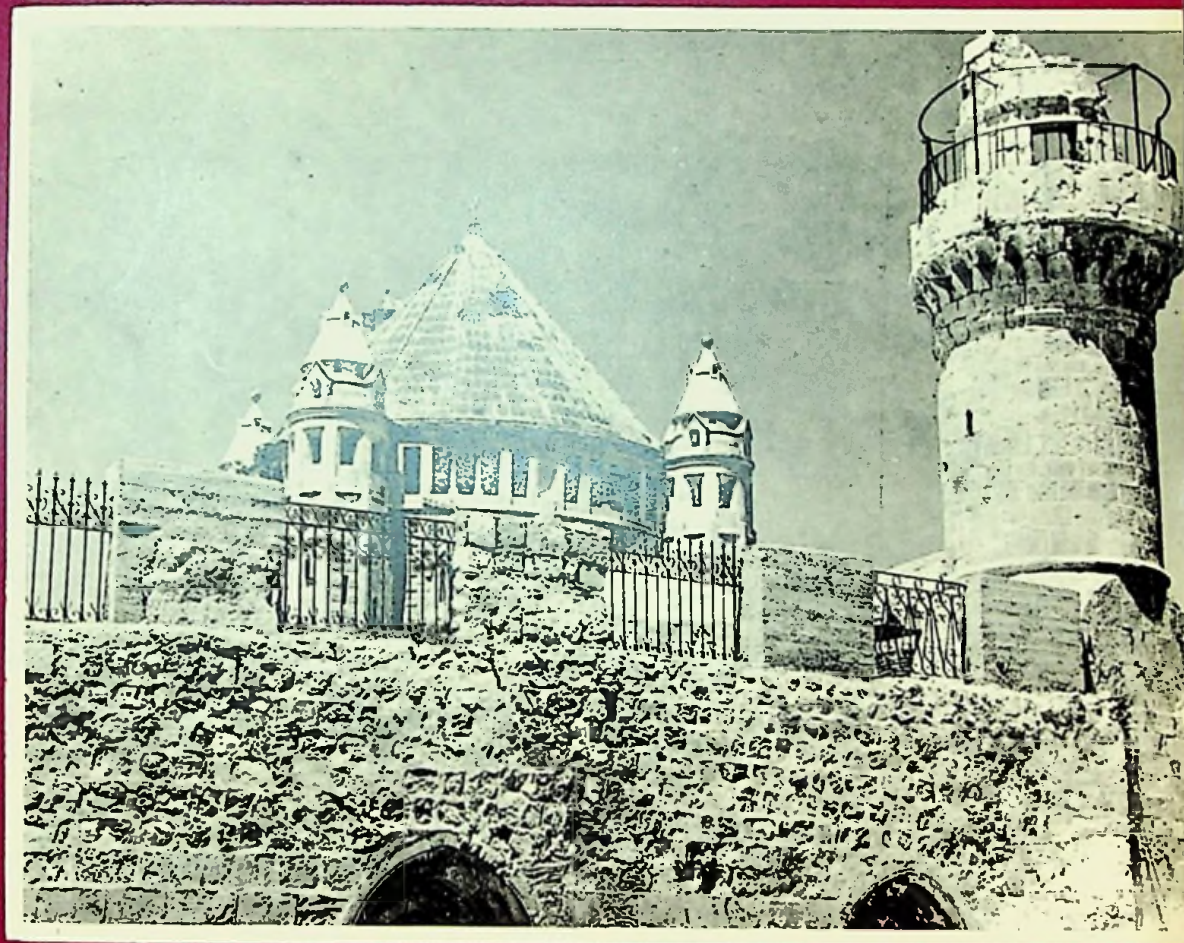


Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



JERUSALEM — Note page 18

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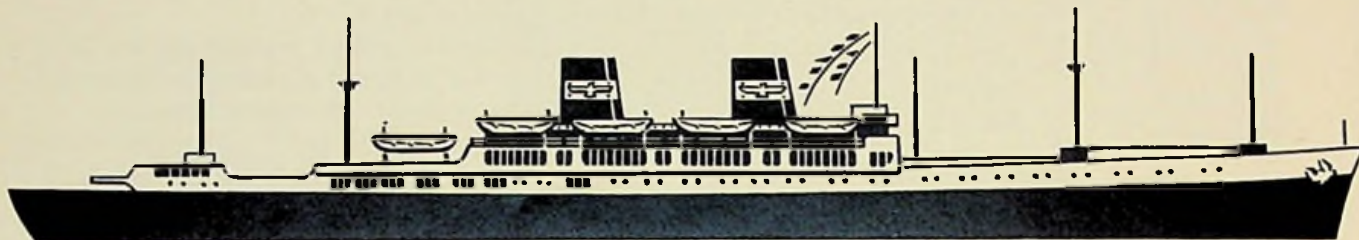
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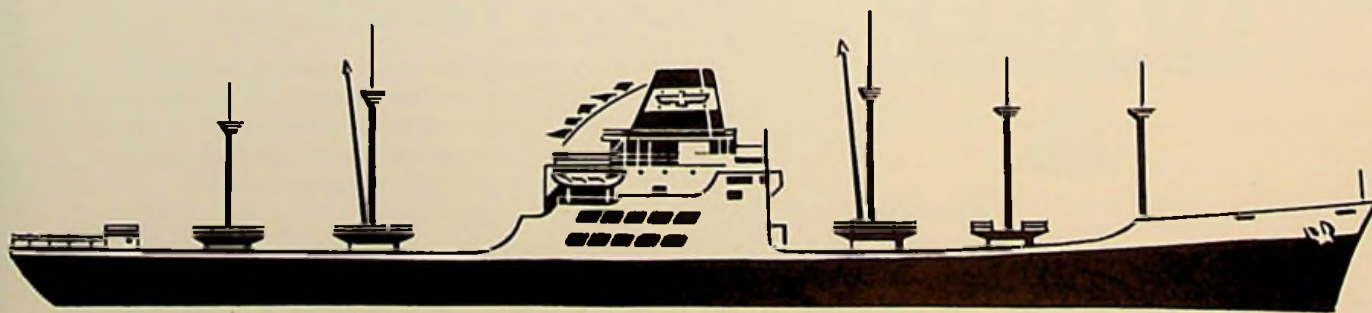
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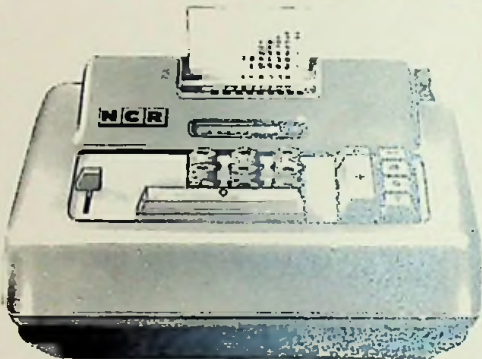


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IN THIS ISSUE

JAPAN HARVEST has brought together some excellent authorship in this issue. Starting with Dr. Richard Taylor and the practical message on the "Fruit of the Spirit" we are immediately faced with our personal experience in Christ and the outworking of such in this land. Actually this is the second message that JAPAN HARVEST has now published of that excellent ministry by Dr. Taylor at last summer's annual EMAJ conference in Karui-zawa.

Robertson McQuilkin, presently chairman of the Board of Directors of the Christian Academy in Japan, has masterly drawn for us from his experience to give us his conception of, "Communicating the Gospel." Only missionaries in Japan will fully appreciate this approach. Then too we feel you'll miss one of the vital "how-to-do-it" articles if you don't read, "Cell Meetings" by John Graybill. It's amazing, but true.

Almost a tradition has become Mrs. Pape's feature for the Women's Page. This issue brings before us the whole matter dealing with single ladies! Certainly provokes thought and there is more than enough current application for this day and age.

We are happy to welcome Mr. D. M. Hunter as a contributing editor in this issue. After a masterly paper on, "The Word of God" we can't help but trust that we'll have some more. By the way, Rollin Reasoner, a busy mission chairman, has continued his theme in the Devotional Section.

We appreciate the time-sacrifice by all of our editors to make JAPAN HARVEST a valuable piece of reading and practical help. For something special though, we invite your attention to other articles too numerous to mention. Look for authorship by such men as Arthur Reynolds, Donald Hoke, Lyman Spaulding, Joe Parker, Frank Cole, Charles Corwin, etc. Kindly note that insofar as possible JAPAN HARVEST will continue to feature authors conversant with the Japan situation. It just might be that they too will be particularly interested in, "Colorful Nihongo," by Ikuye Uchida. We hope you are too. ★



Editor-in-Chief: Sam Archer
Editor: Esma Harris
Acting Editor: Wesley A. Wilson
Assistant Editor: Arthur T. F. Reynolds

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Sam Archer

EMAJ

President's Page

"The most economical way of reaching the people," declared Dr. Clarence Jones, "is radio!" Speaking to an EMAJ gathering in Tokyo he continued, "Radio is in the center of Christian work to-day." He did not confine his challenge to radio only for his theme stood out, "To all men by all means." "It isn't the method, it's the use of the method that matters, whether a printing press, a radio, or TV. . . Nothing ever takes the place of the Word of God, and nothing ever takes the place of flesh and blood." Where these are missing the mass mechanization of means will prove fruitless.

We all are acutely aware of the "last days" in which we live. Japan missionaries must especially be concerned about their failure to see a more effective growth in the Church. Yet to be pressed down is unthinkable. "It is too late to quit!"

1967 is a year when missionaries may see a break-through in Gospel radio in Japan. Perhaps a nationwide daily broadcast shall yet be realized. We believe that God would have us pray to this end.

"When the yoke, the service, is heavy, it is not the yoke that is the problem but our relationship to Him," so declared Stuart Gunzel former missionary to Mongolia. "Christ does not ask us to commit our lives to an impossibility, but unto Him." Last year Stuart Gunzel spoke to the Tokyo area EMAJ rally. On another occasion he reminded us of the ABC's for the Christian. A: Appointed; B: Beloved; C: Committed. He is appointed by Jesus Christ (John 20:21). This is no choice of our own (I Cor. 9:16, 17). We recognize that we are appointed of God for, "Ye have not chosen me, I have chosen you."

The Christian is beloved of Jesus Christ (Ephesians 1:6).

"Wherein He hath made us accepted in the beloved." We are assured of His love (Col. 3:12-15) and need not fear (Daniel 10:19). The servant of the Lord is graced by the presence of Christ (Matt. 28:20) in a special way. Christ will never fail us. Let our lives remain in vital contact with Him (Heb. 13:5). He is beloved, and he is "kept as the apple of his eye" (Deut. 32:10).

The Christian is committed to Jesus Christ. If one is committed to anything other than Christ it is only secondary. Phil. 3:7-10. We are not committed to our church, mission, or an organization as such, but unto Christ. "And they left all and followed Him!" Let us stand before the Lord and minister unto Him. (Deut. 10:8). Take my yoke upon you (Matt. 11:28-30). Here yoke means service; and God's service is easy.

Can Japan be reached, and if so, how? Perhaps as we realize we are appointed, beloved, and committed.

A call for united prayer has come from the IFMA, a Fellowship of Missions without denominational affiliation, now representing 8,400 missionaries. Their President, J. Morris Rockness, writes as follows:

"I feel it an honor to bring you greetings from the 1966 Annual Meeting of the I.F.M.A. held in Toronto, Canada, October 3-6. One of the major matters considered was that of the declaration promulgated at the close of the Congress on the Church's Worldwide Mission held at Wheaton in April. Great concern was expressed lest the member missions of this jointly sponsored I.F.M.A.—E.F.M.A. convocation fail in fulfilling the resolutions proclaimed in the declaration. We recognized that the goals would never be attained in the energy of the flesh, and I was instructed by the delegates to issue an urgent call to prayer to every member of our I.F.M.A. missions family.

In 1917 the Interdenominational Foreign Mission Association was formed. Its fifty years of history mark one of the most notable half-centuries in the history of mankind.

Also, 1917 saw the explosive birth of the Communist Revolution which has sent its insidious influences in successive waves across the world. As we enter upon our 50th anniversary year, my purpose is to press home to your heart the following resolution which was unanimously adopted in Toronto:

"In seeking to implement the proposals in the Wheaton Declaration we, the delegates to the 49th Annual Meeting of the I.F.M.A. in Toronto, Canada, earnestly call on all the missionaries of the I.F.M.A. Missions

1. To recognize the highly critical nature of our day, when the human race is in great turmoil and the Church of Christ is challenged by a militant array of evil forces;
2. To acknowledge our own utter weakness and inability to complete the task entrusted to us, namely the **EVANGELIZATION OF OUR WHOLE GENERATION**;
3. To covenant with God to cry daily to the Lord for a **MIGHTY MOVING OF HIS HOLY SPIRIT UNTIL THE WHOLE CHURCH ON EARTH BE REVIVED**, and the work of evangelism is given an explosive impetus."

If the 8,000 missionaries of our member missions plus multitudes of other missionaries and Christians all over the world would enter into such a covenant, crying to God at NOON each day throughout the year, who can foresee the blessing as God pours out His Spirit on His people and grants us a reviving such as mankind has never known?"

"This is it!" dear readers of Japan Harvest. We plead with you to answer the call to prayer. Has not God seen fit to move upon this land? Then let us pray, pray, pray. Radio, literature, evangelism, house-to-house, and person-to-person, pray with and for one another, and unto His glory.

Respectfully submitted,
Sam Archer, President.

Harvester to Harvester

Of present EMAJ membership some 53% are already affiliated with JCEM through their own mission organizations. This means that over half of EMAJ's current membership is of those whose missions or sponsorship has aligned itself with both organizations. It also means that close to half of EMAJ's current membership has not received benefits that accrue to the particular JCEM fellowship. A strong factor in this is apparently due to the fact that these evangelical missionaries have not known about the JCEM nor its constituent membership. Perhaps the very name, Japan Council of Evangelical Missions, has been such that some missions and independent missionaries have been understandably cautious; moreover the JCEM structure, pattern and program has had to have time to make itself known. Toward what goals does JCEM strive? Could JCEM meet the need of the hour? These past years have proven to us that they are going in the right direction.

What are the concerns of EMAJ? of JCEM? What are the objectives for our mutual gathering together? What is our premise?

At the Ninth Plenary Session of the JCEM on May 10, 1966, the following action was taken: "Moved that the Executive Committee of the JCEM be authorized to meet with the Executive Committee of the EMAJ to investigate a working relationship for a new organization that would preserve the functions of both organizations. Carried."

The following action was taken at the EMAJ Annual Business Meeting at Karuizawa on August 2, 1966: "It was recommended that the Executive Committee be authorized to work out with the JCEM a formula for the two present groups to work under one structure, which structure should allow for the adequate fulfilling of all the objectives and projects of both organizations, and that the finalization of such a formula be subject to the approval of an official meeting of the members of EMAJ."

With these official conference minutes spread out before them, the committees not only met on September 28, 1966, November 14, 1966, but again on January 24, 1967. Lengthy discussions have been carried on,

with a growing realization that both groups stand only to benefit in every way by a merger of their evangelical membership.

One area where combined membership would be to advantage is in the required membership necessary to gain privileges on a charter or group flight. These are currently sponsored by JCEM. It is not merely sufficient to "sign-up" at the last minute in order to become a rider on the particular flight and realize the financial saving thereby. It is required that every participant on such flights be a member in good standing of their particular organization. There are many more areas where merger would be highly advantageous.

It is clearly evident that both groups, if assured of the preservation of the objectives of their mutual organizations, are more than willing to continue to aggressively pursue the formation of a new constitution.

The mission basis structure of the one group is essential, even as is the individual representation that has been afforded by the other. Those who cannot be a part of JCEM do have need for the door open to them in EMAJ. Here they may realize that sense of belonging as an individual. To the extent that a merger can be effected it is felt that there would be nothing but increased enthusiasm for the warm fellowship at the summer conferences, banquets and other functions. The work of publications would be greatly enlarged as such an organ as JAPAN HARVEST could be representative of such a wider constituency. JAPAN HARVEST would never attempt to be the "voice" of any mission, group of missions, or missionaries. But it can greatly enlarge its effectiveness and meet the urgent need that yet exists in the publication field.

Realizing that missionaries now affiliated with EMAJ are looking to their Executive Committee to bring a workable constitution back to the 1967 annual meeting in Karuizawa, and that moreover the Plenary Session of the JCEM for 1967 comes at an even earlier date, the committees have worked together. It is hoped that something concrete in the line of the desired constitution shall be proposed for the considera-

tion of all evangelicals in Japan during the coming months.

May the Lord save us however from only this. We long for that open fellowship of evangelicals in every part of Japan. Why could not an EMAJ type of fellowship as we know it in Karuizawa, in Tokyo, become enjoyed in other places throughout this land? We know that such is the case.

Sam Archer

EMAJ-JCEM OFFICE

January 1, 1967 was the beginning date for the new beautifully furnished EMAJ-JCEM office in the Ochanomizu Student Christian Center. Although housed in another part of the building for the past several months, only now has such a private spacious office been made available by the Christian Center. All JAPAN HARVEST correspondence, changes of address for the PROTESTANT MISSIONARY DIRECTORY, and all other correspondence dealing with EMAJ and JCEM may be addressed to the office at: 1, 2-chome, Surugadai Kanda, Chiyoda-ku, Tokyo. Telephone 294-0597.

NEWS FROM EDITOR HARRIS:

"Now that my year of furlough has run out, you are perhaps waiting to hear about my next move. I am glad to let you know that the expected guidance has come though not in the direction we all expected. Instead of returning to Japan in the near future I will be going to Sydney.

I will live and work at our WEC headquarters at 48 Woodside Avenue, Strathfield, N.S.W., Australia, taking responsibility for our missionary magazine, "Worldwide". Although the immediate future will not make me an overseas missionary I will still play a part in God's worldwide plan of Gospel outreach. My prayer is that I will be faithful in all God has for me while in Australia, and ready to move on again when He leads the way.

Yours sincerely,
Esma Harris.

