

The Work of The Federated Christian Church

Tsudomu Fukuyama

Emergencies and needs which have resulted as a result of the war has resulted in many new adjustments and changes. The evacuation during the Spring of 1942 forced the Japanese Church to re-think their whole program in the face of human need. In Seattle, the Japanese were divided into five Protestant Churches besides the Catholic Church and a number of Buddhist sects. No longer could they carry on in individualistic ways. People were herded like sheep into assembly centers in the Puyallup Fairgrounds for Seattle folk, and for Portlanders, the International Livestock Exhibition Grounds in Portland. The only alternative was the consolidation into community churches. This idea was crystallized into a concrete organization upon our transfer to Minidoka.

Our first emphasis has been that of presenting the priority of Jesus Christ over all of life. We have attempted to show His relevance for all of life, for truly Christ was interested in every phase of life's activities. There has been no pressure or attempts to "lasso" people into the Kingdom of God. No man-made creed has been the basis of Christian faith. Each individual who is confronted with the fact of Christianity must use his own mind, and by the light that lighteth every man that cometh into the world, seek to comprehend God's will. We have always sought to challenge young people to an experiential Christianity and not to acquiesce to hearsay and something that has been told him.

The Federated type of a program has often been accused of setting itself up as if it were a separate denomination without any affiliation with standard denominations. We have been careful in this regard of not casting loose from those institutions which have mothered and nurtured us. There has been a definite advantage in our program in that an appreciation has developed for all branches of our Protestant heritage. In our situation, we have discovered the fundamental oneness of the standard denominations. As young people relocate we have encouraged them to unite with American churches. The ultimate goal, for our Christian Nisei, is integration into American Churches. Our task is to catch a vision of a Christian brotherhood which sees no barriers of race, class, or differences in Christian convictions.

The Christian faith is expressed in ministry of redemptive love. Life has gone to pieces, and hope shattered for many of our people. In such a crisis, our Church has carried on a program of redeeming love. A practical demonstration of this is found in the eight missionaries who have come voluntarily to serve our people. They have helped in such ways as shopping, entertaining guests overnight in their homes in Twin Falls, counseling, and relocation assistance. One of our beloved co-workers, "Andy" Andrews, has taken twenty-seven trips to Seattle to look after evacuee interests. He has given assistance in transportation from the camp to Twin Falls to over 1500 people in the "Blue Box"—a homemade bus reconstructed from parts of the former Japanese and Chinese Kindergarten busses in Seattle. Always, the Federated Christian Church in its ministry has been directed to a redemptive ministry for all; Christian, Buddhists, and those who claim no religious affiliation.

Redemptive love finds its fullest expression in the rehabilitation of citizens and friendly aliens behind barbed wires, victims of circum-

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A GLIMPSE INTO THE BARRACK COLONY OF MINIDOKA

At extreme left is a corner of the dining hall where the 275-300 residents of the block eat. At center background is the sanitation building including showers, lavatories, toilets, and washtubs. The rows of barracks on the right comprise the living quarters for people. There are six rooms to a barrack with an average of five to six families a barrack.

The Vision of the Worldwide Church

By E. W. Thompson

Christmas has many rich messages to the followers of Jesus. One that has deeply impressed the people of this relocation center, both believers and non-believers is the realization of the world wide Christian Church as a fellowship of sharing far out beyond the horizon of the nearby hills.

As the gifts at Christmas time came pouring in, again and again people exclaimed, "Here's one from New Hampshire," "Here's one from Kentucky," "Here's one from Iowa," "Here's one from the state of Washington," "Here's one from Texas"—and it was fascinating to try to picture a Sunday School class in Indiana being told the story of the upheaval which the war has brought to the lives of Japanese Americans and then laying plans, and a week or two later packing a box of attractive gifts to show their friendship and genuine interest across the miles and across the lines of race which to some people in this country have seemed impassable. Our imagination has reached out to a Ladies Circle in Kansas and a country church in Michigan and a men's class in a metropolitan church in Illinois.

It has not been the things received, though these were fine generous gifts, but the thought of this fellowship with people whose very existence we had not known till now, that was the most impressive thing.

At Christmas time our hearts flow out to those less fortunate than ourselves, and as we came together to celebrate the birth of Jesus, each Sunday School department and both congregations in our young peoples' church made an offering planned a month in advance for relief through our churches of people in war-stricken countries. These gifts reached a total of considerably over \$100, and carried our love to people in China and India and Greece and elsewhere who but for such gifts would starve or die of disease and exposure because of the destruction caused by war.

In the gifts sent us and in the gifts we sent, denominational lines did not separate us but we were able to think in terms of the Christian Church as a whole—carrying its deeds of love to Christian and non-Christian alike wherever there was need. What a fellowship in which to share. What a thrill it brings to be Christians in this broad, rich meaning of the word!

The Work of The Minidoka Project Elementary Schools

Here at Hunt there are two elementary schools: the Stafford School which is located at Block 32 and the Huntville School, located in Block 10. The total enrollment of both schools is 803 pupils ranging from kindergarten to the 6th grade. The teaching staff is composed of 24 teachers, 13 of whom are evacuees. Mr. Jerome T. Light is the principal of both the schools.

