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# Japan HARVEST



In This Issue :

RADIO EVANGELISM

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Fall 62





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## OUR READERS SAY

Dear Editor:

I am amazed to see in the 1962 Spring issue of "JAPAN HARVEST", official organ of the EMAJ, a full two-page account of a Christian funeral conducted along heathen lines.

**FIRST.** A "nokanshiki" was held—a "placing-in-coffin-ceremony". The corpse was dressed in white, according to Buddhist custom. "Then the family and a handful of friends present paused in front of the coffin and we sang hymns and had prayer." (Underlining mine—page 33, col. 1, par. 4).

**SECOND.** "The next service was in the evening,—the 'otsuya'." (Page 33, col. 2, par. 1). The meaning of "otsuya", another Buddhist ceremony, is given in the next sentence, same paragraph. "This usually includes worshipping the departed spirit which is still thought to be very near, feasting and drinking.... Our service consisted of hymn-singing, sharing of memories, scripture, a short message on Christian hope and prayer."

For the uninitiated, let me say that this "sharing of memories" is reminiscing about experiences with the deceased during his life-time.

**THIRD.** "The funeral service itself was held the next morning, Wednesday. This was a similar service to the one the night before, concluding with a procession by the coffin when each person placed a flower on the coffin in place of the usual burning of incense." (Underlining mine—Col. 2, par. 2). Then in the same column 2, paragraph 4, we read that the bones were folded into a white paper (Buddhist fashion) and placed in a small box while the remainder of the ashes were put in a bucket. The ashes in the bucket were buried in the family lot, but the box with the few bones, was "Taken along back to the house to be deposited later in the church or in a special tombstone." The Buddhists usually separate the remains of the deceased for purposes of worship by the various relatives.

Amazingly, all these practices of the cult of the dead at a Christian funeral are defended in the following statement. "...by pouring Christian content into much the same pattern which the people were accustomed to, a profound witness has been given." (Col. 3, par. 2) prayerfully, Miss. E. Whewell.

Dear Editor:

As always I read the "Japan Harvest" from cover to cover when I received it some time back. Almost always the articles are excellently written and prove a source of inspiration as well as giving me a greater outlook upon the work of God in Japan.



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Our readers say cont.

With great interest I read "The Japanese Concept of GOD" by Charles Corwin. It certainly is a fine article and contains information that helped me personally to those who come to my church.

There was only one part of this splendid article that seemed to be very weak:

I will quote from the article directly. "Nor is it felt that we missionaries add anything to our evangelical witness by displaying knowledge of Buddhist tenets to Japanese listeners. Mingling Christianity with Buddhism for the sake of contrast more than often ends with a net loss for the Gospel." "Humm—even the foreigner is profoundly impressed with our Japanese Buddhism—so much so he mentions it while speaking from the Bible.

Most Evangelical ministers will compare Catholic doctrines, and other false cults to show that they are not following truth. Do you suppose that a listener would assume the same. "Humm—even the minister is profoundly impressed with Catholic doctrine (Jehovah's Witness, Christian Scientist, etc.)—so much so he mentions it while speaking from the Bible." In the political world do some assume, "Humm—even J. Edgar Hoover is profoundly impressed with Communism—so much so he mentions it while speaking to the American people."

I have known one man directly born again through the precious blood of Christ because the false tenets of Buddhism were compared with Christianity. Just recently in a summer school where I taught the students choose to discuss Religion. In the class was a Buddhist priest. Although my knowledge is limited to about 9 books I studied about Buddhism, I welcomed the challenge of comparing Christ with Buddha and their teachings. I even gave the Buddhist priest 50 minutes to my 15 to tell of Buddhism. This man was a scholar as well. After the comparison was made, there was not ONE person who tried to defend Buddhism. Even the priest was so affected that he personally came to me later to ask me this question. "Please tell me about your conversion experience!"

How else can we obliterate the shame of those who feel that they can become Christians and still hold to their old Buddhist ideas? The reason they hold these false ideas are because they are not shown how completely foolish they are when compared to Christianity.

If we say nothing about Buddhism they just assume that we approve of it! Without comparing them ends in a NET LOSS, a soul for whom Christ died!

John Terry



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## EDITORIAL

"The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard."

DEAR READER:

These words have come with peculiar power to my own heart as I have considered the role and responsibility thrust upon the EMAJ by none other than our Lord Himself.

We find in these words our first responsibility as a family of evangelical missionaries, standing and striving together for the glory of our Lord. Our first responsibility must ever be to know the will of God...all else depends upon this. Secondly, Paul was chosen to see that Just One, and to hear the voice of His mouth, chosen for intimate fellowship, that he might be His witness unto all men of what he had seen and heard. This, too, is our charter. We are not to lean to our own understanding but to earnestly seek the mind of the Spirit as we diligently study His word.

We must give intimate fellowship with Him the primary place in our lives, for only in so doing can we be effective witnesses.

As we face the future together, let us then make the will of God our compass, the Word of God our chart, and glorifying of our Lord Jesus Christ only objective.

Grave concern was evidenced at the Annual Meeting of EMAJ when it was disclosed that serious consideration had been given to discontinuing the Japan Harvest. A number of factors had combined to foster this possibility and to delay the issuing of the regular editions this year. After due consideration, the EMAJ Committee has decided that the Japan Harvest is a vital voice for God in the Orient that must not be muzzled. Vigorous steps are being taken to remedy the situation and to increase the circulation. We plan to be on schedule again early in the new year.

We pay tribute to Mr. Ken McVety for his labour of love as Editor of the Japan Harvest. The Harvest will now become the responsibility of the EMAJ Committee.

Conscious of the great responsibility that is thrust upon us, we urge you to "make room for us in your hearts", and to remember us before the "Throne of the heavenly grace".

In Calvary bonds,  
Joseph S. Carroll

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P.B.A. is producing a special Children's series. Judy Raby is directing the programs using Japanese children.

*Associate Editors* CHARLES CORWIN, ROBERT GERRY KENNY JOSEPH, ELAINE NORDSTROM, WILLIAM RIGMARK, ARTHUR SHELTON

*Consulting Editors* DONALD HOKE.

JAPAN HARVEST is the official organ of the Evangelical Missionary Association of Japan (EMAJ), a non-profit organization Joseph Carroll, president for 1962-63. Printed in Japan five times a year. Address all E.M.A.J. correspondence to the President; all JAPAN HARVEST correspondence to the Editor, 346 Eifuku Cho, Suginami Ku, Tokyo.

(Tel. 321-1513)  
© 1962 by Japan Harvest and E.M.A.J.  
MANUSCRIPTS—Should be type written, signed and submitted six weeks prior to publication.

ADVERTISING—For information, address the advertising Manager, JAPAN HARVEST 346 Eifuku Cho, Suginami Ku, Tokyo.

Special rates for contract advertising.  
SUBSCRIPTION INFORMATION—¥800 per year (five issues); for E.M.A.J. members ¥700 Single Copy ¥150. Send subscription to: JAPAN HARVEST, 346 Eifuku Cho, Suginami

Ku, Tokyo. Remittances should be made by Furikae No. Tokyo # 180466, or Post Office Money Order (kawase) payable to JAPAN HARVEST.

OVERSEAS SUBSCRIPTION—  
U.S.A. Post Office Box 2-Louisville Kentucky  
Single Copy 40 ¢;                      \$2.50 per year

CANADA  
Japan Harvest, c/o JEM Mr. Don Bruck,  
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Single Copy 40 ¢;                      £2.50 per year

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# THE ROAD TO REVIVAL

by Ernest M. Wadsworth

**R**evival can be promoted any where and under all circumstances—by the power of His Spirit.

The Holy Spirit Who brought from the dead the Lord Jesus Christ, Who anointed the apostles, and brought the supernatural into the life of the church—Is God's agent in revivals but in His work—He never deviates from basic laws:

The first law of revival is the "withering work of the Spirit." This is the law of humiliation. It is the Holy Spirit's peculiar preparatory plan. It holds good throughout all generations. It is certain and sure. It is a part of God's eternal purpose.

Some imagine that the Spirit's work is always pleasing and comforting. This is far from the truth. His ministry is sometimes heart-rending. He comes as dew upon tender grass, but He also works as consuming flame. The Spirit of holiness, by heart-wrenching conviction of sin, prepares the way of the Lord!

## First Gleam of Revival

This humbling work of the Spirit is always the first gleam of a spiritual awakening. Spiritual renewal begins in the depth of the soul. Foundations are laid in repentance. When such a work of withering appears, we may conclude with good reason that people are hearing "what the Spirit saith unto the churches." The first evidence of a God-sponsored revival is humiliation. (Isa. 6:1-8; Isa. 40:6-8; John 16:7-8).

It is the first necessity in every backslidden generation. It is the uniform resort of the Lord Jesus after He has been wounded in the house of His friends. We forget our secret sins. He brings them home to us in love and mercy.

The Spirit Who in lovely aggressiveness and compassion sends His servants after the rebellious, Himself cuts hearts with His double-edged sword. The sin-revealing work is so unwelcome! It must therefore be wrought in our hearts by an outside agency. Since Satan opposes it, if it is done at all—it must be wrought by the blessed Spirit Whose prerogative it is to convince saint and sinner of unrepented sin.

This humiliating work is absolutely sure in its operation. It cannot be thwarted. The unwillingness of man cannot hinder its power. The Spirit is Sovereign. "He worketh all things after the counsel of His own will." "The wind bloweth where it listeth." (Eph. 1:11; John 3:8).

The humbling work has manifold manifestations. God uses devious ways with saints and sinners. He varies His convincing work.

He rebukes participants in ecclesiastical and religious quarrels. His eyes flash at the want of heart-experience of Christian virtues. He brings dry bones together with a startling noise. He begins His work of judgment at His sanctuary. He goes out of His usual way, and sometimes awakens every soul in a community. Consciences are smitten and awakened.

Hearts are wounded by impressions that will

not wear off. Guilty souls find no rest until they secure the sweetness of the Crucified. Strangers to heartreligion have the astonishing experience of being powerfully seized with deep concern.

## The Suddenness of Revival

Swift and extraordinary outreaches of the Spirit produce holy epidemic. News of revivals races as a holy conflagration over land and sea. The aged as well as the very young turn to Christ. The rapidity of the spread of revival is astonishing to everybody. Varying degrees of awakening and conviction appear and spread from town to town, from city to city, and from nation to nation.

The manifold character of the work is as multiform as the subjects affected by the Spirit. Spiritual things become matters of vital moment. The danger of dying in sin, of going before God without fruits of righteousness,—are realities to saints and sinners alike. Hidden sins are drawn out into the light. Quarrels, censoriousness, vices, extravagances, and so on, become as thorns in the heart. Taverns are left empty; theaters are forgotten.

Reading, prayer, the services in God's house, the meetings for inquiry are absorbing features. The great questions are: "What shall we do to be saved?" and, "Lord, what wilt Thou have me do?" (Acts 16:30; Acts 9:6).

This work of grace and humiliation should be our general burden of intercession: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out" (Song of Sol. 4:16).

## The Second Law of Revival

The second law of revival is the work of restoration. After repentance, the Spirit bestows blessings.

It is ever thus. The Spirit brings wondrous sweetness into the soul after deep humiliation.

Triumphs become actual where the soul experienced defeat. The mercy of God that discovers our sin—reveals the plenitude of grace.

The withering work accomplished, the Spirit of grace builds again the tabernacle of God that is fallen down; and builds again the ruin thereof, and sets it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom His name is called. The Lord doeth all these things. Known unto God are all His works from the beginning of the world (Acts 15:16-18).

## The Third Law of Revival

The Holy Spirit's third law of revival—is the manifestation of the Presence of the Lord in the midst of His people.

Humiliation and restoration are followed by the return of the glory of the Lord. "The glory of the Lord shall be revealed." Christ comes to His temple. He becomes Lord indeed. The preparatory work accomplished, the Lord fills the house with His presence. The ends of the earth shall see the salvation of God. Supernatural power is restored to the Church.



*"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: to see thy power and thy glory, so as I have seen thee in the sanctuary."*





The following Japan Harvest readers submitted articles for discussion concerning "EVANGELISM-IN-DEPTH" as presented in the last issue of the magazine.

# Evangelism-in-Depth

1 Harry Friesen

A man in Dublin hailed a cabbie and told him to "drive fast!" As the horse-drawn carriage rumbled over the cobbled street, the driver asked, "Where are we going." The man replied, "I don't know but we're sure going fast." As I read the articles in Japan Harvest featuring the program of "Evangelism-in-Depth" as begun by the Latin American Mission and the suggestion that this was THE method to complete the Great Commission in Japan, my interest was stirred and I did not stop till I had read the entire book on the subject written by Dr. Strachan. The thesis: "THE SUCCESSFUL EXPANSION OF ANY MOVEMENT IS IN DIRECT PROPORTION TO ITS SUCCESS IN MOBILIZING AND OCCUPYING ITS TOTAL MEMBERSHIP IN CONSTANT PROPAGATION OF ITS BELIEFS", is the basis of this new evangelistic approach. This is good New Testament theology. That God has wonderfully blessed this type of evangelism in Latin America is without question. His Word will never return void no matter what are the methods of evangelism and we thank God for men of vision and action who stir up the Christians to evangelistic activity.

I could not help but feel, however that there is a basic contradiction in the above thesis of "constant propagation", which speaks of the **daily propagation** by the individual believer and the emphasis of "concentrated propagation" in a **limited propagation** of a five-week special mass-evangelistic campaigns. Those who were closest to the Evangelism-in-Depth program in Nicaragua, upon reflecting on the spectacular united crusades, stated that "...the biggest danger in connection with them was the tendency of the Christians to consider them as the chief end and goal of entire effort of Evangelism-in-Depth". That this was not the purpose of the movement is clear for it was hoped that the crusades would fit into the pattern of "constant" evangelism. Mass crusades have been greatly used of God but they do have, by their very special nature, the tendency to minimize the "constant" propagation by the believer in the local church. In Japan they have also been instrumental in bringing confusion and division among evangelicals by inclusion of liberals on committees so as to make a greater "impact". One mission executive of a large mission in Japan stated privately that the recent large Crusades in Japan had set their work back ten years. Ten years ago they had

come to realize that effective evangelism must be done on a local and individual basis and that their people were now confused once again between "constant" or "periodical" evangelism.

