Without first preaching the Gospel I will neither eat nor drink", how many

would be brought within the sound of the Gospel and be saved! To resolve not to eat and drink until that which ought to be done is done—this is indeed a virtue to be cultivated by all who seek success. Only with determination like this can one achieve those things which are normally beyond achievement.

"No eating or drinking without first killing Paul". Reading these words I received three things—comfort, warning, and exhortation. I received immeasurable comfort because I know without God's permission evil men can by no means harm even a hair of my head; I received a very strong warning, because I know that to be at enmity with God is only to bring oneself shame and destruction; and I received exhortation, because I realize that if only we make this kind of resolution in our service for God there are no limits whatever to what we can accomplish.

From "The Central Japan Pioneer". This translation, made from the Chinese by Arthur T. F. Reynolds, is not to be used without permission. ★

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IT was in 1911 that I joined the Japan Evangelistic Band. While was in Heijō, Korea, I met Mr. Mimaki, and he persuaded me to attend the Arima convention which was being held that September. So I attended the convention and heard Mr. Wilkes, as the main speaker, speak on the subject of "The Dynamic of Faith". Immediately after the convention there was a meeting of the J.E.B., and it was then that I was accepted as a J.E.B. student.

The J.E.B. at that time had its headquarters in Hirano, Kobe, and just before I was accepted, the very first J.E.B. students had graduated, men who have since passed on to their reward. My studies consisted mainly of reading the books Mr. Wilkes and Mr. Takeda picked out of their own private libraries. The few years that followed were a time of severe testing for me. When my mother was suddenly taken by death only a few months after I started as a J.E.B. student, I made a strong resolution to go all the way in faith. I tried every thing I could think of such as fasting and repenting, and retreating into the mountains for days of prayer. But I received no response from God, and concluded that I must be doomed to eternal destruction, and indeed I suffered the spiritual torments of hell. However, the reading of John Newton's exposition on the Song of Solomon opened my eyes to the deep love of Christ, and repenting of my unbelief I gained victory.

Pioneer Evangelism

After two years of training, inexperienced as I was, I was sent to relieve Mr. K. Oe who had been helping a Methodist missionary, but had fallen ill. This was mostly pioneer evangelism, and by myself I did house to house visiting and held open air meetings both in Maebashō and Tsuyazaki-chō. Later, churches were established in both these places.

After one year of this, I returned to Kobe utterly worn out. Soon after that Mr. Buxton came to Kobe, so I was able to listen to his lectures. Round about that time, such men as Ojima, Satō, Mori,

Funaki and others were also attending these lectures. I also recall as one of the great blessings of those days, being taken by Mr. Buxton to various conventions.

Pastoral Work

After spending seven years in Kobe, I was sent with my bride, to take over a Methodist church in Fukuoka, as Mr. Horiuchi who was the pastor left the church. After I had worked as a pastor in Fukuoka for about four years, I went to England on Mr. Wilkes' recommendation, visiting Palestine en route. In England, I was invited to stay in the homes of Mr. Wilkes and Mr. Buxton. I also studied at the Faith Mission in Edinburgh for over three months and then returned to Japan arriving in September 1923, just four days after the great Kantō earthquake.

Bible School Principal

Some time after that, while I was staying alone in Kobe, having left my wife and family in their home town, Mr. Wilkes invited me to his home one day and asked if I would consider becoming the principal of the Bible School. I decided to accept this responsibility, recognising my entire dependence on the Lord. Thus the Bible School was opened at Mikage in September 1924.

As Mr. Thornton, who was running a peanut butter factory and self-help Bible School in Kaibara, left for U.S.A., some of his students joined the Mikage Bible School; and as printing machines were also brought over from Kaibara, we established a printing department at the J.E.B. Bible School, and began issuing the "Fukuin Shinbun," and various kinds of books.

However, in the course of time a tall, concrete building was built on the south side of the school cutting off the sunshine from our building. This resulted in many students falling ill, and two actually died. So in consultation with Mr. Cuthbertson, who was then the Field Director, stepping out in faith, we decided to build a new building in Shioya, W. Kobe. If I remember rightly, it was on October 1st, 1930 that we moved to Shioya.

Revival Blessing

Then followed a period when there was a widespread atmosphere of revival, and a real movement of the Holy Spirit in various places. In May of the following year, the first J.E.B. Annual Convention was held in the new auditorium at the school. Mr. Wilkes who was on a visit to Japan at the time, ministered the Word with other leaders. The hall was packed from the beginning to the end of the conference, and all felt that revival had come.

Until then the work of the J.E.B. had consisted mainly in assisting already existing churches. But about that time both the missionaries and the Bible School graduates started to go in for pioneer evangelism, and as the result of this effort, churches were formed in various places. However, because it was J.E.B. policy not to retain churches in the Band, these were separated from the J.E.B. and handed over to other denominational groups. This was not always workable, so the Nippon Iesu Kirisuto Kyōdan came into being.

The Bible School is completely interdenominational, and graduates are now working as members of more than forty organizations, and we are glad to report that many of them are holding leading positions and doing fine work.

When I became the principal of the Bible School, I was invited on to the J.E.B. Council. In those days the council consisted of five or seven members, always an odd number, and there was always one more Japanese than missionaries. As we only sought the will of God, we felt we should always come to an agreement in our discussions, so nothing was decided without unanimity of opinion. As the J.E.B. has always had as its motto "Not by might nor by power but by My Spirit", its policy has been to avoid man-made ideas and to be led entirely by the Holy Spirit. Its confidence has been an unshakable faith in God alone. How grateful I am that from the beginning of my ministry as a preacher of the Gospel until now, I have been able to work in association with the Japan Evangelistic Band. ★

JAPAN EVANGELISTIC BAND

by Eric W. Gosden

Beginnings

THE Japan Evangelistic Band owes its beginnings under God to the coming together of two Englishmen—Rev. Barclay F. Buxton and Mr. A. Paget Wilkes. It was on Monday, November 24, 1890 that Barclay Buxton reached Japan as a missionary of the Church Missionary Society (Episcopal). After an initial period of language study in Kobe, in April 1891 he moved over to Matsue, Shimane-Ken, then a town of 50,000 inhabitants, making the journey to Okayama by rail, and then travelling over the mountains for the last hundred miles by bicycle. Matsue was at that time the home of Lafcadio Hearn. His home and relics can still be seen. The Buxton's residence—Akayama—was later taken over by the Omotokyo sect (!) and today nothing of it remains.

By the end of 1891 seven churches had been founded in the area, indicative of a speedy and extensive outreach with the Gospel. Together with this Barclay Buxton made a point of taking with him two or three young men on his rural evangelistic trips "because I feel that such personal fellowship is the best way to train them; and besides each morning we have Bible reading for one or two hours..."¹ In the training of such men, future leaders of Christian work in Japan came under his influence, and names such as Sasao, Mimaki, Nagano, Mitani, Aoki, Nakada and others appear in his letters.

Convention Time

His burden to communicate to missionaries and Japanese alike a "living experience of a heart delivered from divided affections and loyalties and brought into the rest of one love—the love of Christ and His will,"² led him to start conventions here and there. We find him inviting Hudson Taylor of the China Inland Mission to Kobe in 1893 for such a meeting. About the same time a letter came from Dr. A. B. Simpson of the Christian and Missionary Alliance inviting Barclay Buxton to assume leadership of their work in Japan in view of the similarity of teaching and principles. The suggestion was not without its appeal, for Mr. Buxton was having difficulty adjusting his wide-ranging vision

and ministry, to the narrower loyalty demanded by the Episcopal mission with which he was associated. However, the invitation was refused, and it was in the later formation of the J.E.B. that seemingly conflicting loyalties found reconciliation. Barclay Buxton was an Episcopal clergyman to the day of his death, and greatly beloved in the church.

A Week of Prayer

In October 1897 Mr. and Mrs. Paget Wilkes joined the party in Matsue, and thus began a relationship fraught with much blessing to the work of God in Japan. Recently graduated from Oxford University Mr. Wilkes had been seeking guidance about his future sphere of service and was thinking of Africa. Ten thousand miles away Barclay Buxton storm-bound on the Oki Islands had prayed long and earnestly for the supply of a fellow-worker. Learning of Paget Wilkes he wrote inviting him to join the work in Japan, and the letter arrived on the sixth day of the week Paget had set aside for prayer about Africa! The die was cast!

In 1902 both Barclay Buxton and Paget Wilkes found themselves on furlough in England. It was evident they might not again assume leadership of the work in Matsue, and they prayed for God's guidance regarding the future. Out of this came the foundation of the Japan Evangelistic Band with Paget Wilkes as leader and Barclay Buxton as chairman; while in Japan men like Takeda, Mimaki, Mitani and others joined the fledgling organisation. In October 1903 Mr. and Mrs. Wilkes returned to Japan, with a new missionary, the first workers of the J.E.B.

Principles of Operation

Mr. Buxton in his ten years or so in Japan had felt the need of a group of men who could engage in a wide-spread ministry in Japan unfettered by denominational loyalties, those who could help the whole church. To quote his own words:

"As one saw the conditions in a heathen land, one realised more clearly three things:

1. The need of a salvation that could rescue the most corrupt slave of sin, and bring him out of darkness into marvellous light.

2. The need of the power of the Holy Ghost to uphold the young convert in his new life, and to enable him to testify to others, that is, to be an evangelist.

3. The greatest need of all was that of evangelists full of the Holy Ghost, who would preach the Gospel in Pentecostal power."³

With these basic principles Paget Wilkes found himself in complete agreement, and the newly-formed Band had, and still has, the triple thrust of Aggressive Evangelism, a Convention Ministry, and the Training of National Workers.

a. Aggressive Evangelism

In 1905 Paget Wilkes and Takeda Sensei started a Gospel Hall in Kobe with the conviction that men could be saved on the first hearing of the Gospel. Since then for over sixty years the Kobe Mission Hall has been a centre of evangelistic activity in the same general area. As the group in the Hall came to the place of autonomy it was invited to move out into its own building and constitute itself a church, the work at the Hall starting again. The Kobe Hall has thus produced a number of the existing churches in Kobe.

