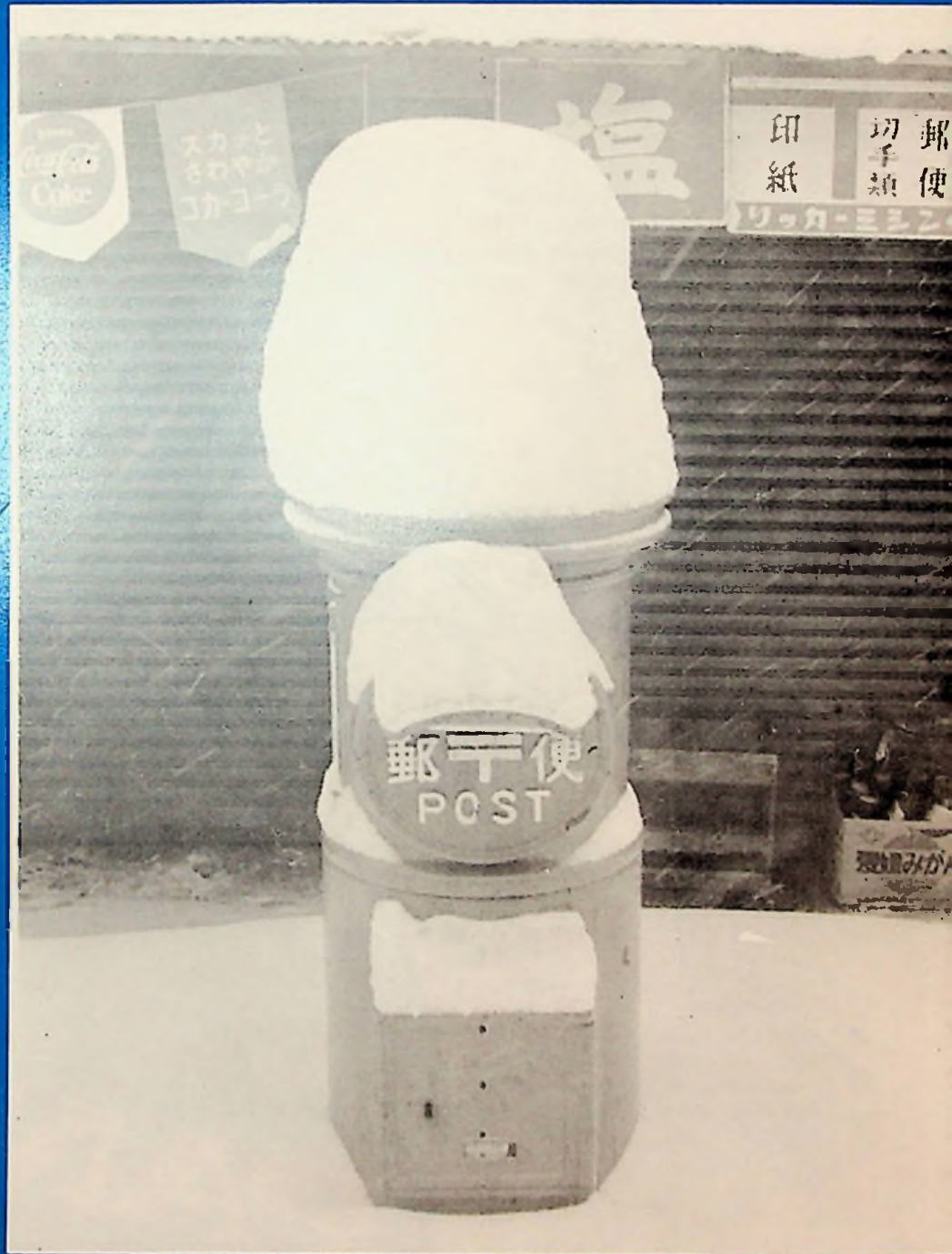




Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

THE
YASUKUNI SHRINE
ISSUE



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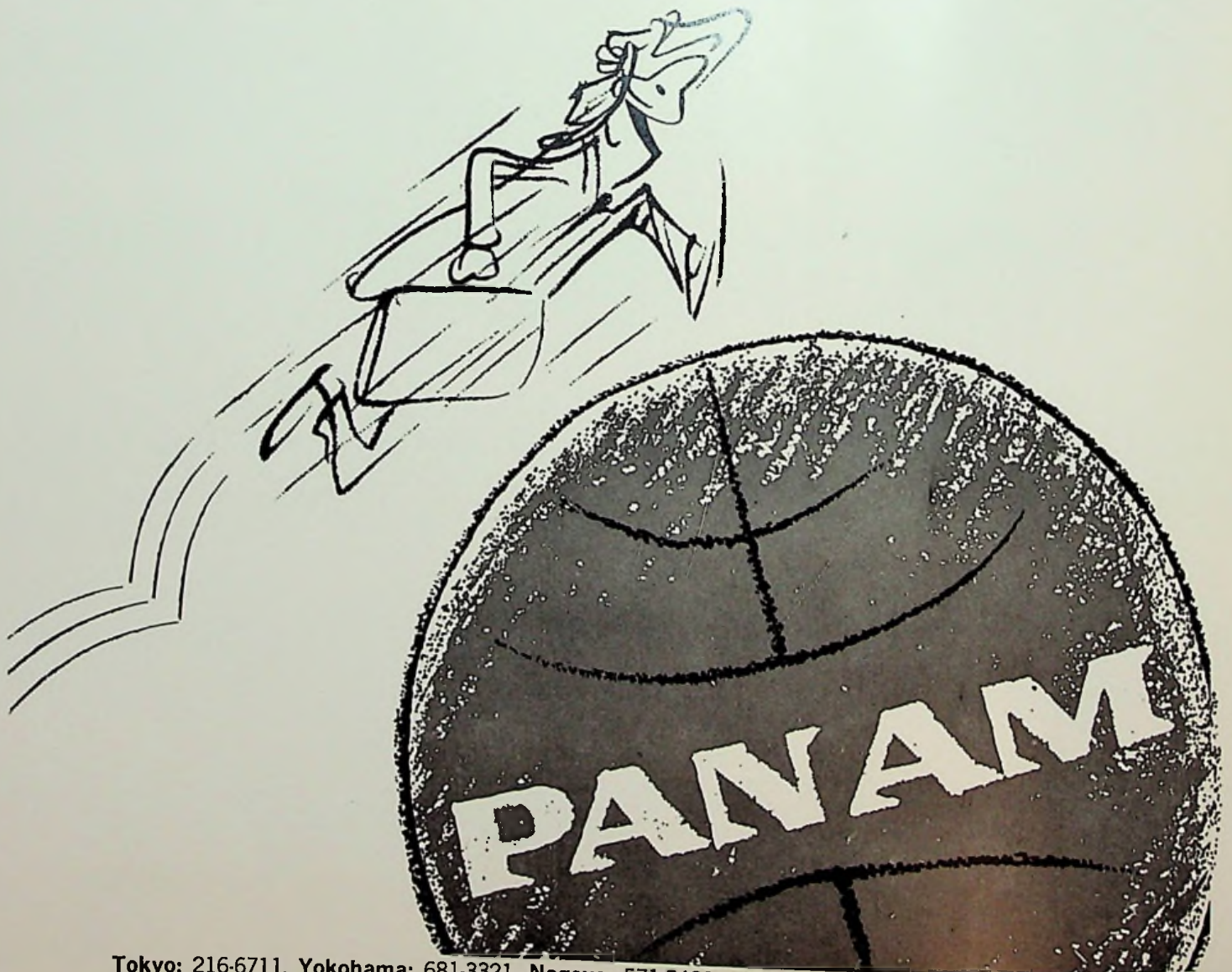
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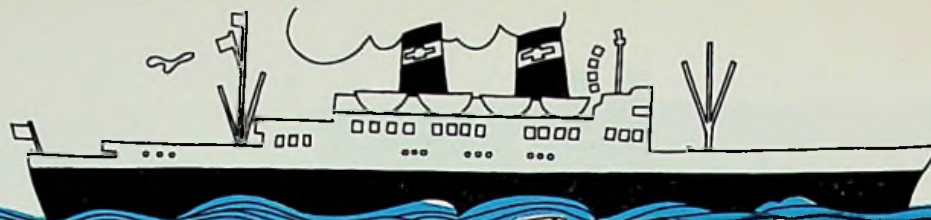
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Pres. Wilson	Sept. 7, 1969	Sept. 9, 1969	Sept. 22, 1969
Pres. Roosevelt	Oct. 2, 1969	Oct. 4, 1969	*Oct. 15, 1969
Pres. Cleveland	Oct. 17, 1969	Oct. 19, 1969	Nov. 1, 1969
Pres. Cleveland	Dec. 6, 1969	Dec. 8, 1969	Dec. 21, 1969
* Omit Honolulu but calls at Vancouver October 13.			
Pres. Cleveland	Mar. 10, 1970	Mar. 12, 1970	Mar. 25, 1970
Pres. Wilson	Apr. 12, 1970	Apr. 14, 1970	Apr. 27, 1970
Pres. Cleveland	May 18, 1970	May 20, 1970	** June 3, 1970
Pres. Wilson	May 18, 1970	May 20, 1970	June 2, 1970
Pres. Roosevelt	June 20, 1970	June 22, 1970	*** July 6, 1970
Pres. Cleveland	July 26, 1970	July 28, 1970	**** Aug. 11, 1970
Pres. Roosevelt	Aug. 4, 1970	Aug. 6, 1970	***** Aug. 20, 1970
Pres. Cleveland	Aug. 31, 1970	Sept. 2, 1970	***** Sept. 16, 1970
Pres. Cleveland	Oct. 15, 1970	Oct. 17, 1970	Oct. 30, 1970
Pres. Wilson	Oct. 22, 1970	Oct. 24, 1970	Nov. 6, 1970

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Vessel	Sail Yokohama	Sail Kobe	Arrive Hong Kong	Arrive Manila	Arrive Yokohama
Pres. Cleveland	Aug. 20, 1969	Omit	Aug. 26, 1969	Aug. 24, 1969	Sept. 3, 1969
Pres. Roosevelt	Sept. 19, 1969	Omit	Sept. 25, 1969	Sept. 23, 1969	Oct. 3, 1969
Pres. Roosevelt	Jan. 6, 1970	Jan. 8, 1970	Jan. 11, 1970	Thence Round-the-World Cruise	
Pres. Wilson	Mar. 29, 1970	Omit	Apr. 4, 1970	Apr. 2, 1970	Apr. 13, 1970
Pres. Cleveland	May 3, 1970	Omit	May 9, 1970	May 7, 1970	May 19, 1970
Pres. Cleveland	July 13, 1970	Omit	July 19, 1970	July 17, 1970	July 27, 1970
Pres. Roosevelt	July 25, 1970	Omit	July 29, 1970	Omit	Aug. 5, 1970

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IN THIS ISSUE

We were tempted to open with a pun, to introduce "a burning issue in this Issue". But certainly the Yasukuni Shrine Issue is of major importance to all Christian workers in Japan, and the article on this subject is therefore most timely.

In our series on "Missions and Movements" we are glad to include a survey by Dorothy Parr of a group of churches which has exercised an influence in Japan and elsewhere out of all proportion to its size.

Those who were unable to enjoy and to benefit by the Conventions at Karuizawa will appreciate the summing-up by Roland Wiens and Eric Gosden. We hope that these accounts will stir you to be present in 1970.

William Cook takes us behind the scenes in the construction of a new hall at Karuizawa where we find that material things are inextricably woven together with things spiritual. Both he and Dr. Narramore tell us of "Provision". The article by Al Hammond adds variety.

We include a moving testimony by Susie Thomas, and Donald Hunter gives us a devotional touch which we so much value. William Schubert begins a series on the title-words in J. E. M. A..

You will not be disappointed as you turn to the regular features - the President's Page, JEMA Women's Page, Keeping up with the News, Language Pointers, and others.

May we underline the welcome, expressed in this column in the Summer Issue, which we extend to reactions from readers. That goes for suggestions, too.

COVER PICTURE

It stands for Communication. The familiar post-box caters for a given area; it clearly advertizes its presence; and it is in use in all seasons. Herein lies a parable.



Editor-in-Chief : Sam Archer
Acting Editor : Arthur Reynolds
Associate Editor : Gladys Henry
News Editor : Victor Springer
Advertising Manager : Wesley Wilson
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JAPAN HARVEST is the official organ of the Japan Evangelical Missionary Association, a non-profit organization. Printed in Japan four times a year. Address all JEMA correspondence to the President, all JAPAN HARVEST correspondence to the Editor.
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MANUSCRIPTS: Should be typewritten in duplicate, double-spaced, signed and submitted two months prior to publication.

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

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

JEMA AND JAPAN HARVEST ADDRESS
1, 2-Chome, Surugadai Kanda, Chiyoda-ku Tokyo

OVERSEAS SUBSCRIPTIONS
U.S.A. Japan Harvest, c/o Joseph Carroll, Route 7, Greenville, S.C. 29609; 70¢ single copy; \$2.50/year.

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

ENGLAND: Japan Harvest, c/o J.E.B., 26 Woodside Park Road, London N12 21 s per year.

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

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Sam Archer

J E M A

President's Page

WHAT should characterize an evangelical Christian community of missionaries? What should it offer its members? Acceptance. The kind of acceptance that allows you to be yourself. Liberty to exhalt Christ in His fulness; privilege to manifest His Lordship in your church; freedom to magnify the Lord with earnest conviction; to join in bonds of Calvary with others of like heart.

This acceptance of one another includes love. Such love which always desires the other's highest good, but which can be misunderstood, a smothering concept in some people's minds. Acceptance means you are valuable in that community just because you are you. It reflects God's kind of love. You as a person, as a missionary called of God to this land, are taken seriously, and loved for yourself alone. You are accepted.

Consequently we can pray together, we can play together, we can fellowship together, we can help each other, we can support each other, we can correct each other. In this family of which we are a part we see God at work; His life is made known; and His ministry is effected through us each one. Let us therefore pull together and be strengthened together.

This fall we have evidenced the Lord's blessing in three regional meetings with JEMA. At each of these gatherings in Tokyo, Nagoya and Osaka, our special speaker was Rev. Ellis Mooney, pastor of the Evangelical Free Church, Sheboygan, Wisconsin. His was a very timely challenge to "triumphant liv-

ing on the mission field through building a Christian personality". It was a further delight to have Mrs. Mooney with her husband and to see this triumphant living in action. Inasmuch as TEAM sponsored Rev. Mooney in the orient at this time, we of JEMA want to express our appreciation to The Evangelical Alliance Mission for having made this servant available to the entire evangelical community in Japan.

As JEMA President, certain responsibilities of this organization have rested with me now since the summer of 1964. In with the blessings has always been the necessity to edit the Japan Harvest. This has only been possible as we have depended fully upon several others. The full cooperation of those on the editorial board has been cause for great thanksgiving. One of these responsible men has been our brother Arthur T. F. Reynolds. With this issue of Japan Harvest we introduce him as the "Acting Editor". Mr. Reynolds has over a period of several years found ministry with Japan Harvest a real challenge and intrigue. His has been a faithful working behind the scenes. Now we have pleasure in asking you to pray with Brother Reynolds in his more definite link with the Japan Harvest as Acting Editor.

