

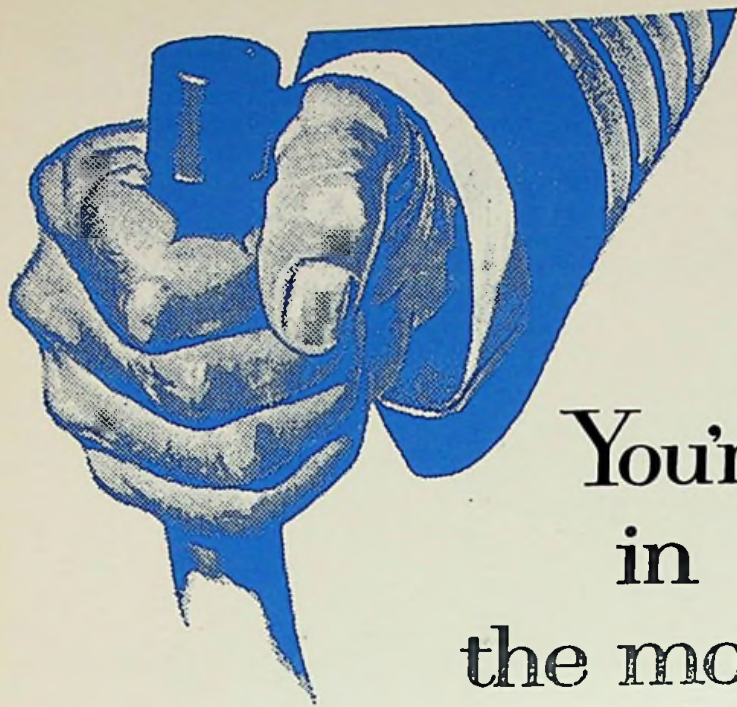
Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



The official voice of The Evangelical Missionary Association of Japan

SPRING, 1964



You're
in
the most
experienced
jet hands

when you fly Pan Am!

The hands at the controls of your Pan American Jet Clipper* make a world of difference—and that difference is *experience*.

Over five years ago, Pan American brought Japan its first transpacific jet passenger service. Since then, more than 400,000 people have flown to and from Japan on Pan Am Jets.

You can recognize this flying experience in every single Pan American Jet flight. It shows in the smoothness, the quietness of the flight itself...the care that goes into Pan Am's famous cuisine...the way Pan Am stewardesses make you feel completely at home.

Pan American offers the most convenient and most frequent jet service from Japan

to every major city in the Orient, across the Pacific, to the Middle East and Europe, and to the U.S.A. As a matter of fact, you can fly Pan Am Jets around the world from Tokyo—eastbound or westbound.

If you are planning a trip to anywhere in the world, see your Travel Agent. Chances are, he'll recommend the world's most experienced airline, the airline that has flown more than 1,500,000 international jet passengers... *Pan American*. Or, call your nearest Pan American ticket office: in Tokyo, at the Mitsubishi Shoji Bldg., Chiyoda-ku, Tel.: 211-2441; or at the Imperial Hotel, Tel.: 591-3151. In Osaka, Grand Hotel, Tel.: 202-6048/9. In Nagoya, In Dai-Nagoya Bldg, Tel.: 57-6006

*Trade-Mark, Reg. U.S. Pat. Off.



WORLD'S MOST
EXPERIENCED AIRLINE

WHEREVER YOU ARE TRAVEL WITH

AMERICAN EXPRESS



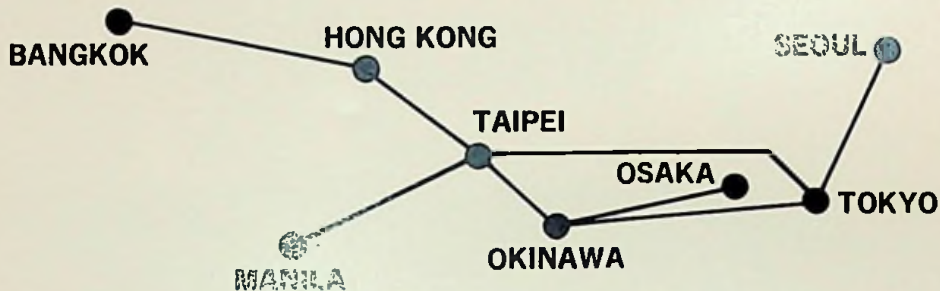
A world-wide network of American Express Offices assures the American Express Traveler the finest service in traveling pleasure.

AMERICAN EXPRESS INTERNATIONAL, INC.
TRAVEL SERVICE

Tokyo Main Office: Tokyo Chamber of Commerce Bldg., 6th Fl.,
14, 3-chome, Maruouchi, Chiyoda-ku, Tokyo Tel. 211-0481 9-

Only **CAT** links

these major cities of the Orient



THE MANDARIN JET

Offering the most gracious flying in the Orient

CIVIL AIR TRANSPORT

TOKYO: Fokoku Building, 2, 2-chome, Uchisaiwai-cho, Chiyoda-ku. Tel. 591-5211/5, Night Call: 741-1679
 TACHIKAWA: MATS Air Terminal Building No. 1724. Tel. 2-2350, 2-3002
 OSAKA: New Asahi Building, 22, 2-chome, Nakanoshima, Kita-ku. Tel. 202-6365/6



Linking Four Continents with
 Modern Freighters & Passenger Vessels

JAPAN
 CHINA
 HONG KONG
 PHILIPPINES
 THAILAND
 MALAYA
 SABAH
 CEYLON
 INDIA
 PAKISTAN
 NEW GUINEA
 FIJI ISLAND

AUSTRALIA
 NEW ZEALAND
 EAST AFRICA
 SOUTH AFRICA
 WEST AFRICA
 BRAZIL
 URUGUAY
 ARGENTINA
 CHILE
 PERU
 ECUADOR
 COLOMBIA

As Agents for: Holland-East Asia Line }
 Nedlloyd Lines }
 Nedlloyd Line---LACAS }

Japan-Europe v.v.

ROYAL INTEROCEAN LINES

Tokyo
 271-6981/8

Yokohama
 68-2186/9

Nagoya
 54-8395/8

Osaka
 202-4831/5

Kobe
 3 6561/8



**Rich, Creamy and
Absolutely pure**



Milkmaid Brand Evaporated Milk is pure fresh milk condensed to a rich creamy consistency embodying the original wholesome, refreshing qualities. As a beverage or in cooking, wherever milk is called for, try Milkmaid. Another fine quality product of Nestle's.

Please contact us directly, if constant supplies are not available in your area.

NESTLE JAPAN LIMITED P.O. BOX 207 KOBE

Brethren and Fellow-Workers,

To be the Acting President of E.M.A.J., even for a short time only, is a solemn responsibility. The only feeling possible is one of complete inadequacy. Yet to spend time unduly in contemplating our own deficiencies would be fatal. We turn our eyes quickly to the Lord, Who at all times and in all circumstances is our Sufficiency and Strength. It is not out of place, I think, to give a testimony concerning our leading to Japan. True, the experiences referred to here look back a few years, but light from the past can illumine the present. That at least is what we pray for.

It all happened over twenty-five years ago, but the events of one crucial evening are engraved on one's mind as on marble. The scenes and sounds are still vivid in one's memory—the group of middle-aged men around the table, the light from a little oil lamp as it fell on anxious faces, the solemn tension-filled silence, the messages from watchers on the roof, the subdued conversation, the Chinese Bibles lying open on the table...

It was the calm before a storm. The little North China town with its high earth walls was situated on a small plain hemmed in by barren brown-soiled mountains. The River Fun, flowing for centuries as a tributary of the great flood-creating Yellow River, had cut a narrow channel through the mass of bare mountains, flowing into the little plain from the north and flowing out again in the south. Along the side of the river ran a dusty motor-road and a newly-built railway which constituted the main line of communication between the provincial capital and the south. During that memorable day we had listened to the reverberation of gun-fire through the northern mountains, and we had seen the last of the city's defenders depart. For the first time in our experience the gateways of the city were left unguarded.

The accommodation at the Mission compound seemed ample; it had once been used as a school. But the classrooms were now crowded to capacity as five hundred men, women and children sought refuge. Dusk turned to darkness over weirdly deserted streets as citizens shut themselves up closely in their houses. And the Mission compound became the liveliest spot within the walls of the city. We who were responsible for the compound—the church leaders and I—could do no more. The huge main doors of heavy timber were barred and locked, the other seven or eight smaller entrances had been barricaded with anything we could lay hands on, our home-made national flag was flying outside, and the immediate needs of the refugees had been supplied. We could only wait.

The evening wore on. Suddenly the stillness was shattered by the explosion of what could only be a shell, not too far away. Then silence descended again as a blanket. The seconds ticked away, as we who were sitting round the table talked quietly together, and then came

another burst, and another. Those who had been watching on the flat roof of one of the classrooms now told us that a village across the river was illumined with masses of lights. Only the oncoming army could be responsible for that. They were approaching from the flank, and presumably were checking the defense of the city.

They evidently concluded that the defenders had left, for soon came the heavy tramp of feet on the cobbled streets, the banging of doors, the shouting, the crash of timber. It was a long time until morning, but throughout those never-to-be-forgotten hours the doors and barricades stood the test. With the dawn we unbarred our main gate, and I ventured into the streets with an elderly Chinese deacon by my side. I carried in my hand a slip of paper on which was written in 'kanji':—"Please direct me to your commanding officer!" We showed it to the first khaki-clad soldier we encountered, not more than twenty yards away...

A measure of order was restored inside the city within a week or two, but throughout the remaining eighteen months of my stay there the whole area became the scene of frequent fighting! Clashes occurred constantly between the forces in the fortified town and these in the nearby villages, with incident after incident. Contact between churches was largely broken, but the believers adapted themselves well, each group having learned already to look directly to the Lord. But what I am recalling now is the stream of visitors from the occupying army, many of them desirous of practicing English, throughout that year and a half. All unconsciously at the time, I was forming impressions of great significance for the future.

In 1952 the Lord brought us to Japan. Clearly, unmistakably, as the doors to serve in our former sphere were closing, there came the urge to join our fellow-Christians here. Why? Why to Japan? How did the call come? Was it entirely unrelated to the experiences of the past? I doubt it. I believe there were factors in the experiences just alluded to which were taken up by the Holy Spirit. Outstanding among my impressions was this. In that long stream of Japanese visitors, over a period of eighteen months, *there were only three who declared themselves Christians*. The message was unmistakable: "We believers are few, come over and help us." Like a seed, it lay dormant for over a decade, and then it germinated.

"Come over and help us". The man of Macedonia, whom the apostle saw in vision, was representative of the needy themselves. His voice was that of the multitude who stood in need of salvation. The call for help, as it came to us, was different. For Japan was not without witness. Christian forces had long been active. What was demanded of us was help for the hard-pressed warriors of Christ as they struggled against enormous odds to make their Saviour

Harvester to Harvester

Editorial Policy

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

Mr. and Mrs. Joe Carroll

It was with real regret that we heard from the E.M.A.J. President, Mr. Joe Carroll, that he and his wife would need to leave for early furlough. At the Prayer Conferences for which our brother has a special burden, and in which he has made such a powerful contribution to the spiritual life of this land, many have heard the Voice of the Lord. The special Ladies' Gatherings, which have been developed under the leadership of Mrs. Carroll, have been the means of introducing many in Japan to the Gospel. Our friends will be greatly missed in E.M.A.J.

Mr. Carroll has undergone surgery in Germany, and special prayer has been made for him as reports have reached us of his contracting pneumonia. At the time of writing it is clear that we need to continue upholding our brother in prayer, calling on God for his recovery. Let us remember Mrs. Carroll also, and their little girls. (A.R.)

Mr. Rollin Reasoner

Although Mr. Reasoner is not working under the auspices of E.M.A.J., as Mr. Carroll was, he is en-

continued on page 28



Arther T.F. Reynolds --- Editor-in Chief

CONTENTS:

	Page
EMAJ President's Page.....	Arthur T.F. Reynolds 4
Harvester to Harvester.....	5
Episcopal Idol.....	Dr. J.I. Packer 6
Japan--Change, less or Changing.....	George W. Laug 10
Total Mobilization --- Manpower.....	Robertson McQuilkin 12
T.V. Evangelism.....	Arthur Moe 15
The Ministry of the Spirit.....	Dr. Henry Brandt 18
The Divine Logic of Missions.....	Dr. G.W. Peters 20
The Pulse of Protestantism in Japan.....	Gilbert W. Zinke 22
Olympic News.....	26
News.....	27

EMAJ Executive Committee:

Arthur T.F. Reynold, Acting President	Members at Large:
Neil Young, Acting Vice-President	Harry Friesen
William F. Lautz, Secretary	Samuel Pfeifer
Wesley A. Wilson, Treasurer	

Business Manager: Wesley A. Wilson

Associate Editors: Charles Corwin, Kenny Joseph, Harry Friesen
Elaine Nordstrom, William Rigmark.

JAPAN HARVEST is the official organ of the Evangelical Missionary Association of Japan (EMAJ), a non-profit organization. Printed in Japan four times a year. Address all E.M.A.J. correspondence to the President; all JAPAN HARVEST correspondence to the Editor, 1-140 Akebono Cho, Tachikawa shi, Tokyo.

(Tel. Tachikawa (0425)2-4224)

© 1964 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 1-140 Akebono Cho, Tachikawa Shi, Tokyo. Special rates for contract advertising.

SUBSCRIPTION INFORMATION — ¥900 per year (four issues); for E.M.A.J. members ¥800. Single Copy ¥200. Send subscription to: JAPAN HARVEST, 1-140 Akebono Cho, Tachikawa Shi, 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 70¢; \$2.50 per year

CANADA

Japan Harvest, c/o JEM Mr. Don Bruck, Three Hills, Alberta.
Single Copy 70¢; \$2.50 per year

ENGLAND

Japan Harvest, c/o J.E.B. 26 Woodside, Park Road, London N-13. 18s per year. 1212

AUSTRALIA

Japan Harvest, c/o New Life 667 Victoria St. Abbotsford, Melbourne, Victoria

1-2-0 per year

NEW ZEALAND

Japan Harvest, c/o B.T.L. 411 Queen St. Auckland, N.Z. 18s per year

EPISCOPAL IDOL

A Consideration of Honest to God

By J. I. PACKER, M.A., D.Phil.

Robinsonianism . . . is not a brand of Christianity at all, but a new idolatry, a modern paganism. The choice is between a God who is a person and a Father, and a God who is neither; between a God who rules history, and speaks and acts in history, and a God who does not; between a pre-existent Saviour, the divine Son, who was born of a virgin, bore a world's sin, rose from death, reigns and intercedes, and will return in glory, and a man named Jesus of whom none of this was or is true; between a life of faith and fellowship with God, following in the footsteps of those who fill the heroes' gallery of Hebrews 11, and a new sort of post-Christian yoga. "The faith which was once for all delivered to the saints" is one thing, and Robinsonianism is quite another.

I

THE BIBLE IS EMPHATIC that people do not always speak of "God" (Hebrew, *elohim*; Greek, *theos*) with the same reference. This stress cuts right across much current thinking.

The ancient theosophy of the East, and the modern theosophy of the West, tell us that all speech and thought about "God" relates to the same divine reality. Thus we are told, with regard to different religions, "we're all climbing the same mountain, though by different routes; we shall all meet at the top". Or, more simply, "we have different ways of talking, but we all believe in the same God underneath". Theological differences count for nothing; the common reference to "God" determines everything.

This theosophical outlook is widespread today. Sometimes the principle that all faiths are really the same faith is given a secular application, and extended to include some forms of unbelief. Of people with philosophic, artistic and ethical concerns who have discarded the Christian creed it is said, "they're all Christians

really; are not the ideals of truth and beauty and goodness which they serve the same thing as God?" The Archbishop of Canterbury has said that he expects to find some atheists in heaven, justified, it seems, by the very seriousness and sincerity of their unbelief, which God will acknowledge as true fidelity to Himself. To such lengths is the theosophical principle taken.

But the Bible, so far from conceding that references to seemingly different gods may really be to the same God, warns us instead that even statements purporting to refer to the one true God may not in fact all do so. It depends, says the Bible, on the idea, or image, of God that possesses the speaker's mind.