(We commend Miss Harris to her new responsibilities with the "Worldwide" magazine. Let's exchange copies, shall we? Thank you for all your good work in love on the JAPAN HARVEST. May God bless you. SA) ★

(As preached in Karuizawa August 1966)

or Why aren't we getting through?

ARE you glad they don't crucify missionaries in Japan anymore? Or do you sometimes wish someone cared enough about the issue to do something—anything—once in a while? It's not that no one responds to the good news. They do, occasionally. And if we baptise five they tell us there's a good chance one will stick it out to the end. But the massive indifference to the Gospel cannot but burden the heart of anyone who loves the Lord and Japan. Why aren't we getting through?

Part of the problem is that the Enemy has jammed all ordinary channels. But there is a problem in the receiver as well. "Mere man with his natural gifts cannot take in the thoughts of God's Spirit; they seem mere folly to him, and he cannot grasp them." (1 Corinthians 2:14, Knox). There is indeed a problem with the one hundred million spiritual receiving sets of Japan. But what we often fail to recognize is that part of the communication problem may lie with the transmitter. We're broadcasting, all right, but are we on the right wave-length?

We who constantly attempt to communicate might do well to review our transmitting problems from time to time. For example, we're trying to sell a first century gospel to twentieth century man, a gospel colored and conditioned by twenty centuries of Western thought. More than that, we're delivering that package to Orientals, delivering it as Westerners. Consider these problems.

I. The Problem of Modern Man

Why distinguish "modern" man? Isn't man always the same in his nature and needs? To be sure, the basic structure is the same, but the receiver is damaged and the usable wave-lengths in any given generation may be different. If modern man, for example, doesn't have FM, no matter how much we like FM and no matter how beautifully we may present the gospel on that wave-length there's no possibility of communication. The gospel was

formerly beamed to a religious wave-length, but modern man is scientific and increasingly secular. We used to package our message for rural receivers, but urban and industrial man may not buy the package. Not because he doesn't need the contents. He doesn't even know the contents. He rejects it, often, because he can't make sense of the packaging.

In the last century the Church faced this problem in the apparent attacks of science and some decided the lines were too long to defend. Embarrassed by miracles, and as an apologetic movement they shortened the lines. "We can defend the important core of the gospel without trying to defend non-essentials," they said.

It was a bad play. They discovered, as did Lot, that you can't sacrifice your daughters to the ravaging world that hammers on the door of the Church. It's the Man at the core they're after. So the world accepted all concessions and the Church became increasingly secular. Now we have the frankly secular movement including the God-is-dead boys who deny even that there is a war. No need to shorten the lines anymore. In an effort to save the Church and the world they run over to the world and gleefully declaim: "We're friends!" Or rather, "We're you." I won't debate the point!

We, on the other hand, are so offended by what these men are saying that we fail to face the problem that's eating on them: we're not communicating. They conclude that we're not communicating because we've had the wrong thing to say—we have no revelation of salvation. At least not for Twentieth Century Man-come-of-age. We're sure of our message, on the other hand, and ignore the fact that communication depends on other factors as well and refuse to aggressively overhaul our communications system.

Recently in a very blessed prayer meeting in which men were obvi-

ously meeting with God someone prayed, "Thou art my shield and buckler, my rock and high tower." Somehow the phrase settled gently through decades of comforting non-meaning and nudged me awake. If as Christians we have studied ancient history, these words may come to communicate something to our minds, but even so the communication to our heart is not likely to be great—or the communication from our heart, should I say? The word that woke me was "buckler." What is a buckler? Whatever it is, that's what I'm saying God means to me. Perhaps if we had prayed, "Thou are my anti-missile Missile to bring down the missile assaults of my enemy," we might feel a little more what the Psalmist felt when he first prayed it.

But even so the stresses and problems of our society are different. God was intensely relevant to the rural society in which the kings went out to war annually and a woman could look forward each year to having her man killed and herself being carried away to some enemy harem or having her husband return victorious with another maid or two to compete with her for her husband's attentions.

Is He just as relevant to modern city dwellers? If so, are we saying so? Can we pray—and mean it to the depths of our feeling—"You are my Insurance Policy to guarantee my life?" Or do we find Him less than adequate in that capacity? "You are my Defense Attorney to plead my case before men and God. You are my Computer to plot the perfect course for my life; I shall not rely on my own insight. You are my Psychiatrist to heal my heart broken by the stresses of modern life. You are my Bank Account to cover all my material need. You are my Press Agent and Campaign Manager—I am at ease concerning my image. You, You only are my Nobel Prize, all the recognition and reward I need." Or is He, when it comes right down to it? Perhaps "Buckler" and "Rock" are better after all. . .

Somehow we need to speak to the heart of Twentieth Century Man. Do you believe the universe was created in six solar days exactly 5,970 years ago? If you do, please don't tell that to an educated non-

Christian unless you intend to destroy communication at the outset. His mind will automatically jam all channels leading to his heart.

The expression, "Saved by the blood of the Lamb" is precious to us. But what possible meaning can it have for a non-Christian who's never seen a sheep and to whom animal sacrifice is a barbarism of primitive society? Do we not preach, then, the sacrifice of Christ? Of course we preach it. But in terms that will tune in the receiver, and not merely in those terms that satisfy the transmitter.

II. The Problem of Japan

The receptors, the receiving sets of our gospel are not only modern, they are also Japanese. This fact has many implications.

For example, we Westerners have some acute wants that many Japanese don't sense. And we run the risk of very poor communication—of getting through to very few—if we speak only to wants they don't even feel. Of many examples, a few:

Knowledge of absolute propositional truth (believe it because it's so!) is important to us Westerners schooled for two millennia in Aristotelian logic. What is truth is very important to us and therefore we pitch our appeal on that level—we prove the facts and seek to compel acceptance on that basis. But the average Japanese doesn't particularly care what's so. He wants to know, "does it work? How does it affect me? How does it make me feel?" And it isn't that our gospel doesn't work, doesn't affect one's daily life and emotions; it's just that facts are more important to us as a basis of faith. More important to us. But whom are we trying to reach?

The hope of eternal life means so much to us that it becomes the major thrust of most evangelistic appeals. So we make contact with some of the small minority who sense such a need. But it could hardly be called bait for the vast majority of Japanese. "The happiest day of my life before I became a Christian," a housewife told me, "was the day I took a twelve-hour train ride to the place where I intended to commit suicide. The nearer we came to the end of the journey, the happier I was."

I'll never forget the shock I had when a very faithful evangelist told me, "For six months after I became a Christian I couldn't understand why you got so worked up over heaven. I couldn't care less." He came to the Lord, all right, but not by the path I was urging. And then, only when his personal friendship with Jesus came to the place where he wanted to be with Jesus forever, did his distaste for prolonging life beyond the grave fall away.

More because we're Americans, perhaps, than because we're Christians, we set great stock by individual rights, responsibilities, the worth of the individual and the dignity of man. Freedom and Equality, not to say Individualism, are all but essential to our "gospel." But if we're sure these are values of paramount importance to building a New Testament church—and have thoroughly investigated all the possible implications—still we want to communicate with a feudalistic receiving set and must surely make an effort to speak to needs that he feels as well as to those we think he ought to feel.

Or does the gospel satisfy only

the needs felt by the Occidental?

Not only do Japanese not feel some needs that are acute with us, they in turn have wants and values that many in the West do not stress. For example, security means more to a person whose whole existence is guaranteed by his family and by his company than it means to the average missionary who probably wouldn't even be here if he weren't independent and aggressive. The early Church tried to guarantee financial security even if it couldn't guarantee a long life! We guarantee to take an offering.

Beauty and love of nature mean much to the Japanese. Knowing this, why is the church the ugliest building in town, prettied up with some mowed weeds? Because we're spiritual and we want to teach that the material world is unimportant? Or because we're pragmatic Americans and want to get on with the job? If we really intend to teach the first proposition in this manner, perhaps our homes should also be the poorest in town!

Then of course there are universal wants: the basic drives of hunger,

continued on next page

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continued from previous page

sleep, and sex. These in turn lead to man's desire for pleasure. Here we have a ten lap head start on world-denying, desire-quenching Buddhism, but it's questionable that we've done anything much with our lead. The desire for physical health is catered to by the new religions, but not often by a Church that was commissioned to communicate a Man Who was known as the Healer. Man's deep desire to love and be loved, his need for friendship is all the more acute in the modern faceless city. What do we say to these things? Little or nothing? Then how do we expect to communicate?

The desire for emotional peace, for power, for achievement and success: does the gospel have no good news for these needs of man?

Actually, of course, the Gospel says much to these problems. And before we say what we want to get said, if we intend to communicate, we must say something our listener is interested in hearing. We've got to tune him in.

These are simply hints of some lines to which I feel we must give serious thought—what, after all, is the nature of the receiving set?

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What channels are open? How can I tune him in, make contact with the wants of the twentieth century Japanese? Again, how can I filter out the static, rephrase, where necessary, the old Gospel in terms that mean something to the mind and heart of the modern Japanese man?

But beyond this there is a universal, almost static free wavelength of communication. We call it love.

William D. Rayburn, in *Practical Anthropology* (p.107, 1960 Supplement) points up the problem of communication in these terms. "It is like two ships signalling each other with their beams directed in such a way that they miss everything except an occasional signal and lots of static. Before one can communicate Christ one must communicate oneself. This will demand sacrifice in many traditional ways of doing things. It will often reveal how stingy we really are." Paul says the same thing even more tellingly: "With such yearning love we chose to impart to you not only the gospel of God but our very selves, so dear had you become to us." (I Thess. 2.8, N.E.B.) Loving identification is the universally valid wavelength. But if I really wanted to give my self what would that involve?

Certainly it would include my time, that precious commodity that's in such large demand and such short supply. Am I totally available or do I keep people at arm's length, guard my precious schedule? And there is something deeper still. We Americans at least are so impatient and aggressive we seldom have time to listen. We'd rather talk. We rarely make time to cultivate friendship across the whole broad spectrum of life. To communicate, am I really prepared to give my very self?

If I give myself it certainly includes my possessions. When we were younger we were so sacrificial—flat out identification with a suffering, hungry world. But gradually we consider all the angles and before long we seem little different in our attitudes and goals from the materialists around us. We talk about the priority of the spiritual, of course. But do we really hold things lightly, as managers of another's property? For example, would I sell my car or summer house or some other valuable thing to bail a brother out financially if

necessary? If not, does the "family" relationship mean more than material things? Maybe there's good reason to keep hammering away at the heavenlies and not trace the lines of gospel implication too clearly to the wants and daily needs of our proposed receptors.

Of course to give myself means my affections. Do I look down condescendingly on Japanese customs, merely endure Japanese food, ignore Japanese loyalties, rationalize the non-sacrifice and fence off more and more areas of my life as not open to the general public? Or do I identify emotionally, enjoy Japanese company, find deep satisfaction in friendship?

When God wanted to communicate to an alien people He spoke in various ways. But until He came Himself in unrestricted identification—so total that many insisted He was no more than a man—we could not understand His holiness, His love. IMMANUEL, God with us. The Word, the COMMUNICATION, became flesh.

Why did He do it? The late Kenneth Strachan answers in this way: "Throughout His ministry, in every deed and act, our Lord obeyed this principle of identification. Why? a. To gain the necessary insights for communication. (Heb. 2.17,18; 4.15,16) b. To establish the point of contact for communication. (John 4.6) c. To earn the right to communicate. Our Lord was constantly questioned as to His right. 'By what authority?' He was asked. We dare not go our missionary ways on the mistaken assumption that we have the right by virtue of dogmatic claims, or fancied superior culture, or financial resources, or physical energies. The right to communicate must be earned."

Do we want to communicate? If so let's carefully examine our transmitting facilities and make sure we're on an open channel with no needless static of our own making. And even more important—are we prepared to give, along with the gospel message, our very selves? If not, can there be any real communication? The WORD—our gospel—must become flesh, must be incarnate.

As the Father sent me so send I you. As He is even so are we in this world. ★

FRUIT OF THE SPIRIT

THE focus of my attention this morning is on the "Fruit of the Spirit". I wish to make a few preliminary remarks in general observation. It is superfluous of course, to say to a congregation such as this, that as a way of life, the way of the Fruit of the Spirit is infinitely superior to the way of the Works of the Flesh. We know that. But why is that true? The answer that is nearest to hand, of course, is that one is right and the other is wrong. Thank God, there is a right. And we may know what is right. And we may do what is right because it is right. But there is a deeper reason. Why is it right? It is because the way of the fruit of the Spirit is God's will for us and the way of the works of the flesh is contrary to God's will for us. Friends, it is God's will that determines right and wrong. Anything incompatible with God's will for you is wrong, whether it's forbidden on the statute books or not. And anything which is God's will for you is right. But why is it God's will? Because it is the expression of His own nature. The way of the fruit of the Spirit is in harmony with the nature of God. The way of the works of the flesh is incompatible with the nature of God and this is the basic principle of moral and ethical obligation, all through the Bible.

God is Holy

In Exodus we read "Be ye holy, for I am holy". Peter picks it up and quotes it in the 1st chapter of 1st Peter and says again "Be ye holy, for I am holy". There would be something defective in the holiness of God if He was content for us to be unholy. The very fact that God is holy explains why He wants us to be holy. But there are two other reasons why the way of the fruit of the Spirit is infinitely superior to the way of the works of the flesh, which might be more particularly interesting to young people. These are not the most basic rea-

sons. I've already given you the most basic reasons. But still they're not to be despised either, because we find them right here. They are very simple. The way of the fruit of the Spirit is the way of freedom. Secondly it is likewise the way of beauty. Now it is quite natural for us to want to be free and for us to want to be attractive. No one in his right mind wants to be repulsive and unattractive and repugnant. People spend a lot of money for that indefinable and intangible something-or-other that is called charm! I think of the lady whose sister said, "Oh, but your cheeks are so rosy and nice". And she said to her sister "Yes, but yours are too." "But I got mine out of a box!"

Fruit of the Spirit—Freedom

We want to be free. We want to be attractive. But because of the deceitfulness of sin and because of the human heart, we spend our lives seeking freedom in ways that destroy it and seeking beauty in ways that destroy it. Take first, the idea of freedom. The very moment anyone surrenders to the flesh to do its work, he bumps into law. There is not one single sin innumera- ted here but what is forbidden and the moment we run into law,—“I want to do this . . .” and law says, “You shall not”, we’ve lost our liberty!

The surest way to destroy liberty is to assert it. When I say “I will do as I please and nobody will hinder me,” I immediately bring myself under bondage to my own selfishness. There's no freedom in that.

But on the contrary, against the fruit of the Spirit there is no law, and if ye be led of the Spirit, you are not under the law. There is no law forbidding Divine Love. No law proscribing long-suffering. You can be as joyful as you please with a perfectly clear conscience, if the joy is the fruit of the Spirit. You can develop to the very maximum of your capacity by the inward work-



Dr. Richard Taylor

The 1966 Fall Issue of Japan Harvest carried Dr. Taylor's message THORNS IN OUR LIVES. This article presents another of the 1966 EMAJ annual conference messages in Karui-zawa brought by Dr. Taylor of the Church of the Nazarene in Kansas City, Missouri.

ing of the Holy Spirit, the full-orbed fruit of His own character, with perfect compatibility and peace in your harmony with yourself, your neighbor and with God. Perfect Freedom!

Now, this does not mean however, when we read that "against such, there is no law," that "love knows no law". Let's pause here just a moment and make sure that we get this perfectly straight. The reason that they who are led by the Spirit are not under the law is because the Spirit leads them in perfect agreement with the law, and if we are in perfect agreement with it, we are unaware of it. There's no conflict. The only man who is perfectly free to do exactly as he pleases, is the man whose heart has been so brought into conformity with the will of God, that what pleases God, pleases him. Then he can do exactly as he pleases. But that's not because law has been cancelled. The great basic laws of right and wrong still prevail. They're

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eternal. We may not be under law to Moses, but Paul said we're under law to Christ and love itself, no matter how perfect, needs law. Why does love need law? Because love provides the dynamic and the motivation. But love does not structure the form and we still need the form. We still need the rules of organization. We need the clear-cut, decisive laws of God to structure the boundaries, and the pattern of our living, as a means of expressing love.

Fruit of the Spirit—Love

Have you ever stopped to imagine what it would be like if every person drove by love alone? Now when I say love alone, I mean in complete absence from any habit pattern that has been established by law. You say "Oh, it would be wonderful if everybody drove by love alone. Everybody would go down the road just keeping to the rules. Oh, that's just the point—there are no rules, if it's love alone. There are no rules to keep. You say, "Well, everyone would be careful to drive on the left side". Oh, but that's a rule! Love never taught any driver to drive on the left side. The law said that. In the U.S.A.

they drive on the right side. Love has nothing to do with that. So there's no rule; there's neither side to drive on; that is, you drive on either side you wish; just by love.

Here are two cars coming and they're weaving all over the road to try to exercise love and not hit one another and in the end, they have a head-on collision! No love without rule? (and this applies to our organizations, this applies to our churches as well as the basic law of God—the law of right and wrong—or our relationships with people.) Love without rule, would be like a train without tracks. It would be like a road without boundaries; be like an ocean without shores; be like a body without a structure—without bone, without a carcass. Just what funny-looking creatures we would be, if we were just a mass of flesh—no bony structure to hold us up. Well, you know, there are creatures like that. You know what we call them? We call them "jelly-fish"! I'm not a scientist and I don't know for sure whereof I speak, but the only jelly-fish I've ever seen, were all floating. But the Lord doesn't want floaters. He wants love as our drive but there

must be a structure. There must be boundaries. For the directing and the control of this love and out of it with it, does not spread out aimlessly and sentimentally and in an undisciplined fashion which in the end is self-defeating. But what love *will* do—what love *will* do—is take out of our hearts that irrational resentment and rebellion against law. Whether it is the law of our organization or the law of God. So that we will be able to work in harmony with rule, without constant frustration and without constant chafing. Amen! That's liberty! That's freedom!