Over this past summer of 1969 JEMA has handled 643 missionaries in their flights to and from Japan across the Pacific. This is not to make reference to many hundreds more that representative Arthur Kennedy, along with Joseph You and David Tam of Overseas Travel

Service, have handled on separate requests from other missionaries and their families.

Let us not fail to render thanks to our God for His protection over the lives of all those who travelled safely. Let us further express our appreciation to O.T.S. for their fullest cooperation in handling these multiple travel arrangements and the resultant savings of thousands of missionary dollars for the work of the Lord.

For the summer of 1970 JEMA does plan similar flights. Not only the projected group flights, but also the full charter flights both ways (to and from the U.S.) during the middle part of June and the latter part of August. If you are interested then do contact O.T.S. now, in writing, and make payment in full when requested. Only in this way can the work load be lightened for the responsible personnel who pray and minister on our behalf.

May we emphasize the fact that these are JEMA sponsored flights. You are not privileged to join JEMA at the last minute in order to get reduced fares. Please make sure that you have JEMA membership cards indicating your participation in the various activities of our evangelical fellowship; be a member of such for at least six months prior to your anticipated travel with JEMA. Being a partaker of the JEMA ministry in Japan, you do enjoy much that can only be realized in this manner.

During the past summer it was our privilege to help some of the sufferers in Kamo city of Niigata

PROVISION

A Testimony

In one of his talks at Karuizawa, Dr. Narramore shared with us the story of how the site was provided for what is now the Narramore Christian Foundation as Rosemead, California. It is worth repeating.

"We may not have all we want, but we'll get by. I think it delights God to provide for us, don't you think so? Someone asked me, not long ago, don't you have rocks in your head?' 'Why do you ask?' And he said 'Well, you say you're going to start a new graduate School of Psychology where men all over the country can come and get their doctor's degree in this field that's Bible-centered'. As you know, there's no university in America that offers a Doctor's degree in the field of Psychology that's Bible-centered. And if there's any field where everyone in the field should be born again it's the field of psychology. Well, he said, 'Don't you have rocks in your head?' 'Why do you say that?' He said, 'Well, this is going to cost several million dollars. Where are you going to get it?' I said, 'I don't know, but I feel the Lord is leading us to do this. And after all He's done for us in the past I would not be surprised at anything He'll do in the future.'" I just should mention this very briefly. You spoke this morning, Mr. Schwab, as to how God gave us our property. Nine years ago all our ministries were in our house in Pasadena, and it isn't a terribly large house. But then we moved to a building in Pasadena, a sort of crabby building, but we got along. But then one day, it was

about 12 o'clock noon, a man came into my office. I'd never seen him before and didn't even know he existed. He said, 'You're crowded here, aren't you? What are you doing about your space problem?' I said 'Well, we're praying about it.' I didn't even know whether he was a Christian or not. He said, 'I know a man who has some property, maybe he'll give it to you.' I said, 'Where is it? On the desert?' You know, that's the way we do. We pray for something we know for sure we're not going to get. 'On the desert?' 'No' he said 'it's right here . . . in Los Angeles.' 'How much?' 'There are ten left, on top of a hill. The owner might give you the property. This man is a Christian and I offered him half a million dollars. He laughed, and said, "No, I don't want your money, I want to give it away to a Christian organization".'

He took us out there and we met the gentleman. He was a little tiny man and a very brilliant man, 84 years of age, and he stuck his head out of the crack of the door. He wasn't going to let me in until he had checked me out. And he said, 'Who are you?' I told him and he wasn't very much impressed. He hadn't heard of me. He said, 'Are you a Christian?' I said 'Yes'. 'Are you a born-again Christian?' I said 'Yes'. 'Well, do you believe the Bible?' I said 'Yes'. He said, 'Do you believe all of it?' . . . He kept asking questions. . . . He said, 'Do you believe in getting people saved?' I said 'Yes'. He said, 'Are you doing anything about it?' I said 'Yes'. He said, 'O.K., then you can come into my house.' . . .

"So he opened the door and let me in. After a while we went outside, and saw the beautiful area. You can see about sixteen communities from that hill. I was very much impressed, and I had a strange feeling that something might happen. And it did. In a week or so he gave us the property." ★

prefecture. As you may remember, about 6,000 homes were flooded and many people lost their possessions. The Disaster Relief Commission of JEMA personally reviewed this situation by visiting the area, and rendered assistance to these people. You may want to send a gift to JEMA to help replenish our disaster relief fund. Thank you. ★



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A Word in Season

Editorial Comment

AN APPEAL FOR CO-OPERATION

Six or seven years ago, when the writer was first involved in the production of JAPAN HARVEST, it was decided to seek the inclusion, as a regular or semi-regular feature, of certain types of article. In some cases, and up to a point, this has been carried out. But in other cases performance falls far short of planning, and we are not really off the ground. One of these is the "How-to-do-it" type of article. It was hoped originally that in every issue of the HARVEST there could be an article of practical value in this series. True, it has been possible from time to time to print articles in this series dealing with such diverse subjects as church buildings and prayer letters. But there is room for more—much more. Can you not share with us something from your own experience? How have *you* broken into society with the Gospel? What methods have you found most effective? Anything new—or anything old? We all recognize that methods are not everything, nor do they head the list of priorities, but they are still of significant value. Your fellow-missionaries would like to hear from you. A.R.

ARTICLES IN TRANSLATION

It was also planned to include, at least occasionally, the translation of articles by Japanese Christian leaders and writers. The purpose was two-fold: first to learn more of what our Japanese colleagues are thinking, and second to share messages of outstanding devotional value. We would make an appeal, therefore, to those of our number who read arti-

cles in Japanese for pleasure and for edification rather than for study. What we would like you to do is as follows: When you are reading Christian articles in Japanese, please make a mental note of any which fall into the above categories—that is, those which open up to us the thinking of our Japanese brethren and those which have outstanding value in other ways—and translate them into English. Assuming that we can get permission to use them, this sacrifice of your time will help us to match our planning with performance. And many will thank you for it.

READING IN JAPANESE

Mind you, it is far from our intention to encourage the missionary's dependence on a service of this nature rather than for him to read such articles for himself in the original language. As Dr. G. M. Rowland wrote in "The Japan Evangelist", in 1921. "The missionary who can speak ever so glibly but can't read a newspaper or book is particularly illiterate. He cannot know in Japanese the daily happenings of the world nor the currents of Japanese thought." Certainly no one can claim mastery in the language unless he has reached the stage where he can sit down and read Japanese articles—especially, but not exclusively, Christian articles—for his own edification and inspiration. This is a target which must on no account be lowered.

AN APOLOGY

It is regretted that the Overseas Missionary Fellowship, one of the larger Missions in Japan Evangeli-

cal Missionary Association, was omitted from the list of Inter-Denominational Missions in the recent Survey published in "Japan Harvest." The churches established through the O.M.F. in Aomori Prefecture and Hokkaido were also regrettably omitted. JAPAN HARVEST will appreciate being advised of other inaccuracies so that corrections may be made in this most valuable survey, the result of many hours' painstaking work.

ANY SUGGESTIONS?

It is well known, or should be, that all who serve in the production of "Japan Harvest" are fully occupied in their own program of missionary work. For this reason there are inevitable differences between "Japan Harvest" and a magazine that is produced by men and women who can give themselves wholly to their editorial and related business work. But we hide beneath no excuse, and it has always been the aim of the editorial staff to produce a magazine of high quality which is relevant to the needs and interests of missionaries.

"Japan Harvest" is predominantly, but far from exclusively, for the missionary in Japan; hence the material used is contributed predominantly, but not exclusively, by representatives of the same missionary body.

May we ask you, therefore, to share any ideas you have as to how the magazine may be improved. Our resources do not enable us to do all that we would like to do, but certainly every serious suggestion will be given equally serious consideration.

THE YASUKUNI SHRINE ISSUE

The article by Professor Yoshiaki Iisaka on the Yasukuni Shrine issue is most informative. Evangelical Christians will have their own convictions as to how opposition to the proposed nationalization is to be expressed, and also as to the groups with whom it is possible to co-operate. But this survey of a live issue is both timely and instructive. Historical developments are reviewed, background factors are brought to light, and basic issues are pinpointed in a most illuminating manner.

EDITORIAL POLICY

The Editorial Policy of JAPAN HARVEST, in relation to J.E.M.A., is virtually identical with the policy previously existing in relation to E.M.A.J. It is well that this policy should be borne in mind. So with necessary modifications, because of the transition to J.E.M.A., we restate

the definition which was made some years ago:

"Japan Harvest" is the official organ of the Japan Evangelical Missionary Association. Part of its function therefore is to express the position and policies of J.E.M.A. as interpreted by the Executive Committee, and to further the activities of the Association. Within these limits, however, a measure of freedom is allowed to contributors, so that the views and opinions expressed do not necessarily in all points of detail represent the editorial policy of "Japan Harvest" or the official position of J.E.M.A.

Arthur Reynolds

DID YOU KNOW THAT?

Nearly all of Japan's lakes are volcanic or seismic in origin. Of the lakes in Japan proper, Biwa is the queen. It is named after the well-known musical instrument, producer of sweet sounds, whose shape it resembles.

National Geographic Magazine,
March 1933.

JAPANESE IN BRAZIL

There are 600,000 Japanese people now living in Brazil. This population is made up of immigrants who have been entering the country since 1908, and their Brazilian-born (Nisei) families. Those who arrived before 1940 came during the period of the great transformation in Japan from an agrarian to an industrial culture, and it was essentially because of this upsetting factor that they sought refuge in Brazil. In the early days most of the Japanese were farmers, 91.7% living in the rural areas of Sao Paulo and Parana.

At first there was no special evangelism among the Japanese. The first evangelistic work attempted was in 1923 by Archdeacon John Yasoji Ito who, initially, worked independently of any established church . . . Archdeacon Ito's early training had been in the Nippon Sei Ko Kai and, eventually, the Episcopal Church of Brazil supported his work and incorporated it into its program.

Harry Hansen in "Japan Missions", Advent 1968.

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J. E. M. A. CONFERENCE 1969

by Roland M. Wiens

THE readers of Peter's letter were reminded that, as long as he was around, he thought it was necessary to keep stirring up their memories, as to the importance of the doctrines of Christ; especially of the second coming of Jesus.

The J.E.M.A. Conference was used of the Lord to refresh the missionaries, who have on the whole been constantly giving out during the past year. We were stirred anew to love our Lord and Saviour, Jesus Christ, and permit His Holy Spirit to refill us and re-equip us to continue to fight the good fight of faith.

During the early morning prayer time from 6.30 A.M. Rev. William Schubert brought brief messages on the four words: Japan, Evangelical, Missionary and Association. Rev. Arthur Reynolds led the times of prayer preceding the evening meetings. (At the Bible School also a morning prayer meeting was led by the Rev. Kenneth Morey—Ed.)

In the Bible Study directed by Rev. Rollie Reasoner, the Holy Spirit directed us to view present world events in the light of the Scriptures. Brother Reasoner's first message based on Haggai 2 reminded us that all shakable things would be shaken. Only the unshakable eternal things will remain. It was also pointed out that God often uses wicked men to accomplish his purposes. We were encouraged to re-evaluate our estimation of things and hold fast to those values that can never be shaken.

The following three morning studies were from Rev. 2 & 3—the Seven Letters to the Seven Churches. Brother Reasoner suggested that we apply these letters in an individual way and try to understand what the Holy Spirit was saying to each of us in this generation here in Japan. The suggested approach in the understanding of these letters might be stated in three simple sentences:

THREE JAPAN VETERANS AT KARUIZAWA

Miss Irene Webster-Smith (J.E.B.), Miss Mabel Francis (C. & M.A.) and Dr. J. M. T. Winther (American Lutheran Church Japan Mission) three Japan missionary veterans, are pictured together outside the Union Church building at the Karuizawa Convention.



Miss Webster-Smith first came to Japan in 1916, 53 years ago. Miss Francis (now in retirement) served 56 years in Japan. Dr. Winther was absent from Japan between 1921 and 1928, and again between 1941 and 1950, but even so he has given nearly 55 years in actual service here, for he first came to Japan in 1898.

From these long-time workers we have much to learn. As we all know, it is one thing to make a start; it is another thing to keep going. Yet the Lord Jesus has said: "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

May God give to all of us the singleness of purpose exemplified here.

A.R.

1. Just because something is right doesn't mean that everything is right.
2. Just because something is wrong doesn't mean that everything is wrong.
3. Make right what is wrong.

We studied about the things that were wrong and right in each church and were encouraged especially to make our works perfect, for Jesus will judge us on the basis of works. God's standard is perfect. We must co-operate with Him. People around us expect a higher standard of us. We must develop a whole new pattern of life.

Brother Reasoner suggested five more simple statements to guide us in further study:

1. Some people feel they are rich when they are in great need.
2. Some people feel they are in need when they are rich.
3. True riches are not measured by possessions, outward success, or freedom from trouble.
4. You don't get the thing you need from the Lord without going through the trouble of receiving it.
5. Some of us don't need to seek anything new so much as to hold on to what we already have.

Our main speaker for the J.E.M.A. Conference was Dr. Clyde M. Narramore, Director of the Narramore Christian Foundation. From the outset, Dr. Narramore emphasized the importance of the Bible as the solution to human problems. The more we learn about psychology the more responsibility we have towards the Bible.

1. Only through the Bible is there conviction of sin which is the starting place of all problems.
2. Salvation is only through the Word. "Ye must be born born again."

3. The guilt question is solved by the Bible. Pardon for the transgression of God's law is through the blood of Christ. Pseudo guilt is caused by environment.
4. One's identity is revealed in the Bible. Who man is, where he came from, where he is going, why, what's his job in life?—All these questions are answered in the Bible.
5. The Word of God gives power.
6. The Bible gives a healthy concept of Self. If the image we hold of self is too low we have an unhealthy image of others. The Bible gives us a humble but wonderful image of Self. Involved in self concept are five P's:

Pardon —guilt gone
 Position —God's child
 Prayer —never alone
 Provision —all needs supplied
 Place —security assured.

The sessions with Dr. Narramore were very practical. Through hearing the answers of questions submitted by the audience and the various subjects discussed by Dr. Narramore, we were able to understand ourselves and others better, and were informed as to how to handle problems not only from the spiritual angle but also physiologically and emotionally or mentally.

Some of the subjects discussed were as follows: The Christian Home, How to develop the children spiritually, mentally and emotionally, How to be less critical and more loving, Neurological Problem Children, the Marks of a Mature Missionary.

For further study and training we were all encouraged to attend the one-month Intense Training in Counselling at the Narramore Christian Foundation, Rosemead, California.

The outline of Dr. Narramore's message on the Marks of a Mature Missionary could well be used as a test by all of us. Ephesians 4:11-14.

