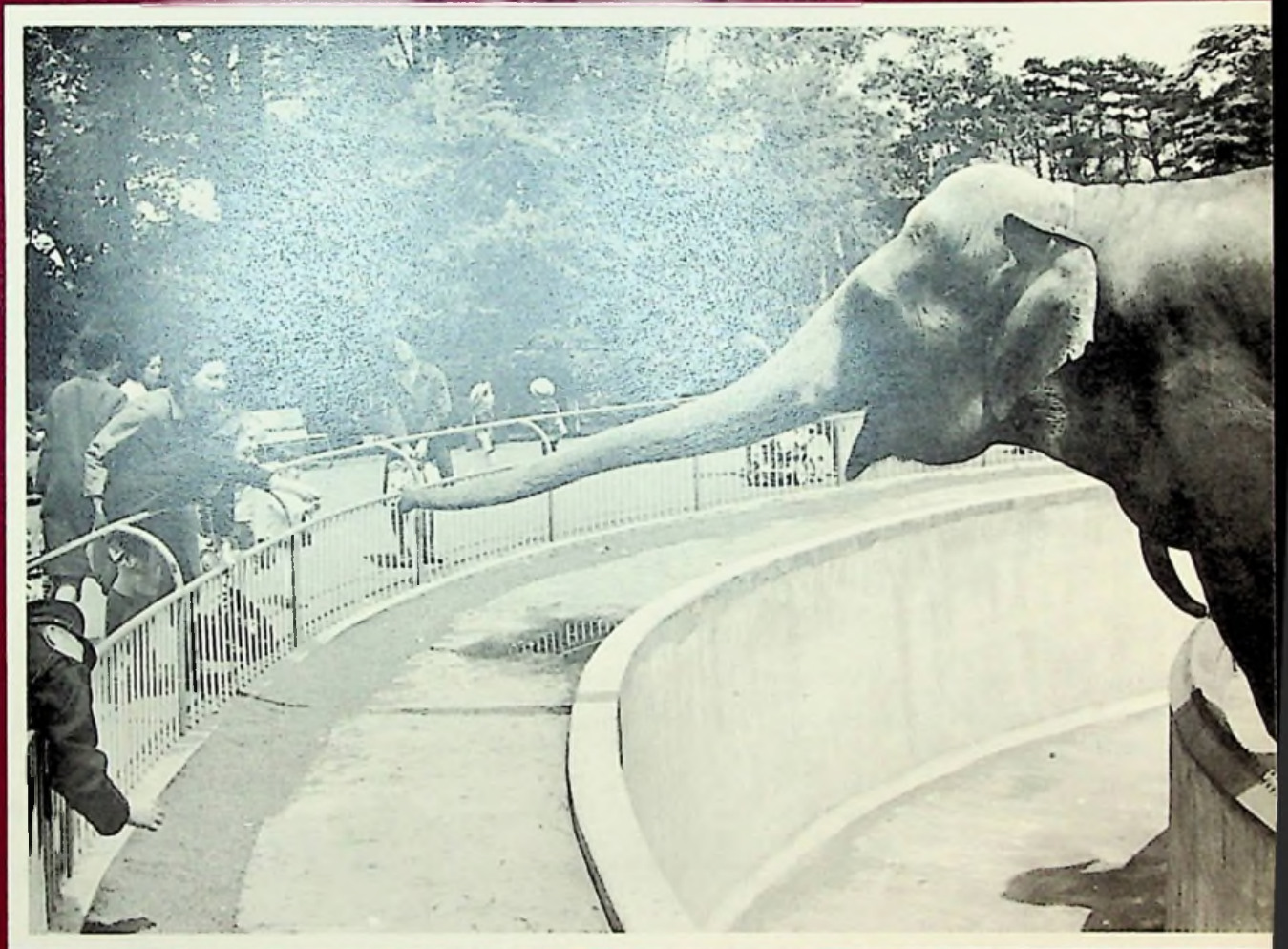
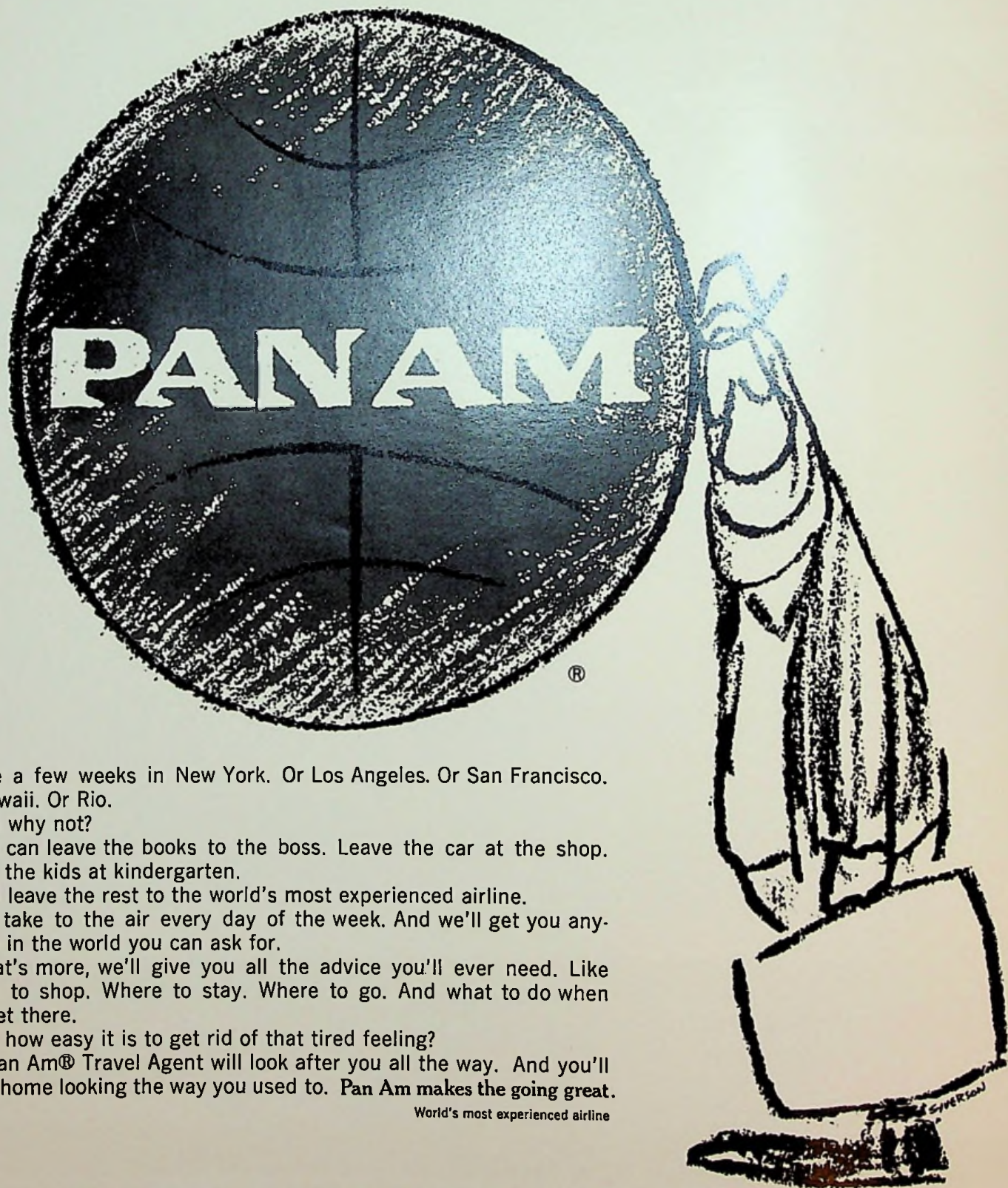


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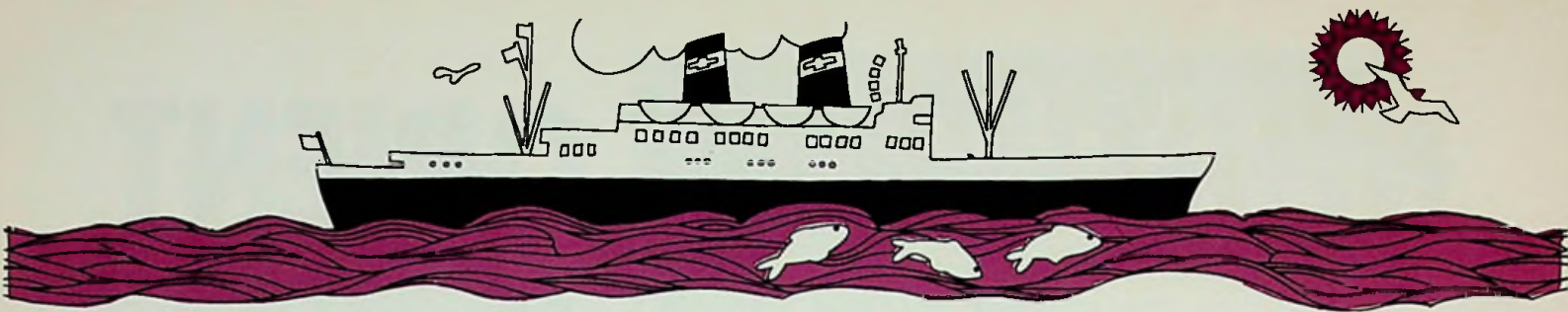
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IN THIS ISSUE

We make no claim to be prophets, or the sons of prophets, but along with our President and several representative Contributors (in a symposium) we look ahead into the Seventies. Have we not come to the Kingdom for such a time as this?

In two articles we listen to the voice of veterans. On the Ladies' Page Miss Mabel Francis completes her review of God's dealing through the years. The Rev. William Schubert, who writes this time on "Evangelical", has spent no less than 54 years in the ministry, of which 47 years have been overseas - mainly in China and Japan. He and his wife are still active in Karuizawa. At the other end of the scale, a language student, Goran Andersson, tells of God's leading from a farm in Sweden.

When you have read how W.E.C. is adjusting to the times we live in (First International Leaders' Conference), take note of what the unpredictable Founder, C.T. Studd, had to say in what is quoted from "The Chocolate Soldier"; (Of this, more anon). His gently satirical but stirring comments on Christian fanatics form an appropriate post-script to the article by David Michell on Student Unrest - and Activities - in Japan.

Flood and Fire are the themes of William Friesen. He tells of what *has* been done; and between the lines we read of what *remains* to be done.

Victor Springer once again takes us along with him to the News Room. Former Japan missionary, Michael Griffiths (now in Singapore) sets out in search of light from the Scriptures on one of the most pressing practical problems of missionary relationships. The devotional article this time comes from the old miner.

With the imminent publication of the New Japanese Bible, Kenneth McVety supplies the answers to questions which many of us have been asking.

Any more questions?



Editor-in-Chief : Sam Archer
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Associate Editor : Gladys Henry
News Editor : Victor Springer
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Sam Archer

J E M A

President's Page

AS I SEE 1970:

WHO asked about 1970? Certainly not the man of the world; He has not overcome the rush and ulcers of 1969. Certainly not the student in his youth; he hasn't yet found himself in the parade of time. Certainly not the retired salesman; he is worried about inflation that kills his savings. Is it the Christian who asked? And why?

Has the Christian begun to reflect on the passing of time? Has he realized 1969 is gone forever? Have lost opportunities wrought frustrations in his heart? Do Christian hearts have the pangs of lost souls heavy upon them? Can dead men live again?

Not unless 1970 is different! Not unless the New Year brings revival to the church! Not unless the church awakens to righteousness! During 1970 I will be a Christian! For 1970 I accept the walk of faith in Christ. I shall confess a complete dependence upon my God, Who is my Lord. His blood has cleansed my heart from sin; His new life in me is my only continuing hope. This hope is the only hope of the world.

In the coming year 1970, I can see great upset in the Church of Jesus Christ. Upset from the standpoint of unreal Christians, of course; those in the church who are not in Christ. However, for those in Christ I can see a great strengthening of the cords. There is every reason to anticipate each day, 365 of them, to bring forth opportunities to challenge and strengthen the heart of the one in Christ. I see 1970 to be an occasion when the weak grow faint and prove themselves unfit for the task, not worthy of their Lord. In Japan, as elsewhere in this world

of 1970, there will be local church upset, simply because the leadership has failed in its evangelistic fervor. I predict the overthrow of church after church simply because they are not founded on the Word of God, nor do they proclaim it in its call to missions.

That is to say that it is evident to me that within the so called Protestant Church in Japan we have those who will not understand the claims of Calvary, are not convinced of the essential basics of Truth, and who will, therefore, take the road of least resistance, to their own destruction. I do in like manner see a deepening and a strengthening of the call of God upon thousands of God's people in this land. I predict that men of the clergy and also of the laity throughout this land, those names who are yet unknown, will come forth during 1970 and prove themselves to be leaders. Then leaders in the evangelical field of Protestantism will surprise the normal Church. The inspiration and drive of these men will move the hand of God and God's Church, to new heights of blessing. Their guidance will culminate in the strengthening of church leadership. Their Godly lives and Christian purpose shall be realized only slowly, but very definitely during the coming weeks of 1970. I would trust to be awake to righteousness in Japan for God and to be present as a part of the body of Christ in Japan for 1970. Even so, come Lord Jesus!

COVER PICTURE:

Obstacles?

They can be overcome.
Depends on your strength of purpose.

THE SEALED TOMB.

by the old miner

"So they went and made the sepulchre sure sealing the stone, and setting a watch." (Matt. 27:66)

Jesus' awful agony on the cross was over and the body had been laid in Joseph of Arimathaea's new tomb. Here Satan puts forth his final effort to defeat Jesus establishing His church and providing salvation, by working through zealous religious leaders who were prompted by hate and prejudice. Apparently victory had been won as they sought to preserve the "status quo". However, they remembered that Jesus had said that he would rise the third day. They didn't believe it, but suspecting that the disciples might come and remove the body, and realizing what an impact that would make, they went to Pilate and asked that the sepulcher be made sure until the third day. Pilate said, "Ye have a watch: go your way, make it as sure as you can". (Matt. 27:65). No doubt, in their hatred, they did all possible to retain the body within the tomb. In their arrogance and pride they imagined they knew God's program, while in fact, they were fighting against God. Even today, we must be very careful in promoting our little denominational plans that we are not found hindered. How foolish man is when he imagines that he can thwart the program of God or escape from His presence. I read about a woman who planned to be sure that she wouldn't be raised in the resurrection if there were one. She had her body interred in a heavy concrete tomb. A crack

accidentally (?) appeared in the concrete into which a small seed fell. This seed grew into a tree and the roots pressed the concrete apart. How silly to seal any tomb and thereby hope to defeat God's program. Breaking the Roman seal on the tomb carried with it the death penalty, for it signified the authority of the Roman Government. "The powers that be are ordained of God". (Rom. 13:1). Therefore, the angel would not break the seal for God; would not oppose that which He had ordained.

All was serene around the tomb when suddenly the earth convulsed—apparently under the spiritual strain of Satan opposing the revelation of the keystone of the Christian faith viz. the resurrection of our Lord Jesus Christ. I believe that during the earthquake the seal was broken.

THE ANGEL OF THE LORD DESCENDED FROM HEAVEN, in almost blinding brightness. No wonder the guards became as dead men when one directly from God's glorious presence suddenly appeared in their midst. Coming directly from God, his countenance would naturally be like the lightning and in his exalted position his raiment would be white as snow. God attached so much importance to the resurrection that he sent the Resurrection Angel directly from Heaven to supervise and issue the first invitation to see the vacant tomb.

ROLLED BACK THE STONE. Surely he didn't do this to let Jesus out for he said to the women, "He (Jesus) is not here: for He is risen, as He said." (V6). cf John 20:19. "Come, see the place where the Lord lay," gives the reason for rolling the stone away. Men could have rolled the stone away after the seal was broken but God in His kindness and grace wouldn't leave one stone to prevent any from being assured of the resurrection of our Lord.

SAT UPON IT. Why is this little part recorded? Nothing in the Bible is without importance so this must carry significance. I see three possible reasons and probably a combination of the three. (A) No doubt, the women were awe struck as the angel had suddenly appeared. Quietly sitting down would naturally carry with it a suggestion of peace and relaxation, so he was just exem-

plifying his message, "Fear not" (V5). It is God's desire that His children feel at ease in His presence. (See meditation "The Green Rainbow.") (B). The resurrection angel's mission had been completed and sitting down would indicate that his assignment had been successfully performed. Thus, in quietness he gave the first invitation to see the empty tomb. There he sat, just awaiting developments with nothing more to do until the Rapture when Christ comes for His bride. (3) The third explanation is amusing. I can visualize him sitting there on the huge stone with his arms folded and legs crossed as if to say to Satan and the religious leaders, "I am in complete control. What will you try next?" In the Rapture God will send his angel again to open graves that would keep us from leaving an empty tomb to be with Jesus, (1 Thes. 4:16,17).

THE ANGEL'S LAST INSTRUCTION. "Go QUICKLY, and tell his disciples that He is risen from the dead; (Hallelujah, a living Saviour), and behold, He goeth before you (what a leader) into Galilee (the

place of work and fellowship) there shall ye see Him." In obedience we see the living Saviour leading and working through us, and like the women, are filled with fear (reverence) and GREAT JOY.

VAINLY THEY WATCH HIS BED-
JESUS MY SAVIOUR!
VAINLY THEY SEAL THE DEAD-
JESUS MY LORD
UP FROM THE GRAVE HE AROSE.
HALLELUJAH! CHRIST AROSE.

KOINONIA

Two avenues of "fellowship" open up to JEMA members at this time. The losses incurred by Kashiwazaki Bible Institute as a result of the fire, and the heavy expenses of hospitalization incurred by Brother Parker and his wife after their automobile accident, call for our special remembrance.

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Editorial Comment

A Word in Season

ACKNOWLEDGEMENTS

In taking over some of the editorial responsibilities of this publication, even for a limited period, we are aware of the tremendous debt which we owe to our Brother Sam Archer. The one who is President of J.E.M.A. (as of E.M.A.J. in the past) is Editor-in-Chief of "Japan Harvest" by virtue of his office. As such he represents the Executive Committee in giving oversight to the publication and is ultimately responsible for what is published. It was never envisaged, however, that he should be burdened with the detailed mechanics of publication. But ever since the departure of Miss Esma Harris that is exactly the work with which our brother has been coping. Amid other important ministries this work has undoubtedly been very costly; but it is on this work that we are building.

With the practical help of Associate Editor Gladys Henry, News Editor Victor Springer, and more recently Circulation Manager Ferdinand Ediger, Sam Archer has kept the flag of four colors flying proudly in the evangelical breeze.

And where would we be without the labors of Advertising Manager Wesley Wilson, labors which are squeezed out of an exceedingly pressing program? The department's work is vital to ensure adequate resources to maintain this production.

And may I add, from personal experience during a period of years, that it is to the unsung ministries of the wives concerned that we owe more than many realize.

