

Japan HARVEST

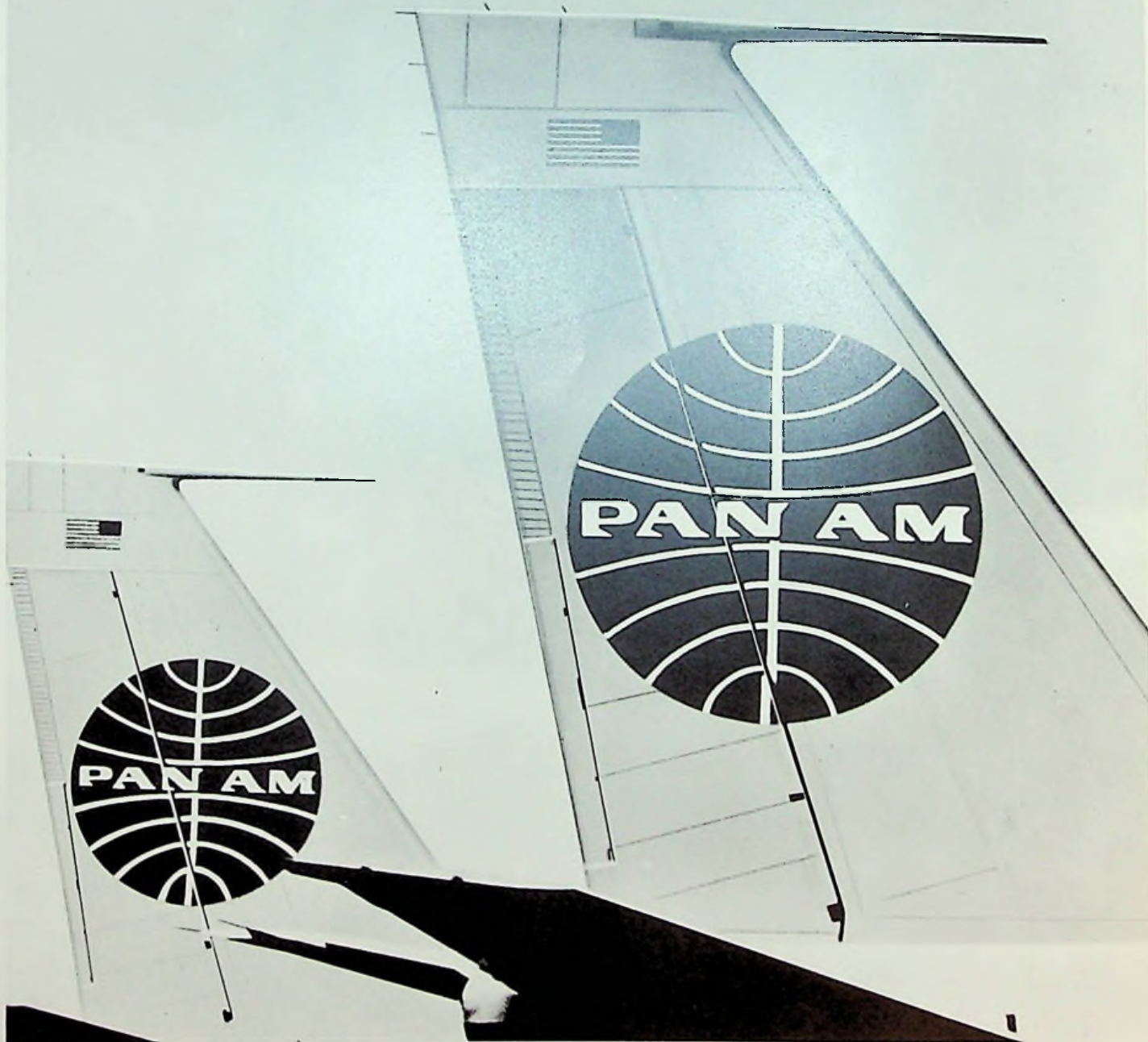
THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



Dr. Akira Hatori

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- Effective Communications page 14
- A Great Moving of the Spirit . . . page 32