1. Realistic about his own nature. Keep an eye on your old nature. Work on how you make a person feel.
2. Meets disappointments without going to pieces. Victory over frustrations.



3. Learns to co-operate with others. Willing to lose own identity.
 4. Uses his abilities effectively. Do it heartily unto the Lord.
 5. Capable of using self-control. A person's gifts are almost always his downfall.
 6. Able to get on his knees to make decisions, with the Bible as a fact book.
 7. Accept criticism and praise with poise not pride.
 8. Neither expects nor demands perfection of others.
 9. Loves other people more than himself.
- How mature am I? ★



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CHRISTIAN LEADERSHIP

Donald M. Hunter

THE word "leadership" usually reminds us of our teachers, evangelists, pastors, elders and deacons. These are leaders, yet almost every Christian becomes a leader in one way or another. A father is the head of his household. The director of an organization for young people leads a number of precious souls into a knowledge of the ways of God. A young Christian who points a friend to Christ becomes the new convert's leader. The missionary's motive is to serve, not to rule, yet how rarely does a missionary escape the responsibility of some form of leadership! We may not be one of our Lord's captains (2 Kings 20:5); no one may ever include us in a list of "chief men among the brethren" (Acts 15:22), nevertheless every follower of Christ, the supreme leader, should manifest the traits of Christian leadership. Our Lord, by the way, makes an important distinction between Christian leadership and the world's conception of leadership (Matt. 20:25-27).

Devotion To Christ

This trait, common to all true Christian leaders, belonged pre-eminently to Paul. From the moment Paul was saved on the Damascus Road (Acts 9:1-7) until the hour when he was martyred, his devotion to Christ did not waver. Shortly after his remarkable conversion he preached Christ in the synagogues of Damascus (Acts 9:20). Paul received his commission to preach the Gospel from Christ (Gal. 1:1); he was taught the Gospel by Christ (Acts 20:24; Gal. 1:11, 12); he was strengthened by Christ in Corinth (Acts 18:9, 10); and heard Christ say, "My grace is sufficient for thee" at a time when he was needing such comfort (2 Cor. 12:9).

The depth of Paul's devotion is revealed in the following words from his letters:

"I live, yet not I, but Christ liveth in me" (Gal. 2:20).

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

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

"... having a desire to depart, and be with Christ which is far better" (Phil. 1:23).

"I can do all things through Christ who strengthens me" (Phil. 4:13).

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

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

Because Paul continually looked in faith at the Lord Jesus (Heb. 12:2), he rested his soul on the completeness of Christ sin-atonement sacrifice, he rejoiced in the perfections of Christ's righteousness, and he reflected the moral excellencies of Christ. Such occupation with Christ is the essence of faith. Paul was a victor over temptation and sin and trial because of his deep, devout and diligent contemplation of the Christ of God.

Paul, the greatest of Christian leaders, was wholly devoted to Christ. Apart from ardent affection to the Lord Jesus no one can be a true leader among God's people. No amount of brilliance, eloquence, or personality can take the place of devotion to Christ.

Loyalty to God's Truth

A hallmark of leadership greatly needed in a time of increasing departure from the historic Christian Faith is *loyalty to God's truth*.

Samuel Rutherford was a Christian leader in Scotland, who, in a time when God's people were distracted and persecuted, showed rare wisdom, courage and faithfulness. From 1627 to 1636 Rutherford preached in the quiet parish of Anworth, lying among the soft green

hills of Galloway, Scotland. There he arose each morning at three to spend the early part of the day in prayer and study. A fellow-minister said concerning him: "I never saw anyone in Scotland like him. He seemed to be always praying, always preaching, always visiting the sick, always teaching, always writing treatises, always reading and studying."

From the many traits of leadership possessed by this extraordinary man in an age of heroes that of loyalty to the Word of God stands out. So faithful was he to the great doctrines of the Scriptures that he was a prisoner for eighteen months at Aberdeen. "I go, he said, to my king's palace at Aberdeen; tongue, pen, and wit cannot express my joy." While in those adverse conditions he wrote two hundred and twenty letters which reveal, as few other letters do, the loveliness of Christ. Let us consider a few extracts from those letters:

"I want nothing but a further revelation of the beauty of the Son of God... My prison is a palace to me, and Christ's banqueting house... Oh! what owe I to the file, to the hammer, to the furnace of my Lord Jesus. Who knoweth the truth of grace without trial?... My well-beloved is altogether lovely and loving, I care not what flesh can do... No greater testimony of our love to Christ can be, than to feed carefully and faithfully His lambs."

During the early years of his ministry this champion of the Truth wrote an excellent book, *The Trial and Triumph of Faith*. By means of it, Rutherford vigorously defended many major doctrines, including that of Original Sin, and ably refuted errors of his time, such as Erastianism and Antinomianism.

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

and Salvation by Faith alone.

The last years of his life were spent teaching the Word of God to students at St. Andrews, Scotland. Like the great apostle Paul, Rutherford was a mighty defender of the Faith once delivered to the saints. One of his contemporaries wrote of him: "The intellectual gladiator, the rejoicing and remorseless logician, the divider of words, the distinguisher of thoughts, the hater of doubt and ambiguity, the scorner of compromise and concession, the incessant and determined disputant, the passionate admirer of sequence and system and order in small things as in great."

On his death-bed Samuel Rutherford said to four friends who came to see him: "Pray for Christ; preach for Christ; do all for Christ; beware of men-pleasing."

Throughout the world today, including Japan, many men call themselves Christian leaders, but none can be a leader among the children of God who does not know and defend the doctrines of the Bible.

Holiness of Life

One of the truly great Christians of all times was Robert Murray McCheyne. This young man was devoted to Christ, loyal to God's truth; he had a love for all Christians, and a passion for souls. We believe, however, that McCheyne has been a blessing to others primarily because of his holiness of life.

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

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

His biographer, Andrew Bonar, wrote concerning McCheyne these striking words: "He dwelt at the mercy seat as if it were his home, and spent his nights and days in ceaseless breathings after holiness,

and the salvation of men." McCheyne's humility was very real. He was willing to be forgotten by others and to forget himself in order that he could seek only the glory of God. The following words from McCheyne will reveal his character:

"A calm hour with God is worth a whole lifetime with man,"

"To be holy is to be happy."

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

Holiness of life was seen daily in Robert Murray McCheyne. Writing to William Burns, who became a pioneer missionary to China, he wrote: "I feel there are two things it is impossible to desire with sufficient ardour—personal holiness, and the honor of Christ in the salvation of souls. In great measure, according to the purity of the instrument will be the success. It is not great talents God blesses as great likeness to Jesus." Wherever he went the impression left was that there had been among them a man of great holiness.

What did McCheyne consider to be the secret of holiness? Let him answer in his own words: "God has invented a way of drawing us to holiness. By showing us the love of his Son, he has called forth our love. Forgiven much, you will love much—loving much, you will live to the service of Him whom you love. This is the secret spring of all the holiness of the saints."

Christlikeness in character is of absolute importance in Christian leadership. Too often, leaders, old as well as young, are not careful to walk with God, to be meek, pure, loving, harmless, and Godlike.

We sometimes meet a person who talks loudly about defending the Faith, but as we observe his uncontrolled temper, his arrogance, and carnal methods we can only conclude that such a person is a hindrance to the advancement of the Gospel rather than a true defender of Christian truth.

Devotion to the Lord Jesus Christ leads to a deep appreciation of His Word. An evidence of true devotion is obedience to the Word of Christ Who is the eternal and absolute Truth. Obedience is inseparable from a determination to proclaim, maintain, and defend the

precious Word. The things of God are only comprehended by the devoted and loyal follower of Christ. A knowledge of His truth brings with it the light that enables the loving disciple to walk along the way of holiness. ★

NO EARTHLY USE?

There was a blend of qualities in the life of Paul that made him the center of attention in the hour of need. His example was a source of encouragement to all the ship's company.

Paul exploded the myth that the heavenly-minded are totally unpractical. He assessed the situation with shrewd skill. Two weeks without food, to be followed by a probable soaking and a landing on an unknown island—it was essential to have some sustenance there and then. With anchors from the stern holding the ship steady, no doubt they felt considerably less sea-sick. From beginning to end Paul showed himself the leader for the occasion.

From "Scripture Union"

Note on Acts 27.

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We call ourselves the "Wycliffe Bible Translators" in memory of John Wycliffe who first gave the whole Bible to the speakers of English. Half our members are dedicated to linguistic and translation work amongst tribes people, bringing them the Word. The other half are support personnel; teachers, secretaries, pilots, mechanics, printers, doctors, nurses, accountants, and others who man the supply lines, keeping oat-meal, cooking oil, milk for the babies, and other necessities moving toward the front lines. Our tools are linguistics and the Word, administered in love and in the spirit of service to all without discrimination.

Wm. Cameron Townsend,
General Director,
Wycliffe Bible Translators.



FUKUIN DENDO KYODAN (F. D. K.)

by Dorothy A. Parr

IN 1926 the writer joined the Central Japan Pioneer Mission, arriving in Japan the following March. Before the first week was out the new missionary was taken to Yabuzuka Spa in Gumma Prefecture to attend the first Deeper Life Conference of what has since become widely known as the Fukuin Dendo Kyodan.

One of the outstanding messages of that Conference was from ROMANS 15:16: "... Jesus Christ's minister doing priest work with the Gospel of GOD, that the oblation of the nations may be acceptable, being consecrated in the Holy Ghost". That verse not only sums up the *raison d'etre* of the F.D.K. but also aptly describes its mission through the succeeding years.

Seeing that the CJPM and the FDK were like two strands of one rope, or Siamese twins if you like, offspring of an English Mother who nurtured and strengthened them, and a Japanese Father who trained and disciplined them, it is virtually impossible to give their histories apart. The story of the late Rev. Rinichi Funaki, who was the father of the group, was told in a recent issue of the JAPAN HARVEST. Some reference must be made here to Marguerite Amy Burnet, the mother, and founder of the CJPM. Incidentally it is to Miss Burnet that the Rev. Akira Hatori refers so often in his testimony to his salvation.

Marguerite Burnet arrived in Japan at the end of 1917, at the age of

39. An only child she lost her Mother in her early teen years, and from then on devoted herself to the care of her elderly Father, an Anglican clergyman. Graduating from a Teacher's College in London, she was Headmistress of a Church School in an English village, when at the age of 26 she entered into an experience of the Holy Spirit's in-filling which quickened into life all the truths she had known from early childhood and transformed her whole outlook.

Some of the zeal so effective in later years in Japan soon began to manifest itself as she led open-air groups and arranged Gospel services around the area. Her Father was once admonished by a neighbouring vicar to keep his daughter within the bounds of his own parish! Burdened for the needs of the foreign field Miss Burnet became active in promoting interest in, and forming Prayer groups for work in Egypt, India, the Solomon Islands, and for Japan.

When the Rev. William Burnet passed away in April 1917, his daughter began to take immediate steps to obtain Government permission to go to Japan, not an easy matter in that most critical year of the first world war. But she persevered and finally arrived in Yokohama that December. She soon began language study in Tokyo, living for some time with Miss Irene Webster-Smith, who had preceded her by one year.

'She'll never get the language!' was said more than once of this not-so-young language student, but there are many Japanese who owe their knowledge of salvation and of God's Word to the ministry of Miss Burnet in their own tongue! So take heart,



The 1969 Summer Convention for members of FDK churches was held at Karuizawa Bible Institute



Pastor Akira Hatori Interprets for the Rev. Armin Gesswein

all language students!

Call to Ashio

While still an associate of the Japan Evangelistic Band she responded to the call for a worker for the copper-mining town of Ashio in the mountains of Tochigi Prefecture near the Gumma border. Together with the late Rinichi Funaki and his wife, and one Biblewoman, Miss Burnet spent four years in that bleak area. As souls were saved and moved out seeking employment elsewhere, the appalling spiritual darkness of the surrounding three prefectures, Gumma, Saitama, and Tochigi itself, became increasingly evident.

Like Paul of old, Miss Burnet and Mr. Funaki were not disobedient to the heavenly vision. Believing that GOD Who had shown the need would undertake, they launched out into town after town, village after village, holding Tent Missions and evangelistic services wherever an opening occurred.

Reading over the records of those days is like reading of a guided tour, and surely they were guided. In every new area opened with the Gospel it seemed that GOD had His chosen vessels waiting, the men and women who were to be His 'special messengers' in the days ahead. One or two illustrations must suffice. At the very first Tent Mission held out-

side of Ashio, the present chairman of the Fukuin Dendo Kyodan, Rev. Seiichi Kobayashi was present as a tiny boy with his parents. At the next Tent Mission in Ota city, among the many converts from the area were several who are today fulltime workers in various parts of the country.

Similar stories could be told of Tatebayashi, and of Haniu the first town entered in Saitama prefecture; each produced its toll of those who later became veritable 'gifts' to the Church. Even when the group later entered Niigata Prefecture, there was a young Shinto priest in Sanjo, waiting for the message that would set him free, save and sanctify him for GOD's service. Many will likely remember and thank God for the ministry of Pastor Kazama, the ex-Shinto priest, who went to be with Christ in July 1967.

Formation of CJPM

The Central Japan Pioneer Mission as such was formed in 1925, and by the time of that first Deeper Life Conference in 1927, regular work had been established in some six cities and towns. The Mission was unusual in that its headquarters was on the field, and Rev. Rinichi Funaki was Chairman of the Field Council from its inception. Every phase of the work was talked and prayed

over together, and later when foreign missionary personnel began to increase, they only came with the full consent of the Japanese brethren.

A little over ten years later the map of the work showed, not six, but thirty-nine centres where the Gospel was being regularly preached. The little band of workers had increased from 3 married couples and 2 single workers to 10 married couples and 5 single workers, and the Gospel had been carried into both Nagano and Niigata prefectures.

From the earliest days of the work both Miss Burnet and Mr. Funaki recognized the vital necessity for committing the Word to faithful men who would be able to teach others also. But it was only after Mr. Funaki moved into Maebashi in October 1927 that the vision of a Bible School was realized, and a beginning made with five students. The training of evangelists has continued with varying vicissitudes right on to the present time, with the exception of the war years. At no time has the number of students been large, but the FDK has become known among evangelical circles as being of a high standard, and the services of its senior men have been in constant demand by various Mission groups for a number of years past.

Short term Summer and Winter Bible Schools were also inaugurated, when those Christians who could do so, came together for several days of consecutive Bible study. In August 1936 Miss Burnet wrote: "Groups of Christians earning their own living, providing their own place of worship, conducting their own services, and adding continually to their numbers by personal evangelism, are the real immovable foundation on which the Church of Jesus Christ in the country districts of Japan must rest. In the early stages the methods of 'The ACTS' must be literally followed, for the conditions are identical, and the failure to see this is, we believe, the root cause of the slow development of Christianity in Japan as compared with Korea, where such methods have been followed from the first."