Responsibility for proof-reading has been assumed by John Chisholm, now residing in Tokyo. Without such an arrangement it would be extremely difficult for an editor to

operate from a distance, and we are grateful.

LETTERS TO EDITORS— SECULAR

From time to time, in one or another of the Japan English newspapers, we read letters from missionaries. Sometimes they are in the nature of a protest; sometimes they emphasize a certain point. I confess that there have been times when I have been carried on the current of a strong reaction, and stirred to contemplate writing to an Editor. But I have never brought myself to the point.

This makes me all the more appreciative of those who have written in this way. We should thank God for the freedom we enjoy today which affords us the opportunity to witness in the daily press. Think of the vast areas in the world where such an opening is absolutely out of the question! "Making the most of your time, because the days are evil" (Ephesians 5:16), would seem to be a relevant Scripture here. A letter which is written carefully and prayerfully, modestly and considerately, can surely be a potent influence for the truths we represent.

It would be interesting to hear whether the columns of the vernacular press are also open in this way. And if so, are our Japanese brethren also buying up these opportunities to draw attention to the relevance of our Lord Jesus Christ and His teaching?

LEARNING FROM THE WORLD

One thing is as clear as a mountain stream. Those whose objective is to disseminate a particular political ideology are not content to

make pronouncements in a vacuum. They take up concrete issues and use them to "bounce off" their ideas.

We Christians are well-placed to do the same. Some of the most vital truths and most fundamental doctrines in scripture have come to us as a direct result of the Apostle Paul dealing with certain concrete problems. It was one of the methods of revelation chosen by the Holy Spirit.

We can therefore look upon the problems of society not merely as matters to be sighed over and ignored, but as opportunities to prise open an entrance for the Word of God. If you need an illustration of what we have in mind, read the fine article in this issue by our brother Rollie Reasoner.

LETTERS TO EDITORS— CHRISTIAN

While on this subject of letters to editors we may turn to the related subject of letters to the Editor of "Japan Harvest". Is there not a tendency for all of us to "leave it to others"? Take JEMA for example. Some of us attend the JEMA Conference at Karuizawa; others are located where they can be present at JEMA banquets; we accept and appreciate the ministry of JEMA in other ways. But what can the man in the out-of-the-way 'machi' do to share what he has with others? Once a year we send our delegates to the JEMA Plenary Session. They in turn elect an Executive Committee which carries the burden throughout the year. And we leave it at that!

But is there not some other contribution that we can make? Is there not something more that can

be done for the body even by those of us who are perhaps the less conspicuous members? This, surely, is the point where "Japan Harvest" comes in. You have only to read the articles to realize that our pages are filled because there are those amongst us who have something to say. But I am thinking now not so much of articles as of letters. You are, perhaps, too busy to write an article. Or maybe you are diffident because English is not your native language. But you have something on your heart. Why not write a letter? It need not be long; in fact we prefer it that way. Our "Over To You" columns are expressly to facilitate dialogue.

MISSIONS AND MOVEMENTS IN JAPAN

In this new series—we call it new because there was a considerable break after an earlier series of this nature—we review one or another of the missions, movements, and church groups active in this land.

The article on Fukuin Dendo Kyodan in our last issue was mistakenly called "Fourth in a Series". Strictly it should have been "Fifth in a Series", for we have already covered the Immanuel Church group, Japan Evangelistic Band, The Mino Mission, and the German and Swiss Missions. The series will be continued, showing us what God has done and is doing in spheres other than our own.

DO WE LEAVE THEM TO IT?

How much do we pray for Christian publications? Not those we give away, but those we read. Unless they are included on our personal Prayer List for a particular day in the week or month I doubt whether many Christians normally remember them. But, in this realm also, prayer is the generating plant that determines whether our periodical remains a cold and lifeless filament or whether it glows with warmth and light. Don't put us in your Will, but put us on your Prayer List.

A.R.

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.



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FACING 1970 - AND THE SEVENTIES

A Symposium



by Donald E. Hoke
Tokyo Christian College, Tokyo

Though I am cautiously optimistic about the results (believing that approval of a renewed security treaty will squeak through the Diet in 1970), I am pessimistic about the disruptive effects such action will bring to the nation during the ensuing critical months.

The extreme and often untrue propaganda being circulated by the opposition, particularly among students, has already mildly poisoned many Christians, I fear. As opposition efforts to cancel the treaty intensify, I feel the effects will be felt particularly in the urban churches and among students. These effects may be evidenced in increasingly critical attitudes toward any foreigner or Christian who does not disavow the treaty, and may also appear in efforts to involve the church itself in mistaken "heiwa-undoo" (peace movements).

My personal opinion is that no matter what his convictions are, the Christian missionary must carefully and publicly disassociate himself from any commitment to either position. Unless he does this, he is going to forfeit his prophetic position as a minister of God. No one missionary has the omniscience in this

delicate situation in a foreign country to attempt to influence opinion one way or another.

However, I do feel that in private conversation the missionary and Christian may do well to try to counsel unbalanced students to read other literature to gain an appreciation of other viewpoints.

Inevitably there's going to be increasing tension and suspicious attitudes towards the Christian missionary in the days to come, I feel. It is wise for all foreigners, I believe, to seek to cement stronger bonds of mutual understanding and love with the Christians, despite any differing viewpoints. We need to stand as a common front for Christ against the non-Christian world, which may increasingly seek to ally itself against Christian missions with the excuse of the treaty and Okinawa questions. Along with this there is the necessity of the missionary and pastor to instruct the people carefully as to the heavenly nature of Christian citizenship and its primary involvement in the evangelistic mandate, as against unwarranted and unwise political involvement on disputed issues.

I personally feel that almost more serious than the Treaty problem at present is the increasingly obvious influence of atheism in the public schools. Reports are coming to me from the lowest levels of the public schools (where the Communist-led Teachers' Union has had greatest success in placing teachers) about children coming home with atheistic indoctrination and hostile attitudes toward any belief in God, strongly hindering the influence of churches and pastors in many areas. Here is

an area where Christian churches, it seems to me, should be involved in forcing upon schools a proper interpretation of true religious freedom. Here a statement by the United States Supreme Court in the famous Trinity Church case of over 50 years ago is pertinent: "In the name of religious freedom, ground is often given to the meanest of all religions, the secularists."



by Kenneth McVety
Word of Life Press, Tokyo

1970 will certainly be a pivotal year both for Japan and for the Christian effort in this nation. It will evidently be a year of stress and change. And yet it would seem to hold promise of major new advance for the evangelical cause.

We are going to see dramatically changing attitudes on the part of the Japanese people, bringing potentially some problems and limitations for work by missionaries. The soon-to-be-realized return of Okinawa has been held up by Premier Sato as the event which will truly mark the end of the post-war period. Ought we to fear these attitudes, and the almost inevitable emerging of stronger nationalism? I think not. Rather, our

prayer ought to be that the Holy Spirit would lay hold of men who are caught up in these currents, and propel them not only to every cove and hamlet of these islands but to other nations of Asia as well as His evangels.

Rapidly developing changes in the church situation are also going to be accelerated in 1970. Already we see the turmoil developing in the United Church of Japan and the unquestionable polarization of liberal and evangelical elements. And we see a whole new generation of younger pastors exerting their influence with more and more firm hand in church leadership. These again are developments in which we can take heart, and look to God that in the midst of change and shift there shall be a year of solid building and forward movement for the evangelical cause in Japan.

Brace ourselves for 1970 as though we were looking for a year of disaster and defeat? Never! It is just in such times as these that God chooses to do His greatest works. Let us rather with great faith in a great God brace ourselves for the floodtide of blessing which we shall yet see across these islands—if only those who know Christ will make themselves the more fully available to the work the Holy Spirit seeks to do.



Reiji Oyama, Tokyo

As has been known for some time, 1970 will bring us into a year filled with many problems. We hear this cry on every hand and I, therefore, intend to deal with this topic. We must not face this year with a spirit of superstitious fear. The year of 1970 is a year of problems because of the Security Treaty between America and Japan coming up for renewal. But this is not the only problem. It serves as the point of collision between the conservative

and liberal elements as they view the direction in which Japan is heading.

The liberal element which lost out at the time of the renewal of the Security Treaty in 1960 approaches this year's renewal with a more radical character. Since 1968 they have resorted to brute force. But with their indiscriminate use of force, and the overthrow of law and order, their supporters have diminished, they have become estranged from a large segment of the populace, and the government has enforced its anti-riot acts and passed the University Bill. The general effect has been a reactionary development against democracy.

The year 1970 will be a year of problems for all the world. Perhaps there will be some alleviation in the Viet Nam situation but problems elsewhere might well result in open war.

The conservative government must, at all costs, weather the year of 1970. In league with big business they are pushing for the year of greatest prosperity. If at a time like this a Korean or Israel war occurs, the conservative government will use it to encourage a fear of com-

munism and to promote their own program. It must be remembered that the strengthening of national defences not only promotes the security of the country but also supplies the necessary laws for the suppression of the liberal force.

The danger of this process is that Japan will find herself once more in the condition she was in the years of 1920-1930. At that time, in order to suppress the communist groups, the laws for the maintenance of the public peace were made. Shortly after, they were revised, resulting in the loss of religious freedom, suppressing the Christian church. At that time Shinto militaristic thinking came to the fore and Japan was thrust into the "Dark Ages". Even now, these facts are clearly remembered. I see the religious fascism of that day taking a different form now, i.e. the Nichiren Seishu/Sokagakkai-backed Komeito, the new religion Toitsu Kyōkai or Genri-Undō-backed Shokyo-rengo (anti-Communist association). At the present time they are allowing the government to pursue policies of suppression, and when their aims have been achieved, plan to take the government into their own hands. If such

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a thing occurs, the freedom to believe and to think will be thoroughly destroyed. Even now, such freedom is not given to members of their groups. Their numbers are swelled by means of control, separation and brain-washing. Each member blindly follows the words of the leader. This is religious fascism.

After 1970, I foresee that Japan will take a course toward the right. At such a time, what must we do as Christians who are standing on the Word of God? Now more than ever we must stand firmly on the truth of the Word. We must preach the gospel in such a way that many will become soldiers of God. In this evil and crooked world, each Christian must walk as a Christian in battle. The fight must first be against our own selfish ideas, interests and nature. It is a fight of the dedicated Christian life. God desires Christians who give themselves to Him and for Christ alone.



by Samuel Pfeifer
Widened Missionary Fellowship,
Gifu Prefecture

What will the new year bring? Looking back on the events of November, 1969, one would hope that in the coming year, too, the government will be able to keep things under control. And with this, the freedom to preach the gospel will be granted, as it has been since World War II. But still, there remain a number of questions.

In the past years there has been a tremendous output of godless literature. "Wind" has been sown, when is the harvest of "storm" to

be expected?

The present prosperity, the indifference towards the gospel, the increase of idolatry and occult practices of the masses—and the liberal, prayerless and compromising spirit of some churches—are they not an even greater danger to this nation?

Looking at the history of certain countries it has always been a minority which has overthrown the former governments. Could not the same thing happen in Japan one day?

I think we have to face all these dangers. They give us a sober attitude toward our work. But we need not panic. I would suggest that we keep the following facts in mind:

1. It is the Lord that openeth and no man shutteth; and shutteth and no man openeth. Rev. 3:7

2. God's aim in the present section of his eternal plan is not the salvation of whole nations, but to take out of the Gentiles a people for His name. Acts 15:14

3. Already in the first century Paul taught the churches that we must through much tribulation enter into the kingdom of God. Acts 14:22. How much more must this be expected in our time, where the build-up of anti-Christian forces can almost be watched.

4. The prayers of the saints can, to some extent, change the course of history. Math. 24:20 James 5:16-18 The present revival in Indonesia is an encouraging example of that.

5. In our missionary work it must always be our aim from the very beginning to work to the point where our churches become independent. If we should feel that they would never be able to do without us, the Lord would have reason enough to remove us even now.

6. The Lord may come, even before any of the events we fear may come to pass. If we are daily ready to meet Him, every detail of our work will be sanctified, so that we could say with Dr. M. Luther: "And even if the Lord should come this afternoon, I would still go and plant that apple tree in my little garden."



by K. S. Roundhill
Worldwide Evangelization Crusade,
Kyoto

One possible effect has sent its shadow before it. A leading Kyodan Church service was disrupted by Doshisha Seminary students attacking the pastor while he was preaching, dragging his robes from him. Radical students have practically taken over another Church in our neighbourhood, and with the sympathy of the pastor, turned the worship service into an open forum. They display bold signs at the church gate telling us to forget this business of forgiveness of sins and going to heaven, and to clean up society for a change. Some of the members have left in distress, including a Professor we know of who says that he gets enough badgering from students on campus without having his worship time turned into a heated discussion.

An Evangelical Pastor we know told us that he had had an anonymous phone call saying that it would be the evangelical churches' turn next!

Not being a prophet, I am clueless as to how much more violent things could become in 1970. Even if we are attacked, I cannot see us calling in the police to cordon our building while we sing Seika 300 undisturbed. The shock of actual persecution could melt real Christians together as never before. On the other hand it certainly could show up quite dramatically how bankrupt a mere social Gospel, and much of the pre-

sent anti-supernatural pseudo-Christianity really is. I can see some churches folding up entirely instead of just continuing to stand there from force of habit. One College Chapel here has closed down already.

However, when you ask what we should do about it, I feel that those of us who are working alongside National Pastors, teaching in Bible Schools or Seminaries, or working amongst students on the campus level, have a special responsibility. As far as the student world is concerned, I would think that Christians today have an unprecedented opportunity to preach Christ. The majority of students are unaligned, fed up with anarchy, profoundly bewildered with the hate propaganda fed them, and longing for something positive to live for and to trust. No Christian student needs to be an escapist in this situation. K.G.K. (I.V.C.F.) national staff speak of the readiness amongst students to accept Christ. As missionaries of Christ we need to beware fighting any 'ism' rather than the spiritual forces operative behind this chaos. 1970 could, of course, shut us up to a more effective spiritual warfare than the undisturbed years have done.

The Pastors continue to be too much the key to the church's stability and progress. In any major showdown with either militant Buddhism or militant materialism, the Pastors would be the first to be attacked, and Japanese congregations are too dependent upon them for their own good. Instead of just pumping the fundamentals of the faith into our young Seminary students, I would suggest that the criterion of success be the measure each Pastor can produce and train lay leaders rather than just the number of converts and baptisms he can register.

The present Pastor-dominated church life where church attendance is the measure of keenness does not lend itself to the decentralization that moves out into homes where there is not only family worship, and ladies meetings, but where the head of the home is burdened about his neighbours, and is anxious to use his home to reach them. The 'come to church' approach in this culture is singularly ineffective. The 'Let me show you what Christ can do for you in your home' emphasis might be more effective. It is Christ

proved in daily life that makes the church the resilient, mobile, and aggressive force the early church proved to be in similar times of tension. On our recent trip through the Soviet, Europe, and Britain it was fascinating to notice the measure in which the Christian church was being sustained by disciplined personnel outside the organized church!

In one sense, of course, it is already too late to do much about 1970. It could be just a bewildering revelation of what we should have done all these nice quiet years when—my, oh my, how time has gone! Any kind of crisis can be the 'moment of truth'. Are we realistic enough to welcome that?



by John S. Schwab
Moody Science Films of Japan,
Tokyo

1970 could well be a year of many drastic changes and upheaval in Japan. Facing these, we could be naive—or on the other hand panic . . . "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. 11:4. We can't be "weather-watchers", yet a knowledge of weather conditions should make our sowing more realistic!

Christ's method was *instruction and demonstration!* As under-shepherds of the flock of God, we should confirm and re-affirm to our believing friends that their faith is anchored to the Rock Christ Jesus—not in us or merely in some Biblical teaching. *Thoroughly* trained Christians are needed to cooperate in God's "demonstration" here in '70.

A "demonstration" of great likeness to Christ in practical ways of humility, selflessness and joy is needed to contrast with demonstra-

tions of militant rebels. A "demonstration" of loving concern for friends, neighbors and business associates—concern for their eternal destiny that will produce Spirit-motivated effective evangelism in sharing of their faith. As we continue to pray for revival here, we must expect GOD to "demonstrate" His holiness that will cause the non-Christian to fear God and repent.

Mobilization, penetration and demonstration resulting from clear understanding of God's mandates must characterize the onward march of conservative Christianity in 1970, moving together as true Christians to take enemy ground for our Captain. May Acts 4:29 be a guideline in our praying during '70:

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word."



by Arthur J. Seely
Pacific Broadcasting Association,
Tokyo

The success of Prime Minister Sato's negotiations with President Nixon for the reversion of Okinawa to Japanese rule in 1972 seems to me to have direct bearing on the continued liberty of Christian pastors and missionaries to continue our witness in this land. Surely this gives us two or three more years of favorable political climate in which to preach the Gospel.

It is the open declaration of all the opposition parties for one reason or another that they would like to change the course of relationships with the United States, which so often is accepted as a symbol of the Western, i.e. Christian world. Whether the Socialist-Labor Union-Communist group wins out through political struggle or revolution, or

whether the Sokagakkai comes to the fore, both seem sure to introduce major change in our cultural and legal climate for publishing the Gospel. This is particularly true regarding Sokagakkai. This militant group has clearly stated they intend to control Japan politically in the next few years. Their present attempts to present a softer front should not deceive us into believing that they would be generous with any other religious groups' freedom after achieving this power. I believe the joint pressures of the Sokagakkai and Communist-influenced Left means our grace period of post-war evangelism can quickly come to a close.

Therefore, what we do we must do quickly. We must stop depending *solely* on methods that take 10-20-30 years to pay off. While I believe unequivocally that church planting is the focus of all our activities, I equally feel that any pastor or missionary who refuses to get involved with mass evangelism through large meetings, intensive literature distribution, radio and television, is guaranteeing that large areas of Japan will be unevangelized when the end of our grace period comes. The outreach of ministries such as literature, radio and television cannot be done by specialists alone. It must be done in coordination with the local church. I believe we should marshall our forces through voluntary cooperation rather than splinter our effectiveness through failure to keep unified in action as well as words.

There is one final note that is both sad and yet possibly coming true. In reading the Old Testament prophets lately I have been struck with God's hatred of idolatry and His promise that eventually every idolatrous nation will be punished and purified. It may be that even as God used the Babylonians to punish Assyria for their punishment of idolatrous Israel, and Persia to punish Babylon after that, God also will use Communism and/or Sokagakkai to punish this idolatrous nation of Japan and break the hold of idolatrous religions on the people, much as has been done in China through the Communist regime. Pending the final day of judgment, let us all brace for 1970 by being at

our spiritual best, by working *together* by every means possible to point out the wickedness of idolatry to these people, and the path of salvation offered in Christ.



Francis Sorley
Baptist General Conference
Wakayama Ken

Coming events cast their shadows before—and coming to Japan in 1970 are:

(1) The problem of the renewal of the U.S.-Japan Security Treaty. Large and vocal segments of the Japanese people are planning to cause disturbance and violence in efforts to prevent its renewal. Violence lies ahead.