Is not the "constant" propagation by the believer the main New Testament pattern of fulfilling the Great Commission, and all other types of evangelism are subsidiary to this. Evangelism-in-Depth must not depart from its thesis of "constant propagation". The successful Jehovah's Witness movement does not depend on a "united front" nor did the Assemblies of God in El Salvador make their spectacular gains by cooperative efforts. Japan missionary, David Hesselgrave, stated recently at a J.C.E.M. meeting, that the mush-rooming Sokka Gakkai Movement through its leadership refused to have their leaders address large gatherings but were glad to speak to a group of five or six prospective members or leaders. Rev. Mitsuzo Goto a well-known Japanese lecturer and author said recently in addressing a group of Christians on the subject of personal evangelism that whereas Buddhists formerly refrained from trying to win converts by personal testimony, they were now, by the new faith religions taking our weapon of personal evangelism away from the Christian church. It is said that the library of the Tenri Kyo University has more books on Christian Missions and methods of evangelism than many a Christian School Library!

What is the need of the hour? We need not only to "go fast" but to go in the right direction! We need a quickening, a reviving of missionaries, pastors and lay-people. There must be a challenge to every Christian to engage in "constant" propagation. There is a need for prayer conferences for pastors, missionaries, and lay-men. We need experienced people to come and emphasize every believer's responsibility to personal evangelism. We need to cooperate in area training classes for practical instruction. Would not such a movement put the true emphasis where it belongs? Namely, that every believer shall **daily witness** to souls and be effective in personal evangelism. In such a case, all of Japan would be benefited, not just a few areas where concentrated efforts are carried on. More would hear the Gospel and Japan would be **Evangelized-in-Breadth**.



"Japan Harvest" has performed a real service to the cause of missionary work in Japan by bringing to our attention the program of Evangelism in Depth. Some time before these articles appeared in "Japan Harvest", the book relating the story of Evangelism-in-Depth in Latin America came into my hands. Obviously there is a great difference between the area in Latin America in which this was tried, and Japan. However, the difficulties in no way should determine our program. Let me add my wholehearted approval of the program of Evangelism-in-Depth being tried in Japan.

One point of this program, I feel, touches on a basic need of the church of Japan, i.e. the mobilization of the total church membership. I believe that the program of Evangelism-in-Depth can attract the attention of the total membership and serve as the inspiration to involve them in aggressive evangelism. Should it be successful in no other realm, this alone would be well worth the effort. The problem of total membership involvement in evangelism that has constantly seemed to resist every effort to be resolved, could perhaps be cared for in this manner. Once a Christian is involved in evangelism, there is every possibility that such concern will be continued.

The success of this program will be in direct ratio to the ability to correlate all avenues of evangelism. Radio, television, and literature can play a large part in this. The concentration of all means on any given area will surely make a greater impression than anything we have been able to do in the past. As a station missionary, I have seen these possibilities in a small way realized. As a Mission we have felt increasingly that rather than spreading ourselves in wide, unrelated areas, we should concentrate the impact that we wish to make in this country. Evangelism-in-depth is this same method on an inter-mission level.

I believe rather than attempting such in the large metropolitan areas, some of the rural prefectures would be more suitable. Furthermore, areas in which there is a relatively equal ratio of missionaries and national churches would serve as a good beginning. This way the interest of the national church could perhaps be more easily realized. Success in these areas could inspire faith sufficient for success in the larger, more difficult metropolitan areas.

In observing missionary work in other countries, it seems that the Lord has given a plan suited to the day and age and the place. Space forbids the mention of these various plans that have proved successful in many other countries. For some years I have wondered if God does not have a plan of evangelism that would work in Japan. Perhaps Evangelism-in-Depth is this plan.

WILL IT WORK IN JAPAN? Was the question asked by Robert Boardman in the Spring JAPAN HARVEST. This Navigator has asked an important question which demands an answer, a straight forward answer. If such a plan will work in Japan then why has it not worked in all these years? If it will not work then why will it not work?

First, we must admit it has not worked in Japan to this date. We can ask the "old timers", who sat at the feet of the very first missionaries to Japan. Their accounts of those early days are interesting, powerful, and profound, but their history does not relate sweeping revivals. Yes, there were ingatherings, but no sweeping revival. Why?

It would be a weakness to undertake to explain away the very glaring failures in this one point of early missionary history. Yet if we can take a glance through the rear-view mirror, a few things may help see the reasons for seeming slowness in those early days. It may encourage us today.

The early Christian comers to Japan found a similarity between Japan and the great sleeping neighbor, China. They realized that this well established nation had a deep, crystalized culture which had thickly spread across every walk of life. Consequently, if anything were done in a Christian way toward impressing these people, that culture would have to be first dealt with. Except for the Catholics' eighty year period, several hundred years past, Japan had never been touched by the gospel message. If that culture had been penetrated by the Catholics it long had been coated over and glazed to the point that no Protestant worker could recognize that a dent had been made. Thus he had nothing upon which to stand. As the invaders of the moon will have to do, so was it necessary for these early missionaries to carry all their supporting craftsman's ability to break through and create a foothold in the very difficult culture of the Island Kingdom. This has taken much longer than it should have, due perhaps to the missionary. His little faith, and on the part of some, failure in interpretation of the Word of God, added to the frustration and to the delay in the Kingdom's advance.

"In times past God hath spoken to us," perhaps in this somewhat incoherent manner. But today, to a new Japan and through an all new staff virtually of one age group, both Japanese and foreign, (for the war period produced no new National workers, and certainly no new missionaries) God is speaking.

Today like a new and fresh army, all of one age level in training and experience, and possessing the love of God and a passion for His Kingdom, God is calling on. This is your day, your hour, your moment. The iron is hot, STRIKE!

Yes, it will work in Japan! The few old missionaries who are left here only as sentinels, will rejoice to see the day.



In seeking to evaluate or make any comment whatsoever on the articles on "Evangelism in Depth" as found in the Spring issue of Japan Harvest, I am immediately confronted by several very pungent statements therein. On the whole I believe that the articles give us a very good indication of the way we must go in evangelizing Japan. Now it is for us to get going in this way or in other words, put these proven principles into practice under the control and guidance of the Holy Spirit.

To summarize what I feel are the most vital and pertinent statements or guiding principles for action in the articles I would like to cite the following points. First, a keynote which is sounded in varying degrees in all of the articles is the enormous amount of careful preparation and work that must go into the successful carrying out of such a program of intensive and extensive evangelism. Coupled with this is the all-important emphasis upon the absolute need for a readiness to cooperate with everyone who is of Christ. I believe that these two factors are very intimately related to each other.

But, how is "Depth Evangelism" to be carried on today in Japan? It seems to me that it will take nothing more and surely nothing less today than that which the early Church in the Book of Acts possessed and practiced. I refer to the unity, the oneness which the presence and power of the Holy Spirit released in their lives. This was evidenced clearly in everything those believers said and did for their Lord. Surely in our day and age when the popular cry seems to be so much on outward manifestations of unity we do err greatly if we substitute this and mere zeal and human effort and ingenuity for a thorough work of the Holy Spirit in and through us. I believe we must begin and continue as the Scriptures tell us the early Church did—"with one accord in prayer and supplication to the Lord." Such united, fervent prayer always precedes the moving work of the Spirit in revival and evangelism.

What God has done in Latin America, and on a smaller scale here in the Chichibu Crusade through Evangelism-in-Depth is a cause for rejoicing. It demonstrates the unity of the Spirit among true believers of different communions. It stimulates consideration of possible similar outreaches in evangelism in our own cities and areas.

A special spiritual "beat-up" of local believers for evangelistic effort and the impact of gifted Christian workers present on a short visit will have short-lived effects unless churches are spiritually healthy and in some way prepared.

Preparation could be on two levels: inter-church leadership and local church membership. The problem of cooperation mainly concerns leaders. Dr. Strachan advocates cooperation in this kind of evangelism with all unless there is sufficient ground for considering another as not truly belonging to the Body of Christ. Visiting other church leaders, participation in Ministers' Fraternal, arranging church workers district fellowship meetings may give opportunity for passing on evangelistic vision. Such personal contact is likely to give better ground for discernment of a church leader's faith and spiritual life than a judgement based on second hand reports.

Church members should be prepared by instruction and practical encouragement in home visiting, personal work and follow-up methods. Japan Harvest could provide a service in reminding readers where to find this material, or publishing adapted material used in former Evangelism-in-Depth campaigns. Nothing particularly new in all this, but even the apostle Peter sought to stir up his readers, established in remembrance of matters already known.

"How shall they preach except they be sent?" All will not be sent in this way, but it is likely that church leaders and church members, seeking the will of the Lord of the Harvest will receive His commission in the context of Evangelism-in-Depth, "Go preach."

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# Karuizawa Echoes

For many missionaries in Japan, the summer conference period in Karuizawa is a high point each year. The fellowship and blessing as some 400 missionaries gather together proves each year to be a rich experience.

The 1962 conferences of the Evangelical Missionary Association and the Deeper Life Convention are now history. We present here a series of birds-eye glimpses into the inspiration and blessing of this year's conferences.

There are several outstanding qualities woven into the life and ministry of Dr. Edwin S. Johnson which the Holy Spirit revealed during the three day EAMJ Conference at Karuizawa. Often we mistakenly judge a speaker solely by what he says instead of matching this with what he is and does. Edwin Johnson's warm word to many individual missionaries off-platform, revealing his pastor-heart, may have been as effective, or more so, than his messages. Many felt that here is a man in whom they could confide and pray with.

Dr. Johnson's three messages were on the basic doctrine of the Holy Spirit, The Paraclete, one called along side to help:

1. His **Convicting** makes Christ necessary.
2. His **Indwelling** Makes the Christian Life possible.
3. His **Infilling** Makes the Christian Life Victorious.

The Business Session of the 1962 Conference was aptly prefaced by Dr. Edwin S. Johnson's final message on the Holy Spirit. The stage was thus properly set for what may well prove to have been the most decisive session in E.M.A.J.'s 15 year history.

One of Japan's most respected missionaries

was elected to guide the ship's course for the ensuing two years. We congratulate Brother Joseph Carroll as the new President. May the Holy Spirit grant him wisdom and ability in directing the affairs of our Evangelical fellowship.

"Which way is E.M.A.J. going?" "What is the meaning of **The Merger**?" "Will E.M.A.J. lose its identity in some new arrangement of amalgamation?" These are samplings of the questions which were apprehensively advanced prior to the Business Session.

At a recent joint meeting of the Executive Committees of the E.M.A.J. (Evangelical Missionaries Association of Japan) and the J.C.E.M. (Japan Council of Evangelical Missions), a proposition was formulated to consider a merger of these two groups in view of "our common interests and similar goals". The E.M.A.J. constituency voted to modify somewhat the recommendation submitted by its Executive Committee so that a basis may be sought on which to further our fellowship with other Evangelical associations—including the J.C.E.M., which group jointly sponsored the original resolution.

Already we turn our attention to Karuizawa's 1963 conference, eager to know what will be the finding of the three man committee selected to investigate the possibility or advisability of revising our position from which to assert the evangelical testimony and serve the missionary community in Japan. (L. E. Heil)

Dr. Merrill Tenney, dean of the Graduate School of Wheaton College and a noted New Testament expositor, delivered four inspirational messages at the E.M.A.J. annual Conference in Karuizawa on Paul's Epistle to the Philippians.

Continued page 34







RADIATING  
THE  
GOSPEL

Edited by  
Dewitt Lyons

*Eryn Adams, General Secretary of HOREMCO  
(Hokkaido Radio & Mass Communications  
Evangelism)*

*Arthur Seely of the Pacific Broadcasting Association  
(PBA)*

*William Hulet Far East Broadcasting Co.  
(FEBC)*

*Bart McKay of the Nazarene Church*

*Ralph Phipps, Counselor for the  
Japan Lutheran Hour*

*Cornelius J. Verway, JEB Associate Missionary.*

In radio and T-V Christian broadcasting, what are the objectives? What time or day and week is best for reaching listeners and viewers with the Gospel? What type of program is most effective? What are the opportunities? How can these tools be used better to reach hearts for Christ? How important is followup? These and many other questions were involved in the sometimes spirited discussion which drew from interested persons some salient subjects for this Japan Harvest survey on Christian radio and T-V in Japan. Rather than attempting to be comprehensive, this overview aims at stimulating further progress and accomplishment for the Lord in the use of radio and T-V. You as a reader are encouraged to write to Japan Harvest from your own experience or from your ideas for new approaches, so as to enhance the effectiveness of the Lord's work through this medium.

Japan Harvest is happy to present this group of brief articles by some of those actively participating in the preparation, propagation, and practical followup of Christian broadcasts to the Japanese. There is no substitute for the way in which a saved person's face can radiate the Gospel, but the radiation from an antenna can be a valuable adjunct in extending that witness.



**Two broad types of Christian programs, the dramatic and the forensic, plays and Preaching, represented by leaders in the field writing for this issue of Japan Harvest.**

● Ralph A. Phipps

"Radio drama has the precedent of the Saviour and His parables which the Scriptures say the people gladly heard."

"Jesus Christ died for the sins of the world." This the church of Christ heralds to the world. Whatever the method, the message remains the same. Radio evangelism, too, must be obedient and faithful to this Word. But to merely say that radio evangelism must proclaim the Gospel oversimplifies the church's task. Beyond this lies the problem of how this objective can be achieved.

The most obvious way is through preaching. Radio sermons have long helped the church to broaden and to strengthen her testimony of Christ. They have made a decisive contribution both in making men captives of Christ and in enriching the faith of those already His disciples. Inherent in their nature, however, is a limitation of their outreach. If the church takes seriously its mission to preach the Gospel to every creature, it must seek to go beyond these limitations. It must discover additional forms to convey the Good News.

**Audience** What factors need to be considered? The listening audience is a good starting point. Two things are immediately obvious. The first is that radio listeners are a **noncaptive** audience. With them lies the freedom to turn the radio on or off, or to spin the dial to another station. The second and perhaps more important is that in a country like Japan the audience is overwhelmingly, almost exclusively, **non-Christian**. The average radio listener is not naturally inclined to tune in to a Christian broadcast. Nor is he predisposed to stay tuned in should he hit upon the program accidentally.

**Program Content** Any program, therefore, which hopes to reach the great multitude of unbelievers must have content which is appealing enough to penetrate the defense of the unconcerned listener. The church knows that it wants to tell the story of man's sin and God's grace. But the ordinary listener couldn't care less. There will be no ideal solution for the churchman in this situation. Yet, he must find a way to scale the wall of the listener's heart without dropping the life-giving Gospel to the ground.