Nothing has yet been said about children's work, probably because

Continued on next page

from the first it was reckoned to be an integral part of the Great Commission. From the earliest Tent Mission way back in 1924 the children came, and they continued coming. Through the years many an adult has been constrained to attend the meetings because of what they heard of the Gospel message carried home by the children.

The War Years

In the years immediately preceding the Pacific war it was inevitable that Christian work did not become any easier, yet Tent Missions and Gospel services were continued. Advance was made into a number of towns in Niigata Prefecture, and three of the FDK Workers even spent some days in Tract distribution on the island of SADO, so concerned were they to reach those who were yet in darkness.

When the number of the FDK workers was depleted after the war, how we rejoiced that GOD had His reinforcements ready to take over the work in those areas, namely our good friends of the Japan Evangelical Mission, and the Swiss Alliance Mission.

Miss Burnet, whose periodical articles on the doctrines of the Christian faith had become well known, used the four years of the war, when she and the writer were largely confined to our own home in Maebashi, among other things, to write a much-needed commentary on the Book of ROMANS. This was printed first in the FDK monthly Gospel Paper, but later appeared in book form.

A New Start

Evacuated to England at the end of 1945, we returned together in 1947, to experience under the late General McArthur's regime, a time of unprecedented opportunity of sowing and reaping in Japan. The Bible School was reopened that year, as well as the Summer and Winter Bible Schools, the expenses of the latter being entirely carried by the Christians themselves.

With the tremendous scarcity of reading matter the urgent need of Christian literature became abund-

antly evident, and so the FDK Literature Department was formed, Mr. Funaki's second son giving up a good position to help his Father in this vital ministry. Later some Bible Bookshops were opened in an effort to help meet the need for Christian reading matter.

One real burden upon Miss Burnet's heart was the need for a thoroughly sound, evangelical Bible seminary for the training of future leaders. To this end she was largely instrumental in sending two University trained young men to the States for further training. One of these is the present Principal of the Japan Bible Seminary, the Rev. Junichi Funaki, and the other is the well-known Radio Pastor of the Yo-no-Hikari broadcast, Akira Hatori.

The last four years of this extraordinary woman's life were probably the busiest of all, teaching daily in the Bible School, and helping meet the many calls that came for services, each week-end. At last the tired heart finally gave out, and Miss Burnet who for 34 years had been so faithfully doing priest work with the Gospel of GOD, passed to her reward on July 2nd 1951. Her body was laid to rest not far from Maebashi, to await the glad resurrection day.

We read sometimes of the successful separation of Siamese twins. In the all-wise purpose of GOD the time came when separate pathways lay before these two groups. The CJPM moved north to open up work in Fukushima Ken, while the Fuku-in Dendo Kyodan continues its ministry in Gumma, Saitama, and Tochigi prefectures. It has also reached out to two areas in the Tokyo metropolis, ever seeking to serve its own generation in the will of GOD. ★

TO WHOM DOES THIS REFER?

"Don't bother about his letters," some say. "He sounds big, but it's all noise. When he gets here you will see that there is nothing great about him, and you have never heard a worse preacher!"

From the paraphrase of 2 Corinthians 10:10 in "Living Letters".

Gleanings

from our reading

JAPANESE ORIGINS

It is generally inferred by the consensus of scholarly opinion on the part of the anthropologists, ethnologists and others of related disciplines that, anterior to the founding of Japan (which is roughly estimated to have taken place nearly 2,500 years ago), there had been living here and there in the country several races of different bloods and cultures who gradually came to be intermixed with one another in the course of extended time. Of the pre-historic relics in Japan ascribed to the Neolithic Era, there have been long unearthed the 'Jomon' style earthen pots in the eastern part and the 'Yayoi' style pots in the western part of the country. The production of the former is usually attributed to the Ainu race, while the latter is accepted as being the proto-type of the present Japanese race. It is a definite historical fact that the Ainu race had been in occupancy of Japan when a later race constituting, it is believed, a major portion of the present Japanese race began to invade the country, driving the former out from the main island to Hokkaido where they are now confined under the state protection. The late comers are thought to be possibly a race of Malayo-Polynesian origin who first landed at the southern corner of Kyushu at a certain point in the history. However, it still remains to be solved whether the invasion had taken place at one time or in a wave of repeated cycles. At any rate, there is a school of ethnologists who emphasize the similarities found between the Japanese folklores and mythological beliefs and those in circulation in Malayan Peninsula, Java and other islands in the southeastern seas. But it may be mentioned in passing that this fact is never forceful enough to link immediately the linguistic stock of Japan with far-scattered Polynesian languages.

"Outlines of Modern Japanese Linguistics" by Tetsuo Harada, Nihon University. ★

THE SPIRIT AND REVIVAL 1969 Deeper Life Convention Eric W. Gosden

Leaving the station of the town where a gracious moving of the Spirit was in progress, the enthusiast came to investigate what was happening accosted the first likely man he met, a police officer as it happened. "Where's the revival, officer?" he asked. Hand on jacket the officer of the law replied, "Right under these buttons, sir". And that is where it ought to be, for as Rev. Armin Gesswein reminded us in an early meeting of the Karuizawa Deeper Life Convention, revival is personal, not in the dim and distant future, but in the living present. Psalm 139: 23, 24 seemed to live afresh as we were told that in German the thought is "Investigate me", and in Norwegian "Ransack me, O Lord", a thorough house cleaning. And God worked in that way in our hearts at the conference.

Coming to Karuizawa for the second time, from a widespread evangelistic and revival ministry, Mr. Gesswein brought fresh light upon the first two chapters of Acts in the morning sessions; while in the evening sessions in line with his service as "a minister to ministers", he showed us by scripture and testimony God's basis for revival. He spoke at length of God's dealings with him when as a young pastor God moved in the church he pastored on Long Island, N.Y. And later how he became involved in revival in Norway, and a stay of a few weeks stretched to two years of revival ministry in the purpose of God. Speaking on "How to be filled with the Spirit", we were told that in this realm mere intellectualism can be as dangerous as emotionalism. The questions came directly to the heart, "Am I honest, in money matters for example? Am I pure?" This was not a matter of introspection but of inspection—God would do it. So we came to the final challenge in the evening sessions to "present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Christ was born bodily, lived bodily, died bodily, rose and ascended bodily; and all the will of God was done bodily in and through the Lord Jesus. Now it was our turn to put our bodies on the altar for the service of God. (Rom. 12: 1, 2)

Revival, evangelism and missions, these were the great themes of the Acts of the Apostles, we were told. When Christ built His church, as He said He would (Matt. 16:18), He built it a praying church, and He built it in "Hell Gate No. 1", in Jerusalem where He had been rejected and crucified, over which He had wept and which would be left desolate. Modern mission policy would probably have passed it up as impossible. The form of the church in Acts 1 is already complete, and it is a praying church. All the gifts of the Spirit are there. First it experienced the fire of the Holy Ghost, and then the fire of persecution, but the fire did not alter its basic form, it was still a praying church. There are twenty-eight chapters in Acts; in twenty-six of them the church is praying, and in the other two it is in trouble!

The initiative at Pentecost was with God. The Holy Spirit came to them ("to you", John 16:7). The Spirit was not poured out promiscuously or at random in Jerusalem. With a tornado-like blast it touched

down at one spot—not on the city but on the waiting disciples—while the noise of it was heard all around, (Acts 2:6). Then through the disciples the Holy Spirit moved out to the unconverted. They were "pricked in their hearts", their consciences were pierced, and we were to beware of "cheap grace", an intellectual assent to the Gospel with no contrition.

Mr. Gesswein quoted Dr. Campbell Morgan's phrase with regard to the results of Pentecost—"The glorious irregularity of the regular". We would think that Jerusalem would have to be reached by Jerusalem Jews, but God did not work that way. God used "a Galilean bomb" to move ecclesiastical Jerusalem. They were poor linguists, thick-tongued, but there proved to be enough seed in the church in Jerusalem to carry the Gospel all over the world. "See what can happen to a small church, when it is a praying church!"—the challenge came to us, missionaries in Japan. Shall we not advance on our knees, and believe for revival in Japan? ★

This Christmas Give Books!

By Francis Shaeffer - (paperback editions) *Escape from Reason*, ¥200; *The God Who is There*, ¥830; *Death in the City (New)*, ¥250

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"JAPAN" IN J. E. M. A.

William E. Schubert

THE Japan Evangelical Missionary Association met July 30 to August 2, 1969. During the four morning prayer meetings we spent a few minutes each day to consider the meaning of JEMA. What are its distinguishing features? Then we prayed for JEMA and the Conference. The first day we meditated on "JAPAN".

1. WHAT DOES THE WORD JAPAN MEAN TO YOU? What pictures does it bring to your mind? Are your concepts, pictures, different from formerly? My ideas 65 years ago at the time of the Russo-Japanese war, when I was a boy, were different from what they are now after 47 years of more or less close acquaintance with this lovely country. What are your ideas? Are your concepts different from your percepts? Have you an ideal concept of (or for) Japan? JEMA ex-

ists, and we are met here to bring these ideals to fruition.

2. JAPAN AS IT REALLY IS. "But if our gospel be hid (veiled) it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:3,4). Today pride, materialism, superstition, sex, blind the eyes of the Japanese people. The truth in most cases falls on them "like moonlight on stone". Tracts are read cursorily and laid down. Radio is heard and forgot. English classes, even Bible classes, seem to have no lasting effect. "Converts" come a while and disappear. How can we overcome this? How can we have real and lasting results?

3. THE BIBLE WAY OF SUCCESS IN JAPAN. There is a way

to get eternal results. "God commanded the light to shine out of darkness" (when someone prayed for us) and "hath shined in our hearts" (so He will shine in the hearts of the Japanese people if we pray) "to give the light of the knowledge of the glory of God in the face of Jesus Christ" 2 Cor. 4:6. This is a supernatural accomplishment of which only God Himself is capable. And He does it only when someone, or a group preferably, prays. In the early church Paul and Epaphras learned how: it was by prayer, agonizing prayer. "I also labour (intercession he means) striving according to his working, which worketh in me mightily. For I would that ye knew what great conflict I have for you." Col. 1:29, 2:1. I remember hearing Dr. John Sung in the next room in Nanking, groaning and agonising in prayer for those in other places who had been saved or blessed in his meetings. He did not just go on and forget them; he prayed definitely and personally for hundreds daily with their prayer blanks and pictures before him. Wherever I went in China, years later, his converts stood true and were spiritual leaders in their churches and communities, and still stand today. Like Epaphras, he "laboured fervently for (them) in prayers that (they) might stand perfect and complete in all the will of God" Col. 4:12. So with Paul: every stitch on every sail, every stripe in prison, every stone thrown at him, every wave that washed over him (2 Col. 11:23-27) was a prayer for the salvation of the Roman Empire, and for the souls of Jews and Gentiles. God forgive me, and God forgive all of us who do less for Japan. JEMA will fail if we and all missionaries and Christians in this land try to do God's work in any lesser, easier way. This is what "JAPAN" in Japan Evangelical Missionary Association means to me. Jesus challenges us to a greater, better way:

"I gave my life for thee;
What hast thou given for me?"



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THE YASUKUNI SHRINE ISSUE

by

Yoshiaki Iisaka

Professor of Political Science, Gaku-
shuin University, Tokyo.

ONE of the burning political issues today is the problem concerning the re-establishment of the Yasukuni Shrine, a Shinto shrine of special background. This shrine, which is in Tokyo, is and has been the place where the souls of soldiers who died on the battlefield are worshipped and commemorated as Shintoist gods. As such, its function is akin to that of the graves of unknown soldiers found elsewhere, but it is different from them in that it has been and is a religious institution, a Shinto shrine of special order. It was established by the Emperor Meiji in the second year of the Meiji Restoration, originally as "Shōkonsha", the soul-inviting shrine, and then as the Yasukuni Shrine in 1879. It was also different from other Shinto shrines in that it was supervised by the two Ministries of Army and Navy jointly, and was the center of emotional attachment for bereaved families. Thus it has had a close connection with the past militarist and ultra-nationalist period of modern Japan. In the post-war period it was disestablished by the so-called Shinto Directive issued by the Army of Occupation, and then by Japan's new Constitution, which placed it on the same

level as Christian churches and Buddhist temples, on the basis of religious freedom and the separation of Church and State. Its aim and purpose, as a definitely religious institution, was prescribed in its Constitution. It was to perform Shintoist rites to commemorate and console the souls of dead soldiers (who had been elevated to the status of Shintoist gods), to propagate their virtues and grace, and to edify the bereaved families and worshippers.

The demand to support "Yasukuni" under the aegis of the State—that is, to re-establish it—has been put forth constantly in the past more than fifteen years since the restoration of Japan's independence, by "Nippon Izokukai" (Japan Association of Bereaved Families). This is one of the most influential pressure groups which has a close relationship of diverse interests with the Liberal-Democratic Party, the party which has been in power for the past two decades. Important positions and leadership of the "Izokukai" have been occupied by the leading members of the Liberal-Democratic Party, and there are many members of the Diet who depend for their support upon the organized voting of the "Izokukai". "Izoku-

kai" has been active in securing two objectives. One was to acquire pensions for the bereaved families, and this was realized more than ten years ago. The amount of the pension has been considerably enlarged every year by pressure from the same organization. The other objective is to have the Yasukuni Shrine re-established, and this has been the main target of the organization, exerting every influence available, and utilizing every channel of pressure for its realization. There have been incessant lobbying activities toward the Liberal-Democratic Party and the Cabinet, so that the Party could not help taking this matter up. It began exploring the possibility of realizing it by passing a law called "The Yasukuni Shrine Act". This attempt at once gave rise to many social and political problems in the context of the past religious policy taken by the pre-war Japanese Government, and also in relation to the present Constitution, which clearly asserts religious liberty and the separation of Church and State. One may see in this attempt a growing tendency towards the militarist spirit and a self-glorifying nationalism.

Continued on next page

REQUIREMENTS OF THE FORMER CONSTITUTION

Under the old Constitution of Imperial Japan, which was effective until Japan's defeat in the Second World War, a twofold deceptive policy concerning religions had been taken by her Government. Article 28 of the same Constitution reads as follows: "Japanese subjects shall have religious freedom so long as they do not disturb public order or disobey their duties as subjects." Thus the religious freedom enjoyed by the Japanese people under the Meiji Constitution was not unconditionally guaranteed. If the authority judged, rightly or wrongly, that a certain religion or religious activity was against public order or against their duty as subjects, it could be limited unconditionally. Besides this, another step was introduced by the Meiji Government to give Shinto shrines an established position and to make them a Moral Department of the State. Ever since the beginning of the Meiji period, Shintoism had been intentionally utilized to reinforce the ideological basis of the re-introduced Emperor system, and many attempts had been seen to secure a closer relationship between Shintoism and the Emperor system. Since the promulgation of the Meiji Constitution, the Government has worked out an official interpretation that Shintoism is not one religion among others, but a "super-religion" or "ancient custom" or "ethical practice" of the Japanese people. Thus the granting of a privileged status and financial support to Shinto shrines (by placing them under State control and making them an instrument of State policy) did not conflict with the Constitutional clause relating to religious freedom. Under these arrangements the Government launched discrimination and persecution of other religions which they deemed to be detrimental to its vested interests. During the war time especially it compelled believers of other religions to go to Shinto shrines and worship there. Those who did not comply were punished or discriminated against on purpose.

