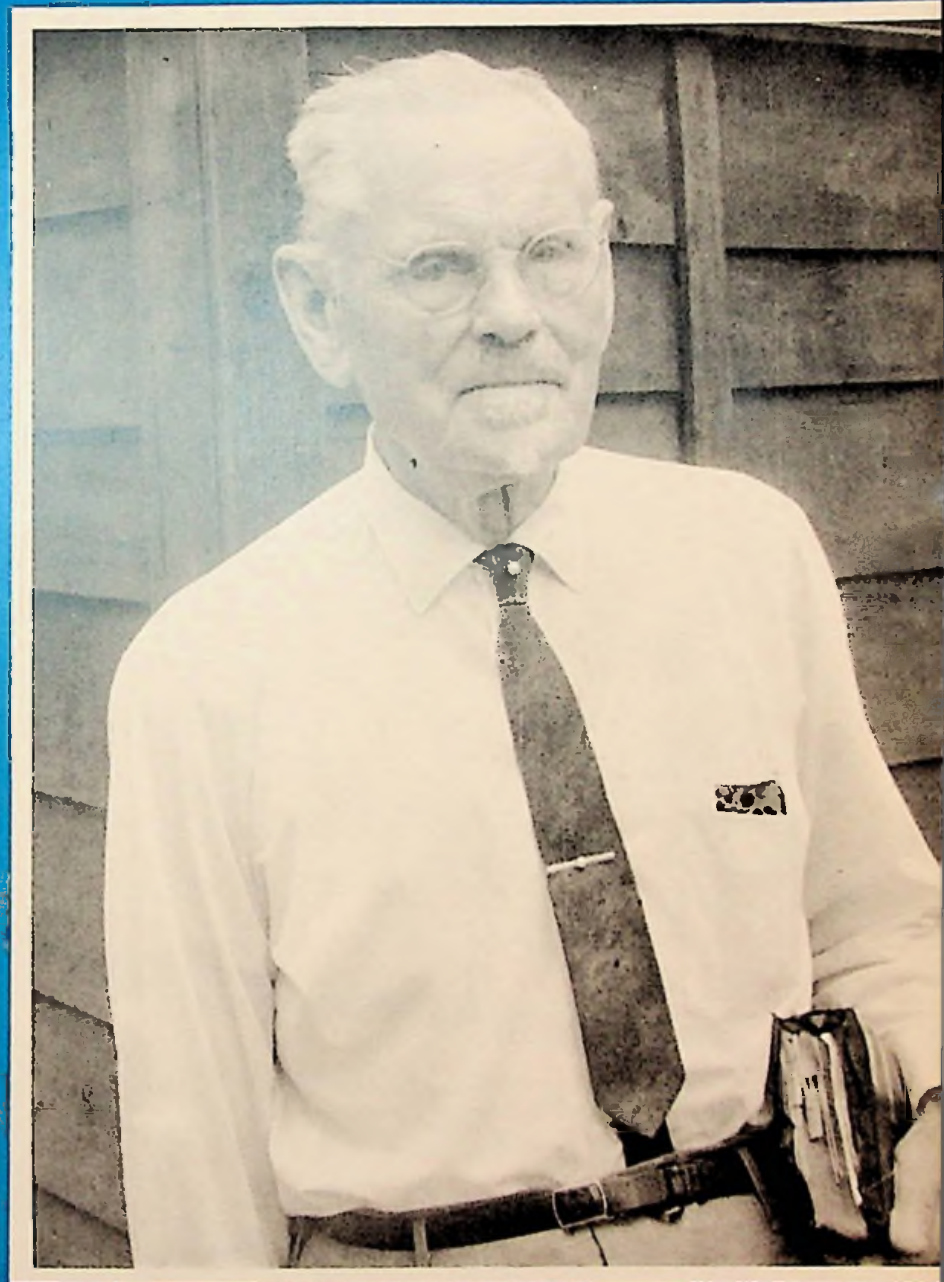




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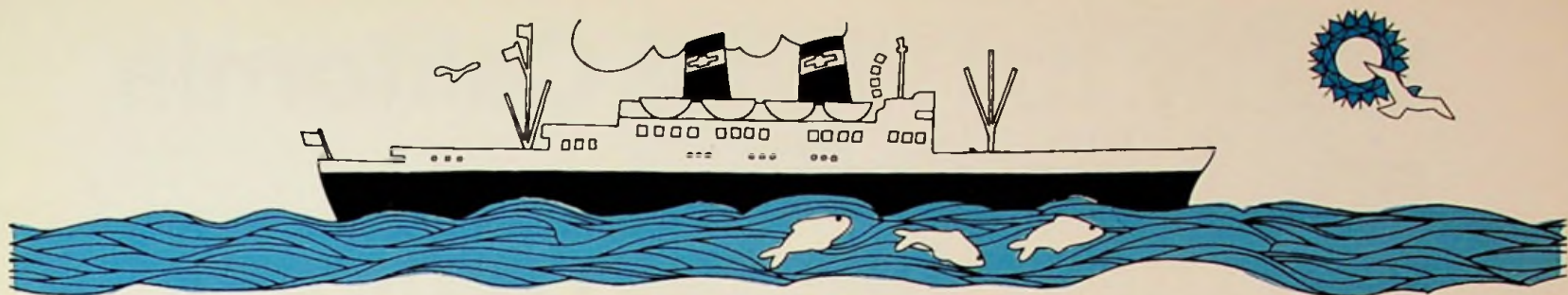
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President Cleveland	May 13, 1970	May 20, 1970	May 25, 1970
President Wilson	May 29, 1970	June 5, 1970	June 12, 1970
President Cleveland	June 28, 1970	July 5, 1970	July 10, 1970
President Wilson	July 28, 1970	Aug. 4, 1970	Aug. 9, 1970
President Cleveland	Aug. 13, 1970	Aug. 20, 1970	Aug. 25, 1970
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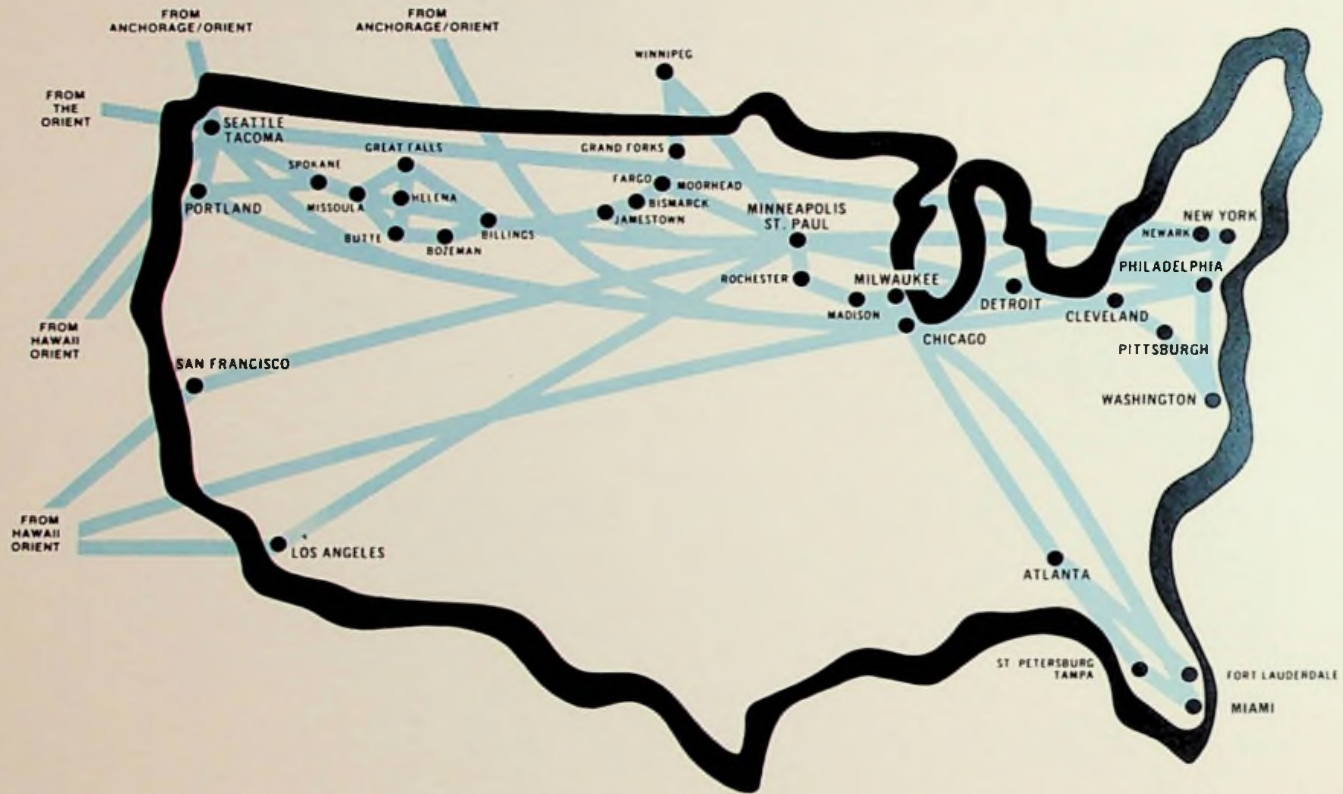
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President Wilson	Mar. 30, 1970	Apr. 1, 1970	Apr. 5, 1970	Apr. 9, 1970	Apr. 13, 1970
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President Cleveland	June 13, 1970	June 16, 1970	**June 19, 1970	June 23, 1970	June 27, 1970
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IN THIS ISSUE

No one can be truly evangelical without being evangelistic also. Donnel McLean discusses the problem of reaching the whole of Japan more effectively.

Our review of the major Christian groups in Japan moves on to study one of the earliest - the Episcopal Church. Bishop Takase, now in retirement, traces the Church's origins and developments.

Doctrinal and devotional! That expresses the content of Donald Hunter's article on the Cross.

Along with the regular appearances of the News and the Ladies' Page (this time a *practical* word), and the third of William Schubert's series, we also greet the reappearance of Patmos who has a pertinent question to ask.

Helps to master the language are surely much appreciated by all of us. Miss Uchida carries on her good work.

In our last issue a symposium on the Seventies was presented by representative Christian workers in Japan. This time we gather up a number of diverse views from publications *outside* Japan.

The trumpets have sounded for that faithful servant of God, Dr. Winther, and Magnus Sorhus contributes an appreciation which will interest and stimulate.

On the President's Page Sam Archer takes his leave of us after a long period of service with EMAJ-JEMA, as he and his family return to Canada. We shall miss them!

APOLOGY

Our type-setters, JAPAN TIMES, have apologized for delay in completing their work on this issue. Put it down to productions on EXPO. We too express regret that this issue has not appeared sooner.

COVER PICTURE

Dr. J.M.T. Winther
"Whose faith follow"



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Sam Archer

J E M A

President's Page

THIS will be the last time I'll be writing as President of the Japan Evangelical Missionary Association. Even now I could wish that the next President will have more time to adequately prepare this column. In all probability the next person to have this privilege will be a busy man. Time is sometimes really at a premium, and I do trust that preparations for our reading will not go wanting simply because he has not been able to get around to putting time into his responsibilities.

Amongst the periodicals for our reading these years is the "Evangelical Missions Quarterly". Should there be a quarterly magazine (in addition to your copy of Japan Harvest) that should come to your attention, I believe it to be this excellent little publication. Managing Editor James V. Reapsome has experience and ability that makes possible these most valued articles. He is backed by a Board of Directors representing the Evangelical Foreign Missions Association and the Interdenominational Foreign Missions Association. I could hope that all missionaries in Japan would be sure to spend some time studying the excellent releases. Although the statements and opinions are the responsibility of the authors, there is also opportunity to write the editor and have reactions published. This is what Dr. Charles Woodbridge did in the Winter 1970 issue, where we read in part, "Does it take 22 pages of your magazine to present an exposition of the obvious, i.e., that believers are to have no spiritual traffic with the WCC?"

And for the Japan Harvest too, we appreciate Readers reactions.

Whether it is to sharpen us, or to straighten us for a more definite ministry, your word is appreciated.

If I were to recommend a weekly publication for your reading, it would be "Today". This little publication incorporating the "Christian Times" has the particular feature of really keeping us up with the Christian news. Editor David Olson has a wealth of experience behind him and very effectively uses his staff and facility at Harvest Publications. You will find real helps in "Today" for your messages, together with a very appropriate "passalong" article.

Every other week the Evangelical Missions Information Service Bulletin, with its world-wide coverage, is received for our edification on all news fronts. I could only wish that the missionary in Japan were more alert to the possibilities of making an application of all the wealth of information available and tying it into an effective presentation of the Gospel here in this land.

Dr. Raymond J. Davis is optimistic when he declares, "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." There ought to be occasions each day to live out the life of Christ before our Japanese neighbors and each other. There ought to be a greater reliance upon the Lord, our Lord, in realizing His power at work in our lives.

Dr. Carl Henry noted, "It is now or never for evangelical Christians to make a thrust that can still make a difference." Then he continued by suggesting that hundreds of thousands of evangelicals are "waiting for some courageous voice to rally

them to a new and bolder course of action."

"They are distressed by the stance of ecumenical Christianity, disturbed over denominational trends, dismayed at the impotence of evangelicals in their present divisions."