In the faith of Israel and the New Testament church, the word "God" denotes the one universal Creator, now self-revealed as the Triune Redeemer. He is personal in the sense that He announces Himself as "I" and addresses men as "you", and also in the deeper and more mysterious sense that within this "I" lies a tri-personal fellowship of Father, Son, and Holy Spirit. He has given Himself a name, Jehovah (or, as modern scholars prefer, Yahweh), meaning "I am that I am" or "I will be that I will be" (see Exod. 3:14f., with R.V. margin): a name rendered in the Greek Old Testament and New Testament as *ho kurios*, literally, as in our English Bible, "the LORD". This name, like other God-given names in the Bible (Abraham, Israel, Jesus, etc.), conveys information about its bearer: it speaks of God's freedom and purposiveness on the one hand, and of His self-sufficiency and almightiness on the other.



Dr. J. I. Packer, M.A., D.Phil., formerly lecturer at Tyndale Hall, Bristol, perhaps best known to many far his book "Fundamentalism and the Word of God."

Also, God has declared His moral character. When Moses asked to see His glory, He proclaimed, and Moses heard Him say, "the LORD, the LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the (impenitent) guilty: visiting the iniquity of the fathers upon the children . . ." (Exod. 34:6f., R.V.). It is notable how Moses later took up this revelation as a basis for argument in prayer (Num. 14:18), and how other Old Testament men echo it as a basis for exhortation (Job 2:13), praise (Ps. 103:8), and petition (Ps. 86:5, 15). This disclosure of the goodness of their just and jealous God was fundamental to Israel's faith.

Moreover, God has revealed Himself as standing in a definite and fixed relationship to His human creatures, a relationship which must be properly grasped in the heart before there can be any true piety. We may learn the basic elements in this relationship from the sermon in which Paul declared to the pagans of Athens the "unknown God".

This God, of whom they are as yet ignorant, Paul told them, is their Creator, who "made the world and all things therein" (Acts 17:24), and "created every race of men of one stock, to inhabit the whole earth's surface" (verse 26, N.E.B.). As such, He is also their Upholder, who "giveth to all life, and breath, and all things" (verse 25), so that everything depends on Him for every moment of its existence, and it is He ultimately who determines every feature of its state and circumstances. His power and dominion are universal (He is "Lord of heaven and earth", verse 24), and He exists eternally and self-sufficiently, not depending in any way upon us (not "as though he needed any thing" that we could give Him—it is not for men to sustain God! [verse 25]). He is not spatially confined and certainly not earth-bound—He "dwelleth not in temples made with hands" (verse 24). It is this quality of being free from all the limitations that man is heir to, and of being superior in wisdom, strength, authority, and control, to everything we know, that modern theologians have termed God's *transcendence*. According to Paul here and elsewhere (cf. Acts 14:15ff., Rom. 1:19ff.), and the Bible throughout, knowledge of God begins with knowledge of His transcendence.

Yet transcendence, though it is the first part of the story, is not the whole of it. This transcendent God, said Paul, is "not far from every one of us: for in him we live, and move, and have our being" (verse 27f.). He is present everywhere, and permeates everything, as not only the source, but also the sphere, of its life. The God who made the world is always, inescapably, our environment. Omniscient, omnipresent, unslumbering, undistracted, He is behind us and before us, taking note of us, searching us out, and laying His hand upon us so

that His will is done in what we do. (See Ps. 139:1-5.) This is what theologians call God's *immanence*, the immanence of God transcendent, an immanence of which transcendence is the presupposition.

This is not the immanence of *pantheism*, the doctrine which denies all distinction between God and the world (so that, mathematically speaking, God minus the world equals nought); nor is it the immanence of *panentheism*, the doctrine which allows God no existence apart from His world (as if the world were a body and God its soul, or bloodstream, or heartbeat). These doctrines are philosophical speculations, and the "God" of which they speak is an idol, as we shall see in a minute. But we are speaking of the immanence of the God of Israel, the Creator, a God who can and does live without us, though we cannot live one moment without Him. His immanence in the world is not the basic mode of His being, but is an aspect of His upholding of the world, which is an activity of His transcendent life. In other words, the immanence of Jehovah is no more than one aspect of the functioning of His transcendence: God is *in* the World as the One who is *over* it.

This one true God, Paul went on to explain, is the Lord of history. The affairs of men and nations are not aimless accidents: rather, they fulfil a divine plan; for God not only made the nations, but also "fixed the epochs of their history and the limits of their territory" (Acts 17:26, N.E.B.). Moreover, the God who planned history both speaks and acts in history in order to bring His purposes to fruition. Paul told the Athenians that God had spoken a word to the idolatrous world, commanding universal repentance (verse 30), and that He had fixed a day for universal judgment through the agency of a man whom He had designated for this task by raising him from death (verse 31). Had not his speech been interrupted at this point, Paul would doubtless have gone on from this reference to the resurrection to speak of God's promise and action in justifying believers through Jesus, as he did at Lystra (Acts 13:30-39). Certainly, to Paul the main concern of God's words and deeds in history was the saving of sinners through the mediation of His Son.

Such is the God of biblical faith: personal, Triune, self-existent, eternal, Maker and Upholder of all things, immanent in the exercise of His transcendent functions, Lord of history; a God who speaks to men, and who works in and on and around them; a God who loves, and plans salvation, and pardon sinners; a God who has made His Son king and judge of the whole world, and mediator of all the knowledge of God and His mercy that men actually enjoy. The word "God" has a true objective reference, i.e. corresponds with reality, only when it is used of this great Being, thus conceived, i.e. when it corresponds with revelation.

continued on next page

FOR INSURANCE

Travel
Personal Accident
Motor
Burglary
Fire



THE BRITISH INSURANCE GROUP (JAPAN)

OFFICES:

Kokusai Kanko Kaikan
1, Marunouchi 1-chome, Chiyoda-ku,
Tokyo Tel: Nos. (231) 2261-4
C.P.O. Box 357 Tokyo

Yokohama

72, Yamashita-cho, Naka-ku,
Central P.O. Box 165, Yokohama
Tel: (63) 6986/7

Osaka

No 7 Hasegawa Building
18, 1-chome, Hon-machi, Higashi-ku
Tel: 271-1370, 1378/9
Central P.O. Box 256, Osaka

Kobe

Chartered Bank Building
9-2, Kaigandori, Ikuta-ku,
Tel: (3) 6831/2
Kobe-Port P.O. Box 820, Kobe

Nagoya

Shiyoa Building
Sumiyoshi-cho, Naka-ku
Tel. (24) 0087 & 0097

II

The Bible knows that outside the Church there are "gods many, and lords many"; but these, it says, are idols and, as such, unrealities. "We know," wrote Paul to the Corinthians, "that no idol is anything in the world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (1 Cor. 8:4ff., R.V.). The idol-gods are not viewed as blurred photographs or smudged portraits of Jehovah, though Paul tells us that idolatry is rooted in the twisting of Jehovah's general revelation of Himself as the Creator whom men should worship (Rom. 1:19-25). Instead, the idols are dismissed as falsities and lies.

They are, in truth, utterly unlike Jehovah. Though they are regarded as powers in the world, none of them is its Maker. As their images show, they are conceived as being like man, or some sub-human creature (cf. Rom. 1:23), so that though they are thought to surpass man in power, morally they are not above him—indeed, the reverse is true. The characters ascribed to them vary from the amoral to the positively immoral, and hence spring monstrous notions as to what constitutes acceptable worship—ritual rutting with shrine prostitutes for the Canaanite Baals, burning babies for Molech, the Ammonite god, and so forth.

The Bible consistently stresses that these idol-gods are not real (though demonic powers lurk behind them: cf. 1 Cor. 10:20f., Rev. 9:20) they cannot hear, speak, move, or save (Ps. 115:4-8, Is. 44:10-20). Accordingly, the Gospel calls on their devotees, not to augment from the richer springs of Christian truth a rudimentary knowledge of God which the idols have already given them, but to turn from idols to serve the living and true God, whom hitherto they have not known at all (1 Thess. 1:9; 1 Cor. 12:2; Acts 14:15). It is important (though, alas, unfashionable) to maintain this point of view today when approaching the "higher" non-Christian religions.

The New Testament makes a further point about idolatry, which is equally important. It warns us that beyond a certain point "Christian" misbelief falls into this category. Not that the misbeliever intends this, or is aware of it; on the contrary, he

thinks he is giving a better account of the essential Christian faith, one more in line with current thought and therefore (!) of greater evangelistic usefulness, than traditional orthodoxy gives. But his speculations, however well meant, may falsify the faith and lead him and others into idolatry none the less.

We learn this from John's first two epistles, addressed to a situation in which this very thing had happened. Professed Christians had assimilated the apostolic gospel to current religious philosophy (gnosticism). Accepting, apparently, the gnostic axiom that spirit and matter cannot unite, they denied the incarnation. They held, it seems, that the Son of God "the Christ" as they (incorrectly) called Him, being a spirit from God, did not "come in the flesh", i.e., did not truly become man (2 John 7). The man Jesus was not, therefore, the Son of God, or "the Christ" personally (1 John 2:22; 4:2ff., 15; 5:1, 5). Rather, the Son of God had temporarily indwelt Jesus, from the time of His baptism ("water") till some time before His death ("blood"). (This, at least, is what later gnostics maintained, and the supposition that John is denying the withdrawal of "the Christ" from Jesus before His passion gives perhaps the best explanation of the hard verse, 1 John 5:6). On this view, the cross had no special saving significance, since the man who suffered was not the Son of God.

Some holding these views were still in the Church, proselytizing (2 John 7-11); others had withdrawn, claiming, evidently, that they were the Lord's true remnant, and that those who rejected their teaching did not know God (1 John 2:19ff). John wrote to stabilize the bewildered and shaken faithful. This he did by restating the apostolic testimony to the incarnation, the atonement, and the nature and fruit of true faith in the true Christ. "We know," he sums up, "that the Son of God is come, and hath given us an understanding, that we may know him that is true (real), and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." And then, as his last word, he adds, very solemnly, "Little children, *keep yourselves from idols*" (1 John 5:20f.).

Idols?—yes, idols; for this "Christ" who is not the Son of God incarnate, and this God who sends His Son into the world for some other purpose than to be made flesh and die "to be the propitiation of our sins" (1 John 4:10), *do not exist*. They are

the figments of theological delirium: idols in the mind of blind guides who at this point, theologically speaking, have fallen into the ditch. Of each such guide, John writes: "He is anti-christ, that denieth the Father and the Son," and adds, to make his meaning fully explicit: "Whosoever denieth the Son, the same hath not the Father" (2:22f.). Everyone whose theology runs counter to the apostolic stress on the reality of the incarnation and the centrality of the atonement invites the judgment that he does not know God.

The Church has generally recognized that movements like Arianism, Socinianism, and Unitarianism, which deny the deity of Jesus, are idolatries of this sort. Most churchmen today can see that the older sort of Liberalism, which "humanized" Jesus by reducing the incarnation to divine indwelling, and the cross to a forlorn spectacle of good-will, and faith to acceptance of a moral code, was an idolatry too. All doctrinal reconstructions which aim to be "contemporary", and to chime in with current fashions of thought, run the risk of becoming new idolatries. This happens on the grand scale in the pages of the Bishop of Woolwich's recent best-seller, *Honest to God*; as we shall now show.

III

Honest to God, a slim paperback of less than 150 pages, with a picture of a drooping thinker on the front, purports to be written against idolatry. A certain image of God, says the bishop, has become an idol in Christian minds, an idol which "can and should be torn down" (p. 41), and the bishop means to bulldoze it.

What is this image? It is the standard theistic conception of God as personal, self-existent, transcendent (in the sense of being "up there" or "out there"), independent of His creatures and Lord over them—a conception against which modern atheists are in strong revolt. Startlingly, Dr. Robinson sides with them, following Paul Tillich, a fashionable German-American theologian. "I am convinced that Tillich is right in saying that 'the protest of atheism against such a highest person is correct'" (p. 41).

What, we ask, are the bishop's grounds for objecting to this image? He nowhere makes them very clear (*Honest to God* is not, in fact, a very clear book), but they seem to be these. (1) "Modern men", atheists and humanists, reject this image, so that it becomes a stumbling-block in evan-

gelizing them. (2) It involves the idea of a "god of the gaps"—the idea, that is, that God should be brought into science as an explanatory hypothesis to account for otherwise inexplicable natural phenomena. The image is thus vulnerable to scientific advance, which closes the gaps and so reduces the number of places where we need to invoke the God hypothesis. Science has now advanced so far that it is bowing God out of the universe altogether, as a hypothesis that has become entirely needless. (3) This image encourages us to treat God as remote, a Being whom either we do not meet at all, or whom we meet only when withdrawn from the world in prayer and worship; and it obscures the fact that we meet and serve God also in our ordinary everyday dealings with our fellow-men. The combined effect of these three lines of thought has been to convince the bishop that we need a new image of God.

We see why the bishop thinks the old image inadequate: but why does he call it an *idol*? Because (he holds) it has become identified in our minds with the God to whom it refers, so that we all suppose that if it is denied, then God is denied, since no

other conception of Him is valid. It is this claim to be exclusive and indispensable that turns a mental image of God into an idol (p. 125f.).

Several comments at once suggest themselves.

1. The theistic image that the bishop wants to tear down derives directly from Scripture, as we saw; the Bible knows no other conception of God.

2. The fact that humanists and atheists deny the existence of God, so conceived, is not necessarily a condemnation of the biblical image, for "the natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14).

3. The "god of the gaps" idea is no proper part of theism. It is an apologetic device which boomerangs on those who use it. The great objection to it is that you cannot argue for God as the cause of the inexplicable things in nature without seeming to deny that He causes the things science can account for. But the Bible presents God as the transcendent cause of all things, none the less so in cases where a scientific explanation is also forthcoming. (Thus, God will remain the source of life, even if scientists learn

continued on page 33



GO and TELL

Hundreds of men, women, and children will hear the GOSPEL this summer from KYORITSU students who are daily being trained in:

- * Bible Study
- * Personal Evangelism
- * Prayer
- * Methods of Teaching
- * Organ and Choir

We invite you to pray for these students, visit KYORITSU, encourage young women to COME and TRAIN so that they may GO and TELL.



KYORITSU JOSHI SEISHO GAKUIN

221 Yamate Cho, Naka-ku, Yokohama

Telephone 64-3993

Woman's Union Missionary Society



Rev. and Mrs. George W. Laug, after many years as missionaries in Japan, are soon retiring from this field. During the post-war years Rev. Laug twice served as President of EMAJ. In this article he shares with us his insight into the situation in Japan.

JAPAN

Changeless

or

Changing?

By George W. Laug

As one attempts to assess the situation in a country like Japan there is always an awareness that no one person can possibly see things as a whole and without being subjective to a degree. Even more difficult is to attempt to appraise changes that have taken place during over forty years of missionary contact with this wonderful land. Added to the complexity of the problem is the inevitable fact that the observer himself has been changing during the years. At first he looked at everything through young eyes and with a presumption of knowing the answers. Changing through the years he sees all through eyes and mind of too much experience! This final condition or position may be somewhat mature but it still suffers the handicap of prejudice.

It was during "the horse and buggy days" that I first came to Japan, or was it the "man and rikisha days?" Leaving the pier in Yokohama we made the trip to Sakuragicho by rikisha and again in Tokyo from Shinagawa station to our Mission home. Not many streets were paved in those days and Tokyo seemed to have even less than Yokohama. Along the Ginza the pavement was of cedar blocks. During the earthquake and the holocaust which followed, Ginza's pavement was largely burned out! This was in 1923 as is well known to all who have read about Japan.

Japan had its horse and buggy travel, too. In those days, horses pulled small coaches along the rails in rural areas and other carriages along the dirt or gravel roads and streets. Of course, the horse and the ox were the

most common sources of power for hauling all kinds of heavy freight from trains or ships to final destinations. But not long before that time, those were the sources of power in other countries also.

Electrical power and lights were common in the early twenties and earlier, but we may forget that so many of our common conveniences of today were unheard of at that time. The beautiful country-side was throbbing with life as the farmer labored endlessly to till every square tsubo of soil either by hand or by a horse- or ox-drawn implement. Japan was toiling to feed its people but needed to rely heavily on imported food. Now horses and oxen are seldom seen in the fields, but tractors, of the small and versatile type, are humming everywhere. Plastics are used to protect growing crops, and most modern developments in the manufacture of fertilizers, insecticides and pesticides have brought the agricultural production up to a point of surplus and this includes even some for export, though the population has increased well over fifty percent during this period, and the drift has been away from the farm to the busy industrial centers. Great areas are now housing centers or the locations of vast factory complexes. Other hundreds of square miles are being appropriated for expanded highways to meet the demand for touring and pleasure. Anyone watching the progress in Japan's industry and also in agriculture must be astounded. The world is looking in admiration at Japan today.