The children show particular interest in art, craft, arithmetic, and spelling. The 6th grade children recently had a dinner which was composed of vegetables that they grew last year in their victory gardens.

The summer vacation is arranged so that Bible Schools can be attended by the children during that period.

Structure of The Federated Christian Church

The Federated Christian Church includes a number of former church congregations from the Pacific Northwest. From Seattle are found the Baptist, Congregational, Episcopal, Holiness, Methodist, and Presbyterian Churches. Members of the Baptist congregation on Bainbridge Island, Bellevue, and South Park are represented. These places are located a few miles from Seattle. Further out, the Tacoma Methodist Church, Tacoma Baptist Mission, and the White River Episcopal Mission have found their way here.

Going South for two hundred miles groups of people have come from Portland representing the Methodist and Episcopal churches; the Methodist Church in Hood River, and the Japanese Community Church in Salem. Besides these organized churches and missions, people representing other denominations are found for many were attending local community churches with other fellow Americans back home.

Despite the heavy exodus of church people, for they have been the pioneers in relocation, approximately 1200 Protestants take an active part in the church program each Sunday.

Church School and worship services are held in recreation halls which measure about twenty by one hundred feet, dining halls, and school rooms. Pianos and folding chairs were shipped from churches back in Seattle for use not only as church equipment but also for other community gatherings.

The Church School has an enrollment of 500 pupils. There are five beginners and primary departments, three combined Junior and Intermediate departments and two high school departments.

English services are held for the

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Hunt Junior and Senior Hi School

The combined Junior and Senior High School is located in the center of the project. The buildings were made over from regular barracks which make up people's living quarters. Science, including chemistry, is taught in the former laundry room. A shop building is rapidly nearing completion and will perhaps be ready this spring. Although the equipment is meager a fine teaching staff compensate for this lack. Teachers come from all parts of the country.

Basic to the curriculum of the school are the "core" classes. These classes include a variety of subjects including English and the social sciences taught by one teacher. By having one instructor for a group of subjects a more closer fellowship is built up between the teacher and the students. Each "core" class chooses a president, vice-president, secretary, and treasurer. A student representative is chosen to represent the class in the Student Council.

Another important aspect of the curriculum is the vocational program which take up four periods of the school day. A number of students are employed part time in work on the project with a small compensation and school credit. This enables them to be better prepared for future work.

The most active organizations in the Hunt High School are the Hi-Y Club and the Wolverine Clubs. The former is a service club and participates wholeheartedly for the betterment of the community. The latter organization is composed of lettermen representing 13 different high schools. Their interest lies mainly in the realm of sports.

GREETINGS From Minidoka

Through the medium of this special edition of the **Minidoka Herald** the Federated Christian Church of Minidoka seeks to express appreciation for the fellowship the Christian churches throughout America have shown. The many gifts and contributions received from these good people during the latter part of last year have given the children of Hunt a very merry Christmas indeed. We have received them with thanks in our hearts.

The **Herald** staff, practically all of whom are high school students, have worked enthusiastically to produce this edition. Their hope is that this may promote an even greater understanding and closer fellowship between the Federated Christian Church of Minidoka and the other Christians throughout the United States of America.

Daily Resolutions

Masaru Odoi

Four weeks have passed since you have made your New Year's resolutions. Have you kept them throughout the past days?

Probably some have given up already and are living life as usual. Their will power could not stand the strain of a little self-discipline. It is so easy to slip.

Just because a New Year's resolution has been broken is no sign that it's not much sense continuing the ideal conduct: for resolutions are not just to be made at the beginning of each new year, but at the beginning of EVERY SINGLE DAY.

Every morning should be a time to resolve to follow a course of goodness, of creative actions, of friendliness. Every day the morning prayers should seek a strength through God to live fully and happily. A day of creative activity should be the goal of all.

These daily resolutions should not be trivial, but deep and fundamental. Resolutions would include a search for goodness to others, for courage to face difficulties, for a power from God to live a good twenty-four hours.

Each person has his own ways to find these qualities. The big idea is the strength of purpose to seek them.

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FEDERATED CHRISTIAN CHURCH OFFICE.....22-1-C

The Christian Code

R. S. Davidson, Ass't. Project Director

It was one of those calm, cold mornings. The squeak of the snow under foot was proof that the temperature had dropped below zero. The road was icy and the bus had just pulled away from the main gate. In the east were the first signs of the approaching sunrise.

What appeared to be a hundred miniature steam engines was in reality the scattering friends and loved ones, the breath of each visible in the frosty morning air.

"Good-by and Godspeed"—the departing soldiers, workers and travelers appreciated those farewells. Some were going out on indefinite leave to relocate somewhere in the middle west or east; some were returning to army camps after an enjoyable furlough; some were going out on seasonal leave to work nearby, and those who saw them off remained,—at home? No—home was never like this. The Relocation Center is only a stopping place, a stepping stone along the journey to that future home of which so many dream these days.