The stated intention of the Band was not to form a denomination, possibly to prevent offending the susceptibilities of the various churches from which missionary workers were drawn. Thus groups raised up by J.E.B. work were invited to join any existing denomination of like faith they might choose. This worked well until workers and believers alike felt they could not associate themselves with churches having liberal theological views.

As the mission grew it was possible to extend operations. Workers were often loaned to other groups for limited periods; evangelistic campaigns were held by invitation, the results being garnered into the local church; and activity among specialised groups was engaged in. Irene Webster Smith and her work among girls in the Sunrise Home in Akashi City, and later among students in Tokyo is particularly well-known. Dorothy Hoare, daughter of the former Bishop of Hong Kong, always started work among children

Continued on next page

Continued from previous page

and from that beginning reached adults. At times the children meeting in their regular Sunday Schools were so numerous that the playground of the local primary school had to be hired for the annual sports' day! Last out at the time of the war, she was mistakenly repatriated on the "Gripsholm", and first back after the war, Miss Hoare died in Kyoto in 1952.

Independent Churches

In the course of the years many groups of Christians were formed as the result of J.E.B. work, and the time came when the mission was loaded with a number of self-supporting, independent churches. It was felt that this situation stifled the original outreach of the Band in evangelism — workers were tied down to pastoral work. Moreover, it was desirable that such groups should themselves become centres of Gospel-propagation. Thus it came about that in April 1935, James Cuthbertson, then Field Director reported: "After some months of prayer and consideration, a further step of

faith has been taken in connection with many of the little groups of Christians formed as the result of our Forward Movement work of the last ten years...The J.E.B. Field Council felt that the time had come to hand over the remaining, organized, but not yet self-supporting groups, to genuine and entire Japanese control, outside the immediate ranks of the Band. Members of the 'Bible Church' expressed their willingness to take over this new responsibility, with some financial help, to be reduced yearly, until all were on the same basis of self-support. This transfer took place, and was followed immediately by the amalgamation of the 'Iesue Shodan' (Witness of Jesus) and 'Bible Church', the new body being known as the 'Nihon Iesu Kirisuto Kyokai' —the Japan Church of Jesus Christ. The official centres of this new body apart from outstations now number between 30 and 40."⁴

The "Forward Movement" referred to in Mr. Cuthbertson's report had emerged from a conference of workers held in 1925. A certain

restiveness regarding future policy had been evident among workers as James Cuthbertson took over field leadership. Spirit-given unanimity eventuated as a two-fold plan was agreed on (1) to continue to minister among the churches as invitations were given, but also (2) to evangelise unchurched and unevangelised Japan. The vision given was to place workers in every prefecture in Japan, to reach every town and village and home, not yet touched by the Good News of Life in Christ. Unfortunately World War II brought an end to the movement, but already workers were in eighteen out of the forty-eight prefectures. However, Mr. Cuthbertson's slogans of that day still present a challenge—

- Every Christian a worker
 - Every home a church
 - Every creature to hear the Gospel
 - Every thing dedicated to this end.
- The post-war entry into Japan of many evangelical missions, and the unwritten comity that exists, together with limited personnel (virtually all J.E.B. workers joined the

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N.I.K.K.), have precluded any such widespread movement during the last two decades. Today the mission operates in Wakayama, Hyogo, Tokushima and Kagawa prefectures and in Kyoto-fu, but as one Japanese worker suggested 'Aren't we the *Japan Evangelistic Band*?' We say "Amen!" and are still committed to aggressive evangelism.

b. A Convention Ministry

Although Barclay Buxton's period of missionary service in Japan was not long, the fragrance of his ministry still persists and interest among Japanese is on the increase. The Buxton Memorial Fellowship is a Japanese organisation that publishes his books, a Buxton Memorial Convention is held annually in Tokyo, and he is spoken of among Japanese Christian leaders as the man who brought the message of the Holy Spirit to Japan. Mr. Buxton noted that Christians were sometimes little better than moral Buddhists around them—they lacked dynamic. Today the deeper life convention ministry is widespread, but it was apparently Barclay Buxton

who initiated it in Japan, and the J.E.B. became one of the vehicles God chose for its continuance.

The writings of Paget Wilkes and James Cuthbertson are full of reports of convention meetings held in various parts of Japan, and usually of an interdenominational character. Men and women were without doubt liberated from sin and baptised in the Holy Spirit, as their subsequent life and witness proved. Mere emotionalism was eschewed, and the emphasis placed on purity of heart and the indwelling of Christ by the Holy Spirit. Some of the conventions of those days are still held, Kagato (Okayama-ken) has a history of seventy years or more, Arima (now Utagaki in Kyoto-fu) is almost as long.

This aspect of J.E.B. activity continues both in Japan and in the home countries. The Shioya Convention held on the grounds of the Bible College in W. Kobe in May, draws 600-700 people to its peak meetings, and a number of regional conventions are held throughout S.W. Japan. The J.E.B. still holds that one

of the best safeguards against backsliding, is to urge the one redeemed from Egyptian bondage to press on to the rest of Canaan. Moreover, we find that the convention is quite frequently the place where young people offer for full-time service, which brings us to our third point—

c. Training a National Ministry

Paget Wilkes' biography "Ablaze for God" contains a photograph of the J.E.B. Bible School taken in 1908, showing him together with Barclay Buxton and Mr. Takeda, and fourteen men students. As soon as souls began to find Christ as the Kobe Mission Hall, the training of suitable men offering for evangelistic work began. So the J.E.B. training ministry has a history of over sixty years.

The organising of the school in its present form took place in September 1924, when Rev. Goro Sawamura headed the school in its new location in Mikage, E. Kobe. At that time some of the students who had been in Rev. J.B. Thornton's Self-help Bible School in Kaihara, Hyōgo-ken

Continued on next page

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Continued from previous page

joined the J.E.B. School. Mr. Thorn-ton had the boys make peanut butter to help pay their expenses, and his name is perpetuated in the "Son-ton" line of food products. Later the Bible School was removed to its present more healthy site at Shioya, W. Kobe (1930), and the 60th anniversary of the mission was marked by the erection of a new school and auditorium (1964). Increasing women students applying necessitated the erection of a new dormitory this year (1967).

Over 400 graduates of the school are now serving in various groups in different parts of Japan. The school retains its interdenominational character, accepting students from various churches, and is also regarded by the N.I.K.K. as its official training agency. From the outset the emphasis has been upon character training, and getting to know God in a personal, intimate way. Thus in addition to academic studies much time is spent in prayer. Every student is assigned practical work in and around Kobe, in various churches and in the Kobe Mission Hall.

Present enrolment is about seventy men and women, and Mr. Sawamura still continues as principal. Among the graduates of the J.E.B. Bible College is Rev. Koji Honda well-known for his city-wide evangelistic crusades.

Branches over the Wall.

No sketch of J.E.B. history would be complete without some mention of groups that owe their origin albeit indirectly to the mission.

One sticky, summer night in 1913 in the tent erected on the site where later the Kobe Mission Hall was built, a drunken artist found the Saviour. He was Fujito Tsuge, and as Mr. Wilkes characteristically reported at the time "he bids fair to speed apace along the King's highway." The prediction was true for Tsuge San never looked back. After a period of instruction in the J.E.B. Bible School, he went out into the Lord's work, but feeling he wanted to "go it alone," started his own work. By the time he was called to his reward he had been the means of founding twenty-six independent, self-supporting churches. He named them

the Kassui Kyokai (Living Waters Church) and many of them are still operative today.

Miss Burnett is best known for her connection with the Central Japan Pioneer Mission which she founded. However she had come to Japan as a missionary of the J.E.B., and worked in Ashio, Tochigi-ken. But feeling the J.E.B. policy of not founding a "denomination" was wrong she had parted company with the mission. This was a case of divide and increase, for the Fukuin Dendo Kyodan centred in Maebashi which resulted from the new mission's activity is evidence of the blessing of the Lord upon her decision.

The Japan Church of Jesus Christ (N.I.K.K.) preserved its entity during the shattering war years, and regrouping in post-war days has continued to expand. Today it has 64 churches with 7,505 members, manned by 158 workers. While in every sense autonomous the church works in close fellowship with the Japan Evangelistic Band.

The J.E.B. has always recognised the right of the individual missionary to specialise as led of the Lord, after a basic period of general evangelistic experience. The problem has always been how to give scope within the mission to the aims and projects of such specialists. Some have left the Band, such as Mr. and Mrs. Verwey who started the work of the Japan Mission for Hospital Evangelism. Others remain within the fellowship of the mission.

Twenty years have passed since the resumption of the work after World War II. They have been years of building and consolidation, and now the mission looks ahead to further expansion in evangelism in the areas already entered.

1. "Reward of Faith in the Life of Barclay Buxton" (p. 75), B. Godfrey Buxton, Lutterworth Press, London, 1949.
2. Ibid (p. 66)
3. Quoted in "Faith Resurgent, God at work in Modern Japan," (p. 10) Eric W. Gosden, Oliphants Ltd., London, 1967.
4. "Take Fire, James Cuthbertson of Japan" (p. 59, 60), Eric W. Gosden, Marshall, Morgan & Scott Ltd., London, 1960. ★

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BOWMAN TRAGEDY

by A. P. McGarvey

THE missionary community in Japan and hundreds of Japanese friends were saddened when one of the worst tragedies in missionary history struck the family of Mr. and Mrs. Don Bowman last December 8, 1967

Mr. and Mrs. Bowman, their four children, two servicemen from the U.S. Marine Base in Iwakuni and two Japanese co-workers left the Iwakuni city harbor about 5:30 P.M. They were traveling in a recently completed launch, the "Fukuin Maru", dedicated to island evangelism in the Japanese Inland Sea.

Mr. Bowman checked with the weather bureau of the U.S. Naval air station and reports were favorable for a smooth successful hour and a half journey to nearby Atata island, where arrangements had been made for a pre-Christmas children's meeting.