THE DRAFTING OF VARIOUS BILLS

A Bill drafted by a group of Liberal-Democratic Party members of the Diet in consultation with the Legislative Bureau of the Lower House was made public in 1967, only to stir up many objections and criticisms. This Bill (the so-called Murakami Bill, after the name of the chairman of the group) was officially taken up by a Committee of the Party headed by Yamazaki M.P. for further consideration and revision. This revised Bill, therefore, was called the "Yamazaki Bill". The Yamazaki Committee worked on it hard, but the committee members could not come to agreement as to the final content, except for a few minor changes of words and phrases. The Yamazaki Committee, at a loss, submitted the unfinished result to a higher committee of the party so that the latter might come to a certain conclusion with more authority. A committee on the Constitution, headed by Inaba M.P., took this matter up anew and drafted a Bill the basis of which was totally different from that of Yamazaki's and Murakami's, though much of the technical content of the previous Bills was retained in it. There were pros and cons about this Bill which were widely discussed by diverse groups and people concerned. In April, 1969, a revised version of the Inaba Bill was made manifest by Nemoto M.P., which was proclaimed to be the final draft. It was ready to be submitted to the Lower House at any moment, just as soon as general support or consent was given by the various groups concerned. On May 16th, 1969, this Bill was authorized by a majority agreement of the members of the Executive Board of the Party to be submitted to the Diet. This was the final step to be taken before submitting it to the Diet. Opposition parties had set up a committee to deal with the proposed Bill, and considered how to stop it in the event of its submission. They have already published statements against this Bill. They are united in opposition, but motives and understandings behind the opposition are not always the same. On June 30th, 1969, the Bill was

submitted to the Diet for deliberation, in spite of strong opposition from different sectors. Forms of opposition and its vehemence are becoming escalated, and gaining momentum.

The "Inaba-Nemoto Bill" started from a totally different assumption from the "Murakami-Yamazaki" line. It started from a fundamental assertion that the Yasukuni Shrine is not a religious body and does not belong to what is called religion. It is, therefore, not unconstitutional to establish or support it on the part of the State, as our Constitution denies only State support to any or all religions. Against the assertion that it is not a Religious Body, in the sense of the words which the present Constitution defines, it may be said that "Yasukuni" has been recognized legally as a Religious Corporation on the basis of the Law of the Incorporation of Religious Bodies. It has enjoyed the privileges granted to religious bodies such as exemption from taxes, and has been under the supervision of the Ministry of Education as other religious bodies are. "Yasukuni" would retort that it has been mistakenly treated and forced by the Occupation Power to be a Religious Body, under the threat of its dissolution, in spite of its non-religious character. It emphasizes a special relationship with the Imperial Family, especially the Emperor Meiji, concerning its establishment, and the unique function it performs for dead soldiers. It also asserts that it does not belong to any religion, or that if it does, it has a very diluted religious character, and because of this it is outside the Constitutional regulation of Religious Bodies. It says that it is not a religion because, while it performs certain rituals and ceremonies, it does not propagate any dogma or educate believers. This, however, contradicts what "Yasukuni" defines in its own Constitution. The fact that it only performs certain rituals and does not do anything beyond that cannot be ascertained. Shintoism is a ritual-centered religion, and therefore only to perform rituals does not guarantee that it is not a religion. The aim and purpose of the new Constitution was to shut out that

kind of evasion concerning religion and religious matters.

OPPOSITION TO THE NATIONALIZATION OF THE SHRINE

The opposition movement to the attempt to nationalize "Yasukuni" started naturally from other religions, especially those which had experienced various kinds of discrimination and persecution under the regime of the old Constitution. Among others, Protestant Christianity and "Shinshuren" (Japan Association of New Religions, which occupies a rival position against the 'Soka-Gakkai') have been most active in opposition. In the meantime, other leading religions in Japan came to join this opposition movement. There has been formed a wide united front among major religious groups such as All Japan Buddhist Association ('Zen-nichi-butsu') and Christian groups of various denominations including Protestants as well as Catholics. In order to coordinate different protest movements and to make their effects most influential, a committee was formed where representatives from leading religious groups exchange information, assess situations, plan meetings and movements, draft resolutions, prepare pamphlets, and organize lobbying activities. In early May, 1969, a statement against nationalization (of the shrine) was made public in the name of some seventy leading religious sects and groups in Japan, which was an unprecedented event in Japanese religious history. A certain religious group which had been uncritically supporting the present conservative party in power with several million organized votes came to the point of stating that it would possibly withdraw its support and assume a new political orientation in the event the proposed Bill was not given up. Youth groups of 'Shinshuren' mobilized themselves to organize opposition more effectively. They launched a campaign to collect signatures to make petitions against the nationalization of "Yasukuni", and by themselves collected more than two million signatures within five weeks. They are still continuing this action, while other religious groups have been and are engaged in similar action.

ARGUMENTS FOR NATIONALIZATION

The groups which support the nationalization of "Yasukuni" argue that it is right and adequate for the State to express gratitude and deference to those who sacrificed their lives for the nation. In principle, no one would deny the validity of this statement, for as a general statement it expresses the feeling of the nation. But there arises a grave difficulty when this general statement is directly associated with a particular demand to establish or nationalize "Yasukuni" so that the State may support it financially, perform religious ceremonies there, and let representatives of the State and Government participate in religious activities. Those who support nationalization often refer to the so-called graves of unknown soldiers in other countries and argue that "Yasukuni" is a Japanese equivalent of them. With all the plausibility of this argument it has to be pointed out that the grave of unknown soldiers in other countries is not the religious institution of a particular denomination, nor a church, nor a shrine. A shrine in the Shintoist sense is not a mere place or building to keep sacred things, but a place of worship where one is allowed to be with gods by purifying oneself through ritual and ceremonies. Moreover a grave of an unknown soldier in Japan has been built and is well kept in the hand of the State without any connection with one particular religion. It is a secular institution where religionists as well as non-religionists can perform services according to their own ways and styles. It is not that we do not have an equivalent of the so-called grave of the unknown soldier which is a token of gratitude and respect on the part of the State for those who fell on the battle ground. We do have it. But to enlarge or rebuild this existing facility is not the idea of those who urge the nationalization of "Yasukuni". For them, the only way for the State to care for those who died for our country is to nationalize "Yasukuni" and any other way is unthinkable.

In order to defend their position, the advocates of the nationalization of "Yasukuni" often refer to the

practice in the United States whereby the President is required to take an oath while putting his hand on the Bible. They say that if this act is not unconstitutional, to perform a rite for the dead at "Yasukuni" on the part of the State would be the same theoretically. We may reply that what the President does is not a religious test, and the American Constitution does not require a religious test for public offices. Moreover, we may point out that there are several important court decisions concerning religious liberty and the separation of Church and State which show the extreme subtlety of the problems involved, for the judgments fluctuate and are not always consistent. We may refer to some of the most relevant cases which throw light on the problem taken up here: *Everson v. Board of Education* (1947, 330 U.S. 1), which is known widely as the New Jersey bus case; two similar cases whose final judgments are widely different, on the problem of released-time religious education, *McCullum v. Board of Education* (1948, 333 U.S. 203), popularly known as the Champaign released-time Case, and *Zorach v. Clauson* (1952, 343 U.S. 306); two other cases which deal with the constitutionality of reciting a certain prayer or reading from the Bible in school, and which were both judged unconstitutional were *Engel v. Vital* (1962, 370 U.S. 421) and *Schempp v. Abington School District*; and also *Murray v. Curlett* (1963, 374 U.S. 203). By and large, judgment concerning the neutrality of the State toward religions, or the separation of the Church and the State, came to be stricter in recent years. In Japan we do not yet have enough cases concerning the same problem, except one or two of the lower instances. Official interpretations and notices on this problem seem to be broader and more ambiguous, deviating from the stricter interpretations of the first few years after the promulgation of our new Constitution in 1946. We have also to admit that we have let some practices go, without protesting, which might be pointed out as unconstitutional. For instance a corps of traffic police of Tokyo Metropolitan Police went to a certain temple and participated in

Continued on next page

religious practices to pray for traffic safety. The motive might be sympathized with, but the act has to be branded as unconstitutional. Or, at the outset of the construction of a new governmental building, a Shintoist priest is invited to perform a certain religious rite, which is equivalent to the ceremony of laying the cornerstone for a new building in the West. This seems to be unconstitutional, because the Government invites a specific religion to perform a religious rite, and the Government organs participate in it. In the first instance a Court made a decision on it and judged that it was not unconstitutional because the rite belonged to a custom and was not a religious one. This case is now pending in a Court of the second instance. Its decision will have much relevance to the "Yasukuni" problem. For this reason we are keeping a watch on it with keen interest.

THE STRUGGLE AGAINST NATIONALIZATION

The issue of the nationalization of the "Yasukuni" shrine has many facets. Firstly, it is a fight against encroachment on religious freedom. Secondly, religious freedom does not stand alone. It is a parent of, and connected with other freedoms. Together they constitute fundamental human rights. Thus, this fight is a fight for human freedom in general. Thirdly, this is a fight to defend the present Constitution from those who eagerly try to revise it for their own vested interests. Fundamental human rights including religious freedom are an integral part of the Constitution. Fourthly, this is a protest against a stream of anti-democracy or de-democratization, the negation of the democratic trend which has been fostered in Japan since the end of the Second World War. Emphasis will be different according to the nature of the groups which are fighting against the na-

tionalization of "Yasukuni". For example, religious groups will concentrate upon the problem of religious freedom, while peace movement groups will center around the problem of anti-democracy. In the course of the movement against the nationalization of "Yasukuni", they have come to discover and understand other points which they did not have in view at the outset. All of them have come to understand the multi-dimensional character of this fight.

Especially for Christianity and other religions which are engaged in it, this problem is a challenge for them to renew their understanding about their mission in the contemporary society. It is a challenge for them to come to a deeper level of co-operation. It is a call to witness and service. It is an opportunity which God has provided to make them more faithful to Him, and to make them live more responsibly in our society. ☆

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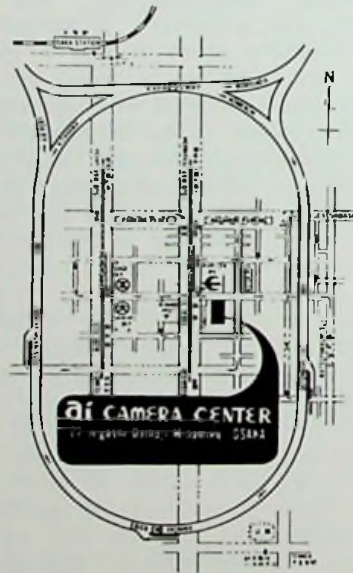
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THE TRUTH SHALL MAKE YOU FREE

Al Hammond

TO say that I once *was* a narrow theological legalist would be boasting. I still am. Formerly I harshly judged 'traditionalists' and 'liberals'; now I have the hypocritical tendency to judge unfairly those who believe the Bible in terms of strict construction as I once did. What can deliver me from this inconsistency? What can cause me to remove the reservations about those who are on the left and the right of *my* theological position? Surely the love of Christ is the answer. Alas, my very hermeneutical approach to Scripture has not permitted me to *accept* those of differing views; hence I have not been able to love them.

Prior to any solution of the problem that came by my study efforts, a realization came that God, working out all things according to His providential time table, has been providing the environmental conditioning that is heralding an approaching day of more perceptive understanding and love. Characteristically, the Father has broken the bread of new creative thought into small enough pieces so that I can absorb how the revolutionary changes in the world are affecting a changing outlook and approach to Scripture.

Consider with me the following factors that have been preparing the way for deeper and more harmonious scriptural insights:

(1) The contribution of such new sciences as cultural anthropology have revolutionized thinking on communication. No longer is communication studied from the standpoint of only word meanings and syntax. The relative nature of cultural values, the ambiguities in language reflected in its particular social setting, the selectivity and screening given, all reception of communication by the receivers, etc., are some of the factors that cause us to realize the great complexity involved. These developments should cause us to listen to others more sympathetically, realizing that from their frame

of reference they have an accepted and understandable rationale for most of what they sincerely believe.

(2) Hence, the absolutism of an earlier day is quickly being replaced by a 'relative relativism' (in harmony with biblical relativism and in contrast to the modern concept of absolute relativism)¹ in which we are aware of the false mentality which confuses relative and dependent variables with absolute and independent factors. In applying this knowledge to hermeneutical studies, we have come to realize that scholars of different backgrounds can sincerely come to different conclusions about the shades of meaning involved in interpreting Scripture. The basic assumption that one meaning was originally intended can be retained, but we now realize the degree that selectivity and screening are used, depending on the doctrinal pre-conditioning of the theologian.²

(3) Furthermore, it is no longer a climate in which 'an authority' can be quoted as sufficient. The new awareness of the vastness and complexity of each field of knowledge has caused us to understand how much we need the pooled knowledge of innumerable specialists. For any one scholar to speak with the dogmatic finality so customary a century ago would be thought of today as presumptuous and a clear indication of a lack of exposure to modern realities. In the church world this has acted so as to help us appreciate the contributions from scholars of church groups other than our own, and to make us generally less censorious of differing opinions.

(4) We now realize that former generalizations no longer fit. Old categories in every realm have been reclassified, but the relative and changing nature of things defies the simplistic educational system of a generation ago that put everything into comfortable pigeon holes. This has worked great benefit to the Christian faith. For instance, some

of the strongest affirmations of faith in God come from physicists who realize that the old 'past answers' about the nature of matter and the mechanical explanation of the universe are no longer valid.³ In the church world we realize that the Holy Spirit has been bringing changes so that there is an overlapping of thought in some areas, and even alignment of views that formerly were thought to have been in opposition to each other.

(5) Also, the proximity in which all modern men find themselves to each other because of developments in mass media, transportation, and urbanization, has brought more exposure to other points of view. Modern missions have continued to play a leading role in efforts for meaningful church unity precisely because the missionary more than others has been thrown together into sympathetic daily contact with missionaries of equally sincere but differing convictions. The tactics of provocative debate and name-calling, so popular on the American frontier, are giving way to dialogue and sometimes creative cooperation.

Although there is yet much to be desired by way of a genuine return to the authority of Christ, we can give thanks for the biblical correctives that have been applied to destructive liberal assertions. On the other hand, we can also be thankful for the freedom and warmth that becomes the spontaneous expression of Bible loving Christians once they are freed from the isolation and insulation that earlier absolutist views had brought them.