He expressed displeasure with evangelicals who "are scattered and divided into separate camps and factions, each promotionally self-assured that it is God's chosen brigade for some coming lightning attack upon the crisis of our time . . ."

"Make no mistake about it. The cost of evangelical division and dissensions runs very high. We have not learned lessons written large in church history; enemies of the truth exploit the vacuums of opportunity needlessly conferred on them by the failure to stand together and by the readiness of evangelicals to destroy each other's efforts."

Dr. Henry urged evangelicals to project a mutual interdependence upon God rather than living in isolation, fear and doubt.

Six years ago I returned to Japan for my third full term in this land. At that time there was a movement beginning that we might have greater evangelical fellowship with our Japanese brethren. There was a time when we missionaries had problems in mutual liaison and expression in fellowship, not to mention our reaching out to the Church in Japan.

Praise the Lord! Tremendous strides have been made at His feet and we rejoice at the blessing it has been to realize that not only have the missionaries realized a more effective oneness in Christ within the JEMA, but the fellowship we

have with the Japanese in the JEA is most rewarding. No, we haven't reached heaven yet, but I'm looking forward to that day too, aren't you?

It has been a privilege to serve as President of JEMA this past year. It was a privilege to serve as President of the EMAJ for that period of time wherein we saw the merge of individual missionaries with the missions of JCEM. I do trust God will continue to bless and strengthen our affiliation in Christ.

And for the Japan Harvest, what we have asked for over the past few years: your loyal co-operation and support, and your understanding and concern. Your involvement in Japan Harvest is greatly appreciated, for Japan Harvest is only possible as you serve Christ in Japan!

Sam Archer
President, JEMA

WHOM SHALL I SEND, AND WHO WILL GO FOR US?"

In the 1970 PROTESTANT MISSIONARY DIRECTORY as published by the Japan Evangelical Missionary Association, there are to be found a total of about 2,660 missionaries listed by name. On the introductory page has been stated the selection from which the names have been obtained.

"This is the 'Protestant Missionary Directory'. By this we mean to include all missionaries who are generally classified as Protestants rather than Catholics. Anyone not of the Roman Catholic Church or the Eastern Church is asked to allow his name to be included. He, the missionary in this land of Japan, is the one whose name we want to list. However, should we have attempted to further reclassify these many missionaries, our attempt would have been futile. Such has been left with the missionary himself. His affiliation with a mission association has been listed where known."

Of the total number of missionaries listed about 6% or 463 are listed as on furlough at the time of publication in December 1969. This means that 2,200 are currently on the field and in action. An easy breakdown

of this number in Japan shows us the total of 812 couples (1,624 missionaries), 100 single men and 476 single women.

It is further possible to suggest the average number of Japanese people to whom each missionary is responsible to minister the Word of Truth. The population of Japan is listed as 101,384,000. By simple division this comes out to more than 46,000 per missionary in Japan, or an average of over 92,000 of the population per missionary couple. Further, we realize that many missionaries are in full time administration, teaching, and other specialized ministries. Thus, the actual load per missionary in evangelism and church planting per se is known to be much greater.

How we ought to pray for the missionary in this land! Are there in our midst those who have no real sense of the call of God to Japan? Perhaps a few have no real conviction from God as to the essentials of the faith (once and for all delivered unto the saints)? Pray

that Christ may be central in each heart and mind for then we may see the Church in this land realizing the necessity for the centrality of Christ as they walk before a holy God.

Let us thank God for the 2,660 missionaries that minister for souls in Japan. Let each of us pray for a revival quickening in each heart! Let us believe God for His mighty working, His Holy Spirit working, in this year of 1970. *

Sam Archer

WEIGH YOUR SERMONS

Brethren, weigh your sermons. Do not retail them by the yard but deal them out by the pound. Set no store by the quantity of words which you utter, but strive to be esteemed for the quality of your matter. It is foolish to be lavish in words and niggardly in truth.

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A Word in Season

THE CHURCH SURVEY

We feel that it is important for us to give an additional word of explanation concerning the exhaustive survey and map which was the special feature of the July issue of the 1969 Japan Harvest. Some have felt real concern because their group does not seem to be included. One explanation is that the survey was based solely on the 1968 Christian Yearbook (the Japanese edition). This⁴ explains some omissions, but not all.

The second explanation simply is that such a survey is almost impossible to make completely accurate. There was an inadvertant omission or two, too, it seems. For this we are very sorry indeed. In fact, just prior to the publishing of that issue omissions were discovered and we very much wanted to postpone the publishing of the survey until it could all be double-checked but it was simply too late.

We would like it understood that originally the survey was not produced for publication. It was simply the result of a personal burden of mine, for after having spent a number of years working in some of Japan's rural cities my heart became so greatly stirred I felt it was necessary to produce some statistical facts simply to stir the hearts of my own missionary family: this map and survey were the final product!

It was produced in a short period of time and under great pressures. I personally felt (and still do) that it was but the first step to really pin-pointing the areas of greatest challenge and need. It is fully recognized that an even more detailed

and exact survey needs to be done. The making of the first survey was extremely beneficial in that it clearly showed how to make an even better, more accurate one. You may be interested in hearing that we are already working on a further survey—one that breaks every county into its towns and villages. The results of this survey will be even more revealing when completed.

If you know of any omissions in the previous survey we would greatly appreciate your sending a complete list of the names and addresses of those churches or groups. Also, outstaions should be included, so we urge you to help us.

Thank you. Donnel G. McLean

TO EVERY PREFECTURE

The Series under this title began in 1964. Since that time we have covered thirty areas including two in Hokkaido and the City of Kyoto. There remain sixteen areas on our list, including the cities of Tokyo and Osaka. Perhaps other large cities will be added. At all events the Series is resumed in this issue with an article on Kanagawa Prefecture.

MANUSCRIPTS

It is a great help to the Editor when manuscripts submitted for publication are double-spaced and type-written in duplicate. We appreciate the great care which has obviously attended the preparation of many of the manuscripts received.

ADVERTISEMENTS

We would remind readers of the note inserted by the Advertising

Manager, Wesley Wilson, some time ago. Please patronize the advertisers! And you can materially help this publication by mentioning that you read the advertisement in question in JAPAN HARVEST. You would, at the same time, be easing the heavy load on the shoulders of the Advertising Manager.

GLADYS AYLWARD

The Homecall of Miss Gladys Aylward, in Taiwan at the age of 68, draws our attention once more to the fact that God's ways are higher than our ways, and His thoughts higher than our thoughts.

Gladys Aylward, who was born in North London, became a parlormaid at the age of fourteen. Employed by retired missionaries she herself became interested in missionary work—an interest which issued in a sense of call to serve overseas herself. She offered to the China Inland Mission, but was not accepted. Undoubtedly that door was closed in order for another to open. Undeterred, she decided to go to China independently. So at the age of 27 she used her savings to travel on the Trans-Siberian railway to Tientsin in North China. From there she went inland to the mountainous province of Shansi to join a Mrs. Jeannie Lawson. Together they kept an inn as one means to attract people to hear the Gospel. After the death of Mrs. Lawson, Miss Aylward continued the work single-handed. After many vicissitudes, both during and after the war, Miss Aylward settled down in Taiwan where she continued her care of children. She was still active in this work at the time of her Homecall in January.

I read somewhere recently that there are certain types of equipment which God will bless as supplements but which He will never bless as substitutes. While we would all pay lip service to this truth it is well to have it underlined.

These are days of great emphasis on qualifications of an academic nature. For some, the attainment of such qualification involves a considerable break in active ministry on the Field after a working knowledge of the language has been acquired. One can only comment that before a missionary denies to his chosen Field the irreplaceable years of youth and vigor, he must be very sure of God's leading. If it is God's will, and if these added years of study back home will equip him to make a breakthrough in a specific sector of the battle front, then all well and good.

But we must never make the mistake of seeing these things as being substitutes for the basic missionary qualifications of self-denial, faith, patience, perseverance and devotion. They will never obviate the need to separate from loved-ones, to be identified with those among whom we minister, to be willing to impart not the Gospel only but our own lives also. Alongside these essentials, the other things are but supplementary.

The life and ministry of Gladys Aylward serve to remind us that essentials in the eyes of God are different from essentials as seen by the world. We must never let the supplementary things become substitutes for the essentials.

A.R.

"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.

DEEP CALLS TO DEEP

Only a call from the depths can provoke a response from the depths: only that which springs from the depths of your own being will have a deep effect on the lives of others. You yourself derive little help from shallow preaching, and you in turn can offer little real help to others unless your own life has been deeply affected. What is superficial will never produce anything other than superficial results. Yes, you may be able to stir the emotions of others by your tears or smiles: you may even stimulate enthusiasm and produce temporary results: but if you lack depth you will never be able to touch the deeps in other souls.

How much of your life is hidden from view? How much is unknown to others? You stress outward works. Yes, good works are important; but apart from that manifest expression of your life, how much of your life remains hidden? If all your spiritual life is exposed, then all your growth is upward, and because there is no downward growth you lack root.

Watchman Nee

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WHAT OTHERS FORSEE IN THE SEVENTIES

Compiled by the Acting Editor

YEARS OF OUR LORD

It is quite possible that every new decade has caused men and women to pause a little longer than on an "ordinary" New Year's Eve, and give some thought to what this new series of years might have in store for humanity and for them as individuals. I do not remember if ten years ago I sat down to write an article on the challenge of the "sixties". I am now old enough not to be overimpressed with any of the many things labelled "new"—whether on tooth-paste or something that is said to "wash whiter". In most cases what is so labelled is not new at all. And this applies also to much that is called "new" in philosophy and theology. And it is with theology I am concerned when, as a Christian and Salvationist, I take note of the passing of our decade and the coming of another . . .

While I cannot see clearly what this new decade may challenge us with, we may well halt for stock-taking and seeing to our priorities. Perhaps I may be permitted to preface what I have to say by quoting the final words of the Report of the Evangelical Alliance's Commission on Evangelism, *On the Other Side*. "We must be realists, but there is no need to be defeatists. As we move into the seventies, we remember that they are years of grace, years of our Lord. The decisive conflict with evil has already been fought and won on the cross and in the tomb. Jesus has been given all authority in heaven and on earth and in His Name we fulfil our ambassadorial responsibility".

"Years of grace, years of our Lord". I could not improve on that. Here is biblical theology, here is our challenge. This is where we have

to take our stand. *

General Erik Wickberg (Salvation Army), in the LIFE OF FAITH.

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ORIENTATION

The Church will have to be less organization-orientated and more people-orientated if it is going to fulfil its task of reaching people in the 1970's. *

Tom Skinner, in CHRISTIANITY TODAY, January 2, 1970

QUALIFICATIONS OF THE MISSIONARY

The dawn of the new decade is exciting for missionary enterprise. Missionary strategy has felt the impact of the studies on church growth. . . In the midst of optimism, however, some serious questions must be posed. Will missions of the seventies establish a healthy relationship with the national church? Or will historical paternalistic patterns prevail? The watchword of evangelical efforts overseas has been the "indigenous" church. But even a self-governing, selfsupporting, self-propagating national church can remain stalemated under the heavy-handed, insensitive influence of the founding missionary organization.

Will missions of the seventies place a high enough priority on spiritual qualifications of the missionary? In recent years, more and more emphasis has been placed on the techniques and methods of missions. But beware of losing sight of the truth: God's method is men. . .

Missions of the seventies will prosper as their methods are subservient to the Spirit of God. *

Howard L. Biddulph, in CHRISTIANITY TODAY January 2, 1970

Above quotations from CHRISTIANITY TODAY used by permission.

TRENDS NOT TRAUMAS

I see no catastrophic changes in the missionary situation in the coming decade. . . The next ten years will be characterized by developing trends, not devastating traumas. . .

In the 70's there will be a sharp increase in the number of short-term missionaries. These will come from both ends of the spectrum — the young who have not yet settled down and the older folks who have retired at 55 or 60 and still have ten good years of service to render. Missionary casualties will probably rise, owing to frustrations growing out of church-mission relations on the field and the problem of secondary education for MK's at home. . .

Mission mergers, just now getting under way, will doubtless increase in the coming decade. The competition for candidates, the vast amount of duplicated effort and the ever increasing cost of overhead and administration will force some of the smaller boards to unite.

Turning to the world scene, the picture is more complicated. Nationalism, which posed such a threat to missions in the 60's shows signs of cooling off. . . During the next decade the need for medical and educational missionaries is likely to diminish, while the need for church-planting missionaries will increase. . .

With the population explosion reducing the proportion of Christians to the rest of the world with every

passing decade, and with the great ethnic religions of Asia undergoing a resurgence and becoming missionary religions in their own right, we cannot afford to get bogged down in the terminology or methodology of the past. The time-honored methods of the past must be a springboard under our feet, not a millstone around our neck...

The coming decade will see an increased emphasis on dialogue with all its pros and cons. The danger here is not that evangelicals will lose their faith in Christ but that they will lose their zeal for souls. By definition dialogue ceases to be dialogue if one party seeks to convert the other. *

J. Herbert Kane, in MOODY MONTHLY, November 1969

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BREAKTHROUGH YEAR?