We are living in a world of conflict. In times of confusion space has almost disappeared. So has time. We travel at nearly 400 miles an hour. We are on the threshold of an age in which we may enjoy material plenty with a minimum of effort. Modern technology and inventive genius will guarantee it, and Christ said "I am come that you might have life and have it more abundantly." What we need is scientific, economic industrial and political leaders who are Christian. The basic ideas in the gospel of Christ are freedom, liberty—the supreme worth of human personality. These great ideas are desperately at stake in this war. This war and all wars are contrary to the spirit of Jesus. The Master handed down a Code for Christians in the Sermon on the Mount. It looks forward to the ideal Kingdom of God. Through cooperation, love, goodwill, a humble desire to serve and tolerant and sympathetic understanding we may move in the direction of that Kingdom of God on this earth.

"But what incentive or inspiration can I find here?—My friend asks. Well, I will call his attention to the Federated Christian Church, an interdenominational movement that has influenced over a thousand people in the Minidoka Center. This may have far-reaching implications. The Consumers Cooperative is a second manifestation of the spirit of cooperation and sharing that is operating in this place. Here are two movements that may go far in the days ahead. None of the residents choose to remain here indefinitely, but during their stay here the seeds of Christian Cooperation may have been planted. Those seeds will germinate and grow and bear fruit in the tomorrows when peace and light, love and kindness, trust and confidence return to the world to banish fear, suspicion and greed, hatred and prejudice and discrimination.

And there will be goodwill when fierce hot hate
Has burned its fiery way across the lands;
Men will reach out some day, though soon or late
To grasp each other's outstretched hands,
And love will reign,—God said it would be so
That starry Christmas night so long ago.
Nothing at all can change His will, His plan
For the bright destiny ahead for man.

In Christ There Is No East and West

"I wish you could see it—it's unbelievable," Dr. Fry declared excitedly. "Imagine service men worshipping with Japanese, getting along perfectly with them in fellowship periods, enjoying games together, washing dishes together, singing together.

"Everyone of our churches in Honolulu—including all the Japanese-language churches—has a fellowship luncheon after its Sunday service. The service men are invited, and they enjoy it tremendously. The young Japanese and the soldiers are fast friends in no time. Think what that means in the development of Christian attitudes for a postwar world!"

He paused, and his bright eyes sparkled. "Let me tell you a story to illustrate.

"On the island of Maui one Sunday, a group of service men entered one of our Japanese churches. It so happened that the services that day were to be conducted entirely in Japanese.

"A fine young Japanese girl greeted the soldiers, told them how sorry she was that the English-speaking pastor was not present, and urged them to come back the next week. But they were so impressed by her cordiality that they stayed through the service. As they left, she heard one of them say to another:

"Say, this is a great note! We're sent half-way around the world to fight the Japs, and before we know what's happened, they're preaching to us!"

—From The Christian Advocate.

Quotable Quotes

The basic facts about the Christian Movement in China are now fairly well known. The population of this largest nation on earth numbers close to 450,000,000. The Christian constituency in China, both Protestant and Catholic, cannot exceed 4,000,000—roughly one per cent. Yet, if one runs his eye down the pages of Who's Who in China, where are listed the principal leaders of the country, he will be startled to discover that one in every six is a Christian. No less impressive in a land noted for its reverence for learning and for the formative influence of teaching upon the minds of men, is the fact that just half of those listed in Who's Who have received their education in the Christian schools and colleges of China.

—Henry P. Van Dusen
"What is the Church Doing?"

Loyalty To God

The highest loyalty with which one can identify himself is God, the all-powerful and the all-good. It is only through seeking His purposes and following them that man can live to his fullest capacity.

Through loyalty to God one can do the most for others. It may be said to *include* and *transcend* all other worthwhile loyalties in the world, loyalty to parents, to friends, to state, to the nation, and to all humanity. Loyalty to God includes trying to do everything that's good and nothing evil. It includes not only being passively good, but positively creative; not only being careful not to hurt anybody, but exerting oneself to make them happy and their lives more comfortable. It includes consideration of Him always in work or in play.

The words of Jesus Christ indicate that SEEKING GOD is the first step; for he said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Look for signs of His presence in everything about you, but mostly look within yourself; for He is there pointing out the way to happiness and a life creative. One has but to heed His words and lose himself to God's will to realize his full capacity for living. Jesus Christ affirms it in these words, "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall find it." (Matt. 16:25.)

Seek God's will through the Bible, especially through the words of Jesus Christ. His words and deeds provide the soundest basis for life one can find, for the ideas he expressed are fundamental truths. They have not changed for two thousand years, they probably would not change in one more lifetime!

In His sermon on the Mount Jesus compared two different persons who listened to him. One based his life upon His words. He was likened to a wise man who built his house on a solid rock foundation. "And the rain descended and the floods came, and the wind blew, and beat upon that house; and it fell not; for it was founded upon a rock." (Matt. 7:25) Another merely listened and forgot, returning to his heedless ways of living. He was like the foolish man who built his house on sand. When the rain, flood, and wind beat hard upon his house, "it fell and great was the fall of it." (Matt. 7:27)

The great truths uttered by Jesus are fundamental, and would stand up under any situation. But one must understand their full implications to apply it to life. Every idea requires thought to discover the whole meaning behind it. And they are all a part of one great truth, none of which stands alone. For example Jesus said, "That ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also." (Matt. 5:39) If one turns the other cheek in anger, he is not following Jesus' words to the full, for he also said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," (Matt. 6:44). Learning to develop the proper attitude through His words is most important.