Up to this point we may all conclude that Japan is changing rather than changeless. But these islands are still Japanese. What are the Japanese like? They are like Japanese. Do you ask me how they react to various subjects? I reply that they react like Japanese! How do they do things? You may ask, and I would reply that they do them only like Japanese. We must not and we cannot well compare them to any other nation or people. They are certainly unique. Do I understand them after these forty-three years? My answer must be that each year I live among them I become less dogmatic in my answer. I might have given a very positive opinion in 1922, after one year on the field. Japan, I feel, is changeless though changing or am I too close to them to know?

Japan still has, as it had in 1921, its peculiar charm of fascinating landscapes and alluring country-side. Temples and shrines, and way-side gods are everywhere as in former days, dating back for centuries. These, together with noble castles tell of a people of proud history and ancient culture. Without these landmarks this would not be Japan. Castles, indeed, tell us of a proud past but the temples and shrines remind us that Japan is almost unchanged, being still enmeshed in the religious web and culture that does not condemn sin nor cause this people to cry out for a Saviour. Japanese tell the Occidentals that the gospel may be a good idea for them as they may be sinners, but not so with descendants of the Sun goddess!

Japan was already an old mission field in 1921. The national Church was independent. Many from the very highest stations in life had been converted. Those were the days of Paul Kanamori, the famous preacher of the three hour sermons, Yamamuro Gunpei of the Salvation Army, and a host of others who stirred many and turned them to Christ. Those were the days of stalwart missionaries who literally trekked the hills and valleys of this fair land giving, many of them, two or three decades in one province. They never thought of earthly comforts, of which there were few at best, as they went on foot, staying for weeks in inns and huts and living on native food entirely.

During the twenties the total number of missionaries in any one year was about two-thirds of what we have in 1964. Those were days of tent meetings, renting of halls for special evangelism, opening of newspaper evangelism and wide tract distribution. A great deal of emphasis was also placed on training young men and women in Mission schools. Schools were thought of then as evangelistic opportunities rather than Bible training institutions for training workers. Of course there were also theological seminaries and had been for many years. Missionaries, as I found them when I came to Japan, were true to the faith and intrepid messengers of the Gospel of Christ. Let us never doubt the caliber and zeal of those who came to the field at the turn of the century, but rather thank God for them... every one.

It is with a sense of sadness that we must admit that the mid-twenties and early thirties saw much of frustration and also the cooling influences which accompanied the birth of the Ecumenical movement. Edinburgh, Stockholm, and

Lausanne were beginning to echo more loudly in Japan. The thrust of united campaigns such as the "Million Souls Campaign," "The Kingdom of God Movement," and others were inspiring to many but seemed to veer off center in an effort to bring in the Kingdom rather than to bring back the King. Bringing in the Kingdom was to be partly, at least, carried out or realized through social effort. "Rethinking Missions" came to prominence at the opening of the thirties as the "Inter-Church World Movement" had struck the twenties. Many who have been laboring in Japan in recent years and have come face to face with stark reality may be inclined to be less caustic in their criticism of those missionaries than they might have been ten years ago.

However, the drift into social Gospel approach and a tampering with vital Gospel truth became more and more real and deadening as the war years approached. It is little to be wondered at that the thrust of post-war missionaries in a very large number has been with a view to presenting a pure uncompromising Gospel message. It is not to be wondered at that many have looked askance at the United Church of Christ in Japan and many of its co-operating missionaries. Certainly not all of the Japanese or missionaries so related are to be criticized indiscriminately, but those who classify themselves as Evangelicals want to be doubly sure that the blight of liberalism or neo-orthodoxy or compromise in any other category does not engulf them or those whom they seek to lead or assist. (I am, may I say, happy that I was not in Japan during those immediate pre-war years.)

continued on page 32

HAVE YOU RESERVED

August 4 --- 9

(Tuesday night thru Sunday night)

for the

EMAJ SUMMER CONFERENCE

At Karuizawa Union Church



Dr. Henry Brandt,

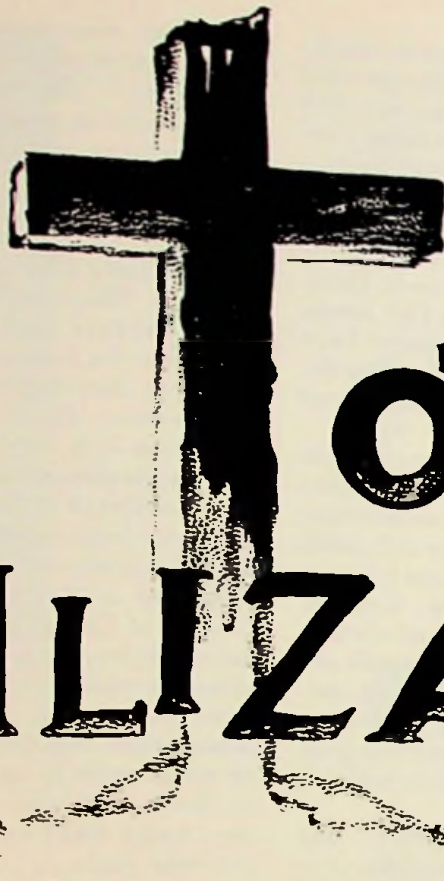
well-known Christian
psychologist

(See page 18)

Dr. Harry Stam,

Professor of Missions
at Northwestern Schools





TOTAL MOBILIZATION

By Robertson McQuilkin

Manpower

The church in Japan may have its shortages but preachers is not one of them! In fact Japan has four times as many Protestant ministers as America, in proportion to church membership.

Some would say there are too many officers in this army. The truth is there are precious few fighting men besides the officers. The rest of the Christian "army" is in the grandstand, rooting, with varying degrees of enthusiasm, for the professionals down on the field of battle.

Yet second only in importance to our prayer potential, this manpower is our great untapped source of strength. But the problem is: how to tap it? And more basic still: what do we want to tap? The obvious talents of our more prominent "laymen"? No, for the church that leans on natural gifts is doomed. It may not appear that way if the natural gifts are large, but the work is flawed and ultimate failure is only a matter of time. The gifts and talents that must be mobilized are not natural but supernatural. Gifts of the Spirit.²

Even a casual reading of I Corinthians 12 and Ephesians 4 yields conclusions about the gifts of the Holy Spirit that have profound implications for our work:

1. Every member has one or more spiritual gifts, Spirit-talents, given for building the Body and glorifying the Head. (Any gift which tears down the Body or glorifies some member is patently not of the Spirit.)

2. All members do not have the same gifts.

3. This Spirit-given supernatural ability of each member is necessary for a complete, fully functioning Body.

4. All members should have opportunity — freedom and encouragement — to exercise their gifts to the full.

The radical implications of this plain New Testament teaching should not scare us off. Do I trust the Holy Spirit? In the other fellow, that is? Most of us don't and the result is simply that the church for which we are responsible cannot grow into the full measure of HIS stature. It must forever remain stunted to the size of our stature. If we're big men that may be pretty impressive. But we ought to be honest and recognize the spiritual stature of our work for what it is — stunted and crippled at best and very possibly a spiritual monstrosity, totally missing certain important functions that were not given to the professional leader and which the non-professional who has been so gifted is not permitted to exercise.

If I really trust the Holy Spirit in the other man what will result? First of all every Christian will have a job. Real responsibility, not make-work. The responsibility will be small at first, perhaps in the nature of "helps" or "ministrations." Then as there is spiritual growth we keep alert to see hints of Spirit-given talent. And the responsibility is increased. Failure is expected from the outset, of course. We don't write off our child as a non-walker

merely because he folds up on the first few (hundred) attempts. Nor, by the way, do we insist that every child become a record breaking track star to qualify as a walker.

We give responsibility but we do not push the novice in, sink or swim, to depths he cannot handle. Experience is essential but it must be guided experience. Training is vital. Is there any more significant work than the counseling session following a failure? Or following a success for that matter. Such a session may be simply informal fellowship while traveling to or from some foray into enemy territory. Informal, but of the essence of training. And we dare not neglect books. If the contents of a believer's growing library is well chosen it is not too much to say that a reading Christian is a growing Christian, a reading church a growing church. If my poor sermon on Sunday is buttressed by ten of Spurgeon's during the week what limit is there to growth potential? And if we take the training of Christian men — every Christian man — as the primary responsibility it is will we not use to the full correspondence courses, evening training classes, short term Bible schools or any other possible means?

If we neglect such a full-scale troop training program the whole Body will be impoverished for it can increase only to the stature of the man who is exercising his gifts. Perhaps the missionary or pastor exists who is an effective evangelist, a gifted expositor, a wise counselor and pastor, a crack administrator, and effective with young people and children as well. But even if such a man existed his church would still be gravely limited by the simple fact that such a giant would still be only one. The day, even of a giant, has only 24 hours. But if a large portion of that 24 hours is invested in intensive troop training, the battle line can be extended, the impact doubled. And doubled again.

A further major loss to the church that does not free and cultivate every man's gift is that the Christian man himself can never grow normally until he uses the gift God has given him.

The practical results of such full-scale mobilization are beyond the scope of this message. But two examples. It is said that the neglect of aggressive pioneer evangelism by the Japanese pastor is at least partly because of finances — the church cannot yet support such an outreach. If a church cannot afford to employ an evangelist to plant new churches in the neighboring communities and the pastor is not so gifted in talent or in time, would it be inconceivable that God who gives all the gifts that are necessary would anoint men in each church with the gift of evangelism, non-professionals who go at their own charges to plant the church in the surrounding villages and towns? Is this the potential we need to exploit for a break-through in the unyielding problem of "rural" evangelism? Of course only the man with a clear vision will have patience to invest the necessary time in training such evangelists, only the pastor with a burning heart will ever be willing to relinquish key men to such a program and permit a "competing" group to be formed in a neighboring community.

Again, if I as a foreigner am inadequate in pastoring, for example, will not God give men to the church who are so gifted? Men with a heart of compassion and skill in visiting the sick of body and heart, in counseling and guiding the weak. The only problem, actually, is whether I have sufficient humility to permit the free use of this gift God would give His church. Need our churches be forever limited by the limited gifts of the professional leader?

Of even greater importance, perhaps, than this special and diversified work of the Holy Spirit in providing the various necessary parts of the Body, is the general work He seeks to do through all believers.

Through the centuries the Christian's right to direct access to God was gradually taken away and invested in a special class entitled the "clergy." The glory of the Reformation in restoring to every believer his priesthood is beyond the power of mere words to assess. But the Reformation would have done better and the church today have been immeasurably stronger had it restored to the Christian man another right, another responsibility which had in like manner been taken away: the apostleship of all believers.² Every believer under commission, every Christian called to go.

We do great harm, of course, to insist that every man be a successful evangelist, either mass or personal. We err, for God does not give to all the same gift.

To what, then, is every Christian called? Is not every
continued on next page

JOY BIBLE CAMP

4th, 5th and 6th Grades -- June 27th -- July 4th
7th and 8th Grades -- July 4th -- July 11th

REGISTRATION FEE:

¥ 500 per family

CAMPER FEE:

¥ 4,000 per week

In interested write to:

Uncle Jim Knoll
1164 Nakamarumae
Minamizawa
Kurume Machi, Kitatamagun Gun
Tokyo

Christian sent as a witness? And by "witness" I mean for more than the stereotyped and limited sense of the term often associated, for example, with courses in personal evangelism. I mean, rather, a total life witness: the mobilization of all of life toward the goal of rescuing lost men. To work on this "total life witness" in the church right here and right now it seems to me there are three steps that need some fresh thinking and courageous application.

1. *Each Christian must actually live Jesus in his community.* And for Christ to be so formed in every believer will take some doing and some praying. But if we do not live holy, consistent lives as a Christian community what sort of salvation do we offer?

However, a total life witness involves far more than the example of a blameless life. It means a selfless love that will spend and spend and spend. And not in the hope of a return of some kind: respect or friendship or conversion. Such is not Calvary love, but unvarnished and very human "need" love. "I will help you in time of trouble and put myself out to a reasonable amount of hospitality so long as you are a potential catch. But should you hold out against my preferred love too long..."

I stopped by a little brick bungalow one day to visit a relative who had recently moved into the neighborhood for a few month's stay. As I opened the door Mary was putting on her coat. "Have a seat, Robertson, and watch T.V. for a minute while I run this cake down to Mrs. Jones. She's been sick." And she whirled out the door. Mary doesn't

use all the shibboleths I do and in fact she uses a few words I would never use. Besides there's the company she keeps and some of her personal customs, well... But I began to think: that woman has been here two weeks now and she not only knows Mrs. Jones' name, she knows her condition.

By the time Mary got back I had prepared some questions about her neighbors. But my quiz was soon over. It didn't take long to see that she had loved that community to Jesus more in two weeks than I had ever loved my community in two years.

We're so busy. And we keep our troops so busy running here and there on artificially contrived skirmishes that we and they have no time left to win through loving identification the community in which we live, the community in which we are employed. Yet we all know well enough how much more effective is the informal Bible class or social gathering, for example, in the home of a believer or at his place of employment, than the formal campaign with no human beachhead in the community.

Total life witness. But such loving identification should result in reproduction. If it doesn't something is badly wrong.

2. So, if we live Jesus in our own community *at the appointed time we will bring to birth.* Not enough just to live good, gracious, silent lives. One with a total life witness will bring to birth. But to be well born must be the fruit of love. And this takes something we don't have

continued on page 25



JCC
your partner
in preparation for the
MIDNIGHT HOUR

EVANGELICAL TRAINING FOR CHRISTIAN WORKERS
JAPAN CHRISTIAN COLLEGE 8453 Yabo, Kunitachi Machi, Tokyo

TV Evangelism

By Arthur Moe, PBA

The telecast ended. While the others in the family contested what program they should see next, the senior high school student jotted down the address of where to write for a free book entitled, "The Plan for Your Life." This simple action of writing in for a "give away" marked his first step towards Christ, for the program was a YO NO HIKARI Gospel telecast. The book, by radio pastor Akira Hatori, marked out the way to the cross of Christ and eternal life in Him. Because the book proved to be not only interesting but stimulating and searching, the young man filled out the Bible correspondence course application form that came with the book. He wished to learn more of God's plan for his life. Over the next few months the Word of God bore fruit in his heart and mind and, at last, he knelt at the foot of the cross to receive Jesus Christ as his personal Savior. Soon after he openly confessed Christ in baptism and joined a nearby church.

This young man is one of the 800,000 people in the Tokyo area who viewed the telecast on February 10, 1963. That telecast was a key which opened this student's heart and mind to Christian literature, a Bible correspondence course, the personal interest and friendship of a follow-up worker, and, ultimately, to salvation and fellowship with a group of believers. That which took place in the life of this young student also was experienced in the lives of a number of the 162 people writing in for the free offer on this telecast. Gospel telecasts are an effective way of reaching many people quickly with the message of Christ. How effective are Gospel telecasts is a question that has been under study by Pacific Broadcasting Association (PBA) for the past two years. The following is a report of two 15 minute telecast series, the results, and what has been learned from them.

In February, 1963, PBA produced three television programs which were shown in Hokkaido, Akita Ken, Niigata Ken, Tokyo, and in the Takamatsu City TV area in Shikoku. These 15-minute programs were shown Sunday afternoons at 5:15 except for Takamatsu which was shown on Saturday at 5:10 p. m. The approach of each of the three programs was varied. The first featured a chalk drawing, "The Wiseman and the Foolish Man," by Mrs. Phyllis

Brannen. The second program was built around a message, "The Plan for Your Life," by radio pastor, Rev. Akira Hatori. The last was an interview-testimony program with Rev. and Mrs. Tahara and their two daughters. The response to the three telecasts in Tokyo equaled the response of three months from the Sunday, 6:45 a. m. ,YO NO HIKARI radio program. The response to the telecasts in Hokkaido equaled six months of radio programming there. Through the well organized work of the follow-up office in Sapporo, by June 1st 50 TV contacts had completed the first section of the Bible correspondence course and 11 of them had made a profession of faith in Jesus Christ. In Tokyo, of the 682 responses, 200 enrolled in the correspondence course. According to statistics from a TV audience survey company, the Tokyo audience varied from 340,000 to 920,000 in the program series.