**Religious Drama—Advantages** One possibility gaining increasing favor is the religious drama. It seems to offer most of the advantages and least of the disadvantages for reaching the masses. What are the advantages? One authority on religious broadcasting cites these: 1) **religious drama has the action** which radio requires to capture and hold the interest and attention of an audience. 2) Because the **dramatic program holds promise of a greater listening audience**, it can more easily gain the **acceptance of the station** for broadcasting at a time when the audience potential is relatively large. Stations will not make good time available to a religious program which they believe will disperse their audience and reduce the commercial value of the succeeding time slot. 3) Since the listener is not approach-

ed in conventional forms and language, his prejudices against religion and/or Christianity can be more readily passed. 4) **The dramatic format translates the abstract word into terms of everyday life**, making relevant the vital Gospel of forgiveness and eternal life. Thus, contemporary religious drama may gain entrance to hearts which are shut tight to more conventional approaches.

**Disadvantage** Yet, there are weaknesses which cannot be ignored. The desire to present as strong a Christian witness which cannot be ignored. The desire to present as strong a Christian witness as possible continually tempts to the insertion of unnatural, and thus, unbelievable dialogue. Or, within the framework of drama the verbalization of the Gospel can degenerate into moralism. The clarity of the Christian message may vary with the theme of the drama. Thus, some episodes can deal forcefully with guilt and forgiveness. While stories on aspects of Christian morality may offer only a blurred image of the cross. Finally, week after week after week of drama gives birth to monotony in structure and language, since there must always be a problem and a solution, which, fundamentally, is always Jesus Christ.

**Summary** Experience has proven, however, that if employed prayerfully and as skillfully as possible, the advantages far outweigh the disadvantages. The Holy Spirit has through the radio drama, as He has through the preached Word, reached into hearers' hearts and instilled the life of God. Radio drama has the precedent of the Saviour and His parables which the Scriptures say the people gladly heard. It also has His promise that His Word, in whatever form it goes out, will not return void.

● Arthur Seely

"... We try to incorporate into every broadcast enough of the Gospel to provide with only one hearing a basis for saving faith by a prepared heart."

The principal format used by Christian broadcasters in Japan has a straightforward song and sermon content. In analyzing the value of this approach, we who use this method primarily have several reasons for direct Gospel preaching.

First of all, most of us take a rather literal interpretation of Paul's words in I Corinthians, verse 21b, "it pleased God by the foolishness of preaching to save them that believe." Preaching for us usually means the concept of a message such as delivered to a congregation in a church service. Second, there is probably a conscious, or unconscious imitation of homeland Christian programming where by far the majority of time buyers on commercial stations use the direct preaching method. Third, it is assumed that this type of evangelism will produce more certain spiritual results. Fourth, each of us burdened to reach every creature faces the real possibility that **some may hear only once**; there-



fore we try to incorporate into every broadcast enough of the Gospel to provide a basis for saving faith with only one hearing by a prepared heart. Fifth, and by no means least, most of us work with a very limited budget, and we have a strong urge to do what seems to us to be primary. If we had more money and more time, each of us might provide other types of programming too.

Most of us using the direct preaching method now have several years of experience. Perhaps now is the time to examine our results. We cannot afford to be idealistic, ignoring certain real lessons learned from experience. First of all, **there are apparent definite advantages**—for one thing, we can have a clear conscience before God that the Japanese people, almost all of them possessing radios, have had in one sense an opportunity to hear the Gospel; all they had to do was turn it on, and they heard enough for salvation. In addition, it is usually easier to raise funds to support this type of broadcast.

A third factor for many is the conviction that though they may get less mail than from, say, a dramatic program, there seems to be a higher percentage of contacts from those who are in dead earnest about the Christian faith. Therefore, time and expense put into follow-up seemingly should produce a higher percentage of net results.

Finally, it is obvious that a preaching program is not only cheaper but simpler to prepare, and within the capabilities of many who could not undertake some other type of format.

But, there are equally a number of distinct **disadvantages** which we should be prepared to face realistically. Usually we should assume that

the actual audiences for a preaching program would be smaller than for a dramatic or a musical program, providing other factors, such as time of day, location of station, etc., are equal. The fact remains that people still do not like to be told they are sinners, and need the humiliation of confession, repentance and grace. Therefore, unless our message contents are extremely dramatic, sensational, or aggressive, only those already interested are likely to continue listening regularly, and with most of us there is a limit to how much sensationalism we feel is proper. Thus our audience appeal is limited.

Second, editorial departments of stations realize this fact and almost always try to schedule us at poorer times. We will often be considered as having a less attractive program. Also, a preaching message can be too concentrated to be absorbed by the uninitiated. As a result it will often seem quite unrelated to their daily life; whereas a dramatic program can vividly portray the connection of the Christian faith to daily living.

These are some of the factors every broadcaster must face, and make his choice, not only on the basis of these considerations but above all, on the basis of what God specifically wants him to do. It is very interesting to note that God seems to guide each of us to do it a little differently. Let us avoid the provincial outlook of assuming that according to the degree of difference from us, others are wrong.

**Faithful, frequent, believing prayer is as necessary for eternal results as in any other ministry.** Let all of us engaged in the harvest in Japan carefully consider these factors, and then ask God what He would have us do.



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**Radio follow-up work is discussed by three missionaries—Two from network broadcasting responsibility, the other as a station missionary seeking to meet the challenge of his local area.**

● Cornelius Verwey

**"Money for radio evangelism is virtually wasted unless provision is made for a proper follow-up system."**

Responsible for the 'Voice of Joy' broadcast on Radio Osaka in the Kinki Chiho area, we would like to share with you what we feel to be four 'essentials' as far as our radio ministry is concerned.

(1) In every minute broadcast we include a three minute testimony of one of the converts and a four minute message. It is surprising to see how many of the 3,740 letters we received during 1961 were moved by the testimony rather than the sermon. We feel therefore that the part played by the testimony in a broadcast to be very important.

(2) We have found immediate follow-up work to be most important. Money for radio evangelism is virtually wasted unless provision is made for a proper follow-up system. In addition to sending correspondence courses, literature etc. to contacts, we have found it necessary to visit as much as possible. We have learned, however, not to do this without prior permission, as often the enquirers keep their interest in Christianity back from their family. For the same reason we have found that to communicate with them by open mail is unwise, as it may be the last we hear of them.

(3) Getting converts in church life is of course most essential, but it would seem that progress is limited along this line if we insist on their going to our pet denomination only. Our own church may be too far to be practical for the regular attendance of the converts; besides, even a 100 yen in fare every Sunday may be too much for some of them to pay. We have found that it is essential to **introduce them to their nearest evangelical church**, or they don't stick. Again, to think we can fix it all up by mail is a grave mistake. We tried this a great deal in the beginning and it just did not work. They need to be **taken personally** at least once and introduced to the minister and appropriate church officers, e.g. Young Group leader, if a young person, etc. If it is impossible to go with them ourselves, we send them complete details as well as a map of how to reach that particular church, and arrange for one of them members of the church to meet them at the church door. Folk have written to us saying that they have so much wanted to go into a certain church, and have got all dressed up with this intention. On looking in through the door of the building, however, it has seemed to them like another world and gone home. **It is difficult for a complete stranger to enter a church without an introduction.**

During the last 2 years we have introduced some 195 radio contacts to the various churches.

It is difficult to say how many are attending consistently, but it is encouraging to know that at least in some measure the broadcast is being used to augment the growth of some of the evangelical churches. Once there is a nucleus in a certain church it seems easier for those following later on to settle down there.

(4) Once or twice a year we gather as many as we can of the 'Voice of Joy' converts for special central meetings. At these gatherings we seek to encourage them to go deeper with the Lord. Such gatherings are fairly well attended and we feel to be well worth while.

● Bill Hulet

Radio—how simple the word sounds, yet how complex it becomes as it is analyzed more closely. Initials such as: UHF, VHF, FM, AM, SW, and a multitude of others immediately demand some explanation and understanding. This article will make no attempt to deal with such terms except that two must be understood to be able to know the different types of broadcast. Japanese language programs over KSDX on Okinawa are AM or Standard Broadcast Band which means the people of Okinawa can listen by using any normal set. KSDX, one of the Far East Broadcasting Company stations, is exclusively for the listening benefit of the Okinawan. News, fine music, cultural and educational programs are intermixed with those which present a direct Christian approach.

The time often referred to as the best time, or Golden Hours, is reserved for such programs as: Radio Bible Class, Time for Christ, Request Hour for Hymns, The Christian Hour, Friend of the Heart, and many others. Interwoven with classical music, and other high audience appeal programs throughout the 21 hour broadcast day the Christian message is heard by a large Okinawa audience. One of the unusual factors of this station is that the mail response is rather low but the phone responses to programs is far higher than that of the average station. A jammed switchboard during the period of a special appeal or a request program is not unusual at KSDX.

SW is the other abbreviation we need to clarify. **Short-wave is a form of broadcast which permits the radio wave to travel great distances on comparatively low power.** However, the very nature of the radio signal is such that it requires much more diligent attention on the part of the listener. SW presents both a handicap and a blessing. The handicap is the difficulty of tuning and maintaining a good listenable signal. The blessing lies in the fact that if a person does listen it requires such diligence that serious listening is increased. Figures or percentages are difficult to secure  
(continued page 26)



PROTESTANT RADIO PROGRAMS IN JAPAN as of June 1, 1962

POPULATION	PROGRAM (SPONSOR & PRODUCER)	Stations (incl. relays)	Program time Station-minutes/week			
			Sunday		Week Day	Total
			Before 10:00 a.m.	After 10:00 a.m.		
<b>HOKKAIDO (5,039,206)</b>						
Horemco Hour	(HOREMCO)	9	135	—	—	135
Kike shimajima yo	(Church of Christ)	1	10	—	—	10
Kono hito o miyo	(Lutheran Hour)	9	—	270	—	170
Mennonite Hour	(Mennonite Church)	6	90	—	—	90
Yo no hikari	(OMF-CIM, PBA)	3	45	—	—	45
<b>TOHOKU (9,325,699)</b>						
Family Hour	(Seventh Day Adventist)	3	—	90	—	90
Iko no shirabe	(Independent missionaries)	4	—	—	60	60
Kono hito o miyo	(Lutheran Hour)	19	—	570	—	570
Megumi no kotoba	(Assemblies of God)	4	—	60	—	60
Yogen no koe	(Seventh Day Adventist)	4	60	—	—	60
Yo no hikari	(CBFMS, PBA)	3	45	—	—	45
Yo no hikari	(TEAM, PBA)	3	45	—	—	45
<b>KANTO (23,002,983)</b>						
Fukuin no jikan	(Swedish Free Mission)	1	10	—	—	10
Iko no mado—daily	(PBA)	1	5	—	30	35
Kokoro no tomo	(Nihon Kirisuto Kyodan AVACO)	1	15	—	—	15
Kono hito o miyo	(Lutheran Hour)	1	—	30	—	30
Megumi no kotoba	(Assemblies of God)	1	—	—	10	10
Nazarene Hour	(Church of the Nazarene)	1	15	—	—	15
Seikatsu no shiori	(AVACO)	1	—	—	15	15
Yogen no koe	(Seventh Day Adventist)	1	15	—	—	15
Yo no hibari	(PBA)	1	15	—	—	15
<b>CHUBU (16,565,243)</b>						
Family Hour	(Seventh Day Adventist)	1	—	—	30	30
The Hour for Christ	(Presbyterian Chr., U.S.)	4	—	—	60	60
Kono hito o miyo	(Lutheran Hour)	26	—	780	—	780
Kofuku ga ippai	(Scandinavian Free Missions)	1	10	—	—	10
Seisho no hanashi	(Canadian Reg. Bapt.)	2	15	—	15	30
Shinsei Hour	(New Life League)	3	—	30	15	45
Yo no hikari	(FEGC, PBA)	2	30	—	—	30
Yo no hikari	(Swedish Alliance Mis., PBA)	4	—	—	60	60
Yo no hikari	(TEAM, PBA)	8	20	—	—	120
Yo-yokobi no koe	(JEM, PBA)	3	45	—	—	45
<b>KINKI (15,515,634)</b>						
Asa no hikari—daily	(Mennonite Brethren)	1	5	—	30	35
Asa no ohanashi	(Protestant)	1	10	—	—	10
Family Hour	(Seventh Day Adventist)	1	—	30	—	30
5 minutes dendo	(Free Finland Overseas Mis.)	1	—	5	—	5
Fukuin no koe	(Wakayama fukuin senkyodan)	1	—	—	15	15
Heiwa to inochi no koe	(Nihon Fukuin senkyodan)	1	15	—	—	15
The Hour for Christ	(Presbyterian Chr., U.S.)	1	15	—	—	15
Iko no shirabe	(Independent missionaries)	1	—	—	15	15
Kono hito o miyo	(Lutheran Hour)	8	—	240	—	240
Megumi no kotoba	(Assemblies of God)	1	—	—	15	15
Miyo kono hito o	(Christian Mission)	1	—	—	15	15
Nazarene Hour	(Church of the Nazarene)	1	15	—	—	15
Shinsei Hour	(New Life League)	7	—	45	60	105
Shukyo no jikan	(Protestant)	1	10	—	—	10
The Voice of peace & Life	(Nihon fukuin senkyodan)	1	—	15	—	15
Yorokobashii otozure	(Evangelical Free Church)	3	—	45	—	45
Yorokobi no koe	(Japan Mis. for Hosp. Evang., PBA)	1	—	—	15	15
<b>CHUGOKU (6,944,725)</b>						
Alliance Hour	(C & M.A., PBA)	4	60	—	—	60
Heiwa to inochi no koe	(Nihon fukuin senkyodan)	1	15	—	—	15
Kono hito o miyo	(Lutheran Hour)	15	—	450	—	450
Shinsei Hour	(New Life League)	4	60	—	—	60
Shinsei time	(Shinsei kan)	1	—	—	15	15
Yogen no koe	(Seventh Day Adventist)	1	15	—	—	15
Yoki otozure	(Brethren in Christ Mis., PBA)	4	—	—	120	120
Yo no hikari	(Mis. Covenant Church of Sweden, PBA)	4	—	—	60	60
<b>SHIKOKU (4,121,423)</b>						
Heiwa to inochi no koe	(Nihon fukuin senkyodan)	3	15	—	30	45
The Hour for Christ	(Presbyterian Chur., US)	2	—	—	—	30
Kono hito o miyo	(Lutheran Hour)	2	30	60	—	60
Takamatsu	(TEAM)	1	15	—	—	15
Yo no hikari	(JEB, PBA)	3	45	—	—	45
<b>KYUSHU (12,890,351)</b>						
Baptist Hour	(Southern Baptist)	1	10	—	—	10
Family Hour	(Seventh Day Adventist)	7	—	60	150	210
Heiwa to inochi no koe	(Nihon fukuin senkyodan)	1	15	—	—	15
Iko no shirabe	(Independent missionaries)	4	—	—	60	60
Karubari wa maneku	(Kyushu Christian Mission)	1	15	—	—	15
Kono hito o miyo	(Lutheran Hour)	20	300	300	—	500
Megumi no Kotoba	(Assemblies of God)	3	—	—	45	45
Shinsei Time	(Shinsei kan)	5	60	15	—	75
Yoki otozure	(General Conf. Mennonite Mis., PBA)	5	—	150	—	150
Yoki otozure	(JEMS, PBA)	5	—	150	—	150



# T.V. by Art Seely



**A**s one believer in Nagano said, "This is where the fish are, in front of the television set, and we must go where they are to catch them."