Notes:

1. Eugene Nida explains 'relative relativism' and 'biblical relativism' in his earlier book, *Customs and Cultures*, Harper & Brothers, N.Y. 1954.
2. All such communication problems are dealt with succinctly and clearly in Nida's latest book, *Religion Across Cultures*, Harper & Row, N.Y. 1968.
3. *The Limitations of Science* by world renowned physicist, J.W.N. Sullivan, is an outstanding treatise on the subservient role of science. (Mentor paperback). Also, *Science Returns to God*, by James H. Jauncey, is one of the best treatments of this subject by a Christian scholar. (Zondervan, 1966). ★

WHEN CHRIST TOOK OVER MY LIFE

by R. Mabel Francis

BEFORE I became a missionary I had many blessed experiences with God and had learned something about a walk of faith. At the age of fifteen my eyes were opened to see that the Holy Spirit was given, not only to the disciples in the Early Church, but to all who obey God. This was a great revelation to me, and after earnestly seeking to understand this great truth I surrendered myself completely to God. Deep in my heart there came the assurance that He had come to abide.

When I was seventeen God called me to give up my position and enter evangelistic work. At the time I was teaching in a small country school in Tamworth, New Hampshire, but God laid on my heart a burden for the people of that town. I had come to New Hampton, N.H.

the year previous because there was no school of higher education in my home town, and the three older children in our family had come to the age for them to enter high school. My mother had moved to New Hampton and we three entered the New Hampton Literary Institute.

At this time one of the boys in the school was taken ill with tuberculosis, and as ours was the only home available, he was brought there for my mother to care for. I helped my mother, often carrying trays of food to the young man's room. We would chat together and finally became quite attached to each other. The term closed and he was taken back to his home. During the summer vacation a letter came from his mother to my parents saying, "My son for whom you cared so kindly during the last months of school has told me of the deep friendship between your daughter and himself. I feel I should write and tell you that if your daughter wishes to see him again on earth she had better visit us now as he seems to be failing fast." After consultation and prayer my parents said they felt that I should at least go to see him. My father took the horse and buggy and drove me to their home, about a day's journey. My father remained two days, expecting to take me home, but he finally said, "Mabel, I somehow feel that God would have you remain here and help his mother as she is all alone, and the burden is heavy." So I remained to assist,

but after a few weeks she said, "It is lovely to have your help, but I think you should be doing something that would bring remuneration. How about teaching in our school? They are troubled for a teacher. You can help me mornings and evenings."

So I took the exam and was asked to teach. I had been teaching about one month when the young man suddenly passed away. He was buried in a cemetery right beside my school. I could see his grave as I sat at my desk. Being young and very sentimental I was exceedingly sorry for myself, and after school I would take my Bible and go out and sit beside the grave. I kept it decorated with flowers.

One night when I was there later than usual, God spoke to me. "You are the only one in this village who knows my love and who has tasted my salvation. Why do you sit here and mourn over this one who you know has gone to heaven. I want you to call the people and tell them of my love." So I sent a notice by the children saying, "There will be a service in the school house at 3 p.m. next Sunday. All are cordially invited." They came. I think at least all came who were connected with the school. Before the school

"The Gift of God is eternal life through Jesus Christ our Lord!"
Romans 6:23



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Miss Francis and friends - a family in which the father was recently saved after nearly 20 years of prayer.



term finished nearly everyone in the town had found Christ as their Savior. The news of this spread and the pastor from the neighboring village invited me to come to his church. Here again God poured out his spirit and many were saved. Many calls came for meetings and I was never able to go back to my teaching again.

When I was nineteen God definitely called me to go to Japan. I was alone in my room praying when suddenly I became aware of the presence of God in a very special way. As I listened He spoke to my inner heart. "You know that I love you."

"Yes," I answered, "I know that You love me." And then He spoke a word that changed my whole life.

"Just as I love you," He said, "I love the people of Japan." At that moment the whole nation of Japan seemed to be standing before me and Jesus was in the midst of them. He said, "I know their sorrows; I have seen their tears; but I cannot help them for they do not know Me. I have no lips with which to speak, no hands with which to minister."

At that moment I sensed the awful yearning of Jesus over the lost. He said, "Will you give me your life to tell them of my love?" Of course I would!

The clear sense of the suffering of Christ over these precious souls for whom He died has never left me. It has been the motivating power in my life ever since. It has been the longing even in some small way to relieve his suffering as I saw it that day that has kept me here all these years. It is for Jesus' sake that I have remained in Japan.

The call was so clear that I began at once to prepare. I entered Gordon College, then known as Gordon Training College in Boston, Mass. While studying there the terrible moral conditions of factory life in Brockton, a nearby city, were brought to my attention. I felt that God would have me open a rescue mission there, trusting Him alone for the needs. For two years I was there in this school of faith when God led me to go to Nyack, N. Y. There God taught me many lessons.

After graduation I went to Defiance College in Ohio to continue

my education, but the burden to give my witness to those to whom God had called me became so great that I was unable to complete my course there. I returned home and wrote the Board of The Christian and Missionary Alliance in New York that I would be ready to leave for Japan in the fall.

In those days every missionary candidate was responsible for his own transportation, outfit and first year's support. At the time I wrote New York I had nothing, but I believed God would supply. Soon the Brockton Olivet Memorial Church pledged my first year's support. Then daily, as though an unseen hand was moving, money came until I had the full amount for my passage. I did not have a very big outfit, but things meant nothing when I felt such a longing in my heart to begin to tell the Japanese of Jesus love and in some small measure at least to relieve His heart of the pain I sensed He had for them. I sailed for Japan late in 1909.

(To be continued)

GOD HEALED ME

by *Susie Thomas*

Through the thoughtfulness of my sister and the editor of Preston Co. Journal some of you learned of my accident. On June 19, 1968, when I was driving in Kagoshima and stopped at a traffic signal, the truck behind bumped into my car. It caused me to have a very serious and dangerous whip lash neck. I became unconscious for a short time. The driver of the truck took me to Sagara hospital, and the insurance of the company for whom he works paid the bills.

The right side of my neck was injured the most. It affected the whole body and for a time my back and chest were paralyzed. I owe a great debt of gratitude to many and especially to Mr. and Mrs. Shook who

are missionaries in Kagoshima, to one of their Christians who read the Bible to me on Fridays, and to a Christian nurse from my church who took care of me 50 days and nights in the hospital.

Miss Velma Ober, a former missionary to China and a missionary to Africa, came to visit me on her way back to the States. I got permission from the doctor to take her to my home and church. She spoke at both services on September 22. All of us were so happy to have her with us.

Cold and rainy weather affects whip lash very much. One very cold morning in November I was dying. The pain throughout my neck and head was indescribably intense. The Lord spared my life when I called upon Him.

In March I requested the doctors to permit me to leave the hospital after 8 months and 3 weeks. On March 21 two of the Christians were married in the church and I performed the ceremony.

Most of the time I was in bed because of pain and weakness. The doctor who lives near came to give me treatment. When I had to go to hospital again one of the Christians who works in Osaka arranged for me to go to Yodogawa Christian Hospital. I entered on the night of May 10. On June 2, a day harder to bear than some, Christ healed my neck in an instant. I took off the collar I had to wear for 11½ months. I got out of bed, went to the Nurses' Office and told them that Jesus Christ had healed me, and called the evangelist.

I wanted to go home the next day. At first no one would believe me. The Superintendent asked me to stay a while longer and prove it to them and be a testimony, for the doctors had not seen anything like that.

On June 9, when I asked to leave, permission was granted. That night I stayed with Christians from my church. The next day they saw me off on the plane to Kagoshima. From there I rode the bus 3 hours to Shibushi and stayed with a Christian overnight. The next morning I came home by taxi. How thankful I am to be able to work again. ★



by Victor Springer

LITERATURE STRATEGY CONFERENCE

Tokyo . . . "Breakthrough in the Seventies" is the motto chosen for the All-Asia Literature Strategy Conference, to be held next April 6-11 in Singapore. The Executive Committee of the fledgling Asia Evangelical Literature Fellowship met from September 15 to 17 in Hong Kong to make plans for this first All-Asia literature conference among evangelicals.

The conference will be held in Singapore's Eusoff College, with 100 of Asia's key leaders in evangelical Christian literature being invited to attend. "More than one billion people live in the 21 countries involved in our conference," reported B. A. Prabhakar, chairman of the A.E.L.F. "We must see a major breakthrough with Christian literature if these multitudes are to be reached for Christ. The hour is late. Now is the time we must trust God for major advance."

The September planning sessions brought together, along with Mr. Prabhakar, Theodore Hsueh of Hong Kong, and Kenneth McVety of Tokyo. These three were appointed as the executive committee of the A.E.L.F. when it came into being last November at the Asia-South Pacific Congress on Evangelism. Also present at the planning sessions were Miss Gladys Jasper, Asia representative of Evangelical Literature Overseas; and George Chen, head of Taiwan's China Sunday School Association. Eighteen speakers were chosen to develop the theme of the Conference: "Forward



—Through Dynamic Christian Literature." Prominent among them are Dr. Akira Hatori, noted author and radio evangelist from Japan; S. K. Bose, experienced publisher from India; Timothy Yu, Chairman of the Communication Department at Hong Kong Baptist College; and H. Shibazaki, a Tokyo business executive.

Immediately following the Hong Kong planning sessions, Miss Jasper proceeded to Singapore to set up a full-time office for the Conference. As Co-ordinator for the Conference, she will be responsible for completion of arrangements for the 100 participants who are being invited; and for preparing the way for what is confidently expected to be a major forward stride for evangelical literature throughout Asia.

TRAINING COURSE FOR ASIANS

Tokyo . . . The Navigators and Japan Evangelistic Fellowship are planning a training course in evangelism for Southeast Asians, to be held in Singapore in 1970. Their objective is to train nationals for Christian service. The course will include orientation and Bible study, which will be followed with intensive practical work in evangelism. The program, to be launched in January, will be under the direction of Roy Robertson and John Rhoads.

YASUKUNI JINJA BILL NOT YET PASSED

Tokyo . . . In the spring issue of the Harvest, prayer was asked for prevention of the passage of the Yasukuni Bill, which would make the shrine a national shrine, supported by the government. Though the Bill was presented to the Diet in March, it has not yet passed. What part the prayers and opposition of Christian pastors and laymen has had may not be known till eternity; but many have campaigned actively against it, even to the point of intensive prayer and fasting. One Yokohama pastor fasted for 39 days over the Yasukuni issue,

with many others actively working to inform their people of the issues at stake, and collecting signatures on petitions against the nationalization of Yasukuni Shrine. As a result of their activities, some of the more prominent pastors in the anti-nationalization campaign have received many threatening phone calls and letters. The issue is still a live one, and Christians are asked to continue praying that religious liberty will remain a way of life in Japan.

NEW JAPANESE BIBLE

Tokyo . . . Planned publication date for the New Japanese Bible is March 20, 1970. The Bible is now in the stage of editorial polishing, and typesetting has already begun. Plans call for a first printing of 80,000 copies of the complete Bible in this excellent new translation, which will be available in bookstores throughout Japan. In addition, another printing of 100,000 New Testaments will be added to the nearly exhausted supply of 194,000 Testaments printed to date. Missionaries brought up on such clear and vivid verses as, "Blessed are the pure in heart, for they shall see God," and, "Kiss the Son lest He be angry;" will rejoice to find these verses so rendered in the New Japanese Bible. By contrast the most widely circulated Japanese Bible renders these verses, "Blessed are the pure in heart, for they shall probably see God," and, "Kiss his feet, lest he be angry."

PLANE CRASH KILLS VETERAN MISSIONARY

Tokyo . . . James Powders, veteran of three terms of service in Japan with the Baptist Bible Fellowship, was killed as the result of a plane crash recently. Powders, thirty eight years old, had returned home without his family to take care of pressing business. While there, he was called to the pastorate of the West Side Baptist Church in Hutchinson, Kansas, and accepted the call.

After going to Detroit to resign from his Mission Board, he was returning to Hutchinson in a private plane piloted by a member of his church, with another pastor from Hutchinson as a fellow passenger. The plane crashed, killing all three men. Powders, who had been engaged in a church planting ministry here in Japan, was survived by his wife and four children.

THE RESTLESS ONES

Tokyo . . . Using a new approach, tried and tested in America, World Wide Pictures will release the film **THE RESTLESS ONES** for distribution in Japan in March, 1970. David Barr, International Director of Distribution for the Film arm of the Billy Graham Association, announced that the film will be shown in Tokyo theaters under the supervision of trained Christian Workers. Four years ago, World Wide Pictures tried a new approach of renting theaters in America for its showing of the dramatic Christian film, **THE RESTLESS ONES**, and charging admission, in an effort to reach regular theatergoers where they are. Counselors were trained to deal with those who would respond; and committees of pastors and laymen were formed in each city where the film would be shown, to plan as they would for a major crusade. The results were astounding. In four years over 4½ million people have seen the film, with over 360,000 commitments to Christ. Nearly 400,000 counselors were trained for the followup in the 1,600 cities and towns where the film was shown. Using the same methods in Japan, with a Japanese sound track, the film will first be shown in Tokyo, and then distributed throughout the country. Plans are also under way for distribution of the film in Italy and Indonesia.

CHILDREN OF PREACHERS AND MISSIONARIES

Do preachers' sons have a better than average chance for success?

Yes. Ellsworth Huntingdon, in his "Builders of America", showed that preachers' sons have 25 times more chance of success than the average.

Sons of missionaries have the best chance. He ascribed this to the fact that a missionary is the only man who is compelled to have an intelligent wife.



Presenting the Gospel

The Japanese read into your words what *they* like them to mean to them. We must understand their background and address our terminology to it, and avoid using pet cliches from the West. Missionaries consistently use modes of thought totally incomprehensible to the people. Japanese people are not strange and mysterious, wholly unlike us. They are plain people like us. They have the same self-will, egocentricity, warped desires, After your 2nd furlough you will begin to say the same things about folks at home as you are saying now about "these Japanese". One of our most discouraging experiences as young missionaries is to learn enough language to preach, finally give our

well-prepared message in correct Japanese and find that it has misfired. What's the matter? Language haywire? No! Something more. Your real trouble is that you are using a thoroughly Western approach. Your theological terms, illustrations etc. are utterly unfamiliar to them. They do not know what you are talking about or why. They have been uncomprehending because the preacher is incomprehensible. The secret to this problem is to have a sympathetic eye and ear that notices their way of life and is sympathetic with their problems. Do not belittle their way of life. Show them that the Gospel will meet the Japanese in their circumstances. It is an Eastern Gospel, you know. In a word, we must relate our terms to their background in order to be successful in preaching.

Percy Luke

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Ikuye Uchida

As I have begun to read Japanese literature in Nihongo—not only modern literature, but medieval poetry as well, I have become increasingly aware of the greatness of the literary stature of the Japanese. Japan well deserved the Nobel Peace Prize in Literature in 1968. The literary depth and wealth of the Japanese have been tapped by only a few westerners. Because most westerners have not made an honest effort to really get acquainted with Japanese literature they are missing a great treasure house of learning. You will find the Japanese poets and writers to be giants. They can teach you a lot.