Again in February and March of this year, PBA planned a series of four Gospel telecasts to reach the viewers of Japan's 14 million TV sets. Eight TV networks carried the programs in Hokkaido, Aomori Ken, Miyagi Ken, Akita Ken, Yamagata Ken, Iwate Ken, Tokyo and Nagoya. Telecast time was again Sunday at 5:15 p. m. in all areas except Hokkaido, Tokyo and Nagoya. In Nagoya telecast time was Sunday at 8:45 a. m. In Hokkaido, where the telecast was viewed on Saturday at 5:35 p. m. , there were 289 new contacts of which 65 enrolled in the Bible study course and one confessed assurance of salvation. Due to the poor time of 6:45 a. m. on Sundays, the Tokyo response was only 272 new contacts of which 57 enrolled in the correspondence course. Seventeen wrote in asking directions to a nearby church. The response to the programs was considerably lower this year than last and in the Tohoku area was quite low.

The four programs were divided into two series, JINSEI GA KATARU (Man Speaks), and KAMI GA KATARU (God Speaks). The first program featured the testimony of a 70-year old Ainu Christian, and a Christian doctor working with crippled children was featured the following week. The third program was a chalk drawing, "The Good Samaritan," by Mrs. Phyllis Brannen with narration and application by Rev. Akira Hatori. The last

continued on next page

of the series featured a message on "The Good Seed" by Rev. Hatori.

A study of the age and occupation of those responding to the telecasts is very stimulating and valuable. By far, the greatest number of letters came from high school students. The next most responsive groups were office workers and housewives. Chart #1 gives the breakdown by occupation of the 1963 and 1964 TV response in Tokyo. Chart #2 gives the breakdown by age for 1964.

Chart #1 TV RESPONSE BY OCCUPATION IN TOKYO

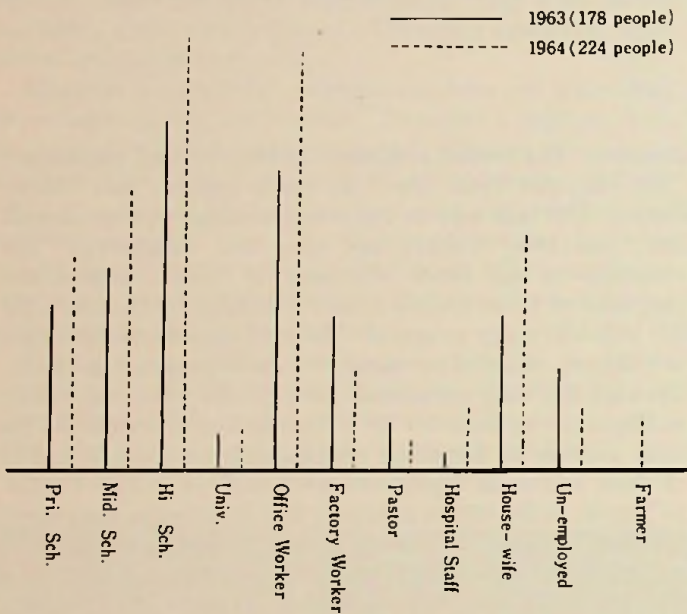
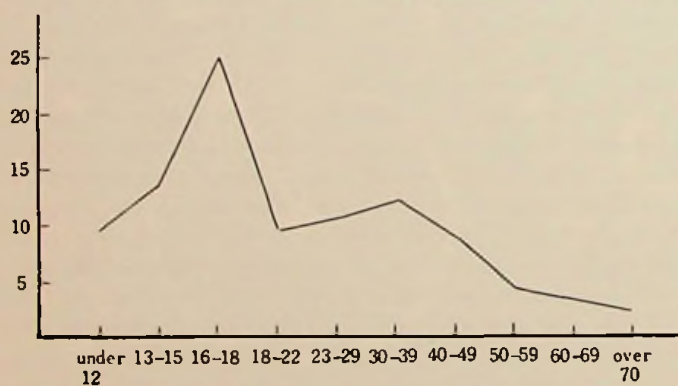


Chart #2 1964 TV RESPONSE BY AGE IN TOKYO (95 people)



To answer the question of how effective is Gospel TV, PBA has compared the results of TV with radio and other means of outreach. We have tried to compare this effectiveness in terms of *response*—the number of letters received, *outreach*—the estimated number of people seeing, hearing, or reading the message, and *cost*—how much did it cost for each new contact. While response may vary greatly from the rural to the city areas, throughout most of Japan the order of effectiveness is: (1) Radio, (2) TV, (3) Newspaper ads. These are followed by: (4) Magazine

ads, (5) Newspaper flyers, (6) Postcards and (7) Personal Letters. In some rural areas newspaper ads are more effective than TV because of the fewer number of television sets in the country.

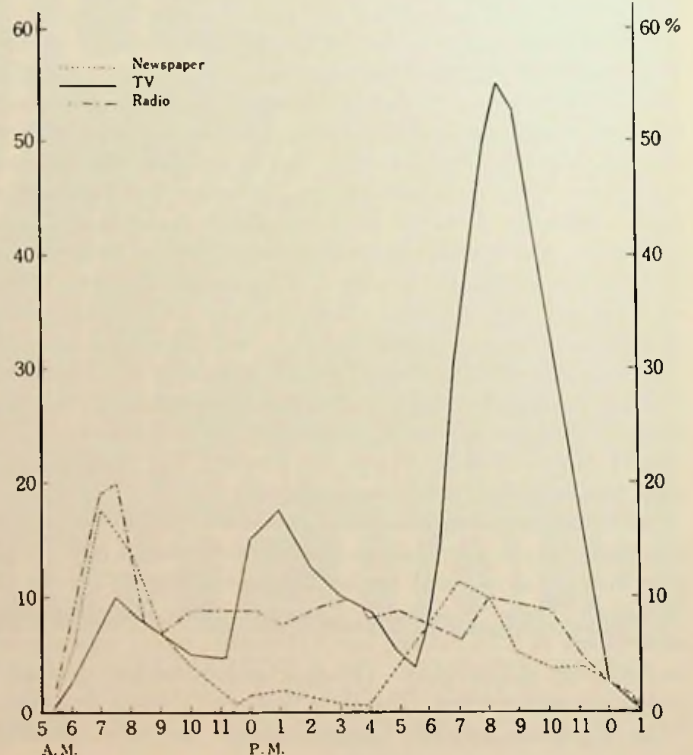
Our broadcasting experience has shown that in Tokyo the response to a 15 minute telecast is 4 - 6 times greater than to a 15 minute radio program. In Hokkaido, last year's 3 telecasts received a response equal to 6 months of radio programming. The double impact of hearing and seeing is a major factor in causing this high response. The cost per new contact by TV is twice that of a radio contact in Tokyo. Radio and television broadcasting companies say it is about 4 times more expensive to reach one household by TV than by radio. The following chart shows the cost comparison of five forms of mass media.

Place	Radio	TV	Newspaper Ad.	Newspaper Flyer	Post-card
Hokkaido(1962)	.06 yen	.21 yen	.07 yen	.48 yen	6 yen
Osaka (1962)	.04	.05	.08	1.85	6 yen
Nagoya (Dec. 1961)	.13	.53	.65	6 yen

The figures for radio and TV are based on the cost for programs at the expensive "A time" and the Nagoya newspaper ad is for an expensive 1/7 page ad.

It is difficult to gauge the outreach of a TV or radio program in terms of ten thousands of audience per program. Usually audience data is given in terms of the percentage of the population watching TV, listening to the radio, or reading at each hour of the day. Chart #3 is made up from statistics taken in Nagoya in 1962 and is typical of much of Japan.

Chart #3 Nagoya TV, Radio and Newspaper Survey - 1962



Further study of TV audiences shows that the audience differs throughout the day. The morning and afternoon audience in Nagoya is 63% women whereas in the evening 51% of the audience is men. After the housewife, the student is the most avid watcher in Nagoya. As might be suspected, the male student spends 20 minutes a day more time watching TV than do the girls.

A recent audience survey among households with TV sets in Osaka indicates the length of time the average household spends watching television.

Chart #4 In Households With TV, Time Spent in Listening, Viewing, & Reading.

	1959	1960	1961	1962
TV Distribution	43%	69%	83%	91%
RADIO (Figures are minutes per day)	77	76	83	122
TV	137	143	131	135
Newspaper & Magazines	43	43	47	45
TOTAL	257	262	261	302

The Gospel telecast is a worthy partner along with radio, newspaper ads and other means of evangelism. Although it is expensive, the wide coverage and higher response makes TV an effective means of evangelism. Like radio, television has the advantage of speed and a large audience which is being reached in the home. Gospel telecasts using both sight and sound can make a strong

first impression and create interest in Christianity. The task of evangelism is still before us. Let us use every means to tell the Good News throughout Japan.

SPECIAL COMPLIMENTARY COPIES

Would you like to send complimentary copies of this issue of the "Japan Harvest" to friends outside Japan? While the supply of this issue lasts, for only ¥ 100 each on orders of five or more, we will mail copies to names supplied by you with an insertion indicating the donor. This is on a limited first come, first served basis. Orders above supply will be filled from the previous issue or the following issue, depending upon the supply. For a limited time only, the Winter 1963-'64 issue is also available on this same basis. Be sure to include payment with your list of names and addresses.

NEW RATES

As previously announced, new rates are now in effect for the "Japan Harvest." The rate for both Japan and over-seas is now ¥ 900 (\$2.50) for four issues to non-EMAJ members, or ¥ 800 (\$2.22) to EMAJ members. One year membership for EMAJ, a four issue subscription to the "Japan Harvest," and the 1964-65 EMAJ Protestant Missionary Directory is available on a "Package rate" of ¥ 1,500. (Single missionaries may deduct ¥ 100.) For non-EMAJ members, the "Japan Harvest" subscription and the Directory are available for a combined price of ¥ 1,200.

*Complete Insurance Protection
and Service for Missionaries*



AMERICAN INTERNATIONAL UNDERWRITERS KABUSHIKI KAISHA

3rd Floor, Palace Building
10, Marunouchi 1-chome, Chiyoda-ku, Tokyo
Tel: 211-6641 (10 lines)
Offices: Sapporo, Sendai, Yokohama, Shizuoka,
Nagoya, Osaka, Kyoto, Kobe,
Hiroshima, Fukuoka.

Your Only Complete Imported
Drug Service in Japan

INTEGRITY
SAFETY
SERVICE

"Your Drugstore in Japan"



Tokyo Store: Nikkatsu Int'l Bldg.
(Tel) 271-4034/5
Kobe Br. Store: Tor Road, Ikuta-ku
(Tel) 3-1352

Dr. Henry R. Brandt, noted Christian psychologist, is president of Christian Leadership Training and its affiliate, Christian Counseling Clinic. He travels between 50,000 and 100,000 miles each year to meet widespread speaking engagements in churches and at conferences and to serve as consultant to foreign mission societies and other Christian organizations.

On his schedule this year are trips to Brazil, Congo, Japan and Taiwan.

For many years Dr. Brandt operated a private personal and marriage counseling clinic in Detroit. In 1963 the clinic base was broadened and out of it grew Christian Counseling Clinic, at 13935 Fenkell Ave., Detroit, and the non-profit educational and service affiliate, Christian Leadership Training.

Dr. Brandt is a graduate of Houghton (N. Y.) College, and received a master of arts from Wayne State University and his doctor of philosophy degree at Cornell University. He also has done special work at Merrill-Palmer School in Detroit.

He is a former teacher and counselor at General Motors Institute and the Clara Elizabeth Fund for Maternal Health, both in Flint. He was a marriage counselor at Merrill-Palmer and dean of men and professor of psychology at Houghton. He has also taught at North American Baptist and Trinity Seminaries.

Writing is one of Dr. Brandt's many ministries. He is author of "Six Talks on Family Living" and "Keys to Better Living for Parents," and is co-author, with Homer E. Dowdy, of "Building a Christian Home." He also has written numerous pamphlets and magazine articles. His weekly broadcast, "Keys to Better Living," is heard on seven radio stations.

Dr. Brandt has received wide recognition for bringing Biblical principles to the disciplines of psychology and clinical counseling. The distinctive of Christian counseling, as he sees it, comes when the counselor points out areas in which the client's life agrees or differs with the standard of life that God sets forth in Scripture.

"Whether the client will seek God's Spirit toward the people and circumstances in his life—that is the client's own decision," says Dr. Brandt. "Bringing the client to this point is the Christian counselor's role."

Dr. Brandt is a member of the American Psychological Association and the American Management Association. He and Mrs. Brandt have a son and two daughters and live in Flint, Michigan.

the **M**inistry



by Henry Brandt, Ph.D.

A spirit of peace, joy and contentment is the goal of all men. These together with certain standards of conduct are the way of life we admire and strive for, yet too often miss.

Proper conduct may be maintained through dogged self-effort if nothing else. The appearance of contentment may be demonstrated by sheer acting ability. But maintaining a standard of conduct and the appearance of contentment is a wearisome way of life, to say the least. Thus living an inner life that matches outward behavior often appears beyond the average Christian.

But is it?

There is a clue to the fact that true Christianity has more to offer. It is found in II Cor. 3:5, 6 . . . "our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

Here is the trademark of the Christian—a "ministry" of the Spirit, not just acting, not simply outward conformity—but conduct that reflects the life of God within.

If we read II Cor. 4:1 we find: "Therefore, seeing we have this ministry . . ."

What ministry?

The ministry of the Spirit.

Most of us are laymen—I surely am—but I am also a "minister" of God. Verse two is a description of this "ministry" in terms that we all can understand.

Having "renounced the hidden things of dishonesty" is part of this ministry. Dishonesty is invisible, easily hidden.

bids such conduct.

If both open argument and withholding argument is improper, what should you do?

There is an alternative. You can recognize before God that your conduct is not what it should be. This is called repentance—yielding to God to do something within you that will enable your conduct to be a true reflection of Christ. He then will enable you not only to act like a happy couple, but to *be* a happy couple. It is yielding to His Spirit that will give you true joy so that you do not have to develop your acting ability.

The man whose ministry is of the Spirit is a man who has renounced the hidden things of dishonesty. His sufficiency is of God who will make him an able minister.

Do you want that? You can have it. The price is recognition of your need for His help and yielding to His Spirit.

Let us examine further the exhortations of II Cor. 4:2.

"Not walking in craftiness."

Occasionally, I get a telephone call in which the caller outlines a subtle trick.

"Doc, I have a friend that needs help. I'd like to invite him over for dinner and also invite you. Perhaps you can strike up a friendship with him. Probe him to uncover his problem and then tell him you happen to be a psychologist!"

Isn't that clever? I am supposed to pretend that I never heard of this fellow. I am supposed to act amazed that he would have a problem and I happen to be a psychologist. This is plain craftiness.

stories it becomes quite evident that these people are not guided by Scriptural exhortation.

When we ignore the principles of the Bible and yet testify to it's importance, we are handling the Word of God deceitfully. The man who walks in the Spirit gets his guidelines for living out of this Book—and he follows them. "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments" (Ps. 112:1).

Read on in II Cor.—"By manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Did you get that? We are to commend ourselves to every man's conscience in the sight of God. What does that mean? To commend ourselves to a man's behavior? To tell him what we think he wants to hear?

In our day it is common to make man's approval our guide. We tell ourselves that it is a mark of maturity not to speak our convictions if it treads on other's feelings. We tend to be guided by the reactions of others. This amounts to believing nothing or standing for nothing. Thus we tend to commend ourselves to a man's behavior—to tell him what he wants to hear.

Most of us resist the truth. We are eager to listen to a compliment, but few of us are eager to listen to criticism, even if it is true.

To tell some people what you really think is a hard thing to do. Many people do not want to hear the whole truth about themselves. They use at least three techniques to make it difficult for an-

tey of the Spirit

How?

Has your doorbell ever rung during a family argument? You invite your friends to enter and you have a jolly evening together. They leave. You and your wife stand in the doorway with your arms around each other as you wave goodbye. Then you close the door and pick up the argument right where you left off.

Such a performance, obviously, is dishonest and hypocritical.

"What should I do?" you say. "Continue on with the argument in front of company?"

Of course not. Common etiquette for-

You know that you do not appreciate being maneuvered. Moreover, the dishonest, crafty person will not have a sense of personal wholesomeness. How can he?

The verse goes on: "Nor handling the Word of God deceitfully."