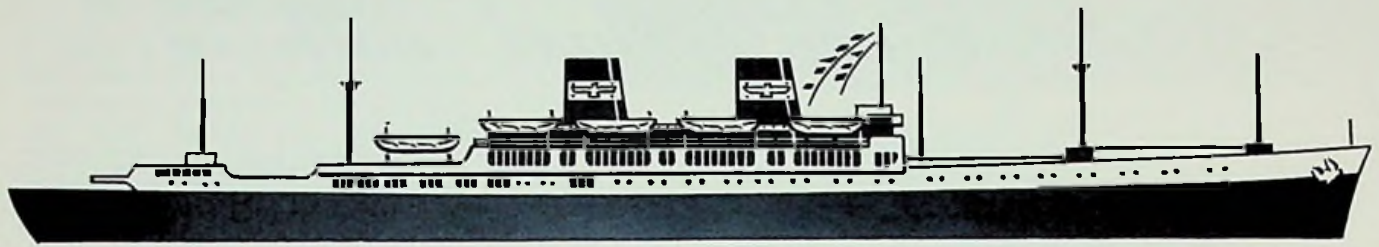
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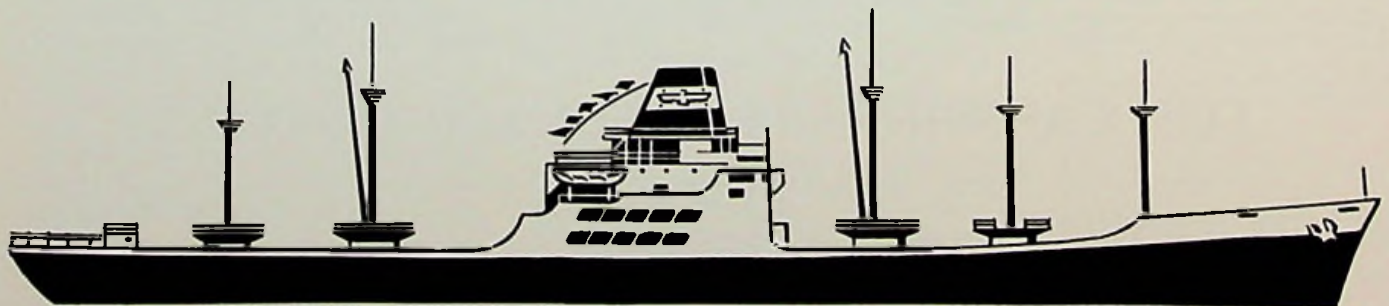
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IN THIS ISSUE

Japan is looking for leadership. We believe Akira Hatori has shown evidence of direction in the Spirit of our Lord. In this issue of JAPAN HARVEST we chose to feature this evangelical, another in the series of men for God's hour. Let us pray for Hatori Sensei, his family and outreach for the Gospel.

Joseph Carroll, former president of EMAJ, visited Japan this fall. His return visit to this land, even if for only a short while, has enriched our lives. His message to the Japan Protestant Conference is recorded as another highlight for the JAPAN HARVEST. He herewith presents our prayer for Japan.

The message by Paul McGarvey to the assembled missionaries in Karuizawa will not soon be forgotten. May the double portion spoken of by Brother McGarvey be evidenced in the building of the Church here through you and me.

Morris Jacobsen challenges us with a treatise on our spiritual motivation; Jim Norton follows through with another on soul-winning.

Moving on to the outreach of our activity for Christ, John Schwab begins a series on effective communications. An objective confrontation to the problem, we believe a timely word. Thank you Ikuye Uchida for our study of the Japanese language; moreover to Charles Corwin for the follow-through on the New Testament concepts of the word, "hope."

JAPAN HARVEST welcomes Wesley Wilson back into the area of business management following his absence during furlough. Moreover Victor Springer will endeavor to keep us abreast of the Christian movements and news in Japan.

For the many others who have contributed to making this issue possible, we thank you. These include such names as Phyllis Brannen, John Rhoads, Donald Hunter, Frank Holecek, Floyd Powers, Margaret Waldin, Clark Offner, etc. Let us preach the Word!

1969! Announcement! 1969!

First Annual Plenary Session
JAPAN EVANGELICAL ASSOCIATION
(J.E.M.A., J.P.C., J.F.R.)
March 3 Monday Tuesday March 4
KOJIMACHI KAIKAN, TOKYO



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Sam Archer

J E M A

President's Page

The work of foreign missions is an important part of God's program for the Christian church. It is included in the great commission of Mark 16:15: "Go ye into all the world, and preach the gospel to every creature." Every dedicated Christian must ask God how he should obey this command.