In Japan there are now over ten million TV sets in use. This milestone becomes the occasion of considerable comment and analysis by well-known commentators. According to A. C. Nielsen Co. the average Japanese in metropolitan areas uses his set well over six hours a day—an hour more than his American counterpart. As Christian evangelists, these facts present us with an inescapable challenge—the challenge of a door opening wide!

What has been done to reach these millions of viewers? Let us take a quick review of accomplishments to date: Starting several years ago, there have been occasional telecasts, usually connected with special crusades, such as conducted by World Vision, or Christmas programs produced by AVACO (Audio Visual Activities Commission) for sponsorship by commercial organizations. During this same interval AVACO and the Lutheran Hour have spent many months in careful planning for the future.

The first continuous television programming was an adaptation of Oral Roberts' films made in the States, and sponsored here by the Assemblies of God. This ran for a year 1960-1961 on a number of stations. In December, 1961, the Evangelical Alliance Mission, on the initiative of Don McAlpine, began a series over the Nagano television stations, which lasted until after Easter. The Pacific Broadcasting Association did most of the production work for this series. Using their experience there as a springboard they were able to enlist the cooperation of five missions, plus individuals from several others, to have filmed telecasts on Easter Sunday originating in Tokyo and in several outlying areas.

During the summer of 1962, these group have been doing considerable planning and preparation in hopes of further large-scale entry into this door of opportunity. The Missouri Synod Lutherans are due to vote in their conference this summer on moving ahead. AVACO has largely completed plans and some filming, and is looking for sponsorship among its supporting denominations. For both these groups, production costs are very high, averaging several thousand dollars for a 30-minute film. Each is attempting in its own way to attract the largest possible audience by means of drama, musical, and other less direct forms of evangelism.

PBA is at work on a series of thirteen programs for the last three months of 1962. It is expected that a number of groups will cooperate in sponsoring these programs which will be of a more direct evangelism type and fifteen minutes in length.

**One of the great encouragements in the considerable enthusiasm on the part of Japanese believers for television.** Where in many cases there has been indifference to radio, Japanese pastors and believers both are usually enthusiastic about the television outreach. The cost per viewer is several times higher than for a radio listener, but television admittedly is a more effective instrument in demanding full attention to get its message across.

Therefore, because this great and effectual door is open to us, God is laying on the hearts of many of us to enter in. As Sir Edmund Hillary replied when asked why he climbed Mt. Everest, he replied, "I climbed it because it was there." We also are convinced that God put television here for us as an effective means of winning some to Christ—"by all means win some." Each of us earnestly covets your prayerful support and cooperation.



*Quotations and deductions made in this series are from statements of living Japanese Buddhist scholars, who have written on these themes for the forth-coming English Encyclopedia of Buddhism, now being prepared in Ceylon, India. The manuscripts were made available to the Japan Harvest staff through the kindness of Toyo University, Tokyo.*



A new missionary hurries past the dust-covered temple. Every drum beats, weird chantings slow his pace. He glances through a crevice in the paper door. Yellow flames from candle-tapers throw motionless shaven heads and robed torsos in silhouette against the gold screen. "Namu myo horen gekkyo" chanted monotonously casts the scene in further mystery. What part could these priests play in Japanese life today?

Moving down the street, he notices a perplexed crowd. He rushes up, slips through the crowd to the edge of an open sewer. There she is—a frantic old woman vainly trying to climb out of the brackish water—with legs too bruised to move. The crowd is baffled. "How could this have happened? How shall we get her out?" All eyes, all concern are focused upon her. But not a hand moves. The missionary without thinking slips down into the sewer—a short heave lifts the woman out. While drum beats fade in the distance and eyes of the bewildered crowd follow him down the street, he reviews the last scene. Within ear shot, the chanting priests continued their cloistered life, oblivious of the woman's plight. The crowd, seemingly living centuries apart from the temple, actually revealed the same attitude in the face of a practical situation.

Now the missionary rises to preach in the local Christian assembly. With Paul's words, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved," he makes an impassioned plea for their heart concern for fellow Japanese. **"You must bring them in. Unless each of us visits, invites, pleads with his neighbor, the tent meetings will fail. I will leave the leaflets to the rear of the church."** Service over, he walks to the rear of the church. Lo! to his amazement, hardly one biller was taken. Did they forget? What happened? Didn't they

understand? Again the chants resound in his ears. The helpless crowd. His unconcerned congregation. Is there a connection? What is the Japanese concept of man? How do they consider one another? To discover the Japanese concept of man, we must follow the ancient trail of Buddhist thought, note the abrupt changes in the Meiji era, then attempt to piece the puzzle together for suggesting ways in which the modern missionary may teach the Biblical doctrine of man. Let us briefly consider:

- I. The Religion of man in Japan.
- II. The "non-self" Doctrine and Code of the Warrior.
- III. Five impacts the Christian message made upon Japanese Society in the Meiji Era.
- IV. Summary with suggested ways the missionary may teach the Biblical Doctrine of man.

#### **I. THE RELIGION OF MAN IN JAPAN**

Buddhism appeared from Pai Chai, Korea during the reign of Emperor Kinmei (AD 509-571) in 552 AD as an angel of light. This was the religion of compassion (jishi), demolisher of the Indian caste system, alleviator of human misery, emancipator through right thought and moral precepts. It is understandable that natural man, following the yearnings of conscience inscribed by the law of God, could develop an ethical basis for society. "The Buddhist teaching of the duty of kindness to all living creatures and of pity for all suffering, had a powerful effect upon national habit and custom."

However, this was but a cloke for atheistic and materialistic doctrines which later coiled themselves as lethal tentacles around the Japanese heart, halting all progress, stifling social reform, blinding men's hearts. The religion of "desirelessness" (mugan) literally blew out the candle of man's spiritual, social and physical



aspirations. Why?

Primitive Buddhism was essentially the religion of man. Not dissimilar to the crass materialism of Marx and Lenin, it did not concern itself with metaphysical problems. "In Buddhism, one does not fly away to heaven; he returns instead to the origin of this shore. . . . the enlightened man's way is to take hold of the substance of real existence of this world. . . . he tries to create peace on earth by severing all anxiety for the future." (Ishikawa). Siddhartha Gautama looked down into the mud, tears, and sweat of life. He didn't see there radical evil, he saw only illusion (mayoi), a simple veil over the mind which could be lifted by contemplation: "Originally Buddhism started as a religion for the self-awakening of humanity, with a view to analyzing human life and thereby relieve human sufferings. Buddhism sees the cause of sufferings to be ignorance (mayoi), and directed itself towards casting ignorance away by self denial, as the words go, "Bring your delusion (mayoi) to an end and awake to truth." (Modai).

The 'religion of man' of course did not know that man is a culpable sinner before a Holy God, destitute of the life of God, totally depraved, unable to save himself. Buddhism taught that by earnest concentration the cloudy mist of ignorance can be banished. "After all, the daily world of illusion results from our covering the world with the cloud of spiritual ignorance, and if we sweep off that cloud, all things in the relative world instantly become a manifestation of the absolute. . . . . In Buddhist philosophy, God the Absolute vanished. The actual world, the relative has taken his place. Accordingly we can say that 'nihilism' or existentialism, is coming across the original point of Buddhism. (Tamura). The meaning of life was thus broken down; for where Deity itself is not considered personal, man will never be considered as a person. By its non-Biblical view of man, the 'religion of man' became the 'retarder of man' in Japan.

## II. THE NON-SELF (MUGA) DOCTRINE AND THE CODE OF THE WARRIER (BUSHIDO)

Buddhism negates the very existence of man as an independent personality. "Buddhism stands on the theory of "non-self" (muga) and what lies at the bottom of this is the negation of "self", which asserts the existence of the eternal, independent being. . . . Buddhism preaches non-existence and non-self. . . . This is mine and it belongs to me is a wrong view and must be conquered" (Inoue). This reasoning follows from the false premise that everything is in flux, in endless transmigratory circles, guided by impersonal "karma". To see man as an independent personality would be like putting a jutting boulder in the current; ruffles and cross currents follow, the placid pattern is destroyed. "Buddhism which regards individual existence of men and all other things as empty, . . . does not negate death alone, but it negates death together with life." (Takenaka).

Such a false view of man destroys the very fibre of society and meaning of life. For instance, Bushido was basically Confucian in origin. But "it was the Zen sect of Buddhism during the Kamakura (1185-1333) which executed the most important influence upon the forming of Bushido, Code of the Warriar. The Zen monks regarded life and death as the same . . . the spirit of the Zen monks, going straight-forward to the enlightenment leaving the delusions goes well with the spirit of the warriors cutting their way into the enemy's ranks, forsaking the delusions and timidities (over death)." (Kino). From the Hagakure by Tsunetomo Yamamoto (1716), we read, "Bushido means the determined will to die—every morning and every evening, have the idea of death vividly impressed in your mind. When your determination to die at any moment is thoroughly established, your life will be faultless, and your duty fully discharged." By its false view of man Buddhism thus actually gave impetus to the development of a society of vengence in Japan.

## III. FIVE IMPACTS THE CHRISTIAN MESSAGE MADE UPON JAPANESE SOCIETY IN THE MEIJI ERA

The religion of 'desirelessness', 'resignation', 'selflessness' which originally came as the emancipator actually stifled man's spiritual, social and physical aspirations. Upon this dark scene, the glorious Gospel of Jesus Christ and its fruit, democracy, burst forth in dazzling power in the Meiji era. What did it teach the Japanese about the meaning of man?

### A. THE SACREDNESS OF HUMAN LIFE

The first Christian missionaries were appalled at the low view of life they found in Japan. The total absence of crippled children intrigued Dr. Hepburn until he discovered the wide practice of infanticide. He noticed common laborers were counted "one head, two heads" just like animals; the public bath had one pool reserved for beggars and horses. The samurai could legally accost and strike down a commoner on the street at the slightest provocation. "Protestant mission-

(Continued on Page 28)

## THE JAPANESE CONCEPT OF MAN



BY  
CHARLES  
CORWIN



# The Future of Evangelical Theology

by Merrill Tenney

## TAKEN FROM A CONFERENCE MESSAGE—

We are here in Japan to deal with a growing church. Most of us come from churches which were founded anywhere, we would say, from a hundred to a thousand years ago. Some represent churches which were founded during the period of the Reformation; some come from churches which may antedate the Reformation; some may come from denominations of relatively recent growth. They all have different historic antecedents. And you are here working in Japan and presenting the Gospel as you know it and believe it to a people who have not heard it. Out from this people a new church is growing. What is the future of that church going to be? During the first generation, they are chiefly interested, I think, in the personal experience which brings them into contact with Christ. They have not sat down to organize thinking systematically; they have seized upon the Greek gospel, they have believed the major points about Christ, and they have entered a genuine experience.

There are at least three factors that affect the future of evangelical theology. The first, is that of **maturing thinking**. As soon as men are converted and try to adjust their new life to the world around them, they begin to think. You have an excellent illustration of that in the First Epistle to the Corinthians: the problems of superiority, the problems of moral ethic, the problems of worship, and the problems of theology are all represented. The last of these we find in the fifteenth chapter. There were in Corinth those who said, "There is no resurrection of the dead. It's just an apriori fact that dead men don't rise." The whole picture of the theology of resurrection is representatively stated in that chapter. The theological problems in evangelical theology are nothing new—they had them in the first century. And we still have them. It was the problem, then, of a maturing church. A church which was unfinished in its thinking. A church that was inept in its formulation of truth that had raised these problems, and we have to face that today.

## PROBLEM OF PAGANISM

Now a second problem that causes theological pressure is the pressure of paganism. Christianity was not born in a vacuum. It arose in a world in which there were dozens of other religions, many of which were perfectly ready to absorb it as well as to combat it. Some said, "We do not believe them," and others said, "Well maybe these things are so, we will just add them to what we have." I visited a shrine not so long ago in which there were eight statues. I was very interested to study them. The first of the statues was Jesus of Nazareth, presumably to the deity of Christianity; the second was Socrates, who stood for philosophy; the third was Confucius, who stood for Confucian ethics and science; the fourth was Guatama Buddha, who

stood for the Buddhism of India; then there were four other men, only one of whose name I happen to remember; who stood for various branches of Buddhism or perhaps for the religions of Japan. And here they all were, standing on the same plane and presumably, to be worshipped by the same people. Now it's obvious that when you have a situation like that it calls for some definite theology. Theology is necessary if we are to have a definite framework for our faith and if we are to resist intelligently the pressures—the intellectual pressures—of paganism.

## THE SEARCH FOR VITALITY

A third factor that enters into this problem of the future of theology is the search for vitality. I hope you will understand me when I say that it is possible for orthodoxy to become rigid, and sometimes, frigid. Over the generations certain formulas are given us. I am not repudiating them. I'm simply saying that since these formulas are first created in the heat of controversy, and necessity, from the basis of the scriptures, the next generation will accept the formula and live by it, the third generation will take it for granted, and the fourth generation will begin to question it. **We want vitality**. Nobody is going to argue that we ought to adhere to a creed simply because it is a creed, nor should we adhere to what we call a "dead formula." Of course, what most of these men fail to see is that there is no reason why the formula should die. That vitality does not consist of destroying a formula, but by accepting the life it ought to bring. I'm not arguing against creeds, I'm simply saying that they ought to be kept alive, but, in the theological thinking of our generation, there are those who take that attitude, and by philosophical criticism, they endeavour to get beneath these and produce something new which they say will be quote "relevant" end quote to our day. Relevant is a great word today. You will discover that in every generation there arises a school which produces a jargon that they regard as final and that to them expresses their convictions. They reject the cliches of yesterday to substitute for them a new set which tomorrow will again be the cliches of yesterday and we'll start all over again. The point that I'm making is that in this search for vitality, there may be a need for adaptation, but in what direction will that adaptation go? What, then, is to be the future of our theology?