Seeking God, Himself, is a most difficult task, for He is so immense that the human mind does not have the power to fully understand Him and His ways. All man can do is somehow sense His omnipresence and feel a portion of His great powers. No doubt, everybody has sensed Him in periods of inspiration when doing something which was interesting and worthwhile. A power greater than one's own seems to guide a person and enable him to outdo himself. Things just seem to happen, and his work is done almost automatically. Somehow, something outside oneself seems to be performing the task, while his body and mind are merely following the push of this supreme will. A person has but to open his mind to it and it performs its will through him. Some call it inspiration, others call it nature. Can it not be called God if its power leads the way to goodness and happiness to everybody?

Creative living must be a factor in loyalty to God, for all fundamental definitions of His powers includes the fact that "God is creative." If He is creative, He must want us humans to live constructively, too. Self-development of our bodies, of our minds, of our virtues, of our faith in God must be good in His sight. The latter factor seems the most important as it correlates and guides the other. For what else can coordinate the various abilities and desires of man to do the highest that he is capable of. How else can man be led to perform his duty of living a life, good and creative, to merit the respect and love of all? How else can he put all his tremendous, whole-hearted effort into a purpose but by feeling the greatness and goodness of it. Through God one can find *goodness* and *power*! Who can deny it?—M. O.



CHRISTMAS CHEER IN MINIDOKA

Some 3500 gift packages were distributed to children and young people on the project. 1366 churches and individuals from throughout the country shared in making our Christmas a happy one. Special gift packages were also made up for those over 70 years of age.



MINIDOKA HONOR ROLL

Over 9000 Americans of Japanese extraction are serving in the armed forces of our country. From Minidoka alone, 418 are listed on the honor roll as volunteers. The Selective Service Act which has been applied to the centers will take an additional 900 from Minidoka.

Successful Relocation of Members of The Federated Christian Church of Minidoka

MINIDOKA LIBRARY

Takako Inui

The initiation of a combined study hall and library in the high school during the first heat and dust storm days of Minidoka has today grown into four ably serviced libraries. Of these, two are strictly juvenile and located near the elementary schools for the convenience of the youngsters. The carefully prepared story hour for children from kindergarten to the sixth grade, encourages choice for all wider variety of books.

With well over twenty thousand books to choose from, book lovers both young and old frequent the libraries to select books for leisure time reading. Non-fiction and books read for the purpose of learning the English language, are as popular as lighter fiction. The high school library which occupies an entire barrack, is the most complete with reference books, novels, newspapers, and some seventy-four varieties of current periodicals. A small portion of this library has been partitioned off into what one might call a conference room. Here, all the professional books are kept for the benefit of the faculty. Constant purchases of new books and kind donations made possible the present study hall-library in high school.

The Japanese Language library is popular with the older generation. As further purchases of Japanese printed books is out of the question, loans from the Seattle Public Library and donations constitute their collection. These all went through the process of the censorship before being put into actual general circulation. Recently, a subscription of two Japanese newspapers has been added. This if course helps keep the issei in contact with current "out of camp" news. Two very efficient members of the library staff are responsible for its large circulation.

The English speaking residents also have their community library which share the same hall as the Japanese library. Having been made a member of the "Book of the Month Club," many of the current best sellers await book lovers. Mystery books also seem to be very popular among the younger set. Here, too, some twelve current periodicals and newspapers please the library patrons. Displays of posters and photographs to encourage relocation is part of the worth while programs of this library. Perhaps, this accounts for the good relocation record set by the Minidokans.

The Minidoka project libraries boast of two capable Caucasian librarians whose faithful and indefinite work is greatly appreciated. Nine full time assistants and thirteen part time high school girls, members of the vocational library class, completes the staff.

Office Manager—What's all the excitement about?

Steno—Stewart was cleaning out his desk and found a box of rubber bands.

Seven hundred and seventy-three members of the Federated Christian Church of Minidoka have relocated from Hunt in the past year and a half. They have taken up the thread of life in thirty-seven states of the union from Washington to Maine to Florida to Utah. They have scattered far and wide, and everywhere they have found a place for themselves. The niseis have missed only the Pacific Coast district, designated as a military area from which persons of Japanese ancestry are excluded.

The majority of the niseis have relocated in the Central States and in the Mountain States. There is a fair sized group in the state of New York, while others are scattered throughout the Southern States. But wherever they settle, all have found a place for themselves and are contributing their share to the welfare of the community and the nation.

The army camps claim a large group of which the most are at Camp Shelby. Ninety-eight have volunteered for the special Japanese-American combat unit stationed there. There are others in army camps throughout the country including Camp Savage, the intelligence school located in Minnesota. Some have gone overseas to serve with the armed forces of the United States.