(2) The opening of EXPO 70 in Osaka in the Spring. The tens of thousands who will swarm daily into Osaka's Exposition grounds will cause a different confusion. Foreign guests will come in great numbers. Will they return home satisfied and cherishing happy memories, or disillusioned?

(3) Many thousands of Baptists will converge upon Tokyo from many countries for the quintennial Baptist World Alliance meeting July 12-18. Many will be expecting to see missionary work first-hand. We trust they will not be disappointed. Mid-July is not the ideal time to visit Japan. But Japanese Baptists will work hard to make it a memorable occasion.

How should Christians face 1970 in Japan?

(a) We should follow Titus 3:1,2 " . . . to be subject to principalities and powers, to obey magistrates, to be ready to every good work . . . to be no brawlers, but gentle . . . "

This kind of Christian conduct is as desirable in 1970 as it was in 70 AD. (b) We should pray for Japan and the Japanese as an OT example suggests. 1 Sam. 7:8—"And the children of Israel said to Samuel, Cease not to pray unto the Lord our God for us, that He will save us out of the hand of the Philistines." (How did God answer Samuel's praying?)

(c) We should pray for God's servants. Ephes. 6:19—"praying for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Paul requested this while a prisoner in Rome—a condition we do not foresee for us in 1970.

(d) To witness to our Saviour as He commanded in Acts 1:8 " . . . and you shall be my witnesses", and as the persecuted Church demonstrated in Acts 8:4—"Therefore they that were scattered abroad went everywhere preaching the word". Nor do we foresee such persecution in 1970.

(e) Cooperate in if we can, but at least pray for such special evangelistic meetings as will be held in 1970, such as those projected by Evangelist Honda and evangelical leaders in the Kansai area from April to September.

God has not promised
Skies ever blue,
Flower-strewn pathways
All our lives through.
God has not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God *has* promised
Strength for the day,
Rest for the labour,
Light for the way;
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

STUDENT UNREST IN JAPAN

An Interview with David Michell
who is loaned from O.M.F. to K.G.K.
(Japan Interservice Christian Fellowship)

Question 1. What would you say to the view that students have always been a fairly volcanic quantity in Japan?

Reply: Certainly this holds true for the post-war era. The very number of students and universities in a country the size of Japan is one factor contributing to the problem of student unrest. Before the war there were only 50 universities and colleges, now there are 845 with over 1½ million students enrolled. Almost 10 years have passed since the big-scale student demonstrations of 1960 and during this time the number of students has more than doubled with a steadily mounting number of universities involved in campus disputes as the following figures show: 6 in 1961, 10 in '62, 9 in '63, 13 in '64, 50 in '65, and then by 1969 a peak of 107 was reached at one stage. The fact that since the beginning of 1968 almost 15,000 students and others have been arrested in campus or street disturbances is another indication of the scale of the prevailing unrest.

Question 2. What do you think are the underlying causes behind the student activism?

Reply: Well, now we're beginning to get a bit warm. First, though not necessarily in order of importance, is the existence of legitimate local causes for dissatisfaction and protest. The deliberate overcrowding particularly in some of the private universities is nothing short of criminal. Add to this a huge embezzling racket and you get something of the picture of the situation that exists at Nihon University, Ja-

pan's largest, where 100,000 students, jammed into its 13 concrete-capsule campuses, have made education a very profitable business for some money-minded capitalists. The causes of the agitation are as numerous as the universities, and range from such things as dissatisfaction with the administration, opposition to tuition fee increase, desire for participation in faculty appointments, complete student control of Student Association buildings and hostels, opposition to campus relocation, proximity to a U.S. Air Base, etc. etc.

The vast majority of students and quite a number of younger faculty members feel that their disaffection is clearly warranted for the following reasons: the whole university system is right out of touch with rapidly changing social conditions and needs to be completely revamped to eliminate "Mass-Production Education", and the manner in which professors are appointed is feudal (i.e. not on ability but by personal favoritism), study curricula are largely irrelevant to present-day society, and the so-called university autonomy really amounts to nothing more than the direct control of the university by a council of professors who in turn are under the control of the Government, since the Education Ministry holds the purse.

A second factor that I would suggest is at the back of the unrest is the Marxist orientation in the thinking of the majority of students. In a survey of university students over 90% expressed interest in Marxism, with 56% choosing Marxism as the system of ideas to which they feel sympathetic. This does not mean

that they are all Communists but it does mean that they espouse Marx's diagnosis of and remedy for society, i.e. (i) Capitalism which the present Government and the University itself represents, (ii) Imperialism which USA represents, and (iii) all class systems within society must all be destroyed by revolution. The hard-core believers of this are only a small minority but the existence of glaring inequalities in government and society means that a far larger group will give their backing to the protest movement.

A third factor is what some have termed the 'existential revolt'. Students are articulating and then beginning to fight against the depersonalization and alienation that technical innovation is foisting on society. Life has lost its meaning, or rather, it has never had any, and somehow since it must be there somewhere, it can be and will be discovered through protest. As some slogans have it: "We've got to create purpose by protest".

Here in Japan the strongly political nature of the student movement has given rise to the fourth factor contributing to the unrest. The radical students are disenchanted with the wishy-washy stance of the existing 'leftist political parties'. Radicals and labor unionists see themselves as the "catalysts of change", to use Professor Herbert Marcuse's term, and they are determined to act as the political force by "direct democratic action" in opposition to the nominal democracy of the government. The leftist parties, they feel, have betrayed their obligation to bring about the downfall of the capitalist system, and instead are

meeily acquiescing in the self-centered desires of the voters for a good life, as expressed in the present popular philosophy of "my homeism" (Mai Homu Shugi). The radicals see themselves as the genuine revolutionary force to oppose the government under whom democracy has faded to a mere perfunctory routine in its 20 years of political monopoly. The way the State is exercising its power is simply a political form of violence (forcing through the Diet Bills like the University Normalization Bill, Yasukuni Shrine etc.) which the radicals insist must be met by the fully justified violence of their own particular brand—Molotov cocktails, guerilla attacks, rocks, staves etc.

Question 3. What makes up the Student Movement in Japan?

What actually is the Zengakuren?

Reply: A question like this would obviously take a book to answer, but here's a short attempt anyway. First let me give a brief history of the students' organization called the Zengakuren. The name is short for Zen Nippon Gakusei Jichikai Sōren-gō which, being interpreted, means the National Federation of Students' Self-governing Associations. In September 1948, 300,000 students representing the students' self-government associations of 145 universities formed themselves into a nationwide body under the name of the Zengakuren. From the outset the aims were both university-life orientated and political, as the following resolutions of the inaugural meeting clearly indicate: "freedom of education and defence of campus life; opposition to any new attempts to utilize education to further fascism and colonialism, opposition to fascism and defence of democracy". In the first 10 years the leaders of the Zengakuren were all members of the Communist Party Youth Division. However, from 1955-58 when the world communist movement was confronted with ideological troubles—DeStalinization, the Hungarian Uprising, Moscow-Peking rift etc., the Japan Communist Party altered its strategy to one of non-violence, opting for the advantages that would accrue from projecting a favorable public image to the voters. On account of this, many of the hard-core student leaders in the Zengakuren

felt betrayed by the Communist Party and left it, taking the controlling power of the student movement into their own hands. In no time many other anti-Japan Communist Party (Anti-JCP) off-shoot factions emerged. This was the beginning of 20 splits and re-unions, not to mention the numerous mini-factions within these splits. It was this new left group, claiming itself to be the original Mainstream Zengakuren, which was largely responsible for triggering the 1960 Peace Treaty struggle. The Chairman of the Zengakuren said at that time: "We believed that if we students put up a bitter struggle to the end, even if we had to do it all by ourselves, we would be able to prevent for certain the signing of the Security Pact".

The situation as we have it now—though it is always changing—is that 4 main factions make up the Zengakuren. The smallest group called Kakumaru maintain they are true to the original Zengakuren, a second group is called Sanpa (meaning 3 factions) and it is this group which makes up the main body of activist students opposed to the Japan Communist Party group. Other names by which it goes are: Anti-JCP faction, Han-Nikkyō, and Han-Yoyogi. The third group calling itself Zengakuren is the Pro-JCP group called variously Minsei, Yoyogi, or Nikkyō. The final group are known as Non-Sect radicals and these are mostly post-graduate students and younger faculty members. Apart from these 4 groups there are the non-poli students who while not actively members of these groups tend to give their backing given the right stimulus. From the spring of 1969 the Sanpa and Non-Sect radicals have combined on a campus-by-campus basis for opposing either the riot-police or the Pro-JCP group, under the name of Zenkoku Zenkyōto (Nation-wide All-campus Joint Struggle Committee). On some occasions the Kakumaru also has come in under this umbrella.

A very brief note will have to suffice on the characteristics of the main rival Zengakuren groups: "The Anti-JCP factions (Sanpa-Zenkyōto) make it a rule to issue advance warning of their intended clashes with the police and of their plans to bar-

ricade campus buildings. Armed with wooden staves, helmeted and masked, they charge violently at tight police cordons. Their extremely uncompromising conduct is designed to keep bright the enthusiasm of a few, not to strengthen their solidarity with students as a whole. They care nothing for the slander and ridicule heaped upon them. And the general body of students is in fact more impressed by their uncompromising idealism than it is by the cold political calculation which characterizes the actions of the Pro-JCP faction." The activities of the Pro-JCP group are strictly under the Party's control. "The JCP, as the long established advocate of Marxism, naturally assigns the primary revolutionary role to the working class. It demands that students, being floating petit bourgeois, should obey those rules which it, the progressive representative of the revolution, lays down for them." Pro-JCP students are seldom arrested. They are carrying out a very subtle pattern of action whereby their non-violence and positive program on campus and in society are being thrown into very advantageous relief in contrast to the destructiveness and irresponsibility of their Sanpa-Zenkyōto rivals. As of Spring 1969 over 500 of the 830 student self-government associations belonged to one of the groups of the Zengakuren. The Pro-JCP faction controlled about 65% while 35% were under the control of the Anti-JCP faction. Between them they could mobilize about 70,000 students throughout the nation. In the fall of '69 the Anti-JCP factions made overtures to various peace and anti-war groups in an effort to form a neo-left coalition to give a joint front for the opposing of the Peace Treaty and urging the reversion of Okinawa. The Sokagakkai inaugurated their new student group with a kick-off rally of 75,000 students from all over the country. As 1969 draws to a close there is ostensibly a return to order on the campuses, though 54 universities are still reporting strikes. Factors contributing to this are undoubtedly the passing of the "University Normalization Bill", pushed through the Diet last August, which Bill threatens the universities with disestablishment if they are unable

to put their house in order within 9 months. Presidents previously allergic to calling in assistance from outside have phoned for the riot-police who have smartly flushed out the holed-up radicals. Other factors have been the arrest and detention of many of the ultra-radical leaders—53 members of the Red Army, bent on anarchy and destruction, were nabbed at their mountain guerilla-warfare training hideout. Next Spring there is bound to be a rebound from the present lull.

Question 4. Where is it all leading, and what are the implications to us as Christians?

Reply: Up until October of '69 the radicals were calling the tune and there was every indication that the chaos and agitation would increase until the Peace Treaty date of June 23rd 1970 was passed. Beginning with snakedancing and chanting slogans, the radicals had moved to wielding wooden staves, iron bars, throwing rocks, and had turned a number of "liberated campuses" into bases from which they could direct their attacks. To meet the escalation in the students' violence various preventive measures were taken—in Tokyo all the paving-stone sidewalks were removed and asphalt substituted, sliding steel doors were fitted at many major stations and the station track area was also asphalted over.

At one raid in the Spring police netted 808 molotov cocktails, 66 bottles of poison, 5,000 staves and iron bars and 150 tons of rocks.

However, by year's end with the greatly increased police security (police force swelled by 10,000 men from Oct. '69), and the arrest of so many of the leftist leaders, many feel that the worst of the unrest could be over. Undoubtedly there will be more guerilla-type attacks, but the fear that the students would topple the Government as they did in 1960, and that there would be a need for the Self-Defense Forces and tanks to be called out has diminished considerably.

As I have sought to show above, there are legitimate causes behind the students' desire for reform. We as Christians should not just facilely dismiss all the unrest as a Communist plot. We as Protestants certainly should not be anti-protest. We should not accept the status-quo

uncritically but evaluate it in the light of Scripture, and speak out and act. On the other hand we must beware of uncritically swallowing the line of the radicals who on the basis of the injustices and wrongs in the government and social systems, are advocating the destruction of the system as the only means whereby the wrongs can be eradicated.

From the Christian point of view this kind of solution is bound to fail because it puts the blame for all the wrongs on the system itself. With the idealism that is characteristic of youth, the leaders are claiming that all that is necessary is a change in the power structure, but they fail to recognize that "no structural changes will make a basic difference if the spirit of those who operate in society degenerates into self-interest and loss of purpose." History and individual experience bear testimony to the biblical diagnosis of the sinfulness and self-centeredness of man's nature. Alan Kreider sums up the radicals' solution as follows: "The problem of revolutions from the Christian vantage-point is not that they are too radical but that

they are not radical enough. They are an attempt to eradicate violent societies by violent means. They are based on over-optimistic estimates of human goodness and perfectibility . . . The Problem with violent revolutions is not that they change too much, but that they change too little. Socialistic Utopias have not changed the nature of man."

We must preach the gospel as the power that zeroes in on root-causes not just the visible symptoms. It must be a message addressed to the whole man and which changes the whole man. The Church must be a body that is demonstrating all the time—demonstrating true brotherly love to all people, all races, all classes. In relation to the students in Japan it is a challenge to us to show the inadequacy of radicalistic solutions and preach the gospel as the answer to changing man's nature. We must relate all this to the believer's immediate social and political environment and in this connection Mr. Ariga of KGK has made the following positive suggestions: "There is a need to listen to the thinking and understanding of



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STUDENT UNREST IN JAPAN (Continued from previous page)

youth in regard to political problems; we need to give directions to Japanese Christians to have an interest in politics as Christians; it is necessary to make a place whereby young Christians can study and talk over these problems; and fourthly, the necessity of establishing a social ethic from a Christian point of view. If the Bible is the standard of faith and life, and if in our daily living a distinction can be made between the sphere of the individual, home, society, community, national life, and culture etc., then there should be established an independent Christian ethic that is appropriate to these diverse aspects of life. Especially do I feel the need for delineating a Christian Social ethic within the framework of structured society as soon as possible. On this point, I feel strongly the necessity of not only Japanese but also missionaries getting together to meet the need."

I would like to close with a brief sketch of one student radical whose activist pilgrimage reveals his desperate search for life's meaning. It is an indictment of our failure to make the Lord Jesus Christ a live-option for the questing youth of this land. "Kohei Oku was born in Tokyo in 1943. From the time he was a 2nd year High School student he became progressively involved in the student struggle activities. When in his 2nd year at university, he received injuries and was hospitalized for 10 days as a result of a police-student clash at Haneda Airport. Nine days after release from hospital, at the age of 21, in hopeless despair over a life that was a combination of frustrations in love, God, and the student struggle, he ended his life by taking sleeping pills."

Junrō Fukashiro has written the following about Kōhei Oku from studies by Hirō Suzuki, a researcher into the student movement: "During Oku's wartime childhood in Tokyo his home was destroyed in an American air raid and he was obliged to move to a rural town in Saitama Prefecture where, as a boy from Tokyo, he was treated as an outsider. For 11 years after his second year in primary school, compelling family reasons separated him from his mother. This background

instilled in him a deep feeling of isolation. A review of the 21 years of his life reveals that he alternated between grief in solitude and elation in the student movement. One of his Junior High School teachers still now says, 'I have never seen such an unselfish student with so strong a sense of justice as Oku'. After entering High School, Oku began attending a Catholic church. His diary at that time read 'I am bent on a quest for Jesus Christ. I have decided one thing. I want to be a pastor. I think there are three ways in which I might conduct myself beautifully: to commit suicide, to enter a monastery, to become a pastor'."

Jesus said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). ★

THE SHAPING OF A DISCIPLE

When God wants to drill a man,
And thrill a man, and skill a man,
When God wants to mold a man
To play for Him the noblest part,
When He yearns with all His heart
To build so great and bold a man
That all the world shall be amazed,
Then watch God's methods, watch
His ways!

How He ruthlessly perfects
Whom He royally elects;
How He hammers him and hurts
him,
And with mighty blows converts
him,
Making shapes and forms which only
God Himself can understand,
Even while His man is crying,
Lifting a beseeching hand. . . .

Yet God bends but never breaks
When man's good He undertakes;
When He uses whom He chooses,
And with every purpose fuses
Man to act, and act to man,
As it was when He began;
When God tries His splendor out,
Man will know what He's about.

Dale Stone

FANATICS?

Chocolates (Chocolate soldiers) are very fond of talking loud and long against some whom they call fanatics, as though there were any danger of Christians being fanatics nowadays! Why, fanatics among Christians are as rare as the "dodo". Now, if they declaimed against "tepidity", they would talk sense. God's real people have always been called fanatics. Jesus was called mad; so was Paul; so was Whitfield, Wesley, Moody, Spurgeon. No one has graduated far in God's School who has not been paid the compliment of being called a fanatic. We Christians of today are indeed a tepid crew. Had we but half the fire and enthusiasm of the Suffragettes in the past, we would have the world evangelized and Christ back among us in no time. Had we the pluck and heroism of the Flyers, or the men who volunteered for the North or South Polar Expeditions, or for the Great War, or for any ordinary dare-devil enterprise, we could have every soul on earth knowing the name and salvation of Jesus Christ in less than ten years.

Alas! What stirs ordinary men's blood and turns them into heroes, makes most Christians run like a flock of frightened sheep. The Militants daily risked their lives in furtherance of their cause, and subscribed of their means in a way that cried "Shame" on us Christians, who generally brand the braving of risks and fighting against odds as a "tempting of God".

From "The Chocolate Soldier"
by C. T. Studd

THE ROLES REVERSED

Archbishop Sancroft once asked Betterton the tragedian, "How is it that when you speak everybody listens to you although you speak fiction, but when we speak the people do not listen though we speak the words of Divine truth?"

"I think, your Grace," replied the actor, "the reason is this, you speak truth as though you believed it to be fiction, whilst we speak fiction as though we believed it to be truth."

From "The Preacher and His Sermon"
by Paterson-Smyth

HARVESTERS' WORKSHOP

CHRISTIAN FAMILY LIFE

LECTURE SERIES

by Rollin Reasoner

"Please tell me how to face my husband. He didn't want me to come to this meeting, but I came anyway. In 15 minutes I'll be home. What should I say?" Tears streamed down her face, as the young housewife asked for help.

At a "Christian Family Life Lecture Series" again and again we've found that barriers go down and people open up their hearts. Much of the time the needs that are felt and expressed are not major ones, but often they point up a deeper spiritual need.