## FACING THE PROBLEMS

Now, the evangelical church is obviously beleaguered on the theological front. How are we going to face it? I'm going to offer some general suggestions: First, theology must be founded on revelation. For theology is, *prima facie*, the study of God, but God is not a principle, God is a person. Now, if I want to study geometry, I learn certain axioms. And on the basis of a series of these axioms I can build up the whole science of geometry. Now geometry is pretty



much of a dead subject in some ways. You can't improve very much on Euclid. If you think you can, try it. The results would be interesting. **But** in dealing with a person we cannot begin with axioms, we must begin with the person. The person must be self-revealing. If I want to know about you, I may read all the letters you have written, I may interview all your friends, I could dissect your house, I could even dissect your body, and write down on paper everything I found in order, I might even know more about you than you knew about yourself in some ways and not know you. Now, theology can speculate a great deal about God, but theology, if it is to be a true theology, must begin with what God Himself reveals. Now the question is have we such a revelation? "God, who in sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Here then is a plain declaration. Evangelical theology begins with the voluntary self-revelation of God which commenced to the prophets of the Old Testament and was perfected in Christ. Furthermore, this revelation which we have is in a sense, a post-revelation. How much farther can we go in apprehending God than in the revelation of Christ? **We have to go back to Him.** How are we going to improve on Him, for we cannot. Authority Theology must have an authority, else it has no authority. Now where is that authority? Where liberalism of a generation ago said, "The authority of theology lies in my subjective feeling, the Bible contains the Word of God—all I have to do it to select what the Word of God is." But then who is competent to make the selections? And therefore the authority became subjective reasoning. We are not saying that there is no subjective element in theological understanding. But theology does not depend on my subjective viewpoint, because if it does then there can be no certainty in it whatsoever—no two subjective viewpoints will agree. The second man comes along and says, "Well, we solved that—the church is the final authority." Well we had that 500 years ago—the church was the authority. And that church still says it is, but is it? It led men into all kinds of error; it obscured the truth of the revelation of the scriptures. And while we agree that the church of God has been the instrument for preserving the revelation of God, while we agree that within the church of God there are those who have been gathered those who have received this revelation and exemplified it, while we agree to its importance, in its transmission of the revelation, the church itself is not the final authority. **God Himself is the authority!** Then of course we come down to the Scriptures as the final authority, and we accept that fact, but it is possible to argue about the meaning of scripture and still not really to know the reality. The scriptures are the authority, but along with the scriptures there must come the ministration of the Holy Spirit to the individual life. Jesus Himself said, "These shall teach you all things and shall bring to your remembrance whatsoever I have said unto you." Now, of course, there are those who tell us that the experience of God, the confrontation of God, is the final authority. The Word becomes the Word to me as God confronts me

in it. That is perilously like the subjectivism I was talking about a minute ago. Now we will grant this fact: **not everything in the scriptures is applicable to every human need.** Suppose, for instance, that I am going down the street and a man is suddenly badly injured in an automobile accident. He is dying, and I have ten minutes or less in which to tell him the way of salvation. Shall I read to him the first chapter of II Chronicles? I don't think any of you would. Does that mean that II Chronicles is not the Word of God? Not at all. It is the Word of God, but that particular portion of the Word of God was not designed for that particular need. Should I say that because I confront God in John 3:16 that that is the Word of God? And that if I don't happen to confront God in II Chronicles that it isn't? No, it simply means that at that particular time and on that particular day God may speak to me through one portion of His word but the next day He may speak to me through II Chronicles.

I heard once of a Frenchman who was converted through reading the fifth chapter of Genesis. You say that's a pretty dry and dusty chapter. Well it is. Every verse ends, "and he died," but when this man read that over and over again he began to think. He said, "I'll die too; then what happens to me?" He saw there that Enoch walked with God and was not, for God took him, and in that contrast God spoke to him; that is the Word of God.

So, then you see, the point does not lie in subjective reasoning, nor in the church, nor solely in the letter of scripture, just as letter, nor in the confrontation of experience, it lies in the fact that the inspired Word of God given us here, vitalized by the Holy Spirit, is the Word of God, has been preserved for us, and is the authority for theology. Now theology is man-made of course we recognize that theology is developed by men, in this sense: that is the Book which we have here is not written as a theological treatise. I'm thankful it wasn't. If the Bible had been written the size of Strong's unabridged Theology I'm afraid there are not many people who would have found salvation in it, not because Strong's Theology may not be good, but most people don't think that way. It isn't written in that style. How, then, can we develop our theology? First, by adherence as to what the Book says. What do the scriptures say? That's our first court of appeal.

### **THEOLOGY IS LOGICAL**

The second element is: sound reasoning. We need logic. Now logic isn't everything, but logic is necessary. We need to have a sound reason as we approach the scriptures. But you say, "Reasoning and logic take people in such different directions." **Well the trouble isn't with the logic, the trouble may be with the premises.** You can prove anything if you start with the wrong premise. Or if the logic isn't quite correct. There must be, thirdly, effective experience. I do not believe that any ungodly man can write a satisfactory theology, however brilliant he may be. He ought to know Christ personally if he is going to write about Him satisfactorily. There must be, then, a genuineness and a definiteness of experience, if the theology is going to be



valid. And then of course there must be most important of all—the direction of the Holy Spirit. Man's mind must be led by the Spirit, for insight into God's truth can never come purely through logic, or even fully through subjective experience; it comes by the Spirit of God. Now, how can this be developed? It seems to me that evangelical theology today has a magnificent opportunity. I, for one, am tired of fighting a rear-guard action. **Why should we always be repeating what some errorist has said rather than producing some truth ourselves.** In recent years, a number of us have become rather disgusted with the fact Christian publishers have been putting out so many reprints—not because the reprints aren't good, but why should we expect past generations to fight our battles? We appreciate all they've done; we're glad to see them come to light and glad to have their voices contributed to what we have to say, but why should a man of two or three hundred years ago be the man on whom we rely when we still have the same Book, and the same Spirit, and the same opportunity? Why don't we produce something?

What, then, can evangelical theology produce creatively today? The first thing that can be produced, I think, is a **more careful analysis of scripture.** A great many theologies are written as one young man preached a sermon; first, he took a text; secondly, he departed from it; and thirdly, he never returned thereto. We ought, then, to find out what the scriptures have to say. And furthermore, we ought to be careful that we do not make them say what they do not say. Since coming to Japan I was reviewing a book—it had just come off the press. It's a symposium on various theological subjects, written by quite a number of writers—about 15, I think—in honor of a great scholar, whose name we respect. In one or two of these essays we had what might be called a sort of theological Bible study, and one of the authors went to considerable length to produce biblical evidence for his views. He showed that he knew the biblical content thoroughly. But it seemed to me that he did not make adequate or correct use of all of it. I would not call him an evangelical, though to the extent that he was biblical, he leans toward that direction. Why should we let the other fellow do that work? **What's wrong with us?** We ourselves are not advancing and working for positive, and not the negative, conclusions.

Secondly, there ought to be **an advance in thinking.** Now let me say that "advance" does not necessarily mean abandonment of what we believe. There are some people who have the odd idea that nothing is true unless it is new. Anything over 10 years old is false. It's outdated—it can be forgotten. Well, that's not so. You don't pull down your house just because the foundations are older than your house. It seems to me we ought to build on the foundations of the past and then go ahead. Many of you have had excellent training. You have been in the practical ministry here in Japan. You've had a personal experience, and the Holy Spirit is in your heart. **Why is it not possible, for instance, to produce a systematic theology for Japan that will carry an advance in thinking and will be relevant to the times, but will retain all the truth**

**of this revelation?** How then shall evangelical theology be applied? Truth is truth, and if truth is embodied in the person of God, that truth will not change. For truth is not a thing but a Person. God is not some thing that accords with truth, He is Truth. The Lord Jesus made the profoundest philosophical and theological statement that was ever made when He said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." In His person, in His work, in His words all theological truth can be embodied. It is there, at least latent. All this revelation points to Him, in the Old Testament. All the revelation in the New Testament points back toward Him, and forward toward His future coming. **There is enough here to keep evangelical theologians busy for the next few generations.** I strongly suspect that some of us will employ eternity by writing a complete theology. Now we are living in a day when we are faced by alien theologies. Communism is not just an economic system, it is a theology. An atheistic theology, if you can accept a contradiction of terms. The backbone of almost every culture that I know is religious, and the backbone of every religious culture is theology. It may be very vague; it may be about as elusive as a jellyfish, or it may be about as nebulous as a fog, but it's there. How are we going to face these theologies with the conviction that God has spoken, that He has not stuttered in His speech, and that this revelation has come to us in Christ?

#### **OUR TASK**

Now to be specific, what are some of the fields in theology that we can invade? First, what is the nature of God? Scientific discovery has opened up new realms before us, but scientific discovery has not eliminated God. The silliest statement I think I've heard in 25 years is the one made by the Russian who said he went out into space and didn't find God. **He didn't look for Him in the right place.** But here's a new world opening up. What does it tell us about the magnificence of God? Here is a world that is in the throes of change, a shrinking world, and yet, a growing world. What does prophecy have to say about it? I'm not arguing for extravagances or for a dogmatism that is unwarranted, but what does this Book have to say about the trends, the tendencies, and the promises of the future? We live in a world in which the dynamic of evil seems to be growing stronger. What can be further developed positively with reference to the work of the Holy Spirit? Here are just a few lines of thought that could be suggested, I think therefore that we need to begin to think theologically. Now I realize that if you think only by theological system your thinking may be rather dry. It's like the framework of a house. You put up the framework and look at it and you say that it won't shelter anybody; it won't keep out the rain, it won't keep out the sun, it won't keep out the cold—but you just try building a house without a frame and see what you get. **Theology is the frame, experience the covering.** We want the experience that brings out reality and warmth, and vitality and life, but we need theology to give rigidity to this and to make our life strong and enduring.



## NEO-ORTHODOXY



Questions Answered  
Dr. Merrill C. Tenney

1. What cardinal weaknesses in neo-orthodoxy do you consider most important in making it impossible for evangelical Christians to stand in agreement with them?

The cardinal weakness of Neo-orthodoxy is its tenet that the Scriptures do not constitute the Word of God, but that they become the Word of God only when one encounters God through them. While it is true that a personal encounter with God through the Scriptures is necessary to make their truth subjectively real, they are objectively the Word of God whether they are believed or not. Without an objective revelation there can be no adequate basis for a knowledge of God, since subjective revelation can have no validity for any person other than the one who receives it.

Evangelical theology depends logically on the validity of revelation. If the revelation of truth is uncertain or variable, theology becomes only subjective opinion, and affords no final standard or authority.

Neo-orthodoxy is not easily definable, for it comprises the opinions of many theologians who differ among themselves on cardinal doctrines; it has no uniformity. In some instances their beliefs differ widely from those of evangelical Christianity.

2. To what extent can neo-orthodoxy be considered really Christian?

Neo-orthodoxy is Christian insofar as it has roots in Christian teaching and tradition. Some Neo-orthodox theologians will accept the sovereignty of God, the deity of Christ, the fact of sin, the necessity of personal salvation, and of a personal dealing with God. The chief difficulty in evaluating this teaching lies not in its denial of everything that evangelicals believe, but in its differing definitions of their terms and in its lack of internal consistency.

3. Would you comment on some of the characteristic terms of neo-orthodoxy, such as "existentialism," "encounter," etc.

The vocabulary of neo-orthodoxy has created a theological jargon that is no more compre-

hensible than the phraseology of orthodoxy, and that is considerably less definite. If orthodoxy has lapsed into clinches that are outworn, neo-orthodoxy has evaporated into nebulosity. "Encounter" stands for the subjective meeting of the soul with God; "existentialism" is the name of a philosophy which holds that only the present decision has reality, for existence is determined by the present act of the will. The "Christ-event" does not refer to any particular act of the incarnate Christ, but rather to the spiritual revelation or encounter of the soul with Him in the subjective realm of which the history of the incarnation is simply the emblem or figure. The tendency of neo-orthodoxy is to discount history as unnecessary to faith, and to speak of "super-history" as the reality which gives meaning to material events. For instance, neo-orthodoxy holds that the physical resurrection of Christ is inconsequential, provided we "encounter the resurrection-event," or experience a something which can be expressed by the physical imagery of the resurrection. This kind of theology is vaporous. It reduces all historical statement to "myth", and expresses revelation wholly in terms of psychology.

4. The "Biblical Theologian" of neo-orthodoxy has been called a "Modern Mr. Facing-both-ways." Would you comment on this statement?

The "Biblical Theologian" of Neo-orthodoxy has been called "Mr. Facing-both-Ways" because it has retained the subjectivism and radical literary criticism of liberalism while trying to give greater value to Biblical teaching and to preserve the doctrines of orthodoxy which are distinctive of Christianity. He has been astute enough to see that the older liberalism was not Christianity at all; it was merely a philosophy in Christian clothing which denied all Christian essentials. He has attempted to retrace his steps toward a positive faith, but has not been willing to relinquish his subjectivism. The consequence is a theology in unstable equilibrium, which tries to balance a superstructure of soteriology in a point of subjective encounter. The Neo-orthodox theologian has abandoned the objective authority which could give certainty to his faith.

5. How should we as evangelical missionaries best deal with the threat of neo-orthodoxy?

1. Acquire a clear, full, and systematic understanding of the revelation of God in the Scriptures.

2. Evaluate neo-orthodoxy closely. What does it mean by the terms it uses? What are its presuppositions? Is it consistent in its claims? What will be the effects of applying its principles to all theology?

3. Teach orthodox truth not because it is traditional but because it is true.

4. Do not rely on clinches, but express the truth in terms that are understandable and relevant to present life. The truth will not change, but it may have to be illustrated differently.

5. The Word of God illuminated by the Spirit of God must be the constant guide of every Christian. Do not be alarmed nor befogged by changing theological fads. Judge the trends by the Scriptures, not the Scriptures by the trends.

6. Do not bow to those who suggest that orthodoxy is the faith of yesterday. "Jesus Christ is the same yesterday, today, and forever."





### MERGERS SPELL DECLINE

Washington, D. C.—Dr. Harold Linsell, who visited Japan this year but returned home due to sudden illness, stated in *Christianity Today*; "Church mergers have as yet produced nothing that resembles a significant increase in foreign missionary witness so far as the number of missionaries is concerned." He cites for example the United Church of Canada, which in 1936 had 452 missionaries, and by 1960 only 245, while the total North American foreign missionary force increased about 250% in the same time. In the face of the history of past mergers, Dr. Linsell feels that "no primary weight can be attached to the notion that mergers lead to more compelling witness that fulfills the Great Commission."