An Anglican, Professor E.L. Mascall, declares that "the main reason for the decline of Christianity in the modern world is a failure of nerve"

which has "stampeded so many contemporary theologians into a total capitulation to their secular environment". And other Anglican, Harry Blamires, writes that "the Christian mind has succumbed to the secular drift with a degree of weakness and nervelessness unmatched in Christian history." The tragedy is that so often the church is being wounded in the house of its friends. It is in danger of sabotage from within. "A butcher who advocated vegetarianism would be a rarity", Malcomb Muggeridge trenchantly affirms, "but clergymen with strong atheist proclivities are as common as blackberries."

The failure of nerve within the church can only be reversed as Christians regain their confidence in the purpose of God. The assumption that Christianity is dead and done for is foreign to the essence of our faith. What is needed is a breakthrough in which the church begins to believe in itself one again. It has lost its sense of divine commission...

Two visitors to the States were once riding in a taxi down Constitution Avenue in Washington, D.C. They passed a building on which was this inscription: "What's past is prologue". The significance of those classic words was lost on the tourists. One of them asked the driver what they meant. "That" he replied "is government language. It means, Brother, you ain't seen nothing yet!" It is in the spirit of expectation that the church must move forward into 1970. We must pray that it might be a breakthrough year. *

A. Skevington Wood in THE LIFE OF FAITH, January 3, 1970

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DOES TRUTH EXIST?

Everybody has been doing it reviewing the sixties, and trying to do the crystal ball act on the seventies. The temptation is irresistible, and we can only plead precedent for joining the queue at the last moment...

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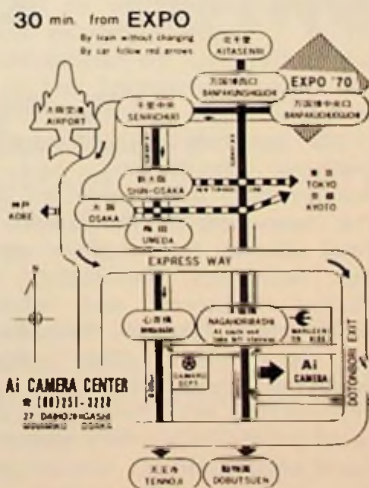
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What Others Foresee in the Seventies

We should guess that it will be in the area of 'philosophy'. The sixties saw the emergence of a new kind of Evangelical, deeply influenced by the thinking and writing of that remarkable Christian apologist and philosopher Francis Schaeffer, of L'Abri. Those influenced by his books—or through a stay at his remarkable Alpine 'think tank'—are prepared to engage the secular world head on at its most sensitive point: the very nature of knowledge. Can we know anything for sure? Is there such a thing as reliable truth ('true' truth, in Schaeffer's odd tautology)? Has relativism won the day, or can we restore rationality to its throne?

The modern world does not ask 'Where is truth?' but 'Does truth exist?' Christians who believe that it does, and that it has been uniquely and finally revealed in holy Scripture, are on a collision course with the roaring flood tide of modern thought. The seventies will reveal whether the new generation of Evangelicals will fare better in countering it than their predecessors.

In the end this battle, like all between truth and error, is God's, not ours. That—more even than the encouraging straws in the wind—persuades us to believe that they will. *

From Editor's Leader in CRUSADE

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THE ECUMENICAL MOVEMENT

The face of Christendom will be drastically changed in the next ten years, largely due to the impact of the modern ecumenical movement. We are now witnessing the building of a monolithic World Church, the nature and mission of which will be a far cry from the Church that Jesus built.

This development is taking place at world and national levels in the World Council of Churches and the Roman Catholic Church... According to our latest information there are more than forty negotiations (i.e. towards merger) involving 200 separate denominations in more than thirty countries, all in some way under the aegis of the World Council...

In policy and practice the Council has (1) disowned an authoritative Bible, (2) rejected the idea that man is lost in sin and can be saved only by accepting and obeying the Christian gospel, (3) repudiated the fundamentals of the Christian faith in favor of an inalienable religious intuition comparable to that faith, and (4) accepted the establishment of God's kingdom—a redeemed society—as the mission of the church.

The Council is concerned with interpreting the Christian religion in such a way as to renew and revitalize human beings and the fabric of human society with creative ideas and energies. It proposes that the church should be freed from the obligation of preaching a distinctive gospel for the converting of individual souls so that it can co-operate with all agencies, both sacred and secular, for social improvement and the building of a better world. This basic philosophy of the Council is being disseminated among all member churches with the result that sound doctrine is being undermined and destroyed...

They would finance this new secular program by diverting the missionary and educational funds of participating churches to the support of a vastly increased bureaucracy in Geneva. To handle the vast sums of money needed and to find the "right type" personnel to carry out the program will call for (not preachers, theologians, nor missionaries, but) administrators, architects, accountants, draftsmen, personnel officers, hydrologists, agronomists, educators, sociologists, statisticians, engineers, and whatever else it might take to "remake and run the world"... This amazing monolithic structure grows with every passing year, forcing its tentacles of power into every conceivable area of church life...

But there is a bright ray of hope in the midst of this disturbing picture. God has not left His church without a witness. Evangelical Christians to the number of over 40 million in America are breaking out of their shell and beginning to contend in earnest for the "faith once for all delivered to the saints"... There is no question that at least 40 million are in this new crusade.

They will not be swallowed up in One Church for One World.

Those who find themselves in council-related and orientated churches will eventually leave them. They are resentful of the God-is-dead agnostic and nihilistic theologies being preached in their pulpits. They are tired of having aspersions cast on the authenticity and authority of the Holy Scriptures. They are disgusted with the liberal social gospel which would create a Utopia by radical mass movements and political pressures. They are rebelling against a clerical domination which treats them as sheep, demanding their complete acquiescence in the distasteful programs of the ecumenical church...

We are witnessing a time of sifting in which the true Church that Jesus Christ established will be separated from the apostate church. In this process we shall discover that the true unity of the Church derives not from some central authoritative ecclesiastical structure but from real spiritual substance. It is not something that can be achieved by voting for it or desiring it. It is more than a sentimental "togetherness", more than a sanctified camaraderie, more than fellowship in a coffee hour or a coffee house; more than worship in a common liturgy; more than association under a common name; more than participation in a common program issued from a central headquarters; more than a common mood or attitude; more than a mere outflowing of goodwill.

The true unity of the true Church has its roots in a common loyalty to Jesus Christ, the only true Head of the Church, in a common acceptance of the truth revealed in the Word of God, and in a mutual purpose implicit in the gospel. *

James DeForest Murch in MOODY MONTHLY, November 1969.

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MISSIONS IN THE SEVENTIES

Never has the total evangelization of the world been so nearly within our grasp as now. Never has the need of the world for the redeeming message of the Gospel been more desperate than in 1970.

So conditioned is the public by the headlines in the daily press and the pictures on the TV screen that the really great news still fails to reach the public ear and eye—namely that, despite an exploding population, the church in Brazil is growing faster than the population. The same is true in Africa...God is mightily at work in the world, completing the number of His Church in readiness for Christ's Return...

Just as Roman roads and the universal use of Greek facilitated the rapid spread of the Gospel and the growth of the church in the first century, so the ubiquitous transistor radio and the all-pervading aircraft have brought the whole world of the 70's within direct sound of the Gospel message, and within near reach of the Gospel messenger. Few people of the world are any longer more than twelve flying hours away from a modern city. And as for radio, the transistor is the world's status symbol, and literally everybody who has a coin to cross his palm with purchases a radio. Fifty Christian radio stations and world-wide com-

mercial networks carrying Christian programmes ensure that all the world world is hearing the Word of God today. Meanwhile urbanization proceeds at breakneck speed. Drawn by the magnet of education, jobs and amenities, people are forsaking the rural areas for the cities in ever-increasing numbers. The cities—not the jungles—hold the key to future world conquest: the battle of the next decade will be won or lost in the cities of the world. And the typical missionary will be the flat-dweller in a familiar city environment rather than the hut-dweller in a primitive setting.

The Commission of the Risen Lord is as binding and imperative now as in 1910 or A.D. 33, though those who obey it grow fewer...World time is marching on. The question the church faces is how to mobilize all its wealth and personnel in order to complete its exciting over-riding task of evangelizing to a finish. *

From Leader in the LIFE OF FAITH, January 31, 1970

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NO ROOM FOR PESSIMISM

In recent months there has been a cacophony of voices making gloomy predictions about the future of the church...There is really nothing original or new in such pessimistic prognosis. I believe the church will not only survive the seventies but it will serve the seventies with new vigor.

As we cross the threshold of the seventies we must restudy the divine plan God has made for the church... We must remember that the church has always had to work in an antagonistic society. The strategy against it is planned in the very gates of hell. Even so, the Head of the church has told us that the church which He has founded upon the rock of faith in Him as "the Christ, the Son of the living God" shall not fall victim to the schemes of its enemy.

Through the centuries the "gates of hell" have plotted against the church. There have been times

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J.C.C... From 1955 to 1963 the JAPAN CHRISTIAN COLLEGE was a four year Bible College for training full-time Christian workers.

T.C.C... In 1966 the college was accredited by the Ministry of Education as a three-year junior college. So it is sometimes referred to as TOKYO KIRISUTOKYOO TANKI DAIGAKU. But...TCC still has a fourth year, high-level program of Bible and theology called a *Senkoka*, "specialized course." So, what's in the name TCC, TOKYO KIRISUTOKYOO GAKUEN? The same as from the beginning: an intensive, four-year Bible training course. The faculty put it this way recently: "This college is a evangelical *Bible Seminary* which purposes to train called young people to serve the church."

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What Others Foresee in the Seventies

when it appeared as though its days were numbered. In the middle of the last century, when the church in Scandinavia had moved so far from its calling that it influenced the government to imprison some who called for a return to a study of the Scripture, a revival swept across the countries of that area resulting in the conversion of an uncounted number and even a renewal in some sections of the State church.

Earlier in Geneva, just three centuries after the Reformation, the established church had drifted so far from the teachings of Calvin that the Bible wasn't even used for study in the seminaries. A number of men met the living Christ through an evening Bible class conducted by a layman from Scotland. These men became some of the great evangelical theologians and historians of the 19th century. The result was a revival which spread across the continent.

In England the philosophers and literary elite in the middle of the 18th century were giving the church only a few years to live. Some of the bishops were making apologies for Christianity and some historians predicted that by the 19th century it would join the other dead religions of the world. During that very same period history records the exciting story of the Wesleyan and Whitefield revivals which reached into the very fabric of society.

During the same period in France, Voltaire predicted that by the end of the century the teachings of Christianity would be all but forgotten and the church buildings converted into halls of science. Missionary William Carey did not agree. On November 11, 1793, the very day French revolutionists tore the cross from Notre Dame and smashed in on the streets while repudiating Christianity, William Carey sailed into Calcutta and began the great missionary awakening which was to eventually circle the globe.

Those critics who predict the end of the church in the seventies haven't reckoned with history. The church has gone through periods of depression and defeat but it has also experienced a remarkable series of renewals, much to the surprise of its prophets of gloom—even those within the church.

A look at the future will also encourage those who love the church... First we must remember that God has no alternative to the church. He has made no provision for a second choice... Second the church and the Holy Spirit are so closely related that we cannot have one without the other... Third, the assigned mission of the church is for the duration. "Occupy till I come" was the charge to the ten servants in Luke 19. When Jesus commissioned His disciples, He assured them of His interest and presence—not until some individual or group decided the church was finished, not until society had developed drugs to conquer diseases, or sent men to the moon, or eliminated ghettos and racism, or wiped out poverty, but—until the end of the age...

There are many aspects to the church's ministry such as to the widows in Acts 6 and the fund-raising program in Macedonia to help the poor in Jerusalem. The new awakening of the church to these responsibilities not only speaks well for the church of the seventies but follows the pattern of other renewals in its history.

The church is obligated to engage in social service and its members should make their presence felt in the community as good citizens participating in social action. We are not only to be the light of the world sending the light of the gospel to those sitting in darkness, but also the salt of the earth—an antiseptic as well as aseptic influence in the world. This action calls for penetration into society rather than isolation from it.

I believe the church has a most important place in the seventies... History is on our side and God's plan for the future includes the church of the seventies. *

Arnold T. Olson in MOODY MONTHLY, January 1970

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ON TO 1980

To most Christians, every new decade that comes is not so much swinging or depressing as just plain surprising. We are always being taken by surprise. We are always being caught out. We were caught out by the advent of television.

We were also caught out by the arrival of the age of affluence...

So we suggest that at the beginning of 1970 we should look, not back to the sixties but ahead to 1980. We should pray and resolve that during the seventies we will not be caught out. Of course it is not Christian to worry about the future. But it is surely Christian prudence to plan for the future. The unpredictable will happen during the seventies as during every previous decade in history; but many likely trends and developments can in a measure be predicted, and should be prepared for.

Curiously enough, if the Second Coming of Christ occurred during the seventies, even this event would take many good evangelical Christians by surprise, so far has the pendulum swung away from the controversies about this doctrine to the point where we are reluctant even to mention it. We have strangely learned to live both with the uncertain threat of nuclear warfare and with the certain promise of our Lord's return so that we now expect neither.

But if a forward-looking managing director of a large company were to look at the life and pattern of hundreds of our local churches, and to do as he would do in his business, he would get his staff to draw graphs and make forecasts, and would conclude that by 1980 many of these churches would be out of business altogether, and that many others would be so seriously depleted that they would be kept going only by the most furious efforts of the pathetically few. And if these forecasts were made in a business, the managing director would then do something about it. He would not let things slither downhill. He would not be caught out by collapse and disaster...