Abandon Ship

Things were apparently going well. The seas were not high and the ship was moving along well. The first evidence of something unusual was a bit of water on the ship's floor near the engine. There was no alarm however, until water began gushing in and up through the floor boards in great quantity. All who could began bailing water valiantly, but the battle was uneven and within 15 minutes the ship was dangerously filling with water. Life jackets were donned, but by that time, a window in the small cabin had to be broken to get everyone out. The ship was abandoned at about 6:30 P.M. while still 3 or 4 kilometers from their destination. Children and adults alike plunged into the icy waters and tied themselves to a life preserver to keep the party together. Soon after, the Japanese helper, Mr. Masuro Fujioka struck out on his own toward the land they had left from. He was never seen again. His body was found floating in the next day.

Shore at Last

Currents and tides shifted the little party here and there through the night, but all the while they tried to work their way toward the island which was outlined in front of them. Ships passing by didn't see or hear their signals, and ten and a half agonizing hours passed be-



fore Sergeant Christensen was able to swim to shore and finally stagger across the island to a farm house and help was summoned from the Japanese Maritime self defense forces. In the meantime the rest of the party stumbled on to shore. Little Danny Bowman, 6 months, had died in his father's arms while at sea over an hour before finding land. The other 3 children, Theresa, 9, Gary 7, and Joe 6 were still alive, but unconscious, when they were washed up on the shore. Feverishly artificial respiration was applied by Lt. Hatcher of the U.S. marines and the parents. All three children revived temporarily, but then passed away quietly after the long ordeal of exposure and shock. Soon after this Lt. Hatcher expired on the beach before a helicopter arrived from the Marine Station. The four remaining adults who were alive were airlifted to the Station hospital, but in spite of every effort possible, the other Japanese co-worker Miss Hayashi expired in the hospital. Mr. and Mrs. Bowman and Sgt. Christensen were the only three to survive the horrible ordeal. All of the three Bowman children were lost plus Lt. Hatcher, Miss Hayashi and Mr. Fujioka, for a total of seven.

Released from Hospital

Mr. and Mrs. Bowman were released from the hospital to attend the final rites for Miss Hayashi and Mr. Fujioka. The latter left a widow and two children, and Miss Hayashi a large family of brothers and sisters in a nearby rural community. The Bowman children were flown back to the States with their parents on December 13, 1967 on instructions from their Mis-

sion Board—The Bible Missionary Church. Memorial services were held at the U.S. Marine base on Dec. 14.

Mr. Bowman first visited Iwakuni while in the Navy 14 years ago. At that time he attended a Japanese church service several times. After discharge he dedicated his life to the ministry and spent 10 years as a pastor and evangelist in the States. It was about 4 years ago he testified of a call to Japan, and in the summer of 1965 arrived with his family in Iwakuni to begin pioneer evangelistic work and a church planting ministry. By circumstances the Bowmans have lived a very frugal life and given all their resources for the advancement of the work. Their deep sympathy for the Japanese community where they worked and unselfish sharing won the confidence of many Japanese in a short time.

Mr. Fujioka was only recently baptized, but evidenced a genuine love and devotion to God from the start. Every spare moment was spent in encouraging the newly started Iwakuni church. He had recently expressed desires and plans to prepare for full time christian service. Miss Hayashi, 21, at the time of her death had notified the rayon factory where she was employed of her intention to quit her job to give full time to the Bowmans and the work of the Lord.

The Bowman's expressed the desire that if at all possible they intended to return to Japan as early as they could to take up their work again in the Iwakuni area. (In a little over a month they were to be found back at their station in Japan.) ★

ORGANIZING A JAPANESE CHURCH

by Henry Ayabe

There comes a time in every missionary's life to begin to organize the little flock of believers. He will find that no matter how few the believers there may be, there is already the beginning of a Japanese type of organization. As for the missionary, he cannot help but reach back into his own concept of church organization which is invariably the church at home. Consciously or unconsciously, the missionary is forming the Japanese flock into the organization of a church which exists in another culture.

The organizational pattern of a group of believers is instinctive and reflective of the culture of the believers. This makes for misunderstanding and conflict which baffles the missionary as well as the believers. The missionary is convinced that he is organizing the believers into a New Testament church but finds resistance even more than the message of salvation. The believers, too, find the organization presented to them as being more foreign than the Gospel.

TOWARDS A SOLUTION

Organizational church systems arise from historical and cultural influences and from the church's interpretation of Scripture. Without a Biblical core of truth as foundation, the church dies. The church may live by organization alone, but if it is without Scriptural foundation, it is no more the living church. The church must have a Biblical core of truth as the foundation for its organization.

The church, in order to grow, must also meet the needs of the ever changing environment in which it finds itself. As soon as the church finds itself out of step with the cultural changes, it will stop growing and becomes isolated as the Pennsylvanian Amish people, or becomes dualistic as the American Catholic church where religion and society are two distinct worlds. When cultural change is stressed over against Scriptural truths, a syncretic church is formed. This is reflected in the American liberal theological movement.

The task of the missionary in Japan in organizing a church can be

summarized: the interpreting of Biblical truths so that it is relevant to the Japanese and being diligent in retaining the living church's historical unchanging foundation.

UNDERSTANDING THE BELIEVERS' NEEDS

An understanding of the historical and cultural needs which must be met by the church in Japan will help in organizing the believers into a working church.

1. The vertical authoritarian social structure

a. The Tokugawa Shogunate which lasted for over 250 years is the parent and the cradle for the vertical authoritarian society. They designed and carried out the stratification of society. The social structure is made up of the "shi" warrior class; "no" the land owning farmers; "ko" the artisan; and "sho" the commercial middle man. Notice the farmers position was better than the artisan and the businessman. And yet, even in the heyday of the Shogunate, the farmer lost prestige and have been regarded lower than the other classes as the economy changed from rice to gold and silver as the principle basis.

b. The Meiji era and the pre-war Taisho and Showa era of public education emphasized the relationship of each individual to another above until finally relating to the Emperor. The individual must not see himself as an individual but only as a part of the state and state is the Emperor.

c. The pre-war educated people are still controlling society and thus, the influence of the vertical authoritarian social structure still prevails with some modifying influence of the post-war allied occupation.

d. Some form of vertical authoritarian organization must be incorporated in

the church in order to satisfy this need in the older believers and in some measure meet the changing attitude towards this vertical structure in the younger generation.

e. The post-war generation has been taught the worth of the individual. While they are educated on a liberal, lateral type of social structure—democratic, mostly Deweyism—they are remoulded to a great extent by the existing vertical structure when they enter society after graduation. Many are frustrated by the conflict engendered between the liberal, lateral ideals taught them and the slow changing society. Some have turned to the church to escape the conflict. Care must be taken not to crush them with the same type of social structure which is without the church.

2. The Japanese individual needs

a. Clarity of status

This is revealed by the great desire of the individual to wear some kind of badge or identifying clothes (meishi is another form). Every working man and every student has a badge. If he lacks a badge, he wears clothes that will readily identify him as of a certain group. Some examples: the young graduates of T.C.C. buy dark "bokushi" suits. Again, no matter how low a mountain to be conquered or how small an expedition to the mountain, the individual wears clothes that easily identify him, what he is to do. The clearer the lines are drawn for the group, the clearer the individual sees his place in society. Thus, the church must be "tight" in its organization and at the same time supplying a definite status or position for each

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VIET NAM TRAGEDY

individual. The principle can be stated thus: the individual discovers himself as he recognizes the characteristics of the group to which he belongs—the individual takes on the characteristics of his group.

b. Gnawing need of the acceptance of the individual. Everyone needs this sense of acceptance, but the Japanese individual has almost a "phobia" of non-acceptance or facelessness. When he senses acceptance by the group of his own status within the group, he feels secure. The individual is not secure unless he is in some way accepted and recognized as one of the group. This is called "nakama ishiki." The group's need of him, no matter how small or superficial it may be, should be officially recognized. (The church should practice installation of officers, of SS. teachers, dedication of children, etc.) Thus, the clearer these needs are met in the individual's service within the organization, the more feeling of acceptance is generated and in this manner give security.

3. Recognition of seniority and of status.

To the Japanese mind the longer one serves, the greater is his worth. The very word, "sensei" bespeaks of this fact. Again, at school or shops and offices, all recognize the "senpai" and "kohai" status. The church can meet these needs by the recognition of status of education, and social strata before salvation on the one hand and on the other attention must be paid to the length and growth of Christian life. Spiritual maturity must balance the social status of the believer. Thus, the position of the believer in the church is recognized by the spiritual maturity of the believer without ignor-

ing his social status.

4. Release from the crushing demands of society

All the people of Japan find some means of release from social pressures. The "pachinko" parlors and the drinking bars as well as the entertainment world are all part of their life. "Do raku" is the word used in the better sense. The church to some Japanese is the place to find this release. Too much likeness of church organization to the social structure around them may cause pressures which they had sought to escape. Many examples can be cited where apparently strong Christians are absent from church because of the likeness of the pressure of society. There must be that freedom of the Holy Spirit who causes the warm fellowship of love but not of license. The warm atmosphere of a testimony meeting also helps greatly in meeting this need.

5. Acceptance and rehabilitation of the unfit of society

Many have come to the Gospel because of the following reasons: loss of a parent or parents, long illness, especially of T.B., ostracized because of occupation and other causes which keep them from being classed in the acceptable strata of society. These reasons caused them to seek a group other than social groups of their own society. The church must not shun them, but rather must find a place for them within the church, a home for their out-cast status. In other words, a status or position not based upon the outside worldly society.

6. Sub-cultural group social consciousness

Even as every sub-cultural group such as the trade guilds in Japanese society provides for all of their social needs, so also the church must provide means to care for birth, marriage, death, etc. Church is to be organized so as to meet all of the believers' social needs.

Our hearts are grieved in the face of the greatest tragedy in the history of our Society since the Boxer Uprising of 1896.

The loss of six of our co-workers in Viet Nam as a result of Viet Cong action at Banmethuot leaves us sick at heart. We can only be submissive to the sovereign will of God in such matters in the assurance that some day His providence will be revealed to us.

Those killed:

Miss Carolyn Griswold

Mr. Leon Griswold, father of Carolyn

Rev. and Mrs. C. E. Thompson

Miss Ruth Wilting, R.N.

Rev. N. Robert Ziemer

Miss Betty Olsen was taken prisoner. Mrs. Robert Ziemer was wounded but is recovering in the hospital in Nhatrang.