The church's official foreign missionary work was launched by the Spirit during a time of Bible study and prayer (Acts 13:1-3). "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Such an atmosphere in personal and collective Christian life produces similar blessing. When God's Word is prayerfully studied and acted upon, God's work advances. This causes blessing and fruitfulness to an extent which will never be fully realized this side of heaven. The close fellowship of the infant church enabled its members to cheerfully hear and obey His call. In order to hear God's call, we must remain within hearing distance, with our ears attuned to His commands. He often speaks to us, as He did to Elijah, with a "still small voice" (1 Kings 19:11-12). "And he said, Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by, and a great and strong

wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire: and after the fire a still small voice."

God's call to missionary service is definite, clear, authoritative, and irrevocable. It must be obeyed.

In what manner did God prepare the church for the birth of foreign missions as an organized movement? Four steps are noticeable.

The first step was the preaching of the gospel in Samaria by Philip.

The second step was taken when Peter went to Caesarea to preach to the household of Cornelius.

The third step came when the gospel was spread beyond the borders of Judaism, and some disciples preached the gospel in Syrian Antioch to Gentiles who seemingly had no relation to the Jewish synagogue.

The fourth step came when a church was formed in Antioch with a predominantly Gentile membership and a cosmopolitan leadership.

Three elements of the church are very significant. The Gentile membership constituted a genuine bridge of God into the world beyond Judaism without ethnic, cultural, and religious restrictions.

Of no less consequence was the cosmopolitan leadership. The five men mentioned in Acts 13:1 seemingly were all prophets and teachers and well recognized leaders of the church. Simeon and Lucius may have been among the original evangelists to Antioch (Acts 11:20). "And some of them were men of Cyprus

and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." Manaen, who was a foster brother of Herod the tetrarch, may have been an early convert.

Here was leadership rich and varied in cultural training, experience, and background. Here was leadership acceptable to the churches in Jerusalem and Antioch and open to the world. The three-way relationship is very significant to the future welfare of the mission enterprise.

No less important was the city in which the future mission center was located. Syrian Antioch was the third largest city in the Roman Empire and was a place of culture and wealth. It was the metropolis of Syria and readily accessible by sea and land.

Without lessening our faith in the absolutely sovereign and gracious operations of the Holy Spirit, we dare not overlook these human elements in the making of world missions.

1. The program of world evangelism is divine in origin. The work of missions had its origin in the heart of God. Its roots were in the character and eternal purpose of God. It was given manifest expression in the sending of Jesus Christ to provide salvation which would make possible access to the Father. It was further amplified by sending the Holy Spirit to make the salvation of God in Christ experientially real in the lives of believers and also to inaugurate and direct a world program of evangelism. Thus the Trinity is the source, the foundation, the inspiration, and the compass of

world missions.

2. **The program of world evangelism was unveiled in a prayer meeting.** The seriousness of their intent was manifest in their fasting and praying. They may have pondered the question of further expansions of the gospel into the non-Jewish world. As in Acts 13, so modern missions were born in prayer meetings.

3. **The program of world evangelism is inaugurated in and through the church of Jesus Christ.** The church of Jesus Christ is the temple of God and the agent of the Holy Spirit in performing His great work of evangelism.

4. **The program of world evangelism is carried on by individually called-out servants of God.** While all Christians are called to be witnesses of Christ, it is evident from Acts 13 that God does not call all Christians to be foreign missionaries in the sense that Paul and Barnabas were. God in sovereign grace chooses His own instruments and singles them out in His own way.

5. **The program of world evangelism will experience serious opposition.** It may seem strange that opposition should arise, seeing that the gospel is the good news of God to man. Yet it must be kept in mind that the preaching of the gospel is also a declaration of war upon evil of every kind. Keeping in mind that Satan and sinful men love darkness rather than light (John 3:19), it is easy to understand that the introduction of light will encounter opposition.

With the above in mind, may we declare boldly the fact that Christians should be positive about God's call to service. One person whose influence has sent missionaries all over the world always questioned candidates as to whether they were certain God had called them to foreign service.