The relocated Christian leaders of the Federated Christian Church have found favorable opportunities in positions of leadership and trust. Abe Hagiwara is a secretary of Y. M. C. A. boys' work at Cleveland, Ohio. Waka Mochizuki is secretary at the Baptist Home Mission Society in New York. Chick Uno is director of the West End Community House in Boston, Massachusetts. Arthur Sasaki is manager of the Ridgewood Co-operative in New Jersey.

Milton Maeda has an engineering position at Milwaukee, Wisconsin. The Sakuma brothers are operators of the Curtis Candy farm in Marengo, Illinois. The list could go on indefinitely, but an idea of the progressiveness and success of the members of the church can be easily seen by these examples. Furthermore, over two hundred members have relocated from Hunt to study in colleges all over the country.

It is with pride that the Federated Christian Church of Minidoka point to the records of the fine young men and women who are holding to their ideals of Christianity. Through seeking to live a good, creative life, they have found that opportunities are always open to those who are worthy. They have found that the democratic principles of America are strong, even in this time of confusion and war. They have had faith in the American people and their faith is verified by their acceptance into their community. Their effort is a living example of the possibilities open to niseis. May the rest of us continue their tradition of a clean, creative life.

Two English workmen were discussing the war. "It'll be an awful job, Sam. You see, the Germans are taking thousands of Russian prisoners, and the Russians are taking thousands of German prisoners. If that keeps up, all the Russians will be in Germany, and all the Germans will be in Russia. And then they'll start all over again, fightin' to get back home."

DEPUTATION TRIPS

Approximately 15 deputation teams visited this past year and a half in churches of Magic Valley. Their contributions in music and sharing of experiences, brought Christians into a deeper fellowship and aided considerably in the establishment of amiable relationships. An open invitation to churches in Magic Valley to visit us has re-

sulted in nearly every minister and young people's groups sharing in one of our meetings.

The latest deputation trip finds the "The Christian Candlelighters" of Rec. 6 visiting the Baptist Church in Twin Falls on Sept. 30th. The monthly meeting of the Twin Falls Inter-Church Youth Fellowship will be held at the Church.

TABLE OF CHURCH EVENTS

1942
AUGUST, SEPTEMBER—
 We arrive in hot, dust Minidoka weekly from Puyallup and Portland Assembly Centers . . .
SEPTEMBER—
 Sunday School and vesper services get underway.
OCTOBER—
 Mid-week Youth Forums in full swing—D. H. 24—Huge crowds throng to meet . . .
NOVEMBER 1—
 Dedication Service of Minidoka Federated Christian Church . . .
NOVEMBER 4—
 Open House grand success—100 clergymen and wives from Snake River Valley . . .
NOVEMBER 29—
 Church schedule revised—two morning Worship Services and two evening fellowship groups . . .
DECEMBER 6—
 "University of Life" series begins in Area A . . .
DECEMBER 2, 3—
 Mass Choir of 100 voices present Christmas Concert under Mrs. Mae Hara . . .
DECEMBER 25—
 First Christmas in Minidoka . . .
DECEMBER 31—
 Mixer and Watchnite service . . .
JANUARY 1943—
 Friendship Groups meeting in different homes throughout the project begin their study of Latin America. . .
FEBRUARY 9—
 Minidoka Mass Choir present concert in Twin Falls before 1000 people . . .
FEBRUARY 21-25—
 177 Evacuees arrive from Manzanar, former Bainbridge Island folk . . .
FEBRUARY 27—
 16 young people attend Youth Conference of Idaho Christian Churches in Buhl. . .
FEBRUARY 28—
 Another deputation team visits Rupert . . .
FEBRUARY, MARCH—
 First Leadership Training School . . .
MARCH 14—
 Mass Choir appears in final concert in Rupert to over 1500 people . . .
MARCH 14-21—
 Religious Emphasis Week—Speakers: Brooks Moore, Burley; Rev. Mark Cronenburger, Twin Falls; Rev. Charles Horejs, Jerome . . .

APRIL 19—Kirby Page, noted author and evangelist, visits our project . . .
APRIL 25—
 Easter Sunrise Service above Block 22 with approximately 1500. No sun, but inspiring service. 70 baptized into Church . . .
MAY 27—
 Bill Sutterlin, senior student at Berkeley Baptist Divinity School arrives for summer work . . .
JUNE 12-19—
 Four Students attend Student Christian Conference at Estes Park, Colorado . . .
JUNE 28—
 Vacation Church School with attendance of 323 . . .
JULY—
 70 young people attend summer assemblies and institutes of four denominations in nearby Sawtooth Mountains share in rich interracial fellowship . . .
AUGUST—
 Summer school begins for Junior and Senior High School students . . .
AUGUST 15—
 Young people present drama, "He Came Seeing," a one-act royalty play by Mary P. Hamlin . . .
SEPTEMBER 27-29—
 Teacher's Training Institute—Two teachers from Boise: Rev. Harry Johnson and Rev. J. Edwin Elder . . .
SEPTEMBER—
 Tule Lake people arrive to fill our depleted ranks . . .
OCTOBER 14—
 After a month of inactivity due to Harvest Vacation, the youth program gets underway with a "Homecoming" . . . Special speaker Tsutomu Fukuyama who returned after extensive deputation tour of country . . .
NOVEMBER 25—
 Thanksgiving Service—Speaker, Rev. H. Rice of Twin Falls . . .
NOVEMBER 28—DECEMBER 3—
 National Christian Mission with Dr. Harold V. Jensen of Seattle, Dr. George Roseberry of Twin Falls, Mr. Herbert Nicholson of Pasadena, and Henry Croes of Linfield College . . .
DECEMBER 3—
 Four delegates attend Student Conference in La Grande, Oregon.
DECEMBER—
 Christmas gifts pour into Church office from all sections of the country . . . Volunteer secretaries busy acknowledging gifts . . .
DECEMBER 25—
 Joint Union Services for Issei