You know, if you and I separated ourselves from everything with which we have some slight measure of disagreement, in rule, in method, maybe even in shades of doctrine, we'll be mighty lonely people. Because first, we will sever ourselves from this organization and then from that, and then, maybe even from our own and after a while be lonely, isolated—well-you know generally when we think of lonely, isolated animals, I think either of a lost sheep or of a wolf. And we might be in the end—one or the other! No, we may not be always able to get our heads together absolutely, but as a friend of mine used to say—"We can put our shoulders together." And God expects us to do it.

Fruit of the Spirit—Beauty

Then there's the matter of attractiveness,—of beauty. Everyone intuitively senses that the works of the flesh are inherently ugly. There's not a single one listed that is, in itself, beautiful and attractive. And the world recognizes this. I've never known anyone to eulogize the beauties of drunkenness. The world pokes a lot of fun at the drunk. The world sees nothing beautiful in drunkenness. But even the world intuitively recognizes the beauty of saintliness. We think of the fruit of the Spirit, some interpreting this as one fruit with the aspects of the one, which is love; some interpreting this as a cluster of grapes with three clusters within the larger cluster. Some have seen in this a spectrum with the colors of love, peace as the harmony of love, long-suffering as the patience of love, gentleness as the kindness of love, goodness as the benevolence of love, faith as the faithfulness of love, its'

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absolute reliability, meekness as the humility of love, temperance as the self-control of love. And that's beautiful. There isn't a woman in the world but what would like to have a husband like that; but there isn't a man in the world but who would like to have a wife like that too!

I was talking with a hard-bitten business man one time, who was giving the usual harangue about the hypocrites in the church and why he didn't go to church and so on and so forth, and finally I got a word in edgewise and said "What about Brother Maxem?" an old gentleman who had lived in the neighborhood many years and with whom he had done business and who was a member of my church. Instantly that business man's face softened and with a smile he said "Oh, he's a saint". Who told him what a saint was? He professed not to know anything about religion. He professed not to believe. Who told him what a saint was? There isn't anyone so pagan or so heathen, if he's ever heard the word "saint" at all but knows how to recognize one. And the other thing that impressed me with the man's remark was that obviously he thought that saintliness was something wonderful. He saw in it, its inherent attractiveness. Do you want charm? Forget all about charm as such—be filled with the Holy Spirit and let the Holy Spirit produce His fruit in you.

Sign of the Spirit

And that leads me therefore to point out the relationship of the Fruit to the Spirit, which is the main emphasis. And I wish to say at this point, three things. First, the fruit of the Spirit is the *sign* of the Spirit. I do not discount the importance of the gifts of the Spirit as enumerated in I Corinthians chapter 12. I do not discount the fact of the gifts of the Spirit in this generation, according to the working of God's Holy Spirit and according to His sovereignty, but I think there's a lot that's spurious; I think there's a lot that's false. And I think there's something in the display of gifts that is abnormally attractive to the carnal mind because of the spectacular and the sensational nature of them. But the thing that I *would* insist upon is, that it is not the display of the gifts of the Spirit which evidence a profound

and deep work of the Spirit, but a display of the fruit of the Spirit. And Paul is as perfectly clear about that as he could ever be about anything. We're all familiar with his statement in the 13th chapter of I Corinthians. "Though I speak with the tongues of men and of angels, and have not charity" (which is love here in the Greek—exactly the same word) "I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith, so that I can remove mountains, and have not love. I am nothing. Though I bestow all my goods to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing." I used to say to myself, "Well, would anybody actually give his body to be burned who didn't love God; didn't love man; wasn't right with God?" I used to wonder but I don't anymore, since it's been done in the last few years in Vietnam and other places in the world.

Seed of the Spirit

But not only is the fruit of the Spirit the sign of the Spirit, but it is the *seed* of the Spirit. In the

fruit is seed for reproduction. Fruit is not only for beauty, not only for nourishment, but likewise for planting, for propagation. And friends, as important as witnessing with the mouth is, (and it is important, all we need to do is read the book of Acts and we know that in some way or another, sooner or later, God's Spirit-filled people talk. They speak. We know that's true,) but that is not the main line of God's operation in the people out there whom we wish to win.

The central method of the Holy Spirit, in drawing men to Jesus is through the fruit of the Spirit that men see in the lives of those who name His Name. And the Bible is perfectly clear about that too. In John chapter 17 when Jesus prayed for the sanctification of His disciples, why did He want that prayer answered? Why was He so concerned that they be sanctified? Because He said that "they all may be one as Thou Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou has sent Me." This is necessary both for winning people and holding them.

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First—winning people. A young man was at the altar weeping his heart out, praying for God to cleanse him with the Holy Spirit and fill him with the Holy Spirit. Why? Why did he feel the need? Well he confessed to me afterwards why. He was working in a certain secular business office, surrounded by a lot of unsaved people. He'd given his testimony at different times, but at the same time, he was a little bit difficult to get along with. Sometimes sharp in his words. Sometimes overly self-protective. Sometimes so very anxious that nobody take advantage of him or that he do more than his share. One day somebody asked him to do something and he retorted in rather a sharp way and his Jewish boss overheard him and said, "Would Jesus Christ talk like that?" That was the reason he was at the altar.

About 3 years ago I was beginning a series of revival meetings in a Canadian town and in walked a family, half way through the service—or after the service was well begun, I should say—and took their place in the middle of the congregation. I noticed the tall man, the middle-aged woman, a little girl about 11 or 12 years of age. I noticed that the woman had an arm in a sling. I noticed also the radiant expression on her face. Words aren't needed for that. And during the course of the service she stood up to testify. Unsolicited, spontaneous and yet the response of the audience was such, as I studied their faces, I knew they knew her and I knew it was alright and they loved her. There was warmth and there were tears. She told how God had blessed her as she had been in the hospital the last time. She'd just gotten out a few days before. I found out afterwards that she was dying slowly with cancer. She'd been in and out of the hospital several times. The last time was because the cancer had eaten through the bone of her arm and they fixed her up the best they could to make her comfortable.

But one day while she was in the hospital, a Catholic nun came in and said, "Mrs. Harding, do you know what you have?" "Yes", she said "I know what I have." "Then how can you be this way?" Mrs. Harding said, "Well, I'm right with God. I have perfect peace in my heart. I'm

ready to die if it's God's will and my time." Three days later that same Catholic nun came in and said, "Mrs. Harding, will you pray for me, and will you ask the people of your church to pray for me?" It wasn't what Mrs. Harding had said, it was the fruit of the Spirit that was the seed of the Spirit, but it is also the seed of the Spirit; it is also the Holy Spirit's means of holding the people that we reach.

Now, this has been impressed upon my mind as the outgrowth of something that Dr. Mellwaine said the other morning, as he called attention to the fact that such a high percentage that come into the Church, drift away from the Church. Now of course we know that that's more or less true in the U.S.A. too, and all of us are concerned about it. But why is it? Could it possibly be that they're attracted to Jesus and the message of the Gospel and they come in with great enthusiasm and high ideals and then they discover the dirty linen on the inside of the church and they discover the lack of love and the bickering and the divisions and they are disappointed and frustrated and confused and disillusioned.

My dear friends, may I be as kind and yet as firm as I know how to be. An evangelical and evangelistic and zealous church can win people, but only a sanctified church can hold them. After we get them into our fellowship they will not likely go any deeper with the Lord than we have gone. And we cannot lead them to a higher plane of Christian victory and experience than we have experienced. And if they come in and get next to us and close to us—let me go back to that prayer of our Lord's in the 17th chapter of John—"That the world may believe". You know I think there is something significant in the tense of the verb.

I noticed it just this morning, in looking it up in the Greek. "That the world may believe" is in the present tense, which might suggest, as the "present" often and maybe even usually does, a *continuous action*—"that the world may continue to believe." Fiery preaching, eloquent preaching may get the people started to believe but the oneness of God's people—the love—the fruit of the Spirit, will help them to continue to believe. "That they

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THE WORD OF GOD

by Donald M. Hunter



In Psalm 119 a number of synonymous terms are used to express the will and purposes of God. These terms include law, testimonies, way, precepts, statutes, judgments, commandment and word. Of these the term that is used the most frequently is "word" which appears forty-one times.

The Psalmist knew the Word of God for it had come to men through patriarchs; through Moses, the author of the Pentateuch as well as a number of the early Psalms; and through many faithful prophets. The Revelation of God was then in the process of being disclosed to man. Today the entire Bible is the final and complete Revelation of God, at least as far as man's present existence is concerned. The wonderful thing about the New Testament is that it contains the record of the coming into the world of God's eternal Son Who is the supreme Revelation of God (John 1:1; 1 John 1:1; Rev. 19:13; Heb. 1:2).

Is there not a prophetic element in the Psalmist's deep and rich unfolding of the meaning of the Word? It is as if the great events of the coming of the Everlasting Word, and the subsequent completion of the cannon of all the holy writings were already known. We attribute the depth of insight into the power and fulness of the Word of God as revealed in Psalm 119 to the inspiration of the Holy Spirit. By inspiration we mean that the Bible in all its original autographs is a product of the all-wise, unerring God, Who through the agency of the Holy Spirit, the third person of the blessed Trinity, accomplished this literary perfection by guiding and controlling prepared human authors as they wrote their messages.

"For ever, O Lord, thy word is

settled in heaven" (v. 89). God's Word stands fast in heaven. Irrespective of the events on this earth, the vicissitudes of our individual lives, and the changing opinions of men, God's immutable Word will never cease to be. All revelation to man has come down from above. The Psalmist was thinking of the seemingly abiding sun and moon, of the stars in their precision-like movements—things that remain the same while human dynasties and personal fortunes rise and fall, prosper and decay. God tells us that the heavens "shall perish and wax old as doth a garment" (Heb. 1:10, 11). Even so, we fear not. There will be no change in God's Word, for the Lord Jesus Christ Himself said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). In standing on the Word of God we stand on an immovable and everlasting foundation.

"Thy word is very pure" (v. 140). God's Word is an expression of His thoughts, His will, His purposes, all of which are absolutely pure. Desiring that our thoughts be conformed to His, He has instructed us, " whatsoever things are pure . . . think on these things" (Phil. 4:8). An insight into the will of God is given us in 1 Thess. 4:3, "This is the will of God, even your sanctification." In this context sanctification refers to moral purity or chastity in the life of the believer (4 and 7; 1 Tim. 5:22).

God's Word is what God is: He is pure (1 John 3:3), so is His Word. Often in the New Testament the word "water" is used symbolically of the Word of God (John 3:5; 1 Peter 1:23; Eph.5:26). As it is the Word of God that refreshes our souls, and in a sense, keeps the soul

alive to the things of God, it is not surprising to read in Hebrews 10:22 of "pure water."

What is the best in human literary works? No matter what book may impress us by its high moral tone, there is not a published work that does not have an element of man's weakness or an ingredient of error. For example, *Letters of Samuel Rutherford*—365 letters which magnify the loveliness of Christ—being of mere human authorship, includes in it dross along with gold.

The Word of God is entirely free from the admixture or adhesion of anything that defiles, adulterates, or corrupts, such as insincerity or untruth (Psa. 12:6). Due to its intrinsic purity, it can be tested at every point, and the result will be: nothing that is false can be found. Such is the moral character of the Word.

"The sum of Thy word is truth" (v. 160, A.S.V.). Truth is reality. That is, it represents what really is; it is the manifestation of the genuine essence of a matter. The inspired words of the Bible written by men correspond to the thoughts of God.

In one of the few recorded prayers of Christ, Who prayed often when here on earth, we hear Him say: "Thy Word is Truth" (John 17:17). Though applicable to every revelation of God (to creation, to Christ Himself) these words emphasize the fact that the Scriptures are true. Paul had all Scripture in mind when he wrote: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Concerning the revelations given to John on the isle of Patmos, the angel said, "These are the true

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sayings of God" (Rev. 19:9). Our text teaches us that the whole of Scripture is truth. God's Word is the Word of Truth because truth is an expression of the character of Him of whom it is written, "It is impossible for God to lie" (Heb. 6:18).

The Bible contains many aspects of truth. Much of the Bible is a revelation of the doctrine of God—Father, Son and Holy Spirit. We learn about God's nature—unity, life, eternity; His attributes, such as power, wisdom, goodness; His work—in the creation and preservation of the universe, the redemption and sanctification of His elect, and His judgments on wicked doers. This portion of Scripture truth is referred to as "the truth of God" (Rom. 1:25). Another prominent aspect of revealed truth is the gospel. This message began with a promise of blessing given shortly after the Fall of man, and repeated over and over until the advent of Christ. Much space is devoted to the facts of Christ's birth, life, death and resurrection. The meaning of the gospel is unfolded in all parts of the Holy Scriptures, but

THE WONDER OF WORSHIP

by David McKee, B. D.

Published by New Life League

Reviewed by Golda Wilson

These ten messages by Rev. McKee were prepared for publication by New Life League in response to many who heard them at the 1966 Deeper Life Convention in Karui-zawa.

Each of the messages concerning worship is full of deep truths so the reader can profit most from this small volume by meditating on each thought before completing each message and then reading it as a whole. To select any one message and say "This is the best" is an impossibility for it depends on the individual's needs.

If through the reading of this volume the reader has "a new awareness of God and a new understanding of the believer's privilege to worship Him" then the purpose is accomplished. As the author says in Chapter 8, "Discover God in really satisfying, challenging worship and everything else takes care of itself."

preeminently so in the epistles. All this is included in the expression "the word of the truth of the gospel" (Col. 1:5); and also in our Lord's words, "Ye shall know the truth, and the truth shall make you free" (John 8:32). This "truth of the gospel" (Gal. 2:5) is free of any alien ingredient such as the Jewish law, or Gentile philosophy.

In its historical parts, the Bible contains faithful records of the evil actions and the falsehoods of certain people. These records assure us that every historical reference in the Bible is truth, not fiction. All that the Scriptures teach concerning God, man, the person and work of Christ, the plan of salvation, the ministry of the Holy Spirit, the glorious destiny of the Church, the doom of the impenitent, is true.

God's Word will not disappoint us. We can rely upon it with absolute trust. Because it is settled and pure and true, let us here in Japan be diligent doers of the Word (James 1:22), good ministers of it (Luke 1:2), and always be found among those who, like the early disciples, speak the Word of God with boldness (Acts 4:31).

The Word and I

"My soul cleaveth unto the dust: quicken thou me according to thy word" (v. 25). When we have the sorrowful experience of conforming to the habits and the conduct of those who know not the Lord Jesus, our souls drift into a deep sleep. We have life but to all appearances are dead. If we once more are to be conformed to God's will, useful in God's service, we need to be called to "awake" and to "arise." It is by means of His living Word that God energizes us.

"Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction" (vv. 49, 50). God leads His children to a foreign land in order that they by life and word might make His glory known to those whom they may contact. This is true not only of missionaries but of Christian businessmen, military personnel, and professional people. When souls are saved by God's grace and power, we then have the responsibility of helping them to advance from the state of spiritual babyhood to maturity. One soon discovers that in dealing with human

hearts there are many bitter disappointments. Such experiences lead to great sorrow, but God has a means of comforting our weary hearts. By His Holy Spirit He gives us a truth or a promise out of the riches of His authoritative Word that will cause our sorrow to turn to joy, and our weariness to merge into comfort. Most of us have had this happy experience so many times, that now we habitually hope in the comforting Word of God.

"My soul melteth for heaviness: strengthen thou me according to thy word" (v. 28). Our present existence is one of frailty and mortality. This creature feebleness we first observe in older people; then as time goes on we realize how true this is of ourselves. In the case of many influential Christians such as Robert McCheyne, David Brainard, George Gillespie and Francis R. Havergal, Christlike fragrance has been accompanied by much sickness ending in an early death. Their short lives were well-spent, because they depended wholly upon God's provision for spiritual and physical strength as they moved forward day by day in the path of His will, enjoying and resting upon such promises as these: *"Fear not, for I am with thee: be not dismayed: for I am thy God: I will strengthen thee: yea, I will help thee: yea I will uphold thee with the right hand of my righteousness"* (Isa. 41:10); *"As thy days, so shall thy strength be"* (Deut. 33:25). The mature, trusting Christian spends much time at the mercy seat in prayer and worship, and there is rewarded with both strength and Christlikeness (Psa. 96:6).

Our redeemed hearts are still imperfect in holiness; ever the new man is powerless in himself. A few decisive spiritual defeats teach us that though we are Christians, yet we have no power in ourselves to fight the Lord's battles, to keep the great deposit of divine truth, or even to continue in the Christian race which we began so confidently. It is only when we realize our helplessness that God reveals to us the blessed truth that there will be sufficient strength from Himself to enable us to do His will, obey His commands, and perform the duties given to us. "I can do all things through Christ which strengtheneth me" (Phil. 4:31).

Now and then we see a strong, consistent, courageous Christian. What is the secret of his strength? You may be sure that it was "out of weakness that he is made strong" (Heb. 11:34); that he is progressing from strength to strength as a humble soul wholly dependent upon the Lord. To experience joyfully the strength that God provides we must first realize and acknowledge our own helplessness. Paul wrote: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

We need not cringe even under the attack of our most powerful foes—the rulers of the darkness of this world—for God's Word commands us clearly and forcefully: "Be strong in the Lord, and in the power of his might" (Eph. 6:10).

"Thy word have I hid in mine heart that I might not sin against thee" (v. 11). Most sins are preceded by a temptation that is presented to the mind. Every Christian has experienced victories over temptation by remembering a particular passage of Scripture. Our hearts—the center of our being, our emotions, intellect and volition—are to be governed and saturated with the sayings of God. This is done through the daily, prayerful reading of the Bible. The results will be even more effective if we memorize as much of the Word as possible.

Due to the ubiquity of Satan and his numerous agents, no one is immune from temptation anywhere on this earth. There are, however, certain temptations that are indigenous to Japan. In the moral realm, a looseness exists here that actually is a way of life. Our spiritual foes subtly suggest to us that in view of the fact that the people of this land do not consider certain things as wrong, it will not be misunderstood if we partake with them. Accepting such a rationalization has led to moral defeats with their subsequent remorse and misery. However, God's Word will protect us from all sexual uncleanness. "For of this much you can be quite certain: that neither the immoral nor the dirty-minded nor the covetous man . . . has any inheritance in the kingdom of God" (Eph. 5:5). "The calling of God is not to impurity but to the most thorough purity" (1

Thess. 4:7).