For the last 5 years we've been conducting these "Christian Family Life Lecture Series" in various places. Usually the major objective is to teach Christians what the Bible says about family living so that they can be obedient to God at home. Sometimes we've used it as an evangelistic approach with good results. We've conducted this series in big cities, rural areas, in one church, with a number of evangelical churches co-sponsoring it, in church buildings, in rented halls, and so on. The length has varied: anywhere from 4 to 7 lectures.

Granted that sometimes we haven't seen any outward results: no method by itself is of any value. But in areas where the Christians sponsoring it were praying and expectant, the Lord has used this type of Bible teaching to open up hearts

in a unique way.

Maybe you're wondering just how this approach came about. "If you want to see conviction of sin in the Orient, preach on family relationships." So said an old, white-haired veteran of China to a group of young missionary candidates 20 years ago. Those words, for some reason, never left me.

As a missionary here I've preached many sermons where I wasn't certain if what was said had "touched" the people in any way that they could "feel" it. At such times we just have to commit it all to the Lord, and preach the whole counsel of God whether we see any overt response or not.

At the same time I was impressed that Bible truth presented in its relevance to family relationships touched people. So I often illustrated Bible truth from my own family life, or of some other family, and found it effective.

During the meetings in Karuizawa in the summer of 1964 (I think it was) Dr. Henry Brandt urged me to start this type of specific Bible teaching on family relationships. At first I thought it was way beyond me, but then something happened.

During that year I had been asked to preach at a monthly, special evangelistic meeting at a city south of Yokohama. The Christians were eager to reach people for Christ; they prayed, planned, visited homes, passed out tracts and invitations be-

fore each monthly meeting. We got nowhere. In the whole series of 12 meetings only 2 new people even came to the meeting, and neither of them made a decision for Christ. As the year drew to a close, the Christians were demoralized.

It was then I suggested we try to apply the truth of God's Word to the areas of the people's lives where they felt they had a need, and to do it in a way that is customary in the life of the community. So we set up a "Koza" (Lecture Series) for 7 successive Saturday nights for which I was to prepare a syllabus which we would print. Each couple that signed for the series was to pay 1,000 yen and individuals were to pay 700 yen. Immediately 23 people put money on the line and signed up, right where we could get no response previously. (I always let the local Christians decide whether to charge for the series or not. We've done it both ways.)

The Scripture Press gave me permission to translate and print excerpts from Dr. Brandt's book, "Building a Christian Home." There were also many things I felt obliged to add because of the background of people here.

Pastor Tahara, a Japanese brother who has striven to live according to the Bible in his own family relationships, led the meetings and handled discussion periods. I gave the lecture each time and was available to talk with burdened people.

As the meetings began, immediately I sensed a change in atmosphere. When Pastor Tahara asked people to introduce themselves, some of the comments went like this: "I was only married a short time, but was divorced 3 months ago. I want to know what I could have done differently". —"Our son is a teen-ager. He loves way-out jazz. How can we get him to stop?"—"My husband is unsaved. He said he would come to this kind of a meeting next week."—"We adopted a child, but can't get a proper response from the child. We need help."—And so on. People didn't run on in generalities. They felt needs in their family relationships and had come for help.

All we attempt to do is to apply the Bible to the various aspects of family life, as Dr. Brandt's book does. Although it varies every time, we generally start with Genesis 1:1 and work through chapter 2 in discussing man as created by God and God's pattern for a family. Then we take up the problem of sin and self-centeredness in Genesis 3 and related passages, attempting to get every

individual to see that:

- 1.) Without salvation through Christ from sin and self-centeredness, you can never make a happy home.
- 2.) Without the love of God in your heart daily, you can never make a happy home.
- 3.) Without God's Word as your guidebook, you can never make a happy home.

At that point we take up what the Bible says about:

- 1.) the individual in the home
- 2.) the husband-wife relationship
- 3.) the parent-child relationship.

For me, personally, this is one approach God has led me to take that strikes a responsive chord in my heart.

Obviously this is a family-centered culture. And God's Word has a great deal to say about family life, along with many illustrations from the lives of people from Bible times. Maybe this testimony will encourage someone else to launch out along the same line. ★

WORSHIP

The late Archbishop of Canterbury, Dr. William Temple, once propounded a thesis which, he admitted, many people would feel to be outrageous and fantastic. "This world," he said, "can be saved from political chaos and collapse by one thing only, and that is worship." Certainly, as it stands, that dictum may look eccentric and absurd. But Dr. Temple proceeded to define what worship is. "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

From "Preaching" by James S. Stewart

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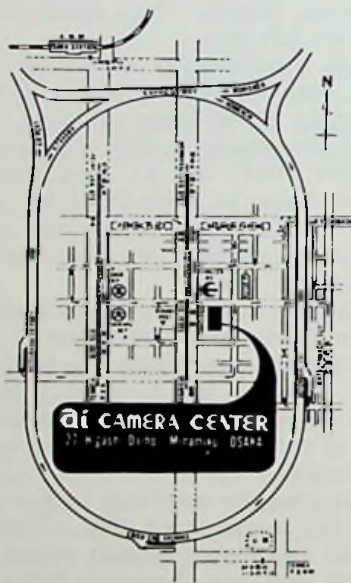
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QUESTIONS YOU ARE ASKING ABOUT

The New Japanese Bible

1. What is the main purpose in producing the New Japanese Bible?

Our objective has been to produce, in the truest sense, an accurate translation of the original Bible manuscripts. Also, to express the Bible texts in meaningful, up-to-date Japanese language. It has been our dedicated purpose to provide the most accurate and meaningful translation that could possibly be done in the Japanese language.

2. Why was the need felt for a new translation?

Twenty-eight evangelical leaders in Japan came together in 1961, and agreed that the currently available translations were not really adequate, either in terms of fidelity to the original Bible texts nor in the consistency of language used. Though concerted efforts were made to encourage the Japan Bible Society to revise their translation to make it acceptable to evangelicals, these approaches were rejected.

3. Who were the translators chosen for this work?

A total of 42 men have been involved in this translation work, some on a full-time basis, some with a specific responsibility in one segment of the translation, and others as advisory personnel. These were chosen from among men recommended as qualified Bible translators by the original 28 evangelical leaders who gathered in 1961.

4. Are these translators really qualified to undertake such a demanding task?

It has sometimes been said that evangelicals in Japan are weak on scholarship, and have few men really qualified in so demanding a field as Bible translation. This, however, is not true. Of the 42 men who have

worked on the New Japanese Bible, 22 have advanced training either in the United States or in Europe in the original languages of the Bible. These men have formed one of the most able and well trained committees for Bible translation which could be brought together anywhere in the world today.

5. What were the procedures followed in the translation?

Translation work was divided into 5 steps. *First*, was a draft translation, made in accordance with a set of guiding rules laid down by the main translation committee.

Then followed a complete review of the original draft by a staff of full-time research secretaries. *Third*, the draft was reviewed by the chief translators of the Old Testament and New Testament, with their assisting personnel. *Fourth*, the translation was reviewed by the main 6-man editorial board, which is finally responsible for the translation. After necessary revisions were made, the *final stage* of editorial polishing was undertaken. At this stage, the entire translation was checked in minute detail for consistency of language, for consistent rendering of names and places, and for final checking of parallel passages. As part of this final stage, a panel of experts has checked to be certain that words and sentence and sentence structures used are fully in accord with the recognized usage of the present day Japanese language.

6. What are some of the distinctive features of the New Japanese Bible?

One distinctive feature would certainly be the faith of the translators. Every one of them has been chosen because of his firm conviction

that the entire Bible is the inspired Word of God. Out of this deep faith and a determination to be absolutely honest to the meaning of the original Bible texts, several other distinctive features have developed. One of these is the faithful upholding of the deity of Christ, in just the same sense and proportion that the original Bible texts uphold this vital truth. In a similar way, this influence is seen in the translation of future tenses, and of portions with the Holy Spirit.

7. Does this mean that a conservative interpretation had been added to the Bible?

The translation committee has sought by every means to avoid adding any interpretation. Their sole concern has been to express in modern Japanese the original texts of Scripture, with only the actual teaching of Scripture itself as the background against which any given verse should be considered. In this sense, only those who are fully convinced of the full inspiration and authority of the Scriptures are truly capable of doing an accurate and honest translation of the Bible.

8. How long has the translation work been going on?

Exploratory work was begun in April of 1961 with full-scale work actually launched, under separate Old Testament and New Testament committees, in March of 1962. A full seven years of work has gone into this translation. This is considered, even in the most exacting circles, an adequate time to do a fully reliable and authoritative Bible translation.

9. When will the complete Bible be finished?

The New Testament was released in late 1965, and translation of the

Old Testament was completed in August of 1969. Printing and publishing will be completed in March, 1970.

10. What relation does the New Japanese Bible have to other Japanese translations of the Bible?

This becomes the fourth committee translation in the history of the Bible in Japan. The first was the "Motoyaku" completed in 1887, followed by the highly regarded "Bungotai" translation in 1917 (New Testament only). The third was the 1955 translation of the Japan Bible Society. It is not the intention of the New Japanese Bible to find fault with other translations. We are seeking only to produce a fully accurate and widely usable translation, that will stand the test of years, and will faithfully present to today's Japanese people the original texts of Scripture.

11. Will the New Japanese Bible be suitable for full church use?

Yes. It is an accurate, reliable committee translation. It is in dignified, fitting Japanese. It can be used with full confidence in preaching and can be used widely in evangelism with the assurance that it will be readily understood.

12. Does not a second major translation produce confusion among non-churched people?

No such confusion is created, for instance, by the use of the classical version in reciting the Lord's Prayer. Japanese people today understand the benefits of more than one translation of an outstanding work. The English language has more than 30 translations of the Bible. Japan certainly ought to have at least two in modern-day language.

13. Does the New Japanese Bible convey to present day readers the authoritative ring of the Scriptures?

Yes, it does. The authority of the Scriptures does not require the use of antiquated language to make itself felt. Just as the original texts of the Bible were written in very colloquial language, so present day translations ought to follow this Biblical pattern and be in the language of the people. The Authority of Scripture is found in the message it conveys, not in the archaic words in which it is sometimes expressed.

14. Has the New Japanese Bible been translated from the English language?

No. The translation has been made with great diligence from the Greek and Hebrew texts of the Bible. Reliable reference works in the English language, and other languages, have been referred to. But the translation has been made from the original languages.

15. Which Greek and Hebrew texts have been used?

For the New Testament, the 26th edition of Nestle's Greek text has been basically followed. The committee also had available the most recently edited Greek text produced by the United Bible Societies, and this was used along with the Nestle text. In the Old Testament, the Masoretic text, because it is considered the most reliable today, has basically been followed.

16. What is the relation of the New Japanese Bible to the New American Standard Bible?

In translating from the original Bible languages, comparisons have been made with numerous reliable translations, both in English and Japanese. Among these, the New American Standard Bible has been accepted as a primary reference work, to bring to this Japanese translation the benefits of the up-to-date scholarship of this recently completed translation in English. 17 highly qualified scholars have produced the New American Standard Bible, and we have sought to take advantage of their work, but without in any sense lessening the independence of the translation committee in Japan.

17. What connection does this translation have with the Lockman Foundation?

The Lockman Foundation (producers of the Amplified Bible and the New American Standard Bible) has given every possible encouragement and assistance in the translation work, and has underwritten the actual translation costs—a great service indeed to the Gospel cause in Japan. This invaluable assistance has been with the understanding that no royalties will ever be required to be returned to the United States.

18. What is the Japan Bible Publishers?

This is a broadly representative organization, established solely for the publishing and distribution of the New Japanese Bible. Its organization consists of a Board of Reference (made up of 130 pastors and laymen representing all segments of the evangelical community in Japan), A General Committee (Hyogi Inkai, made up of 39 evangelical leaders from various denominations), and an Executive Board (Rijikai, Rev. Tokiwa, Rev. Tsutada, Rev. Nakajima, Rev. Kurumada, Rev. Soitau, Rev. McVety). These men are responsible for the final decisions having to do with the publishing and distribution of the New Japanese Bible. Distribution has been committed to Word of Life Press, under the guidance of the Japan Bible Publishers.

19. Does the Japan Bible Publishers have any purposes beyond this publishing?

Only the fostering of the widest possible interest in the reading of the Bible, and in making the entire nation of Japan aware of the Scriptures.

20. What can churches and Christians do now to assist in the program of the New Japanese Bible?

1. First of all, we should all pray diligently that God will give unusual wisdom and guidance to the translators in the final stages of this Bible translation.

2. Every church ought to give it careful consideration as its official church Bible. It will be without question a most reliable and accurate translation of the Scriptures, and especially those who believe firmly in the inspiration and authority of the Scriptures ought by all means to plan on making this their official church Bible. In some cases, church or denominational committees ought to be formed to give careful study to this matter. The New Japanese Bible translation committee will give every consideration to questions and suggestions made by such committees.

3. Finally, there is the opportunity for grants to be given by individuals, churches, and missionary societies to assist in the very large financial burden of publishing this important new Bible translation.

(Supplied by Kenneth McVety)★

Japan HARVEST TEN YEARS AGO

The Big Four

God gave His church in Japan three outstanding men. Still I have always felt that there was a fourth, and that he was at least as valuable as the first three, and that he even gave to them something without which these three might never have accomplished what they did. That is why I, whenever I have been asked to speak about the beginning of evangelical work in Japan, always have spoken about the "Big Four", and even been more afraid of slighting the fourth than any of the first three. They are so conspicuous that it is not easy to overlook them. But the fourth! (The three to whom the writer refers were Dr. Hepburn, Dr. Verbeck and Dr. Brown. Ed)

When the first missionaries came they were under constant and careful surveillance, because they were the objects of very serious suspicions as spies for foreign countries. The Reverend James Ballagh was one who for some time even confirmed and deepened these suspicions, for they heard him even in the dead of night to speak out loud. True, they could never find anyone with whom he could have been conversing. And they knew nothing about radio in those days, a fact that merely heightened their fears. Who knew what kind of sorcery these foreigners were able to use? That lasted until the spies learned enough English to understand what that queer man was saying while others slept.

What they heard, and they heard it often enough to remove all uncertainty, was that Dr. Ballagh pleaded with his God, begging Him to bless Japan, to make it a happy and prosperous country, one in which He might have pleasure. And

more than that, these spies heard how each one of them was named, and how this foreigner kept on asking his God to bless them and make them happy for time and eternity, and that while they were here might serve God for the good of their country.

That man could not be an enemy of their country; he was certainly not a man to be feared. Suspicion gave way to trust; fear vanished for reverence. And that which at first was limited to Dr. Ballagh, little by little was extended to the others, as they, after careful scrutiny, found them all to be likeminded. . . .

Dr. Ballagh may not have been able to take his place alongside the great three as far as learning was concerned, and still less could he do it when it came to the question of using the language of Japan. But in talking to God and pleading with Him to fill the needs of himself and of many others, I have no doubts about his rank.

J.M.T. Winther

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FLOOD AT KAMO

William Friesen

This past August the city of Kamo in Niigata prefecture experienced its worst flood in recorded history. A steady downpour quickly raised the Kamo River to flood level, spilling muddy water over the banks into 6000 homes, breaking water and gas mains and unloading tons of debris and silt. Some homes were swept away, and nine lives were lost. Damage was suffered by 80% of the city, totalling to 48 million dollars. Shops, factories and homes—all were in the same plight. The flood came upon the city so rapidly that the people had little time to move to the second story the mass of goods at main floor level.

The Kamo Christian Church itself was spared water damage, but believers from fourteen different homes had a different story. One Christian family living in a one-story home had virtually all their possessions soaked with water—tatami, tansu, a new organ (brought for the purpose of practicing to help with music at the church), papers and all. On top of this the wife's



A portion of the washed-out bank of the Kamo River



Logs and debris which floated into the streets at flood peak were left when the waters receded.

mother drowned in flood waters. Another poor home, the home of blind Mr. Watanabe, was hard hit. Yet another Christian home that had suffered from several reverses in the past few years and was about to get back on its feet, had severe damage, practically breaking the spirit of these people.

At such a time of suffering, it was a special privilege to go as a group of missionary men (about 10) to help where we could. Words of comfort were appreciated, of course. But of much more encouragement were the willing hands of missionaries to help clean up the mess. Only those who have been on the scene of such flooding know the mess and the smell that arises from widespread flooding in a city. We had come with work clothes and rubber boots, armed with a shovel, and a mind to work.

At first, there was hesitation when we offered to help. But as a few

homes yielded to our offers, word got round of what was being accomplished. Even neighbors and relatives of Christians then gladly invited us to help shovel them out from underneath the silt and debris. In areas nearest to the river, virtually a foot of silt had settled on or under everything. Subfloors had to be lifted and silt dug out from underneath tatami floors. Sliding doors, furniture, walls, etc. needed to be washed. Not a very pleasant task, but it was gladly done. One unsaved person remarked upon our leaving, "I shall never forget your help the rest of my life."

The second day that we went there to help, we stopped first at the Nagaoka markets. There we loaded two station wagons with food at wholesale cost to help flood victims. This was much appreciated by the Kamo people as food needs were most acute the first five days or so after the flood.

Since then JEMA "Relief Funds" have come in to assist needy flood victims. The Kamo Christians are supervising the distribution of these funds. Pastor Kuwabara and the congregation want to thank all in JEMA who have had a part in helping them in their hour of need. ★



Food supplies were gratefully received by flood victims. We ministered to the Christians and they in turn helped their neighbours.



Household goods, food stuffs, and wares of all kinds damaged beyond repair had to be thrown away. Here such goods piled high await removal by the city Sanitation Department.



These Christians not only had extensive water damage in their home but lost their mother in the flood waters.