By 1980, millions more young adults will have been influenced by the newer educational methods... We ought to work out what this will mean, and to work it out now. What difference does it make when you have been brought up to learn by discovery rather than by revelation from some superior being? And what difference does it make, for example, to the cultivation of the habit of daily Bible reading when you have been trained by implica-

In the Seventies

tion to dismiss everything that does not seem immediately interesting and instantly relevant to everyday living?

We must not during the seventies be taken by surprise by new developments in the field of communication, where increasingly the very few will influence the very many . . .

In short, we must not go into this decade clinging unthinkingly to our traditions. If we do, it will be as if we ignore the "Danger" signals, cling to chalk cliffs, and are then surprised when they crumble into the sea. We must, in the seventies as always, cling to the rock of Scripture and to the Christ of Scripture. Then we can look forward to an adventurous decade.

From Leading Article in the LIFE OF FAITH

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GLEANINGS

from our reading

GOD IS THERE

I have chosen to use this expression 'God is there' as being equivalent to 'God exists', not because I am unaware of the theological discussions today, nor because I have met anyone who, holding to the truth of the Bible, believes in a three-storey universe; but in order to meet the problem of the new theology, which denies that God is there in the historical biblical sense. We must have the courage to say that God is there, or, to use different terminology, the final environment of what is there is God Himself, the one who has created everything else.

Let us notice carefully that, in saying God is there, we are saying God exists, and not just talking about the word god, or the idea god. We are speaking of the proper relationship to the living God who exists. In order to understand the problems of our generation, we should be very alive to this distinction.

Francis Schaeffer, in "The God Who is There": Hodder and Stoughton.

COMMUNICATION

Communication means that an idea which I have in my mind passes through my lips (or fingers—in most art forms) and reaches the other person's mind. Adequate communication means that when it reaches the recipient's mind it is substantially the same as when it left mine. This does not mean that it will be completely the same, but that he will nevertheless have substantially realized the point I wish to convey. The words that we use are only a tool for translating the ideas which we wish to communicate; we are not trying to convey merely a succession of verbal sounds.

Because we must use words in order to communicate ideas, there may be several language problems. The most obvious arises where the differences between different language groups are concerned. If we want to speak to a man, we must learn his language first.

Another difference is that of time.

In the course of history language changes its meaning, so that the same words may not have the same meaning today as they did in an earlier age. Language naturally changes its meaning as time passes, and this is uniquely true today with the great difference above and below the line of despair.

A further language barrier comes as we try to talk to people of a very different social background from ourselves, for example those in the deep slums.

In none of these cases do the language problems solve themselves automatically. If we wish to communicate, then we must take time and trouble to learn our hearers' use of language so that they understand what we wish to convey.

Francis Schaeffer, in "The God Who is There": Hodder and Stoughton

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THE EPISCOPAL CHURCH IN JAPAN

PART I

by Augustine T. Takase (Bishop, Retired)

In order to describe the history of the Episcopal Church in Japan it is necessary first to refer to the Church of England and the Protestant Episcopal Church in the United States, for it was from these "mother churches" that she inherited her constitution and many traditions. Therefore I will outline the histories of these "mother churches" and then trace the processes of their introduction to Japan.

1. The Origin of the Episcopal Church in England

It was the Venerable Bede who, around 730 A.D., wrote the first History of the churches in England. A History had indeed been written earlier by a Historian named Gelasius, but as a result of war his writings were scattered and lost. So we have no means of knowing when and by whom the Gospel was first introduced to Britain.

But from the evidence available it is supposed that the Gospel was introduced into Britain from Southern Gaul (the present South of France) across the Strait of Dover as early as the middle of the First Century.

A Church Council was held at Arles in the south of France in 314 A.D. It was attended by about 200 Bishops who included three bishops from London, York, and another district, representing the churches of Britain. Judging from this it is easy to imagine that the Gospel of Christ was introduced into Britain in the middle of the First Century, and that by the beginning of the 4th Century it had already exerted a considerable influence on the people.

2. The System of the Church in England

Britain at that time was occupied by the Romans, by whom it had been conquered. But at the beginning of the 5th Century a surprise attack by King Alaric of Goth brought about the ruin of Rome—the so-called Eternal City—and this resulted in the withdrawal of Roman forces from Britain to meet the emergency. However, shortly after the withdrawal of the Roman army of occupation, Britain was successively involved with the Picts and the Scots. Britain was then compelled to recruit the Saxons as mercenaries. But it was not long before they rebelled and drove the Britons into the mountainous country of Wales.

The defeated Britons were in no position to preach the Gospel to the victorious Teutons from Saxony. But the propagation of the Christian faith to the Teutons came from an unexpected source.

In 577 A.D. Pope Gregory I sent a party of missionaries headed by the Abbot Augustine to preach the Gospel in Britain. They were remarkably successful in enlightening the Teutons in the district around Canterbury. After this three churches were united under the leadership of Bishop Theodore, and thus was laid the foundation of the present Church of England.

Britain at that time was in a state of disunity, being the scene of battles between the various feudal lords. But the churches throughout the country were united in an organization which helped to promote the unity of the country. The believers were of various races.

3. The Church of England in the Reformation Period

From the rule of Theodore until the 15th Century, the Church of England had gradually come under the control of the Pope. But the Church was traditionally critical of the Church of Rome and took every opportunity to resist the authority of Rome.

At the beginning of the 15th Century the Renaissance movement began in Italy. It moved northward. Having crossed the Alps it then developed into the Reformation movement of the 16th century. That period was marked by the appearance of Martin Luther (1483—1546) and John Calvin.

The Church of England was soon affected by the Reformation on the Continent. The basic issue was the problem occasioned by the divorce of King Henry VIII of England (1491—1547). This was not necessarily an honorable episode in the Church of England. But the British people who had long been oppressed by the Pope welcomed the action of Henry VIII as a good opportunity to free themselves from the pressure of Rome. The Church of England threw off the authority of the Pope and declared its independence, reviving the system of the first Church of England.

Edward VI, succeeded Henry VIII, revived the Prayer Book and promulgated principles of Faith consisting of 42 Articles. He applied himself to promote the Reformation under the banner of the Reformed faith.

But Edward's reign lasted only 7

years and he died young at the age of 16. He was succeeded by Mary, the orphan Princess of Henry VIII, the daughter of the late Princess Catherine. The Spanish-English Mary was a radical believer in Roman Catholicism. She restored the authority of the Pope as soon as she was enthroned, and punished the Reformers in the Church of England in bloody retaliation. But Mary died at the age of 43, her reign coming to an end after she had been only five years on the throne.

The next to appear on the stage was the Protestant Queen Elizabeth. Immediately after her enthronement she denounced the authority of the Pope and swept the influence of Rome out of England.

4. Confrontation with Puritanism

The leaders of the Reformation who had fled to the Continent to avoid the vengeful arrests of Mary now began to return one by one on hearing of the enthronement of Queen Elizabeth. During their stay on the Continent, most of these leaders had been influenced by the Swiss school of thought, and they returned home with further plans for reformation. They could not get along however, with other reformers. So from that time there were two groups, the former being called Puritans. The struggle between them became increasingly vehement, and to deal with the situation Queen Elizabeth adopted the policy of bringing the nation together in one National Church. In 1566 the then Archbishop Matthew Parker (1539-1573) attempted to enforce uniformity of worship. But this plan was strongly opposed by the Puritans. In their opinion many unnecessary elements had been left over in the Church of England from the Church of Rome, and it was therefore necessary to purify this by basing their stand on the Bible. That is how the term Puritan originated.

Various Puritan factions were engaged in a struggle for power, and at the same time pressure from the Roman Church was being intensified. In 1570 the new Pope Pius V attempted to restore the authority of the Pope in England, and ordered Spain and France, which at that time were the two great powers, to subjugate Britain. When finally the so-called invincible Spanish

armada invaded Britain in 1588, England found herself in a critical situation. But the "invincible" armada met a tragic defeat, and the Pope's ambitions ended in failure.

Meanwhile the internal conflict among the Puritans brought about division, and three different groups emerged—the Anglicans, the Presbyterians and the Congregationalists.

After a series of complications, the episcopal system of the English Church was abolished in 1643, and in the year following the principle of worship based on the Presbyterian system was established. In 1649 Cromwell (1599-1658) executed Charles I and founded the Republic of England, proclaiming himself President of the Republic. In 1660, after Cromwell's death, Charles II was enthroned and the episcopal system was re-established. At the same time about 2000 Calvinist ministers were expelled and the Puritans were forbidden to assemble.

Those who were disappointed over the failure of the Reformation emigrated to the new American continent, and during the period be-

tween 1628 and 1640 the estimated numbers were at least 20,000.

John Milton (1608-1674) and John Bunyan (1628-1688) were the most distinguished authors among the Puritans. "Paradise Lost" by Milton and "Pilgrim's Progress" by Bunyan are works that will endure.

Meanwhile the legality of the Reformation was supported by Scholars, and this support was based on papers put out by certain of the clergy as a result of their research. One of the most influential was "The Law of Ecclesiastical Policy" by Richard Hooker.

5. Confrontation with Evangelicalism

In the 18th century, after a period of stagnation during the previous century, there arose in England a movement for the revival of faith. The cause of this was the Pietism which swept the Continent. It differed notably from the Puritan movement of the 17th century. The Puritan movement, which affected the administration of the Church and State wrote a new chapter in the record book. But the 18th century

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The Episcopal Church

movement had nothing to do with politics. Its objective was to deliver the Anglican Church from confusion and to infuse new life by restoring the position of the Bible and by bringing about a spiritual awakening of the people. Thus it was not a movement antagonistic to the State but a movement to restore the faith of individuals.

But this revival of faith eventually ran aground on hidden rocks, and as a result it divided into two. One faction was actively evangelical but continued in the Anglican Church; the other faction developed into the Methodist movement and was forced to sever its connection with the National Church.

The heart of the evangelical faith is not Christ as an example of morality but His death on the Cross as a Redeemer for sinners. It takes the position that "It is merely a superficial view to say that the church is only a place of social fellowship, or an external organization. It is a realm which is eternal and invisible, where individual souls are brought into a right relationship with God and where God works freely and eternally in the individual soul.

But they (the Methodists) continued to attend the services of the Church of England and were absolutely loyal to the Thirty-nine Articles. Methodism was not a movement against the evangelical faith. On the contrary it was a movement initiated by John Wesley (1703-1791) and arising from the Reformation movement. It was complementary to the evangelical faith.

Wesley began to preach out-of-doors, and not under the roof of the churches. He thus opened up a new line of battle. He also visited the new world where the movement spread like wildfire. Although Wesley declared that he had no intention of leaving the Church of England, he eventually did leave it and founded an independent order.

6. The Church of England in the 19th Century

Early in the 19th Century the Church was challenged by Secularism and Atheism which had suddenly burst upon the scene. They demanded an answer on the following points:

1. What are the essentials of the church?
2. What is the relation between the State and the Church?
3. What role has the church in regard to society and the life of the citizen?

Amongst those who attempted answers to these questions were E.B. Pusey (1800-1882), John Keble (1792-1868), J.H. Newman (1801-1890) and certain professors at Oxford University. The movement was called "The Tract for the Times" movement. The movement was rightly suspected of being basically Rome-ward, and this became clear when Newman went over to the Church of Rome.

In the middle of the 19th century the Evangelical movement reached its zenith, and the propagation of evangelical truth made a great contribution to the cause of humanity. Various societies were influenced by the evangelical movement—the London Missionary Society (established in 1795), the Church Missionary Society (established in 1799), the Religious Tract Society, and the Bible Society, all of which have continued in operation until our own generation.

The evangelical churches sent out missionaries all over the world," and evangelicals also joined the movement to liberate slaves.

7. The Protestant Episcopal Church in the U.S.A.

The American Revolution freed the colonies on the Pacific coast from the dominion of the King of England. At the same time it severed the Church in the U.S.A. from the "mother" church in England.

Between 1780 and 1783 William White of Philadelphia and William Smith of Maryland organized the Protestant Episcopal Church of the U.S.A., bringing together the believers in the central region of the colonies. But the ecclesiastical system was imperfect since it lacked its own American bishop. So they sent Samuel Provoost to England in order to be consecrated bishop. But the English church rejected him. He then proceeded to Scotland where he was consecrated by three bishops. He then returned to America.

The Church of England later

changed her mind and consecrated William White and Samuel Provoost in 1787 at Lambeth Palace. They were appointed as Bishops of Pennsylvania and New York respectively.

During a period of 100 years the Influence of the Church spread to the Pacific coast, and it became an influential member of the Anglican Church.

In 1789 the leaders of the Protestant Episcopal Church in the U.S.A. clarified their attitude to the Church of England, declaring that they were sister churches. They insisted that they had no intention of deviating from the Anglican Church in matters of doctrine, discipline, and worship. But in the climate of the new world they naturally emphasized the characteristics of democracy, freedom, and equality.

They prided themselves on being called Protestant. A motion to abolish the word "Protestant" was submitted several times to the General Assembly. But the motion was voted down every time.

(To be concluded) *

Translated by Matsuzaka Kazuo, condensed by Arthur Reynolds.