In the ecclesiastical realm the tendency in Japan is to compromise. One is not here long before he is tempted to avoid certain doctrines of the Word, or at least, to water them down because they are unpalatable to some, and offensive to others. But the Word in our heart will instruct us to declare all the counsel of God (Acts 20:27). With the beautiful example of Paul before us we will never fail to emphasize the doctrines of the death and resurrection of Christ. The problem of unmarried young people in the churches is acute due to the scarcity of suitable young people of the opposite sex. Specious reasons are presented as to why Christian young people should marry unbelievers. The Word in the heart will enable us to stand against this sort of disobedience as it sounds out trumpet-clear: "marry only in the Lord" (1 Cor. 7:39).

Christians in Japan are few; membership in the average church is less than twenty-five persons; the people, generally speaking, are totally indifferent to the gospel. Satan exploits this sad state of affairs. He

will whisper his scheme: "You can make Christian work much more colorful, more rewarding, and more acceptable to the masses if you will team up with professing Christian leaders, even though they deny some part of the historical Christian Faith." For the sake of large meetings, and wide-spread publicity a compromising co-operation is effected. Practically every born again person will have a guilty conscience in the matter, knowing that if he were to practise such co-operation in his own church work, or evangelical school, or even in his missionary society he would be rebuked and perhaps disciplined. Yet the persistence of Christian mass media (a present-day substitute for "Thus saith the Lord") and the example of a few outstanding leaders weaken his resolutions, and there is compromise, followed in many cases by endless regret. However, the believer who will follow the Lord's ways, irrespective of consequences, will be preserved from yielding to this temptation for he remembers passages such as 2 Cor. 6:14: "Don't link up with unbelievers and try to work with them" (Phillips). ★

TOKYO SANITARIUM HOSPITAL

Main Hospital

17-3 Amanuma, 3-Chome
Suginami-ku, Tokyo
Tel. 392-6151

Location

North side of Ogikubo
station
Just north of Omekaido
and east of 55th street

Harajuku Clinic

11-5 Jingumae, 1-Chome
Shibuya-ku, Tokyo
Tel. 401-1282

Location

Near Harajuku station
Corner of Meiji Dori, and
Omotesando streets

A SEVENTH-DAY ADVENTIST MEDICAL INSTITUTION

BILLY GRAHAM CRUSADE INTERNATIONAL

THE Billy Graham Crusade International will open in Tokyo on October 20th for 10 days.

The 15,000 seat "Martial Arts Auditorium", located adjacent to the outer moat of the Imperial palace, will host this gigantic, cooperative city-wide effort to reach Tokyo's millions with the Gospel of Christ.

Preparations for the Crusade are accelerating with appointment of the 16 major committees that will execute the plans, originally made a year ago. Executive leader of the campaign will be Dr. David Tsutada, founder and general director of the Immanuel General Mission, one of the fastest growing evangelical,

indigenous denominations in the country.

General organizational structure of the Crusade follows the pattern suggested from long experience in Graham's crusades in other countries. A Central Committee of 42 senior church leaders forms the basic sponsoring group. Three honorary chairmen serve as titular heads of the organization. These are Dr. Akiji Kurumada, Chairman of the Japan Holiness Church, Bishop Tsunenori Takase, retired bishop of the Episcopal Church, and the Rev. Kikaku Shimamura, a senior statesman and evangelical leader of the United Church.

Actual administrative leadership

of the Crusade will be in the hands of the Executive Committee, whose chairman is Dr. Tsutada. This committee of 20 includes chairmen of the other 14 major committees, Chairman Tsutada and five members at large. From this group a smaller Administrative Committee of 11 meets frequently to plan and expedite the complex operations necessary to launch this ambitious campaign in the city.

Second key figure in the organization and chairman of the Administrative Committee is the Rev. Akira Hatori, nationally known radio-preacher, chairman of the Pacific Broadcasting Association, popular evangelist, and conference speaker. Other members of this committee include in addition to Dr. Tsutada and Rev. Hatori, the Rev. Shuichi Matsumura, Southern Baptist; the Rev. Nakaichi Ando, chairman of the Domei Kirisuto Kyodan; the Rev. Aishin Kida, past chairman of the Japan Nazarene Church; the Rev. Masanao Fujita, chairman of the Hymnal Committee, United Church; Mr. Kinichiro Endo, Christian Business Mens' Committee; and Missionaries Kenneth McVety, Word of Life Press; W. H. Jackson, associate secretary of evangelism, Southern Baptist; and Donald E. Hoke, Tokyo Christian College. Over 200 other men are serving on the 14 major committees covering such areas as publicity, counselling, follow-up, prayer, music, etc. In addition an Advisory Council is in the process of formation with 54 members presently enrolled.

Built for the 1964 Olympics, the beautiful Martial Arts Auditorium simulates Japanese architecture on the exterior, but inside is an ultra-modern, circular hall with individual seating. It is hoped that from the hall also three nation-wide television programs will originate, since the



Dr. Donald E. Hoke, President of the Tokyo Christian College herein describes for the readers of Japan Harvest the coming 1967 Tokyo Crusade. Along with several others from Japan Dr. Hoke was privileged to attend the World Congress in Berlin last fall.



Dr. Donald E. Hoke

hall also three nation-wide television programs will originate, since the hall is wired and lighted for maximum television effectiveness.

Preliminary budget estimates call for approximately \$100,000 to be raised in Japan. Billy Graham team travel and housing expenses will be paid by the Billy Graham association. All local expenses of preparation, publicity, hall rental (approximately \$2,500 nightly) and other expenses must be raised in Japan. The Rev. Mr. Ando is heading up the finance committee which held its first meeting in early January.

Office for the Crusade has been set up in the Ochanomizu Student Christian Center's third floor with the Rev. Kiichi Ariga, associate of Evangelist Koji Honda, as office manager.

Mr. Dan Piatt, one of the advance men of the Billy Graham Association, visited Japan twice last year. He was scheduled for a two weeks' business and conference visit beginning Jan. 27th, and from April 1st will take up residence in Japan to superintend preparations from the standpoint of Dr. Graham's organization.

Vision for the campaign sprang out of the heart's desires and prayers of a group of evangelical pastors and missionaries for a nation-wide evangelistic impact. When 18 of these were invited to World Congress on Evangelism held in Berlin last October, they met together and prayerfully considered using this interdenominational group as a nucleus to call together many like-minded, concerned conservatives to form the sponsoring agency for a city-wide evangelistic crusade.

The recent publication of Dr. Graham's latest book, *World Aflame*, stirred the expectations and hopes of these men for a new thrust in Biblical evangelism in Japan. In this book which was on the best-

seller list for many weeks last year. Dr. Graham declares and the Japan sponsoring committee with one heart echo: "In the textbook of revelation, the Bible. God has spoken verbally. . . . The Gospel of Christ and Him crucified is still foolishness to millions throughout the world. . . . The cross is the focal point in the life and ministry of Jesus Christ. . . . The only solution to this problem of war is Christ's return and war's abolition. . . . We must first disarm men's passions and change their hearts."

Therefore in early 1966 delegates to the Berlin Conference invited a number of men of like, evangelical convictions to share in prayerful planning leading to an invitation to Dr. Graham to hold this city-wide campaign. Men were invited to participate on an individual basis, not on a basis of official, organizational representation. After months of prayerful deliberation, the more than 200 committee members were selected.

Under the guidance of these leaders, doors of the Crusade are being thrown wide to more than 20,000,000 people in the greater Tokyo area. Further extension of the Crusade's impact will probably be made through nation-wide T.V. broadcasts. All churches sympathetic to Dr. Graham's message are being urged to cooperate in prayer and attendance.

In the nature of the case, the backbone of the Billy Graham Crusade International will be the Japanese churches and Japanese leadership. It is Dr. Graham's custom and request that the Crusades in foreign countries insofar as possible be indigenous.

However a small number of missionary liaison members have been asked to serve on each committee. But Executive Committee Chairman Tsutada has been careful to make

clear that the whole hearted cooperation, counsel, and fellowship of the entire Protestant missionary community is desired and needed.

Tsutada urges all missionaries in direct evangelism or not to promote individual and group prayer for the Crusade, to share in and encourage Japanese Christians to join in the counselor training program, to publicize the Crusade through personal and mission publicity channels, and to share sacrificially in the heavy financial needs anticipated. Initial letters outlining these needs and asking for cooperation have already been mailed to the missionary community.

The counsel and suggestions of the missionary body have also been strongly invited from the Administrative Committee. Letters may be addressed to the Billy Graham Crusade International 1, 2-chome, Surugadai, Kanda, Chiyoda-ku, Tokyo, or friends may visit the office or telephone at number: 294-5006.

Selecting as his key verse for the Campaign, Zech. 4:6, "Not by might, nor by power, but by my Spirit saith the Lord," Chairman Tsutada has repeatedly urged all Christians to pray that through this Campaign a great movement of the Holy Spirit will be begun, reviving churches and bringing thousands to Christ throughout Japan. He has called upon the entire Christian and missionary community of the greater Tokyo area to pray, work, and sacrifice together for the spiritual success of this great, inter-denominational, evangelical evangelistic effort. ★

JERUSALEM— THE CROSS ROADS OF THE WORLD



COVER: Jerusalem, King David's Tomb and the Room of the Last Supper on Mount Zion.

LEFT: The Valley of the Cross—from whence came the Cross on which Jesus Christ was crucified—in Jerusalem. It's barren acres are surrounded by the bustling new city but it retains an air of serenity.

Photographs kindly loaned by the Israel Government Tourist Office in London.

JERUSALEM stands at the cross roads of the world. Of East and West, it is yet neither. A Holy City—THE Holy City to countless millions who will never see its grandeurs—it is of significance to three great faiths and within its boundaries their adherents live in intermittent peace.

It is strange city, exuding an air of peace which belies the man-made frontiers of barbed wire which divide it into east and west. It is a city almost as old as time. Venerable and beautiful, it defies the cacophony of modern living. The noise of the bustling crowds, the cars and great diesel buses which thunder through its streets are lost in the awesome tranquility of Jerusalem.

The city—its pink-tinged buildings blending with the rocks from which it was built—bestrides the Judean Hills which separate yet link Israel and Jordan. Most of it lies within Israel, though the walled Old City is in Jordan. Access from one part to the other is difficult though not impossible.

From the west the journey to Jerusalem is made in the modern manner, by train, bus or car, along metalled roads and rails which wind up the laboriously cultivated Israeli hillsides to a height of 2,500 feet.

Jerusalem, a city of 180,000 people, is the capital of Israel and initially the visitor will see the trappings of modern government—the government offices, the Knesset

where the Israeli Parliament meets, and the futuristic buildings of the Hebrew University.

But once on foot the wonders of ancient Jerusalem soon unfold to the visitor. Perhaps the most elemental spot in Jerusalem is Mount Zion, an oasis of land, a peaceful haven surrounded on three sides by border wires and barren, neutral zones. On the hillock itself stands the Tomb of King David who 3,000 years ago established Jerusalem as its capital. Here too, a thousand years later, Jesus Christ and His disciples gathered for the Last Supper.

From the hill one can see into the Old City, whose walls also act as frontier. The golden dome of the Holy Sepulchre is visible and also the area of the Wailing Wall which once enclosed the Temple. Beyond the Old City lies the Mount of Olives.

Nearby is a valley flanked on one side by the Hebrew University. The Israelis are justly proud of its buildings, many of which were donated by the Jews of other countries, but the University is mainly of significance to the tourist because it is at present entrusted with the care of the Dead Sea Scrolls. These Scrolls, perhaps the most exciting and important biblical relics ever found, were discovered by Arab tribesmen in the caves of Qumran on the shores of the Dead Sea. There are seven of them in the University, including the scroll of Isaiah. Eventually they will be displayed at a Shrine of the

Book in the Museum City which is now under construction.

The Jerusalem corridor, which links the city with the rest of Israel, is a region of immense interest. Four miles from the city is Beit Zayit where Judas Maccabaeus fought the Greeks. Four miles further out is a picturesque Arab village, Abu Ghosh, where the Ark of the Covenant rested before being taken by David to Jerusalem. This was the site of a Roman fortress, and a Crusader monastery, built on Roman foundations, still remains.

To the south at Tzora, the birthplace of Samson, the foundations and walls of the Crusader castle of Belmont still stand though the Herodian fortress has long since gone. Crossroads at Beit Shemesh lead eastward to Tel Aviv and south to Beersheba.

Jerusalem was probably founded in 3,000 B.C. It is certainly one of the oldest continuously inhabited cities of the world. It was a Canaanite city, David's City, and the scene of the crucifixion, resurrection and ascension of Jesus Christ. It has been in Egyptian, Syrian, Assyrian, Roman, Crusader, Arab and Jewish hands and bears traces of their passing. No other city, perhaps, could have survived. Certainly no other city has so much religious meaning. Its timeless serenity, its sense of history, grips the visitor as few other places possibly could. ★



Keeping up with the **NEWS**

JEG ANNUAL MEETING

January 24, 1967 was the first annual meeting of the Japan Evangelical Groups Liaison Committee. Held in Tokyo at the Shigaku Kaikan those present included official representatives from the Fukuin Renmei, the Japan Protestant Conference, the Japan Council of Evangelical Missions and the Evangelical Missionary Association of Japan. An observer attended from the Japan Bible Christian Council.

The four groups FR, JPC, JCEM and EMAJ voted to work more closely together throughout the coming year with an attempt towards greater unity, even beyond that of the present basis of liaison.

EMAJ LADIES FALL RALLY

Instead of their usual Fall evangelistic luncheon, on Dec. 1st, 1966 the EMAJ ladies held a Rally at Evangeline Hall, part of the really beautiful new Salvation Army Hostel for women in Tokyo. Located conveniently near the Ichigaya Station on the Chuo Line, the Evangeline hall served tea and coffee to some 75 ladies who gathered prior to the actual meeting itself.

A clear testimony by Mrs. Sasaki of Kami-machi Church was given to her decision to become a Christian at a previous EMAJ luncheon three years ago. Margaret Waldin showed slides of her recent visit to India, as well as telling of God's miraculous direction and protection on her way to visit Mrs. Bubbles Mehta, wife of the former Indian military attache here, who found Christ in Tokyo just over two years ago.

There were several ladies who expressed a real desire to know more about Christianity, and some who made decisions for Christ. Music was provided by Mrs. Olive McVety and Mrs. Golda Wilson at the organ and piano respectively, and they later joined four others, Mrs. Betty Lyon, Mrs. Bernadine Adams, Miss Dorothy Stermer and Mrs. Eldora Schwab in ladies sextet.

CHURCH GROWTH SEMINAR

For their 1967 Strategy Conference the JCEM has chosen the theme of Church Growth. Dr. Donald McGavaran expects to be in Japan in June and has expressed his willingness to cooperate in this seminar. "The man who has done more than anyone else in recent times to revive the study of church growth is Dr. McGavaran, former missionary to India, and now dean of the new Fuller School of World Missions and Institute of Church Growth at Pasadena, California," states Lyman R. Spaulding, President of the sponsoring JCEM.

SUNDAY SCHOOL CONTEST RESULTS-KARUIZAWA 1966 SUMMER PROGRAM

Sunday School Superintendent Mr. John Knoble announced the results of the contest amongst Sunday School boys and girls in Karuizawa this past summer of 1966. Although only a small indication of the full program, this is one of their high-lights and the following contest winners and their winning letters are presented. Each winner was awarded a Personal Workers New Testament.



Primary Department Winner: Harold Archer—6 years old. "How to be a Witness for Jesus: This summer I helped to pass out tracts in front of the church. I pray to God to help other people. I say to people on the street, "chotto matte," and I tell them about Jesus. I have tried to be kind to others."



Junior Department Winner: Wayne Shorey—12 years old. "How I can be a Witness Right Now: The Bible says, 'Ye are my witnesses.' This means to let others know what a Christian is. This doesn't mean only by telling them, but by acting like one.

"In Acts 1:8, it says, 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' This means that you must have power from God to witness for him. It also says to witness you must start with things close to you, such as your family. Then you witness to friends, and neighbors, then to other people. Then, if God calls you, you may be a missionary to other nations around the world to reach the peoples of the earth for Christ.

"As I said before, to be a witness you don't just tell people about Christ, but you have to act like a Christian. If you tell someone that to be a Christian you have to follow Jesus and try to do right, then they watch you to see if you do it, or if they should follow your example. You can't say something, and then act worse than they do. You have to be a good testimony for the Lord Jesus.

"When you testify, you need to know the Scriptures to prove what you say. It helps to solve problems and difficulties that they might have. Prayer is important too.

"A great encouragement while you are witnessing is to remember the Lord said, 'Lo, I am with you always . . . ' This means that He will be with us, and will give us the right words to say. He is the best Helper as you witness for Him.

"That is how to be a witness right here and now for the Lord Jesus, and how to obey His words, 'Go ye.'"



J. H. J. L. Wilson
Manager, Japan BOAC, Tokyo

BOAC NEWS

The Pacific area and BOAC combine to produce big travel news for 1967.

April 1, 1967 has been called by BOAC's Commercial Director, Mr. Ross Stainton, "The most significant day in BOAC for many years".

On that day they are adding an exciting new extra route to Australia. It will link London with Sydney via San Francisco, Honolulu and Fiji. Their South Pacific route completes the "Pacific Circle" joining Japan, Southeast Asia, Australia and the United States. This will mean further expansion for tourism in the Pacific.

Japan will enjoy a large part of this tourist movement with their new route and attractive new fares.

In turn, Japanese tourists will be offered a cheaper than ever tour programme in 1967 taking advantage of the fare reduction to Europe effective April 1st. These reductions are for both groups and individuals on a fully inclusive tour basis which could benefit our missionary constituency.

As a result of the success of BOAC's "Rose Tours" which were introduced in Japan last year on a modest scale, they will be even more attractive in 1967. They aim to take full advantage of new fares and new destinations for a volume market that is still untapped.