The *Southern Presbyterian Journal* also concluded, "Merging one weak group with another weak group does not produce something stronger, but a stronger weakness." K.J.

### BAPTIST BLACKNESS

Moscow—While some idealistic liberals come back from brain-washing tours in Russia talking about the 'religious freedom,' a broadcast by Ivan Uskoj of the Anti-Religious Society ridiculed Russian Baptists as 'turn-coats,' saying, "Baptist teachings cause only harm to people. They draw people toward darkness. Happiness must be built upon this earth, not by prayers, but by honest work. Baptists everywhere are controlled from Washington." The Broadcast also announced that a movie was being prepared there. Yet, former NCC Chairman, Michio Kozaki told an assembly of pastors, "There has never been any serious conflict between Leninism and Christianity for the last 36 years..." K.J.

### THE BLOOD OF THE MARTYRS

—If the 'blood of the martyrs is the seed of the church,' there should be some new churches springing up around the world. Roy Orpin, a 26-year old missionary of the CIM-OML, was murdered in North Thailand where he was working with the Meo tribes. He is survived by his wife and their newborn child, whom he never saw.

Meanwhile, in Somali, Merlin Grove, 35, a missionary under the East Mennonite Board of Missions and Charities, was fatally stabbed by a Muslim standing in line with students registering for English classes. Mrs. Grove, who defended her husband, was also stabbed several times. The murderer was seized by the police to whom he charged that 'The Mennonites menaced my Islam faith,' which is the state religion of Somali. Official condolences, given by the government to the Mission, were printed in the local papers.

In Viet Nam, the three missionaries captured by the Viet Cong Communists, were reported safe. They were kidnapped from a leprosarium and are now forced to treat the wounded Communist soldiers.

In El Retiro, Colombia, Miguel Martinez, a WEC pastor, was murdered in a surprise attack by an unidentified man who tricked him into opening the door of his house during the night. K.J.

### ALL JAPAN Evangelical Seminar

Kobe...Over 200 Pastors, evangelists seminary students and missionaries attended the Evangelism in Depth Seminar held in Kobe Oct. 10, to 12—Further details in next issue of the JAPAN HARVEST.

### NEO EVANGELICALISM THREAT TO CONSERVATIVES

Detroit—Some 2,000 delegates at the annual meeting of the Conservative Baptist Association of America here were told that a "new evangelicalism" is threatening the conservative Protestant movement.

Delivering the keynote address, Dr. Charles J. Woodbridge of Pasadena, Cal., said this neo-evangelicalism grew out of a new mood rampant among evangelicals which tolerates "heresy" and reaches out to a left wing."

Leading conservative Protestants, he said, picked up "liberal" ideas as they earned Ph. D degrees in American, British, and German universities.

This trend was followed by evangelicals "questioning inclusion of certain books in the Bible," Dr. Woodbridge said, and showing a "lack of wonderment about basic fundamentalist doctrines."

"Finally came a shift in theology," he continued, which threatens to welcome back "modernism" or the "social gospel" among conservatives.

Dr. Woodbridge resigned from Fuller Seminary and now is a Bible teacher for the Word of Life Hour in New York. He is a member of the Pasadena Congregational Church, but was ordained a Presbyterian minister. He may be invited to Japan for meetings. K.J.

### MISSIONARIES DEFENDED AT RED FESTIVAL

Helsinki (RIPE)—A young American took the floor at a Communist-sponsored seminar here to rebut a charge that American missionaries were used to foster U.S. "colonial aims."

The comment of Fred Notehelfer, graduate of Harvard in the U.S., provided one of the highlights of seminar sessions held at the Red-backed World Youth Festival here.

Mr. Notehelfer, 23, came to the defense of American missionaries when charges that they were "colonial agents" were made by a Cameroonian delegate to the festival.

The young American said he spoke from an intimate knowledge of how missionaries operate, stating that his parents were TEAM missionaries in Japan and he was brought up on that mission field.

Mr. Notehelfer told the press that the "American position has been very poorly represented at the festival thus far if at all." He asserted that the organizers had succeeded in devising procedural means of making it "very difficult" for U.S. defenders to speak. K.J.

### HI-B.A. CAMP

Chiba...Hi-B.A. Camp devoted solely to evangelizing High School Students experienced unusual blessing in the eventh annual summer Bible Camp season at Ichinomiya Beach in Chiba Ken from July 16 to August 20.

The first week given over to students from the English speaking communities saw a real break through of the Holy Spirit.

The four weeks for Japanese students were equally used of the Lord.

Testimonies around the campfire expressed hearts and lives ready to follow HIM.

"I want Him to have the preeminence in every avenue of my life."

"I came to camp for sports and found Jesus."

"I have been a receptacle instead of a channel. Now I'm committed to be a missionary. I'm so happy."

"Now I see all that I have to give Him is a vacant spot for Him to fill."

Prayer for these new born souls is urgent. Many are returning to their homes and schools aflame with with bold witness for Christ. They must be supernaturally sustained. Ken Clark



## FULLER SUMMER SEMINARY IN JAPAN

A total of seventy-five students attended the 1962 Fuller Summer Seminary (Japan Branch) at Karuizawa from July 16-28. The two-week session enrolled 37 students into the Seminary division and 38 students in the lower Bible college program.

Dr. John A. Huffman, director of Fuller Summer Seminary at Winona Lake, Indiana appointed two visiting professors for the Japan branch. Dr. Merrill Tenney, Dean of the Graduate School at Wheaton College, taught Revelation and the Gospel of John. Dr. Harold Lindsell, Vice President, Fuller Seminary taught Church History and Bible Bible Doctrine.

On the seminary level, Dr. Fred Jarvis, lectured on Pastoral Psychology, Professor Minoru Okada of Kobe Reformed Seminary taught Modern Theological Thoughts, and Director, Dr. Hideo Aoki, conducted a course in Philosophy and Christianity.

Assistant Director, Rev. Akira Hatori, taught Homiletics in the lower division. Other instructors were: Rev. W. Yamazaki, Rev. S. Goto, and Rev. Uzaki and Professor Okada.

The Committee and faculty plan two, two-week sessions for the month of July in 1963. Dr. John Huffman has been invited for next year's seminary as guest professor. D.H.

## J.P.C. Tokyo Rally

The Semi Annual J.P.C. rally is set for Nov. 5th & 6th at the Ochanomizu Student Center. The public is invited to the evening meetings, Nov. 5, 7:00 to 9:00 PM. Dr. Tsutada speaking.—Slide lecture on our overseas missionary responsibility Nov. 6th—7:00 to 9:00 PM. Martin Luther film and Rev Horikawa on basic concepts on Bible translation.

## BIBLE LEAGUE CROSSROADS

Tokyo—Leaders of the Japan Home Bible League refused to pass out 50,000 copies of the Amplified Version of John to students in an attempt by the World Home Bible League leaders to reach Zengakuren students. They also said they could not comply with the request to distribute only the Amplified Version, with the excuse that 90% of the Japanese Christians use the Japan Bible Society's Colloquial Version.

Thus the *Kirisuto Shimbun* (July 21 1962) reports there is a gap between the home and field headquarters. While this problem is unresolved, the League is to be commended for helping to distribute over 230,000 copies of the New Testament. A new headquarters and staff is most likely in the offing. K.J.

## TWO PARADISES RELEASED

Costa Rica—The Communist philosophy is presented and contrasted with the teaching of the Bible in a new book called. "Two Paradises" written by Leslie Thompson; coordinator of ELLA (Evangelical Literature for Latin America). Costa Rica has a population smaller than Yokohama.

Comment: Yet in Japan with 94,000,000 people and the number one target for Communist domination in Asia, is it not strange that there is no similar book on the market? Even stranger, although there are 43 evangelical publishers in Japan, not one book has come from their presses in 16 postwar year on this burning issue. Why? All that evil needs to succeed is for good men to remain silent. K.J.

## PRAY BOMB A BOMB

Washington—J. Edgar Hoover, Director, FBI, said, "The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers because prayer is man's greatest means of tapping the resources of God." K.J.

## PROMOTIONS TO HEADQUARTERS

Tokyo—The Rev. Carl Blackler, 53 director of the Tokyo Baptist mission and former U.S. Navy Chaplain passed away on August 23, due to a heart attack. Surviving him was his wife & two children, who returned to America. Blackler's great vision was to build a Baptist Seminary for the various Fundamental Baptist groups here.

Dr. D.C. Holtom, 78, Baptist educational missionary to Japan since 1910, and author of several authoritative books on Shinto Nationalism and Japanese culture died on August 17, 1962, in California.

Mrs. Betty Becker, 39, former TEAM missionary in Ibaragi Ken died on July 22, 1962, after complications following a lingering illness. She is survived by husband Delmar and son, Paul, and sister Virginia Kearney, TEAM missionary in South Africa. K.J.

## BYPASSED VILLAGES

Paris—Mr. Robert Evans, founder of the Greater European Mission, states, "There are 250,000 towns in free Europe which are church-less (Protestant.)" Since 1945 more than 400 missionaries went to Europe, an increase of 450% since 1939. Meanwhile, In Japan where the villages, towns and 'buraku' are merged into cities wherever possible, our adverse effect of public relations in the homelands is the impression that there are not many unreached villages left in Japan.

Comment: A Japan Harvest survey shows that there are 95,667 villages (not 3,000) with a total population of between 300 and 500. The sad fact is that these small areas are very largely unreached, while the major cities receive more attention. K.J.

## PRAYER OR PORNOGRAPHY

Washington—In the same week that the U.S. Supreme Court declared 'prayer: in public schools unconstitutional,' it also ok'd a bill to allow obscenity and pornography to be distributed without interruption. Several consider this to be another step toward secularization. The next move for non-Christians will be to demand removal of all Christian references in schools, government, money, Christmas and Easter observances, on federal or national property. As usual the pink Civil Liberties Union, Atheists, Jews and pro-Communists spearhead this. K.J.

## NATIONAL EVANGELISM SEMINAR

Kobe—"In all our history, there never has been such a ripe time for evangelism as today," stated Evangelist Koji Honda, Chairman of the Nation-wide Evangelism seminar held here from Oct., 10-2. An 'all-star' cast of evangelism specialists discussed up to date Biblical aids such as Radio-TV, Public Relations, S.S. work, audio-visual methods, Literature, advangelism, to reach adults, children, High School and University students, in local, city and area wide evangelism. "Though the method varies with the specific case, for conservatives there is only one foundation," (JPC)." that is, we are united to evangelize and found uncompromising churches on God's infallible word, our only rule of faith and practice." Other faculty members included A. Hatori, E. Karnes, T. Uzaki, K. Joseph, H. Horie, L. Butler, K. Honda, Goss, H. Okawa K. Roundhill, A. Horiuchi, S. Kawai and T. Tokiwa. K.J.

## MISSIONARIES OR PEACE CORPS

Washington—The annual cost of one Peace Corps 'volunteer' is \$9,000 according to Director Shriver. By way of comparison, Shriver said "A Presbyterian missionary costs \$6,000 annually and a Methodist, \$7,500, not including the cost of administration." Another 5,000 are expected to be added to the 5,100 Peace-Corp 'volunteers' already overseas on a short-term basis.

Comment: One missionary figured out that his time was worth ¥800 an hour, based on an average support figure for faith missionaries. He said, "We think we're



saving time by doing many routine jobs ourselves, while the same job could be done by hiring local arbeit for one tenth the cost while we give ourselves more to the only important job we've come here to do: the ministry of the Word, prayer and direct evangelism. K.J.

### RED SEMINARIANS BACKSLIDING

Tokyo—Rev. Michio Kozaki, former chairman of the N.K. Kyodan and Japan NCC, after a guided tour of Russia, said in the Mainichi newspaper, "Today hundreds of students are studying in theological academies in Moscow and Leningrad and five other theological seminaries."

Meanwhile, the Moscow Patriarchate, the official magazine of the Russian Orthodox Church, announced that three more theological academies and seminaries were closed. Reasons for the shut-down: fewer applicants were received from young men because many youths have been influenced by the expanded atheistic campaigns of the dictatorship. Other contradictory Kozaki figures show 40 million Russian Orthodox members and 110,000 Baptists "missing." According to the Frankfurter Allgemeine Zeitung, "Baptists and other church groups are not allowed to conduct theological schools in the U.S.S.A." K.J.

### MISSIONARY IN CHINA

There is still a Missionary in Communist China. He is 62 year old Loyal H. Bartel. Mr. Bartel was born in China and has spent most of his life there. His father pioneered mission work in the great plains of western Shantung province and this is where Mr. Bartel has labored since his graduation from Moody Bible Institute. He lives in the city of Tsaohsien which is located about 30 miles from the Lunghai R.R.

In 1948 after the city had changed hands a number of times between the Communists and Nationalists, it finally became evident that the Communists had come to stay. This made it inadvisable for women and children to remain and Mrs. Bartel and the five children returned to the U.S. Mr. Bartel stayed on hoping to be a comfort and help to the Chinese Christians. Naturally it was not anticipated that the family would be separated as long as they have been. Mrs. Bartel lives in Wheaton, Illinois. Three of the four daughters are married, one of whom is a missionary in Congo.

Correspondence has come through from Mr. Bartel from time to time telling of his welfare. The farm which he had was communized after which he sold milk to make ends meet. He also tried several hives of bees but had no success. At present he grows a few things around his farm house, and has several goats for milk to sell, as well as for his own use. He has received parcels from his brother Paul H. Bartel of Canada which he has appreciated. He is not able to be active in church work, but has opportunity to fellowship with the Chinese Christians. He says, "My health is good and the Lord is my daily companion and joy; besides I have many visitors and contacts with old friends." He also writes in this same letter of May, 1962 that the pastor of the church at Tsaohsien is still Rev. Ma, who has been the pastor there for over 25 years. Attendance is low but the best of all the churches in that area.

Brothers and Sisters of Mr. Bartel have tried to persuade him to come out. Whether it is possible or not for him to do so is not known. Let us pray that by the grace of God he may be reunited with his family soon. "With Him allthings are possible." W.C.