If I were to ask you to name the most important book, I am sure that every one of you would agree that it is the Bible. Miserable, unhappy, tense, anxious and worried people come to my office with their Bibles tucked under their arms. They say they love the Lord and His Word. But as I listen to their

other to tell them the truth.

One technique is the use of tears.

For example, frequently a lady will enter my consulting room, open her purse, carefully remove a handkerchief and place it on top of her purse. When this happens it is almost certain that the lady will cry before the hour is up. Sooner or later during the interview, I will say something that is unacceptable and she weeps. She has done it many times before. These are not tears of repentance but simply a way of saying:

"I don't like what you're telling me. I

continued on page 30



Dr. G.W. Peters
Professor of Missions
Dallas Theological Seminary

The Divine Logic of Missions

by Dr. G. W. Peters

"While vast continents still lie shrouded in mid-night darkness, and hundreds of millions still suffer the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field." (Keith Falconer, of Arabia).

"The church of every generation is commissioned by Christ to evangelize the world in its generation. To evangelize the world is so to present Christ as the only Saviour and divine Lord that every human being will have a fair opportunity to intelligently accept or reject Him." (Francis Shunk Downs).

"Even on the low ground of common sense I seem called to be a missionary. For is the kingdom not a great harvest field? Then I thought it only reasonable to seek the work where the work was not abundant and the workers were fewest." (Gilmour, of Mongolia).

"The primary basis of missions always was, and is today, the command of our Risen Lord. We do not mean that this command is the sole basis and ground of the missionary enterprise. That enterprise has a six-fold foundation although the command is specific and central, and Christ's commission to His apostles is based on each of the others."

1. "The Will of God. That is what Paul calls 'The eternal purpose which he purposed to Christ Jesus' (Ephesians 3:11). As we have it in one of the great hymns:

"God from eternity hath willed
All flesh shall His salvation see;
So be the Father's love fulfilled,
The Saviour's sufferings crowned through Thee."

2. "The Love of God. 'God so loved the world, that He gave.' Christ died not for our sins only, but for the sins of the whole world."

3. "The Command of God. 'Thou shalt love thy neighbor as thyself.' We are to go to all with the good news of redemption from sin. We are to proclaim liberty to the captives, recovery of sight to the blind, and to help usher in the kingdom of righteousness and peace and joy."

4. "The Promises of God. The exceeding great and precious promises in the Old and New Testament are the blue prints of the coming kingdom. We must build according to the pattern shown us by the patriarchs, prophets and apostles who foretold the glory of the New Jerusalem."

5. "The Presence of God. 'Lo, I am with you alway.' Jesus Christ is alive forevermore. He is our contempo-

THE WORD "Missions" is not found in our English rendering of the Bible. Yet the word is not foreign to the Bible. Dr. Glover makes this very clear. He says "Missions" comes from the Latin motto — "I send." A missionary is therefore a "sent one." "Apostle," from the Greek apostello. "I send," is a synonym for missionary. The latter and more familiar word may be substituted for the former throughout the New Testament without altering the sense. For example, the fifth book of the New Testament may be called "The Acts of the Missionaries." "Missions" is therefore a word which expresses a Biblical idea and principle vital to Christianity.

What Do We Mean By Missions?

We quote a simple and clear definition: "Christian Missions is the proclamation of the Gospel to the unconverted everywhere according to the command of Christ." This definition covers home as well as foreign mission work. Wherever the Gospel is being proclaimed to unconverted people, mission work is being carried on. Mission work may be done by individuals, churches or larger groups. Thus missions is to make Christ in His saving grace known to unsaved people.

What is the Divine Logic of Missions?

Why does the Church of Jesus Christ carry on mission work? Why are individuals sacrificing everything to make Christ known to an unsaved world? Permit me to quote the answers of a few individuals:

"There is nothing in the world worth living for but doing good and finishing God's work — doing the work that Christ did." (David Brainerd).

"It is a work which, if faithful, you will look back on with satisfaction while the eternal ages roll on their everlasting course." (David Livingstone).

"The sense of duty is so strong upon me as to overpower all other considerations. I could not turn back without guilt on my soul." (William Carey).

"I cannot consent to see His holy Name so dishonored." (Hester Needham).

rary; the Head of the Church, the Commander of the faithful, the King and Emperor of the ages and the nations. Who dares to disobey His love? "

6. "The Power of God. The Holy Spirit witnesses in all lands, to this power of God through the Gospel. 'The works that I do shall ye do also and greater works than these shall ye do; because I go unto my Father.' Such was the promise of Him who gave the Great Commission. In Him the will of God, the love of God, the Command of God, the promise of God, the presence of God, and the power of God, are incarnate. In Him dwells all the fullness of the Godhead bodily." (Samuel Zwemmer and the Bible). From these testimonies we deduce the following reasons for the mission:

First, *The Character of God*. The Bible makes it abundantly clear that God loves the world. John 3:16. The Word of God even goes deeper than that. It tells us God is love, I John 4:8, 16, this is a divine revelation of the very nature of God. Thus because God is love He seeks the welfare of every human being. If the welfare is dependent upon the gospel of God it is abundantly clear that God desires that every human being should hear the gospel, believe the gospel and live by the gospel.

The Bible makes it clear that *the salvation in Christ Jesus is a salvation for all men*. The salvation of Jesus Christ is broad enough to cover the sin of all mankind. The rescue is ample for the ruin of the whole race. (I John 2:2). It is but natural therefore that every individual should hear and know about this wonderful salvation.

Again from the Word of God it is clear that *the Holy Spirit is operating in the whole world*. Jesus says, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:8). Thus we see that God loves the world. However, the redemption of God is not becoming effective in the world until some witness of Jesus Christ is proclaiming to the world the good news of salvation as revealed in the Word of God.

Again we reason to the logic of missions from *the present blessings which flow from the Gospel of Jesus Christ*. It brings to us forgiveness of our sins, peace and rest for our weary hearts and smitten conscience, joy and hope for this life and the life to come. Thus salvation as a present experience is a wonderful possession and if it were only for this life even that would be sufficient already to take it to a burdened sick and weary world.

The Gospel, however, becomes greatest when viewed *in the light of eternity*. The Bible makes it clear that there is only one way to be saved from eternal destruction. That way is Christ Jesus. (John 14:6, Acts 4:12). We must realize that every individual who dies outside of the Lord Jesus Christ is lost for all eternity. He will find his doom in the lake of fire. This is terrible. You and I hold within our hands God's only remedy to save people from eternal hell fire. Is it not logical to believe that we must urge others to accept God's remedy?

My last reason is *the explicit command of the Lord Jesus Christ* to proclaim the good news and witness for Him. "Dr. E. Stock, in the opening chapter of his History of the Church Missionary Society," shows impressively

that the command is unique in several respects. It alone has a fivefold record; few other facts in the Gospel history being told even four times over. It is the only instruction concerning the kingdom of God during the forty days (Acts 1:3) which evangelists were inspired to set down for the guidance of the Church. And it was embodied in the very last words ever heard from the Master on earth (Acts 1:8, 9).

It is most interesting to study this five-fold commission of Jesus Christ. Acts 1:8 makes every Christian a witness for Jesus Christ. Thus everyone of us is a missionary. John 20:21 and 22 gives us the spiritual qualification of the witness. Luke 24:46 and 47 gives us the message of the witness of Jesus Christ. Mark 16:15 sends us to every creature and to every individual while Matthew 28:18-20 gives us the comforting thought of Christ's authority and presence. Thus the witness of Jesus Christ is qualified and commissioned for this tremendous task.

Let us not go by lightly but let us consider these reasons. Is it not divinely logical that you and I become missionaries to our neighbors, to our friends and to the uttermost parts of the earth?

This article is used by permission from the June 1, 1955 issue of The Christian Leader, the official organ of the Mennonite Brethren Church. Dr. Peters is a member of the Board of Church Missions of the Mennonite Brethren Conference, and is Chairman of the Department of World Missions, Dallas Theological Seminary. Dr. Peters is to be the speaker at our EMAJ Tokyo area banquet June 15th.

DEEPER LIFE CONFERENCE

Karuizawa Union Church

Beginning the evening of
July 29 thru August 2

**Followship in
Prayer and the Word**

Hear

Rev. Paul P. Fryling

Pastor, First Covenant Church,
Minneapolis, Minnesota

Mr. Axel Fredeen

Former Chaplain, Gideons International
Founder, Burden Bearers Prayer Groups

The Pulse of Protestantism in Japan

by *Gilbert W. Zinke*

Statistics should be hard objective facts, but, as we say in Japanese, "Between two stools one falls to the ground." Seisho Tosho Kankokai sent out an information form to pastors and missionaries primarily for the purpose of knowing how to relate students in the correspondence school to the various churches. Since the responses received were from an extremely wide cross-section of Protestantism, we felt that a tabulation of the views expressed might be of interest and profit to the general missionary community.

Because the information sheets were not prepared specifically for a poll they contain certain weaknesses. A number of the categories could have been stated more accurately and with a greater variety of possible responses. Our apologies to those who found this a real problem. Out of 732 pastors and missionaries who filled out questionnaire forms the following percentage of each subscribed to the following basic doctrines:

1. The Bible is without error in the original manuscripts	54%	75%
2. Hell is a place of eternal torment for the lost.	59%	60%
3. Jesus Christ is the eternal Son of God.	94%	94%
4. Jesus Christ arose bodily from the dead.	80%	92%
5. Jesus Christ will literally return to Earth.	80%	90%
6. Salvation is by repentance and faith in Christ.	72%	77%
7. Man is the direct creation of God.	82%	83%
8. Baptism should be by immersion only.	43%	55%

When one realized that the above statistics are based on the answers of Pastors and missionaries from practically every protestant denomination and group and independents active in Japan, there is much for which we can praise the Lord. There appears to be a fairly solid testimony here to the deity of Christ, his bodily resurrection and His literal return, although there may be various interpretations placed upon these doctrines. A distressing feature, however, is the low percentage of faith expressed in the Bible as the infallible Word of God. In the light of this prevalence of low views on inspiration it is probable that many Japanese church leaders believe the other basic doctrines of Christianity, not because they are taught in the Word of God, but simply because some missionary taught them so. This tendency is also reflected in the similar percentages recorded from both groups.

It is sad to see that only three-fourths of the Christian leaders in Japan's Protestant churches believe in salvation by repentance and faith in Christ. A careful examination of the detailed results of this poll indicates that by far the largest amount of disagreement over theology exists in what is known as the United Church of Japan which has the largest membership.

However, we believe the ground work is being laid for a real break through for the Lord in this land. Won't you join with us in praying for the realization of this desire that is upon the hearts of many here in Japan.

For those who desire more details, a cautious analysis of the tabulations at the end of this article may provide further helpful information.

The method of dividing the responses into groups is to some extent arbitrary but without some sort of general groupings we would hardly be able to find ourselves in the overall picture.

In regard to the question on the Bible, responses were classified either as believing in inerrancy or rejecting inerrancy in same degree. This survey unfortunately failed to provide a way of indicating the degree of divergence from inerrancy.

In regard to "hell" most responses indicated acceptance of the "eternal separation" view with various definitions of the term. To some it meant annihilation and to a few it appears to mean a pleasant heaven without God. 435 marked "literal place of eternal torture" which is about 64% of those holding the "eternal separation" view.

In regard to the second coming of Christ, many did not mark any alternative concerning the millennial issue but by comments indicated that they do believe in a literal return.

In connection with the question on salvation most of those who felt that something more than repentance and faith is needed, indicated that baptism is essential, although that the question concerning the death of Christ was not too clearly stated, particularly in Japanese, which reduces its reliability.

The same might be said to a limited degree concerning the question on the church. If we can believe what was written, many believe in a universal, invisible church of some sort, but not in a visible, local church. Since this seems rather unlikely we are inclined to feel that many of those who only marked "a mystical universal communion of all believers" really had in mind some sort of ecumenical church. In fact, some indicated the same by adding comments. Those who chose other alternatives usually indicated belief in a universal church as well.

A rather large number of responses indicated acceptance of the traditional view of the deity of Christ while at the same time they do not hold to the traditional views in many other categories.

With this, we end our explanatory comments. We wish to thank everyone who participated so heartily in this poll. Perhaps sometime in the future we can conduct a more objective survey.

TOTAL RESPONSES BY CATEGORIES

		Pastors and Churches			Missionaries		
		Kyodan	Other NCC	Other	IBC	Denom.	Ind. & Faith Miss.
BIBLE	Inerrancy	20	10	157	7	143	141
	Errancy	77	33	25	28	27	2
HELL	Eternal Separation	93	45	183	28	184	144
	Temporary, None	4	0	0	8	5	0
MAN	Totally Depraved	82	32	172	12	151	138
	Limited Ability	16	7	13	15	36	7
	Essentially Good	2	4	0	2	3	0
JESUS	Eternal Son of God	96	46	182	29	183	144
	Great Unique Man	6	1	2	8	1	0
DEATH OF CHRIST	For Elect Only	2		20	1	6	3
	Some will be Saved	71	30	145	31	181	141
	All will be Saved	30	16	17	2	1	0
RESURRECTION	Literal Bodily Resurrection	70	31	172	28	184	141
	No Historical Resurrection	31	13	9	11	5	3
2ND COMING	Literal Return Only	20	13	3	11	48	8
	A-Millennial	26	15	19	7	57	7
	Post-Millennial	9	1	12	1	2	1
	Pre-Millennial	16	6	135	1	77	123
	No Literal Return	3	0	0	6	2	0
SALVATION	Faith & Repentance only	56	23	167	30	122	141
	More than Faith & Repentance	48	24	17	7	63	8
	Can Lose Salvation	10	8		9	67	25
CHURCH	Episcopal or Similar	21	16	11	2	8	2
	Synodical or Similar	2	2	10	8	18	2
	Congregational	7	11	32	2	100	83
	Universal Only	57	13	118	23	51	60
MAN	Symbolical Adam-Evol.	9	0	0	12	6	0
	Literal Adam - Evol.	12	3	1	6	14	0
	Direct Creation	69	35	178	12	155	147
BAPTISM MODE	Immersion Only	55	27	65	1	93	116
	Sprinkling Permitted	87	19	81	31	80	18
BAPTISM SUBJECT	Believers Only	33	23	143	5	109	128
	Infants permitted	63	22	37	33	70	2
OTHER RELIGIONS	Essentially Bad	26	20	155	16	157	148
	Essentially Good	40	10	4	10	5	0
	Vague or Intermediate	29	15	13	15	16	1
NUMBER OF RESPONSES		107	50	185	40	180	126
% OF POSSIBLE RESPONSES		7%	7.6%	5%	10%	19%	14%

Each letter of the alphabet at the head of the following chart represents a pattern of agreement on certain doctrines as indicated by the asterisks. The numbers at the bottom of the chart indicate how many pastors and missionaries were in agreement on each particular pattern. For example, 89 independents and faith board missionaries were in agreement among themselves on all 11 points starred under Pattern A, but not one IBC missionary indicated agreement with them on all 11 points. At the opposite side of the chart we find Pattern X which represents those whose responses could not be grouped. By this we mean that 107 pastors and missionaries send in responses which reflected no agreement with anyone, or else a willingness to countenance almost any view. The other patterns indicate various degrees of agreement between the "positions" represented by A and X.