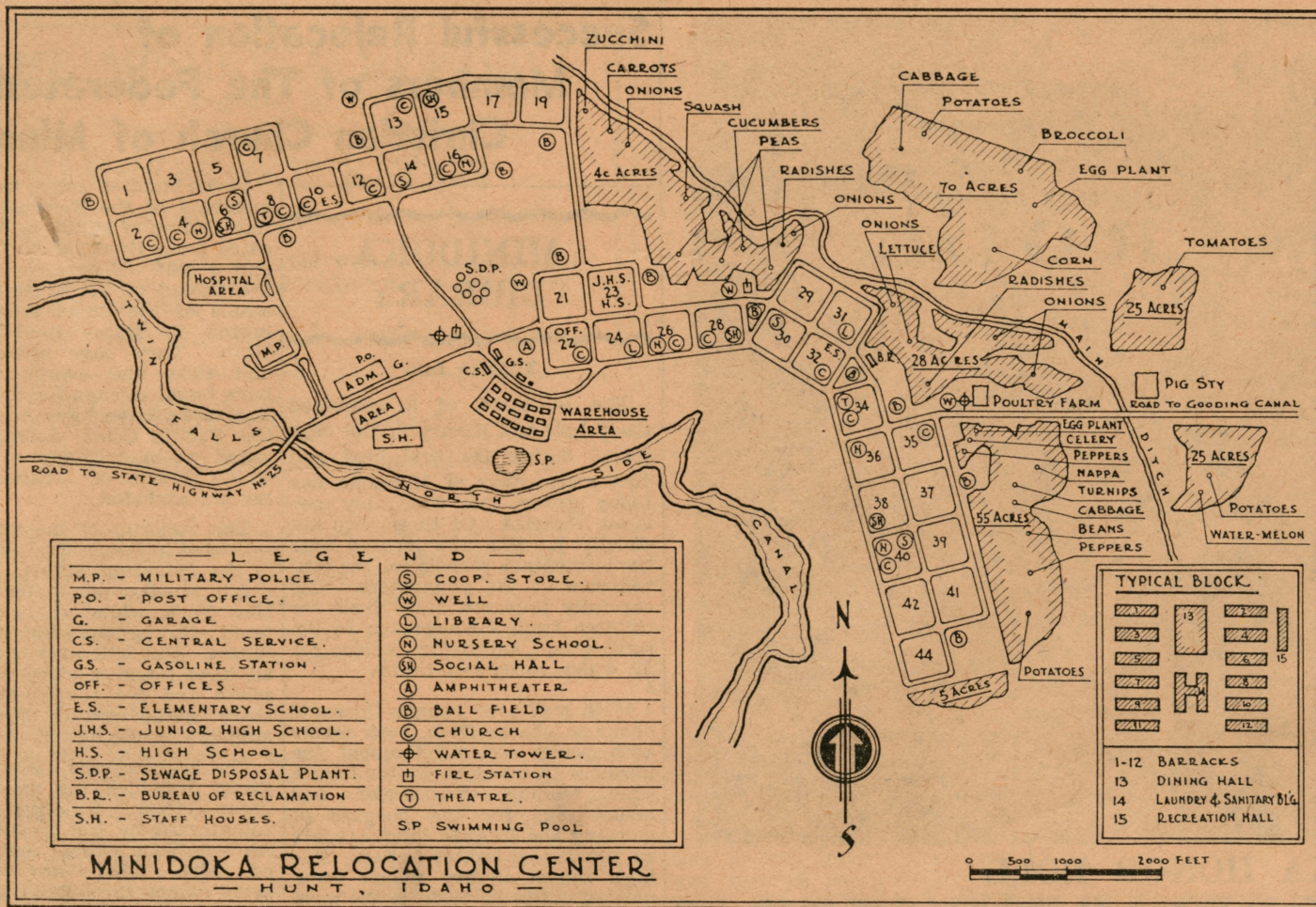
Federated Church Work at Hunt

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 stances over which they had no control. To this end, churches have established hostels in major cities where evacuees may stay temporarily and are assisting in jobs, housing, and community integration. The Federated Christian Church in Hunt is an important link in interpreting America to evacuees. A number of evacuees have been encouraged and assisted into normal life through our office. More and more this will constitute a major task of the local church.
 In an abnormal community which is rapidly becoming an "old folks" home with the relocation of young people, the Federated Christian Church stands as one stable institution with a constant program of ministry to all people. Our prayer is that it may ever truly represent Jesus Christ to the people.