## NUMAZU CRUSADE



The crusade oopened at Numazu in the midst of pouring rain and political campaigns. Outside, just in front of the city hall, a large crowd had gathered to see Prime Minister Ikeda on a surprise stop through Numazu, a city of 200,000 people. Banners waved, sound trucks blared, and people thronged everywhere not knowing exactly what was going on. The Mayor had seen a representative of the city to the meeting to welcome the Evangelistic team to Numazu. In the midst of this confusion the crusade began:

Every night souls came to Jesus Christ. Each day the Team spoke in schools and factories;

Saturday afternoon climaxed the effort in the spacious Mishima hall rented for this one afternoon rally. At the invitation, 102 came forward to put their faith in Christ.

The closing service was in the Numazu city hall again. That night fifty-nine more came forward to accept Christ, making a total of 292 for the crusade. John Rhoad's team was assisted greatly by Mr. Allan Dillion & Mr. R. McElroy. Mr. Bob Boardman Trained personal workers.

(OLSTAD)

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Just

# Musing...

Elaine Nordstrom

**VACATION** time for most of us is over, but what are vacations anyway? Are they necessary? If so, where and how to vacation? It is not our purpose here to answer these questions, but perhaps we can consider some ramifications which the missionary faces, chiefly concerning his relationship to the Japanese brethren. Two or three years ago a missionary family, away from their station for their first extended vacation since they had begun pioneering the field several years before, received a letter from a Japanese co-worker frankly stating that the missionary's absence was detrimental to the church. Although the missionary was able to clear up misunderstandings later, he and his family have not left the field for an extended period of rest since then. Is this an isolated case? Is it true that missionaries engaged in pioneer evangelism and church building obstruct the progress of God's work by leaving the field temporarily? The problem involves furloughs, too. Is it possible that the church may even benefit by the missionary's temporary absence? I know of one church that is eagerly awaiting the return of the missionary from furlough, but which has in the meantime seen growth in numbers as well as in spiritual maturity since many members have assumed places of leadership that they may otherwise have avoided. In the same way, isn't it true that students home from Bible schools and seminaries can be given an opportunity to "try their wings" in wider service and witness while the missionary retreats to some spot to get a new perspective and a second breath? Many of our Japanese brethren who have never lived in a culture foreign to that in which they were born and reared may find it difficult to understand why a missionary needs such a retreat, but perhaps the Lord is not asking us to explain this in detail either. A vacation is not primarily for the purpose of getting away from anywhere or anyone. Rather a vacation helps one get readjusted to the Lord, to one's family, and to oneself. How this can best be done must be decided by each individual missionary for, needless to say, while one may call a good game of tennis top relaxation another may prefer the spectators' bench. One may be able to lie in a hammock all day and call it rest while another may prefer such rest in smaller doses. Age makes a difference. So does one's health, back-ground, interests, and family circumstances. For these and other reasons some prefer to settle in one place for a longer period; others would rather take several jaunts from the

home base at widely separated times. Actually, from my observation, the latter is the type of rest or relaxation taken by several Japanese pastors in my acquaintance. Visits to parental homes, or those of other relatives and former classmates seem to be fairly common among them. Occasionally a pastor scheduled for meetings in another part of the country is able to have his family join him for a few days following the meetings giving them an opportunity for relaxation. At any rate, as the church of Japan grows in size and in spiritual maturity it will want to provide for this need for its pastors in some way fitting to local custom. One thing we know—Jesus said to His disciples, "Come ye apart and rest awhile." Some missionaries have not heeded this command to their own detriment. We must learn to rest in the Lord while working; but we must also learn to rest from the work in a way that pleases the Lord and meets our personal needs without unduly offending our Japanese brethren.

**I suppose** every missionary who has studied Japanese longer than three months has his own secret on how to master the language. He is not so naive as to think it can be done in thirty hours (or maybe even thirty years), but if his method is followed faithfully it won't be long before he'll be talking "like a Japanese." It is assumed, of course, that the student begins with one or two years of basic study in a reputable language school, but after that, what? Some claim the way to mastery lies in listening to tapes. Or to radio and TV programs. Or perhaps the answer is to get a set of public school readers from Grades 1-9 and pour over them with a private tutor. Others say, read the comic books, magazines, or glean what you can from the newspapers. Talk to yourself. See the newsreels. Supplement your usual devotional material with short meditation in Japanese—with the Bible itself or one of the devotional books now available in Japanese. Spend time talking with the Japanese—in two-way conversation, that is. It is one thing to deliver a sermon or lecture extemporaneously for a Japanese audience. It is quite another to experience the give and take of discussion and conversation with Japanese equals. The formal study is not to be neglected, but after that, the secret—and it's an open one—is to surround ourselves with the language by spending time with those who speak it the best. Obvious? Well, maybe. But come to think of it, this is not only a good way to master Japanese; it's also a good way to be a missionary!

**Do you charge a fee** for your English classes? Some missionaries do because they feel it encourages greater effort and more faithful attendance on the part of the students. Others do not because they believe they then have greater freedom to use the Bible as their textbook. However, those who do not charge a nominal fee often find themselves faced with another problem—gifts. Many times these gifts cost far more than the fee would have been and can only be used by the missionary whereas a fee can easily be put in the offering at the church. What's your solution?



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*Write today  
for full information for  
unreached areas near you:*

## EVERY HOME CRUSADE

Mr. K. McVety, Mr. H. Tanaka  
346 Eifuku Cho, Sugunami Ku, Tokyo

Continued from Page 13—RADIO

with accuracy but almost all radio persons will freely state that the percentage of those who listen to shortwave and respond is much higher than for those who listen to other types of broadcast.

Programs produced in Japan by Missions who work through Japanese commercial stations are also broadcast via shortwave from Manila. Through these stations: DZH7 9.73 mc/s 31 meter band; DZH9 15.30 mc/s 19 meter band and DZI6 17.805 mc/s in the 16 meter band, some of the finest Christian programs in the Japanese language are heard across the entire nation of Japan from 7:30 to 9 each night.

Letter responses indicate a quite uniform sized listening audience from the various prefectures with the normal exceptions that big population concentration areas have proportionately larger response. Those who write to these broadcasts often request a QSL card which is a form for listener verification. The QSL cards are sent direct from Manila to writer. However, all who write in also receive a personal letter which is written in Japanese. This follow-up and the subsequent correspondence with the listeners is handled through the Far East Broadcasting Company office at Ochanomizu in Tokyo.

The Far East Broadcasting Company owns and operates 12 stations in the Far East through which it broadcasts in 36 language and dialects in cooperation with missionaries of 35 different Missions. The stations referred to in this article are the four which broadcast the Japanese language programs directed to this geographical area. No attempt is made to write concerning Japanese language programs aired in other portions of the World, or to the complex programming of all FEBC stations.

#### ● Rolph A. Phipps

"When members of the local church draw the inquirer into the stream of Christian fellowship the somewhat abstract faith to which he has felt an attraction becomes a living and creative reality."

Jesus in His parables of the Lost Sheep and the Lost Coin emphasizes that the anxious search continues "until he find it." In Radio evangelism this persistent search for the lost sinner requires not only a Christ-permeated radio program, but also consecrated follow-up activity.

A Christian radio broadcast flows from the concern of believers for the multitudes of unconverted. Through the air waves this Christian concern reaches out to those who might otherwise never move to within hearing distance of God's Good News. A radio receiver, however, having no flesh and blood, remains a very impersonal object. The listener's heart, touched and stirred by the broadcast Christian message, will feel the warmth of Christ's love fully only when a Christian comes alongside and speaks as one sinner to another of the grace of Christ. Radio evangelism not intertwined with the concern of local Christians will fall far short of its goal.



Prayerful follow up is thus the essential partner of Christian broadcasting. But are the results worthwhile? A more compelling question to ask is this: Did Christ shed His blood for the man in front of the radio? The Gospel's affirmative answer to this question provides the church with all the motivation and encouragement it needs. Some listeners do respond. Is the significance of an unconverted man's writing to a Christian broadcast always fully appreciated? Could this not be the first evidence of the Spirit's work? The church which recognizes the Spirit's leading will gladly follow.

Bible Correspondence Courses or some other system of listener contact establish the initial link. But courses and offices are not the church. Only when the inquirer sees the Body of Christ in action forgiving and edifying, strengthening and comforting, can he view the Gospel in its broadcast dimensions and in its most promising possibilities. When members of the local church draw the inquirer into the stream of Christian fellowship the somewhat abstract faith to which he has felt an attraction becomes a living and creative reality.

Churches which include radio follow up work in their community witness taste the blessings.

The Lutheran Hour has been privileged to cooperate with many such congregations. To be a better servant to the churches, the Lutheran Hour has decentralized its operations in recent years. Local Lutheran Hour Centers have been opened in strategic geographic areas. From the beginning listeners write to the nearest Center. From here the radio inquirers are brought into quick contact with the Local churches which support the center and are closely affiliated. In one area, for example, each church has volunteer workers especially trained and dedicated to work with radio listeners. These volunteers write personal letters, counsel, suggest Christian literature, make personal calls when appropriate, and invite those in their care into the fellowship of the church.

Whether this system or any other, radio follow up does take time and effort. To be certain, disappointments are not rare. Mass communication does not promise mass conversion. But the rewards are never missing. The secret of successful follow up work lies in recapturing the joy of finding one sinner who repents. This is a cause for angels to rejoice; we can do no less. If radio evangelism has thus far seemed to find too few of the lost, could not the reason be that we have often given up the search too soon?

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(Continued from Page 17)

aries maintained that every man was precious in the sight of God, and this respect for individuality left a mark on those who observed.

A missionary like J.C. Hepburn would take a poor beggar, covered with the marks of disease and filth, clean him up and heal his ills, while a samurai would think nothing of using him as something on which to test the sharpness of his new sword blade."<sup>2</sup> Christian witness in the society of vengeance insisted upon the sacredness of human life. Dr. S. Motada, president of Rikkyo Gakuin 50 years ago, testified: "Masters had supreme power over their servants—even the power to take their lives. In former times life was cheap and men paid the penalty for the slightest misdeed with their lives. It was the Protestant faith which taught the Japanese that the right way was to repent of one's sin and be converted and then by the grace of God start a new life of usefulness to society. . . . Christianity has also brought about a change in the idea of vengeance. . . . We have believed from ancient times that to love our own and hate our enemies was right. Japanese novels, plays and lectures all taught that vengeance was noble (e.g., the 47 Ronin). Now this is prohibited by law and the rights of the individual are generally respected. . . . Christianity has completely changed the relation between society and the individuals. In former times, society was everything and the individual nothing. In the interest of fulfilling certain aims for society and the nation, men became dissipated, women broke their chastity, told falsehoods and trampled on the rights of others, without any sense that this was wicked. The idea was that if the final goal were considered holy the means might be considered holy even though very often impure, unreasonable and vulgar. As long as it was done for the family, for society or for the nation, the shame connected with it was not considered shame and the public did not condemn it. . . . The man who was acting on behalf of his lord or the nation might with impunity live a very shameful private life. . . . But now Protestant moral standards have been exerting their influence. Even though a man is publicly successful, his private life, if questionable, is criticized by the community. The people are now realizing the insufficiency of the old standards of Confucianism and Buddhism which have been winking at these evils for nearly two thousand years. The new moral stimulus which has come to Japan is that of Protestant Christianity."<sup>3</sup>

#### B. SACREDNESS OF THE HUMAN BODY

Secondly, the early missionaries had to right the wrong notions perpetrated by Buddhism, upon the care of the body: "The body is the origin of disgust, pain and evil, and emancipation from the body is the ideal" (Kajiyama). At the time that Dr. Hepburn arrived in Yokohama in 1859, there were no public hospitals, clinics, dispensaries or public health agencies in Japan. This pernicious error was creating havoc in Japan. Hepburn observed, "The body was rotting away through simple neglect. . . . Every third person was pock marked, and smallpox was always endemic, and frequently epidemic. . . . blindness was shockingly common. . . . sore heads were disgustingly frequent. . . . while consumption made

frightful ravages, as did venereal diseases."<sup>4</sup> Dr. Hepburn displayed Christian care for the body right within the precincts of a Buddhist temple in Kanagawa. 60-80 sufferers thronged there daily. The task became too great, and at the request of the Shogunate government the first medical school was opened in his clinic. "This became a demonstration center for methods of Western medical treatment and surgery. Young men came from all over Japan to attend the Hepburn clinics and to assist him while they mastered new medical techniques. He conducted medical classes three days a week and this was the beginning of modern medical education."<sup>5</sup>

#### C. NEED FOR SOCIAL REFORM

Thirdly, the early missionaries were obliged to shore up the sagging efforts of Buddhism toward social reform. "One might have expected that Buddhism's concentration upon suffering, as the central problem of life, would have led to a robust effort for the relief of human misery and correction of wrong social structures which breed and nurture it. . . . As a matter of historical fact, however, organized efforts at social service on the part of Buddhists appear scattered and desultory, when compared to those of Christians, and where Buddhism has not been appreciably influenced by Christianity, it has shown practically no concern for social reform."<sup>6</sup> This anomaly clears up when one examines Buddhist thinking at this point: "The general standpoint of Buddhist thought is that one may control external surroundings by controlling one's own inner mind, for the world is to be ruled by mind." (Suguro). The Buddhist sage does not fret but resigns himself to social ills, for "suffering in this world is nothing more than a result of good or evil deeds or karma in one's previous life." (Katsumata).

Guido Verbeck wrote of the inhumane prison conditions at the time:

*"These were the days of the unreformed prison system in Japan, when justice was administered according to the Chinese codes of laws, when the torture of witnesses in court to obtain testimony was the rule. . . . There were no lawyers but a kind of peltifogger, which went by the name of 'kujishi' . . . who gave advice privately and never defended clients in court. . . . Words fail to describe the filthy prisons where examination by torture was always employed."*<sup>7</sup>

"Such observations doubtless stimulated Verbeck's interest in the reform of the legal codes and his translation of the Biblically-inspired codes of the West for the Japanese Government. Dr. J.C. Berry, M.D., who with Dr. Hepburn had much to do with introducing Western medicine to Japan, also took the lead in securing the reform of the Japanese penal system."<sup>8</sup>

#### D. DIGNITY OF WOMEN

Fourthly, the early Japan pioneers by life and precept were able to lift up the Japanese woman from her fallen place in society. Buddhism had sown a crippling doctrine concerning the dignity of women. Kuga reviews early Buddhist thinking on marriage:

*"It was the general thinking of Buddhism which regarded women as sinful. The act of match-making was formerly forbidden by the priests, i.e. Buddhist temples used to have nothing to do with marriage ceremonies. But in modern Japan, the marriage ceremony is now practiced in front of a Buddhist altar. This practice is supposed to*



have been inaugurated under the influence of Christianity.