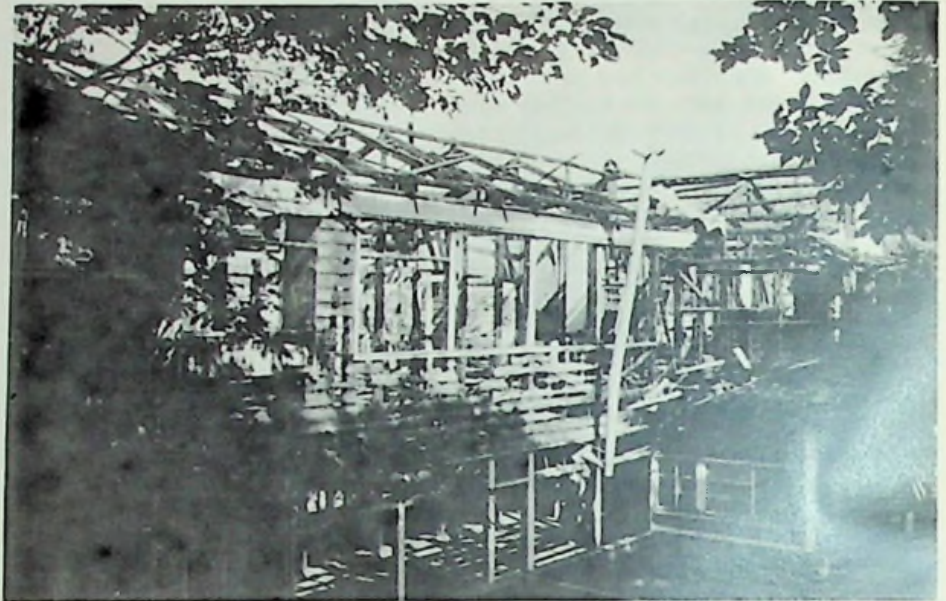
FIRE AT KASHIWAZAKI

William
Friesen

Adult Bible Camp had ended at noon on August 17. Campers went away happy and blessed. A small group of remaining counselors and staff were relaxing around the supper table in the dining room of the Kashiwazaki Bible Institute. For many summers now the school campus—so ideally located in a scenic area on the Japan Sea—has been used for summer camps for all ages. Suddenly the lull at mealtime was broken by what seemed to be a crackling and snapping of fire nearby. A quick glance from out the door revealed a blazing fire raging upstairs in the same building. How it got started nobody knew, for no one was upstairs at the time. Efforts to extinguish the blaze with fire extinguishers failed. There were anxious moments between then and the time the fire wagons appeared on the scene. Would the fire spread to other buildings? The Lord spared us from that. However, the main Bible School building which housed classroom space, the library, girls' dorm, a small apartment, office and ofuro was damaged beyond repair. Furthermore, fire destroyed the contents of the building, namely, the personal possessions of the family living in the apartment and that of the Bible School girls, the valuable library books, etc. Spared in the building was the kitchen and dining room, which though slightly damaged, could be repaired for future temporary use.

Insurance covered part of the loss we suffered, but it will only make up a fraction of what it will cost to rebuild. In the mean time, the fall semester of KBI resumed on schedule under makeshift circumstances until such time as we see the answer to our prayers—a new building.

★



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Upon my arrival in Japan everything changed. I had to sit quietly and study the language. The exhilaration of the public ministry I had carried on in America was gone. The work seemed so vast with millions in heathen darkness all around me. What could one little person like me do?

Not only did I feel my absolute insufficiency for the work, but whereas I had thought I had experienced victory over *self*, I now felt its uprisings. I felt the subtle desire for appreciation and understanding from the Japanese for whom I was giving my life. At that time God made very real to me the meaning of Matthew 20:28.

By this time we had gathered some very fine educated men who seemed dedicated to the Lord, and we decided we should organize a purely Japanese Alliance Church. It was an occasion of great joy when we could give the work over to the Japanese, but after it was all over I began to feel very lonely. I could not understand my loneliness. Little by little I saw that I wanted them to come to me for advice. I wanted them to say, "We know that we are now responsible, but we must have *your opinion*. It was so nice to have you here today." I wanted some words of appreciation. Then Jesus spoke to me through Matthew 20:28, "The Son of Man came not to be ministered unto but to minister and to give His life a ransom. . ." Jesus said, "I ministered and no one said thank you. They gave me a crown of thorns and a cross."

I had often read this verse and had thought that I did not want to be ministered unto. I did not like to have people wait on me. It annoyed me. But the Spirit said, "You do not want them to minister to you physically, but you do want them to minister to your *self life*. You want words of appreciation. When I saw this horrible display of my *self life* I took this to Jesus asking Him to give me deliverance. It is impossible to express the sweet release and freedom that followed. "Whom the Son makes free is free *indeed*." I could serve or not serve with equal joy. I was oblivious to their attitude toward me.

I had followed Him, but I had felt

bewildered and frustrated. In my deep distress I had cried out to the Lord, "What can I do?" Then He said so clearly, "It is not for what you can do that I brought you here, but for what you will let Me do through you." It seemed so simple then just to let Him take over, but I found that the old self would not recede so easily. It was at this time God revealed to me that deliverance from the Adamic nature must be by death. I must die. But how could I die? The consciousness of this nature which "is not subject to the law of God, neither indeed can be" became so terrible that finally my health broke from the strain.

Daily I sought, expected that God would send a fresh anointing of the Spirit; but only more severe trials and a deeper revelation of the awful depth and subtlety of the self life followed until one day as I walked into the woods a voice ever so clear rang through my being, "I will dwell in them and walk in them" (2 Cor. 6:16). At that moment I realized that it was not that I should have a new blessing, but that the Blessor Himself had come in and taken over. Galations 2:20 became a glorious reality, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

The sixth chapter of Romans, verse 5 was wonderfully opened up to me, "Do you not know that you are dead by virtue of oneness with Him in His death?" "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." I saw that I was made one with Him in His death and that the living, resurrected Christ had come in and taken the throne of my heart.

All sense of defeat and sadness was gone. He had come and shed His light and love through every part of my being. I need not struggle to be better. He, the perfect One, had come. I was just to surrender to Him and let Him live out His life in me. I need not struggle for victory; the Victor was within. He had come to live His life in me.

At this time Dr. Simpson's hymn became very precious to me:

Life's crisis has been passed,
And I have come at last
Into the Promised Land of peace
and rest;

The crisis hour is o'er,
And now forevermore
I'm dwelling in God's blessing and
God's best.
It came, I know not how;
But this I know, that now
My life has found a new and
nobler plane;
Something has passed away,
Something has come to stay,
And I can never be the same again.
The change is not in me,
Rather it seems that He
Has come Himself to live His life
in mine;
And as I stepped aside
And took Him to abide,
He came and filled me with His
life divine.

Also the stanza from Gerhard Tersteegen:

More near than I unto myself
can be
Art Thou to me;
So have I lost myself in finding
Thee,
Have lost myself forever,
O my Sun!
The boundless heaven of Thine
eternal love
Around me, and beneath me,
and above;
In glory of that golden day
The former things are passed
away—
I, past and gone.

Oh, the joy that came as I experienced the reality of this truth! "I, past and gone." Crucified with Christ, and now Christ lived in me.

As I write this my heart thrills afresh. What a wonderful salvation! I was not only saved from sin but saved from myself. Now His presence within is a glorious reality. I never dreamed that such a life of victory and peace was possible.

A Being more real than hands or feet has come into my heart, and as I obey Him I realize more and more that I am fused into Him, made one with Him, taken up into Him, a joint heir with Him, seated with Him in heavenly places. He who rules the universe rules my heart. "My life flows on in endless song amid earth's wild commotion." It is not I but Christ.

The more we know of this wondrous One, the greater the marvel becomes, and the more fully we know Him the more He can manifest Himself to the world through us. ★



by Victor Springer

WORLD VISION OFFICE CLOSES

Tokyo . . . Under the leadership of its new president, Dr. Stan Mooneyham, World Vision is launching out in a new attempt to meet many more desperate needs in Laos, Indonesia, India, Vietnam, and other areas in Southeast Asia. In order to do this, it has been decided to close the World Vision of Japan office.

During the last twelve years, World Vision has conducted several nation-wide pastors' conferences, the first large scale crusade ever held in Japanese history in Osaka, nine years of Deeper Life meetings in the Japan Keswick Conventions, working behind the scenes to encourage a series of Laymen's Prayer Breakfasts across the nation, and the Child Care programs.

Japan representative Joe Gooden travelled with Dr. Bob Pierce more than anyone else during the latter years of his active presidency. Through the years many Japanese have been trained to help carry on the various aspects of these programs.

Joe Gooden will remain in Japan and will carry on his work of evangelism, deeper life conferences in Japanese churches, and regular monthly seminars in the training of young pastors.

INTERNATIONAL CHRISTIAN BROADCASTERS

Tokyo . . . The International Christian Broadcasters will hold a convention in Tokyo from April 13 to 18, 1970. Dave Wilkinson, recently returned Japan representative of Far East Broadcasting Company, reports that a total of 300 delegates will be coming from outside Japan, along with about 100 Japanese delegates.

JAPAN HONORS MISSIONARY

Tokyo . . . In a break with tradition, the Emperor of Japan decreed that his nation's FOURTH ORDER OF MERIT be awarded to a missionary. The presentation was made posthumously to Dr. Ovid B. Bush, Jr. who served at the Christian Hospital in Osaka, Japan, as a missionary of the Presbyterian Church in the U.S. (Southern) from 1953 to 1968. The 49-year-old doctor died suddenly in July of a coronary occlusion. In addition to being the first missionary to receive it, Dr. Bush was also the youngest recipient of the Fourth Order of Merit, and the first non-Japanese. (EP)

CHRISTIAN CRUSADE IN RUSSIAN BUILT STADIUM

Djakarta . . . The 100,000 seat Senajan Stadium, built by the Russians, was the scene of the John Haggai city-wide crusade held in Djakarta, Indonesia, from October 2-19. The meetings were a major event in the saturation evangelism program which is scheduled to culminate in a Billy Graham Crusade in the city in 1971. An American Negro Quartet was a musical part of the Haggai Team, and was booked into 133 educational institutions including uni-

versities, Christian colleges, numerous high schools, and a police academy. A highlight of the Negro Quartet's ministry was a meeting in the Djakarta Fair auditorium, attended by 4,000 people, mostly youth. At this meeting, the Quartet gave their testimonies, and invited those interested to sign up for the correspondence course. Over 2,000 at this one meeting signed up for the course. Mini-crusades were also held at Bandung and Surabaya. Twenty five thousand Gospels of John were supplied for the meetings by Pocket Testament League.

SATURATION EVANGELISM

Switzerland . . . Leaders of saturation and mobilization evangelism programs from around the world met in the late summer to exchange ideas. As reports by participants revealed the effectiveness of nationwide and regionwide saturation and mobilization evangelism, the conviction grew that Christians everywhere should band together in evangelistic efforts to reach their areas. These leaders, thirty in number, shared their vision and means which have been useful in their work. In addition to sharing the strengths of the program, they studied the weaknesses and sought solutions.

Representatives from Japan, Paul Ariga (Japan Total Mobilization Evangelism) and Rollin Reasoner (Far Eastern Gospel Crusade), told of a "Mobilization Evangelism Study Committee" centered in Tokyo which is doing preparatory work for the mobilization of Christians of Japan. Local pastors on Shikoku have responded to the mobilization vision, and will be the first to undertake a program. This island has about 4 million inhabitants. There are about



200 churches with 2,000 Christians to be mobilized. Ariga and Reasoner expressed a deep burden for the large task for so few Christians, and urged prayer support. The program on Shikoku, called Mobilization Evangelism, is scheduled for 1970.

Dr. H. Paul Ko (Yangnak Presbyterian Church) brought an extensive report on the Korean Nationwide Evangelistic Campaign of 1965, the 80th year of Protestant work in Korea. Ko said that in 1965 there were 1.5 million Christians in Korea. By 1968 the number had increased to 1.8 million. While it was not possible to determine how much of this resulted from the nationwide campaign, Ko felt that the united effort had played an important role in the growth.

India's representatives at the Consultation spoke of the extreme difficulty of mounting a nationwide effort because of India's size, languages, castes, sub-cultures, and other obstacles. It was noted, however, that extensive in-depth campaigns are being carried out on a city-wide basis. They also announced that a National Evangelism Congress is planned for 1970. (MNS)

EVANGELISM CONGRESS

PLANNED IN THE PHILIPPINES

Manila . . . In a country where less than a million evangelicals live and witness among 35 million people, a national congress on evangelism is being planned for the spring of 1970. The objectives of the Asia-South Pacific Congress on Evangelism held in Singapore late last year will be implemented by a Filipino committee, according to the report. Some 250 leaders of more than 85 Protestant denominations working in all parts of the archipelago, and a limited number of guests from Asia and other parts of the world will be invited. (MNS)

IFMA HOLDS 52ND ANNUAL MEETING

Ontario . . . Delegates to the 52nd annual meeting of the IFMA were told by their President that world conditions demand an upgraded, more functional missionary effort. "The easy, simple, cheap ways of conducting missionary work are gone," he said. "From here on it will cost more money, require better-trained people, and greater in-

sights in planning and strategy." (But is there really any better method than the time honored witness from the heart, backed up by a godly life?—*News Ed.*)

In his keynote address to the assembly, held at Park Avenue Church, Burlington, Ontario, Dr. Raymond J. Davis analyzed the role IFMA had played in the decade of the 1960's; and evaluated the situation that must be faced in the '70's. In looking to the 1970's, Dr. Davis stated his position as optimistic, "Because I believe God is at work in the world. I accept the kind of world God has put me in. I look upon its difficulties as challenges, not obstacles." He predicted that modern technology would play an increasingly significant role in communications. "Radio and TV will leapfrog the printed page as the primary medium for communication to the masses. Literacy is increasing, but it is not keeping up with the population growth. But illiterates can listen to radio and watch pictures."

Paul Little, speaking on the "NOW GENERATION", stated that today's Christian student—tomor-

row's missionary—is more widely informed than the past generation. He not only has more book learning, but more life experiences through travel and social involvement. He is also far less inclined to adopt any one way of life as permanent. He fully expects to change jobs—even vocations, to move, to experiment, to flow with the tide. He is just as committed as the past generation, but his attitude is more fluid. He will undertake missionary service, but he will not expect to do one kind of work indefinitely in one place. This is a major reason for the popularity of short-term service. (MNS)

★

When the Christmas candles are
burned out,
The carols have died away;
The star is set;
All the radiant song-filled night is
past;
Thou alone, the Eternal, remain-
est, and Thou art enough.
Remain in me, more beautiful,
More beloved,
More real than any of the romance
That clusters around Thy birthday.
Author Unknown

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WORLDWIDE EVANGELIZATION CRUSADE

First International Leaders' Conference

by Kenneth Roundhill

A Report of the Conference of leaders—the first in the Crusade's fifty-six years—which met at British headquarters in May-June, 1969.

"Now the Lord said to Abraham, Jet thee out of thy country!" Someone has suggested that that is how God would speak to modern Abrahams. Whether it be by camel or comet, if the witness of 39 widely scattered field leaders meant anything, his kind of faith is as active as ever. In all, 35 different countries and 800 missionaries and home staff were represented by 76 delegates.

What ensued was easier to live than it is to record!

If a shrinking globe in the face of jet travel helped make this conference possible, it also has something to do with the purpose of the meeting itself. For, as our International Secretary said, our old Constitution was like a set of bicycle principles and practices in a jet age!

Reshaping Priorities

We gave considerable time to revision, chiselling words to present-day sharpness, discarded outmoded phrases, and adding whole new concepts to convey adequately the challenge of missions and the demands that are being made upon the young Abrahams of today.

We had to adjust the practical problems of training, marriage, stewardship and such like to the changing patterns at home and abroad.

We had to handle some subjects which were "hot potatoes" that called for unhurried discussion and clear definition. Sub-committees worked overtime. Sometimes we just had to lay things aside and seek the Lord afresh in prayer till there was a united sense of the rightness of things and we could say with confidence that "it seemed good to the Holy Ghost and to us . . ." More than once this brought us to our feet in spontaneous doxology. Sensing the mind of the Lord as a family of faith is both a humbling and thrilling experience. At times I could not sing for the sense of awe.

Principles Remain

The conference did nothing to jettison the principles that were laid down 56 years ago. Older leaders who were with us made the past live and often brought before us the "pattern given in the mount".

Sacrifice, Faith, Holiness and Fellowship, the guiding principles of WEC, though re-emphasized in writing, are not thereby automatically operative. The letter kills, but the Spirit who baptizes with love, makes alive. And how love flowed!

Whether or not we shared Abraham's laugh of faith at the thought of the impossible, we laughed a plenty. Thank God for the "kind of hilarity that is at the heart of holiness". I wonder whether we will ever live down the delightful caricatures of our odd ways by the WEC candidates on "fun night"!

In a mission of such "diversities of operation" as WEC there have grown up some daughter agencies that make an adventurous story of their own.

In Australia and Britain, the Youth Crusade is an integral part of the mission and has resulted in sixty going from Britain alone to various fields abroad besides others into work at home. The Bulstrode headquarters is large enough to house the British WEC press, and there are other presses now in the USA, Australia, Colombia, Congo and Brazil. The Gospel broadsheet ministry (SOON, BIENTOT and CEDO) has now grown to an output of 500,000 bi-monthly in eight languages, penetrating into many countries by mail and bringing a satisfying response.

No venture if faith could have been less pretentious in its beginnings than Radio Worldwide. The Lord took up a public accountant with some original ideas on communication and not a clue about radio, and in eight years R.W. has

grown till they now have thirty transmissions on twelve stations with a constantly increasing demand. Recently six BBC (British Broadcasting Corporation) script writers attended their short course on programming just to see how something so effective can be done with so little!

We heard reports on Church Growth from various fields challenging us to new steps of adventurous faith in reaching out to strategic areas of population in the world's growing suburbia and in the responsive student world: what Douglas Webster calls "the greatest evangelistic opportunity of our day".

Brother Nationals

The paramount factor in our thinking of the future could well be summed up in the words of Norman Grubb in the final address at the closing Communion service. He challenged us to "let our brother nationals loose in the Spirit".

We had talked about the partnership and the co-operation that characterize some of the fields in our relationship with national Christian leaders. There is much to thank the Lord for in the work so far established, but the total integration of the Batu Field in Indonesia was an inescapable challenge.

Foreigners there, whether they be from the west or Japan, work in close sharing fellowship with Indonesians on the staff and with Bible students. Through them God has brought into being churches, and a revival and missionary sending ministry. Although a studied duplication is not envisaged in other lands, the spirit of transparent oneness and mutual sharing among them spoke volumes to us all. That kind of fellowship costs!

Further, it is not a one-way street, for the cross deals a blow to national pride—whether it be the hurt pride of imagined slight, or being on the

giving end of mere patronage. The cross alone is the answer to both.

Outreach from East

Peter Octavianus, who calls himself a son of WEC, and is now the leader of the Indonesian Fellowship and teacher in the Batu Bible School, communicated to us his vision of a world outreach from Christians in the east in a day of diminishing influence and contribution from the west.

Graduates of the Bible School, many of them converted Muslims, have already made a major impact on the Muslim world in Pakistan on a recent visit. Brother Octavianus is now challenging the Japanese to think of their responsibility to the Buddhist world in Burma, Cambodia and India. India must face the challenge of untouched Hindu masses.

This year a team of Japanese are to take part in the Batu Bible School team training programme, to the end that future missionaries from Japan catch both the pattern and the passion of evangelism in the atmosphere of a revival that Japan itself so sorely needs. Actually, plans are

now afoot for both Pakistanis and Japanese future missionaries to go to Batu for Bible training in the coming year.

Leslie Brierley, of the WEC International Survey Office, feels that all this is strongly indicative of God's leading WEC into a ministry of Fellowship Centers. Such centers would be in Africa (Ghana), South America (Brazil), the Middle East, and the Far East (Taiwan), where both foreign and national personnel in full integration can train local Christians for service either at home or abroad.

Another veteran in WEC feels called to begin the Missionary Service Fellowship. He is burdened about the need to guide and help in the training of young leaders from African and Asian churches where it may be advisable or necessary for them to study abroad.