Our missionaries in Dalat were evacuated by the Army only minutes before the Viet Cong attacked in force. They have been moved to Cam Ranh Bay.

Meanwhile, our prayer effort should be redoubled in behalf of our fellow laborers in this war-torn land, including our own missionaries and those of cooperating agencies, the national pastors and Christians. We are counting on you to stand with us at this time.

NATHAN BAILEY, President
The Christian and
Missionary Alliance ★

A church cemetery is a must but so also the recognition of the birth of a child, the marriage of the believers, even counselling for educational advancement and all other social demands made by society. If the social demands are met by the church, the church will find her place in the over-all society of Japan.

Whatever church organizational structure the missionary is convinced to be Scriptural, it will find acceptance if these social and individual needs of the Japanese believers are met. ★

CHURCH AND MISSIONARIES:

by David Michell

THEIR RELATIONSHIP IN PRE-WAR JAPAN

Part III in a Series of Three

FINALLY I want to touch briefly on the Nihon Mesojisuto Kyokai (Japan Methodist Church). Methodist missionary work was begun in Japan in 1873 by the Methodist Church of Canada and the Methodist Episcopal Church. The churches established by the MCC called themselves the Japan Methodist Church and the leaders who grew up within the Church sought independence as early as 1884 but were voted down. Five years later (1889) the Mission felt the time had come for it to relax its control somewhat and "an Annual Conference was formed in which Japanese ministers and laymen had an equal voice with the missionaries in the organization and development of the churches".

During these same years the Methodist Episcopal Mission was also engaged in evangelistic work.

Exhibiting good Methodist spirit and style, the MEC mapped out 4 circuits right at the outset—Yokohama, Yedo (Tokyo), Hakodate, and Nagasaki with their respective contiguous regions. M.C. Harris reached Hakodate in May 1873 and in the execution of the charter to "reach such portions of the island of Yezo (Hokkaido) as they might be able to cultivate", he visited Sapporo where in 1877 he baptized 11 of the students who had put their signatures to the "Covenant of Believers in Jesus" drawn up by Dr. W.S. Clark.

Plan for Union

Eleven years after beginning work (1884), the Japan Conference of the Methodist Episcopal Church was formed with a membership of 1,000. On the Mission level, a first attempt was made at that time at uniting the two Methodist Missions, but proved unsuccessful. Meanwhile, talks for union on the Church level were going on, and in 1887 the MEC Japan Conference adopted a plan of union with the MCC Japan Methodist

Church with both Missions happily concurring, and presented it to the MEC Home Board in America who replied as follows: "Whereas it has been made evident to this General Conference that there exists a unanimous desire on the part of the entire Methodist Episcopal Church in Japan, both members and ministers, foreign missionaries and Japanese, to organize themselves into a Methodist Church of Japan . . . Resolved . . . that the Bishops and the Board shall proceed to make all arrangements necessary to the independence of the said Church and its union with the Canadian Methodist Mission or any other Methodist Missions in Japan."

Reasons for Union

However, years passed before any action came. In 1900 the MEC came a step nearer field rule in that Bishop Moore was sent out to live in Shanghai from where he took over superintendency of the work in Japan, and in consequence, consultation regarding unification of Methodism in Japan was more readily obtained. The fruits of these discussions are contained in the following items which are part of a memorial sent to the General Conference in 1904. "The reason why the missionaries and Japanese workers on the field desire organic union:—

- a) The extreme patriotism of our Japanese members, and their strong desire to become independent and self-governing.
- b) The necessity of a direct and undivided responsibility, as essential in the formation of Christian character.
- c) The fact that sectarianism among Christians is a stumbling block to the Japanese.
- d) Economy in the use of men and means.
- e) The impetus that a large, strong, and vigorous body is certain to give to our work.
- f) The success already attained through Organic Union by sister denominations.
- g) A deep-seated conviction that a United Methodism in Japan, with local autonomy, will the sooner become self-reliant and

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aggressive, and will become a powerful ally of the home churches in spreading the Gospel in Eastern Asia . . ."

A New Methodist Church

The MEC General Conference responded favorably, appointing a Commission of five "to inquire, investigate, and legislate even to the extent of actually creating an independent body". Other Methodist Missions did similarly and finally three years later (1907), the enthusiasm and the determination of the Japanese and missionaries blossomed into the organic union and independence from Missions, of all the Methodist churches in a new Japan Methodist Church. The Missions continued to give support to the Church but drew up plans for gradually reducing it year by year. Japan was divided into two Conferences and Yoitsa Honda of Hirosaki Band fame, was elected the first Japanese Bishop. The Japan Methodist Church at its foundation in 1907 had a membership of 1,300 in 130 organized churches, with 100 ordained and 50 unordained ministers. By 1930 the membership had grown to over 30,000.

Missionaries and the Church

The following statement as to the relation of foreign missionaries to supreme and only reason for the presence of Methodist missionaries in Japan, is to aid in bringing Japan to Christ at the earliest possible day. In order to carry out this purpose, the Methodist Churches of the United States and of Canada must continue to bear their part of the burden which rests upon the Methodist Church of Japan, and continue to send foreign missionaries to Japan, under the three Boards of Missions taking part in this Union, in such numbers and for such periods as may by these Boards be deemed necessary for the accomplishment of the object above stated. These missionaries shall hold their Conference relation in their home conferences and shall be supported wholly by their respective Boards of Missions until recalled". In addition each missionary was entitled to all the rights and privileges of membership in the Conference in which he

was serving. The direction of the missionaries was by the missionary authorities in consultation with the Bishop of the Japan Methodist Church. The relation of Japanese and missionaries was one of absolute equality, with the missionaries having precisely the same "recognized ecclesiastical standing, not above nor below nor separate, but by the side of the Japanese preachers". In practice this meant that all posts including Bishop could be held by missionaries. Some district superintendents were missionaries but most were Japanese, all having been elected by Conference which also elects its Bishop every four years. "The Missions undertake the aid of weak churches or the opening of pioneer work when asked to do so by the Board of Evangelism (Dendo Kyoku), and are ready to surrender any or all such work to the Board at any time. Consequently the Board rightly regards the evangelistic missionaries' work as an arm of its own."

The authors of the "Story of

A missionary child

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Methodism" report glowingly of the devolution: "The formation of the Japan Methodist Church was an innovation of the largest significance for the future history of Missions. It was a clear recognition of the fact that the ultimate success of Christianity in a non-Christian land is bound up with its becoming indigenous and being led by the nationals of that country. The experiment has justified itself, and in all probability will become a model to be followed by other Missions." ★

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

Biblical Concepts of Beauty

Whether you're a "pre-war" veteran, or just starting language study you will find valuable help in understanding the Japanese way of thinking and in sermon preparation from Dr. Charles Corwin's new book **BIBLICAL ENCOUNTER WITH JAPANESE CULTURE**. Dr. Corwin concentrates on 31 of the most basic words in intellectual, emotional and religious thinking.

In the last issue of **JAPAN HARVEST** we began a study of the Chinese character for "beauty". Now let us see Dr. Corwin's presentation of the biblical concepts of beauty and their encounter.

There is an intermingling of aesthetics and ethics in Scripture. Righteousness and salvation are core issues but these concepts are clothed in the garments of aesthetics. Humanity's first pair begin history in a pleasant garden (Gen. 2:9); man's final scene in heaven is also beautiful. But beauty is never an

end in itself but has the purpose of conveying the good and the holy. David could see within the tabernacle precincts a picture of the beauty of Jehovah (Psa. 27:4). Yet the psalmists confess that Jehovah himself is the source and standard of true beauty (Psa. 95: 5, 6). Caverno expresses it: "Beauty becomes a messenger of and from God... beauty of form and color and harmony of sound were...integrated...with worship in holiness."¹ Thus beauty becomes a mode of revelation, through variegated colors as in nature herself, the rainbow (Eccl. 3:11); or the tapestry of the tabernacle (Exod. 25 ff.); the intricate woodwork of the temple (I Kings 6 ff., II Chron. 3); manner of speech, as in poetry (psalms) or metaphors of nature (Matt. 13:3, 23, 27). The NT has different words for rendering the concept of beauty. One word is *asteios*, meaning "proper" or "fair" (Acts 7:20, Heb. 11: 23). *Asteios* has a certain ethical nuance being contrasted in Gk. literature with the "villain" or "boor."² Another word, *horaios*, found in Rom. 10:15, Acts 3:2, 10, Matt. 23:27, has

the concept of *time* in it. Trench relates the concept of time to beauty:

All which in this world lives submitted to the laws of growth and decay, has its 'hour', the period, that is, when it makes fairest show of whatever of grace or beauty it may own. This *hora*, being thus the turning point of its existence, the time when it is at its loveliest and best, yields *horaios* with the first sense of timely;...³

Another word, *kalos* is used interchangeably for the concepts of either "good" or "beautiful," for its root meaning is "whole" or "harmonious." "It is harmonious completeness, the balance, proportion and measure of all parts with another."⁴

Encounter

Japanese concepts of beauty find their roots in observation of the phenomenal world. Smallness, definiteness, simplicity, naturalness all speak to the Japanese of beauty. Buddhist influences have brought concepts of indefiniteness, vagueness, loneliness into overall thought patterns of beauty. But the dominating theme of man being one with nature has shaped all these views into a consistent philosophical view of Japanese art and poetry. Man is not an observer of nature but a participator in nature. Hence, the artist's object in Japanese art is to involve the viewer in some aspect of nature and stimulate his thinking so that he completes the picture himself. The really good Japanese poem is the one which must be completed by the reader—the poet merely hints at alternatives.

The Bible places man in the garden, in nature as an observer. The intricate design, the beauty of the rose points to an unseen Fashioner. Nature is an imperfect picture of the beauty of the Lord. Natural beauty is accident, pointing man to His Creator. Japanese concepts of beauty would lead man to the discovering of an ultimate in nature herself; Biblical concepts would employ natural beauty to lead man to a supernatural Creator.

¹ C. Caverno, "Beauty," *ISBE*, I, 420.

² Trench, p. 387.