Patterns	A	B	C	D	E	F	G	H	I	J	K	L	X	TOTALS		
BIBLE	*	*	*	*	*	*	*	*						UNCLASSIFIED		
Inerrancy																
Errancy									*	*	*	*				
HELL									*	*	*	*				
Eternal Separation	*	*	*	*	*	*		*	*	*	*	*				
MAN	*	*	*	*			*	*	*	*	*	*				
Total Depravity																
Some Goodness					*	*										
JESUS	*	*	*	*	*	*	*	*	*	*	*	*				
Eternal God																
RESURRECTION	*	*	*	*	*		*		*			*				
Literal																
Not Literal								*		*	*					
RETURN	*	*	*	*	*	*	*	*			*					
Literal																
SALVATION	*	*		*	*				*							
Faith Only																
More than Faith			*													
Can Be Lost		*														
MAN	*	*	*	*	*	*	*	*								
Direct Creation																
BAPTISM	*															
Immersion Only																
Sprinkling Permitted										*						
Believer's Only	*															
OTHER RELIGIONS																
Essentially Good																
Essentially Bad	*		*				*									
Number in Agreement on Each Pattern	Pastors	KYODAN	1	0	21	11	2	0	0	0	6	11	7	27	40	107
		OTHER N.C.C.	4	0	0	2	0	2	0	0	8	3	7	9	15	50
		OTHER	50	12	6	65	0	14	0	4	8	1	4	9	12	185
	Missionaries	IBC	0	1	1	2	0	1	0	0	3	2	9	0	21	40
		DENOMINATIONAL	58	16	27	10	2	9	7	0	7	1	17	9	17	180
		IND. & FAITH MISSIONS	89	17	5	3	3	0	2	5	0	0	0	0	2	126
		Totals	202	46	41	93	7	26	9	9	32	18	44	54	107	688

THE ACCUMULATED TOTALS OF THOSE WHO AGREE

	Pastors			Missionaries		
	Kyodan	Other NCC	Other	IBC	Denom.	Ind. & Faith Miss.
On Eleven Doctrines	1	4	51	0	58	89
On Nine Doctrines	3	5	70	2	103	110
On Eight Doctrines	17	7	135	5	127	139
On Seven Doctrines	17	10	152	6	143	146
On Six Doctrines	41	28	165	19	168	147
On Five Doctrines	68	36	174	19	178	147
With everyone or no-one	41	15	12	21	18	2
From a total response of	109	51	186	40	196	149

Total Mobilization, cont. from p. 14

much of and don't like to give what we do have—time. We want to implant the seed, short-cut any possible period of gestation and bring to birth all right now. We'd like to be father, mother, and midwife all at once and we feel sort of guilty when we can't produce instant Christians. So we become professional, cold-eyed, conscience driven "witnesses."

But in discipling Christians to total life witness should we not insist that in dealing with the birth of a soul we must be alert to the moment—or, very possibly, the moments—of decision as the seeking soul moves Godward? To force a decision before the time is to be guilty of spiritual abortion. We may subsequently baptise the body but the soul was stillborn. And is not one of our greatest problems that the land is full of those who have been innoculated with just enough Christianity (to change the metaphor) to immunize against ever catching the real thing? Surely we do them a grave disservice if we do not assure our Christian friends that to bring a soul to birth often requires travail in prayer, labor, tears, and patience.

3. A total life witness will mean identification in love till the soul is brought to birth. But it will also mean birth *into a family*. We are quick to point out the heretical mote in the eye of Mukyokai, but are we not in danger of overlooking the beam of non-churchism in our own evangelical church life? Perhaps not, for that beam has been whittled away conspicuously in recent years here in Japan. But if I bring to birth in an evangelistic campaign, a youth center, a children's meeting, by radio or in any other manner and do not use every means to see that such a birth is into the local family, an adequate family with love real and love expressed, a family with firm, consistent discipline and thorough training, then I have failed.

In attempting to fight spirit powers of darkness on a minimum of prayer, our one line of supply to the heavenly arsenal, we have grossly erred. Nothing short of total mobilization of our prayer potential will do. In like manner when the Commanding General has put an entire army at our disposal how foolish to use only a hand-full of officers. Nothing short of total mobilization will do.

Total mobilization. Not partial mobilization, a few professionals with special gifts trying to fulfil the functions of the whole Body. But every Christian man using to the full the spiritual gifts God would give.

Total mobilization. Not the occasional mobilization of all the troops for a special drive into enemy territory. But every Christian man identifying in love with his own community in total life witness.

True, to mobilize any significant number of "lay" Christians to total participation will not prove easy. But it is not impossible. And since it is certain we will never succeed without this New Testament program is there anything nearly so important for us to do?

1. These conclusions should be equally valid for those who believe that the charismatic gifts are not operative

today. For even such would hold that the Holy Spirit is at work in His Church today and would recognize spiritual gifts at least analogous to many of the earlier gifts.

2. Reference here is not to the use of the term in designation the office of Apostle, The Twelve, or of the wider application in the New Testament to those such as Paul, Barnabas and other lesser figures who are called apostle apparently because they had the gift of apostleship, sent by the church to do what we might today term pioneer evangelism. I use the term in its broadest meaning, one who is sent.

FROM THE HARVEST TEN YEARS AGO

New Japan Christian College

Plans for the evangelical Japan Christian College to open in April, 1955 were announced by Donald E. Hoke, former assistant to the president of Columbia Bible College (S.C.) and now a missionary in Japan. Negotiations are progressing for purchase of a strategic site near Tokyo...

The idea of an Oriental Christian College was first conceived by Dr. Fred Jarvis ten years ago. Forced out of China, he carried the vision to Japan. In a recent survey conducted by JAPAN HARVEST, it was revealed that only 500 youth are training for full-time service in 26 evangelical Bible Schools to reach Japan's 88 million people.

INTER-MISSION SERVICES YUGEN KAISHA

Your Community Store.....

Consult us on your Problems!

GROCERIES

GENERAL

MERCHANDISE



40 Nampeidai-machi, Shibuya-ku, Tokyo

Phone: 461-5881, 8870 On 40th St. near Avenue "F"

Olympic News



HOW CAN I HELP? WHAT CAN I DO?

By Ralph Cox,

Missionary Chairman, Honda Olympic Crusade

Evangelist Koji Honda will hold a Tokyo evangelistic campaign September 5-13 in the Tokyo Bunkyo Ku Kokaido, located at Kasuga-cho, Bunkyo-ku, Tokyo close to the Korakuen subway station.

During the Crusade the third nationwide evangelism conference will be held from September 5-11. This will be called the "Asian Conference on Evangelism" and several from outside of Japan will be attending.

You ask, "What can I do?" Here are some specific answers:

1. You can pray specifically
 - a. before the crusade that all the preparation, the personnel, planning and the performance of the crusade will be strictly in accordance with God's perfect and holy will;
 - b. during the crusade you can pray, and especially from 8:30 to 9:00 during the invitation that many souls will truly be delivered from darkness to light.
2. A Tokyo Crusade is going to be costly and Brother Honda will need everyone's help. This is a tremendous step of faith for a man not backed by a foundation, etc. The Gospel will be preached, souls will be saved, but not without a large financial outlay, and much of this must come from the missionary community. Donations should be sent clearly designated: Tokyo Honda Crusade, 15-15 3-chome, Daizawa, Setagaya Ku, Tokyo. Tel. 421-3442
3. Do all you can to get as many as you can to actually attend the Crusade. Consider yourself a committee of one to volunteer to put up posters and handbills in your area and distribute them house to house as well as putting them into the newspapers. Order well in advance for as many as you need.
4. Register your church, your preaching place, your Bible class, your English classes, your fujinkai, etc., with the Tokyo Honda Crusade by sending in a complete address in Japanese and English and if possible a map how to get to your place from the nearest public transportation. This will help Brother Honda to place converts from your area into sound groups. Plan now to have every member of your church or group receive one or more of Honda's prayer reminder book marks. Write for as many as you need—one to a person.

Tokyo Olympics.....Asians Evangelizing Asians

Evangelists Koji Honda and Kenny Joseph will journey to Singapore to participate in the Asian Evangelist's Crusade and Conference from August 1-12 which will draw Asian Evangelists from Korea to the Middle East. After the Conference, the evangelists will fan out for campaigns in open areas. Preceding this will be the Far East Council of Christian Churches Conference in Taiwan's capital, Taipei, from July 25 to 31. Both conferences will pray, propose, and plan strategy to evangelize Asia's almost two billion people.

Evangelist Koji Honda and team will hold a pre-Olympic crusade in the 2,000 seat Tokyo Bunkyo Ku auditorium from September 5-13. This will be the first city-wide crusade in post-war Tokyo featuring a Japanese evangelist with co-operation based on a Biblical platform. Along with this kick-off campaign will be the third nation-wide Evangelism Seminar to be held September 7-11 which will feature 25 experts on as many phases of direct evangelism in Asia.

After the Honda Crusade, Evangelist Timothy Dzaio of Hong Kong will hold his Olympic Crusade in Tokyo's Kyoritsu Auditorium. Dzaio will also hold campaigns in five other cities, along with the Asian Evangelical Conference in Tokyo, October 11-13.

A pre-Olympic reception to stimulate enthusiasm for Christian Witnessing is being planned for outstanding Christian athletes, visitors and Japanese.

Millions of Gospel tracts and Gospel portions are being prepared, the largest number by the Olympic Crusade which is sending a team of more than 20 workers from the USA and the Every Home Crusade which is aiming at completion of its systematic coverage of the giant metropolis.

Seeking to coordinate and assist in these endeavors, 22 representatives of leading evangelical groups in Japan have come together to form the Olympic Christian Testimony Committee, representing the majority of evangelical Christians in the Tokyo area. Plans of the committee are focused on a pavilion for use by the various groups as a tract distribution and personal work center.

"With our city bending every effort to make the Olympics a thorough-going success, we as Christians must also snatch up the opportunity to present a clear Gospel witness," said a Japanese leader, echoing the sentiments of many of his fellow Christians.

HACHIOJI OLYMPIC CRUSADE

Following the Tokyo Fukuin Crusade, the churches in the Nishi and Minami Tama areas are taking advantage of the Olympic bicycle races to be held in Hachioji and are conducting a three-day Olympic Crusade with Honda-Sensei. Dates are October 20, 21, and 22. They need your help both in prayer and in personnel. For further information please contact:

Herbert H. Murata
13 Minami Shin-cho
Hachioji-shi, Tokyo-to
Tel: (0426) 2-4969



WEST GERMANY

Billy Graham in Germany

The "Central Committee for Billy Graham Crusades in Germany" stated that during the two crusades in Nurnberg and Stuttgart, Billy Graham proved himself to be God's herald. The secret of his authoritative preaching, they said, was his firm stand on the authority and inspiration of the Scriptures. About 4,000 people came forward in Stuttgart, 40% of whom were men aged 21-40. All social groups were represented, but those of the business and technical world were predominant. More than half of these 4,000 who later took a Bible Correspondence Course said that for the first time they understood what faith really means. Many of those who came forward now meet regularly for Bible study. The churches, too, received great blessing as many of those trained as counselors continue to be active in their local churches.

ISRAEL

Ancient Scrolls Unearthed

Israelian archeologists found ancient scrolls of the Book of Psalms dating from the First Century, B.C. These scrolls were discovered under the ruins of the old Jewish fortress Massada near the Dead Sea. According to Professor Yachin, leader of the expedition, there is no doubt concerning the age of the scrolls as they must have been written before the fortress was destroyed in 73 B.C.

RUSSIA

Christianity verses Atheism Opposition against Christian faith is getting stronger. According to the official news agency, Pravda, atheism is now a compulsory subject in all universities and schools. In order to enforce atheistic propaganda, all political parties, universities, ministries, and house-communities are expected to cooperate. Doctors, teachers, journalists, and retired people are asked to offer their help. The programs of the radio, television, cinema and theaters have also been changed to serve this purpose. It is said that of the Christian believers, 70% are over 40 years of age and of these 70-75% are women. Therefore, special stress will be put on the atheistic training of the women.

Living Churches in Soviet Russia Visitors to the Soviet Union always remark on the living testimony of the Russian Baptist churches. There are today about 5,000 Baptist churches with a total membership of 545,000. Every year 6-8,000 people are baptized. Fifteen percent of these are young people 18-30 years of age. In many places the buildings are too small so people come two hours early to have a seat.

SPAIN

Supreme Court Defends Religious Minority A lawsuit between the evangelical church in the town of Valencia and the Spanish Government has been decided in favor of the religious minority. According to the decree of the court the 50 Protestants are now permitted to open a church, a privilege denied them in 1961 on the grounds that such a place could become a center of proselyting.

New Premises for the Bible Society On December 9, 1963, the Bible Society resumed work in new premises in Madrid. For the first time during the rule of General Franco, it was possible to import 2,000 Bibles and 4,000 New Testaments. Before the Civil War the Bible Society had a stock of about 110,000 Bible and religious books which was destroyed when General Franco's troops entered Madrid.

Protestant Churches reopened In January the Spanish Government allowed the re-opening of ten evangelical churches and meeting places. Another sign of more religious tolerance is evident as permission was given to import a number of Protestant theological works and also to print two liturgical works.

UNITED STATES

Crime in America It is reported by the Senate Juvenile Delinquency Subcommittee that 20 per cent of American youngsters between 10 and 17 now have juvenile records. This is one out of five! It has also been reported that for every dollar spent on churches, \$12,000 is spent on crime. The divorce rate in America is now one in three; there are five million alcoholics and 3 million problem drinkers. Adding the number of all the churches, synagogues, and temples, they are outnumbered by taverns by 175,000. Mr. Paul Harvey states the clergy in America "is not being persecuted, but it is being IGNORED." Methodist Dr. Kermit Yong says, "We are no longer fishers of men, we are keepers of the aquarium. We spend most of our time swiping fish from each others' Bowls." ("The King's Business," March, 1964)

YUGOSLAVIA

Christianity in Yugoslavia: In Communist Yugoslavia there is freedom to preach the Gospel and the people can embrace any religion...including Christianity...IF they are willing to pay the price. The price: almost complete ostracism. Anyone who enters a place of worship cannot enter any of the professions; he cannot work for the government; he cannot be in the armed services; nor can he hold any responsible position in business. The minor job he may have is always subject to some communist's desiring it. About 10,000 of Yugoslavia's 20 million are believers. Although this figure compares well with other countries the one Bible training center has only a handful of students and the Bible society office and the sole Bible bookstore in the country have been closed. ("Moody Monthly," March, 1964)

Harvester to Harvester

continued from page 5

gaging in a similar type of ministry. He is free to conduct Prayer Conferences not only for missionaries but for our Japanese fellow-believers also. We of the E.M.A.J. would like to assure our brother of our whole-hearted support.

Distorted Values.

From time to time we read in the Press of postage stamps which are wrongly printed - some of the words appear reversed, or upside down, or something vital is missing. Perhaps we should hear little of these printers' errors but for the fact that to a stamp collector a sheet of misprinted stamps is worth hundreds of times the face value. That which is entirely erroneous becomes a source of fame and wealth. In other words, there is a complete distortion of values. So it is, apparently, with a book such as "Honest to God". Let a Bishop of the Church write a book concerning God as revealed in the Scriptures and the Press of the world will hardly be aware of it. But let a Bishop of the Church write a book disowning the God of the Bible, and advocating a faith which is foreign to the Truth revealed in God's Word, and the book immediately becomes a best-seller. In this issue of JAPAN HARVEST we print a timely article entitled "Episcopal Idol" by an evangelical theologian in the same denomination as the author of "Honest to God". We would like to introduce the writer of the article.

Encounter in the Train.

Boarding a train at Bristol, England, while engaged in deputation work in 1957, I presently found myself sitting next to a minister carefully perusing page after page of manuscript. He proved to be a tutor (the Rev. J.W. Wenham) from an Anglican evangelical theological college in Bristol. Entering into conversation with him I began to speak of Japan and some of its needs, with particular reference to the Christian Church. "What is needed", I ventured, thinking of the hard-pressed evangelicals, "is literature that combines scholarship with an evangelical presentation of Truth." "What I am reading here" replied my fellow-traveler, indicating the manuscript on his brief-case, "may be just what you are looking for. It is the work of one of my colleagues." It appeared that what he carried was the manuscript of the now well-known book "'Fundamentalism' and the Word of God." The author is Dr. J.I. Packer, who was at that time the Senior Tutor at Tyndale Hall, Bristol.

"'Fundamentalism' and the Word of God"

The late Professor Ned B. Stonehouse, rewording his overall impression of the year 1958 for the editors of CHRISTIANITY TO-DAY, and after remarking that the year produced "no spectacular developments or evidences

of marked turning points in ecclesiastical and religious life", continued as follows: "Quite possibly the most significant events have been those which have seemed to have been done in a corner, such as the opening of the Auca tribe to the gospel, the publication of a paperback book, J.I. Packer's strong treatise on the Word of God, and the declarations of the Reformed Ecumenical Synod of Potchefstroom on inspiration."

Let us thank God that this paperback book, which is in reality a weapon of finely tempered steel in our crusade to proclaim evangelical truth, has now appeared in Japanese (W.L.P.). It goes far to reveal the emptiness of the charge that evangelicals are obscurantist. We confidently anticipate hearing more from Dr. Packer. — A.R.