God's call to foreign missions challenges and tests churches. The church at Antioch in Syria was surrounded by desperate and unlimited needs. Their best hope of meeting home needs lay in heeding God's directions regarding foreign needs. Lights that shine farthest shine brightest at home. Churches are often tested by God's calling of their

strongest workers to foreign service. The Antioch church triumphantly obeyed God's command about foreign missions. The church immediately sent two choice servants and surrounded them with prayer. By laying hands on them, they publicly expressed their endorsement of God's program, submission to His will, confidence in those going forth, and assurance of their prayers and support. Both the church and the missionaries obeyed in faith. God, as always, repaid them for their sacrifice.

God-appointed missionaries, such as Paul and Barnabas, are motivated by a desire to tell lost souls of Christ's saving power. A missionary on furlough was asked what emotions he had experienced. He answered, "They are lost, and Christ died for them." Zealous missionaries concentrate upon proclaiming the message of salvation by grace to whoever will receive Christ as Saviour. They are helped by the prayers and gifts of spiritually yielded Christians and churches. A mission-

ary told his friends that if he died, their epitaph to him should be the sending of a thousand new recruits to take his place.

God-energized missionaries are frequently tested by severe satanic resistance. Much opposition comes from unsaved friends and family members. Christians who lack spiritual growth and insight also challenge the one who is called to missionary service. The missionary must find his victory in and through Christ.

God always uses the proclamation of the gospel and Bible teaching that is supported by prayer and spiritual living. The results of this formula are always a blessing to the dedicated servant of God.

The President of JEMA would encourage God's people to show earnestness in their Bible study and prayer life, to work in faith unto the glory of Christ. We wish to acknowledge credit to such authors as G. W. Peters and William McCarrell for much of the source material used in the above presentation on Acts 13. ★

November 22, 1968

ANNOUNCEMENT

Recently the "Committee for the Christian Pavilion at the Expo 70" circulated various printed information publicly announcing the participation of the Nippon Fukuin Renmei as a sponsoring member. However, at the Nippon Fukuin Renmei Committee meeting on May 16, 1968, it was officially agreed not to join in sponsorship. Therefore, it is herewith publicly announced that the Nippon Fukuin Renmei has no connection with the "Committee for the Christian Pavilion at the Expo 70."

(signed) Washio Yamazaki

Executive Secretary
Nippon Fukuin Renmei

* * * * *

Konkai Osaka Banpaku Kirisutokyokan Iinkai no na de okuraretai, sho insatsubutsu ni Nippon Fukuin Renmei ga kamei dantai to shite koohyoo sarete imasu ga, too Renmei wa honnen Gogatsu 16-nichi no rijikai nite Renmei to shite wa, kooshiki ni kamei shinai koto o mooshi-awasemashita no de, ijo, Banpaku Kirisutokyokan no Iinkai ni kankei no naki mono de aru koto o kookoku shimasu.

Rev. Washio Yamazaki

Joonin Riji
Nippon Fukuin Renmei

THE message this evening has to do with the experience of two great prophets of old. We may read about them in the first few chapters of 2nd Kings . . . Elijah and Elisha.

Elijah was a man with a rather flagmatic temperament. A man who was accustomed to great emotional strain. He could be upon Mt. Carmel and slay the prophets of Baal with apparently unabated strength and power. He could pray down fire from heaven that not only consumed the sacrifice but all of the water that was lying in the gutter around the base of the altar. But then suddenly, he could be frightened by the threats of a woman and upon the words of Jezebel he took off across the desert seeking to hide from this one individual. What a change in person, what a temperament was his!

I'm Going With You

Then on the scene comes the man Elisha. It's a very interesting story. As Elijah came down to the close of his ministry it seemed that Elijah took on a special itinerary that was indeed strenuous. First of all he said to Elisha, "I must go to Bethel," then, "I'm on my way to Jericho. It's a pretty long trip and the days are hot. The roads are poor, you'd better stay behind." But Elisha, though of a more even temperament, yet was a man of great integrity of heart and a man with great spiritual appetite and capacity. He said, "I'll never leave you Elijah. I'm going to be with you."

Enroute the message was relayed by the sons from the school of the prophets, "Your master Elijah will be caught up to God in heaven by a chariot of fire." Elisha responded, "I know all of that, be quiet!" He was intense on pursuing and

keeping close to this man Elijah until God had finally taken him home. This was the final hour of Elisha's internship . . . just before graduation when he received his diploma and started out as a prophet on his own.