Remaining Challenge

While we are all too conscious of the gaps in our ranks, the Holy Spirit challenged us not to sacrifice depth for area, not to worry about our special image and not to aspire to one that pleases all, to call for no

loyalty to an organization other than the teamwork that should spring spontaneously from a built-in devotion to Christ Himself, to be more concerned about true unity in the Spirit than the mere appearance of harmony, to avoid making fundamental what is essentially incidental.

We repudiate the closed-door complex in missions. The opportunities for service abroad today are so vast they tease the imagination. We have been challenged to think less about the problems of overly sensitive nationalism, the diminishing capacity of the traditional sending churches and the brevity of the time left to us. Indeed, we feel that we should, as it were, like Joshua, command the sun to stand still. Joshua, under the pressure of the uncompleted task, called for the extension of the day.

Can we not share his faith, as well as his authority, in this day of opportunity and see "the sun stand still" till the spiritual battle is consummated and our God-given commission fulfilled?

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THE TIME TO PREPARE IS NOW !

by the Acting Editor

BY the time this issue of "Japan Harvest" appears in print we shall have turned over the page into 1970. It gives us a feeling of exhilaration and expectancy. For in spite of all that has been said, or written, on the subject of "Missionary, go home!" we heralds of the Gospel are still here. And we are free to make Christ known. But as we look ahead we are bound to face the question: "What lies on the pages still to be turned?" Surely the very least that can be said is that 1970—and the nineteen-seventies—will be a time of testing.

Changes are inevitable; difficulties may multiply. How shall we prepare ourselves, and how shall we help the churches to prepare, for whatever tests the future may bring? There is a sense of course in which we may ignore the future, leaving it in the hands of the Lord, and simply aim at being faithful in the present. But there is also a sense in which days of strain must be prepared for in days of peace. To illustrate this point the writer will subpoena some travel experiences in China.

ON THE YELLOW RIVER

As a young man I made a journey of ten days under rather unusual circumstances in China's Great North-West. Outstanding in the physical features of China are its two mighty rivers, the Yangtze River in the central area and the Yellow River in the north. Their only similarity lies in their size and in the comparative proximity of their sources in the mountains of the West. Apart from that they are totally different. Navigation on the Yangtze is possible for very large steamers as far as Hankow, and for smaller but powerful vessels (designed to force their way through

the rapids) as far as Chungking. But on the meandering Yellow River it is only the smallest and shallowest craft that can operate because of the quantity of moving silt.

But the Chinese have devised ways and means to utilize the potential power in these broad waters. During my residence in the north-western city of Lanchow I was accustomed to seeing small rafts about the size of two Japanese mats. They floated on inflated goat-skins and they carried passengers either across the river or for short distances up and down.

The time came when, in order to relieve other missionaries, I was faced with a long journey to a city called Ningsia on the Mongolian border. Not a small raft but what looked like a combination of small rafts, maybe about twenty metres long, was available to carry freight and passengers. Four long poles, in two pairs, ran from stem to stern—if such terminology is permissible with reference to such a craft—and lashed to these poles were a number of boxes packed with tea. These boxes were the "seats" provided for passengers—one class only.

I duly found a vacant space on the right-hand side—I still hesitate to call it starboard. The oars, three in front and three in the rear, were in the line of the vessel. They were not required for propulsion, since the raft would be carried down stream, but they were necessary for steering. Incidentally, the uninitiated may wonder how the rafts come back up stream. The Chinese have an answer to that. When rafts complete their journey they are dismantled. The timber is sold, as well as the cargo, and the skins are deflated to be carried back to be used again.

THE JOURNEY BEGINS

The raft I boarded carried a crew of six oarsmen and one captain.

Eventually, with a creaking of timber and with shouts from the captain, the raft made a start. I soon discovered the method of travel. Every evening, before dusk, the raft was tied up on one or other of the river banks, and passengers made their way to the nearest village. At a convenient inn we would perhaps take a bowl of noodles, very acceptable after a day in the open air, and spend the night on a hard brick platform known as a "kang". At day-break we were off again.

During the first few days all was calm and peaceful. The river was wide, the current gentle, and the journey smooth. The oarsmen had an easy time and the passengers could relax, enjoying what could be seen of the countryside. It was possible to spend time reading. Every now and again a member of the crew would get down on his knees to re-inflate one or other of the goat-skins which were mainly floating of course in the water.

After a few days in this comparative comfort, there began to take shape ahead of us the outline of mountains. A change in our style of travel was clearly coming. But that evening there was the usual sequence—tie-up, village, inn, meal, and "bed".

HAZARDS AHEAD

The next morning, however, the raft presented a scene of unusual activity. Men were swarming around unravelling long ropes. They then proceeded to lash the raft in strategic places with these extra ropes. And when we finally made a start there were two men instead of one man at each oar.

The reason for these preparations soon became clear. Within a short time the hitherto wide and meandering river narrowed down sharply to enter the mountains, and the wide plain was replaced by high precipices. The current became increas-

ingly fast and powerful. We were carried along much more quickly and much less comfortably. "Hold on to the ropes! Hold on tightly to the ropes!" shouted the captain to the passengers, in between his almost incessant instructions to the crew. The raft was now undulating and squirming as it began to ride the waves. We held on.

The dangers now became apparent. The river was turning sharply to either right or left as it wound its way through the mountains. In the West, on the River Yangtze, the gorges are admittedly more spectacular, but travel through them is on powerful steamers, whereas here on the Yellow River we were being shaken and tossed on a frail and slender raft floating on skins. The oarsmen were working frantically, using every ounce of strength, to follow the directions of the captain, sitting amidships, and to steer the raft round successive corners without hitting the rocks. Time and again it seemed that we would crash into them as we were carried towards them at speed. How could we possibly avoid crashing? But time and time again, at the last moment it seemed, the raft would turn sufficiently to scrape by with only a few metres clearance from the ugly-looking rocks.

ANOTHER DANGER

There was also another danger. Even in the straight stretches we had to negotiate a succession of rapids. I was told that on one occasion one of my missionary colleagues had been travelling over this same stretch of river when a wave engulfed the passengers. One of them lost his grip, went overboard into the swirling waters, and was never seen again. This was easily understandable. With the other passengers I held on grimly as the vessel creaked and groaned under the repeated stresses and strains.

The captain must have shouted himself hoarse with his stream of instructions, first to the oarsmen ahead of him and then to those behind. And so, throughout the hours of that long day we moved from excitement to excitement and from danger to danger. But eventually we emerged, all in one piece, on the far side of the mountains. The river

broadened again and the current lost its terror. Inwardly, if not outwardly, we all sighed with relief. We were through.

To what did we owe our safe passage? One reason, certainly, was the special preparation that had been made. Even before we reached the gorges the raft had been strengthened with extra ropes and the crew had been doubled. We just made it. But we made it. Men who knew what to expect had made preparation to meet the strain. And we came safely to our destination.

LESSON FOR 1970

But what has all this to do with 1970? Simply this. It is a lesson and a reminder that we need, in days of calm, to make full preparation for possible days of strain. We have no reason to expect immunity from those times of testing which have faced the heralds of the Gospel all down the years. In that sense we know what we may be confronted with.

The Church as a whole must be prepared. What, I wonder, would be the reaction of our Christian brethren if we should be called upon to face a new series of trials and testings? Would they regard it as strange and abnormal? The apostle Peter expressly urged the readers of his letter not to regard this situation as abnormal. "Beloved" he wrote, "do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you".

It seems to me, therefore, that we should teach ourselves and those for whose souls we are responsible, to view days of trials and testing as normal Christian experience. Should they come, we are not caught unawares. And being prepared, we shall not collapse; neither will our work disintegrate.

In other words, in facing the unknown "seventies", it is quality, as much as quantity, which we must emphasize. Character is vital. The attitude we would covet for ourselves and develop in others is that of not being offended in our Lord whatever experiences await us. So look ahead, by all means. But check your resources. And "Be strong in the Lord". ★

LETTERS

Church Distribution Map

I have appreciated the tremendous amount of work which has gone into the "Church Distribution Survey Map" of Japan. This map represents a great amount of effort and painstaking work. I have my map pinned to our wall and keep studying it and the yet unreached areas.

Leo J. Kalor

CHRISTIAN MINISTRY

Christianity knows nothing of a spiritual elite occupying positions of special privilege. Paradoxically, for Christians the highest privilege is that of being lowly. When Jesus said, 'he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve' (Luke 22:26). He did not mean that a person with airs was to be disciplined for a time while the man who wanted to get on must serve his stint in a lowly place. He meant that for Christians the lowliest service is *itself* the supreme privilege. The highest calling is to serve others, not to lord it over them.

Minister of God, by Leon Morris, I.V.F.

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CHURCH AND MISSION

IN NEW TESTAMENT TIMES

Michael C. Griffiths

Writing on the Wheaton Congress in 1967 Dr. Arthur Glasser gave a vivid picture of a seminary professor and a missionary hammering out basic issues together in an empty lobby. He comments that the issue on which there seemed to be the greatest difference of opinion was whether or not there was a Biblical distinction between the local church and the missionary society. Can the missionary society of today and the full-time missionary calling be traced to apostolic precedent? This is a desperately important subject for all of us. In much of the mission field we see the steady retreat of mission before the church. It is sometimes difficult to know whether this is a planned withdrawal or a disorganized rout. What, then, is the New Testament teaching? At some points church-mission relationships seem to be perfectly clear in the New Testament, but at other points different Scriptures seem to suggest alternative possibilities, and we have to admit differing interpretations of the facts. I want, therefore, to ask a number of questions and then try to answer them from the New Testament, allowing Scriptures to speak for themselves with a minimum of personal interpretations. What were the relationships between the churches and the missionaries in the New Testament period? This is our problem. Having determined this as far as possible, there is the further problem of application to the particular situations which we are meeting in different countries in the twentieth century. How far we and the churches would regard it as normative will depend very much

on whether we take seriously what we mean when we say that the Bible is our guide in all matters of faith and conduct. However, the problem of application is complicated as we shall see by the simple problem of accurate definition of church and missionary relations in the first century itself.

1. WHAT WAS THE RELATIONSHIP BETWEEN THE CHURCHES?

The problem here is to define the authority of the apostles and the elders of the Jerusalem Church in relation to the other churches. The letter from the "Council of Jerusalem" is addressed (Acts 15:23ff) "to the brethren who are of the Gentiles in Antioch and Syria and Cilicia", so that it does not seem to have included even the new churches in Pisidia (South Galatia) which had just been founded by Paul and Barnabas during the First Missionary Journey. Paul himself stresses that the apostles are the foundation of the Christian church (Eph. 2:20) because of the new revelation made to them (Eph. 3:15), and he places "apostles" first in the list of ministries in the church: yet in Antioch (Gal. 2:11) Paul was prepared to withstand Peter to the face: apostles are not infallible!

In their writings Peter and John write authoritatively, but we do not meet any direct problems which indicate the degree of their authority in the Gentile churches, other than the incident mentioned above. John is having trouble with Gnosticism when he writes his first letter, and if the "elder" of the third letter is also the apostle, then we note that the local Pastor Diotrephes "does not acknowledge my authority" (III John 9).

Another very noticeable feature of the New Testament churches is the way in which they fall naturally into regional

groupings, and are everywhere so spoken of: thus "*the churches of Galatia*" (I Cor. 16:1). Quirinius incorporated Pisidia into the province of Galatia just before the birth of our Lord. These Galatian churches are those at Antioch, Iconium, Derbe and Lystra—in two of which Timothy was well known before his call to go out with Paul and Silas. The *Ephesian group* includes the churches of the Lycus valley, Colossae, Hierapolis

and Laodicea (Gal. 4:13-16), apparently evangelized by Epaphras and others who had heard Paul preaching in Ephesus, although these outlying churches had never seen his face. The *churches of Macedonia* (II Cor. 8:1), Philippi, Thessalonica and Berea, seem to have been a source of joy to the missionaries who founded them, while the *churches of Achaia* (Rom. 15:26), Corinth, Athens and Cenchreae (where Deaconess Phoebe came from, Rom. 16:1), seem to have been something of a headache. Regional grouping then seems natural, but there is no evidence of any organizational structure between them. It is perhaps worth remembering that local autonomy was strong politically, especially in Greece even when under the suzerainty of Rome.

There does not seem to be evidence of the exercise of organizational authority between the regional groupings, although the position of the Jerusalem Church and the apostles and elders with respect to other churches remains in doubt.

2. WERE THERE MISSIONARIES IN THE NEW TESTAMENT PERIOD?

This may seem a rather obvious question, but it needs to be established. A. M. Stibbs ("*Christian Ministry*", Falcon Booklet, p. 7) writes as follows: "Though we usually think of an apostle as one of 'the 12', in the New Testament

the word 'apostle' is also sometimes used to describe evangelists of the pioneer sort: that is, workers sent by the Lord to preach the Gospel to those who had not before heard it; and such men were sometimes used of God to found new local churches of Christian believers. For instance, Barnabas and Paul, who at the call of God were separated and ordained by the church in Antioch, and sent forth by the Holy Ghost to preach the Gospel in Cyprus and South Galatia, are in the course of the subsequent record of their work described as 'apostles' (Acts 14:14). Later in writing to the Christians at Thessalonica, St. Paul similarly refers to Silas, Timothy and himself as 'apostles of Christ' (I Thess. 2:6). The word we should use now-a-days is 'missionaries', for 'apostle' and 'missionary' have the same meaning, that is, 'one who is sent.' Some evangelical writers have tended to restrict the word 'apostle' to the Acts Chapter 1 definition of a witness of the resurrection, and to shirk the wider usage of the term 'apostolos'. Writers like W. E. Vine have stressed it. The word 'apostle' is derived from Greek and 'missionary' from Latin, but both words seem to refer to the same kind of people. As well as Barnabas, Silas and Timothy (mentioned in Stibbs' examples), Andronicus and Junias (Rom. 16:7), Epaphroditus (Phil. 2:25 Gk. your apostle), and also two or more unnamed brethren appointed by the churches (II Cor. 8:23) are all called apostles.

We are familiar with a wider usage of the word 'apostle', as "George Hunter: Apostle to Turkestan", but are we really to think of ourselves as apostles? Even Paul can say, "even if I boast a little too much of the authority which the Lord gave for building up . . ." (II Cor. 10:8), and we do not want to boast even a little too much! Paul himself seems to hint even at this kind of usage of the word 'apostle' when he writes I Cor. 9:1-2. "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord." At Corinth he had only baptized Crispus, Gaius and the household of Stephanas, but in a special sense he was *their apostle*: so that it would seem to me that the pioneer missionary may be called an apostle in this same sense. "We were the first to come all the way to you with the Gospel" (II Cor. 10:14).

It is also perhaps worth pointing out

that these men of whom the word is used were also *foreigners*: Barnabas, Saul and Silas were all pure Jews, and Timothy was half Jewish. When these Asians went into Europe as missionaries, it seems clear that they were thought of by the Greeks and by the Italians as foreigners (cf Acts 16:20 "these men are Jews and they are disturbing our city", and again Acts 18:2, the decree of Claudius commanding all Jews to leave Rome).

None of us can doubt that there were 'missionaries' in the New Testament period, and these men were then called 'apostles'. The problem, however, which remains is whether some or all missionaries today are in that same relationship of the New Testament missionaries to the New Testament churches.

3. WHAT WAS THE RELATIONSHIP BETWEEN THE MISSIONARIES THEMSELVES?

It is clear that they did not all operate independently of one another, but as we know, there was the famous "sharp contention" between Barnabas and Paul whose names had been coupled together so long (Acts 15:39). Paul can write (I Cor. 16:12) "As for our brother Apollos, I strongly urged him to visit you with the other brethren, but it was not at all his will to come now." Apollos may be strongly urged by Paul, but he

can and does refuse! Contrast this with (I Cor. 4:17) "Therefore I sent to you Timothy, my beloved and faithful child in the Lord." Thus Timothy, Tychichus (Eph. 6:21, Col. 4:8), Epaphroditus (Phil. 2:25), and Titus may all be "sent" by Paul as his delegates. In Japan such an 'oyabun-kobun' relationship between Christian workers presents little difficulty, and this presumably would be our defence when members of other mission groups attack the principle of "designations"!

But it seems clear that even between the missionaries themselves it is the *personal relationship* between them which is primary and determines the formal working relationship. II Cor. 8:16-24 Titus "not only accepted our appeal . . . but he is going to you of his own accord. . . . He is my partner and fellow-worker in your service". These men worked together in harmony with a common interest and concern for the Lord's work. We also know that relationships may break down as in II Tim. 4:10, "Demas has deserted me", and also that they may be restored, II Tim. 4:11, "Get Mark and bring him with you; for he is very useful" (a very different attitude from Acts 15!). *The personal relationship between the missionaries seems primary*: I want to suggest to you that it is also the controlling factor even in the exercise of apostolic authority



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in the churches.

4. WHAT WAS THE RELATIONSHIP BETWEEN THE MISSIONARIES AND THE CHURCHES?

Paul's words quoted above ("at least I am an apostle to you"!) seem to suggest that Paul had a different relationship with churches which he had founded himself, like the church at Corinth, than he had with churches which had been brought into existence through the pioneer work of others. Thus in writing to the Romans, Paul desires to bear fruit there also (1:12-13) and no invitation from the Roman church is apparently necessary. He writes to them with authority and instructs them not only concerning the Gospel, but also with regard to handling difficulties in the church (ch. 14), but covers himself (15:14-16) by saying that he has written very boldly by way of reminder, and explains that he is a minister of Christ Jesus. There is an authority in teaching the Word, whoever he is writing to, but more of a deference in personal matters where the church is not one with which he is closely connected. He was, of course, looking for the support of the church of Rome and for their backing in his venture to bring the Gospel to Spain and the far west.

In the churches which Paul has founded directly, however, his authority is clear. In Galatia the apostles founded churches, appointed the elders (Acts 14:23), and paid return visits to strengthen the churches (18:23). He would also send deputies, as when he sent Timothy and Erastus to Macedonia (19:22), and was training nationals from various countries (20:4). All this seems to have been done on missionary initiative rather than at the churches' invitation. Paul's journeys seem to have been planned and carried out under the guidance of the Spirit, not at the direction of the churches (e.g. his journey to Spain, Rom. 15:23-25, and also the "lands beyond you" II Cor. 10:16). Similarly, Timothy and Titus' movements seem to have been decided by Paul rather than by the churches.

Yet there is obvious *co-operation* between them. II Cor. 8:16ff speaks of the brother who is famous among all the churches for his preaching of the Gospel. Paul says "we are sending him", but adds "not only that, but he has been appointed by the churches to travel with us in this gracious work . . ." and further (vs. 23) he clarifies the situation.

It is significant that this "gracious work" is a financial matter. We may imagine the believers asking, "Who are these men come to collect money? On whose authority have they come?" Paul's answer is, "One is Titus, who is my partner and fellow-worker in your service" (or if you like, Paul's representative and apostolic delegate), and the others are the "messengers (Gk. apostles) of the churches". And the whole aim of this operation, "we intend that no one should blame us about this liberal gift which we are administering, for we aim at what is honorable not only in the Lord's sight, but also in the sight of men". Paul is scrupulous in financial matters.