³ *Ibid.*, p. 388.

⁴ *Ibid.*, p. 389.



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SEVENTH-DAY ADVENTIST MEDICAL INSTITUTIONS

OPEN LETTER TO THE OLD BOYS

by Charles Corwin

SECULARISM is the recurrent tendency in culture to absolutize visible institutions. It elevates the world's system to a position of religious ultimacy. A Babel's tower, it symbolizes man's drive for achievement without transcendental faith or motive. It challenges the very existence of the Christian church, for it is by definition, "a system of doctrines and practices that rejects any form of religious faith and worship" (Webster).

On the even of Israel's becoming a theocratic nation, secularism raised its head and enthroned Saul, the unwitting usurper of God's rightful place in Israel's life. So here come the prophets. The direction of their consultative ministry was simply to spiritualize—desecularize—the relationship between Jehovah and His people. They were 'forth-tellers', sent from God, men of the desert, men of simple fare and simple habit, men transformed into searing flames for God by the messages they bore. King Ahab gave himself over to idolatrous ways with Baalim and was met by indignant Elijah. David sins and is castigated by fearless Nathan. Jeremiah bears the stigma of traitor, for he bears unpatriotic news to a besieged and beleaguered city.

Who were these prophets? They were the *nabhi* (Heb.), which means etymologically, "one pushed upon by the Holy Spirit". Jehovah speaks to these men in the quietness of their devotions, either by word or vision. In the latter case they were called *ro'eh*—seers of God's revelation. But these prophets were no mere passive recipients of esoteric truth, a special class or religious intelligentsia who achieved unusual perception into the ways of Providence. No. A prophet must speak. What the prophets received through special revelation they thundered forth. They did not couch their messages in pleasant terms or vague platitudes. They were men of the road, of the wilds, men who confessed by abhorrence of golden palaces and silken tapestries that they were content with God's presence. They demonstrated by their living communion with a Holy God that the God who deigns to rule in men's

lives is holy, active, and self-disclosing, in contrast to heathen idols which speak not, hear not, nor offer any embarrassment to a culture walking the secularistic path. It is an erroneous view of the prophets which emphasizes their predictive messages as being the substance of their ministry. Actually they were 'forth-tellers'—talking often of the present, sometimes of the past, sometimes of the future. The translation of "habhi" into "yogensha" is unfortunate, for this limits the word to a prophetic or predictive meaning. They were actually "happyosha"—those who spoke forth the messages they received by sight or sound to a society floundering in the seas of secularism.

During the Meiji era, when Fukuzawa Yukichi was advocating through his *Jiji Shimpō* that new Japan be founded on the utilitarian concepts (*benrishugi*) of Herbert Spencer, there came along a prophetic voice in the person of Uchimura Kanzo. It is true that Fukuzawa brought the Kaikoku-Sonnojo factions together, stressing *jitsugaku* (practical learning) over *kyogaku* (empty learning, viz., of Chinese Classics, etc.) He rightly advocated the spirit of *dokuritsu* (independence) as the force needed to keep Japan's cultural heritage intact during Japan's interaction with the West. But in the sphere of ethics, Fukuzawa faltered. He assumed that secularism *per se* would discover how men should act. He adopted the idea of the Chinese philosopher Chu Hsi, who in the 12th century, as father of the Neo-Confucian school of the Sung Dynasty, held that the unifying principle of the universe, the *li* (), could also be found in man if pursuit were made. Underneath the mud of man's nature will be found the *li*, and this *li* would yield the ethical principles by which men could live in harmony. So Fukuzawa gave up any serious considerations of adopting the Bible as a foundation for Japanese ethics, believing that *nature* would yield her own ethic if properly investigated.

But a prophet's voice was raised. Uchimura called this a "gospel of mammonism" (*Early Writings*, 1904,

p. 132). He took Fukuzawa to task, saying:

Japanese have come to regard avarice as a virtue with the scientific sanction of this teacher.. the evils planted by this teacher will not be eradicated from the Japanese minds except by a spiritual revolution of the most radical nature. (*Early Writings*, 1904, p. 132)

He tried to halt the march toward secularism with such words as,

If Japan will die, she will not die from any lack of science, or of art, or of wealth, or of patriotism itself. If Japan will die, she will die from her lack of knowledge of the true worth of man, of sense of the infinite majesty of law and of faith. (*Early Writings*, p. 139)

But this was but a feeble candle flickering in the night of secularism creeping over Japan. So there was no prophet's cry when Ito Hirobumi, following the autocratic views of the Prussian Gneist for his concepts that went into the Constitution of 1889, vested final Japanese authority not in law nor in a legislative body but in one man. He said, "the supreme right must be vested in one person and be indivisible." This concept set the stage for the emperor's later becoming the voice of a small minority of militarists pripped with the idea of *Hakko-ichiu*. (All the world under one roof). Dipping back into the Nihongo, men like Hotta fanned the flames of nationalism by translating the vague *hakko ichiu* words into a concept of world conquest by the Yamato race. He said in 1858:

In establishing relations with foreign countries, the object should always be kept in view of laying a foundation for securing the hegemony of all nations (Memorial to the Emperor).

Uchimura again raised the prophet's cry when he spelled out a loftier goal than *hakko ichiu* for Japan. He said,

She (Japan) stands as an arbiter, a middle man (*nakahodo*) between the democratic West and the Imperial East, between Christian America and Buddhist Asia

Continued on next page

Continued from previous page

(*Early Writings*, p. 20).

He prophesied of the day when Japan would lead both in the East and the West by shining example, not conquest:

Shrine forth toward the East and shine backwards towards the West, O thou country of the rising sun, and thus fulfill thy heaven appointed mission (*Japan Daily Mail*, Feb. 5, 1892).

However, his words, "greatness built upon bayonets and ironclads is but the glory of the sakura" were read by only a minority in a secularistic society. We know the events leading to the annexing of the Pescadores, Taiwan, Korea, and the Liaotung peninsula at the turn of the century. Finally Matsuoka formulated *hakko ichiu* into the Co-prosperity sphere in 1940:

The Manchurian incident.. is nothing but Japan's attempt to forestall the destruction of civilization and should be termed the construction, not destruction, of world peace. The Co-prosperity

Sphere in the Far East is based upon the spirit of *hakko-ichiu*.

Where were the prophets when the concept of loyalty (*chugi*) was catapulted to a supreme place in ethics by the Imperial precepts to Soldiers and Sailors (1882): "The soldier and sailor should consider loyalty their essential duty." Where were the prophets when the National Policy (*kōdō*) of 1937 equated morality with service to the emperor—"to serve the emperor . . . on this is based the morality of the people," or when the activities of the empire were unqualifyingly called *moral* by the Basic Plan for Establishment of the Greater-East Asia Co-prosperity Sphere of 1942: "The Japanese empire is a manifestation of morality and its special characteristic is the propagation of the Imperial Way." Perhaps history would have been different if fearless prophets had declared that true righteousness is not found in men or in obedience to men but found in the nature of a Holy God, that God's revelation gives structure and defi-

nition to Holy Righteousness and this righteousness stands as a divine imperative over men.

Is there no prophet's cry against Japan's modern secularism? Is there no cause? True, in Japan today we have *tenka-taihei* (peace prevailing). The standard of living is steadily rising. If our graduates could see the new Tyrannus Hall, they would see how even we have followed the modern trend toward comfortable living. Prime Minister Sato, in his December 1967 speech to the Diet, asks the nation to work for international stability and *wealth*. But can wealth and pursuit of the hedonist life be realistically followed as a goal at the personal level or national level? I think not. True pleasure and happiness are discovered in goals; the hedonistic philosophy of life is rejected by Scripture as being an unworthy goal for human life, for it fixes the drives of human affections upon objects that promise to satisfy. Rather the Bible would have man fix his goals on God and His purposes in Christ, assured that the pleasures and joys of life will be given by a loving Father who gives His creatures all things freely to enjoy. James says frankly that hedonism leads to fighting and war when men are frustrated in the pursuit thereof. You laymen—you who have gone out of Tyrannus Hall and are in business or industry or education—you can be the modern prophets in Japan. You can demonstrate by your lives and lips that Japan must have a nobler goal than leading the world into prosperity. What about the goal of going as educators or professionals to war-torn areas and assisting in their reconstruction? But before being sent to far-off fields of labor, you must begin where you are. You can be a prophet in your home, your office, your town, by following Christ, bearing your cross in meaningful discipleship, sacrificing for your church in its evangelistic outreach, supporting needy Bible school students out from your churches, assisting your pastor in the most menial tasks. My prayer for you all for next year is that you shall each one be a modern Japanese prophet to a secularistic society. ★

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A WOMAN TO REMEMBER

DUE to a visit to England for special meetings which was a little prolonged by the death of my father, I have been unable to do the necessary research for the next article in the series on Women in the New Testament. So instead, I am sending a few impressions from a woman missionary's point of view of the Eighth Inter-Varsity Missionary Convention at Urbana.

For any missionary it was a tremendous inspiration to see nine thousand college students gathered from all parts of the United States and Canada, as well as parts of South America, some having to leave home Christmas morning to get there on time, to hear Christ's challenge to missions throughout four packed days.

It was a further inspiration to be personally pined with questions in between sessions, in dormitory prayer groups, and at meal times, so that sometimes there was hardly time to put food in one's mouth!

Most of the messages, too, were a challenge and inspiration to anyone, of whatever age and experience. And to this was added the joy of hearing that nearly 300 international students, brought by Christian friends, accepted Christ there, largely through personal work. Some of these were Chinese, and in fact there were about 300 Chinese students there, three of whom were former members of our church in Azabu, so it was a joy to see them; also a graduate from Tokyo Christian college, and a nursing student from the church of another T.C.C. graduate. Then there were about 12 C.A.J. graduates.

Pastor Hatori

However, one of the greatest highlights for me personally was to hear our own Pastor Akira Hatori from Japan give his testimony. Though I had known some of the facts before, I had not heard him tell the story himself. What impressed me most of all, knowing how much God has used him in Japan since, was that it was a single woman missionary who led him to the Lord after he had first become interested in Christianity through seeing the

great courage of a Christian fellow high school student (Junichi Funaki). She was also responsible for much of his training for service.