(Present-day Evangelical Anglicans, as well as non-Conformists recall with sorrow the events surrounding the Act of Uniformity of 1662. "The principal terms required by the Act were, a Declaration of 'unfeigned assent and consent' to everything contained in the Book of Common Prayer, re-ordination for those not episcopally ordained and a renunciation of the Solemn League and Covenant. Knowing that the Puritans would not submit to such terms, the Authorities framed the Act to secure their expulsion" (Sermons of the Great Ejection: The Banner of Truth Trust). "What happened in 1662, and subsequently, was that a particular view of the church, as episcopal, erastian, etc. won an abiding political victory. As a result of this victory that view of the church became part of the established religion of England. The defeated party, independents and presbyterians, went into the wilderness" ("The Banner of Truth" December 1969) We quote again from "Sermons

of the Great Ejection" to show the sorrow of evangelical Anglicans regarding that deplorable event: "Whatever we may think were the weaknesses of the Puritans there can be no denying that it was their activity which had led to a period in which theology was valued, when sound doctrine and fervent gospel preaching were esteemed, and when Bible reading and spiritual hunger were characteristic of large portions of the common people. It is equally true that after the silencing of the 2,000, we enter an age of rationalism, or coldness in the punit and indifference in the pew, an age in which scepticism and worldliness went far to reducing national religion to a mere parody of New Testament Christianity. Such assertions are not just the reflection of a Nonconformist viewpoint, for they have also been frequently confirmed by evangelical Anglican writers. Speaking of the effects of 1662, J. B. Marsden wrote: 'If it be presumptuous to fix upon particular occurrences as proofs of God's displeasure, yet none will deny that a long, unbroken-course of disasters indicates but too surely, whether to a nation or a church, that His favour is withdrawn. Within five years of the ejection of the two thousand Nonconformists, London was twice laid waste, first by pestilence and then by fire . . . But other calamities ensued, more lasting and far more terrible. Religion in the Church of England was almost extinguished and in many of her parishes the lamp of God went out'. 'After we had cast out so much faith, and zeal, and holiness,' says Archdeacon Hare, 'after we had in this manner almost cast out the doctrine of Christ crucified from the pale of our church; we had to travel through a century of coldness and dreariness, and barrenness . . . all which were found compatible with outward conformity.' In language of similar strength a former Bishop of Liverpool, J. C. Ryle, referred to the Ejection as 'an injury to the cause of true religion in England which will probably be repaired . . . a more impolitic deed never disfigured the annals of a Protestant Church.'—Editor)

Quotations from "Banner of truth" used by permission. *

YOKOSUKA SEMINAR

TOKYO, JAPAN — Japan's vast unreached areas laid bare! The impact of the Spirit of God was felt when missionaries of 18 different boards from all parts of Japan gathered together for an historic seminar, the Unreached Areas Evangelism Seminar, held at Yokosuka in January, 1970. Called specifically for the purpose of facing the challenge of Japan's 30,000,000 unevangelized souls, this was the first such seminar in the post-war era in this land.

Recently an exhaustive survey of unreached areas in Japan was completed and the results were published in the 1969 summer issue of the Japan Harvest, official voice of evangelicals in Japan. The survey revealed 23 cities and 187 counties without a church. Counties in Japan have an average population of 50,000. There are 1366 towns with an average population of about 14,000 that have no one preaching the gospel to them. 85% of the country's villages are unoccupied! There are 107 cities with but one church! The majority of Japan's 426 lesser cities, although occupied are not being adequately evangelized because church or churches there are located only in the heart of the city where only an average of half the population lives—the other half live in scattered communities surrounding the central part...and are almost universally not being evangelized!

The delegates attending the seminar unanimously voted for 1) The continuation of such a seminar annually and the sponsoring of regional seminars, the goal being to keep the great challenge before us and to get as many as possible involved, both national and missionary. 2) The coordination of teams for evangelism, utilizing available personnel. 3) The establishment of a center to produce additional necessary surveys and reports, to compile statistics and files, and to provide information on available personnel, tools, methods, facilities and other pertinent materials to assist us in our task of fully evangelizing every unreached area!

NO SCAR?

Hast thou no scar?
 No hidden scar on foot, or side, or hand?
 I hear thee sung as mighty in the land,
 I hear them hail thy bright ascendant star,
 Hast thou no scar?
 Hast thou no wound?
 Yet I was wounded by the archers, spent,
 Leaned Me against a tree to die; and rent
 By ravening beasts that compassed Me, I swooned:
 Hast thou no wound?
 No wound? No scar?
 Yet, as the Master shall the servant be,
 And pierced are the feet that follow Me;
 But Thine are whole: can he have followed far
 Who has no wound nor scar?

Amy Carmichael

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Dr. J. M. T. WINTHER

by Magnus Sorhus



Dr. Winther loved to listen to the Word of God.

Dr. Winther, too, has finished his course and is home with the Lord. By that, a remarkable missionary career has ended. No one would ever have believed in his youth that Dr. Winther should reach the age of 95. He was so weak that they did not even think that he would grow up. Also, after he became a missionary, his life seemed to be in danger, but the Lord renewed his strength.

Jens Mikael Thogersen Winther grew up in a good pious Christian home in Denmark. This spiritual heritage from his home had a decisive influence on his whole life. When he was small his mother once said to him: "There are

so many who have never heard about Jesus. When you become bigger, you must go and tell them." These words from his mother never left him.

Although a very gifted boy, they thought he was too weak to study. However, he acquired enough education to become an elementary school teacher.

Quite often he wrote about foreign mission work in Christian papers. Sometimes he also wrote poems. A group of devout Christians in Denmark became aware of him and asked him to become their missionary to China, especially to help another missionary with children's work. So his call to become a missionary was realized in an unexpected way. Because he did not have sufficient academic education he was not accepted by any of the Mission seminaries to which he applied.

On his way out he went through the United States and studied for two years at the Danish-American Lutheran Seminary in Blair, Nebraska, with the best results of the seminary up to that time.

So, in 1898 he went further on his way to the mission field which at that time he thought was China. By a mistake, however, he did not get enough money for travel expenses farther than to Japan, where he landed on September 7, 1898. While he was waiting for more money for his travel, he started to learn Japanese. By the time the money arrived, he understood that it was in Japan that the Lord wanted him to work. Dr. Winther said later: "Looking back on my life and the Lord's leading, it is impossible for me to believe that things happen by chance."

Dr. Winther soon discovered that Japan was not an easy place in which to work. When he arrived in Saga, Kyushu, Christianity was such a distasteful religion that no one would

rent him a house. When he finally obtained one it was because people thought it was haunted. When he preached the Gospel on the street corners, boys threw stones at him. When one of these boys became ill, Dr. Winther's love and care made such an impression on the boy that he later became a Christian and also one of the first pastors in the Lutheran church in Japan. So, he also became his son.

In spite of opposition people became saved and Dr. Winther understood the need of educating young people to become pastors. Together with a colleague he started the Lutheran Seminary in Kumamoto in 1909, and he was a teacher there during the first thirteen years.

Much more could be told about his life and service both in Japan, Denmark, and America. I would, however, like to add some words about the work after the war. In 1949 he was 75 years old and was supposed to live on his pension. However, he obtained permission to go to Japan once more "at his own risk and by his own means." He planned to go into hospital and newspaper evangelism. With this in mind he went out at the beginning of 1950. The Lord, however, had other plans for him.

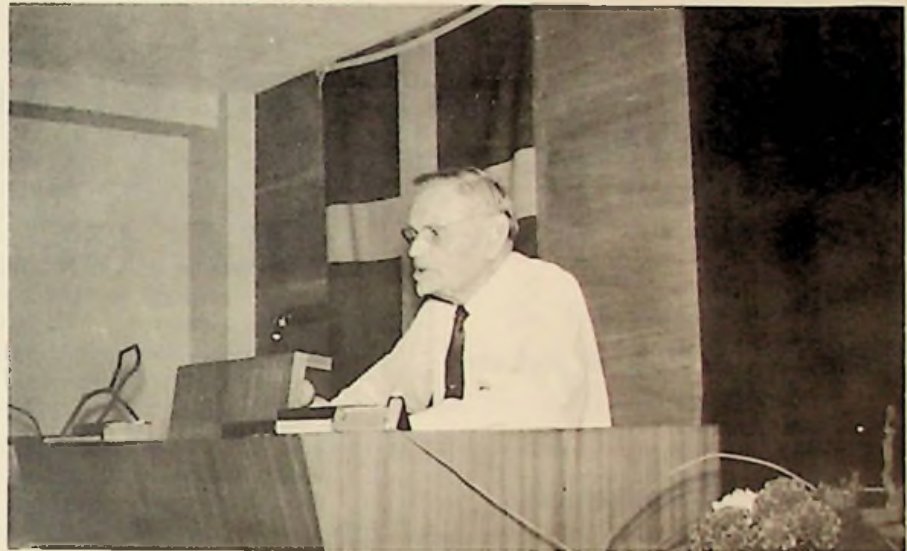
The Norwegian Lutheran Mission had come to Japan in 1949. They had in 1950 already acquired the necessary facilities and planned to start a Bible school that year in co-operation with two other Norwegian groups. However, they had no missionaries who could speak Japanese and no Japanese co-workers. Then came Dr. Winther, sent by God. He promised to help out for one or two years. The two years, however, became twenty. He was teaching until last summer. Until then he was probably the oldest active missionary in the world. He came to

love the work at the Lutheran Bible Institute and from 1957 at the Lutheran Seminary in Kobe. What he has meant to the many students under his care, we cannot say, but it is great.

I would especially like to mention three things which we are especially thankful for and which will be of lasting value. First of all I would like to mention his attitude to the Word of God. He believed that the Bible is the infallible Word of God. You may study this more thoroughly in His book *Theopneusteia*. Dr. Winther was not carried about with every wind of doctrine (Ephesians 4:14). He stood foursquare on the Bible. He believed the Word, he studied the Word, and he preached the Word. For him, the Bible was not ancient history but the living Word of God. He never tired of digging for treasures in the Word. He was as a tree planted by running waters (Psalm 1:1-2). Therefore, he bore fruit in his old age and to the end. Always he had much to share with others from the Word.

The second thing I would like to mention was his childlike faith in God. We noticed that especially in his prayers. He prayed with such a confidence and trust that we will never forget it.

Finally, his burden and concern for the salvation of souls made an im-



He delighted in preaching the Word of God

pression on all with whom he came in contact. He did not spare himself. Even late at night he would be sitting at his desk preparing lectures for his students. Only the best was good enough for those who were going to serve in the Kingdom. When others of us went on furlough he remained at his task. When you asked him to preach he would never refuse if he did not already have other appointments. Almost every Sunday he was out preaching.

In 1938 J. M. T. Winther received the honorary Doctor's degree from Trinity Lutheran Theological Seminary, and in 1958, 60 years after he had come to Japan, the Japanese State honored Dr. Winther by giving him the Order of the Rising Sun, Third Class. The same year he was honored by his own home-land, Denmark, in receiving the Order of Danebrog. What really meant something for Dr. Winther, however, was to win the Crown of Life which cannot fade away. He received this on the Second of March, 1970, when the Lord took him home to Himself.

Dr. Winther was a convinced Lutheran, but at the same time he was a convinced evangelical. Therefore, he loved fellowship with other evangelical Christians of other denominations. He enjoyed the fellowship at Karuizawa, and he was honored and respected by all there.

Dr. Winther is an example for us all to stand firm on the Word of God and to fulfil our ministry in preaching Christ to Japan. May God bless the memory of Dr. Winther among us.

We include an Appreciation of this faithful servant of God, and we would express our prayerful sympathy to his daughter in Japan, Miss Maya Winther, and the other members of the family.

A.R. *



He enjoyed fellowship with Japanese Christians

HOW CAN WE REACH ALL OF JAPAN?

by Donnel McLean

Part I

THE primary purpose of this paper is really introductory—first to face us with the great challenge of the still unevangelized areas of this country, and, secondly, to set our focus that we might have a clear conception of what the real purpose of this seminar is.

Now then, let us turn our attention to the vast areas of Japan that still remain unreached. Each of us have received and studied to some measure the church survey map that is here before us. This is the burden that has drawn us thus together. We are sorry that there were some mistakes made and, therefore, the survey is not fully accurate. Such an exhaustive survey is extremely complicated, making high accuracy very difficult to attain.

However in preparation for this seminar we have again gone through the entire nation's church population listed in the 1970 Christian Yearbook and have made up a new listing which we feel is more accurate. To our joy, some of the cities that were unoccupied in the former listing have been discovered to have churches according to our latest statistics. On the other hand, since the new report breaks down the towns and villages within each county we can see from it all the more heartbreakingly that there is even more area in the country that would have appeared red—totally unchurched—on our map had this more specific method been followed.

Nevertheless, both the published report and the newest, unpublished one do one important thing—which is to arouse our attention to the tremendous need before us. Jesus said to his disciples, "Lift up your eyes, and look on the fields; for they are

white already to harvest." I believe that this really means that we are to study the needs, to investigate. Just being busy in the work of the Lord is not adequate. We must check and double-check to make sure that we are taking the message of salvation to every area of this land to which we have been called. Our survey and map have been made for this purpose: to pin-point the exact areas that are not being reached.

I would like to direct our attention to the more significant discoveries of our surveys and especially the more significant areas of need.