Structure of Federated Church

(Continued from Page One)
 American born youngsters. During the winter months the two worship services have averaged 400 in attendance.
 For the benefit of the parents, services are conducted in Japanese by the Japanese pastors. Services are held in four different parishes and average around 375 each Sunday.
 Two youth fellowship groups are held each Sunday night besides midweek discussion and prayer groups and Bible classes for the American born Japanese.
 Likewise the older generation hold weekly prayer meetings, Bible classes, and women's fellowship meetings throughout the week.
 Although no church building is visible in Minidoka, the Church of Jesus Christ, which finds its embodiment in Christian fellowship, is carrying on in ingenious and resourceful ways.

and Nisei in four Rec. halls.
DECEMBER 25—
 Hiroto Zakoji leaves for Student Planning Conference in Wooster, Ohio . . .
DECEMBER 31—
 New Year's Watch Night services . . .
JANUARY 10—
 Masao Satow visits to assist community; speaker for several church gatherings . . .



MAP OF MINIDOKA RELOCATION CENTER

A birdseye view of the Minidoka Relocation Project. Shaped like a half moon, it is approximately three miles long. About 8500 people are living in the temporary barracks.

WHAT CHRISTIANITY MEANS TO ME IN MINIDOKA

WHAT CHRISTIANITY MEANS TO ME IN MINIDOKA

Kiyoshi Ishimitsu

As a Christian in Minidoka I have developed a better understanding of the world, and have something to live for. Here, I have the opportunity of teaching the Gospel to children. They are the citizens of tomorrow. I have also had the great privilege of getting acquainted with more Christian friends from whom I have learned much about Christianity.

In time of war my eyes have been opened to see discrimination and hatred overpowering the world. But, I have learned that Christian faith is stronger than all this evil.

Here for the first time God has been revealed to me in friends and in fellowship. Harry Webb Farrington shows God's revelance to man in this point:

I know not how that Beth'hem's Babe
Could in the Godhead be:
I only know the Manger Child
Has brought God's life to me.

I know not how that Calv'ry's cross
A world from sin could free:
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ,
Our immortality.

WHAT CHRISTIANITY MEANS TO ME IN MINIDOKA

Kumeo Tsubahara

Turning and renewing my acquaintance with the pages of a little pamphlet I had tucked away some time ago, I came once again upon these impressive words, "Christianity is Christ." After much deep meditation and thought somehow I am tempted to change the Christianity to Christ and to pen my thoughts on what Christ has meant to me in Minidoka.

He has been the source of my joy in Bible study. I must confess that the hurry and bustle of the ordinary civilian life had left little time for me to daily meditate upon the contents of the books of books. What sermons could not do, evacuation and camp life ac-

complished. When I heard the shocking news that our people were to be removed to assembly centers by military orders, I turned to the old standby which had comforted and strengthened thousands through the centuries and found there a ground so firm upon which to stand—Christ.

The pages of my Bible have been fingered much since that day. Great has been my joy to daily find on its sacred pages new hidden treasures or "heavenly manna" to nourish me within. Sometimes it was a word of comfort. Sometimes something to brace me when my strength was beginning to ebb under the weight of a trial. Much needed words of chastening often came my way when self and pride, overcome me. And again words of edification to the end that I may ever grow in His wonderful grace and knowledge were by no means few. But for whatever purpose God so chose that His words be used, this one thing I found to be true—inexhaustible are the "deep wells" of God's truths. Truly, it could be none else when its source is in the inexhaustible Christ.

He has been the source of my joy in prayer. Again I must confess that pre-evacuation days found me unsteady and irregular in my prayer life. The "kick" of evacuation was the stimulant I needed to awaken me from my spiritual slumber to more earnest and fervent prayer. Camp life with all its inconvenience and restrictions has not been easy, but it has opened many sweet hours of quiet time for me. How much a few moments of daily meditation strengthens one within to meet his daily task! How good to be able through prayer to "unload" our thoughts when they become unbearable. Again, to be able to span the miles joining many of those dear to me in the bonds of Christ and uniting with them in making our requests known to God. All because Christ, the inexhaustible, makes it possible.

Christ has been the source of my joy in fellowship. No closer tie can one find than that which binds the believer to Christ and believer to believer. The many moments of fellowship with others of God's fold here in camp, I shall always cherish. Sweeter words than these have I never found con-

cerning fellowship among Christians: "Jesus whenever thy people meet, there they behold thy mercy seat; Where'er they seek thee, thou art found, and every place is hallowed ground." All because an inexhaustible Christ paved the way.

This is what Christ has meant to me here. And so "we'll continue to dwell, my Lord and I."