I never had the privilege of knowing Miss Burnet, or much about her, but it was obvious God must have wanted her in Japan, and gave her a ministry there.

We were left in no doubt of her love for the Japanese, and her un-sparing giving of herself to them, staying on through the war, and finally becoming part of the very soil of Japan.

Answer to Prayer

After the young Akira accepted Christ in her home one evening she prayed for him night and day for ten years until finally he heard God's call to leave the teaching profession, and went back to her to begin training as an evangelist. She made him work hard preaching in the open air, and doing visitation, but was always full of loving care for his needs, nursing him in sickness.

When it was finally possible for him to leave the country to go to Seminary in the States she gave her savings for this, and even managed to get him a pair of new shoes, quite an achievement in the early postwar years. She also taught him Greek, though she had never learned it herself before. She studied it each day ahead of his lesson, just so that he would not have such difficulty when starting so many new things in a strange country.

Mantle of Elijah

When her spiritual son heard of her death during his time in Seminary in the States he was heartbroken, but finally felt God saying that the mantle of Elijah was to fall on him for his future ministry in Japan.

Probably not more than two or three in that vast audience had ever heard of Miss Burnet, an English woman, before that meeting (even afterwards many were calling her Barnett, and Barnard!) But a mental picture will remain in their hearts and minds for a long time, I believe. There were a great many who went away with the conviction that missionary work was indeed



worthwhile, and with a strong desire and determination to seek God's will and place for them, and to be used by Him to make Christ known by word and life as had Miss Burnet.

Strong Church Leaders

I couldn't help wondering how many of us in Japan have prayed day and night for ten years for any Japanese we have led to Christ, and if that is why there is a comparative dearth of strong Japanese church leaders? Perhaps this is a piece of service that God wants to lay especially on us women, something we can do however much we are tied to the home.

Continued on page 31

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TOKYO TV

In January 1968 four weekly 30-minute Moody Science film telecasts over Tokyo channel 12 brought in over 2,200 cards. Moody science films, without any special advertising, drew more than half a million viewers each week, an average of one-fourth of the actual sets in use while seven channels were telecasting their various programs. The same four films were released in color during February in Hokkaido.

E.L.F.I.

The Evangelical Literature Fellowship of India announces its triennial Conference to be held in Mussoorie from May 1-5, 1968. Special attention will be given to the work of Correspondence Schools. (W.E.F. World News)

SERMONS FROM SCIENCE

The year 1967 lived up to its advanced predictions, Quebec was the most exciting Province in the Dominion, and Montreal in particular was the home base of Expo '67. The unfortunate experience one discovered was that the excitement there centered around "Man and his World," which left little room for "God and His Word." We are especially grateful for one bright spot on St. Helene's Island—Sermons from Science Pavillion, where it had the opportunity of challenging almost one million visitors by the end of the Expo. About one-third of this number went to the Counselling Room for further instruction and enlightenment as to the way of salvation, and most were personally counselled in their decision to accept Christ as their Saviour, or receive literature and Bible Correspondence Courses, etc. Two-thirds of this number are French-Canadians, and most evangelical workers were swamped with follow-up contacts as a result. Pray for visible fruit and lasting results from this effort. (Robert Richardson)

BACK TO THE BIBLE

For over two years PBA has been airing one of the Back to the Bible programs each week. Presently, it is aired on short wave Nihon Tampa Hoso 3.925 mc, 3.945 mc, 6.055 mc, and 9.595 mc, and can be heard all over Japan. Also, it is heard on the medium wave band from Kyoto (Kinki Hoso 1140 KC) Tuesdays at 11 p.m., and also on the FM band from FM Tokai in Tokyo (84.5 mc) Sundays at 12 midnight. With the exception of part of the closing announcement, the entire program is in English.

(Bernard E. Holritz, P.B.A.)

TOKYO BILLY GRAHAM CRUSADE

Total attendance reported for the 10 days (October 20—29, 1967) was reported at 202,250. As a result of one nation-wide television program and two local Tokyo television programs 15,087 people have written in. In the visitation program a total of 4,107,315 homes were visited. Scripture material and invitations to the Crusade were left in the homes. So far 18,719 people responded to the visitation program by writing to the office asking for more information concerning the Christian life. The Crusade has been a victorious testimony in Japan for Christ. Total offerings received amounted to more than \$226,000.00.

ASIAN CONGRESS ON EVANGELISM

Evangelist Billy Graham announced that an Asian Congress on Evangelism will be held in Singapore from November 4—12, 1968. Some 800 delegates from nearly every country in Asia, as well as Australia and New Zealand are expected to attend. Dr. Stanley Mooneyham, Vice-President in charge of International Relations of the Billy Graham Evangelistic Association will be coordinating director.

WITH THE LORD

Dr. K. F. Eitel of the Liebenzeller Mission is with the Lord. Early in the year Dr. Eitel had returned to Germany because of ailing health. Word was received of his home-going on February 8, 1968.

O.M.F. DIRECTOR

General Director Designate of the Overseas Missionary Fellowship, Mr. Michael C. Griffiths, will assume full responsibility upon the retirement in 1969 of the present General Director, Mr. J. O. Sanders.

C.B.C. PRESIDENT

Mr. Robertson McQuilkin, missionary with TEAM in Japan since 1956, has accepted the call to be President of the Columbia Bible College. CBC was founded in Columbia, South Carolina, by his father in 1923.

JAPAN CHRISTIAN YEARBOOK

The forthcoming 1968 edition of the 65 year-old Japan Christian Yearbook will, for the first time in its history, be a Joint Catholic-Protestant Publication. Associated with Editor-in-Chief Hallam C. Shorrock, Jr., Vice President of International Christian University, in the preparation of the 1968 Yearbook will be Fr. Joseph J. Spae, CICM, Ph.D., the Oriens Institute for Religious Research. Heading the editorial committee are Rev. Chuzo Yamada, general secretary, National Christian Council, and Bishop Tadayoshi Tamura, secretary, National Catholic Committee.

(Tokyo—NCCJ)

MISSIONS FELLOWSHIP

Seven evangelical missions working here have organized the *Hong Kong* Evangelical Missions Fellowship. This step was taken in consultation with the Chinese Churches Evangelical Fellowship, which gave its blessing to the formation of the missions entity.

Missions forming the Fellowship are: Assemblies of God, Christian and Missionary Alliance, Oriental Missionary Society, Overseas Missionary Fellowship, Pentecostal Assemblies of Canada, Conservative Baptist Foreign Mission Society, and the Evangelical Free Church. (Christian Times)

JAPANESE INTER-VARSITY

"Last year alone more than 40 new universities and 50 new colleges were started throughout Japan, bringing the total to 759," wrote David Michell in the I.F.E.S. Journal. These institutions have an official enrollment of 1,239,293 students.

Michell reported that some 120 campus groups, in some way linked with the IFES-related Japanese Inter-Varsity student organization, are endeavoring to win these students to Christ.
(MNS)

CARL HENRY RESIGNS

Dr. Carl F. Henry, editor of the biweekly Christianity Today has resigned to engage in research to help evangelicals confront new theology. "The case for theism, or the reality of God in modern life," he writes, "is now up for grabs, and it would be high treason for evangelical Christians to keep their silence." Henry is director of the newly-formed Institute for Advanced Christian Studies.
(Christian Times)

BOB JONES SR.

Dr. Bob Jones, 84, had preached for more than 70 years. At his death on Jan. 16, 1968 he was still considered one of the most militant leaders of fundamental Christianity. It was said on his 50th anniversary in the ministry that he had preached to more people face to face than any other living person.

WORLD-WIDE REVIVAL

Nights of prayer for world-wide revival are held all around the world on the first Friday of each month. A news sheet of the Revival Prayer Fellowship (Interdenominational) may be had by writing Mr. G. S. Ingram, Flat 5, 49 Hallam Street, London, W. 1.

NAMES:

"Bible Literature International" is the new name chosen by the Board of Trustees for the Bible Meditation League, according to BML president John M. Falkenberg.

As of January 1, 1968, the Ceylon and India General Mission will take the name of "International Christian Fellowship." 1968 marks the 75th Anniversary of the CIGM.

WORLD CHRISTIAN HANDBOOK

World Protestants now number 316,286,081, according to the 1968 edition of the World Christian Handbook. The last time such a figure was calculated in 1962 it was 263,741,783. During the same five years the world population increased by approximately 500,000,000.

BOB PIERCE RESIGNS

Dr. Bob Pierce has announced his resignation from the presidency of World Vision, Inc., for reasons of health. In the announcement he stated that he would "continue in the active service of World Vision as health permits." Pierce founded World Vision in 1950 and had been its president since that time.

Dr. Richard C. Halverson of Washington, D.C., was named Acting President. Other World Vision officers include executive vice-presidents, Dr. Ted W. Engstrom and Larry Ward (Overseas Director); vice president at large, Dr. Paul S. Rees; and secretary-treasurer, Dr. F. Carlton Booth.

(Monrovia, Calif. MNS)

CHURCH GROWTH SEMINAR

The Evangelical Foreign Missions Association will sponsor a Seminar on Church Growth at Winona Lake, Indiana, September 3-6, 1968, according to Dr. Edwin Jacques, chairman of the Church Growth Committee. Last Year's Winona Lake seminar was attended by 158 persons. Dr. Donald A. McGavran, world-renowned for his writings and lectures on Church Growth, is scheduled. For information on the Winona Lake seminar, write ERMA, 1405 G. Street, N.W., Washington, D.C. 20005 (Washington, D.C. MNS)

WORLD CO-OPERATION

Maurice Cardinal Roy, president of the Pontifical Commission Justice and Peace, and Dr. Eugene Blake, general secretary of the World Council of Churches, have announced the appointment of a Roman Catholic priest as the full-time secretary of the WCC/RCC Exploratory Committee on Society, Development and Peace. Appointment of Father George Dunne entails responsibility for the Conference on World Co-operation for Economic Development, which will be ecumenically sponsored April 21-27, 1968, in Beirut, Lebanon.