CONCENTRATION OF EVANGELISM AND CHURCHES IN THE BIG CITIES

For the most part there has been a concentration of evangelism in Japan from the beginning in the populated areas and the major cities. Anyone realizes that it is but logical to go first to the centers and to work out from there, but it seems that this is where both our predecessors and we ourselves in the post-war era have fallen short. We have moved into the populated centers, establishing many churches, but from there the church has not systematically, faithfully moved out into the surrounding areas, towns and villages, making sure that the gospel is carried to all.

Although there is no place, even in the most church-populated areas, that we can say has too many churches in Japan, we can and must say that the proportions are unfair. The greatest concentration of Christian work has been centered first in the heart of the Kanto and Kinki areas, there being at least 1400 in the

former and 500 in the latter, according to our survey. It is striking to note that the conveniently located cities have a relatively high percentage of churches, but as you move further out there are fewer and fewer.

Although the scale is less, still to a measure the same is true of the prefectural capitals as well as other well-known, larger cities. Some such cities are Yonezawa, Kooriyama, Takasaki, Hamamatsu, Numazu, Toyohashi, Fukuyama and so forth. There is an average of 11-12 churches in these cities.

But smaller, rural cities have a minimum of churches and in some instances no church at all. The more remote the area, the more neglected it is. Interestingly, areas that have bad climates or are especially isolated characteristically have fewer churches. Many of the most needy, neglected areas fall into this category.

Our survey shows that there are 23 cities that have no church at all. What a shame to the Church after over 100 years of witnessing. Our survey pin-points these areas. They are southern Kyushu, the backside of the Chubu area, Toohoku and Hokkaido. Of course there are many other areas too, that are less extensive, but still needy.

FORGOTTEN PEOPLE IN JAPAN'S 'RURAL' CITIES

There is one point that ought to be forcefully emphasized here. Although the vast majority of Japan's 566 cities have at least one church or more, still this does not mean that each of these cities is being properly, fully evangelized. Usually our assumption is that the people of each city where there is a church

are being evangelized, but this is simply not true. There are 426 cities in Japan with populations under 100,000 and averaging about 50,000. The majority of these are what are generally termed "rural cities". By this is meant they are cities that sprawl over large country areas, being comprised of one larger, central community, after which the city has taken its name, plus many smaller communities (buraku) that are scattered over the entire area included in the city limits. Although these are incorporated as cities the bigger portion of their territory is absolutely rural.

In most instances the church or churches is located in the central community, the heart of the city—but what of the many other smaller communities in these cities that have no church or witness? If one checks statistics you will find that half to two-thirds of the population of these rural cities live in these scattered buraku! I believe that it can be safely said that almost throughout Japan where churches are located in these rural cities the majority of the surrounding buraku in any said city are not being evangelized. Since this is so, it means that there are millions of unreached souls still remaining in the so-called "occupied cities."—totalling to maybe as high as 15,000,000. If these areas could be included in our survey, too, there would be many more red areas on our map!

We have personally spent years in working in this kind of city and as a result our hearts have become greatly burdened for the multitudes of souls living in these areas. Every rural city that we have moved into this has been so. True, a church or two exists with, possibly, a full program of services, annual campaigns and so forth, but there is usually *no organized program* of evangelism to insure that every buraku within the said city limits is actually being evangelized with an exhaustive saturation program. All the effort is normally concentrated on the one central community, and, more specifically, on the small nucleus of believers that have been established. Sometimes there are one or two cotage-meeting outstations. This is what I have personally seen over and over again, and it is also what I

discovered was exactly what I myself had been doing when God began to deal with me very strongly, showing to me these vast areas that are being neglected. Then as we pushed out from the central communities of our rural cities in obedience to God's dealings, and reached out into the surrounding and seemingly innumerable communities, our hearts became gripped as we realized how unreached they are and how absolutely ignorant of salvation they are. We spent years pushing back into these areas, saturating them with the message of the Word and almost universally the people were absolutely ignorant of the Bible. Many do not even know the word, "Bible."

We must take the glorious message of salvation to these precious souls. We must neglect them no longer. There still remains this vast unreached multitude of souls who actually live in our so-called occupied cities! We thank God for every community, every part of every city that is being reached, but we must not forget these who are not being reached,—these unreached souls who live in Japan's 221 rural cities that have but one or two churches! And even more so, we must do something about occupying the still unreached 23 cities! This is imperative! These cities must be included in our prayers and in our planning!

Also it seems to me that the time has come for us to thoroughly investigate and find the areas even in our larger, church-populated cities to allocate areas of need and neglect. They do exist. If we made surveys of every large city we would discover heavily populated areas where new works ought to be established. Doubtless we would be amazed at what we would discover. *

(To be concluded)

The above is a paper read at the "Seminar on Evangelism of Unreached Areas" at Yokosuka on January 26-28, 1970.



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Do They Read You?

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TO EVERY PREFECTURE

KANAGAWA

Johnny Siebert

WHEN Commodore Perry opened Japan for world trade in 1853, he not only accomplished an important diplomatic feat, but he also paved the way for the heralds of the Gospel. In fact, Commodore Perry may very well have had it in mind. One of his men, Mr. Goble, accompanied Perry for the express purpose of surveying Japan's mission possibilities. Two years later U.S. Consul, Townsend Harris, in negotiating the treaty, sought to introduce a clause permitting the preaching of Christianity in Japan, but without success. However, Mr. Harris, assisted by Mr. Heusken, on December 6, 1857 received great satisfaction out of conducting a private English service, in an audible

voice no doubt heard through the paper doors in every part of the building. It gave him great pleasure to do this in a country where a law inflicting death on anyone who should use any of the rites of the Christian religion was still unrepealed. He felt this to be a hard blow against the cruel persecutions of Christianity in Japan. Perhaps these men should be recognized as the first Protestant missionaries to come to Kanagawa-ken.

The church in America, too, had been eagerly watching for the door to open, and was not slow to enter it. The first missionary arrived in May 1859. Within four months of the opening of the treaty ports for foreign residents, seven American

missionaries were in the country. One of these seven, Dr. Samuel R. Brown, of the Dutch Reformed Church, opened the first English school in Japan at Yokohama. The first Japanese Church was organized with eleven members at Yokohama on March 10, 1872, by Rev. J. H. Ballagh of the Reformed Church. Rev. Ballagh had started a prayer meeting at the beginning of the year. Thus the first church in Japan was started through a prayer meeting held in Yokohama City, Kanagawa-ken. This church is still existing today and is known as the Kaigan Kyokai. Its location just beyond the custom's check point off South Pier gives one the impression that God meant for His church to stay planted in this country.

The present Ferris School can be traced back to a small private school which Mr. Hepburn started in Kanagawa. When it was started it had only five students who took lessons in English and Mathematics. This school will celebrate its 100th anniversary this year.

In 1872 four ladies of the Woman's Union Missionary Society of America established the Kyoritsu Jogakko. This school is still functioning today under the same sponsorship. There are also other missions and missionaries that made worthwhile contributions during this introductory period in Kanagawa-ken, but they cannot all be mentioned in this report.

During these early years following the dramatic opening of Japan to the Gospel, Christians and missionaries were working under difficult restrictions and trying circumstances. The earliest converts were constantly viewed with suspicion. Only in 1873 were the edicts against Christianity taken down and in 1884 new regulations were finally enacted that secured larger religious toleration. In years following, missionaries and national pastors alike were optimistic about the future of the Gospel in the land. A popular interest in religious matters was manifested in both the cities and in the rural areas. But at the close of World War I Japan began to face another great crisis of its history. Signs were appearing of a new reaction in influential circles against Christianity, which was thought to



be incompatible with Japanese ideals and institutions. By the '30s such signs had become reality and by the early forties the open proclamation of the Gospel was seriously curtailed.

AFTER WORLD WAR II

Following the close of World War II missionaries were again welcomed to Japan. At General MacArthur's invitation they arrived by the hundreds. Kanagawa-ken was then the gateway to all of Japan, since most of the new mission recruits arrived at Port Yokohama. The Prefecture, too, received its share of the mission workers. The resurgence of the Gospel, this time in total liberty without any restrictions to limit its advance, enabled old churches to be rejuvenated and new churches to spring up in the cities and rural areas. By 1967 there were over two hundred twenty churches located in the cities and towns of the Prefecture.

One new development in these postwar years is the establishment of the Christian Music Center in Yokohama. Having only a meager beginning a few years ago, today the Center is training young Christians in church music through its publications and direct training in the main Center in Yokohama, as well as branches in Tokyo, Machida, and Hiratsuka.

A new Christian Book Store was started in Naka Ku, Yokohama. The store makes Christian literature and materials easily accessible to churches and missionaries. It's also a fruitful means of reaching unchurched people who walk in off the street in significant numbers.

A quite unique form of evangelism is taking place near Sakuragicho Station in downtown Yokohama. Almost hidden by the many bars in this slum section of the city is a little lighthouse for God called Merry Coffee Shop. A middle-aged Chinese Christian couple are giving themselves and their coffee shop for evangelism by daily personal testimony and weekly Friday night evangelistic meetings. Many who never darken a church door have heard the Gospel in this coffee shop and have been transformed into new creatures in Christ Jesus. Down-and-outers

are receiving Christ here and then finding their way into one of the many churches within the city.

CHURCH DISTRIBUTION

A glimpse at the charts of the church distribution survey which were given in the summer 1969 JAPAN HARVEST shows that there are over 240 churches in the Prefecture today. Most of these churches are located in the cities. Yokohama tops the list with almost 100 churches. The other cities have a total of about 125 while the counties combined have only a bare minimum of 18. One would gather from these figures that the countryside has been sadly neglected, but when averaging all the churches of the Prefecture per population, one finds that the ratio of churches to population in Yokohama, for instance, is not appreciably better than for the rest of the Prefecture. Nevertheless, on the average each church in Kanagawa-ken has a parish from 18,000 to 21,000 each. Of these 18-21,000 people, hardly 100 attend church from Sunday to Sunday. In a survey made for the preparation of this report, one party mentioned that he did not know of any area where people cannot get to a church, but there are thousands that don't go. Some replies to this survey indicated that a church could be started in about five years of evangelism. This is considered to be faster than in most areas of Japan. If it is true that people respond to the Gospel more readily here than in some other areas, what can be done to elicit this response.

If each of the present 240 or more churches would maintain a steady growth in membership and also reach out to start a new branch church some where within the prefecture, the ratio of one church to 20,000 population would be brought down very appreciably in a few years time.

A NEW FACTOR

There is, however, one more factor that must be taken into consideration when viewing the task of evangelizing the entire prefecture, that is, its phenomenal growth. Every-

KARUIZAWA DEEPER LIFE CONVENTION

At the time of writing the social and political turmoil anticipated in 1970 has not eventuated. The year is still young and anything might happen, but dare we not believe that the prayers of God's people have helped to stop misdirected and evil activities? We need to pray on, to meet together to seek the Lord for His mind and will for this generation. Such an opportunity is afforded by the Karuizawa Convention.

Dating back to at least 1907 this Convention has annually proved an untold blessing to scores of missionaries. Once again this year "come ye yourselves apart and rest awhile", in the cool, verdant surroundings of Karuizawa. Together with the JEMA Conference you can have a week of spiritual fellowship, solid instruction and dynamic challenge. The Deeper Life Committee extends to you all a warm welcome.

For the third time we are to have as speaker Rev. David McKee. Now minister of the First Presbyterian Church, Lurgan, N. Ireland, Mr. McKee served for a number of years with his denomination as a missionary in India. He knows our problems from first-hand experience, and God has brought him into a deep knowledge of Himself and His ways. He comes to us a pastor of a full church throbbing with life, to challenge us to God's best and highest. We cannot afford to miss this opportunity of getting alone to seek God! Pray now and be present then!

ERIC W. GOSDEN, Secretary.

READ

Rev. David McKee's books

The Wonder of Worship
Calvary's Wondrous Cross

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Cont. on page 22

one in Japan has been aware of the rapid growth in population in Tokyo for the past ten or fifteen years. But Tokyo's boundaries are set by the sea on the east, Saitama, and Chiba kens on the north and northeast and Kanagawa-ken on the south. There is still room for Tokyo to spread westward within its own boundaries, but on its other perimeters the population must overflow into the neighboring prefectures.

One of these is Kanagawa. New housing developments are springing up almost everywhere. The waterfront between Tokyo and Yokohama is totally developed with industry, without a single break between the two cities. Further inland, the rolling hills that for centuries had hardly any value at all, even for agricultural purposes, now suddenly turn out to be almost a gold mine for their owners. The hilltops are being pushed down into the valleys by numberless bulldozers. Roads are constructed to give access to new lots. Prospective buyers are paying high prices for these lots in response to "My Home" propaganda.

What does all this mean? Thousands and thousands more people to be reached with the Gospel. Can we let these multitudes slip by into eternity without the saving knowledge of Christ? The answer of course is an emphatic, "No"! Churches and missions, too, are responding to this need, but there are still vast growing areas that don't have sufficient witnesses. Pray with us that God's people will respond to this challenge of the hour.

HE SAVED OTHERS: HIMSELF HE CANNOT SAVE

It was not that He was unable to save Himself; but rather that He was able not to save Himself . . . We have no power to save others save as we have power not to save ourselves. The claims and desires of the selflife are very insistent. They may be perfectly proper within the limits of personality. It is only when we have the ability to deny them, in our determination to serve others, that we are approaching the region of saving strength.

From "Searchlights from the Word" by Campbell Morgan

"MISSIONARY" IN J. E. M. A.