BOAC's cargo traffic will benefit from the superb new facilities in which they have invested some 10 million yen at Tokyo International Airport. For the first time in Japan it is now possible to take advantage of their experience in modern warehousing and despatch procedures.

KARUIZAWA SUMMER CONFERENCE-1967

EMAJ announced its Karuizawa summer annual conference to be held from Sunday July 31st through Wednesday August 3, 1967. Among other speakers will be Dr. G. W. Peters, B.D., Ph.D., Professor of World Missions, Dallas Theological Seminary, Dallas, Texas. Dr. Peters has declared, "I shall be happy to lead in a study of Evangelism-in-Depth, not so much because I think I know the method best, but because I think it is a biblical principle re-defining Acts in present day terminology. Of course, the practices must be adapted and modified according to the field. However, the basic principles are abiding and universally applicable."

PROTESTANT CHURCH IN JAPAN GROWS 46% IN DECADE

The Protestant Church in Japan has grown to a membership of 457,101, according to the 1966 *Japan Christian Yearbook*, and this means the church has grown 46% during the past decade.

This growth compares favorably with the rather slow gain in the population of Japan—10% during the decade to a current 98 million. But Protestant growth falls well behind Roman Catholic growth which posted a 75% gain during the decade to a current 323,880 membership. *Soka Gakkai* posted a gain of 4,367 percent during a similar decade (1954-1964) according to the *Yearbook*.

The United Church of Christ, formed 25 years ago under pressure from the militaristic Government, accounts for a steadily declining percentage of the Protestant total, with 187,705 members, or 41% of the total in 1966. The United Church has shown a growth of only 15% during the decade, but some smaller groups, both indigenous and missionary, have posted gains of 15% and higher *per annum* and thus have brought the over-all Protestant growth rate to 46%.

In viewing statistics on church membership in Japan it is necessary to make allowance for the large percentage of "inactive" members. In the case of the United Church this "invisible church" accounts for 82,926 of the 188 thousand members. Veteran observers agree that such a

ratio is typical of the Church in Japan. R.M.

1970 TOKYO CONGRESS

JABAS NEWS—Japanese Baptists have begun preparing to be hosts to their brethren from around the world in 1970, when Tokyo will be the site of the 12th Congress of the Baptist World Alliance.

A Baptist World Congress preparation Committee was organized December 1966, with Dr. Suichi Matsumura as chairman, Dr. William H. (Dub) Jackson, Jr., coordinating secretary, Masayuki Sawano, treasurer, and Yoshikazu Nakajima, secretary.

The committee will cooperate with Baptist World Alliance officials in getting ready for the 1970 gathering. Negotiations are in progress for hotel space and a meeting hall, and Baptists have been assured they can secure a 16,000-seat air-conditioned auditorium that was used for the 1964 Olympic games in Tokyo, says Jackson.

MISSIONARY HONORED

JABAS NEWS—Dr. Edwin B. Dozier served as proxy for Mrs. C. K. Dozier, pioneer missionary to Japan, and received from Governor Taichi Uzaki of the Fukuoka Prefectural Capital, the 5th Order of the Sacred Crown, December 23, 1966.

Mrs. C. K. Dozier, the mother of Dr. Edwin Dozier was being honored by the Japanese government for her many years of dedicated and devoted service to the Lord and to the Japanese people. Mrs. Dozier had been affectionately called the "Mother of Seinan."

Mrs. Dozier was informed of this honor in a telegram from Fukuoka which stated that "today a grateful nation has honored you with the 5th Order of the Sacred Crown in recognition of your many contributions to the kindergartens, Seinan Gakuin, the training school, and churches throughout Japan."

Mrs. C. K. Dozier, who is eighty-five years old, receives this cherished and distinguished honor from the Japanese nation exactly sixty years after her arrival here as a missionary. Mrs. Dozier now resides in the Baptist Memorial Geriatric Hospital at 902 Main Street, San Angelo, Texas. According to her doctor, she still attends Sunday services in a wheelchair and enjoys the meetings very much!

OCHANOMIZU STUDENT CHRISTIAN CENTER

ON December 16, 1966 the Student Center at Ochanomizu witnessed another major break-through in its expansion program. On that occasion a multi-storied building at the back of their present complex was dedicated. The new building had already been fully occupied; the Christian Literature Crusade with English sales and the Kurisutokyo Gakusei Kai (KKGK) offices occupy the main floor; on the second floor is Campus Crusades; third floor is World Vision and the Christian Reformed Church; and on the fourth floor is a large recording studio, the control room and offices of the Far East Broadcasting Corporation.

Within the main building at the Ochanomizu Student Christian Center (Kurisutokyo Gakusei Kaikan) are such facilities for students as a fellowship room, a library, and numerous classrooms where classes are conducted to reach the University complexes in the area. Several hundreds of these students walk by the Center on their way to classes every day.

A large 200-seat auditorium serves for special evangelistic services conducted regularly. On Sundays the local Chinese church occupies this facility. On other floors of the main building are located offices for such groups as the following: Billy Graham Crusade International, Japan Gospel Crusades (Evangelist Koji Honda), World Vision, Japan Keswick, Evangelism-in-Depth offices, Japan Protestant Conference (JPC), EMAJ-JCEM offices (Japan Harvest), Japan Evangelistic Fellowship (Evangelist John Rhoads), CBFMS Seisho Tosho, Japan Moody Institute of Science Films, Asian Student Research, Christian Literature Crusade and others.

Chaplain Makito Goto coordinates all the Center's Christian outreach as well as spiritual emphasis throughout the week. Regularly each Thursday morning for the past several years an early morning prayer meeting has been held for the English speaking community.

At the dedication service of the new building on Dec. 16th Dr. Bob Pierce spoke briefly. The occasion was appropriately used to feature also a recognition of the founder of the Student Christian Center, Miss

Irene Webster-Smith. A beautiful reception honoring Miss Webster-Smith followed the main gathering in the auditorium. "Sensei" is now celebrating 50 years of faithful service in Japan. "It is all of God. I am nothing!" she declared in response to the warm innovation given her by the missionaries and Japanese gathered. Mr. John C. Bonson is Business Manager of the Center. He has with Mrs. Bonson's gracious hospitality really opened our understanding to the great potential of this the Ochanomizu Student Christian Center.

Hear "Asa no Kotoba" on TBS (JOKR) Radio Tokyo, 950 KC Monday through Saturday from 6:10 to 6:20 each morning.

THEODORE EPP TO JAPAN

Noted radio pastor and evangelist of Back to the Bible Broadcast, Theodore Epp will visit Japan February 21 through February 27, 1967.

Dr. Theodore H. Epp, International radio minister, is the founder and director of The Good News Broadcasting Association, Inc. of Lincoln, Nebraska, (a Nebraska nonprofit corporation) better known as the Back to the Bible Broadcast.

The daily broadcast is the hub of a fourfold ministry presenting the gospel of Christ through radio, missions, literature, and correspondence Bible Courses.

The ministry, which began in 1939 as a daily broadcast on a local station in Lincoln, Nebraska, is now a daily international program with a Canadian office and six branch offices located around the world. These offices—located in England, Ceylon, Philippines, Australia, South Africa and Jamaica—handle correspondence received as a result of more than 620 weekly overseas broadcasts. United States and Canadian programs total more than 1915. Through these programs millions of persons around the world hear daily messages on salvation, Christian life, Bible study and missions.

The missionary emphasis is also expressed in a number of other ways. More than 300 missionaries under 37 mission boards in 54 countries are given financial support through the gifts of radio listeners. This includes the 78 national work-



Dr. Theo. H. Epp

ers in the branch offices. Also included is the financing of special projects such as hospitals, school buildings, automobiles, boats, radio stations, printing equipment, bookstores and gospel literature in foreign languages. The Broadcast also makes possible the production of other gospel broadcasts in many languages through its missionary contributions.

From seven to ten million pieces of gospel literature are distributed each year by Back to the Bible. This includes magazines for youth and adults with a combined monthly circulation of about a quarter of a million. An average of 7,000 people enroll each month in the Bible correspondence courses through all of their offices.

Dr. and Mrs. Epp will be visiting in Japan to contact interested missionaries, to visit the radio work they support with the Pacific Broadcasting Association, and to survey the radio and missionary literature work in Japan.

Wednesday evening February 22nd the Evangelical Missionary Association of Japan (EMAJ) will sponsor Dr. Epp for an evening banquet for missionaries in Tokyo and again on Friday evening, February 24th for a similar banquet in Osaka for the missionaries in the Kansai. Other radio rallies and conferences are also being arranged to allow for maximum liaison with Dr. Epp. ★

WHITE FIELDS INC.

During the past year White Fields has again actively supported five national pastors and evangelists in Japan. Their monthly assistance in each case supported the worker so that he has been able to give full time to evangelism. Director Bert Poole declares, "Our aim is to establish indigenous churches through a consecrated national ministry. Our job is to pray for and support full-time Japanese evangelists." Missionary Director of the Far East, Norman Jamieson, with his national and missionary committee meet together regularly to plan and pray for, to hear reports from, and to encourage young pastors in their service for the Lord.

BLACK MARKET BIBLES

WORLD VISION MAGAZINE—In Indonesia today reports indicate there is a thriving black market for Bibles, some selling for 460 times the original value. Black market Bibles form only part of the bewildering events experienced today in Indonesia following the abortive attempt by Communists to take over the country in Sept. 1965. Failure of the coup, the subsequent annihilation of up to two million persons believed to be associated with the Communists and the unbelievable economic chaos throughout the countries 3,000 islands are creating remarkable circumstances never equaled in history.

JAPAN RANKS SIXTH IN DIVORCE RATE

Japan ranks sixth in the world in the number of divorce cases, with one out of every 10 married couples seeking a legal separation before they die.

Although Japan still lags far behind the U.S.—where the rate is one out of every three couples—it ranks sixth after the U.S., France, Mexico, Switzerland, and West Germany.

Of the 1964 divorces, 91 percent were "divorces by mutual consent," a percentage that does not change greatly. In Japan where documents are not signed but are sealed with a personal seal or stamp it is possible for a husband to "divorce by mutual consent" without his wife knowing about it. All he needs to do is take her seal, along with his own, and complete the necessary forms.

The Yomiuri newspaper quotes writer Akiyuki Nosaka on why the number of divorces is on the increase:

"Men like to be pampered. They are first pampered by their mothers, and then by their wives. Tragedy occurs when wives force their husbands to wash dishes or do other odd chores, in the belief they have the right to make such demands on the basis of sex equality." R.M.

Fruit of the Spirit

cont. from page 12

may be one, that the world may CONTINUE TO BELIEVE that Thou has sent Me."

The Work of the Spirit

And now, finally, the fruit of the Spirit is not only the *sign* of the Spirit and the *seed* of the Spirit but also the *work* of the Spirit. Fruit is produced, naturally, by the life within. To a certain extent, some of these graces can be cultivated in the human, outwardly. That is, certain mannerisms can be learned. You know, there is a professional smile that can be learned. There is a professional friendliness that can be learned. There is a professional courtesy that can be learned. And there is even a lot of apparent meekness and temperance that can be learned when there's an axe to grind, and when it's to our interest to appear this way! But this is no more than oranges tied on a Christmas tree. They won't grow there, but the fruit of the Spirit grows from within and is genuine from the inside-out. This takes the strain out of it you see. Someone has said that "the secret of blessing is not over-straining but over-flowing." And too many of us strain and strive to be like Jesus and the more we strain and strive with our resolvings, the more we fail. Somehow we have to learn to let the Holy Spirit do His Office-work, and cooperate with Him.

Result—Fruit

There are several ways that the Holy Spirit has of producing the fruit of the Spirit. One is He will prompt us to pray. He will prompt us to live a life of prayer. Another is, He will reveal to us our faults. Then, the third place, the Holy

Spirit will prompt us to apologize. Now there are people, you know, who never make any mistakes—at least they've never been known to admit it. I don't know what the full significance of this is, but at Christmas time, my secretary back home, gave me a little gift. It was a great big eraser, about 7" long, about 3" high, about 1" thick and on the front of it is said, "I never make big mistakes" and mistakes was spelt "misteakz". Well some people never make any mistakes—big or little. At least, I repeat, they've never been known to admit any. And it would bring a breath of fresh air into some situations, if we would just admit, that maybe we might be wrong. And the Holy Spirit will require this of us—if the Holy Spirit is honored in our lives.

The Holy Spirit will not let us get by with self-righteous, Pharisaic stubbornness. But basically, the Holy Spirit cannot produce His fruit, unless He indwells. So the most important question I can ask you is, "Have you allowed the Holy Spirit to take up residence as Sovereign and Lord in your heart and life?" Certainly, when you were born again, it was of the Spirit, by the Spirit and certainly the Holy Spirit was in you in a relationship, but it's possible to possess the Spirit as the Son of God and yet not be filled with the Spirit. That's too evident, *that's too evident*, in the lives of too many people. And friends, although you were filled with the Spirit, the fruit of the Spirit may not yet be developed in its full-orbed measure,—for this development is a process as well as a crisis,—yet I can be absolutely sure of one thing, there will be a steady and an obvious improvement if a person is really filled with the Holy Spirit. God can take some pretty unlikely candidates who are pretty cantankerous by their natural disposition, and over the years God can modify and mollify and sweeten and enrich. But, if a person professes everything between the lids of the Bible, and has done so for 5 years and 10 years and 15 years and still has little love, and only occasional spurts of joy and no visible long-suffering,—the people around him don't know he has any,—and if he's still self-centered and stingy with God, and still self-indulgent with little or no temperance and still

stubborn and proud, then either he has long since grieved the Holy Spirit away, or he has never known the fullness of the Holy Spirit. Something's wrong somewhere. You can explain it according to your own theology but something is wrong somewhere. Because the Holy Spirit indwelling within us will not only create saints essentially and positionally out of us instantly, but in our personality and in the maturity of our lives, gradually. But He will do it. He *will* do it.

Dr. Donald Demerey, a young man who is brilliant intellectually, with a Ph. D. degree from a British University, has been for some years the head of the department of philosophy and religion of Seattle Pacific College, tells his own experience. I have read his testimony. I have heard him tell it with his lips. I've talked with him privately. And it's still good. About 1953, Dr. Kenneth Geiger was planning some seminars around the country, in colleges and seminaries and asked various scholars and professors to write papers on certain themes and he asked Dr. Donald Demerey to write a paper on the subject "The Spirit-filled Life". Some three or four years before, Dr. Donald Demerey had discovered a vacuum, a great lack, an emptiness in his own soul. He was a Christian. He believed in the doctrine. He had the theory. He had written books, expressing the doctrine. He had the theory. He taught it in his class-rooms, but his heart was hungry and as Dr. Kenneth Geiger asked him to write that paper, he inwardly groaned and said, "How can I do that? I don't know anything about the Spirit-filled life!" But it made him desperate and all that summer he prayed and sought and listened to this one and that one.

Pride and Intellect

And one evening when he was at Winona Lake, he had taken part in a service and when he was finished he went across to the Billy Sunday Tabernacle where Torrey Johnson had preached, and he said to Torrey Johnson, "Torrey, I want you to pray for me that I might be filled with the Holy Spirit". So they went off to one side. I think they went to Torrey Johnson's room in the hotel. That's right. And they got on their knees. Torrey Johnson

put his hand on his head and he prayed a very simple prayer and he said, "Lord, help this man to be willing to let the Holy Spirit work through him and in him, in Thine own way, and abandon all pride and intellect." Oh friends, pride and intellect have slain more men than pride of face has slain women—at least as many! Nothing more subtle than pride of intellect.

And instantly young Donald Demerey saw his trouble. He had been wanting power for self aggrandizement and for display as much as anything, that God might use him—Donald Demerey. And instantly he relinquished all that. Now we would say theologically, that he was experiencing self-crucifixion. Or we would say he died in that moment. He died to Donald Demerey and was willing for God to get all the glory and for him to be nothing that God didn't make out of him. And after Torrey Johnson finished his prayer, he said "I don't feel any different". But Torrey Johnson said "How did you receive forgiveness of sins?" He said "Can't you receive Spirit fullness by faith?" He said, "I will". He walked out of the hotel. About

30 steps from the hotel, he suddenly became aware of the Holy Spirit's presence in the sweet, indescribable way, and as he walked on, he met a missionary and the Holy Spirit said, "Tell him what I've done for you." He instantly obeyed. He stopped him and told him what God had done and the missionary said, "My heart has been hungry for that for years." They went to the room again and he prayed him through and within a month he was able—God used him to lead a number of missionaries and preachers into the fullness of the blessing. He wasn't straining anymore. It was just overflowing and God used him as a channel of blessing.

God uses us all differently. We must not set anybody up as our pattern. But friend, the real question is, have we resigned ownership completely and absolutely to the control and the supervision of the Holy Spirit? Have we really done that? May God help us to do it so decisively and then honor the Holy Spirit from day to day, in order that the Holy Spirit may work *out*, first by working *in*, His graces and His fruit. ★

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SINGLE WOMEN AND WIDOWS PART I.

HAVING considered the references to women in general in the Epistles, we now come to those dealing with the unmarried and widows. Three main subjects seem to emerge from these:

1. The basic reason for marriage.
2. The desirability of remaining single.
3. The scope of Christian service possible to the unmarried.

In only three of the Epistles do we find specific reference to young women. In Titus, chapter 2, it is assumed that all the younger women are married and should be "taught to love their husbands, their children, . . . and be keepers at home." Again in I Tim. 5:14 Paul writes, "I will therefore that the younger women (widows) marry, bear children, guide the house, . . ."

Yet in I Cor. 7, verse 8, he states, "I say therefore to the unmarried and widows, it is good for them to abide even as I." (i.e. unmarried); and in verse 38, "So then, he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better." Then he adds a clincher to the effect that a widow will be happier not married again, in his judgment, and, he believes, in God's too.

What is the reason for Paul's apparent change of attitude here? Many consider that the Pastoral Epistles were written at least ten years later than those to the Corinthians. Some therefore suggest that whereas Paul thought when writing to the latter that Christ's return would occur very soon, ten years later he was more concerned with building stable churches whose members would have a good reputation amid the heathen society in which they lived. Obviously if all believers had followed the advice to the Corinthians, the Christian community would have been in danger of dying out.