But in some letters Paul asserts his apostolic authority very strongly. Not so much in the circular letters to groups of churches, like the Ephesian letter, or even to the Galatians, though he calls them 'foolish' because here there is a tremendous principle at stake—the doctrine of salvation by faith. But we have to ask ourselves *why* Paul stresses his authority. Is it not *because personal relationships have broken down and his authority is in question?* He tells the Galatians that once they had received him as "an angel of God, as Christ Jesus" (4:14), but now it's different! They are in danger of moving away from the very message which he had preached to them.

The Corinthian letters are quite fascinating, seen from this viewpoint—they are definitely *living letters*. Paul's authority is in question, and yet they have obviously written to him asking for his advice! They are both recognizing and questioning his authority among them at the same time. "I need no letter of recommendation to you people", Paul says, "for you are my letter of recommendation!" (II Cor. 3:2). He writes to them strongly with definite authority. He rebukes faction, immaturity and immorality. He will come "with a rod" if he has to, but he does not wish to do so if he can avoid it (I Cor. 4:21). About other things he will give *directions* when he comes (11:34), he wants to see if they are *obedient* in everything (II Cor. 2:9), he has warned those who sinned before, and he will not spare them when he comes (II Cor. 13:2), and he writes this when away so that when I come I may not have to be severe in my use of the *authority* which the Lord has given me for building up and not for tearing down (II Cor. 13:10). This is all pretty

strong!

Yet, at the same time, he is having to plead for his position in relation to them. They reign, they are rich, they are wise, they are strong, they are honorable. The missionary is a fool, poor, he is weak, he he is in disrepute (I Cor. 4:8ff). He pleads with them (II Cor. 6:8ff; 7:2ff). This very naturally raises our next problem, which is:

5. WHAT WAS THE NATURE OF THE MISSIONARIES' AUTHORITY?

We have seen,

(i) the apostle's authority as a teacher was the plain authority of the Word of God Himself. It is the authority of the preacher and teacher to whom has been committed a message which he must deliver in full, neither more nor less.

(ii) We have seen further that it particularly relates to the authority of the missionary-founder of a church, who has particular authority and a special responsibility toward that group of believers.

Now we may suggest quite rightly, I would think, that Paul, in many ways is a unique example, a chosen vessel of God with a special authority peculiar to himself which none of the rest of us could ever assume without being in danger of having Paul call us "these superlative apostles" (II Cor. 11:5) or even "false apostles" (11:13). For example, he is able to say, "The signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works" (II Cor. 12:12). Now it is true here that the signs of a true apostle are not necessarily to be identified with the signs and wonders and mighty works which were further attestations on top of the "signs of a true apostle". But all of us acknowledge Paul's unique place in Christian history and the special place he had in bringing the Gospel to us Gentiles. What I want to point out is that *even Paul*, in fact, was in difficulties over the matter of his authority within churches which he had actually founded himself, and that *with all his very real and full apostolic authority*, that none the less it was questioned and even repudiated by certain people within these churches. It ought not, therefore, surprise us if we find similar problems occurring on the mission field today. No doubt the same nationalistic reasons could be adduced in Greece also, "This Paul does not understand 'wareware Gurishajin' . . ." ("us Greeks", paralleling "we Japanese")

Paul's authority seems to have stood or fallen, depending upon his personal relationship with the people to whom he was writing. They would accept as much of his authority as he could persuade them to accept. The same, obviously, went for Timothy who seems to have failed in Corinth, and also for Titus who went to Corinth then as Paul's second string. Isn't this, in fact, a very similar situation to that which we meet ourselves? *Everything depends to our personal relationship with a church and with the believers.*

Actually Paul, perhaps for this very reason, is loath to press his own apostolic authority as a reason for doing things. "Nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse taking care of her children" (1 Thess. 2:6,7). We, that is, Paul, Silas and Timothy, might have thrown our weight about as apostles, but instead we took a very humble, low posture, characterized by warmth and affection. ("Being affectionately desirous of you, we were ready to share with you not only the Gospel but also our own selves, because you had become very dear to us," vs. 8).

Or, again, writing to Philemon, "Accordingly, though I am bold enough in Christ to *command* you to do what is required, yet for love's sake, *I prefer to appeal to you*" (isn't that just the right attitude?) (vs. 8,9); and, again, "Confident of your obedience, I write to you, knowing that you will do even more than I say" (vs. 21). What grace, and what a tactful use of his authority with a convert whom he had led to the Lord.

Yet, when giving teaching, there is no vagueness or uncertainty. In the second Thessalonian letter he writes, "So then brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter" (2:15), "And we have confidence in the Lord about you, that you are doing and will do, the things which we *command*" (3:4); "Now we *command* you brethren in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition which you received from us" (3:6); "We gave you this *command*, If any will not work, let him not eat" (3:10); "If any one refuses to *obey* what we say in this letter" (3:14), and much else of the same definite nature.

But it should be noted that the commands and instructions are always accompanied by such warmth (Do we, who lack Latin or Semitic blood in our veins fail here, I wonder, to express genuine warmth and affection??), and such consistency that they have their own appeal in establishing the personal relationships which make such authoritative teaching palatable. Thus in writing to the Philippians, he could not only say, "As you have always obeyed, now much more in my absence . . ." (2:12), but he could also say, "Complete my joy" (Phil. 2:2), "join in imitating me" (3:17), "what you have learned and received and heard and seen in me, do" (4:9). Phew! When we can say things like that, people will want to obey and imitate and follow.

6. BUT HOW LONG WAS THIS APOSTOLIC AUTHORITY MAINTAINED, AND WHAT WAS THE MISSIONARY RELATIONSHIP WITH THE NATIONAL LEADERS OF THE CHURCHES?

We come now to the interesting subject of the handover and transfer of authority from the apostolic evangelists to the New Testament churches. It is possible to determine three stages in this process by asking ourselves the question: In the event of problems occurring in the church or a drifting away from the truth, how was this problem dealt with? In the first phase, it would have been dealt with by the pioneer missionary, an apostle himself; in the second phase, by the apostolic delegates; and in the third phase, through the ministry of God-anointed prophets. In the New Testament writings we find these three stages in the great Pauline Letters, in the Pastoral Epistles, and in the Letters to the Seven Churches, respectively. If something went wrong, then Paul would write or visit, or in various ways seek to correct deviation. But as he moved on elsewhere or had more than he could possibly handle himself, other men, Titus and Timothy, delegated by him, would supervise the work of the churches. In the third phase, the churches were apparently autonomous, but still through the ministry of God's prophet their attention could be directed to errors and could be corrected.

However, it should be noticed that in all three phases, although there is always some machinery for dealing with error in the church, it is complementary to the local national ministry and

normally would work through it. That is, the apostle or the apostolic delegate or the prophet would expect the leaders of the local church to deal with the problem once attention had been drawn to it. Thus from the earliest stages the local church leaders are the proper and normal channel through which church problems should be handled. However, it is noticeable that with the progress of the local church, the authority of the Word of God delivered remains, but the authority of the first pioneer missionary individuals disappears.

(i) *The Apostolic Phase.* In Paul's letters and also in speaking to the Ephesian elders in Acts 20, we find the apostle seeking to correct errors and misunderstandings which have arisen in the congregations. He also emphasizes respect and subjection to the local elders. I Thess. 5:12, "But we beseech you brethren to respect those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work . . ." So also the writer to the Hebrews exhorts, "Obey your leaders, and submit to them" (13:17).

When does this phase end? Some believe that the gift of an 'apostle' died out along with some other gifts (I Cor. 12:28ff). "God has appointed in the church first apostles, second prophets, third teachers," etc. Apostles are mentioned specifically as being "first", and later Paul urges that we earnestly desire the higher gifts, which presumably would refer to the first, second and third gifts on the list, namely those of apostle, prophet and teacher. Yet in 14:1 which again speaks of the spiritual gifts being earnestly desired, it is the second of the three, the gift of prophecy, which is stressed as being particularly desirable. Are we to believe that 'apostles' died out with the end of the initial first century apostolic generation? *Or is it rather that the influence of any pioneer missionary must end with his death?* In the very nature of the case, the first missionary apostle to any city or country, and the founder of a church, is unable to pass on his peculiar relationship with those believers to any other person. In other parts of the world which heard the Gospel much later, the authority of that missionary 'apostle' would seem to end with his death or retirement from the field, although presumably even then his letters might be expected to be "weighty and powerful". If the gift of an apostle

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TO A BUBBLE

Daphne M. Roberts
Frail ephemeral sphere of air
Shimmering at the touch of light
with wondrous colour.
Living but a fleeting moment,
Born to die explosively
Utterly distinguished.
Yet for those brief minutes
Bearing on your brittle body
All the witchery of colour
That moves my heart to joy.
O Lord, the Light of all the world
So touch my life
That during my short span of years
I may reflect Your loveliness;
So radiate Your glowing joy
That sad hearts turn to You.

may be more generally applied to what we today think of as pioneer missionaries, the word would seem to indicate that it means someone who is sent, with a view to initiating a work.

(ii) *The Sub-apostolic Phase* is represented in the Pastoral Epistles. The churches are self-governing, with elders appointed in the first place either by the apostles or by their delegates (both Timothy and Titus, 1:5, seem to have appointed elders), and these leaders are to be respected, yet the missionary authority is still there, albeit exercised discreetly and with humility. Thus "Remain at Ephesus that you may charge certain persons not to teach any different doctrine" (I Tim. 1:3). "I am writing these instructions to you so that if I am delayed, you may know how one ought to behave in the household of God" (3:15). "Command and teach these things" (4:11). "Let no one despise your youth, but set the believers an example" (4:12) (youth allows no diminishing of authority, only tact in exercising it!). "Do not censure severely an older man" (5:1). "Never admit any charge against an elder except on the evidence of two or three witnesses. As for those who persist in sin (presumably elders are meant in the context), rebuke them in the presence of all, so that the rest may stand in fear" (does this mean all the church or all the elders??) (5:19, 20). And in the Second epistle, "The Lord's servant must not be quarrelsome, but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness" (2:24).

Titus was left in Crete to "amend what is defective and appoint elders in every town as I directed you" (1:5), "rebuke them sharply (1:13) that they may be sound in the faith." "Show yourself in all respects a model of good deeds (2:7), "Declare these things; exhort and reprove with all authority. Let no one disregard you" (2:15). "I desire you to insist on these things" (3:8). There is no doubt that Paul instructs his men to take a strong line. It is worth noting though that they may well have been with Paul in the pioneering phase also, so that this 'Sub-apostolic' phase is only so in respect of historical time, and in Crete and Ephesus we may really still be in the initial apostolic phase after all. If elders have still to be appointed, then we may well regard it still as the initial phase of church planting. It is common to think of the Pastoral Epistles as representing a later stage of church organization, but in actual fact the situation would seem to

indicate that, after all, we are really still in the initial apostolic phase.

(iii) *The Post-apostolic Phase*. This I believe, is represented for us in the Letters to the Seven Churches, which include both Ephesus and Laodicea whom we have met at an earlier phase in their development. The missionary pioneers appear to be dead. However, the churches, however autonomous they may be, still need an appropriate word whether of encouragement, counsel or rebuke. This is done through a prophetic word spoken by the Lord Himself from among the lampstands, and then "written" by John. Throughout church history the Lord has continued to raise up prophets, who have rebuked the church for its worldliness, coldness or error. There is no reference here to the leaders of the churches, although there are false apostles mentioned at Ephesus (Rev. 2:2) and a false prophetess at Thyatira (2:20).

7. CONCLUSION AND QUESTIONS FOR DISCUSSION

What relevance, if any, does the first century pattern of relationships have with that in the 20th century? Are we to follow the pattern set out in Scripture or are we to wallow in a vacuum of indefinable relationships, taking the line of least resistance and a pragmatic acceptance of what has to be? We speak of the Bible as our guide "in all matters of faith and conduct", but do we take this to apply to church order, and, if so, how do we apply it? If it is different, how is it different, and why is it different?

Here are some subjects for discussion. Let me be provocative. I am not hinting that churches should be anything less than self-supporting, self-governing and self-propagating—but while New Testament churches seem to have had this, it *did not then imply apparently any diminution of missionary authority or any limitation of missionary freedom of action*. However, *exercise of both that authority and that freedom* depended then, and would certainly seem to depend now, upon the *happiest possible relationships and the closest possible personal friendships* between Church and Mission, and, specifically, between the national church leaders and the missionaries.

The above article, Book Reviews, and Poems by Daphne M. Roberts, from OMF Bulletin, used by permission.

BOOK REVIEWS

THE RESPONSIBLE CHURCH AND THE FOREIGN MISSION by Peter Beyerhaus and Henry Lefever. Eerdmans

Where did Hudson Taylor get his ideas about indigenous principles from? We don't really know, but it is more than probable that he was familiar with the ideas of some of the men who founded the Church Missionary Society, especially Henry Venn, a staunch evangelical clergyman, who soon became involved in fundamental issues of missionary policy. When a financial crisis overtook the C.M.S. in 1841, Venn emphasized the need to create a "native" church responsible for pastoral duties while missionaries got on with evangelism. He clearly recognized the dangers of paternalism and in 1851 enunciated the formula: "the settlement of a native church under native pastors upon a self-supporting system". This was two years before Hudson Taylor first sailed for China. When paternalism persisted he issued firmer orders that missionaries were not to become involved in church administration but to confine themselves to evangelism. "If the elementary principles of self-support and self-government and self-extension (first mention) be thus sown with the seed of the Gospel we may hope to see the healthy growth and expansion of the native church". It was Venn who used the phrase "the euthanasia of the Mission" to describe the stage when the missionaries move on from establishing one local church to go to the regions beyond.

Rufus Anderson of the American Board Mission was a friend of Venn and their thinking had a profound mutual influence. While Venn was concerned with groups of churches (dioceses), Anderson the Congregationalist was concerned with the autonomy of the local church. When in his denomination the institutions set up in Hawaii and India grew out

of all proportion to the churches, he closed them down and emphasized the importance of planting rural churches under native ministers responsible to a District Council on which no missionaries were permitted to serve. While Venn advocated autonomy by stages, Anderson—theoretically at least—insisted on immediate autonomy. But because of the weakness of the churches, missionaries were in effect a kind of "bishop" to the churches for several generations. His main emphasis was on "mission" rather than "organization" and we therefore find him reversing the order of the "three selves" to place "self-propagation" first and "self-support" last.

Roland Allen was a high church missionary to China, another "doctrinaire idealist" who, with Dr. Thomas Cochrane of China and Sydney Clark, a business man interested in the L.M.S. work in China, founded the World Dominion Movement. Allen had much in common with Venn and Anderson, but, like Anderson, insisted on immediate autonomy and the necessity to trust the work of the Spirit in the new believers. He believed that the world could only be evangelized by the national churches and that the role of the "foreign missionary" was diminishing and transient. Recognizing that the mother cannot at once forsake the child to which she has given birth, he nevertheless failed to solve this difficult psychological and economic relationship between the local church and the foreign mission.

Dr. Merle Davis in 1947 pointed out that after 150 years of Protestant Missions, of 55,000 local churches, only 15% had achieved minimum self-support. The reason for this continuing Mission control was the insuperable problem of poverty and the fact that foreign missions had set up too elaborate patterns which it was a burden for the native churches to follow.

In contrast to the British-German concepts of the national church, the Germans Gustav Warneck, architect of the Batak church, and Bruno Gutman, missionary anthropologist of East Africa, emphasized the Lutheran concept of the national church in which the national character and the social relations are preserved—the Christianization of the nations. But Warneck tried to harmonize the saving of souls and the Christianizing of the nation. The Germans stressed the need for the church to be related to the soil of the country in which it is planted. Warneck also fervently believed that autonomy was not the essential mark of *any* church but only of the mature church. New Christians must be brought gradually to the place of full harmony. While not objecting to the Venn-Anderson "three-self" ideas, he strongly objected to their blind and unsuitable application. It was, he felt, detrimental to the true life of the church if doctrinaire theories of the "three-selves" were put into operation without consideration of what is right for the actual situation of any particular church. Before there can be real autonomy there must be a trained leadership.

Author Beyerhaus then examines the case histories of the four great missionary churches: Batak, Karen, Korean and Angolan. In Korea, J. L. Nevius' visit for two weeks in 1890 was epoch-making. Of his nine principles, the two most characteristic were full-support for churches but mission subsidies for schools, and systematic Bible study in each circuit under leaders taught by missionaries. Though poor, the Korean church was trained in systematic and sacrificial giving.

Beyerhaus concludes that as long as there is the Church there will be the Mission of the Church. But he questions the continuing validity today of the "three-self" formula. It was helpful at a certain stage. But can a church in Japan, for instance, which numbers only half of one percent of the population be solely responsible for the evangelization of its own country? What is true on a nation-wide scale is equally true on a local scale. The task is not one of "self-propagation" only but of co-operation with the world-wide church and its missionaries in the

evangelization of Japan. The difference today is that foreign missionaries should only operate within the context and in complete co-operation with a responsible church. In such a relationship, how can one talk any longer of "self-support"? The support of the work is the responsibility of all involved in it. Hard and fast demarcation rules are as foolish here as in industry. Indeed, the emphasis on self is foreign to the New Testament and has in fact produced some very carnal and unspiritual manifestations. The Lordship of Christ rather than the self-centred slogans of a past age is more appropriate in the context of the new concept of the church and mission.

This book is interesting historically and stimulating to renewed thought about polices which we need to keep constantly in review and related to the principles of the New Testament.

Leslie Lyall

PROTESTANT CROSSCURRENTS IN MISSION, THE ECUMENICAL—CONSERVATIVE ENCOUNTER.

Norman A. Horner, editor. (Abingdon Press, Nashville & New York) pp 224 U.S. \$4.50.

Did you ever wonder what you might hear from a panel of conservatives one side of the stage and a panel of liberals on the other, seeking to answer, for a mixed audience sitting in front of them, the three big questions that concern us as missionaries—the Why? What? and How? of missions?

This is exactly what Norman A. Horner, as editor, has set out to do in *Protestant Crosscurrents in Mission*. The book is divided into three parts: Part One answers the *Why?*—"The Mandates—Motivation and Responsibility for World Mission"; Part Two with the *What?*—"The Design-Objectives in World Mission"; and Part Three concludes with *How?*—"The Process—Strategy of World Mission."

In each division, a leading liberal speaks first, giving the ecumenical view, followed by a conservative on the same subject. Incidentally, rather than the term "liberal", Editor Horner seems to prefer "ecumenical", though the polarity of "Conservative ecumenical" raises a problem in semantics, which, at least

to me, the "conservative-liberal" antithesis does not. The treatments unfolded under each of the three general headings are to a large extent revealed by the title of each writer's contribution. As to motivation for mission, James A. Scherer makes ecumenism itself a test for missionary service under the title, "Ecumenical Mandate for Mission", which is rebutted by Harold Lindsell in "Missionary Imperative: A Conservative Evangelical Exposition."