*"Childbearing is impure and full of pain because it is the result of Karma, that intricate relationship of the former and present existence. Therefore we should understand that birth is abominable and we must attempt to escape birth as well as death."*

*"Buddhism teaches us that karma brings forth the instinctive desire for existence. In consequence it is thought that the birth, since the embryo is caused by desire, is impure—this thought is strongly marked in Buddhism."*

Confucianism, which provided moral ideas to the Japanese from the Edo period (1600-1868) on, did nothing to alleviate this situation. Professor Yasumasa Oshima of Tokyo Education University, explains: "For example, the monogamous system common to Western democracies was not implanted by Confucianism. The fact that there was a monogamous system in Europe was made known to us through missionary work after the introduction of the Christian religion by Francis Xavier in Kagoshima in 1549. Until that time, it was thought that an ordinary man remained monogamous only because he could not feed more than one woman. Even though the nobles and the rich had several women, they were not regarded as immoral. I think it was only after the Meiji era or rather, to speak extremely, after World War II, that the idea became really established in Japan that the monogamous system is morally good."<sup>9</sup> But in striking contrast, "the presence of missionary wives gave cause for amazement in a society where even the Imperial Rescript of 1871 permitted the Emperor to say, 'Japanese women are without understanding.' Uyemura Masahisa, one of the Yokohama Band, after watching these missionary wives work with their husbands said, '...it is very clear: men and women should follow the same morals. ... If society expels an immoral woman, it should likewise expel an immoral man. The observance of this rule would be a great advance for women's rights in Japan. ... Before God, men and women are measured without distinction by the same yardsticks of morals and responsibilities. When we have made this trust a part of us and observe it to the letter, the status of women will become respectable.'<sup>10</sup>

#### E. RELIGIOUS LIBERTY

Fifthly, the early missionaries, principally Guido Verbeck, labored vigorously to restore the inalienable right of religious freedom which had been sacrificed by Buddhism for its own interests. "Buddhism was protected by the Japanese government in order to cope with Christianity. In the 16th century Christianity was intensely propagated, but as it preached worship of God, who is more absolute than the feudal lords, they began to oppress it, saying that it denied the order of the feudal society." (Ichikawa) Fulcrum (Ichikawa) Fulcrum for establishing Buddhism as the religion of Japan was the enforcement of the "danka system", by the Tokugawa Shogunate in the 17th century. A "danka" is a household which belongs to a Buddhist temple. Takeda explains: "Although Christianity was first brought into the country by the Spanish missionaries in 1549 and gradually came to gain circulation among the public, the Tokugawa Shogunate put a strict ban on it. For the purpose of preventing the

people from believing it, they forced every household to follow Buddhism and to become the "danka" (supporting household) of a temple in their community."

The Protestant pioneers labored patiently to lift this yoke of religious tyranny from the neck of the Japanese people. Shigenobu Okuma, who served as Foreign Minister and Premier, said, "I have indirectly received an immense influence from Christianity. The first missionary that I ever met was Dr. Verbeck whom I first saw in 1864. He was my first teacher...and his Christian conduct was a constant example. I afterward received from him an American History and a Bible. Anglo-Saxon civilization is that toward which Japanese aspire. This is of the greatest importance to us."<sup>11</sup> The question arises, "Just how could so few make such radical changes in Japanese society?" The answer is that the few who were watching and learning (sometimes clandestinely) from these early missionaries were the very ones framing the new Japanese constitution. Christian views of man which from the time of the Magna Charta in England had seeped into the warp and woof of Western constitutions, made their way unobtrusively into Japanese laws. The post-war constitution drafted by Dulles furthered Japanese society in their break with ancient concepts. These truths should be pointed out to the man on the street for he has gladly accepted these social advances in Japan without knowing how they came about.

#### IV. SUMMARY WITH SUGGESTED WAYS THE MISSIONARY MAY TEACH THE BIBLICAL DOCTRINE OF MAN.

Though modern Japan approaches Western thought in its view of man through the coming of Biblical concepts in the Meiji era, vestiges of ancient concepts remain in Japanese thinking. Man's value as seen in his relation not to God but to his family, community, school and, company is still a mighty error to be overcome. De-emphasis of the individual as seen in group athletics, group outings, similar uniforms is still very much a part of Japanese education. The ancient doctrine of "personality-less-ness" finds expression in the great pains parents go to "harmonize" their children with the accepted pattern; personal integrity, short tempers, lack of purpose—all these are minor issues compared with the great issue of adaptation. The emphasis in religion as well is upon the group, not the individual. The new religions go to great lengths to bring members into the group. **How can the missionary meet this situation?** First, in his preaching the missionary must continually reiterate that man is made in the image of God, is the highest of God's creation, intelligent, moral, capable of free choice, but limited by a sovereign Creator. Man's purpose in life is not to adapt to the community but by character and life to bring honor, praise and worship to His Creator. Secondly, the missionary must claim God's love as personal. To demonstrate this the missionary must be personal in his ministry. Mass communications and mass crusades are efficient and tempting in Japan where people are overflowing everywhere, but perhaps the reasons for the disappointing results lie in the fact that the Japanese people

(continued page 31)



# BOOK REVIEWS



**THE ARTS OF JAPAN AND ILLUSTRATED HISTORY**, by Hugo Munsternberg, Charles E. Tuttle & Co., \$2.75 or ¥990.

This is a beautifully done soft-cover book of 200 pages which encompasses all the crafts and fine arts of the prehistoric, the Buddhist, Nara, Heian, Kamakura, Muromachi, Momoyama, Edo and modern Japan arts, liberally illustrated with gravuer, black and white and colored pictures for those especially interested in this field.

**PENTECOST AND MISSIONS**, by Harry R. Boer, Erdmans, 1962, \$5.

This fertile doctor's thesis on the Holy Spirit and Pentecost and their modern relevance to the Christian world movement is heavy reading, not a light devotional. It has been somewhat popularized from the original thesis and it includes the Great Commission, A Historical Survey of Pentecost and Missions. It is unusual to have a study like this from a Christian Reformed Church Missionary in Africa, Nigeria, but it is applicable to all mission fields, where missionaries must examine the problem of having to leave a mission field or turning it over to the nationals and the provisions the Lord of the Harvest has made for this in the Holy Spirit. K. J.

**THEOLOGY OF THE OLD TESTAMENT** by J.J. Barton Payne, Zondervan, 1962 \$6.95.

This 545-page textbook with a complete Bibliography and index is the first fundamental, evangelical textbook on teaching the Old Testament.

Since modernists and Neo-orthodox continue to make Inspiration and Genesis a main battle grounds, this comes not only as a fundamentalists answer to them, but also brings together ten years of Payne's painstaking teaching notes.

J.C. Pollock has recently given us a very readable insight into the early life and ministry of Hudson Taylor, in a book called **HUDSON TAYLOR AND MARIA** (¥880). In the first chapter I was interested to read of that leisurely holiday on which Hudson Taylor was brought face to face with the Saviour through a casual reading of a Gospel tract from his father's study. But, lest we conclude that literature alone is the answer, it is important to note that at that very moment, his mother, 80 miles away, was on her knees, under a deep prayer burden for the salvation of her skeptic son. So, **PRINT BECOMES POWER WHEN SENT FORTH IN PRAYER**.

We recommend a sequel to the Taylor biography, **PROVING GOD** ("The financial experiences of the China Inland Mission"), by Phyllis Thomson, now available in the Moody Colportage Library edition at ¥140. It is worth reading, and a needed emphasis to keep our eyes on God, not men.

Hudson Taylor found great inspiration for the life of faith in George Muller of Bristol. It is good to hear that Japanese Christians will soon be able to read the full story of this great servant of God, in a translation of the biography by Dr. A. T. Pierson. Due in November from the Word of Life Press, the book will sell for about ¥600.

R. C.

**RHAPSODY IN RIGHTEOUSNESS**, by Marvin L. Fieldhouse Oriental Bible Study Fellowship, Japan, 1962.—C.L.C.—¥300

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MAN—Continued from page 29  
are insured to the "Personality-less" approach. The Japanese people refuse to be counted as men without faces. Closed flowers of forgotten personalities burgeon forth into bloom the instant Christ's love radiates into their lives. The golden word, "Anata" (you) should flow into almost every sentence in which we are declaring the Gospel. Thirdly, the missionary can teach the dignity of human life by wrestling with practical problems which crop in his community. Hospital visitation, prison meetings, seeking out the poor may not build up the local congregation but it is a silent sermon on the Biblical doctrine of man to all the Christians. Fourthly, the missionary can resist this ancient de-emphasis on the individual creeping into the church by refusing to let the congregation become a self-satisfied Christian "club". The great paradox of a 20-30 member congregation apparently satisfied and cozy in a city of 40-50 thousand can perhaps be resolved by the age-old emphasis upon the group. The group has been formed, why further burden ourselves? He must ensure that each Christian is trained in personal evangelism and that the church has almost more outstations than she can maintain before slipping away.

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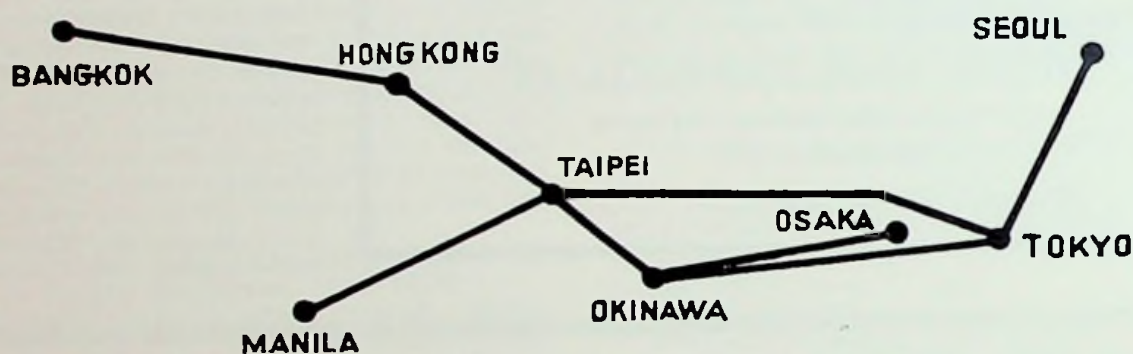
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## TELEPHONE:

**Boardman**, Mr. & Mrs. Robert (NAV), 0421-7-1588. **Clark**, Mr. & Mrs. William E. (IND), 0421-7-1589. **Verwey**, Mr. & Mrs. Cornelius (JEB assoc.), 0729-5-1348.

## BIRTHS:

Timothy Jacob born on July 28 to Mr. & Mrs. Bill Baum (FEBC). Elizabeth Jean, in Sept, to Don, Winnie Morris. (OMF). James Orwin to Kenny and Lila Joseph Sept. 21. (TEAM). Roger to Noeline and Frank Bickerton, Sept. 28 (N.L.L.).



Dr. Tenney outlined the **Epistle: Chapter 1**—The Fellowship of the Gospel. **Chapter 2**—The Pattern of the Gospel, **Chapter 3**—The Experience of the Gospel, **Chapter 4**—The Effects of the Gospel. Dr. Tenney stated that Christian fellowship ought to result in oneness of mind and heart and that this fellowship is based upon the "mind of Christ" or humility which was perfectly exemplified in the life of Christ. The humiliation of our Lord being a voluntary laying aside of some of the manifestations of deity and a giving up of his station (not his being) with God.

Dr. Johnson quoted Dr. Doleman when asked how to obtain a spirit filled life:

1. Acknowledge that there is such a thing as a spirit filled life.
2. Be willing to be freed from all known sin.
3. Yield our body to do God's will.
4. Accept this Spirit-filling life by faith.

If there was criticism of Dr. Johnson, it may have been as a result of a question and answer period on the topic, "The Relationship of Missionaries to the Home Church." Our questions were, for the most part, answered, and we were challenged by the testimony of churches that are giving heavily toward missions, but felt that Dr. Johnson is so pro-missions that there was a subjective response rather than objective that oftentimes produces needed constructive criticism. It was like asking a missionary if he believes in missions. Nevertheless, may God give us more pastors who are as involved personally and church-wise in foreign mission. (Robert Boardman)

\* \* \* \*

During the early post-war years, the Karuizawa Spiritual Life Convention that had been a pre-war establishment was reorganized as the Karuizawa Deeper Life Conference. A self-perpetuating committee was chosen to carry on this renewed ministry. The committee has felt that the purpose of this Conference should continue along the lines first proposed of being a spiritual life conference. The matter of one's personal relationship to the Lord has continued to be the foremost purpose of the messages presented.

This year the Lord sent two men of diverse ministries—Dr. Merrill C. Tenney, dean of the Wheaton Graduate School, ministered at the morning services, and Rev. Leonard Ravenhill, formerly of England and now living in America, ministered at the evening inspirational meetings.

Dr. Tenney took as the theme of his four messages, "Roads a Christian must take." The first day he drew our attention to the road to Emmaus—the road of certainty—centering his thoughts on that well-known passage in Luke 24. The revelation of Jesus to the two disciples brought to them a message of certainty in the midst of despair. The road to Damascus—the road to crisis—from Acts chapter 9, showed the necessity of complete change. The road Rome—the road of imperial vision—Acts 19:21, "I must also see Rome", was the driving force of Paul's missionary activity. The road to Jerusalem is the road of sacrifice that Jesus had to take, and we also if we would be His disciples.

At the evening inspirational meetings, Rev. Leonard Ravenhill spoke of the need of the church for revival. The first message was taken from the life of Samson—"Wherein is the secret of thy great power?" The second message was from Paul's second letter to the Corinthians, in which he rebukes them for their carnality. The third evening a message on the Holy Spirit was used to bless many hearts. At the last service of the Conference our attention was drawn to I Peter 1. The reason for trials and tribulations, to make us holy in all manner of our conversation, was the theme on which the Conference closed.

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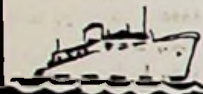
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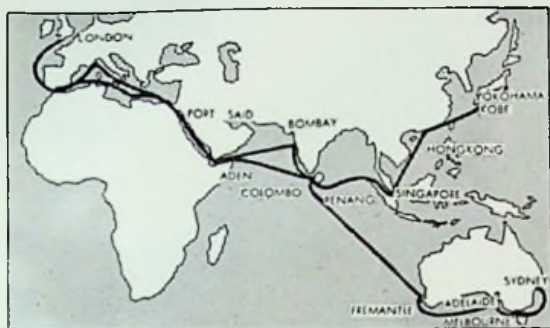


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