Dr. James Packer

Converted as a student at Oxford (he once played clarinet in a dance band) he graduated in classics and philosophy and then went on to take a 'first' in theology, and later a doctorate in philosophy for a thesis on Richard Baxter. One of the founder members of the Puritan and Reformed Studies Conference held annually in London under the chairmanship of Dr. Martyn Lloyd-Jones, his contributions on Puritan theology, notably for scholarship, clarity and devotional content, have been a highlight of the conferences. After some years on the staff of Tyndale Hall, Bristol (a Church of England Theological College) he is now Warden of Latimer House, Oxford, an evangelical Anglican Center for Biblical research engaged in study and writing against unscriptural emphases in the Church of England. He has appeared recently on television in a discussion in which he opposed the exposition of pantheistic 'Christianity' by Bishop Robinson of Woolwich in the latter's book, "Honest to God". (M.C.G.)

TARES AND FRUIT:

Thank you for your encouraging comments regarding our Winter Issue. We of the Executive Committee who have had to assume the unexpected task of the editing have appreciated your patience in over-looking some of the errors which occurred in the Winter Issue. May we list here corrections for you to note in your copy if you have not already done so:

page 10, column 3 - The last two lines should complete the first paragraph of that column. The completion of the last paragraph is the last two lines of column two.

page 12, column 3 - The last 17 lines should be inserted about the middle of the first full paragraph following the words, "...the Kobe seminary has instituted..." The intervening portion then follows and is continued on page 13 so as to read, "...34 representatives. At that time the Conference..."

page 20, first column of text - The first 17 lines should be at the bottom of the column.

page 25, The capital "M" is missing from the opening name, Mr. Kenneth Kantzer.

Also omitted were the names of two of the writers. Our special thanks to Gladys Henry for her interesting article on page 21 and to Mr. Bill Lutz for his informative article on page 10. Robertson McQuilkin's name was misspelled on page 6. Our sincere apology to each of you for these errors.

We have received many compliments on the appearance and quality of the last issue and wish to express our grateful appreciation to the staff and workers at New Life League, who, under the capable direction of Mr. Arnfinn Andaas, produced what we feel is a fine looking magazine. With their continued help, we hope to produce a high quality magazine. Readers comments and criticisms are cordially invited. — W.W.

The Voice of our Japanese Colleagues

It is of vital importance to us as foreign missionaries to pay attention to what our Japanese fellow-workers are thinking and saying. The manner in which they express themselves may surprise us, may challenge us, may inspire us, may inform us, may even alarm or shock us. But whatever it is, we should be alert to notice what they are saying. Working in a foreign land we must obviously make it our target so to master the language that we can read with sufficient comprehension the Christian books and articles which are published in the language of the people amongst whom we work. There is no substitute for that. At the same time we can partially occupy this wide

territory by reading English translations of selected articles of significance which are penned by Japanese Christian leaders and workers. It is the hope of JAPAN HARVEST to make a feature of such articles translated from Japanese Christian magazines.

"Japan Harvest"

To assume the final responsibility for the editing of "Japan Harvest", as we do with this issue, is a humbling experience. There are cuttings from this periodical in my files which go back to 1954. There are impressions in my memory of earlier issues which consisted of a few pages only. How far we have advanced since then! It is clear that we owe a great debt of gratitude to all who have worked on this periodical, whether on the editorial side or on the business side, to make it the instrument it is today. We hope to make an announcement soon concerning the appointment of an editor. Meanwhile, please remember this ministry when you pray. — A.R.

CONFERENCE ACCOMMODATIONS

Limited accommodations during the Deeper Life (July 29-August 2) and EMAJ (August 4-9) Conferences are graciously being made available for missionaries at the K.B.I. Write: Earl Tygert, Karuizawa Bible Institute, 2163 Karuizawa Machi, Nagano Ken, for further details and reservations.

TOKYO SANITARIUM HOSPITAL

Main Hospital

171 Amanuma, 1-Chome
Suginami-ku, Tokyo
Tel. 391-5161 Night &
Day

Harajuku Clinic

164 Onden, 3-Chome
Shibuya-ku, Tokyo
Tel. 401-1282

Location

North side of Ogikubo
station
Just north of K ave. and
east of 55th st.
Tel. 391-5161

Location

Near Harajuku station
Corner 30th and
Yoyogi streets
Tel. 401-1282

**Medical, Surgical and Obstetrical Care by
Christian Staff trained to American Standards**

*Apostolic
Christian Academy*

an
elementary school operated by
the Missionaries of the Apostolic
Church of Pentecost of
Canada Inc. Dedicated to the
education of missionary Child-
ren and other eligible students.

For
Further information contact:
Apostolic Christian Academy
57, 5-chome, Akasaka, Cho
Chikusa Ku, Nagoya Shi
Tel. 71-7289

*Your Mission School
in Nagoya*

Ministry of the Spirit
continued from page 19
want you to stop."

Another technique that makes presenting the truth difficult is temper tantrums. Tell a man something he doesn't want to hear, and he may shout:

"I don't have to take this from you."

He gives you a hostile tongue lashing and leaves the room—slamming the door. Rather than face the tantrums it seems much simpler to tell the fellow what he wants to hear.

Others use pouting to get their own way. A disgusted husband complains to his wife:

"Now listen, I'm sick and tired of this messy living room. When I get home from work tonight, I want this room straightened up!"

Returning home at the end of the day he calls:

"Hello!"

No answer.

"Anybody home?"

No answer.

He goes into the kitchen and there she is. But she is not talking. They sit down to a quiet supper. They have been wanting a nice quiet evening at home—and here it is.

"What's the matter?" he pleads.

No answer.

She is on a pouting spell!

Supper is finally over. He retreats to the living room. And the long, silent evening begins.

"Perhaps she will sleep it off," he muses. But she doesn't. This silence can last a week or two, or even four. He learns that there is a vast difference between peace and silence. He decides it is too painful to endure these long silences. It's easier to concede.

Gradually, they retreat to safe topics. But they will not be the vital topics the two of them really need to face.

And so, we take upon ourselves the responsibility for someone else's behavior. We hesitate to "cause" someone to cry, to blow up, or to pout. We allow the behavior and reactions of others to guide us. But II Cor. 4:2 says that if we walk in the Spirit we will manifest the truth, commending ourselves to a man's conscience and not to his reactions.

As Christians, ours is a ministry of the Spirit—the Spirit that causes us to renounce "the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

How are we going to do it? We cannot! To live this way is not natural.

Moreover, it is impossible!

But there is a key!

"Our sufficiency is of God who has . . . made us able ministers . . . of the Spirit." This is the outward manifestation of the indwelling Holy Spirit through a surrendered life.

Reprinted by permission of *Christian Life*, Chicago, U.S.A.

What does the Catholic Church Teach?
What does the Bible say?

OUR PROTESTANT HERITAGE

by J.B. Rowell

Let your believers know by reading this well written book.

Free on request (postage only)

from

NEW LIFE LEAGUE,

15-20 Daizawa, 3-chome

Setagaya ku, Tokyo.

UNITY IN THE DARK

by Donald Gillies

ECUMENISM AND THE BIBLE

by David Hedegård

An ecumenical Church? — how? — when? — by what means?

These and many other questions you need to be informed about specifically in the light of the Bible.

This is the angle from which these two books are written.

JUST PUBLISHED

Unity in the Dark ¥ 190

Ecumenism and the Bible ¥ 250

from

Christian Literature Crusade

2, 1-3 Surugadai, Kanda, Chiyoda-ku, Tokyo.

Furikae; Tokyo 65538

"Books that Radiate Light"

Phone: 291-1775

PRESIDENT'S PAGE
continued from page 4

known. To a large extent we were ignorant of the situation in Japan, and only when we actually arrived did we discover how greatly such help was needed.

We discovered that our fellow-believers needed help, first of all, in evangelism. Was it not Kipling who wrote of "the thin red line", describing an over-extended line of troops in the old-time uniforms of red? The line of Christian warriors, we found, was very thin. And there were many gaps.

We discovered further that our fellow-believers needed help in the defense of evangelical truth—the truth, as we see it, enshrined in the Word of God.

In a very short time after arrival we became members of the Evangelical Missionary Association of Japan. As *missionaries*, we were concerned in the preaching of the Gospel; as *evangelicals* we were concerned to keep the Gospel pure and unobscured; and the *association* provided the means for us to stand together. In other words we became members of E. M. A. J. so that we might co-operate with others all over Japan in defending and preaching the Gospel. United we stand!

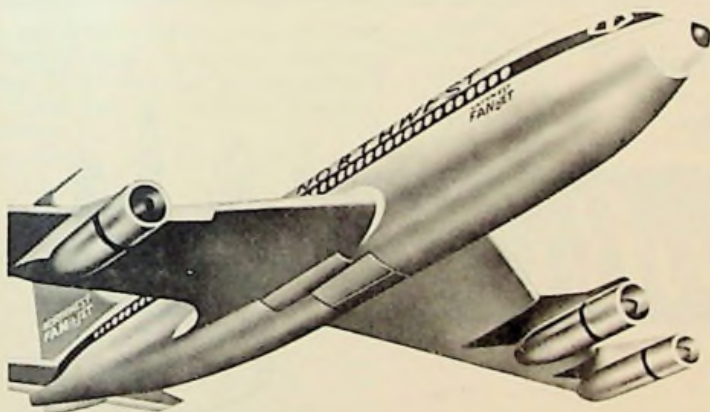
The work of E. M. A. J. may be compared, I believe, to the activities of Nehemiah on the wall of Jerusalem. "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought

in the work, and with the other held a weapon. For the builders, every one had his sword girded by his side, and so builded..." I think there is a spiritual lesson here for missionaries in Japan. Our main work is building; our emphasis is positive. But in view of the subtle attacks on the Word of God, and the constant pressure of the Enemy to divert us from the central truths of the Gospel, we dare not lay aside our weapons of spiritual warfare. We are certainly not sword-happy, spoiling for a fight. We prefer to be trowel-happy. But like the Boy Scouts, we must always be prepared. So the sword must hang at our side, or even be ready in our hand. When the need arises we will use it, remembering the long line of martyrs and others who have suffered to defend Truth against Error. But our main emphasis is on construction. The less strength we expend in wielding the sword, the more will be available to utilize the trowel.

And even when we are called upon to use the sword, we bear in mind that "the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong-holds".

In Christ, for Japan,

Arthur Reynolds



Fly NORTHWEST Fan-Jets to the New York World's Fair 1964-1965

NORTHWEST Fan-Jet lands in New York while most jets would still be 2,000 miles away! It's Northwest's 320 Fan-Jet—world's longest-range passenger jet. The unique route it flies makes your trip to the World's Fair City 2,000 miles shorter.

Now—fly non-stop between Tokyo and Seattle daily
(two on Thursday)

Then—same plane thru service to Chicago and New York
(via Anchorage Tuesday, Wednesday, Friday and Saturday)



★ 12 FAN-JETS WEEKLY TO THE U.S.A.

NORTHWEST ORIENT AIRLINES

YOUR FAN-JET AIRLINE TO THE WORLD'S FAIR

For immediate reservations, call your travel agent or Northwest Orient Airlines: TOKYO: 211-7211.
Ticket Office: Nikkatsu International Bldg.: OSAKA: 231-7716, 231-3422, 231-9531, Ext. 208.
Ticket Office: Room 401 Asahi Bldg.: NAGOYA: 54-9482, Ticket Office: New Nagoya Bldg.

JAPAN; Chageless or Changing? cont. from p. 11

Post-war Evangelicals found very soon that since they have come out under such a large number of banners, it would be well for them to band together in some type of organization or association. Thus, in 1947, The Evangelical Missions Association of Japan was formulated. This was envisioned to meet the needs of Missions and also individual missionaries, many of whom were independent. Later this was changed, in 1954, to become The Evangelical Missionary Association of Japan, our present EMAJ. I have found through my experience of having been President of it for one term in its early Missions days and later for a term in its Missionary days that such an Association is valuable beyond all computation, provided it can serve as a meeting ground for all Evangelicals with as wide a coverage as possible without compromise on vital Gospel truth or un-wholesome Ecumenism.

We are happy to note that others have banded together, both among the Japanese and Missionary leadership with a view to strengthening and encouraging one another in prayer and testimony and sharing of information. This is very wholesome and stabilizing. It is also very wholesome to note that all of these groups now five in number, are finding various opportunities to share with each other and cooperate where needed. (The five noted here are: The Evangelical Missionary Association of Japan, The Japan Bible Christian Council, The Japan Council of Evangelical Missions, The Japan Protestant Conference, and the Fukuin Renmei.)

In conclusion may I remind each of us that we must not exercise ourselves too greatly in criticism of others, either those of our day or of a generation ago. Neither they nor we are grandly succeeding. Nor can it be said that we are failing. Our task is still unfinished. As in the twenties, very few missionary recruits are coming to Japan. Many have left the field, either in discouragement, or to enter into Christian service in the home-lands.

We do not believe that the answer is to be found in Church union or that it is to be found in the post- or a-millennial efforts to create a Christian society in Japan and convert the nation through our diligent and varied efforts, whether antiquated or modern. The Lord of the harvest is still "calling out a people for His Name." We, together with our often strongly nationalistic Japanese co-workers, still have much to do. Our time of service before the close of this day of grace and especially this day of open doors may be very brief. This, for me, seems to be the close of a life-time of missionary endeavor in Japan. Fellow workers! You also may have but a few years, at best, to witness for Christ over here. Let us be found faithful and let us continue to employ every modern means at our disposal. We are in the jet-age or entering the space age. No longer will "horse and buggy" methods meet the need. Oxen and horses have passed off the scene to give you and me this day of blessed opportunity. With the thrill of expectant hope and a heart-cry for deep and mighty revival let us not dread the future but anticipate it and the culmination in that triumphant Day.

Baked Products at their best from
Tokyo's International Bake Shop



GERMAN BAKERY



Various Kinds of Rolls, White Breads, Rye and Pumpernickel Bread,
Pastries, Cookies, Hand Made Excellent Chocolate Candies.
German Coffee Kuchen & Stollen

—We specialize in Birthday & Party Cakes—

Rush orders ready within 3 hours. Our Yurakucho, Toranomon, Omori & Yokohama
Shops operate a very reasonable priced Restaurant. All other shops have
Snackbar Service.

Tokyo

Yurakucho, Zaimokucho, Omori, Denenchofu,
Toranomon, Shibuya-Tokusengai

Yokohama

Motomachi Shopping Street
Restaurant & Coffee Shop

continued from page 9

to synthesize it in a test-tube.) To reject theism because some theists have used a "god of the gaps" apologetic shows a sad inability to distinguish between baby and bath water.

4. Those who think of God as remote hereby show that they are deists rather than theists; and only a bad theism allows one to neglect the sanctifying of the secular and the hallowing of all human relationships. Biblical theism does not. That the transcendent God is immanent in His world, and that we meet Him, and He meets us, in relations with our neighbour no less than in our private devotions, has always been stressed by biblical theists (Luther, for instance, made much more of the point than Bishop Robinson does); yet they have not found it necessary to give up theism in order to make this stress.

5. The bishop's criterion for distinguishing idols in the mind is mistaken. The proof that one's image of God is really an idol is not that it excludes other images, but that it fails to tally with Scripture.

6. The fact the bishop propounds his new image of God on the basis of an apparent rejection of the old biblical-theistic one is a *prima facie* indication that, both by his own criterion and by the biblical standard, it will turn out to be an idol itself.

Do we need a new image of God? The bishop has not proved that we do; nor, if we did, has he encouraged us to think that he would be the man to provide it.

Why, then, was he so certain that he ought to attempt this task? Clearly, concern for evangelism among intellectuals had something to do with it; But the main impetus came from events in his own mind and experience. He tells us very frankly how, against the background of a frustrating inability to make much of "catholic" routines of mental prayer, a sermon by Tillich, some pages from Bonhoeffer, and a paper by Bultmann, "rang a bell" in his mind, and made him feel that here was a gleam he must follow; and how, when laid up for three months, he felt "a spiritual necessity laid upon" him to give his new thoughts their head—*Honest to God* being the result. Of the whole enterprise, he writes: "I feel impelled to the point where I can no other" (p. 28).

One respects this; but sincerity of conviction and sense of constraint do not of themselves guarantee right-mindedness or truth. True, compulsive theological pilgrimages have produced Luthers and Wesleys, but they

have also produced men like Edward Irving, Ronald Knox and Frank Buchman. In fact, Dr. Robinson reminds one most of all of Aaron, who with the best will and the worst theology in the world produces a new image of God for the (then) modern Israelites of the Exodus—"I said unto them. Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf" (Exod. 32:24). Dr. Robinson has taken the "gold" of his three Teutonic mentors, and out has come the new idolatry of *Honest to God*. There are false prophecies as true ones, and strong convictions should be tested before they are trusted; and the way to test them is by Scripture.