In the second section, M. Richard Shaull hints at his idea of "design" by entitling his discussion, "Toward a Reformation of Objectives", which Jack F. Shepherd challenges with "The Missionary Objective: Total World Evangelization." In the final section, dealing with strategy, David M. Stowe reveals a point of view in his title, "Strategy: The Church's Response to What God is Doing", and Arthur Glasser takes him on manfully with "Confession, Church Growth, and Authentic Unity in Missionary Strategy."

Editor Horner has several objectives in view in presenting this debate-on-paper. One objective he defines as "clarification" of the two viewpoints in the evangelical-ecumenical division. Another goal is "objective evaluation". He further enquires, "What are the possibilities for . . . joint action between the conservative evangelicals and ecumenical mission constituencies?"

This book lays on the line some of the more provocative questions of the liberals: "The church *is* mission or the church *has* a mission?" and "Should the Christian missionary emphasize radical conversion?" and "Should he announce to the pagan, 'You have been reconciled to God?'" The infant missiologist may here cut his eye teeth on such bones as "Christian presence", "potential for community", and "evangelism of structures". Unfortunately, after he tosses the first ball of the game, the editor walks off the playing field and does not return at the end of the game to tell us what the score is. Or, to change the figure, he does not tie up the loose ends; he leaves them hanging loose. But then, perhaps he would be hard put to it to tie up some of the statements, such as those by Stowe, (p. 146) on "a genuinely secular Christian faith" and (p. 143)

"missions are not the program of the church".

This book is not escape reading. Nor bedtime reading. It is serious chewing designed for men and women who think enough of the missionary commitment to give their lives to it. In other words, it is professional reading. It may help sharpen our focus on what we are doing on the field and how we are doing it. And—since all the contributors are home-side missiologists—it may help prepare the furlough missionary for that sometimes traumatic experience of re-entry into Western culture when he lands on his home shores and collides head-on with a system of thought concerning missions that is diametrically opposed to what he himself has based his life on.

R.E.T.

QUESTION

Daphne M. Roberts

Fascinating world!
Brimful of life and interest and beauty.

I want to enjoy you
Stop and explore you
Paint you in words
That others may see you.
But the pressure of living and work
to be done

Demand my attention.
I may not indulge in delicate day-dreams.

Time is too precious.
It may not be wasted
In sitting and gazing,

Lord, is it indulgence—
To contemplate the ever-changing
glory of the sky,
To watch a coronet of cobwebs,
To consider the potential of a tiny
fast-closed bud?

Yes, work is important
To save souls is urgent
But man is a whole,
Not just a vague soul to be saved.

He has a mind—
To be enriched by the colours of the
sunset,
To be moulded by the fingers of the
breeze.

He has a spirit—
To be strengthened by the grandeur
of the mountains,
To be lifted by the lilting song of
birds,

Lord, let my word pictures
Reflect as a mirror
Your beauty revealed in this glorious
world.

Gleanings

from our reading



THE HUMAN CHAMELEON

Moses—the man of God—was a species of human chameleon—scholar, general, law-giver, leader, etc. Brought up as the Emperor's grandson with more than a good chance of coming to the throne, one thing only between him and it—Truth—what a choice! What a temptation! A throne for a lie! Ignominy, banishment, or likely enough death for the truth! He played the man! "Refusing to be called the son of Pharaoh's daughter, he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin and success for a season, accounting the reproach of Christ greater riches than the treasures of Egypt."

Again I see him. Now an old man and alone, marching stolidly back to Egypt, after forty years of exile, to beard the lion in his den, to liberate Pharaoh's slaves right under his

very nose, and to lead them across that great and terrible wilderness. A wild-cat affair, if ever there was one! When were God's schemes otherwise! Look at Jordan, Jericho, Gideon, Goliath, and scores of others. Tame tabby-cat schemes are stamped with another hall mark—that of the Chocolate Brigade! How dearly they love their tabbies yet think themselves wise men! Real Christians revel in desperate ventures for Christ, expecting from God great things and attempting the same with exhilaration. History cannot match these feats of Moses. How was it done? He consulted not with flesh and blood, he obeyed not men but God.

Once again I see the old grey-beard, this time descending the Mount with giant strides and rushing into the camp, his eyes blazing like burning coals. One man against three million dancing dervishes

drunk with debauchery. Bravo! Well done, old man! First class! His cheek pales not, but his mouth moves, and I think I catch his words, "If God be for me who can be against me? I will not be afraid of 10,000 of the people that have set themselves against me. Though a host should encamp against me, my heart shall not fear." And he didn't. He wins again. Whence this desperate courage? Listen! "Now the man Moses was very meek above all the men which were upon the face of the earth." "The Lord spake unto Moses face to face as a man speaketh unto his friend." "My servant Moses," said his Master, "is faithful in all Mine house, with him will I speak mouth to mouth." Such is the explanation of Moses the chameleon, the man and friend of God and consequently a first-class hero.

From "The Chocolate Soldier"
by C. T. Studd

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FROM A SWEDISH FARM TO JAPAN

A Testimony

by Goran Andersson

WHEN I give my testimony I realize that there is nothing unusual in it. The way the Lord found me, or I found the Lord as we often put it, is about the same way that so many others have found the Lord. And still, isn't there something very thrilling and exciting about every testimony we hear? Everyone of us has experienced the power of the blood of Jesus Christ in a very personal way, and each one's experience once more shows us the greatness of the wonderful love of God.

I was born the only son of a farmer in southern Sweden, and I have had the privilege of being brought up in a truly Christian home. At breakfast we gathered to read the Bible and to pray. On Sundays my father took me to Sunday School. As the nearest church was about 4 kilometers from my home he had to follow me every Sunday till I was about six or seven and could ride my own bicycle. In those days a car was not as usual as it is today, so I remember winter mornings when my father harnessed a horse and drove me to Sunday School on a sledge. During my childhood I saw many such proofs of my parents' concern for my soul. And what I didn't see, but later came to understand, was their prayers.

However, as with many young boys, I grew more and more uninterested in the Bible and in Christianity. It was only out of consideration for my parents that I went to Sunday School and occasionally read my Bible. In the early 1950s the youth camp was something that everyone went to, and I joined my friends there for a couple of years.

However, in 1955 I decided not to go. I was in a time of crisis. The world, represented by football and sports in general, was a real thrill to me. But once more I bowed to my parents and made the compromise that I would go for half a week to the camp. And it was only half a week that God needed. A deep wish for purity and peace became irresistible those days. A voice that I had often heard in my heart spoke more clearly than ever before to me. It didn't happen in a meeting, it didn't happen when the leaders were present, but praise the Lord! late one night some friends and I knelt together, crying to the Lord for mercy. That night seven of us for the first time came to know what it means to have Jesus Christ as our Saviour. The following night I testified for the first time in a congregation, and about a month later 14 teenagers were baptized and joined the church. That was a day of joy for the small countryside church.

In my home there was always open house for missionaries when they were in the neighbourhood for meetings. In our guest-book there were beautiful Chinese characters, and African huts portrayed by some missionary. I still remember how interesting it was to hear the adventures the missionaries could tell about. But as I grew up, those things faded away more and more. I had decided to become a farmer; farming and forestry became my passion. Because our farm was small, there was not enough work for both my father and me. But when I came home from the factory where I worked I could take the tractor and work in the fields al-

most the whole night during spring-time. I didn't get tired because I was so interested and because I so much loved it. But God had another plan for my life. How ashamed I felt afterwards that so little was done for the Lord during those years, and that I was so unwilling to follow what I understood quite early was the Lord's will for me. And God had to work hard to bow my will to His. A car accident almost killed me, and by various other means God finally broke me down. What had seemed to me to be such an enormous sacrifice turned out to be a joy and blessing such as I had never before experienced. Some years at Bible School and working as an evangelist confirmed what I had surmised for a long time: God wanted me in the Far East.

My home church, although having only about a hundred members, had during its forty-four year old history sent out about twenty evangelists and pastors. There was a deep interest in missionary work in other countries. Three of the church members are working as missionaries in South Africa, but no one had thus far shown any special interest in Japan. However, when it became known that I was preparing to go to Japan, there were many who promised immediately to give support both in prayer and in economic matters. To tell in detail about God's guidance would take too much time; and much of it was just between God and me.

What is more to be said? Only to quote Psalm 104. "O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches." And what a joy it is to be one of those who share in the riches of God! The Lord chose a sinner, saved him, and called him to be a witness in Japan. How wonderful He is!

Mr. and Mrs. Andersson arrived in Japan early in 1968 with the Japan Evangelical Church of Christ Mission. They are engaged in language study at the Karuizawa Language School. Upon completion of their linguistic training in May 1970, they hope to serve the Lord in church planting in Tochigi Prefecture.

"EVANGELICAL" IN J. E. M. A.

Second in a Series of Four.

by William E. Schubert

Many confuse "Evangelical" with "Evangelism". Evangelism is carrying the Gospel to the lost. Evangelism is the outgrowth, the natural result of evangelical truth. So let us consider what "Evangelical" means.

I. "Evangelical" means "Salvation by Faith in the Atonement of Jesus"

Webster's dictionary continues: "rather than by sacraments and good works alone". In other words, "My hope is built on nothing less than Jesus' Blood and Righteousness". This precludes and excludes any form of ecumenism or co-operation with Roman Catholicism or modernism or liberalism. But it does not prevent friendship with them, in-

spiration from them, and maybe to them. Personally, I can never forget Father Leonard's shining face as he rejoiced to die for Jesus. Have we done as well? But another Roman Catholic priest friend of mine reminded me that they and we are "two entirely different religions". Roman Catholicism is corrupted by Maryology and the Babylonian mysteries. Only Jesus can save us, by His shed blood on Calvary. "There is no other Name." We must not forget this.

II. Protective Evangelical Emphasis

Soon after the Second World War, Japan evangelicals associated together in the EMAJ, and now in JEMA, for mutual aid in proclaiming this Gospel of "Salvation by faith in the

atonement of Jesus" by His shed blood on the Cross, and no other teaching or preaching. Other doctrines are related. For instance, Who died on Calvary's central Cross? He was both man and God. So the deity of Christ. His virgin birth, His resurrection (proving He is the Son of God with power), and His Coming again to judge—all these are essential to real saving faith. Some of us suffered for years from an inclusive policy in other fields. I grant that some give only lip service, repeat the shibboleths, and are very unbrotherly—fundamentalists can be cruel too. But so was Calvin and so was Martin Luther; even John Wesley expelled many from the Methodist classes. A certain exclusiveness seems negative, but it is safer.

III. Positively, Evangelicals co-operate to proclaim the Evangelical Gospel.

Colossians 1:14-18 expresses this well: "We have redemption through His blood, even the forgiveness of sins, Who is the image of the invisible God . . . For by Him were all things created . . . and by Him all things consist (hold together) . . . that in all things he might have the pre-eminence". So each year we have the Japan Evangelical Missionary Convention. Lift up the Cross of Jesus. We have the JAPAN HARVEST, Fall and Spring banquets, Christian Academy in Japan, Word of Life Press and "The Christian", Pacific Broadcasting Association, and other radio efforts, Moody Science Films and Television, many camps in which many are saved each year, and other efforts in which we co-operate. But all in order to proclaim the true evangelical Gospel of salvation through the atoning Blood of Christ shed on Calvary alone.

So why do we meet, and for what do we pray? All to glorify Him "in Whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God" . . . "that in all things He might have the pre-eminence."



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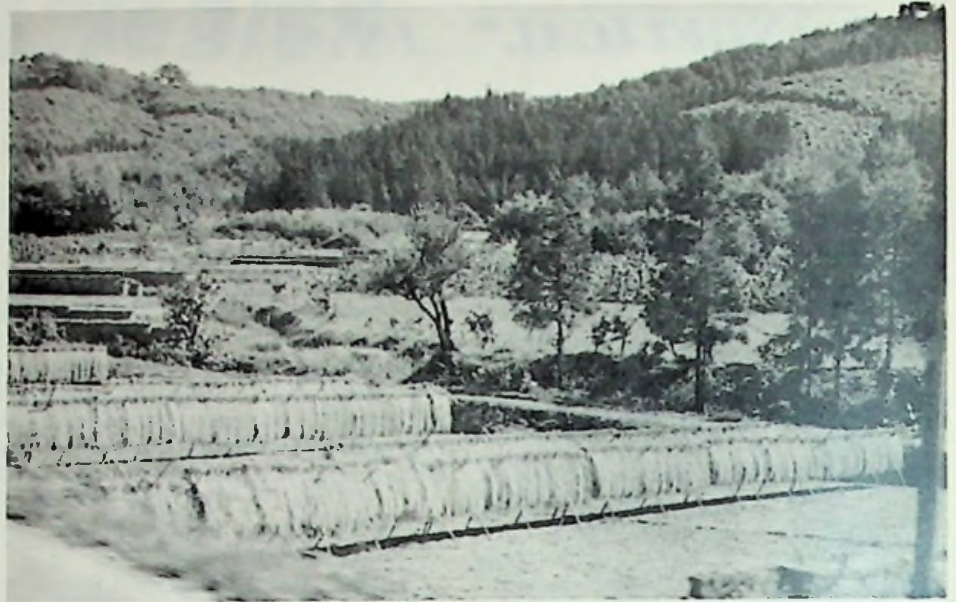
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IT MIGHT BE TODAY

It seems that in the providence of God, and because of the unfaithfulness of his people, the church of Christ must now and again pass through periods of spiritual decay. The worst such period was, of course, in the Middle Ages, but there have been many others before and since. One thinks in this connection of the 18th century, which in most European countries was a time of fearful unbelief and spiritual barrenness until revival came. We are told that, motivated by curiosity, the great lawyer Blackstone early in the reign of George III went from church to church in London to hear all the noted preachers of the day. The English capital had rung a hundred years before with some of the greatest preaching in Christian history; the Puritans, after all, had occupied most of its pulpits. But Blackstone reported at the end of his tour that he did not hear a single sermon which had more Christianity in it than the writings of Cicero, and that it was impossible to tell from what he heard whether the preacher were a disciple of Confucius, Mohammed, or of Jesus Christ.

John R. de Witt in "The Banner of Truth"



ARE OTHER FIELDS GREENER?

Report on North Africa.

It would seem that 'Darkest Africa' is not where it once was. 'Darkest Africa' is North Africa. Is it not, in fact, the darkest place in all the world? . . . huge Mauritania and Spanish Sahara are without missionaries; Morocco, Tunisia and Libya have a few missionaries but not a single national church congregation and pastor, and government surrounds missions with binding restraints to assure there will be no change in the situation. After over one hundred years of labour, years when liberties were larger for missions in North Africa, the present picture is bleak and oppression is growing.

For the professing young Christian in Morocco, Algeria, Tunis and Libya, there is one grim and seemingly irreversible fact that they cannot escape: a young Arab can believe in Christ and be forgiven his sins, he can pray to Him and know His love and the joy of His fellowship, but he cannot live within his own society as an adult Arab and a practising Christian too.

Quoted by a Missionary in his Prayer Letter

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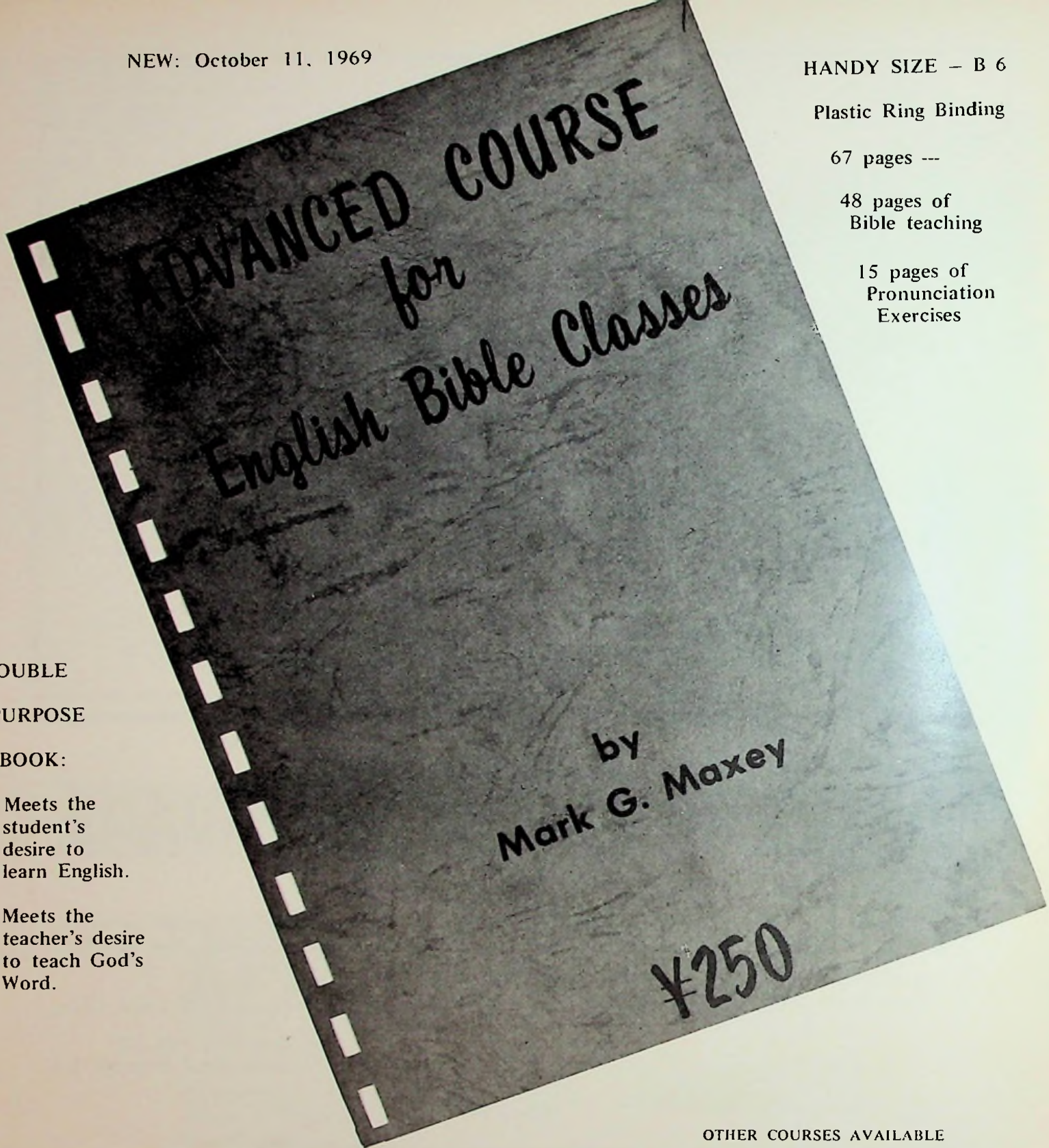
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