WHAT CHRISTIANITY MEANS TO ME IN MINIDOKA

Mrs. Chester Sakura

As I look back almost two years now since we were evacuated from our homes, leaving behind all familiar scenes, going to the fair grounds at Puyallup, and coming to Idaho in the dust and heat, I know God's hand was leading me ever closer to the Throne. Then because the volunteering program came and our daddy went to Camp Shelby, the responsibility of the children grew under such difficult conditions. The relocation program ahead added to my ever growing problems, and I felt I couldn't carry on, the load being too heavy. I thought I was at the end of the road when I heard His Voice saying, "Come unto me all ye who labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me and ye shall find rest unto your souls." "Fear thou not for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee." His Word said, "Lay not up for yourselves treasures upon earth... but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal." So standing on the promise of Christ I entered a new life, dedicating mine and the children's to Him, learning to sing a new song, and walking in faith through the trials and joys of each day. I learned that I could do all things through Christ, that love bears no malice, that love believeth all things, hopeth all things, endureth all things.

As I stand at the threshold of relocation for my youngsters and myself looking into the unknown and uncertain future, I pray for wisdom, courage and strength.

Quotable Quotes

When the revolution came to Germany, I looked to the universities to defend freedom, knowing that they had always boasted of their devotion to the cause of truth but no, the universities were immediately silenced. Then I looked to the great editors of newspapers... and to the individual writers of Germany who have written much and often concerning the place of freedom in modern life; but they too were mute. Only the churches stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom.

—Albert Einstein

FROM A JAPANESE LEPROSARIUM

Poems By the Christian Poetry Club, Oshima, Japan.

- I stopped to watch the baby chickens feed awhile; And as they scratched in search of worms, My gloom was gone. And I Found I could smile!
- Men hate me for the curse I bear, (I know it well) But shall I heed them Since my heart can be A holy temple Where my God can dwell?
- My hands are numb and broken, I am blind; And I can neither feel nor see My little pot of violets; So I bend to kiss The wee, sweet flowers That mean so much to me.

Prayer For a Share In The Work of Redemption

Walter Rauschenbusch

O God, thou great Redeemer of mankind, our hearts are tender in the thought of thee, for in all the afflictions of our race thou hast been afflicted, and in the sufferings of thy people it was thy body that was crucified. Thou hast been wounded by our transgressions and bruised by our iniquities, and all our sins are laid at last on thee. Amid the groaning of creation we behold thy spirit in travail till the sons of God shall be born in freedom and holiness.

We pray thee, O Lord, for the graces of a pure and holy life that we may no longer add to the hard weight of the world's sin that is laid upon thee, but may share with thee in thy redemptive work. As we have thirsted with evil passions to the destruction of men, do thou fill us now with hunger and thirst for justice that we may bear glad tidings to the poor and set at liberty all who are in the prison-house of want and sin. Lay thy Spirit upon us and inspire us with a passion of Christlike love that we may join our lives to the weak and oppressed and may strengthen their cause by bearing their sorrows. And if the evil that is threatened turns to smite us and if we must learn the dark malignity of sinful power, comfort us by the thought that thus we are bearing in our body the marks of Jesus, and that only those who share in his free sacrifice shall feel the plenitude of thy life. Help us in patience to carry forward the eternal cross of thy Christ, counting it joy if we, too, are sown as grains of wheat in the furrows of the world, for only by the agony of the righteous comes redemption.

UNEVACUATED EVACUEES

With the uprooting of the Japanese people from the Pacific Northwest, a group of Christian workers evacuated with them to Minidoka. From Seattle came Miss Esther McCollough and the Andrews family of the Baptist Church; Miss Gladys Kaiser of the Presbyterian Church; Mrs. M. Peppers of the Episcopal Church, and the Thompsons of the Methodist Church. From Sumner, Wash., came two recently return-missionaries from Japan who had been giving voluntary service: Miss E.

Hempstead and Miss N. Bowman. Another who has given valuable service is Miss M. Juergenson of the Assembly of God Church, a former missionary in Japan.

These friends of ours are living in Twin Falls. Their ministry is not confined to the center for they form a connecting link with us and our previous homes. Their presence is invaluable in the religious education program and helping counsel people as they plan for their future.

HE IS GOD

Evening falls and o'er the hills
A pallid moon with silver fills
Our brazen sagebrush land.
Evening falls and shining bright
The dew glistening in the night
Trembles on the plants that stand.
Evening falls and I can hear
In the stillness—oh, so clear—
The restless, shifting sand—
Then darkness breaks, the sun
appears.

The dew as woeful tears
Melts softly from the ground.
Darkness breaks, and from the
earth

The birds awake, and in their mirth
Give forth their joyous sound.
Darkness breaks, and hearts turn
gay

For light and life have come with
day.

With day our hearts are bound.
But now I wonder as a child,
With thoughts that seem so wild,
What holds the moon so high?
I wonder, too, about the sun
Whence it is, and where begun—
Who placed it in the sky?
The wind that blows, the sand that
shifts,

The birds that sing, the dark that
lifts.

What power moves them? ... How
and why?

What is it my heart does clutch,
Who is He my heart to touch
As with a magic rod?
Who is He so big yet small
That I can see Him not at all,
Yet I felt Him where I trod?
I know now—He's up on high,
He whom I'll live with when I die;
I know now that He is God!

HIROTO ZAKOJI.