But this Dr. Robinson cannot do, not at least to any purpose, because he does not regard conformity with New Testament assertions as the final test of truth. This is because he reads New Testament assertions, not as logical thought, but as objectified expressions of feeling; not as God's testimony to Himself, in the form of human thoughts and words, but as the writers' endeavour to get across to us the quality and felt significance of the apprehension of God which Jesus had occasioned in them. Thus, to Dr. Robinson, as to Bultmann and Tillich, the New Testament is rather like poetry: what it tries to do for most of the time is not directly to tell us truths and facts, but to give us the "taste" of intuitions and experiences by clothing them in evocative symbols — cult-narratives (stories of Jesus and His disciples) and cosmic imagery (talk of heaven, hell, ascension, new creation, etc.). So Paul's statement, "ye are complete in him, which is the head of all principality and power" (to take a random example), ought to be interpreted in the same way as Burns' line, "my love is like a red, red rose": not as giving objective information about what Jesus is in Himself, but as attempting to communicate the writer's sense of the transcendent significance and finality of Jesus *for him*. The appearance of objectivity is spurious in both cases: it would be as perverse to ask about the nature of Christ's rule over the angels as to ask how many petals Burns' love had. In each case, the question would only show that one had misconceived the nature of the statement. Dr. Robinson clearly thinks that the theologian's job is to learn to extract the experience from the symbols with which the Bible clothes it, and to be ready, if those symbols no longer

convey it effectively, to re-clothe it in equivalent new symbolism which will mean more to modern minds (as one might do with Burns by dropping the red rose and saying, "my love is like a Mark IX Jag."). This programme of de- and re-mythologizing is what the bishop is at in *Honest to God*. He shows no awareness of being out of line with the New Testament. But it is a foregone conclusion that the theology which comes from jettisoning New Testament doctrine as unhelpful and dispensable imagery, and replacing it by a new symbolism drawn from the theologian's own fertile brain, will not be recognizably Christian.

IV

And so it proves. For what is the new image of God, the new symbolical clothing for the essential Christian sense of God, that the bishop sets before us? It is the concept of a God who is not a person distinct from us and independent of us, but of a God who is "the ground of our being", the deepest thing in us—that, and that alone. (The "ground" idea seems to be used as in phrases like "ground-floor", "ground-level", "ground-work", "ground-bass".) We become aware of this "depth in us" in (a) the tremendous, mastering experiences of life (mystical, aesthetic, numinous) and (b) the unconditional moral claims of which we are periodically conscious; these experiences disclose (we are told) that this immanent "depth" has the quality of transcendence (whatever *that* means).

The new image is explicitly opposed to the old doctrine of "a self-existent subject of infinite goodness and power, who enters into a relationship with us comparable with that of one human personality to another" (p. 48). "God" is, in other words, simply a name for that in our apprehension of things which strikes us as supremely worthwhile; that which, as we say, "matters to me". The bishop cites as his inspiration here some sentences from Tillich which make this as clear as can be. "The name of this infinite and inexhaustible depth and ground of all being is *God*," writes Tillich. "And if that word has not much meaning for you, translate it, and speak of the depths of your life, of the source of your being, of your ultimate concern, of what you take seriously without any reservation. . . . If you know that God means depth, you know much about Him. You cannot then call yourself an atheist or unbeliever. . . ."

continued on next page

continued from page 33

But is this "God" God? The question answers itself. This "God" is not a person distinct from us, but an aspect of our own being. He is not self-existent; he did not make us; he has no plan; he is not the world's Lord; he neither speaks nor acts; we cannot call him "Father", nor hold fellowship with him as Abraham and Moses did. He is not the God of the Bible, but a human product, a theologian's dream; he is, in fact, just one of the world's dumb idols.

The bishop does not help himself or us by insisting, as he does later on, that "God" is Love, for love, even with a capital "L", is a personal attitude, and if God is not a distinct person, to call him Love is meaningless. (In any case, if He is also to be identified with each man's "ultimate concern", "what you take seriously without any reservation", He must be something of a chameleon; He is certainly now Love all the time, and for many people He is never Love at all.) No; the "God" of Bishop Robinson cannot be identified with the God of Abraham, Isaac, and Jacob, the Lord God of Elijah, the God of David and Paul and Augustine and Luther and Calvin and Whitefield and Wesley and Spurgeon and Hudson Taylor and George Muller and Barry Jones. It follows that one who comes to faith

in the bishop's "God" by the Tillich-Robinson method of using "God" as the name of his own "ultimate concern", whatever that may be, will still be "without God in the world" (Eph. 2:12).

What of the bishop's Jesus? He was a man in whom love for others was perfectly mirrored and expressed; a man, therefore, who was wholly at one with the ground of his being. But we are not told anywhere in the bishop's Christological chapter that Jesus was the Son of the Father in any unique sense, or indeed in any sense at all—which is not really surprising, since the bishop does not allow that there is a personal Father for Jesus to be the Son of. Naturally, the bishop goes on to reject the idea of a vicarious atoning sacrifice offered to the Father by the Son on the cross. (The reason he gives is that modern man finds the thought incredible, but it is clear that his own theology precludes it from the start. There is no Father to whom the sacrifice could be offered.)

Of the virgin birth, bodily resurrection, ascension, present kingdom, and future return of Jesus we hear little or nothing, but the bishop gives the impression that he regards all these items as symbols, not facts. He cites with approval (pp. 79ff.) a passage from Tillich on man's acceptance by

grace which is chiefly remarkable for omitting all reference to faith in the Lord Jesus Christ as the means whereby acceptance comes; indeed, we hear nothing about faith in Christ from one end of *Honest to God* to the other, and it is hard to see, in terms of the bishop's teaching, what meaning the summons, "believe on the Lord Jesus Christ", could possibly have. The question arises: is not the bishop's Jesus an idol too? And is not his gospel "another gospel, which is not another"? If we could put these questions to Paul and John, there is little doubt what their answer would be.

So it appears that the choice which the bishop actually offers us is not between two images of the same God, but between two Gods, two Christs, two gospels, and two religions—Christianity, and Robinsonianism, which as set out here is not a brand of Christianity at all, but a new idolatry, a modern paganism. The choice is between a God who is a person and a Father, and a God who is neither; between a God who rules history, and speaks and acts in history, and a God who does not; between a pre-existent Saviour, the divine Son, who was born of a virgin, bore a world's sin, rose from death, reigns and intercedes, and will return in glory, and a man named Jesus of whom none of this was or is true; between a life of faith and fellowship with God, following in the footsteps of those who fill the heroes' gallery of Hebrews 11, and a new sort of post-Christian yoga. "The faith which was once for all delivered to the saints' is one thing, and Robinsonianism is quite another.

Pastorally, Robinsonianism's deadliness. Masquerading as Christianity, it diverts seekers from faith and hardens the impenitent in unbelief. A woman who had resisted the gospel for years said to her minister, "Thank God for the Bishop of Woolwich. He has made it possible for me to think that I am a Christian. Thank God that at last we can get rid of this Old Testament nonsense about atonement and sacrifice!" This is the only sort of effect the book can be expected to have. The bishop has more than once expressed a pathetic pleasure at the way people have thanked him for it. Whether he is wise to be pleased is doubtful: the fact that some people like the flavour of idolatry does not mean that it is any the less poisonous. "Little children," begs John, "keep yourselves from idols." May we all have grace to take his words to heart.

—by kind permission of *The Evangelical Magazine* and the author.



Great American Insurance Company

New York

TOKYO:

TEL 211-4401

BRANCH OFFICES

YOKOHAMA, ZAMA, NAGOYA, OSAKA,
KOBE, HIROSHIMA, SAPPORO
FUKUOKA AND OTHER PRINCIPAL CITIES IN JAPAN

Pacific Far East Line, Inc.

NEW FAST PASSENGER-FREIGHTERS
FAST, DEPENDABLE TRANS-PACIFIC SERVICE
TO U.S. WEST COAST PORTS DIRECT

American Pioneer Line

MODERN PASSENGER-FREIGHTERS
TO NEW YORK, BOSTON, PHILADELPHIA
and BALTIMORE via PANAMA CANAL

UNITED STATES LINES CO.

General Agents

New Jarvis Bldg. 75, Kyomachi, Ikutaku, Kobe

39-6301/5

TO HELP YOU BUILD STRONG BELIEVERS.....

the believer's guide. . . .

THE NEW

"Words of Life"

a monthly magazine

¥50 a copy

¥600 a year

- * * Practical and Devotional Articles
- * * Solid Bible Study
- * * Significant News Briefs
- * * Book Reviews and Coming Events

published by:

Word of Life Press

15-1, 3 Chome, Daizawa Cho
Setagaya Ku, Tokyo.





Irasshaimase...



... means you are welcome to contact the new SAS Travel Planner Desks in Tokyo, Osaka, Nagoya, Sapporo or Fukuoka. Complete, up-to-date information is always available about hotels, weather conditions, currency exchange, sightseeing... everything. "City Portraits", detailed guides to cities served by SAS, and Travel Planner Plan-it-Yourself tour folders are yours for the asking. Whether you fly over the Pole or via the Southern Route, Travel Planner Desks will help you get the most from your trip.



Worldwide General Sales Agent
for THAI Airways International

**SCANDINAVIAN
AIRLINES SYSTEM**

TOKYO
231-5161

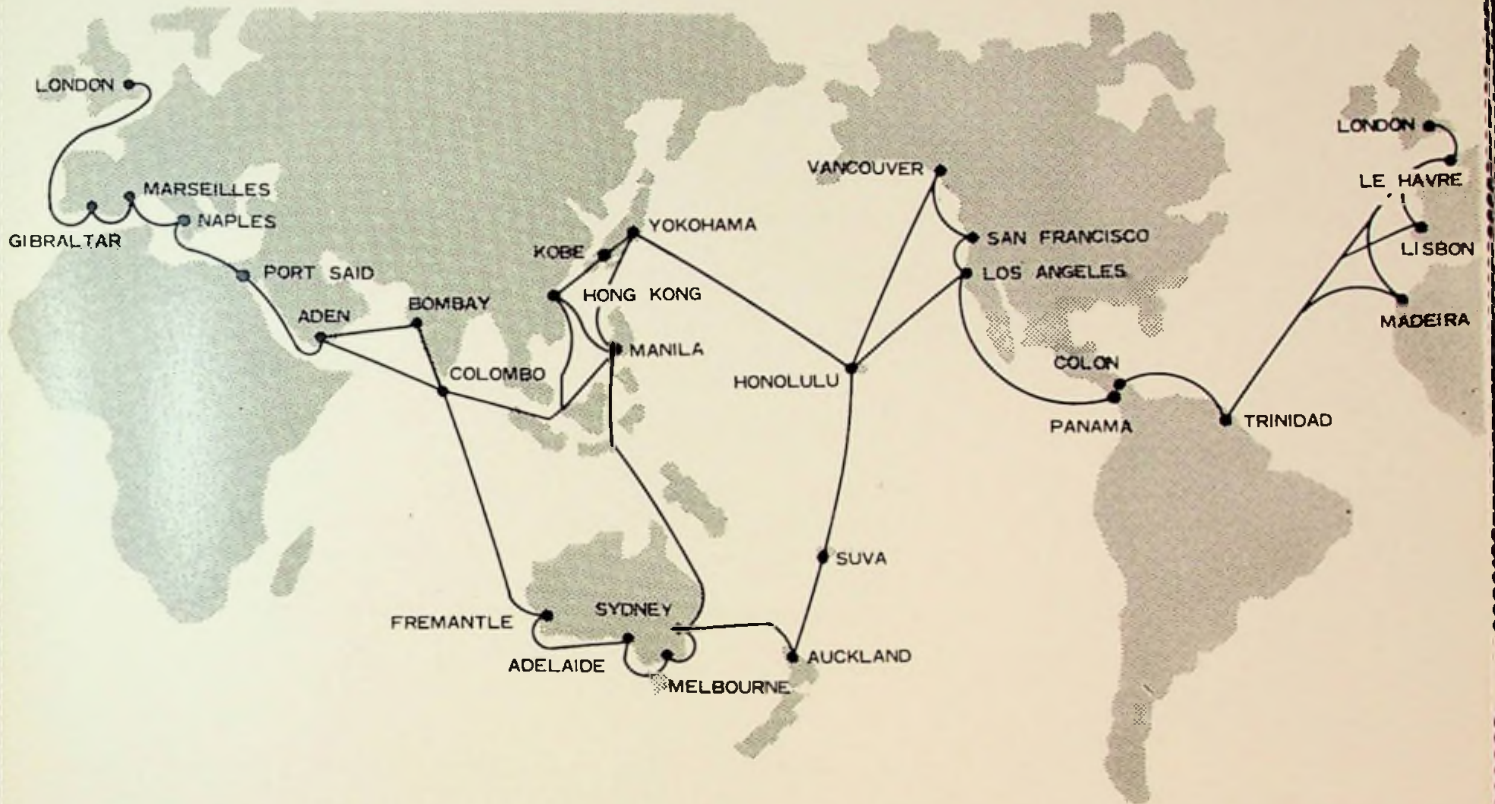
OSAKA
202-4753

NAGOYA
55-5131

SAPPORO
4-6050

FUKUOKA
2-1231

HANEDA AIRPORT
741-1705, 1725

P&O**ORIENT****LINES**

Comfort with economy around the world

Sail East to London via the fabled Asian Route. Sail West to North America across the blue Pacific. As you can see from the map above, *P & O-Orient* will pick you up in Japan and carry you almost anywhere in the world you want to go.

But ports of call and destinations can hardly tell the whole story. What exactly will be the nature of your life aboard a *P & O-Orient* Liner? In a word, "comfortable." Naturally, the facilities and accommodations are everything you would expect to find in a fleet of modern, round-the-world liners. Far beyond that, the chief concern of every crew member is your comfort and personal well-being. A case in point is the arrangement for younger members of traveling families. There are special sittings with special menus for children. Special activities for children. Special hours when the swimming pool is lowered and reserved for child-

ren. A "nursery" where children from the ages of 2 to 12 can enjoy themselves virtually all day long. Whether you are older or younger, whether you favour activity or utter relaxation, whether you choose to travel first class or tourist...you'll remember the comfort of a voyage with *P & O-Orient* for many years to come.

For details, see your travel agent or call:

MACKINNONS

Agents

TOKYO	YOKOHAMA	KOBE	OSAKA
211-4471/6	68-8661/8	39-6141/5	231-5312/6



Lufthansa over the pole!

NOW TAKE EITHER ROAD TO EUROPE

and either road back. All with Lufthansa. Now Lufthansa German Airlines offers the traveler to Europe a choice of four, complete, one-carrier flight plans.

- 1 Fly **DIRECT**, over-the-pole, on Lufthansa's all-new polar route. Return **AT YOUR LEISURE** on the scenic Lufthansa southern route, with stopovers for business, pleasure or shopping in the key cities of the Mediterranean and Southeast Asia.
- 2 Fly **DIRECT**, over-the-pole. Return **DIRECT**, over-the-pole. Both ways with Lufthansa. Both ways fast.
- 3 Fly **AT YOUR LEISURE** on the Lufthansa southern route. Stopover in any or all of these leading cities—Hongkong, Bangkok, Calcutta, New Delhi, Karachi, Dhahran, Kuwait, Cairo, Rome. Return **DIRECT**, fast, with Lufthansa, over-the-pole.
- 4 Fly southern route, return southern route. Both ways **AT YOUR LEISURE**, both ways with Lufthansa.



IN EUROPE—take advantage of Lufthansa's extensive worldwide and European route networks. Connections anywhere—to and from the world's leading gateway cities. **POLAR FLIGHTS**—to Copenhagen, Hamburg and Frankfurt via Anchorage and the North Pole, with the long-range Boeing 707-330B. **SCENIC SOUTHERN ROUTE FLIGHTS**—to Rome and Frankfurt via Hongkong, Bangkok, India, Pakistan and the Middle East, with the speedy Boeing 720B. **EVERY LUFTHANSA FLIGHT** carries Super-cargo. Contact your IATA Travel or Cargo agent for full details.



Lufthansa

GERMAN AIRLINES

TOKYO—501-6471/5 OSAKA—341-4831/3 NAGOYA—56-2428/9