CANADIAN CONGRESS ON EVANGELISM

The Evangelical Fellowship of Canada was formed to unite evangelicals of every denomination for a dynamic thrust. Since the beginning of 1967 the total membership climbed from 150 to over 600. As a result of the Berlin World Congress in Evangelism, the Canadian delegation set wheels in motion that may well lead to the first Canadian Congress on Evangelism in Ottawa in 1969.

(W.E.F. World News)

WEF INTERNATIONAL COUNCIL

Held once in every five years, the World Evangelical Fellowship has announced its next General Council to convene in Lausanne, Switzerland, on May 4-10, 1968. Proposed is a review of the factors in the world today which affect evangelical life and witness, together with the basic needs for an international evangelical organization. Dennis E. Clark is International Secretary of WEF with the Rev. Sam Kamaleson as the Asian Secretary.



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In a sustained, consistent devotional life, *habits* and *patterns* become important. Not many of us take seriously enough the commands to "praise the Lord." We need both *habits* to help us sustain the "praise element" in our devotional life and *patterns* to help us in the "how" of praise.

The sustained devotional life of the temple had one instructive feature that more of us should consider. How about setting out to follow this happy example?

"By the last words of David the Levites were numbered . . . because their office was . . . to stand every morning to thank and praise the Lord, and likewise at even. I Chron. 23:27, 28, 30. The Levites had many other tasks to perform, but twice a day, morning and evening, they dropped other duties to spend some time thanking and praising God.

This was their habit, their daily duty, their high and holy privilege.

Maybe the only thing you need to revitalize your Christian life is to set aside a *PRAISE TIME: TWICE A DAY*. Become a Levite, "minister to the Lord" (Acts 13:2), "stand every morning to thank and praise the Lord, and likewise at even." (I Chron. 23:30.)

"That's a good *habit*, but I

couldn't keep up that habit. I'd run out of words. I wouldn't know what to do. How would I spend the time?" If that's your question, there is a *pattern* shown us in the same Bible section that might be your answer.

There was another group, specially mentioned, who were to praise God in singing and music. Their job was to: "sing in the house of the Lord." I Chron. 25:6. Their song was not for the congregation, nor for priests, but they "made melody . . . to the Lord"—Eph. 5:19. These were the sons of Asaph, and their service was a form of "prophesying."

The sons of Asaph used instruments: "harps, psalteries, cymbals." The content of their prophesy: "to give thanks and to praise the Lord"—I Chron. 25:3. These people "were instructed in the songs of the Lord"—I Chron. 25:7. And we need instruction in how to praise the Lord.

When we consider how the sons of Asaph "were instructed in the songs of the Lord," we probably get a clear picture of it by reading the psalms written by Asaph. Psalm 50 is one of them, as is the series of Psalms from number 73 to 83. Here are 12 "songs of the Lord," and they manifest certain characteristics.

Let's look at some of the obvious

features. One, they follow the pattern of David's songs very closely. (We ought to follow the established pattern, too.) Two, they are songs; made to be sung with fervor and reverence. Three, they are God-centered songs. (Not very many modern Christian songs are.) Four, thanksgiving for acts of God in past days is prominent. Five, praise to God for Who He is in His greatness (apart from the comfort of the singer's circumstances) is one of the dominant themes. Six, a heart-ery to God for Him to arise and vindicate His own Great Name is heard again and again. Seven, don't neglect an instrument if you can play one: "take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon . . ." Psal. 81:2-3.

Will you follow this example? Become a "singer in Israel." You may not have a voice sweet enough to make you as David was, a "sweet psalmist in Israel"—II Sam. 23:1—but at least be a "singer in Israel."

Sit down at the piano or organ (or get alone in a room if you don't play), then take out a standard hymn book and find the great songs of the church that have the characteristics of the "Psalms of Asaph," and "make melody . . . to the Lord."

★

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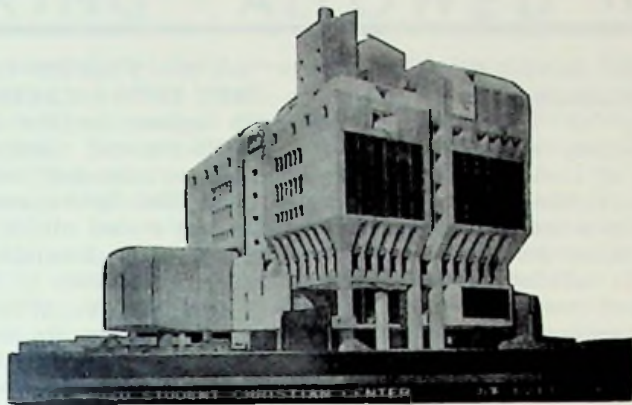
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STUDENT CENTER PROPOSED EXPANSION PROGRAM

From the time of founding the Ochanomizu Student Christian Center in 1956 Irene Webster-Smith "Sensei" has had the vision and faith to believe that this work would continue to grow and glorify the name of our Lord Jesus Christ. To continue to expand our spiritual ministries we must expand the physical facilities.

"Sensei", the Board of Directors, the staff and many of our faithful friends around the world join me in the firm conviction that God wants this to be the most strategic, unique and dynamically evangelical Student Center and Christian Center that has even been established.

I Chronicles 22:5 tells us "The house that is to be builded for the Lord must be exceeding magnifical of fame and glory throughout all countries: I will therefore now make preparation for it."

Plans are now being finalized for a building that will make maximum allowable use of the property. This will mean that the present main building and house will be removed to make room for a complete new building to join onto the building recently completed on the rear of our property.

The new building will be centrally heated and airconditioned. It will consist of a basement, eight floors and a penthouse. The basement and first four floors will accommodate the student ministries. The basement will have a chapel seating about 150 persons and recreational areas. The ground floor will have a bookstore, parking area, and the Center office. A 500-600 seat auditorium will be on the 2nd and 3rd floors along with a student

lounge and a large library. The fourth floor will be class rooms and an electronic language laboratory.

The 5th, 6th and 7th floors will be occupied by other evangelical christian organizations. We presently have Christian Literature Crusade, Inter-Varsity Christian Fellowship, Campus Crusade for Christ, World Vision, Christian Reformed Church, Far East Broadcasting Company, Honda Crusades, Keswick Convention, Japan Protestant Conference, Moody Science Films, Conservative Baptist Literature Committee, John Rhoads Crusades, Japan Evangelical Missionary Association, and Evangelism-in-Depth. A number of these organizations will be occupying more space when the new building is completed.

The income received from rentals is planned to be sufficient to take care of all operating and maintenance costs of the building. Other incomes received will go directly into evangelism and the other spiritual ministries.

The eighth floor and penthouse will have eleven apartments to be used for staff and guests in addition to smaller rooms for student dormitories and for guests.

We look forward to thrilling years ahead as evangelicals join together to effectively witness to the claims of Jesus Christ upon this nation and every individual in this nation.

Construction will take about one year and we are hoping to begin in the fall of 1968.

Please join with us in prayer that "The glory of the Lord shall fill the Lord's house."

Sincerely in Him, John C. Bonson
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THE UNTOUCHABLE CHRIST

by the old miner

"Touch Me Not", John 20:17.

THERE has been considerable discussion about the supposed contradiction between this passage and Matt. 28:9 where it states, "They...held Him by the feet and worshipped Him".

In ordinary reading there is a tendency to overlook plain statements of scripture, and failing to compare scripture with scripture, impressions are formed that are not justified. This is an example. Surely the one who speaks is qualified to explain why he makes a statement. In this passage Jesus clearly explains why he makes a statement. Jesus clearly explains why He didn't want Mary to touch Him. Notice the last part of the verse, "I am NOT YET ASCENDED TO MY FATHER".

Let us go back to His prayer in John 17. In vs. 4 He says, "I have glorified these on the earth: I have FINISHED the work thou gavest me to do". His assignment from the Father was to show us the Father and reveal His will for the world. In John 14:9 Jesus said, "He that hath seen me hath seen the Father". The assignment HAS BEEN COM-

PLETED. In vs. 5 there is a change as Jesus assumes the position as intercessor or intermediary which was the duty of the high priest on the day of atonement. This special position continues in time until Matt. 28:9 when He greets the disciples. After Jesus resurrection He was still officiating as the high priest and was apparently on His way to Heaven to present His blood when He met Mary.

In preparation for the annual day of atonement the high priest went through specified cleansing ceremonies before he entered into the holy of holies with the blood of the sacrifice. To prevent him from becoming defiled by contact with anyone, it was specified that NO ONE was to be in the holy place when he went in. (Lev. 16:17). In keeping with the type, Jesus would have been defiled and His sacrifice nullified if Mary had touched Him. Let us look at Heb. 9:12 & 21. vs. 12 BY HIS OWN BLOOD HE ENTERED IN ONCE INTO THE HOLY PLACE". Now verse 21. "For Christ is not entered into the holy place MADE WITH HANDS which

are the FIGURE OF THE TRUE; BUT INTO HEAVEN ITSELF, now to appear in the PRESENCE of GOD for us". Jesus words, "I am not yet ascended" indicate that Mary met Him before accomplishing the things stated above from Hebrews.

Let us look further at John 20:17. "I ASCEND". Present tense. RIGHT NOW. While Mary went to tell the others, He, as our high priest went to Heaven with the blood; presented it before the Father (Heb. 9:12, 24), just like the high priest had been doing for centuries in the earthly tabernacle. The people waited for the high priest to come out so they could know that the blood was accepted. Just so, Jesus came back from Heaven and met His disciples as recorded in Matt. 28:9 with the salutation OH JOY (av marg). Some may say that this is too literal an interpretation. Sin is real. Jesus is real. His blood is real. Heaven is real. His resurrection body was without blood. (cf Luke 24:39 & 1 Cor. 15:50). The only place for the blood to be eternally efficacious is in Heaven on the mercy seat. *Continued on next page*

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THINKING ALLOWED

by PATMOS

UNDER the heading "At-Tract-ive Tracts Needed", JAPAN HARVEST ten years ago contained the following significant paragraph: "Do not the publications of the Tract Societies fail in one important point? A tract ought to be attract-ive. Would it not be well, even though the price must be somewhat increased, to use better paper and, what is more important, have covers that make people wish to look inside? Look at the covers of the unbound books that are displayed in Japanese bookstores and ask if their publishers do not present wares that look far more tempting than do most of ours".