Another possible explanation is the Corinthian environment with its rampant sexual impurity connected with its obscene goddess worship. The Corinthian believers had written to Paul with specific questions regarding marriage, especially to unbelievers, re-marriage, and celibacy. In the midst of the general immoral morass of those times

there was a swing to the opposite extreme of ascetism, some couples even living together and priding themselves on having no intercourse. (Perhaps something similar is happening in America today where sex is thrust at people in every form of public communication. It was interesting that at a recent meeting of the American Medical Association a UCLA psychiatrist spoke of the growing sexual apathy of the American male, adding, "I'm horrified by the "cool" generation youth who avoids sex, and smokes pot or uses LSD instead.") Anyway, it was in answer to the above questions that Paul's words as found in chapter 7 were written.

Basic Principle of Marriage

One commentator states there is no contradiction at all here with the passage in I Timothy, since Paul regarded all those widows as incontinent. This seems rather a sweeping statement, but it is obviously based on the first principle of marriage stated by Paul in verse 2, namely that marriage is a provision to meet a strong physical need. "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." (Many accuse Paul of having a low view of marriage, but we should remember that here he was just answering some of the church's questions, and not giving a full discourse on the marriage relationship, on which he throws more light in Ephesians and Colossians.)

Again he states plainly in verse 9, "If they cannot contain, let them marry, for it is better for them to marry than to burn." This burning is not of itself immoral, of course, but only the intense desire for the fulfillment of a God-given instinct in the human body. In some it is stronger than others, and Paul doesn't call the control of it only a matter of the will, (verse 37) but also one of God's gifts given to some in greater degree than others, "Every man has his proper gift of God, one after this manner, another after that," (verse 7).

So then, Paul first says that any single person, man or woman, who has this strong urge with which their mind might become obsessed, should get married, and it is noteworthy that he recognises an

equal need, and right, for the girl as well as the man: "Let every woman have her own husband." This raises an interesting and important question. Is there not something wrong with the Western system by which a girl can marry only if she attracts the attention of some man enough to arouse romantic feelings within him strong enough to make him "pop the question", while at the same time the more she appears to be "man-hunting", the less likely her appeal to the male?

The Chinese writer and philosopher, Lin Yu Tang, has pointed out the "cruelty" of the Western system compared to the Orient where parents consider it their most important duty to find a suitable mate for their sons and daughters. With their lifelong knowledge of their children he thinks they can judge far better the most suitable temperament needed in a mate, rather than leaving it to the child's chance emotional "falling in love." This no doubt would be true of ideal parents. Unfortunately Chinese history, as well as that of Japanese and Western countries, reveals that too often wealth and position are the criteria carrying most weight with parents, rather than suitable temperament. A Greek maiden of Paul's era lamented:

Faces strange and tongues unknown

Make us, by a bid, their own.

Jane Austen showed in her books that conditions were not too much better in the England of her day, and the novel *The Makioka Sisters* shows that the same conditions hold in Japan where arranged marriages are still in the majority today.

Surely a Christian society should be able to devise some better method of obtaining a husband for the girl who desperately feels the need of one. In Japan I believe pastors do take some initiative for Christian girls in their churches, but are often faced with the seemingly insoluble problem of there being more Christian girls than fellows.

This problem didn't seem to trouble Paul, yet so many more widows are mentioned in the N.T. than widowers, one wonders if they really could just automatically follow his advice to "marry and bear children." I have often wondered how it is that most women in Japan do

find husbands even today, when it is no longer legal to get rid of unwanted baby girls at birth, and when so many young men were lost in the war. Certainly this has been a problem in western Europe for some decades. It is fortunate that with higher education for women there are now many interesting and satisfying jobs open to them, so that some prefer to remain single, but for the non-Christian girl who has a very strong desire for marriage but cannot find a man, this must be a very bitter and frustrating experience. For the Christian single woman however, there is the privilege and confidence that she can commit her way to God, and that He will lead in the way He knows is best for her; and if it is to remain unmarried, then He will assuredly give her the accompanying gift mentioned in verse 7.

She can gain further comfort from Paul's second principle about marriage, a surprising and rather revolutionary one for a Jew, namely that it was best avoided! For the Jews, all through their history, marriage and reproduction had been a definite command of God. To the Greeks and Jews of that day, as to most Japanese families today, it was socially discreditable to keep daughters at home, without obvious reason, for any long period beyond adulthood.

Probably it was this which Paul had in mind when he wrote the words of verses 36-38. Commentators have contradictory views on the meaning of these verses, i.e. whether they apply to young men wanting to marry virgins, or to fathers who have daughters of marriageable age. Some say the Greek word only means 'to give in marriage', others that at that time it could also mean 'to marry'. No doubt since that interpretation is more understandable to Westerners today, most of the modern English translations of the N.T. take it in the sense of a young man wanting to marry, though the NEB takes it as referring to the ascetic celibate couples. The Amplified N.T. starts with the young man and changes to the father, while the ASV takes it to mean the fathers all through. To anyone who has lived in the Orient the most natural explanation would be that the words were addressed to Greek fathers

who were concerned as to whether they should marry their daughters off in view of the normal social pressure to do so. This interpretation would appear to give a little more consideration to the girl's own feelings and desires too. If the man Paul writes about is the prospective husband, then *his* self-control or otherwise appears the only consideration!

At any rate, whoever the men referred to were, Paul asserts that marriage is certainly not wrong, but for the Christian, to refrain from marriage at that time would be even better.

Advantages of Remaining Single

What are the main reasons Paul gives for the desirability of remaining unmarried?

First, he claims it will be easier because of "*the present distress*," (verse 26) and also that the married woman "*will have tribulation in the flesh, and I would spare you . . . the time is shortened—the fashion of this world passeth away.*" (Verse 28)

Most modern commentators regard these words as a reference to strong persecution at that time, and Paul's belief in the soon return of Christ. Calvin, however, living in a generation just emerging from the centuries-long domination of Roman Catholic teaching, regards it as referring to the normal difficulties of marriage. "Marriage brings with it hindrances from which I should wish you to be free and exempt." He continues that some people expected "unmixed honey" in marriage, and were disappointed. Among the particular 'troubles' of marriage he includes the loss of children, widowhood, conjugal quarrels, faults of children, and the rather intriguing "marriage fooleries, jests, and other things with which married persons are taken up." He considers marriage "a burden by which the mind of a pious man is weighed down, so that he does not move Godward with so much alacrity."

However, he does add that these evils do not belong to marriage as such, but "proceed from the depravity of man." The latter can not only spoil marriage, but also the lives of those who plan to be celibate for religious reasons. Calvin speaks of conditions in his day with a bluntness which would surely shock the

modern ecumenical ear: "See what kind of devotement to the Lord there commonly is on the part of monks and nuns, and the whole scum of the papistical clergy, than whose celibacy nothing can be imagined that is more obscene, infamous, and abominable."

Calvin was here making reference to Paul's second argument: "*The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married careth for the things of the world, how she may please her husband.*" This strangely unqualified statement makes it sound as if every single woman was automatically wholly devoted to the Lord, and all married women were not. Yet every church, at home and on the mission field, must surely have known a few single women who seemed quite self-centered, or as concerned about housing, sinks and stoves as any married women; and some of the latter who appear to neglect husband and children because they are so busy in "the Lord's work." Perhaps Paul was thinking here of girls still in their parents' home run by slaves, or else he was speaking of what he regarded as the ideal.

There is, of course, a general truth in what he says, as every married woman has found on occasion, and certainly throughout all the child-rearing years; with some husbands it might mean through the whole of a wife's married life. A single woman with no one dependent on her, on the other hand, can be wonderfully free from many distractions, set meal times and bed times, mountains of washing and ironing, etc. and thus can give first place unre-servedly to serving the Lord.

So, although today Paul's first argument about the "*present distress*" and "*the fashion of this world passeth away*" may not have much weight, (although in this atomic age it could be very relevant indeed) his second still remains true to a large extent. Therefore the woman who remains unmarried, whether from choice or circumstances, can rejoice that God has spared her some difficulties, and has given her the opportunity of serving Him more freely. Just what forms this service may take we must discuss next time. ★

THIS AGE OF INTERNATIONAL CONFERENCES

In this issue our thought is stimulated by a report from London. The Editor of the "Life of Faith" finds himself, most uncharacteristically, to be quoting with approval a pronouncement by a prelate in the Church of Rome.

The occasion was the World Methodist Conference attended by a large delegation from the United States. The ecumenical trends of the present day apparently required the presence of a Roman Catholic guest, Cardinal Heenan. It was what this Cardinal had to say that called forth comment from the Editor of the non-ecumenical "Life of Faith". We quote.

"He welcomed the delegates to this world conference by telling them that he does not think most world conferences are important! They are now so numerous as to become a threat to normal work. Worse still, too many of the same people attend, and say the same things. There is almost a fraternity of international conference speakers who appear on both sides of the Atlantic at meetings of every theological complexion" said Dr. Heenan. "There is no little danger that the multiplication of conferences will lead to a neglect of pastoral action". If too much time is spent in speculation there will be too little time spent in preaching the Word of God, the Cardinal proceeded—not pulling his punches. "We can become so engrossed in discussing each other's theology that the flocks committed to our care feeling unwanted, may begin to disperse". The Editor of the Life of Faith then comments—"Which is precisely what many of us have thought for a good long while!"

That even some of the ecumenists are waking up to this fact was further indicated in an address by the Rev. Dr. William Strawson, Professor of Systematic Theology and Philosophy of Religion at Handsworth College, Birmingham. "This has been a century of world conferences", he said. "There is a bewildering list of world church organizations"—and he enumerated them by initials. . . . 'Perhaps you can say,' he went on in a jocular aside, 'that

these world assemblies do nothing more than provide trips for the boys at the expense of the local church. If you arrange it carefully you can make sure that the big boys get world trips at least once every year, and perhaps take their wives with them. . . . Perhaps a more serious comment is that we are substituting world conferences for effective work in the local church. Our congregations get smaller, our list of members grows shorter, we are desperately in need of candidates for the ministry, and no one seems to take much notice of what we say on moral and social affairs. But never mind. We can forget we are a very small minority when we meet in our hundreds for a world conference.'



THE INDIGENOUS CHURCH by Donald Hoke

Like the swing of a pendulum, missionary attitudes and methods have tended to swing from one extreme to another on the world mission fields, and especially in Japan.

A generation ago "colonialism" might well have described much missionary activity since in practice church leadership, financing, and control remained largely foreign. Nowadays the popular trend is to be indigenous. Under the label "indigenous church" or "indigenous method" apparently any strange, often impractical, new theory can be justified. And some . . . use it to cover up an unsundered spirit of proud nationalism. But is this new byword, interpreted in multiplied ways, the answer to the problems of effective, Scriptural missionary work? I question it. . . .

Hard as it is, we have to face the fact that we Westerners tend to be imperialistic in attitude, often unconsciously. Talking indigenous methods, we often unthinkingly use money, and the influence it buys, to force our opinions in missionary work. And the tragedy is of course that this continues to produce "rice Christians," heavily dependent upon the missionary rather than God.

If I am not mistaken, a comment along similar lines has already appeared in the pages of "Japan Harvest". This is not to say that all Christian conferences of an international nature are to be regarded as a waste of time. What we do say is that world conferences or international conferences are now taking so much of our time and energy that there is grave danger of 'front-line' activities being seriously hindered rather than helped.

The writers quoted are concerned about the work of the ministry and the local church. The situation is of no less concern to missionaries in their gigantic task of evangelizing the unreached peoples of the world. ★

On the other hand the term "indigenous" has come to mean something completely other than New Testament, in many cases. In fact, the indigenous emphasis by some Japanese leaders has developed into a kind of "sanctified nationalism" with little or no real spiritual fruit. It is as far from the New Testament church and spirit of Christian unity as is the older colonialistic attitude on the part of missionaries. And it is possibly even more potentially dangerous. . . .

Forgetting his innate pride and racial superiority (a difficult spiritual battle), the missionary must seek wisdom from God to recognize, encourage, and entrust his work to Japanese leadership. This demands first of all faith that God can and will raise up such leadership, that the Holy Ghost can make some Japanese brother as good (or better) a Christian than I! . . .

On the other hand, a missionary may often be led and gifted of God for a longer period of leadership in a given situation . . . Men like Hudson Taylor, Jonathan Goforth, Barclay Buxton, etc., by weight of their spiritual character and ability would always have a permanent ministry of leadership. Undoubtedly it would soon be on a higher level than the local church, but these men would never completely "work themselves out of a job" on a mission field. If the basis of leadership is spiritual gift, not nationality or race, God will clearly raise up and guide men both foreign and local. ★

WORLD CONGRESS ON EVANGELISM

Kongresshalle, Berlin
Oct. 26 - Nov. 4, 1966

THE whole trip was full of surprises. On the plane over I was able to meet delegates from Viet Nam, Hong Kong, Taiwan, Philippines, and Korea, as well as others in the Japan delegation. We traveled the Polar route and I managed to get a few lovely slides of—no, not the North Pole—but Mt. McKinley, the highest peak in North America. Incidentally, that was the only bit of scenery on the whole 8,000-mile trip. Besides Anchorage, Alaska, we stopped at Copenhagen and Hamburg before reaching Berlin. There, at Tempelhof Airport we were warmly welcomed by Dr. Carl Henry, Dr. Clyde Taylor and others. Practically our whole delegation—as well as hundreds of others—were billeted at the Berlin Hilton, but understandably we took our meals elsewhere.

Our first evening in Berlin was the last night of the Graham Crusade there. As Congress delegates we were given special seats at the front. The huge hall seating 13,000 was packed. Bishop Otto Dibelius, famous for his disregard for the Berlin wall—"All Berlin is my parish"—was to give a word of greeting, and used the opportunity to do a little evangelizing himself. The result was that time was running out so Billy Graham gave a very brief, simple, message on Luke 15. Afterward, without music or prolonged appeals, four hundred went forward to make a decision for Christ.

The Congress meetings were held in the beautiful Kongresshalle, just a mile from the Wall. The Reichstag, former seat of the German government, was visible from the hall, and we were just minutes walking distance from the famous Brandenburg Gate.

The Congress at Berlin meant a great deal to me personally. It broadened my horizons and my understanding. In some areas where I was foggy in my own convictions, I have been able to crystallize my thinking. I know better where I stand, and why. We are here to win Japanese for Christ, and we ex-

pect to see even greater reaping in the days ahead. It was interesting to hear the leading evangelists of the world say that it was the layman who is the key to world evangelization. Certainly there is the "gift" of an evangelist, but it is the victorious life of the Christian that is the proof of the Gospel.

For a Congress on World Evangelism we were mercifully spared from endless statistics. *Windows on the World*, a daily feature, was brief reports on the development of the church throughout the world. In the midst of great darkness, there are bright spots. In nations such as Brazil the church is growing so rapidly that accurate figures are almost impossible to come by. It is said that the church is growing seven times faster than the population in Brazil. But we must realize that still a mere 5% in that country are Protestant. We heard of the baptism of 6,000 in Pakistan . . . of 2,600 decisions for Christ in one city in Indonesia. Even the traditional hard-core Catholic countries are softening, and the Gospel is making headway in Portugal and Spain.

On the other side of the ledger, *the population clock*—a huge display in the lobby—told out an incessant reminder that there is an increase in world population of 128 souls every minute, 7,708 every hour, 185,000 every day, 62½ million every year. All of these must be reached if we are merely to hold our own against the population explosion! But in fact, only 1/10th are being reached by the church. In other words we are losing the battle of world evangelism by a landslide of tens of millions of souls every year! Perhaps it is time we got excited about it.

Planning for missions

Though almost certain to meet opposition from those it is meant to help, namely the missionary on the field, there is a plan today to put the best of modern scientific technology to work in reaching the world for Christ. This is PERT. (Program Evaluation Review Technique),

From the mass of reports on the "World Congress on Evangelism" held in Berlin the following selections from Bob Spaulding's have been chosen. Mr. Spaulding is currently the President of the Japan Council of Evangelical Missions.



Lyman R. Spaulding

which was introduced to us through another large display at the Congress. The key idea in this program of "disciplined planning for missions" in the words of Dr. McGavran is, "That we have outgrown the exploratory era of missions, where each mission and church went forward in ignorance of the others and along independent lines as it seemed good to it. The time has come when systematic disciplined planning toward the clear goal of giving every person in the world a chance to say "yes" to Jesus Christ is both possible and urgent."

PERT stands for Program Evaluation Review Technique. Basically this is a system that uses vast sources of research information to find a successful way to a given goal. By the use of computers accumulated knowledge of affairs too vast and complicated for any one man to handle can be reviewed and evaluated in seconds. Our goal is to take

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the Gospel to the whole world. This is a measurable goal. In only a few short years every man, woman and child will be identified and located through a worldwide network of computers. Not only so, but the keys to their individual cultures, secrets that could help unscrupulous men to control the hearts and minds of millions, will soon be reduced to electronic data processing cards. The men of the world have realized the potential of the computer, and are using it for commerce, medical diagnosis, military planning, etc. If we have the faith to see it, this too, like radio or TV, is a tool that God has given to be used for His glory. The Coca Cola Company is using these modern methods in a program through which they expect that every person on earth will taste their product within ten years. Should the church have a lesser vision?

We recognize the danger of allowing machines to take the place of the Holy Spirit, and therefore the men who are engaged in this work humbly admit their dependence upon the

Spirit. Nothing can come out of a machine, be it a typewriter, or a computer, unless it is first put in there by some man. No machine will ever be the answer to evangelism, but as someone has wisely said, "We are doing less than our best if we fail to use the tools that God has given us."

Berlin—Wheaton

It may be unwise to make comparisons between the Wheaton Congress on the Worldwide Task of the Church, and the writer is not qualified to do so, yet I feel the two gatherings can be profitably related to one another. Berlin was a complement to the Wheaton Congress. Berlin was a beginning to do what Wheaton was talking about.