If the knowledge of a language is essential to understanding its people, I would say that the knowledge of their literature is necessary for a deep appreciation of the feelings and thoughts of its people. For instance I used to be mystified by such expressions as 旅情 (ryojoo—travel feelings) or 旅愁 (ryoshuu—travel loneliness). Nor could I quite understand the feelings of a youth who said he joined “Youth Hostels Association” because he wanted to travel. In his case the desire for travel was not for the sake of excitement, but somehow had something to do with loneliness.

Just recently when I read a 紀行文 (kikoobun—a traveller's journal) called 「おくのほそ道」, by 芭蕉 (Bashoo) a 俳人 (haijin—one who writes haiku—a type of metrical poetry), who lived from 1644–1694, I understood a little of the meaning of those words.

The original is written in the old Japanese which will be difficult for

APPRECIATING THE JAPANESE THROUGH THEIR LITERATURE

most of my readers to comprehend, but I will quote it anyway and give the modern Japanese translation for it in Romaji. An English paraphrase is also given.

月日は百代の過客にして、行きかふ年もまた旅人なり。舟の上に生涯を浮かべ、馬の口とらへて老いを迎ふる者は、日々旅にして旅を栖とす。古人も多く旅に死せるあり。予もいづれの年よりか、片雲の風にさそはれて、漂泊の思いやまず…。

Original

Modern Translation in Romaji.

Tsukihi wa eien ni todomaru koto no nai tabi o tsuzukeru ryokyaku de ari, kite wa sari satte wa kuru toshi no mata onajiku tabibito de aru. (Sentoo to natte) fune no ue ni issboo o ukabe, uma no kutsuwa o torinagara toshi oite yuku mono wa, mainichi mainichi ga tabi de, tabi o tsune no seikatsu to shite-iru. Mukashi no senjin tachi mo mata ooku tabi no tojoo ni shinde irunoda. Watakushi mo itsunokorokaraka, chigiregumo ga kaze ni sasowareru yooni, (kumo ya) kaze (nado no shizen) no ugoki ni sasowarete atedonal sasurai no (tabi ni detai) kimochi ga ugoite yamazu. . .

English Paraphrase

Months and days are as travellers who are eternally on the move and the years that come and go are also like pilgrims. For the captain of a boat who spends his life on the boat and the horseman who gets old while handling the harness, everyday is a journey, travelling is his life. Many of my predecessors (referring to poets like Rihaku, Toho, Sogi) also died while travelling. I, too, I cannot say when, but like the clouds torn by the wind have been lured into travelling aimlessly. . .

Can you gather from the above Basho's view of life and his fate as a

poet? He shows through nature that travelling is a principle of life, and that as a poet travelling is the most “junsui na ikikata.” — the most genuine way of life. He goes on to show through various experiences the sadness of partings, the fleeting nature of life, and the loneliness of life. Toward the end of his 150 days travel on the Hokurikudo he became extremely homesick and wrote the following two haiku.

① 文月や六日も常の夜には似ず

Fumizuki ya,
muika no tsune no
yo ni wa nizu.

② 荒海や佐渡によこたふ天の河

Araumi ya,
Sado ni yokotau
ama no gawa.

Explanation

The haiku always has a *kigo*, i.e. an expression giving the season. In the case of the first *haiku*, the *kigo* is *fumizuki*, which refers to July of the lunar Calendar. Along with the expression ‘*muika*’ the specific day mentioned is the eve of *tanabata* festival when according to legend is the evening when two stars meet once a year. Although the sixth day is one day ahead of *Tanabata* (the 7th) *Basho* feels this night is also an unusual night. It reveals his longing to meet his loved ones once again.

The *kigo* of the second *haiku* is “*Ama no gawa*” and is one day after the first *haiku*—July 7th. *Sado* Island had long been known to be the isle of the exiled. The “*araumi*” or rough waves of the Japan Sea cuts off the exiled from their native homes. *Basho* sees the *Amanogawa* (the Milky Way) over *Sado* Island and empathizes with the homesick feelings of the exiled and at the same time feels his own loneliness and the loneliness of life in general.

★

Gleanings from our reading



WHAT'S WRONG WITH PREACHING TODAY?

I find, and this is somewhat of a confession as well as an exhortation, that my own words mock me too often when I preach—when I can say the word “hell” and not feel the horror of it; when I can speak of heaven and not be warmed with a holy glow in the light of the fact that this is the place my Lord is preparing for me. I find no answer to this problem but to meditate long upon the passages that speak of these spiritual realities, and ask God the Holy Ghost to burn them into my heart. I plead with Him to make real to me that the very people that I look at may hear those terrible words, “Depart from me ye cursed, into everlasting fire.” I find I must plead with God to make real to me that the people whose voices will say to me at the door, “Thank you for the sermon, pastor,” are the very voices that may one day be uttering those cries and groans of the damned. I must ask God to help me to believe these things, to help me to preach them so that others will know that I verily believe them. The truth that burned on Sunday can be icy cold by Monday. The truth that burned in the closet on Saturday can be lifeless on Sunday. Truths received in the crucible of waiting upon God can only be maintained in their warmth in that same context. If I read aright the biographies of the great men of God, I find that this is their unanimous testimony. All with one accord declare that if there was any secret to their ministries it was this; it was the man, cultivating his inner life in the presence of God.

by Al Martin, Banner of Truth Trust.
BASIL HALL CHAMBERLAIN

Basil Hall Chamberlain (1850-1935), a native of the southern part of England, came to Japan as a young man of twenty-four years of age, already versed in half a dozen European languages including Greek and Latin, and after a spell of teaching at the Japanese naval academy, he was appointed professor of modern languages at the Imperial University of Tokyo, being attached to the Department of Polyglot which was instituted in 1886. It was mainly through his insight and efforts

that the Department of Polyglot, which was a mere college-level program for the instruction of modern foreign languages, was enhanced to the dignified status of the Department of Philology in the year 1900 with the specific purpose of training the students in the scientific method of language study. It is also an interesting fact that Professor Chamberlain who learned Japanese after his coming to Japan was the first man that taught Japanese to the native students on a scientific basis.

“Outlines of Modern Japanese Linguistics” by Tetsuo Harada, Nihon University.

A TIME FOR EVERYTHING

I am reminded of the witty and caustic comments of a friend of mine about a man we both knew who was for ever saying to him, ‘I shall remember you in my prayers’. ‘I wish’, said my friend, ‘he would stop praying for me and answer my letters’

I remember, some years ago, having a brief conversation with a gentle, simple old man, who regularly attended services I conducted. I had very few dealings with him, and

at the time I was engaged in a campaign which to my joy was gaining great momentum. He was not one of my advisers, and indeed I would never have dreamed of consulting him. Frankly I did not feel he had anything to offer me. In the course of this particular conversation he expressed his pleasure that all was going well, and somewhat haltingly he tried to tell me what he felt about it all. I was not particularly interested, and at that moment I was in a hurry. As I disengaged myself with that polite impoliteness which so often goes with success, he said quietly, ‘God bless you. I pray for you every day of my life.’ I felt as if someone had slapped me in the face. A rebuke could not have been further from my acquaintance’s mind; he had prayed for a benediction for me, and God had chosen his simplicity to fall upon me like a sharp two-edged sword, cutting me down to size. ‘More things are wrought by prayer than this world dreams of.’

Martin Sullivan (Dean of St. Paul’s) in “A Funny Thing Happened to me on my way to St. Paul’s.”

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A MIRACLE BUILDING IN KARUIZAWA

William L. Cook

SEVEN years ago it became apparent that a great need was arising for youth facilities at the Karuizawa Union Church. It was proposed to seek an architect's blueprints for elaborate facilities, but after three years of frustration a much simpler three-year program was decided upon. During the next two years, the first and second phases were miraculously completed, but the third phase seemed utterly impossible. A small recreation-auditorium type building was proposed, but an estimate for a steel frame totally eclipsed the funds available.

When construction seemed out of the question, the Lord laid on my heart the thought of constructing laminated arches, little known in Japan. In a letter of reply from the U.S. government research center in Wisconsin, we were advised to contact the equivalent research department in the Japanese government. In locating this office we were introduced to the leading authorities in the field of laminated beams in Japan who strongly advised against the difficult technical task of constructing our own beams. Later they adopted the attitude that if they couldn't stop us they would join us. From then on the co-operation and assistance received from the Japanese Department of Agriculture and Forestry were tremendous.

PROBLEMS

In March we were facing several impossible mountains. Firstly, was it technically possible to make laminated beams ourselves? Secondly, could we purchase the material in Japan? Thirdly, could we

get a building permit for this type of construction? Fourthly, would the church committee support such a risky undertaking? And finally, where would the funds come from? Looking back, the number of major and minor miracles which the Lord performed to bring this building to completion seem fantastic.

Had I known at the time the extent of the technical problems we were to encounter, I doubt whether we would ever have begun to make the beams. But each time a problem arose, the Lord answered our prayer and showed us what to do. We had no charts or diagrams for making the basic design. One day I simply asked the Lord to show us the shape and dimensions of the beams. Five months later, when the beams were finished, a manual arrived from the States revealing that the dimensions of our beams were nearly identical to those recommended as a result of extremely complicated calculations.

We had to glue boards end to end to make longer pieces up to twenty-five feet (8 meters) in length. This process is extremely critical, but the Lord showed us a simple system that produced joints as good as, if not better than, those made in large professional mills. We faced a difficult problem in accurately spreading the glue. Again, the Lord showed us how to make a simple glue-spreader that worked as well as a thousand-dollar machine used professionally. We had to be able to heat the glue lines after the boards were under pressure in the clamps. After prayer, we decided to use infra-red lights. In an article in a technical magazine, the leading authority in Japan warned against this practice, but later laboratory tests proved that joints produced by this system were 34% stronger than the minimum

standard. Everyone said it was impossible to build a form strong enough to withstand the tons of pressure involved in bending the lumber. We found a large piece of timber behind the church. Using that, and some scrap lumber, we built a form and developed a system that lasted well until the project was completed. It would take a good-sized book to record all the impossible problems that were faced and solved through prayer, but these are a few highlights.

BY PRAYER

The purchase of kiln-dried lumber proved no less difficult than feared. The moisture content is critical, and unless we could get lumber dried exactly right, the project would be impossible. After much prayer we were finally able to locate a large mill in Nagano that consented to dry the lumber. One day they called about 4 p.m. saying the lumber was ready. It looked very dark outside, and I feared to let this precious lumber sit overnight at the mill. So I went to pick it up. As we were loading it one board at a time, the rain began to fall. I was praying against it furiously—but to no avail. After some minutes an older gentleman (I later learned he was the company president) who was watching us said, "It looks as if you and the God of heaven are having a fight." Half wet with rain and perspiration I answered back: "Impossible! The God of heaven is our Father; we are here on His business and He isn't going to soak us." At that, the rain suddenly stopped and a great peace came over me. God has stepped in. For the next hour we loaded at our leisure and not a



The laminated arches are effectively shown in this picture

drop fell until all the lumber was safely covered. The minute the canvas was over the load, the rain resumed and continued until we were nearly home. Again it stopped while we unloaded at Karuizawa. When I went to bed an hour later, it was pouring hard outside. But God had undertaken, and our miraculous lumber was safely stored inside. Similar incidents like this happened several times later, each time proving to us that the work and the battle were the Lord's.

The only building using laminated beams in this area was partially condemned by the Prefectural Office because the beams began to delaminate (come unglued). With such prejudice against this type of construction, we faced the problem—in order to obtain a building permit—of convincing local officials that laminated beams were stronger than steel. Naturally speaking it was impossible; but we would not dishonour the

Name of Christ by erecting a building illegally. We submitted our plans through a local architect who had never seen this type of building. At the same time another missionary building a house here was meeting problems with the officials over the type of outside material he wanted to use. If he is called in question over a minor point of building material, we thought, what chance would we have with an unknown type of construction. Nearly two months of suspense passed, when we were suddenly notified to come and pick up our permit. And no questions were asked. We will never know why, other than that God had done the miraculous.

CO-WORKERS

One of the outstanding joys of my missionary career has been the privilege of working with the men of the Karuizawa Union Church

Committee, then headed by Loren McCall. God so filled these men with the spirit of faith that their courage to do the impossible would have been looked upon as foolhardy in many quarters. I am sure we were all amazed by an overwhelming spirit of unity. Once the feasibility of the laminated-beam project had been established, the total support of all these brethren was pure buoyancy, not only in their moral support but in their sacrificially giving much time in everything from pouring concrete to finishing work on the walls.

Of course, in any building project the biggest problem is usually lack of funds. We were determined not to use red ink, but to trust the Lord to meet our needs as they arose. The bank book records that when we started to move in March, our total funds amounted to about ¥150,000. Five months later, on the day the building was dedicated, we had

Continued on next page

The Miracle Building (continued from previous page)

spent over ¥1,000,000 without once showing red figures. From the close of the previous summer season until March, apart from gifts from the committee members, not one yen had been contributed towards the building. But the very day the first money was spent in March, the exact amount of that expenditure came in from a missionary in Kyushu who knew nothing of our plans. The Lord may use the people of the church, but He is not limited to them. Three days after I made this comment to a certain brother, we received \$100 designated for the church from a widow in America who knew nothing about our needs.

COMPLETION

Time and space fail to record the countless daily miracles that became commonplace for months. To everyone's amazement, the laminated beams were finished two weeks ahead of schedule. The Japanese government has informed us that this is the first time that beams like these have been made this way in

Japan. On June 30th the frame was erected in one day. By the end of the second day a complete double roof with six inches (15 cm) of glass wool insulation was safely on. More than a dozen missionaries sacrificially gave much time in common labor during July. A fine Japanese Christian man donated hundreds of hours, working after his regular job frequently until 10 and 11 o'clock at night for a period of months. He never asked for any money, but he testifies that working on the building was one of the highlight blessings of his life.

We all realize that our purpose in Japan is to build the living church and not one made of wood and stone. I searched my heart much in the early days of this project whether it would be worth the tremendous expenditure of personal time, and that of others, to erect this building. Looking back I have no question but that this was the will of God. Not that the building is important—useful as it is—but what God has taught us has made us different. Souls have been contacted that never would have been touched otherwise. We have seen the Lord in a new way and there has been tremendous spiritual growth in our helpers. To many, the new Youth Building is more than just a lovely recreation-meeting hall. It is a memorial of countless unforgettable blessings from the Hand of our Lord Jesus. It is dedicated to His glory.

of the board include the Rt. Rev. A. Jack Dain, Australia; the Rev. Subodh Sahu, India, and the Rev. Phillip Teng, Hong Kong.

The new director, who was born in Karachi of Hindu parents, was educated at Bombay University with special studies in Islam and Hinduism. After graduation he joined the family business of publishing and bookselling.



Bishop Chandu Ray

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PAKISTANI BISHOP MOVES TO SINGAPORE

The Rt. Rev. Dr. Chandu Ray, an Anglican bishop in Karachi since 1957, has been named executive director of the Coordinating Office for Asian Evangelism. He will reside with his family in Singapore.