Such a comment was certainly appropriate in the early nineteen-fifties, after the publishing hiatus of the war years, but how far was it

Continued from previous page

When Jesus was on Calvary He was fulfilling two types. He was the sacrifice (Isa 53:5,6 & 2 Cor. 5:21). He was also acting as the high priest killing the sacrifice. (Yielded up or DISMISSED the ghost. Matt. 27:50). When He said on the cross, "IT IS FINISHED" the sacrifice had been completed but not the high priest's duty. The blood MUST BE PRESENTED, accepted, and then He must come back for assurance to the people.

When He met the disciples (Matt. 28:9) the atonement duty of the high priest had been completed, the blood had been presented and accepted; thus the sin business had been taken care of—not for another year, but for ETERNITY. His typified ministry had all been successfully accomplished. What VICTORIOUS SOUL REJOICING IN HIS WORDS, "OH JOY"!! With all those duties gloriously performed He is the PERFECT SAVIOUR and now it is proper to worship Him as the disciples did for the first time. The "untouchable Christ" has become the ACCESSIBLE SAVIOUR and having been touched with the feeling of our infirmities He is an efficient advocate. "Let us therefore come boldly (confidently) unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:16.

HALLELUJAH WHAT A SAVIOUR!! ★

JAPAN HARVEST, Winter 1967-68

true in the late fifties? Whatever the answer, the subject is not our immediate concern here; for the above was actually written in 1898, and appeared then in the JAPAN EVANGELIST. And we have certainly come a long way since the nineteen-fifties, thanks to the good work of the Christian Publishers, and unattractive tracts to-day would be the exception rather than the rule.

Poster with a Cross

But what about our posters? Can we say the same for them? I fear not. We are bound to challenge ourselves with the question: "Are they sufficiently imaginative?"

Consider the posters normally used to advertize evangelistic campaigns. Admittedly there have been exceptionally good posters—those used, for example, during the nationwide campaign conducted several years ago by one of the large denominations. Advertising must have constituted a very large item in the expenditure. But for the most part the hurrying public is confronted by a poster with a cross—perhaps red or blue, and either upright or slanting—but without much imagination. Do such posters achieve their purpose? Do they hit anything?

A poster is designed—or should be—first to attract attention, then to create interest, and finally to convince the passer-by that it introduces something he needs, or something that will be of profit or value to him. Those outside the churches may have their own pre-conceived ideas of Christian teaching and practice, and they may be entirely uninterested. A poster of indifferent design may merely confirm their lack of interest. Obviously we must rethink the designs used on our posters.

Eye-catching Posters

The article quoted above contrasts the appearance of Christian literature with the appearance of secular literature. We must make a similar comparison in the realm of posters. For the poster, like the tract, must be attractive and attracting. Of course, there are many second-class and even no-class posters around carrying secular advertis-

ing. But there are also colorful, well-produced, and eye-catching posters which advertize commodities or events—a new washing-machine or an orchestral concert. Having attracted your attention, the posters concentrate on convincing you of the value or benefit to you of the thing advertized.

A first-class design is imperative. Posters must not appear shoddy or make-shift or amateur. And whether they advertize a new publication or an evangelistic campaign, something in the poster must effect a point of contact with the passer-by—at the moment of his passing.

Such posters will obviously cost more money. The demand for better quality tracts, in 1898, faced up to the fact that a price increase was unavoidable. But for both poster and tract this is money well spent. In any case, the actual printing costs—apart from an increase in the number of colors—would presumably be no greater for a good design than for a bad one. And the extra outlay in the production costs could well pay handsome dividends.

Posters advertizing evangelistic campaigns must bridge the gap to reach the people for whom a painted cross has no attraction or meaning. Are there no gifted designers in our midst? The bottle-neck may well be at this point—the scarcity of talented Christian artists. Let us ask the Lord to raise them up. ★

Continued from page 25

As the days of the great Tokyo Crusade recede, perhaps a renewed reminder to continue in prayer for the converts, that they will grow into strong Christian workers, may not be out of place. It was an encouragement in England to meet several converted in the London Crusade 2 years ago and now very active in the churches. I was interested to see in an old magazine of the Scandinavian Alliance Mission that a former Prince Tokugawa, addressing a meeting in the States, attributed the opening of Japan to the Gospel to the fact that a women's group in the States had been meeting to pray specially for this for 15 years before it happened. Perhaps our prayers may help in the speed and spread of the harvest. ★

BOOK REVIEWS



THE CASE FOR CREATION by Wayne Friar and P. Wm. Davis Moody Press, p. 96, 1967. Reviewed by Frank Cole.

The authors state that this book was written to both show the weaknesses of evolution and propose Biblically sound positive alternatives, which other books have often failed to do. Secondly the book was designed for the intelligent layman and for the student in the early years of his scientific training.

If the authors mean by "intelligent laymen," laymen who have some knowledge of biology, the second objective has been well realized. For those with less background, I would recommend Reno, *Evolution, Fact or Theory* which is listed in this book's bibliography. (Also published by Moody Press)

Looking at the good points of this book, we can summarize by saying that it is an up-to-date, accurate, fair, and understandable summary of the weaknesses of evolution, with a fine, brief bibliography. ★

Contrary to some direct creationists, in agreement with "progressive creationists" the authors hold that the kinds of Genesis 1 are not to be identified with "species." "The term probably does not refer to 'species' in most cases, but it may refer to genera, families, orders, or other taxonomic categories." On the other hand, while not ruling out the con theory of the creation of Genesis one, they believe in a literal Adam and Eve who were direct creations by God (both physically and spiritually).

This brings us to some of the weak points. Necessarily, since the book was only intended to be a brief introduction to the subject, they have avoided issues now being debated amongst conservative scholars such as dating of the geological ages, fossils, and man. But, in order to produce Biblically sound positive alternatives, these issues cannot be

avoided. This means that the authors have failed to live up to this stated objective.

Another criticism is that the chapter on anthropology is so meager that some of the strongest arguments against evolution in this field are not even mentioned (such as inconsistencies between the morphological and chronological orders).

A minor criticism relates to the organization of the material. Geology is dealt with in two different places. The problem of similarities is grouped with a discussion of how evolution supposedly occurred instead of with comparative arguments which in turn includes a discussion of embryology.

Despite these criticisms, the assets so briefly mentioned far outweigh the defects, and so can be highly recommended to missionaries who have some knowledge of biology as an excellent introduction to the subject. ★

SYMBOL, STATUS, AND PERSONALITY by S.I. Hayakawa; Harcourt, Brace and World, INC., pp. 188 (\$1.65). Reviewed by Henry Ayabe.

The missionary deals largely with words. His first and greatest is the WORD. It follows that he must deal with the words of man, specifically the people to whom he came to preach the WORD. He also cannot ignore the language of his own country. Thus, semantics looms large in his life and this book by the well-known semanticist S. I. Hayakawa will help the missionary.

Hayakawa takes pains to prove that words constitute a powerful force. In the individual man, words force change, rules thought, hinders communication, brings self-concepts, builds personality and aids intercultural communication by projecting sincere self-image. Words, then,

do not remain just words but the communication of thought, emotion and culture. Words express and impress; a force controlling and controlled by man. These things are discussed with skill and humor in the first half of the book.

The second half of the book deals with the larger sphere of communication, between the individual and society. The different usages of a single word and the change that takes place in the passing away of a single word and the change that takes place in the passing away of acceptable words are some of the things the author discusses. The chapter on language, culture, and art is most valuable to the missionary. The central idea of this chapter can be expressed as a question. When man thinks, does he think just thoughts without words or thoughts formulated by words? Hayakawa avers that man thinks his thoughts in words. This means that every man according to his own cultural and political milieu thinks his own peculiar thoughts. With this insight the missionary begins to understand that there is a difference even in thinking, for thinking is done in ones own language.

The chapter on idolatry and kindred delusions is the weakest. The author espouses linguistic philosophy. The world and the universe are meaningless and without any system. It is man who with his own words, symbols and hopes fashions this meaningless world and gives it a system. The author starts with man and ends with man; the concept of God starts and ends in the mind of man. He is a stranger to redemptive faith. This is an instance of a good semanticist being a poor philosopher and a poorer theologian.

The principles of semantics expressed in this book can be of great help to the missionary who wants to improve his communication, be it in Japanese or English. ★



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1968 SAILINGS:

- Iberia** Kobe June 9, Yokohama June 12, for Honolulu and West Coast. Returns Yokohama July 12/13, Kobe July 14/15, thence Southampton via Hongkong, Singapore.
- Orsova** Kobe Aug. 4, Yokohama Aug. 7, for Honolulu and West Coast, thence Auckland, Sydney, Hongkong, Singapore, U.K. via Capetown.
- Arcadia** Yokohama Sept. 27, Kobe Sept. 29, Nagasaki Sept. 30 for Hongkong, Manila, Sydney, Durban, Capetown, South America, Southampton.

1969 SAILINGS:

- Arcadia** Kobe and Yokohama Feb. 19/22, thence Honolulu, Vancouver, San Francisco, Los Angeles, Havre, U.K. via Panama.
- Canberra** Yokohama, Kobe and Nagasaki March 9/12, thence Hongkong, Sydney, Auckland, Suva, Honolulu, Vancouver, San Francisco, Los Angeles, and Lisbon, Le Havre, Southampton via Panama.
- Arcadia** Kobe and Yokohama June 8/12, thence Honolulu, Vancouver, San Francisco, Los Angeles, and Le Havre, U.K. via Panama.
- Orsova** Kobe and Yokohama Aug. 3/6, thence Honolulu, Los Angeles, San Francisco, Vancouver, Honolulu, Suva, Auckland, Sydney, Brisbane, Singapore, Penang, Colombo, and Lisbon, Rotterdam, U.K. via Capetown.
- Oronsay** Yokohama, Kobe, Nagasaki, Oct. 5/8, thence Hongkong, Manila, Sydney, Melbourne, Adelaide, Fremantle, and Lisbon, Rotterdam, U.K. via Capetown.

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