(Third in a Series)

by William E. Schubert

WE have already considered "Japan"—blinded by the god of this world (but God commands the light to shine "to give the light of the knowledge of the glory of God in the face of Jesus Christ"). Then "Evangelical"—salvation by faith in the atonement of Jesus Christ alone. Now let us meditate on "Missionary"—a wonderful calling, preaching "the gospel of peace, and bringing glad tidings of good things" (Romans 10:15).

I. MISSIONARY BEAUTY

"How beautiful are the feet!"
Romans 10:15, Isaiah 52:7.

1. The beauty of obedience. C. T. Studd sold all and went — one of many.
2. The beauty of assurance—the Porteouses singing to the threatening communists.
3. The beauty of sacrifice. John and Betty Stam.
4. The beauty of fellowship — will consider this next time, under "Association".

Please pray now, thanking God for some you have known, and ask with me: "Lord, give us many more like these."

II. MISSIONARY PRIVILEGE

"Many are called, but few are chosen" Matt 20:16, 22:14.

Not everyone is called to this high calling, and of those called, few are finally chosen as worthy to be a missionary. This should make us cherish the privilege and guard it jealously from neglect or corruption. For this is only for God's special ones. I have friends who served large pastorates in America who wrote wistfully of a missionary call not fulfilled. Others, who served only one term, always regretted being diverted. Almost anybody can live in an automated home, ride in a new car on freeways, vacation in national parks; but not everyone can sleep on tatami, eat raw fish, and study Japanese. Many would like to, but are not allowed. Cherish your privileges! Some have experienced amoeba, typhus, being besieged

by Chinese guerillas, falling in tank traps full of water. Japanese bombings, riding on ammunition trucks, walking planks over raging rivers, living in a mud hut with a dirt floor, walking all night to get away from Japanese soldiers. And to think—I could have been a bank clerk in Watts, or an electrical engineer, or maybe even a Christian psychologist! Even Dr. Narramore envies us, it seems, for he said: "Anything else is a step down".

But all these missionary adventures do not compare with the tears of seekers, shining faces, our students' songs in prison, witnessing to communist officials, praying through for China or Japan, having a convert who now writes Christian books. Best of all is the sense that you are doing what God wants you to do. Even though there may be years with few results, as some of us have known, yet there is a sweet sense of God's approval. These are some of the peculiar privileges of missionaries—theirs and theirs alone.

Let us thank God for this privilege.

III. MISSIONARY

"Preach the gospel of peace". "Publish salvation". "Go into all the world" (and teach English?) We are Japan Evangelical and Evangelistic Missionaries. With this great and exclusive privilege of God's calling and God's choice, how can we do less than to make it our aim to get people saved, really saved—to complete their repentance and get them established in the faith? "He gave some apostles (missionaries) for the perfecting of the saints, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:11-13)

Brethren, pray for me. God help me to be true to my calling; God help me (and you) to be truly evangelical, and a true missionary.

THINKING ALLOWED

By Patmos

HOW SHOULD WE ADDRESS GOD?

In the Preface to the New American Standard Bible it is explained that the expressions "Thou", "Thee", and "Thy" are changed to "you" and "your" except in the language of prayer, addressing Deity.

This policy reflects a recognition that words like "Thou", "Thee," and "Thy" have a double significance. Looking at them from one point of view, we regard them as archaic. Therefore, in order to produce a translation in tune with the age, "Thou," "Thee" and "Thy" are abolished along with other archaisms.

However, a second use is also recognized, namely that they express respect, reverence, and worship. So they are retained in the language of prayer. Thus in the Lord's prayer

(Matthew 6:9) we find the following: "Our Father, who art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done..."

It is significant, however, that when someone is recorded in the New American Standard Bible as addressing Jesus the Man, the familiar "you" is used. Thus in Matthew 8:2: "Behold, a leper came to Him, and bowed down to Him, saying, 'Lord, if You are willing, You can make me clean.'" And in Matthew 8:8: "The centurion answered and said, 'Lord, I am not qualified for You to come under my roof, but just say the word, and my servant will be healed.'" It is only where God is addressed as God that the "Thy" and "Thou" are retained as expressing the reverence due to Deity.

So the question arises, When we address God as "You" in the interests of being up-to-date, are we not also addressing God in terms of undue familiarity? Is it not entirely justifiable and logical to follow the distinction observed in the New American Standard Bible, and while

normally using "you" instead of "thou" when quoting conversations recorded in the Bible (even when quoting words addressed to the human Jesus), yet in addressing Jesus as God to retain "Thou" and "Thee" and "Thy"? In this case the words would not be outmoded relics of an age now past, but as the bequest of that age to our own age to express reverence with words which in modern language have no counterpart.

You may ask, what has constrained us to exercise our minds on this subject at this time? It is as a result of pondering the question whether those missionaries who freely address God in terms of familiarity (using "You" and "You") in English also address Him in similar terms of familiarity in Japanese? We inquire, in all reverence, whether these missionaries address Deity in Japanese as "Kami-Kun"? And if not, why not? It is not as logical to use the terminology of familiarity in addressing God in Japanese as it is in English? *

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by Victor Springer

SHIKOKU IN-DEPTH EVANGELISM

Takamatsu . . . Following three years of planning, the island of Shikoku is ready to launch into high gear in an in-depth evangelism program called the All-Shikoku Total Mobilization Evangelism Project. Training programs for pastors were begun late in 1969. Following an All-Shikoku Christian Conference in February, lay training courses were set up in local churches to last until May. These courses include special training and general mobilization for the visitation program, which begins in May. The final half of the year will be given to special activities, local church evangelism, and area-wide campaigns.

Shikoku has a population of about four million, but has only about two hundred churches, most of them small. Prayers of believers throughout Japan are earnestly sought for the success of this campaign.

NEW HOME SECRETARY FOR F.E.G.C.

Detroit . . . The Far Eastern Gospel Crusade has announced the appointment of the Rev. George Ledden as Home Secretary, effective August 1, 1970. He will be responsible for directing the development of the North American activities. Rev. Olan Hendrix served in this capacity for ten years, prior to accepting the position of senior pastor of Bethel Baptist Church in Kalamazoo, Michigan. Ledden is best known in Japan, where he is com-



pleting his second term of service as a missionary, working in evangelism and church planting.

FESTIVAL EVANGELISM

Tokyo . . . In a land that is noted for its "matsuri", or festivals, one missionary has developed a unique outreach. Working in Shizuoka Prefecture, John Knoble has obtained permission to set up a booth on the same basis as local shopkeepers. By paying a flat fee to police for space and electricity, he is able to put up his booth at any festival held in the area. The day before the festival begins, he goes with the shopkeepers to get his assigned spot for the duration of the festival. The day of the festival, he packs his portable bookstand on the top of the car; loads up with books, tracts, and a tape recorder, plus some food; and sets off for a ministry among the multitudes who will attend the festival. Playing Christian music over a loudspeaker, he draws many to his stand, where they may buy books, accept tracts, and hear a Gospel witness. A number of contacts thus made have been drawn into the local church. Coffee and cookies shared with the shopkeepers around him have made Knoble numerous friends, besides giving him good opportunity for witness among them.

GOSPEL BROADCASTING IN OKINAWA

Hong Kong (MNS) . . . The intended turn-over of Okinawa from American to Japanese control by 1972 will have repercussions in more spheres than the purely military, according to the Far East Broadcasting Company. FEBC has announced through its Communication Research Review that it is unlikely the Japanese government will permit them to operate

their 100,000 watt transmitter KSBU from Okinawa when Japan takes over the island. Under existing Japanese law, no religious stations are permitted to operate on Japanese soil.

At present FEBC operates three stations on Okinawa, all authorized by the U.S. military command. An English language station reaches American servicemen; another uses Japanese to communicate to the Ryukyu islanders; the third, KSBU, broadcasts the Gospel across 400 miles of ocean directly into China. The American authorization expires the day reversion to Japanese control becomes an established fact. A Ryukuan Christian advisory board has been formed, and it is expected that the English and Japanese language stations will be turned over to it.

By 1972, FEBC expects to have another transmitter on the air, located in an undisclosed Asian country, to replace the anticipated loss of KSBU.

TOMORROW'S CHURCH LEADERS

New York (TODAY) . . . Recently Rev. and Mrs. Don Parvin of Tonowanda, New York, wanted to know that type of homes produce pastors and missionaries. For **The Evangelical Baptist**, they probed missionary linguists, teachers, pastors, evangelists, and missionaries serving in many lands. They asked them about the influences that led to their vocational choice. Was your home strict or lenient? How did you spend Sundays? What about church attendance and family devotions?

One hundred per cent grew up in strict homes. Ninety per cent came from Christian homes. Eighty per cent said that their families practiced devotions together. Eighty five per

cent said yes to the question, "Do you feel that your home life was a direct influence in your decision to become a missionary?" A remarkable ninety five per cent said that they did not go through a period of conflict with their parents in their teen years.

What could their parents have done more of? Most answered in this manner, "I would have appreciated my parents spending time discussing my problems, talking about preparing for the Lord's work, discussing spiritual topics, frankness about sex, and mentioning specific requests to encourage a prayer life."

Ernest Kilbourne, third generation missionary who was born in Japan, was asked why he and his two brothers had all become missionaries. His answer to that question was very revealing: "No matter how busy Dad was, he always took time out of each day to spend with us boys."

PROJECT ASTRONAUT ROLLS ON San Francisco (TODAY) . . . The response has been phenomenal. In January, 1969, after hearing that atheist Madalyn Murray O'hair had gathered 27,000 signatures to protest the reading of Scripture from Apollo 8, Family Radio acted. A small network of Christian broadcasting stations, it began a drive to acquire 100,000 letters from American citizens in support of the crew's action. This drive, called Project Astronaut, was designed to encourage Americans to stand and speak their convictions. Last September 24, 2½ million letters and petition signatures were presented to NASA administrator Dr. Thomas O. Paine at NASA headquarters in Washington, D.C. Later another million letters were forwarded to NASA, and an additional million letters and petition signatures made up a display exhibited at Times Square in New York just before Christmas.

Thus more than 4½ million Americans gave their support to the Bible reading by the astronauts; and letters continue to pour in at the rate of about 100,000 per week.

TRAGIC LOSS IN SAIGON

"The Children's Home of Blessing", run by a Chinese church, has had a tragic reverse. Their main three-storey block housing all the children and staff, collapsed one night near midnight. Four of the five staff, and twenty-four of the forty children escaped (though two have lost a leg); the rest were killed. This has been a great shock to all the churches. Please ask the Lord's guidance in future plans.

From a Missionary's report.

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- Preparation for Marriage - R. Oyama ¥380
- In The Storms of Life - A. Hatori ¥150
- Know Why You Believe - P. Little ¥420
- Handbook of Bible History - G. Stob Vols. I & II ¥400 ea.
- How to Find Meaning in Life - A. Takimoto ¥350
- Evangelism in Depth ¥180
- The Challenge of Missions - A.B. Simpson ¥150
- The Christian Walk - T. Murase ¥150
- So Great Salvation - S. Sawamura ¥700

GETTING READY

WE plan very carefully for many things—for summer vacations, for furlough, for our children's education. And often we spend many hours, even days, getting ready for one social evening or dinner party. But have you ever prepared yourself and your family for the possibility of serious accident, or the inevitability of death? Creatures of the dust though we are, we do not like to face the fact of death. None of us expect to die real soon; neither do we have any assurance that we will still be on the scene tomorrow. Careful thought and planning on our part now while all is well will certainly make things easier for our husbands, our child-

ren, ourselves and all concerned in case of an emergency.

Why not sit down with your husband some evening soon (single ladies, perhaps with a friend) and discuss some of the things that will help to prepare you for the possibility of any sudden accident, illness or death. Following are a few suggestions submitted by Mrs. Jacqueline Martin. Perhaps you will think of others as well, but use these as a starter.

1. Do you both have up-to-date wills? Correctly executed? If so, where are they located?
2. Where are insurance policies and other important papers, such as deeds, stocks, etc., kept?
3. Are keys to safety deposit boxes, strong boxes, trunks, automobiles, etc., tagged and readily accessible?
4. What is stored in those barrels in the warehouse? Is there at least a rough list in case someone else must dispose of them?
5. What are your wishes for your children in case of death or serious accident? Does your will state who is to have the care of your children and what is to be done with your personal effects in the event both parents should be taken at once.
6. Have you carefully and lovingly prepared your children for the fact of death?
7. What are your feelings about interment in Japan? Cremation, funeral services, etc. Communicate your own feelings along these lines and find out those of your spouse. It is much easier to do this when you are both well and happy.
8. Does your mission office here have a name, address and phone number at home among your relatives to notify in case of emergency.

For your information:

1. Embalming is done at Keio University Hospital.
2. The American Embassy has a hearse which they will supply for use of American citizens. American citizens are also entitled to the embalming services at Tachikawa, when those facilities are available (which isn't often now due to the Vietnam War).
3. Commercial Airlines will take appropriately sealed caskets for shipment. (Obtain certificate of death from your home country embassy office.)
4. Burial benefits under Social Security are available. Your mission office probably has this and other information available to you in case of need.



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LANGUAGE POINTERS for MISSIONARIES

APPRECIATING THE JAPANESE
THROUGH THEIR LITERATURE

by Ikuye Uchida

HAVE you heard the expression
"Giri to ninjoo no itabasami?"