At Wheaton the management got their heads together, while Berlin was a gathering of the shop foremen. Wheaton will live on and on through the priceless "Declaration," while Berlin will show its fruit mainly in the transformed lives in the more than 100 nations where the evangelists have returned with new faith, vision and tools for the job. Wheaton may happen once in a lifetime,

Berlin should happen every year.

Many of us had our eyes opened at Berlin to whole new areas of ministry that have been hitherto untouched. We discovered that God in His sovereignty may seem to pass over a nation, a people, and area, until He sees that the time is ripe, then there is a glorious reaping. All of us profited intellectually, practically, and spiritually. On the last night of the Congress, Dr. Graham spoke heart-to-heart with the delegates about "Stains on the Altar" When he had finished we all knelt in our places to pray, and from all corners of that huge auditorium we could hear weeping. Afterward, a friend from South America told me of the complete transformation in the life of one of the Christian leaders from that continent. He commented, "The Congress would have been worth it all if it were only for that one meeting."

The final results will not be known for a long time, if ever, but we can honestly say that heaven will be richer because of the vision and sacrifices of the men and women who made it possible. ★



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Colorful Nihongo

Ikuyo Uchida

COLORFUL Nihongo includes appeal to the sense of hearing. Onomatopoeic expressions abound in the Japanese language and most of us have not begun to tap this source of colorful Nihongo. Here are a few among hundreds.

gami-gami—speak crossly as if biting off ears. “Okaasan, anmari kodomo ni *gami-gami* yutte wa ikemasen.”

gira-gira—glitter or dazzle. “Subete *gira-gira* hikaru mono wa kin de wa nai.”

gata-gata—with a rattling noise. “Samukutte *gata-gata* furuemashta.” “Jishin de ie ga *gata-gata* yuremashita.”

gaya-gaya—noisily. “Kodomotachi wa *gaya-gaya* sawagi mashita.”

hara-hara—to feel uneasy; be kept in suspense or fear. “Kodomo ga mado kara ochiru no de wa nai ka to *hara-hara* shimashita.”

hare-bare—light-hearted; cheerful. “Owabi wo shitara *hare-bare* to shimashita.”

LANGUAGE POINTERS for MISSIONARIES

moya-moya—vague or misty “Tokyo no sora wa itsu mo *moya-moya* shite imasu.” “Watashi no kokoro wa nan to naku *moya-moya* shite narimasen.”

mozo-mozo—like ants crawling all over the body; state of being unable to keep still. “Hayaku sekkyo ga owaranai ka to *mozo-mozo* shiteimashita.” “Kemushi wo miru to karadajuu ga *mozo-mozo* shite narimasen.”

tenya-wanya—hustle, bustle, confusion. “Ie no naka wa *tenya-wanya* desu.”

tobo-tobo—plod wearily, weakly. “Sukkari tsukarete *tobo-tobo* to ie ni kaerimashita.” “Nyugaku shiken ni rakudai shita no wo

shitte, kanashiku *tobo-tobo* ie ni mukaimashita.

ton-ton byoshi de—without a hitch. “Kare wa *ton-ton byoshi de* Todai ni nyugaku shiteshimai mashita.”

Listen to the Japanese talk and see how many onomatopoeic expressions you can detect. Then try using some of these in your conversation and message. It will add vitality to your speaking and make it down to earth. Some may be interested to know that Oreste Vaccari's *Supplement Part I* contains a good list of Japanese Onomatopoeic Expressions.

Thank you for the letters of appreciation for this column. ★

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COME, AND THE LORD WILL BLESS YOU

"SEEK YE MY FACE"

During World War II when the battle for Italy was progressing rapidly, Bill Mauldin, the famous cartoonist, drew a picture that revealed the self-centeredness of the human heart. The cartoon showed two American G.I.'s sitting in a foxhole in a quiet sector of the

Italian front. The place where they were was evidently quiet enough that new supplies had come up to them at the front, and along with the supplies was a copy of the Stars and Stripes newspaper which one of the two was eagerly scanning.

Disgusted, one of the men griped, "There's not one bit of news of our sector of the front!" The other one replied, "Why should there be any news of this sector? Nothing is happening here now." To this, the first one responded, "This is the most important sector, and this very foxhole is the most important one of the whole war!" The surprised buddy wanted to know the reason for the importance of this particular foxhole. "Because I'm in it!" was the dogmatic reply.

For most of us, our consideration of any subject starts from a self-centered view. "What will it mean to *me*?"—"How will it influence *my* life?"—"What will *I* get out of it?"—"Will it make *me* happy?"

We are so incurably self-centered that we even think of our devotional life and of prayer from this standpoint. "I need the Presence of

God to make *me* happy."—"The Bible says, "Draw nigh to God, and He will draw nigh to you." I will seek Him, and He will meet *me* in *my* need."

Now there is something wrong with this approach that effectively shortcircuits the flow of God's power to us. At the very best, Christian devotional life is a hit-and-miss proposition in such circumstances. To deal with self-centeredness in the devotional life is a necessity.

David found one of the key lessons in this matter. We often find him saying, "I sought the Lord, and He heard me"—(34:4), and other statements of that type. *But that isn't all!* David came to realize that *even his seeking of God was prompted by God.* "When Thou saidst, 'Seek ye My face,' my heart said unto thee, 'Thy face, Lord, will I seek.'"—27:8.

David was not the *initiator* of this prayer relationship. God started it by calling him to prayer. We may also add that God engineered David's circumstances so that he would begin to call out for deliverance.

Again, the Psalmist's happiness was not the *objective* of this "prayer-answer" exchange. "Not unto us, O Lord, not unto us, but unto Thy Name give glory"—115:1. Deliverance was not the objective, it was the means to attain the objective (within the providence of God). Blessed is the Christian who has learned that the object of his praying and devotional life is not his own personal happiness, but the glory of God!

We need this caution as we approach God. Our hearts are incurably self-centered to start with. Beyond that, we are the products of a teaching that has elevated man's initiative and man's importance out of all proportion in such holy matters.

AND YET, let us never get away from the simplicity and freedom of true prayer life. He Who is Sovereign, Who initiates all, and Whose glory is the goal, speaks today, "Seek ye My face." Respond immediately and freely, "Thy face, Lord, will I seek."

—Rollin Reasoner



Miss Esma Harris
as she returned to Australia, 1966

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ARE

CELL MEETINGS THE ANSWER?

A new—yet age-old—type of evangelism is growing in many places in Japan and reports of success are often highly enthusiastic. Here is a practical how-to article by one who is actually doing it.

by John W. Graybill

JUST three years ago our first cell meeting was held in the western suburbs of Tokyo and today there are thirteen such meetings in Christian and non-Christian homes. Souls have found Christ and several hundred homes are in regular contact with the Gospel.

Could this type of evangelism be the key to reaching Japan?

It's true that we have found the method effective for evangelism but there are other benefits as well. For example, the tremendous problem of buying land and building church buildings at today's inflated prices has been solved for us.

Why has this method proved successful? We feel that whatever success there has been may be attributed to the fact that the method is both Biblical (I Cor. 16:19, Col. 4:15) and Japanese. *Katei shuukai* (home meetings) were the norm in the rapidly growing New Testament Church and we have found that such cell-type fellowship meetings fit into the Japanese social structure better than an imported western-style program found in the typical church.

How did we go about it? After moving into the Koganei-Fuchu area we began by making many friends all around us. For six months we opened our hearts and home to our neighbors and created a good *kimochi* (feeling).

Next we held a religious survey, visiting every home in our community. Of the 350 homes contacted 79% claimed no religious faith, 16% were Buddhist, 1% Shintoist, 3% adherents of a "new" religion and 1% were Christian. 75% of the homes accepted our literature.

Finding these few Christian homes was a real joy to us. We began to make friends immediately, visiting in their homes. They in turn visited us freely. After a few months of this family-to-family fellowship we felt it was time to open our home for larger gatherings on a

formal basis.

In April of 1964 the first *katei shuukai* was held with twelve local Christians in attendance. This meeting was open for any Christian to attend who wanted to become better acquainted with his neighbor-Christian—in Tokyo they don't even know each other—and for mutual sharing of joys and concerns as believers in Christ. We don't call these gatherings "Church" or "Worship" but rather *majiwarikai* (fellowship meetings.)

From this small beginning the vision has spread to other Christian homes and, within the past year, to many non-Christian homes as well. At the present time we are operating this fellowship-cell ministry in thirteen homes—six believer's and seven seeker's homes—in Kunitachi, Koganei, Fuchu, and Asagaya.

All of these are led by laymen with the missionary assisting whenever needed. Some groups meet weekly, others semi-monthly, monthly, or simply whenever convenient. Our evangelistic thrust each week is in the area where the home meeting is to be held that week. Usually about ten to twelve adults attend.

WHAT ARE THE ADVANTAGES OF THIS TYPE OF EVANGELISM?

1. The fellowship-cell meeting is *easier for new people to enter*. The usual church *genkan* (entrance) seems rather *haeri-nikui* (difficult to enter) for the first-timer but going to a neighbor's house for fellowship and Christian teaching, at the personal invitation of the neighbor-friend is much easier.

2. The local home meeting is *more convenient*. It is useless to try to get an unsaved neighbor to go by train, bus and taxi to "my church" some hour or two away. Though a neighbor may not accept such an invitation he may walk across the street to an informal meeting for mutual sharing of problems. On a recent Sunday morning

37 attended our worship service. One of these came by train, two by car, three by bus and thirty-one walked to the meeting.

3. The local cell *contacts more people*. Rather than "one big light" in a community we are trying to promote many "small lights" scattered throughout the community. Even in our very young effort we contact about 240 different homes monthly.

4. The method is *practical*. Western style preaching has a place in Japan but we will never truly evangelize this nation by this method alone. The family and group *soodan* (discussion-conference) is still the Japanese way of transacting business.

5. The method is *economical*. Using homes for Christian fellowship costs us nothing and is the cheapest method of doing evangelism.

6. The cell-group *can lead naturally to a typical church program if desired*. From the cell groups we have seen a Sunday School, worship service, youth meetings, English Bible classes, ladies meetings, and home visitation programs develop.

7. The home meeting *gets laymen busy for the Lord*. They no longer *makaseru* (give over) everything to the local professional pastor. At present we have five laymen who are able to give simple, sound, worthwhile Bible studies. Those who are younger in the faith act as the meeting leader or cell chairmen. Those who are new Christians or not yet saved go out and bring in their friends and neighbors. Others just open up their home for the meeting, but this person too feels a real part of the group.

HOW DO YOU GET A CELL PROGRAM STARTED?

1. *Be convinced in your own heart* that this is worthwhile, a good strategy and that God is leading you in this way. Doubt breeds failure. Confidence promotes success.

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2. *The timing is important.* It is important to seek God's will as to timing. In our case we waited four months until we were perfectly sure.

3. *Begin the meetings in your own home.* But don't keep them there as most missionaries seem to do. As you share your burden and vision others will gradually open their homes and finally this will spread to non-Christian homes as well.

4. *At the beginning don't meet too often.* Most Japanese think only of the institutional church set-up and this cell-type program will not catch fire over night. It will take prayer and time.

5. *Keep the meetings informal.* No long sermons, but lots of lively singing, short Bible studies, prayer time together, with much time allowed for free discussion and open sharing. No one voice should dominate the fellowship. Tea is usually served by the host during the informal sharing time. The Bible studies are led by laymen with the missionary taking his turn.

6. *Make little or no mention of your particular denominational affiliation.*

HOW DO YOU KEEP THE PROGRAM GOING?

1. *Gradually shift the emphasis from Christian fellowship to evangelism.* When this begins to take place one will see seekers multiplied, decisions, and a permanent witness mushrooming in the community.

2. *Appoint a layleader* who will be responsible for a particular cell. Usually the owner of the house where we meet becomes the leader if he or she has any Christian maturity. The person leads the meeting, gives the Bible lesson and invites his neighbors and friends. If the owner cannot do these things, he chooses what he can do and the more difficult tasks are given to a more mature Christian.

3. *After several cells have developed the leaders should form some kind of loose organization* which would be the responsible body for directing evangelism in that community. The leaders should meet regularly for planning, evaluation of

present trends, prayer, etc.

4. *Grow through cell division.* Whenever the room gets too full for the crowds don't say, "Let's begin a building fund," but rather, "Let's divide! Let's begin another light down the street. Let's reproduce ourselves."

5. *Encourage these various cells to lead their converts and new contacts to existing churches in the community.* (Incidentally, this helps to make good relations with the pastor!) If there is no church program on Sundays in your community encourage these cells to rent a hall or school for *weekly or monthly rally-type meetings.* The "big meeting" feeling is still strong in Japan and has a place in cell evangelism. As it grows the group may want to organize a church program and build its own building. However, this should be a natural growth and not something that is pushed or promoted by the foreign missionary.

6. *Keep simple and informal.* Don't stifle the growth of living cells with mission machinery and tight organization. Let the cells go and grow. ★

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NIHONGO --- KEY TO JAPANESE THINKING by C. Corwin



This is a section of Corwin's Introduction to his doctoral thesis, *Biblical Encounter with Japanese Culture*. (C.L.C., Aug., 1967) Following this methodology, he will make transcultural comparisons of Japanese-Biblical concepts of *Truth, Love, and Beauty*.

Students of Japanese culture have walked hitherto through the gallery of Japanese thought, gazing at pictures hung there by a handful of artists—the scribes of Japanese religion, history and literature. They tried to penetrate Japanese thinking through interpretive works penned by Kobo-Daishi, Shinran, Nichiren, Motoori, Hearn, Nitobe, *et. al.*, and learned much. But the time has come to step into another hall in the gallery and view the works of common man. The one cultural monument which the Japanese people have shaped together out of their cumulative tradition is their *language*. It is the premise of this article that *man's concepts of reality can be pieced together by examining the verbal symbol system he employs to express this reality*.

Relation of language to culture

Edward Sapir formulated a general principle covering the relationship of culture and language back in 1921. He said:

The relation between language and experience is often misunderstood. . . . Language does not just catalogue what happens to us, but is also a self-contained creative symbolic organization, which not only refers to experience acquired without its helps but actually defines experience for us by reason of its formal completeness of our unconscious projections of its

implicit expectations into the field of experience.¹

This paragraph is basic to my whole approach. What it says is that language is not merely an indifferent mechanism for cataloguing men's experience but the language itself affects the cataloguing process. Thus, not only does language reflect a culture and its development but it is conceivable that language colors one's universe.

Sapir's principle was elaborated and developed by his pupil Benjamin Whorf who said, "language constitutes a sort of logic, a general frame of reference, and so molds the thought of its habitual users."²

But these linguists are not asserting that *language form* is an index to cultural thinking. Neither shall we in our pursuit of Japanese cultural thinking infer peculiar Japanese psychological qualities or cultural patterns from the syntactical character—absence of pronouns, use of honorifics, etc.—of the Japanese language. Sapir states bluntly that mere "form of a language" has no connection with national temperament:

It is impossible to show that *form* of a language (italics mine) has the slightest connection with national temperament. . . . I am convinced that it is futile to look in linguistic structure for differences corresponding to the temperamental variations which are supposed to be correlated with race . . . In this connection it is well to remember that the emotional aspect of our physical life is but meagerly expressed in the build of a language . . . When it comes to linguistic form, Plato walks with the Macedonian swineherd, and Confucius with the head-hunting savage of Assam.³

If these conclusions are valid and I believe they are with minor modifications, then Nakamura's approach in understanding Japanese ways of thinking is freighted with difficulties. Max Mueller's view, *viz.*, that language tyrannized culture and men's thinking is also cast in critical light. Landar summarizes Mueller's views:

When men of a certain culture framed a religious theory, he (Max Mueller) thought their language marked the system of ideas with deterministic finality. Hence to know the Indo-European religion, one had to study the meanings of the reconstructed roots."⁴

Durkheim countered Mueller, saying,

Language is not merely the external covering of a thought; it is also its internal framework. It does not confine itself to expressing this thought after it has once been formed; it also aids in making it.⁵

What contemporary linguists are saying is that the language system of each culture is a fluid factor in culture; it varies with each generation and serves as a clue to its thinking as well as actually coloring and molding this thinking. Whorf says:

We dissect nature along lines laid down by our native language. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face. We cut nature up, organize it into concepts, and ascribe significance as we do, largely because we are parties to an agreement to organize it in this way—an agreement that holds throughout our speech community and is codified in the patterns of our language.⁶

There are formidable linguists who do find some relation of language form to cultural thinking. Hoijer detected in the verbal forms of the Navaho language a clue to Indian thinking. He noted, for instance, that the idea of "position" is rendered by words which mean "withdrawal of motion". Thus he makes the following cultural inference; "The Navaho are fundamentally a wandering, nomadic folk, following their flocks from one pasturage to another."⁷ That is, to the Navaho the only way to conceive the idea

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of "stationary" or "position" is to think of a cessation of wanderings. From this, the cultural linguist (philologist), without any knowledge of Navaho culture, could assume that the Navahos are a nomadic people. I am impressed with this type of reasoning until I attempt to apply the principle to Japanese language and culture. For instance, Nakamura concludes a peculiar cultural type of Japanese thinking from the use of honorifics in the language. The honorific "o" is attached to such common things as water or tea or stomach (*omizu*, *ocha*, *onaka*, resp.). Of this he says:

Probably there is no other nation on earth that uses an honorific expression prefixed to the names of everyday objects. . . . We should not regard it merely as an honorific expression but rather consider it as a manifestation of the way of thinking that seeks a *raison d'être* and sacredness in everything that exists.

Such thinking might have existed when these honorifics were first attached to common objects, but it would be a fallacious deduction to

assume that such Shinto philosophy is a general concept today. The word for "tea" in common parlance is *ocha*; to ask for "*cha*" (leaving off the honorific), would be asking someone to bring something of the color of tea, *omizu* today is "drinking water", distinguished from *mizu*, plain water. *Onaka* is simply stomach; to complain to a doctor that one's *naka* is in pain would be a meaningless expression. Similarly, Yamagiwa, finds in the levels of usage of Japanese (honorific, polite, ordinary, and humble forms) a pointer to a stratified society. He says:

Undeniably spoken Japanese has traditionally contained a great wealth of expressions which denote relative social position . . . Every expression made by one person to another automatically sets the speaker in a relationship to the second as being superior, inferior, or equal. . .