The Board of Directors of COFAE elected Dr. Kyung Chik Han, Korea, as chairman; Dr. Akira Hatori, Japan, vice-chairman; Bishop Onofre Fonceca, Philippines, secretary and the Rev. Khoo Siaw Hua, Singapore, treasurer. They also named Timothy Yu of Hong Kong as honorary assistant director. Members-at-large

He was converted to Christ in 1939 and immediately entered the Bishop's College in Calcutta. Before his consecration as bishop he also studied at Wyclif (Toronto) and Huron (London) from which he received the S.T.D. and D.D. degrees.

In a newly-drafted constitution, the board defined the objectives of COFAE as follows: "To coordinate the work of Christian evangelism in the region of Asia and the South Pacific and to promote the work of evangelism in general; to disseminate information about evangelistic work throughout the region, and to serve as a resource center for those desiring such information, and to engage in research projects for evangelism in various fields within the region." ★

BOOK REVIEWS

AFLAME FOR GOD. *Biography of Fredrik Franson, founder of The Evangelical Alliance Mission; by David B. Woodward; Moody Press, 190 pp., boards, \$3.50.*

Not one but half a dozen missionary societies were founded by this man who looked like Charles Dickens, preached like D. L. Moody, had the missionary zeal of Hudson Taylor, and traveled as intensely as did Paul. Life in Christ was for Fredrik Franson one long adventure. "I call it adventure", he said, "because adventure means 'going forth'". He would travel fourth class "because there is no fifth class". He denied himself the educational pleasure of at least one side trip in order to conserve funds for missionary literature. Wherever he went he talked with people about the Lord.

The bitter opposition he faced in the State Churches of Scandinavia was matched only by the scorn of some in the United States who spat on him and closed the doors of their churches against him. The indignities he suffered from the Mormons of Utah and Europe only deepened his love for the people to whom God called him at first.

He didn't set out to found a worldwide missionary society, but what else could he do when the converts he was grounding in the Word looked to him for guidance in the Lord's service? Here was a man who didn't hesitate to point a finger at a young Christian and say, "I believe God could use you on the foreign mission field!"

At one point in his travels God gave him the unsought gift of healing. He attributed this to the hardness of heart among people who wouldn't otherwise respond to the Gospel rather than to regard the gift as given because of his spiritual attainment.

During the gold rush Franson once prayed that God would give his mission a goldmine, and two of his colleagues went out one day in fruitless prospecting. Not stumbled at a "No!" answer from God, Franson learned from this experience that faith really is more precious than gold.

The simplicity of the man was disarming and his directness of approach more a charm than an offence. Often he would say to either saint or sinner in spiritual difficulty, "Get down on your knees!" He put people in touch with God, and God worked.

Franson had spiritual struggles but he linked them to the cross and they only developed his spiritual muscle. He seems to have had but few dull days, and certainly there are no dull pages in this record of his life. If the author had been a lifelong traveling companion of Franson's he could hardly have written a more vivid picture of the man.

"Franson was a farmer's son who moved with ease with royalty", the author says in his summation on the last page. "He became a learned man who still talked freely with unlettered peasants. Though a poor man he channeled large amounts of money to good and useful ends. He was much alone and much with people. He commanded respect without losing the common touch. He was a preoccupied man at times, and yet he was alert to spiritual opportunities."

Even as Fredrik Franson in his lifetime had helpful fellowship with George Muller and J. Hudson Taylor, so his biography merits a place on the same shelf as theirs, for the impact of his life was a revelation of how God can use a man wholly given over to Him.

Ivan Allbutt

MANAGING YOUR TIME by Ted W. Engstrom & Alec Mackenzie (Zondervan Paperback edition U.S. \$0.75)

Don't be deceived by the title because this classic is really an exhaustive presentation on the subject of *leadership!* Who is a leader? How do we get leaders? What is leadership? How do you measure leadership? What is responsibility? Authority? Relationships? How do you test your skills and weaknesses? The book deals with decision-making, problem-solving, motivations, and a hundred other vital topics that an alert missionary must know.

I never dreamed that you could measure leadership until I read this book. It will stab you wide awake, it may even send you rushing to pack your bags, but most likely it will bring about a little revolution for the better. Also, after you have mastered its contents relevant to church building, you will begin giving the lectures to your church leaders, a long, long neglected task.

P.A.C.

THE GROWING YEARS by Helen R. Lee (Falcon Books, London) paperback

Whilst most parents are glad of help in the practical matters of feeding and care of children, they are daunted by the "How-to-bring-up-your-family" type of book. So many sensible stories just don't apply to our particular children or set of circumstances.

Having said that, I want to recommend this excellent book which gives some real help in real problems. For instance, if you have children of opposite temperament who jar each other, how do you manage? This can be distressing for them, for the home, and for visitors! Helen Lee writes: "I knew a family where the boys waged a ceaseless war which exhausted everybody but themselves apparently. With true Churchillian spirit they fought on the beaches, they fought in the hills, they fought in the streets; likewise they fought in restaurants and shops, and on

Continued on next page

BOOK REVIEWS (Continued from previous page)

public transport". . . .

"Are bickering, squabbling, and spitefulness' she asks, "to be regarded as punishable offences in our young? For what it is worth, my own opinion is, Certainly! Continuous quarrelling is bad manners," etc. The author treats this and other problems from a spiritual angle, very sanely and in a way that cannot fail to be a comfort to a harassed parent.

Being away from our children, and how to keep in touch with them, is another useful part of the book. Then, how shall we manage church-going when the babies are small? The author has some good suggestions for planning our Sundays, to make them memorable and loved days for the children. "Should there be restrictions?" she asks. But it is in teaching small children the value of stillness and quiet that Helen Lee touches on an important truth.

"Had you ever thought," she queries, "that occasional stillness is a gift of rare worth which you could give to your children?" So many people fear it, and shun it. I sometimes set a class of boys of fifteen to seventeen years to write an essay on "The Quietest Place I was Ever In." Frequently they protest, "But I was never in a quiet place. How can I know what it would be like?" I believe they are speaking the truth.

'Never been in a church?' I enquire.

'Never.'

'Never walked down a country lane at night, or stood by a river in winter?'

'Never', with a shudder.

One boy wrote—"The quietest place I was ever in was a hospital ward at night. But that wasn't very quiet!" Give God a chance to speak to your children and yourselves in quietness sometimes, with a still,

small voice.

Other chapters in this book deal with children sharing the work of the home, family links with the church, with the neighbourhood, and so on. What about it when school and home teaching conflict? The concluding chapter points to the time when we parents are no longer needed to *decide* and *choose* for our children. They, with their own lives to live, will do that.

For its content, size, and readability, this book is one of the finest I have read on the subject. It could also be a real help to Christian Asian parents.

A.B. Mc.

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OVER TO YOU

Letters from Readers

A Copy of this letter, addressed to "Brother McGavran", was received at the JAPAN HARVEST Office.

CHURCH GROWTH

I read with interest your article in JAPAN HARVEST "Church Growth in Japan". Your treatment of facts as you considered them was typical of your keen insight into these matters.

Your description of the plateau of 40-50 in attendance was good. The high rate of loss is seen everywhere. Pastors, as you call them, do well to manage preparation for one sermon a week. At the same time they discourage any other leadership and become exceedingly jealous. The high cost of land is prohibitive if you consider buildings a prerequisite to "church" life. Scholarship is sought and a preacher is rated by his ability to speak so his people do not understand him. There are many illustrations in which the groups are dead because preachers are at odds with their people.

In your discussion of reasons for losses, I would suggest that one relates to the cultural life of the people. I have seen it happen time and again when a very zealous individual will suddenly disappear. If contact is made with them, it is to no avail. Later it will be found that the person slipped in their commitment to Christ, or they brought embarrassment to their Christian teacher or group so they left unannounced and with no intention to return. This is the case mostly with high school and college converts who go into the business world or teaching professions. The social atmosphere around them forces them into situations and practices inconsistent with their Christian teaching. They succumb

to a cultural-social hazard. They have lost face and do not wish to embarrass their former associates by returning to the group. It is an extremely complicated cultural pattern and disastrous to the Church as well as the individual.

You have an excellent thesis in your idea of mass movement, but it gives you a blind side to some of the realities of the problem. Family pressure is not the main cause of drop-outs. The family pressure exerted is not so important at this stage in the individual unless the individual permits his new faith to interfere with family customs. Such is the case of recruits for the ministry. The vast number of drop-outs have never reached such a crisis. The crisis that they reach is the one I mentioned previously. Your group therapy must be in the area of their social employment.

You have minimized the spiritual factors. You said on page 18 of the winter 1968-69 issue of Japan Harvest "I have not included in these causes of slow growth any spiritual factors such as imperfect consecration, lack of deep belief, sinful living and the like." I consider this a very considerable indictment against your own survey. There is one tremendous spiritual factor that appears to me to be one you would have seen. I have always admired your firm, conservative viewpoint from the time we first met when I was a Student Volunteer at Butler some twenty five years ago. You are of a people whose great source of strength is in their conviction that the Word of God is the source of spiritual strength today. Permit me to suggest four observations regarding the text of the Bible through which Japan has been emasculated evangelistically.

1. The only Bible that the general masses of Japanese possessed

prior to 1945 was known as the Bungotai. This was the old translation written in the old type Japanese language and using the old forms of Chinese Characters. Time and time again I have asked high school graduates and college students if they understand this translation. They not only cannot understand it, but they cannot even read it. Even the more simplified Chinese Characters used in newer translations is difficult for high school graduates. The King James translation is not a comparison. Rather you should try to imagine your English Bible written in words and script of the Elizabethan Shakespearian era.

2. The Bungotai translation, furthermore, was produced by German rationalistic scholarship. The translation produced by these men leaves the readers with little information and only an impression which any Buddhist writing might accomplish. The Old Testament, especially, is only a myth.

3. There has been no translation of the Japanese text directly from original manuscripts. Not until 1964 has there been a Greek-to-Japanese-Lexicon in circulation upon which to base such a translation. Almost all Greek students making any translation directly from manuscript texts such as Nestles, or Westcott and Hort are amazed at the inaccuracies of the current, mass circulated translations.

4. Conservative brethren who may agree to now will not accept my next point. I maintain that Protestant Calvinistic emphasis on the direct intervention of the Holy Spirit in a person's heart in an act that saves that individual is likewise destructive of the power of the Holy Spirit in the Word. The Holy Spirit is in the Word of God and apart from the preaching of, and obedience to that Word there is no salva-

tion. The power of salvation is the Gospel (Word) and the power of the Word is the Holy Spirit. To deny or even minimize these facts is to void our power supply.

Japan is a nation of a few Christians because they have been denied the Word of God. They have not had the word in a form they could read and understand. They have a poor translation of the original Word of God. They are being taught that they must have some mystical experience rather than a knowledge of God's Word.

I realize that my comments are not documented as your article was. I have been in Japan twenty years trying to answer some of these questions. I still maintain that the Bible properly understood and obeyed is sufficient to produce God's family on earth.

I would like to make another comment relative to a reference which is related to a definition of the church and its purpose. On page 15 of the same article you say, "as the Iberville Declaration says, 'The Church's mandate is nothing less than the making of all nations His disciples. The church must therefore seek to be ever growing in numbers, as well as in grace . . .'" This is an "Iberville Declaration" and not that of Jesus of Nazareth. Nowhere in all of God's Word does Jesus or an apostle tell the "church" to evangelize. The members of the body are told to do the "discipling," "baptizing" and "teaching". The purpose of the body corporate is to sustain encourage and edify the members as we are exhorted in Colossians 1:28. Yes, perhaps a very thin distinction, but a distinction nevertheless and a most vital one. May the Lord bless you.

Martin B. Clark

The Sabbath Question

I read with interest Donald Hunter's "The Sabbath Question", and am very aware of the problem especially here in Japan of so many not given release from their tasks of labor on the First Day of the Week. Thus this is a current, practical issue that needs our serious thoughts. Brother Hunter's statement may have been more helpful to those who have been

able to give more study to the Old Testament field. But for some of the rest of us it was a little indefinite and we may like some more detail.

This is not for the sake of argument, but for more information.

Brother Hunter wrote: "The observance of the sabbath had long since died out." And, "Before the Ten Commandments were given, the comparatively young Jewish nation was instructed to observe the law of the sabbath. Scripture does not tell us when this law was given to them. . . ."

I have read of the "Seven Basic Laws of Ethics and Religion" that are sometimes referred to as the Noachian Laws to indicate their universality. These were based on Genesis 2:16 and the Rabbis maintained that these were enjoined upon Adam and thus binding upon all mankind even before the revelation at Sinai. Thus they would be binding upon all mankind unto this day and until God should command a change.

1. Not to worship idols
2. Not to blaspheme the name of God
3. To establish courts of justice
4. Not to kill
5. Not to commit adultery
6. Not to rob
7. (This one was added after the Flood) Not to eat flesh that had been cut from a living animal (based on Gen. 9:4)

At many times additions were made to these so that at times 30 laws (pre-Sinaitic) are mentioned but even then only 7 were considered binding upon all mankind.

In another arrangement the seven Noachian prohibitions applied to:

1. Idolatry
2. Adultery
3. Murder
4. Robbery
5. Eating of a limb cut from a living animal
6. The emasculation of animals
7. The pairing of animals of different species

This seems to be about the extent of any real evidence for a "Sabbath" observance that I know of. That is, this is a "Sabbath" that would be binding upon Gentiles. The special relationship of the Jews to God would be different and from Acts

15, the Galatian letter, and the problem that Paul had with some who wanted to extend Judaism to the Gentile Christians it is at least questionable to bind a Sabbath upon Gentile Christians of today. Any help gained may be hindered too much by a legalistic bias that would be associated with it.

This may not be of enough general interest to your readers to occupy your time. I am interested in impressing very strongly upon the Japanese Christians the value of "not forsaking the assembling together" on the first day of the week so that they will find a way to do it much more regularly. However, I do not wish to get them to assemble in a manner similar to their visiting the shrines for their first worship at the New Year. This is why I use the word "value" above. Thank you.

George H. Beckman

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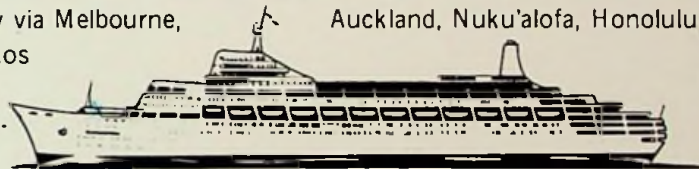
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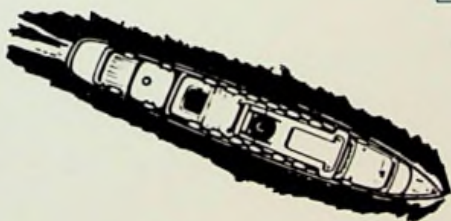
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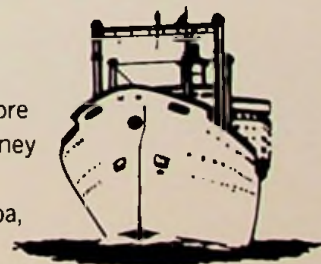
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