「義理と人情の板挟み」

i. e. "To be torn between love and duty?"

義理 *giri* means courtesy, duty, honor; a *giri gatai hito* is a person faithful to duty and honor 人情
ninjoo means humaneness, kindness, sympathy, compassion.

The above are over-simplified definitions of two concepts that form two of the basic pillars of Japanese culture. Minamoto Ryoen in "*Giri To Ninjoo*" (Chukoshinsho #191) says that to fully understand the Japanese culture, it is not enough to measure it by the rule of "Shame Culture." He feels another dimension is necessary—the understanding of the internalization of "giri and ninjoo". He says, "Besides the rule of shame culture, put forth in Benedict's *Chrysanthemum and the Sword*, the rule of 「情と共感の文化」 kindness and sympathy culture needs to be added. Giri and ninjoo need to be studied under the context of "Shame and sympathy culture." page 3.

Two authors known for their literature based on "giri and ninjoo" are Iwara Saikaku and Chikamatsu Monzaemon. I will give you just a taste of Chikamatsu's "joruri" 浄瑠璃 called 「冥途の飛脚」 "(Meido no Hikyaku) (A joruri is a ballad drama. If you are interested, these stories are often used in 文楽 Bunraku—traditional puppet drama. It's worthwhile going to see) Background of *Meido no Hikyaku*.

Chuubee 忠兵衛, a farmer's son is adopted out to a wholesaler in Osaka. While working there Chuubee falls in love with a prostitute and on her account embezzles his master's money. He buys the prostitute Umekawa's, freedom with the master's money and the two become fugitives of the law. They hide in a friend's home in his home-town. While in hiding Chuubee's father passing by slips and falls into the muddy paddy. Chuubee sees this and exclaims:

「はあ悲しや。」と、忠兵衛もかけども騒げども身をかへりみて、出もやらず。梅川あわて走り出て抱きおこしてすそしほり「どこも痛みはしませぬか。お年よりのおいとしや、お足もすすぎ、はなをもすけてあげませう。すこしも御遠慮なさるるな。」

"Oh, woe is me." Though Chuubee writhes and clamors he does not (dare) go out to help (his father). Umekawa rushes out, picks up the old man, wrings out the hem of his robe saying, "Are you hurt any-

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where, dear old man? I will wash your feet and fit your clog with a cord. Please don't be reticent."

Her kindness wins the old man. In the conversation that ensues she cleverly tells him by circumlocution that she is his daughter-in-law and that his son Chuubee is close by. Realizing the situation the old man weeps loudly exclaiming that he wants to hurry and die because of the shame caused by his son. All three raise their voices in loud weeping. Chuubee wants to come out to comfort his father but only dares show his hands through the shoji door in reverence toward his father.

I will quote the climax in my own poor paraphrased modern Japanese. I will not take the space to quote the original archaic Japanese.

「あゝ血筋のつながる者はいとしいものだ。古い縁を切った親子の親しみは世の中ではもっともの事だ。盗みやさぎをするくらいなら、なぜ前もって内証でこういうわけで遊女にこうしたわけで金がいると言えば、ひそかに便宜もするのである。ことわざには

「不幸があった時に寄り集まって泣くのは肉親だけだ。」と。とくに母もないせがれのためには隠居のための田地を売っても、首綱はつけさせはしない。もう世間に知れわたり養子の先の母に難儀をかけ、人に損をかけ苦勞をかけてお前のために私の子供であるからといってかくまっておかれようか。一夜の宿も貸されようか。……(略) 憎いやつと思うかかわいいのである。」

English Translation

"Ah, ties of blood are endearing. Even more dear are the ties of father and son who have broken off their old relationship. Rather than steal and swindle, why didn't you let me know secretly that you needed money on account of the prostitute? Then I would have secretly aided you. As the old saying goes, "In times of misfortune those who can weep together are flesh and blood." Especially for my son who lost his mother, would I have sold some of my retirement property and would not have allowed the noose to be put around your neck. But as it is now (this thing) is known abroad and you have already caused trouble to your foster mother, and loss and worries to others so that I cannot protect you even though you are my son. I cannot even let you stay overnight in my home . . . (deleted) I hate you and yet you are dear."

Such are the tensions between "giri" and "ninjoo" often depicted in Japanese literature. Lest you think that "giri" and "ninjoo" are old outdated ideas I would like to emphasize that they are still very much a part of Japanese culture. To be described as a 「義理も人情もない」 "giri mo ninjoo mo nai" i. e. to be devoid of "giri" or "ninjoo" is to be wholly uncultured in the Japanese sense and Minamoto would say, lacking in humaneness. It is true that there is less and less of it among the younger generation, but personally I think this is a sad state. I think I've gotten to be more Japanese than the average Japanese.

This is a *big* topic and one could write a whole book about it. Why not do some study on your own? *

THE DOCTRINE

IN spite of the attacks of Satan, the doctrine of the Cross has been preserved to the present hour. For nearly two thousand years many attempts have been made to confuse, mar or wipe out this central doctrine of the Christian Faith. The preservation of this and all other cardinal doctrines is due to the fact that the power of God has triumphed over the ragings of Satan-inspired and Bible-hating men.

The doctrine of the Cross is found throughout the Bible. In the Old Testament the Cross is seen in prophecy and in type. In the New Testament the facts of Christ's death are divinely set forth in the four Gospels; some of the results of His death are recorded in the Book of the Acts; the meaning of the Cross is clearly explained in the epistles. Although this great doctrine runs through "the divine library" from Genesis to Revelation, it would be difficult to find any passage that answers more adequately the important questions concerning the doctrine of the Cross than the two opening chapters of First Corinthians.

WHAT IS THE DOCTRINE OF THE CROSS?

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:17, 18).

The words translated "the preaching of the cross" are *ho logos ho tou stauvou*, which is simply "the word of the cross." that is to say, "the word which speaks of the cross." In verse 23 Paul says, "we preach Christ crucified," which is just another way of saying "the preaching of the cross." By the preaching of the Cross is meant the doctrine of salvation through the death of Jesus the Son of God as a sin-atonement sacrifice. A clear-cut definition of this doctrine is given in 1 Corinthians 15: "Christ

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OF THE CROSS

Donald M. Hunter

died for our sins according to the Scriptures; and he was buried, and he rose again the third day according to the Scriptures." The account of the completed redeeming work of Christ is the Gospel; hence the first four books of the New Testament are called "The Gospels." There are many passages in the Word of God which contain a comprehensive statement of the doctrine of the Cross.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53: 5, 6). "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). See Matthew 1:21; John 10:11; Eph. 1:7; Hebrews 9:26-28; 1 Peter 2: 24.

We preach Christ to sinners neither as a teacher nor as an example, though He was both, but as a sacrifice to satisfy divine justice, and to reconcile us to God. The Word of God and the history of the world both teach that the doctrine of the Cross alone is effectual to salvation.

The late J. Gresham Machen, one of the great Christian scholars of this century, wrote, "Jesus is our Saviour, not by virtue of what he said, not even by virtue of what he was, but by what he did. He is our Saviour, not because he has inspired us to live the same kind of life that he lived, but because He took upon himself the dreadful guilt of our sins and bore it instead of us on the cross. Such is the Christian conception of the Cross of Christ. It is ridiculed as being 'a subtle theory of atonement.' In reality, it is the plain teaching of the Word of God; we know absolutely nothing about an atonement that is not a vicarious atonement, for that is the only atonement of which the New Testa-

ment speaks. And this Bible doctrine is not intricate or subtle. On the contrary, though it involves mysteries, it is itself so simple that a child can understand it. We deserved eternal death, but the Lord Jesus, because he loved us, died instead of us on the cross—surely there is nothing so very intricate about that. It is not the Bible doctrine of the atonement which is difficult to understand—what are really incomprehensible are the elaborate modern efforts to get rid of the Bible doctrine in the interests of human pride."

HOW IS THE DOCTRINE OF THE CROSS TO BE MADE KNOWN?

The Gospel is to be conveyed to the world by preaching (1 Cor. 1: 17, 18, 21, 23.) Preaching in the Biblical sense does not necessarily imply delivering a message from a pulpit. Paul preached Jesus to the eunuch as they rode together in the latter's chariot (Acts 8:35). Paul and Silas pointed a sinner to Christ in a jail, and later instructed the jailor's household concerning the

way of salvation (Acts 16). The Athenians heard the Gospel as it was proclaimed "in the midst of Mar's Hill" (Acts 17:22). A father or mother "preaches" when he or she tells the sweet story of the cross to a son or daughter. People have been saved through the preaching of the Gospel in trains, on boats, in hospitals, in schools, on farms, in factories, on battlefields, and in many other places. These conversions indicate the effectiveness of the quiet, consistent, and earnest testimony of an individual believer who is in touch with God. Such witnessing is an important form of preaching. Although God does call a few of His children to devote their full time to preaching the Gospel (1 Cor. 9:14), the chief business of every Christian, regardless of how he earns a living, is to make Christ known.

"Not with wisdom of words" (1 Cor. 1:17). At Corinth the art of the rhetorician was taught in the schools and was used by most public speakers when they paraded their speci-

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The Doctrine of the Cross

ous knowledge. The doctrine of the cross is of such importance to the inhabitants of this world that Paul discoursed in the energy of the Spirit, and not with the art of the rhetorician. He chose to adopt a very simple way of appealing to the hearts of his listeners (1 Cor. 2:4,13). God calls the wisdom of this world folly, whether it be the philosophy of the early Greeks or that of the twentieth century unbelievers. Today human reasoning is appealed to from pulpits, over the air, and in religious journals, but God declares that human wisdom is entirely ineffectual in the salvation of men. We know only too well that souls are not being saved under the philosophical teaching of man's wisdom. Preachers of the wisdom of this world emphasize the value of persuasive words, skilful argument, and perfect rhetoric, but, alas, they omit the all-important message of the blood of Christ which was shed for sinners.

The wisdom of words is frequently preached in costly church buildings by educated and amiable persons. The services may be beau-

tiful; they may be emotionally appealing from start to finish, but the divine element is always noticeably lacking. Human wisdom has never led a sinner to Christ. The explanation of this is simple: when a discourse is filled with the wisdom of this world, the cross of Christ is either obscured or denied. It is rendered powerless and inoperative. By the use of philosophic eloquence, preachers of human wisdom refine away the significance of the cross.

How grateful to God our hearts should be for every faithful missionary who, knowing that the salvation of souls does not depend upon the skill of man but on the divine work of the Holy Spirit, presents the doctrine of the cross in forceful yet simple language!

"In weakness, and in fear, and in much trembling" (1 Cor. 2:3) Two of the godliest and most gifted preachers known to this writer testify that when they rise to preach they tremble. One of these brothers has been preaching for more than fifty years. Such trembling is caused by a realization of man's insufficiency

when preaching the infinitely important doctrine of the cross. Four times in the New Testament the expression "in fear and trembling" occurs, and in each instance the expression signifies a solicitous anxiety lest there should be failure in doing all that God requires.

When Paul said, "I was with you in weakness and in fear, and in much trembling," he was not referring to any physical malady, to the meanness of his personal appearance, or to his inability as a speaker, though possibly he possessed each of these handicaps. He was thinking of his impotence in view of the gravity and far reaching results of the message with which he was entrusted. In preaching the doctrine of the cross, he had a work to do which he felt was altogether beyond his powers. Hence, it was not in the consciousness of strength, self-confidence, or self-reliance that he appeared among the Corinthians, but as oppressed with a sense of his weakness and insufficiency. *

(To be concluded)



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FOR OUR CHILDREN

Father, hear us, we are praying,
Hear the words our hearts are
saying,
We are praying for our children.
Keep them from the powers of evil,
From the secret, hidden peril,
Father, hear us for our children.
From the whirlpool that would suck
them,
From the treacherous quicksand,
pluck them,
Father, hear us for our children.
From the worlding's hollow
gladness,
From the sting of faithless sadness,
Father, Father, keep our children.
Through life's troubled waters steer
them,
Through life's bitter battle cheer
them,
Father, Father, be Thou near them.
Read the language of our longing,
Read the wordless pleadings throug-
ing,
Holy Father, for our children,
And wherever they may hide,
Lead them Home at eventide.

Amy Carmichael

executive committee.

The Welfare Commission reported that substantial aid had been given through the year to the Niigata area flood victims and most recently to victims of a widespread fire, destroying 28 residences in Karuizawa.

Following a meeting of the new executive committee, the following commission chairmen were appointed for the new year: Liaison and Membership, Bennie Benson (JCBM); Travel, Johnnie Siebert (FEGC); Publications, Donald Hoke (TEAM); Relief, John Graybill (BIC); Fellowship and Conferences, Lyle Peterson (TEAM); Missionary Language Study, William Lautz (TEAM). New commissions for Women and Evangelism will be considered at a later executive committee meeting, it was reported. *



Left to right: Maas Vanderbilt, Lavern Snider, Jonathan Bartel, Bennie Benson, Donald Hoke, Johnny Seibert, Francis Sorley, Sam Archer.

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Oronsay. Kobe 1 March 1971, Yokohama 2 March, Honolulu 10 March, Vancouver 16 March, Seattle 17 March, San Francisco 19 March. Thence Los Angeles, Acapulco, Balboa, Cristobal, Nassau, Port Everglades, Bermuda, Cherbourg, Southampton.



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