Yamagiwa feels that Nakamura infers too much from this peculiar tendency of the Japanese but he generally follows the linguistic principle that structural form of a

language gives a clue to cultural thinking. But it appears to me as just a cultural reading into the language what one has learned on other grounds. This interplay of honorifics, polite and ordinary forms actually makes it clear who is the subject and who is the object in each sentence without the use of pronouns. The use of pronouns in the Japanese language did not come in vogue until the Meiji era and even today such usage makes the language seem stilted and unnatural. The honorifics and the interplay of the verb forms make Japanese sentences capable of running at great length, without periods or stops; no one is ever confused as to who is doing the acting, though such equivalent words as "I, he, you" never appear. It probably never occurs to Japanese children learning their own language that the involved form of "you read" (*oyomi ni naru*) is honorific, while the shortened form "I read" (*yomimasu*) is humble. He probably just learns that the long form means the other person reads, while the short form means he himself reads, thus eliminating pronouns.

Rather, I would find it safer to approach cultural thinking through the *meaning* of language. Henle says: "Shared concepts are the meanings expressed in the common language. To learn a language involves forming the concepts expressed by it." That is, peculiar cultural concepts lie submerged beneath the external symbol system. These serve as guardians or preservers of values from one generation to another. Thus we are warranted in first analyzing a particular language, for within it many clusters of words and synonymous phrases will give traces of cultural concepts. Walloch says:

If the concepts we have influence our perception, then the possession of a given language determines, to some extent, at least, what kind of a world we perceive around us. . . . One key to the concepts which are shared by the members of a given culture is the common language used by them, and we can take changes in their languages as evidence (though perhaps not conclusive proof) of changes in the concepts they share."

(to be continued)



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THE year 1966 marked the 41st anniversary of broadcasting in Japan, Asia's leader in mass communications. No other nation has such full coverage of its people by radio and TV, which occupy the throne in the area of mass communications. In fact, Japan has 80 times more coverage by TV than the Philippines, its nearest Asian competitor. It is sobering to realize that "TV is the greatest single agent in molding the minds and social patterns of New Japan." (1) This is due in part to its lasting impact. "Studies revealed that immediately after a TV program had been aired 80% of its hearers retained the content, as compared with 71% for radio and 72% for newspapers. After three days the figures were 65% for TV, 10% for radio and 20% for newspapers." (2) Over 85% of Japan's homes have TV while radio covers 96% of the homes.

Uniqueness of Radio

Dr. Eugene Bertermann, chairman of the ICB (International Christian Broadcasters) commented on the uniqueness of radio. "It is:

1. Suitable for news, music and especially religion.
2. Economical. A modest budget reaches a vast audience. (Where and how else could one preach to 5,000 people for one dollar—as in Japan?)
3. Supportable by the Christian church because of inexpensive mass communications (as compared to TV).
4. Universal, saturating every area of life and present everywhere. (homes, hospitals, hotels, shops, schools, offices and even in cars, bars, prisons and planes.)
5. Mobile. It is a constant companion." (3) (Parenthetical comments are from JLP.)

He further stated: "Radio is an excellent method to proclaim the Gospel, because it leaps over vast distances, bridges the barriers of time and space and can even reach the illiterate.

Mass Communications' Coverage

There are 46 commercial radio companies in Japan. NHK, the government-controlled system has two networks, No. 1, with 76 main stations, and No. 2 with 73. In relation to TV there are also 16 commercial companies. Again NHK has

two networks of nationwide coverage, Sogo, or regular TV, with 42 main stations and educational TV with 41 main stations. The total number of stations, including relays, for both radio and TV comes to over 1,600. (4) Interestingly, in Japan almost all radio and TV companies own or are tied in with newspaper companies.

Mass communications is of such extreme importance in Japan that the government maintains strict control of the approvals for transmitting facilities. Nevertheless, it allows the commercial stations great latitude in their use of material for programming. To our knowledge all commercial stations (radio and TV) are potentially open to Gospel preaching, if time is purchased.

Advertising Pays

In 1933 Japan's total advertising budget was 160 million yen per annum. In 1955 with the advent of widescale TV the figure rose to six billion yen. By 1963 the figure had soared to 298 billion yen (\$828 million), of which 60% was for TV. This comes to more than 3000 yen per capita.

TV's power is evident, capturing millions daily. "In one survey of 529 children polled at random, 56.5% asked their mothers to buy what they saw on TV. 74.2% of the mothers acquiesced. In another survey of 441 mothers, 94% were asked by their children to buy what was TV-advertised." (5)

Religious Broadcasting in Japan

Total religious broadcasting in Japan each week comes to about 92 hours and includes Protestants, Roman Catholics, Buddhist, New Religions and Shinto. (6) There has been an increase in this past year (1965 through Jan., 1966) of nine hours in Protestant broadcasting, so that now Protestants have about 60% of all religious broadcasting here. This compares well with the Roman Catholics (14.7%), Buddhists (14.9%), New Religions (6%) and Shinto (4.5%). Yet altogether religious programs comprise less than 1.5% of the total aired time on commercial stations. In addition to Gospel programs released over local stations, the Far East Broadcasting Company receives in their Tokyo office almost all the Japanese language (gospel) programs which are used in Japan. These programs sent



REACHING THE MASSES

to Manila are beamed back across the nation each evening via high-power international short-wave transmitters. The F.E.B.C. also operates in Okinawa a full-time Christian radio station, exclusively in the Japanese language, serving nearly 1,200,000 Japanese and Okinawans living in the Ryukyu Islands." (7)

Protestant Outreach

Over 40 different missions and individuals sponsor Protestant programs and they are widely representative of the various church, mission and ecumenical movements and groups in Japan today. Several of these have shown a marked increase during 1965. For example, in radio:

1. The Lutheran Hour added a new program. "Yoru no Meikyoku" (Fine Evening Melodies) is now aired on 14 main stations.
2. The Southern Baptists put two new programs on the air: in summer, '65, "The Answer" a 15-minute weekly in Hokkaido; and "Star of Hope," a 5-minute daily in Fukui, begun in 1966.
3. The Japan Evangelistic Band sponsored a 5-minute daily, "Fountain of Hope." This was started in November of 1965 as a daily program; however, has now been changed to a weekly program.
4. Back to the Bible Broadcast (of Lincoln, Nebr.), via PBA, started its international Eng-

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lish weekly half-hour program in the fall of 1965 over short-wave in Tokyo Wednesday nights, and over Radio Kansai in Kobe twice each Sunday. At present this is being aired twice on Sunday on shortwave from Tokyo at 12:00 noon and 11:00 at night. As of October, '66 FM Tokai carries this once a week, as does Kyoto.

5. AVACO had two experimental programs aired in 1965. "Have a Good Day," a 5-minute daily aired for one month in Akita and Shikoku, and the 10-minute weekly, "Christmas for You" carried over Tokyo and two Shikoku stations for six weeks.
6. Christian Reformed Church began a morning 10-minute daily broadcast over TBS, Tokyo on January 9, 1967 called, "Asa no Mikotoba" (Morning Word).

In television

1. P.B.A. produced a 13-week (one half-hour Christmas telecast with thirteen 15-minute weeklies) series from October through December 1965. This was carried on three stations at the time as well as on Niigata in early 1966.
2. Southern Baptists had special half-hour telecasts, "This is the Answer," lip-synchronized from the States. This 13-week series was aired over two main stations, Kyushu and Hokkaido.
3. Besides their annual TV Christmas Eve Candlelight Service, AVACO also produced two other season telecasts, a 30-minute "Light of the World" Christmas pageant and a 45-minute "Life of Christ," both aired on Christmas Day 1965, two channels.

In spite of these advances the average amount of time used for Christian programs on TV is infinitesimal. Only one weekly 15-minute TV program is aired in Osaka. Otherwise, there is nothing on a year-round sustained basis.

Results, the Fruit of Broadcasting

All three broadcasting groups, the Tokyo Bible Center, the Lutheran Hour and the Pacific Broadcasting Association, not only continue in their 16th year but also show encouraging expansion. The Lutheran

Hour, with their half-hour drama program, "Behold the Man", currently broadcast on 36 main stations, reports 19,438 applications for their Bible correspondence course in 1965. 3,117 finished this basic course. Of 1,454 advanced course applicants, 321 completed it. (A slight charge is made for the BCC, as is true of most Christian broadcasters.) Out of 318 applications for the Braille edition of the BCC, 43 were finished in 1965. Although decisions for Christ and additions to the local churches are not counted (each church is responsible for follow-up in its area), two instances suffice to reveal the great value of radio evangelism. In Wakayama Ken a small country church has 24 members, 19 of which were reached by radio. In the Kinki area (Hyogo, Kyoto, Mie, Nara, Shiga and Wakayama Ken) there are five new churches, 65-75% of whose members are "Lutheran Hour" contacts.

The Southern Presbyterian Church's "Time for Christ" has been used similarly to get several churches started in south-central Japan.

Rev. Timothy Pietsch, with the "Good News Bible Message," reaches into eight main stations. Only one mail-pull is ever offered, viz. a Bible portion, to all who have never received a copy of the Word of God before. 42,183 persons requested this in 1965.

P.B.A. with its three weekly 10 or 15-minute programs and three daily (two 10-minute and one 5-minute) programs, has coverage on over 23 main stations, though some stations carry two or three programs. Although most follow-up and BCC is handled by local workers in their own areas, P.B.A. receives over 700 mail-pull responses and BCC contacts each month. There are 9,300 currently enrolled in the Bible Correspondence Course Department (in one of 4 courses). In television there were 4,792 mailpull responses to the 13-week series. Of this number 264 are enrolled in the BCC. In the Tokyo area alone P.B.A. introduced 527 people to churches in 1965 and 127 of these actually started going to church.

The Seventh Day Adventists' two programs, "The Voice of Prophecy" and "The Family Hour," are aired on a total of eight main stations. In 1965 there were 23,355 applications

for the BCC. 6,625 enrolled and 2,519 completed the two courses (or three, for young people). Of these, 1,082 were followed up to be led into local SDA churches. One out of every 55 original applicants, or 426 persons, were brought into their churches.

New Life Hour is aired on seven main stations. The only offer on this program is the BCC and Bible literature. The New Life League (Dr. Fred Jarvis, Director) with its own printing plant, distributed ten million booklets and tracts in 1965. Half of their monthly 800 responses come in from radio and half from literature contacts.

Horenco's "Asa no Seisho" (Morning Bible), 5-minute daily in Hokkaido, had 2,328 listeners ask for a free New Testament. 465 of these enrolled in the BCC and 58 enrollees last year were baptised and are now members of local churches.

"Shinsei Time" (New Life Time) is broadcast on six southern main stations. Shinsei Kan's 15-minute weekly program drew 2,400 response letters during 1965. Of these about 130 were introduced to local churches and 15 were baptised.

Appraisal of the Situation

Yet for all this, the programming and results, Christians are still touching only the fringe. We can hardly say that one or two Gospel programs each week throughout most of Japan are sufficient for penetration into the hearts of the masses. God says in Psalm 147:15, "His Word runneth very swiftly . . ." What faster, better way is there for the Word to "run swiftly" than by air, travelling at the speed of light?

Two professionally equipped organizations in Tokyo, AVACO with three studios and P.B.A. with two, act as time-buying agencies, producers and suppliers of broadcasts for those who do not have their own facilities. To cut costs P.B.A. produces some basic package Gospel programs for a number of sponsors throughout the nation. The addition of local announcements and contact points enables various sponsors to have local broadcasts of high program standards at a minimum of expense. If interested contact AVACO or PBA. (9)

For coordinating and facilitating ideas and methods of Radio-TV evangelism and as a mutual aid and discussion group the ICB (Internation-

tional Christian Broadcasters) has formed a committee in Japan. Now almost three years old ICB has staged a number of very helpful seminars in Japan and Okinawa. Other areas of concern for ICB include possible joint cooperation for a mass communications center in Tokyo and also World Days of Prayer for radio and TV.

Something New

Remarkable transformation has taken place in TV in Japan. All the NHK stations have become "double" stations to telecast both in regular (black and white) and color! Although only half of the commercial TV companies have color TV now, they all will change for competitive reasons. Japan undoubtedly will be first in the world to have nationwide color TV coverage.

Japan is also on the verge of launching nationwide FM coverage, with FM Tokai (Tokyo) having paved the way. The government is currently assigning frequencies and Christians do well to pray for the obtaining of Christian FM stations.

What will the harvest be if we don't sow beside all waters? Have you participated in or sacrificed for mass communications evangelism?

- (1) David M. Wilkinson. ICB (Japan Committee) Chairman's Report 12/65
- (2) "TV Challenges Now" by Akira Hatori. '65-'66 winter Japan Harvest
- (3) ICB Bulletin, Jan. '66.
- (4) Throughout this appraisal only main stations or companies are counted, not the relay stations, except in this one instance.
- (5) Ibid, No. 2
- (6) PBA Religious Program Guide, 6/65, updated
- (7) Ibid, No. 1
- (8) Reports on "Results" came from respective broadcasters mentioned. One broadcaster expressed his feeling regarding results thus: "If we want a lot of mail we can get it, but the amount of mail coming in doesn't seem to be directly connected to the actual results obtained. By results, I mean souls saved and continuing in the faith."
- (9) AVACO, 22 Midorigaoka-cho, Shibuya-ku, Tokyo. PBA, CPO Box 1000, Tokyo
- (10) Ibid, No. 1 ★



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BOOK REVIEWS



NO GRAVEN IMAGE

by Elizabeth Elliott
(Harper and Row)

MONGANGA PAUL

by Mrs. Paul Carlson

Reviewed by Donald E. Hoke

Wife of one of the five young missionaries martyred in Ecuador ten years ago, Betty Elliott made her husband and herself famous through the books that she has edited concerning this tragedy. Her latest is a novel, long in preparation, and awaited not without trepidation on the part of those who know her.

No Graven Image is a story of a young girl from an evangelical home and school background who goes out to do Bible translation among a relatively remote tribal group in Latin America. She has a vision of not only translating the Word of God to these people, but also of leading them to Christ.

The story interestingly chronicles her idealism, problems of adjustment, emotional conflicts, etc., so familiar to any missionary. But as the story develops, she slowly begins to question either the spiritual honesty, the plans and activities, or the plain common-sense of most of the missionaries with whom she comes in contact. While her almost unadmitted disillusionment is taking place, she is experiencing some fruit in her work in the village. Her informant is converted; she makes strides in reducing the language; and a beginning has been made in translating the Scriptures when tragedy strikes. As her dreams and hopes seem to crash about her, her only stay is the words of a young woman missionary doctor, "Do the truth as Jesus did."

In the midst of bewilderment, doubts, questions, and fears, Margaret clings to this truth as the book closes.

Exciting things are taking place in world missions today. Peoples' movements to Christ—long overdue thinking on how best to do the

divine task—evangelism in depth—amazing strides in literature distribution and literacy, etc., encourage the thoughtful missionary, no matter how difficult his own immediate task. But this is an existential book. It subtly moves the center and standard for judgment of missionary work from the objective principles and teaching of the Word of God to a misty, "do the truth. . ."

For those of us in missionary work, it's implicit thesis is that we are to denigrate rational planning and intelligent thought regarding the accomplishment of our task in every area and ponder the existential dilemma of a frustrated individual. Implicit is the idea that all strategic thinking regarding missionary work is an avoidance of this great problem.

In blunt words, Betty Elliott clearly gives the impression that missionaries don't know what they're doing and why they're there. The seriousness of this book lies in the fact that it very subtly undermines basic concepts of evangelical missions. This is seen, for example, in Mrs. Elliott's characterization of nearly all of the missionaries (with the exception of the young doctor and an elderly couple) as disoriented, or ineffectual, or unthinking.

Based on the success of Mrs. Elliott's earlier books, this book has already enjoyed a good sale through Harper and Row, a leading secular publisher. But unfortunately the voice coming from this book seems to discourage and deter rather than attract men to God's program of world evangelism. After casting doubts on the validity and worth of the activity of most missionaries pictured in the book, including the heroine's, the book ends on a note of question and doubt.

Mrs. Elliott elevates the personal heartbreak of a young missionary to a philosophical problem that disparages the motives, message, and method of evangelical missionary activity.

Speaking charitably, my great criticism would be that the book is entirely out of perspective. Well

written, it involves the reader in the existential problems of the heroine but fails to bring her or the reader to a Biblical answer. Missing is any sure word concerning the ultimate values and goal of the missionary vocation.

The impact of this book would not be so serious but for the fact that Mrs. Elliott has in the eyes of the evangelical public at home become the spokesman for evangelical missionaries in the last decade. But capitalizing on the dramatic martyrdom of her husband out of which her three previous books have grown, she has written a book here which, for all of its good points, leaves a final impact of question and doubt concerning gospel missions.

A casual survey of reviews in other evangelical magazines indicates these publications seem fearful of stepping on her toes, and generally damn the book with faint praise. To me the issue is serious enough to face up to the fact that *No Graven Image* is a sub-Christian book from the standpoint of evangelical theology.

In sharp contrast is Mrs. Paul Carlson's *Monganga Paul*. In 1964 Dr. Paul Carlson, an attractive young physician, was brutally murdered in the senseless Congo civil war. This book is a story of his brief but dramatic and helpful missionary career in the Congo, told simply and unostentatiously with no effort to make of Dr. Carlson a martyr or a hero. It is a story of a man who lost his life trying to serve people in the will of God.

Read this book for knowledge of the cruel and confusing events which surrounded that turbulent period of the Congo uprising and for the heart-warming story of a skillful doctor with wide interests, deep compassion, and simple faith who "did the truth. . ." with faith in God and confidence in his Biblical mission. The book breathes and ends upon realistic notes of courage, confidence, and hope.

Recent news reports indicate that Mrs. Carlson is shortly returning to the Congo. ★

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