What Can I Do For You?

Then it was that Elijah finally turned to this young man, this young prophet and said, "Elisha, what can I do for you before I am taken from thee?" Elisha answered, "I pray thee, let a double portion of thy spirit be upon me!"

Isn't it interesting that Elisha did not ask for the mantle? The mantle was the outward token of the office of the prophet which Elijah had been wearing until now. This was a sign of position. This was the secret that admitted this prophet into the inner circles. But Elisha was not concerned about the mantle. Elisha did not care about the office. He was not concerned about the position. Elisha had keener insight than this.

Elisha was able to discern that there was something more important than the office and the exterior and he said, "Master Elijah, I want a double portion of your spirit."

Now it seems to me that we who are missionaries should in these days of great crisis when we are faced with overwhelming odds, not only numerically but spiritually; when the tide of iniquity is rising all around the world; when materialism, atheism and unbelief are gripping the heart of the people of Japan as at no time previously; a lust and a desire for material advantage for position and for success, which in many ways seems to break from the hearts of the Lord's people more than the man who falls before a god of wood and stone . . . if there is ever one thing under heaven that we need tonight,

it is to have a double portion of the Spirit of God.

A Godly Concern

I am concerned about this. After 16 years in Japan, and 12 years in the pastorate, to realize there seems to be such a powerlessness in the pulpits, and on the part of men and women who call themselves the servants of God. Bad enough if there is a coldness of heart, an indifference of spirit in the pew, but when it comes into the pulpit and it seems to be impossible for us to move men and pray down barriers and to get souls through to a transforming experience with God. When this sort of inability, paralysis grips the pulpit . . . we need to turn to God.

Like Elisha, we need to pursue this thing, and receive this double portion. For a doubly difficult period as we come down to the close of the age.

Now, temperamentally, this man Elisha was just different from Elijah. Nevertheless it is interesting that he did get the mantle and everybody recognized that he was the successor to Elijah. But this was not the secret of Elisha's success. His ministry was quite different from Elijah. Elijah called down fire. Elijah took the sword. Elijah made the blood flow. He was a man who was out to defend the faith. We need those.

Personal Inner Needs

But we need some Elishas. Men with a double portion of the Spirit who are able to meet the personal inner needs of people. That's the kind of ministry that Elisha had. For we find that soon after Elijah was taken from this world in the chariot of fire that he met these young prophets and they said to him, "Elisha, the water here is bitter and it not only is hard to take but it brings forth death." The first ministry of this man with the dou-

JAPAN HARVEST is happy to have recorded the last message brought to the missionaries of the Japan Evangelical Missionary Association prior to his leaving Japan for a ministry in the city of Jerusalem. Here for the first time in print are his farewell words as spoken on the evening of August 2, 1968, in Karuizawa at the JEMA summer annual conference. Only hours prior to this message was it that Paul McGarvey stepped down from the presidency of the JEMA, a position he had held since the merger of the J.C.E.M. and E.M.A.J. in January of this year. Brother McGarvey first read to us from the Acts of the Apostles, chapter 1, verses 6 through 9.



A DOUBLE PORTION

by A. Paul McGarvey

ble portion of the Holy Spirit upon him was to bring healing and to turn bitter waters into sweetness. This is a glorious thing to be able to do when you are talking to the embittered hearts of men and women.

Life is bitter in Japan with so many of those with whom we work and live. The sorrows in their lives are deep and this is one of the reasons they tell us, who know better than I, that the message of the love of God is a gripping thing to the average Japanese. To think there is someone who loves them . . . is concerned about their inner personal problems . . . will meet them in the hour of crisis and difficulty. To be able to minister in the double portion of the Spirit, the healing salt, and to bring joy and sweetness into the bitter lives is a glorious and wonderful thing. He ministered to the needs of the people.

A Frustrated King

Then we find that he met the king. The king was faced with a problem. Elisha said, "I want you to go down and dig the valley full of ditches. When you have done that, without any commotion, without any noise, without any wind or clouds or lightning or thunder the waters will begin to flow into these ditches."

This seemed to be strange strategy, when faced with a strong enemy. But this was the water sent by God that proved to be a mirage to those who were seeking to destroy the Israelites and they were mistaken by what they saw in the valley when the water flowed in. You remember the consternation that ensued and the victory that the Israelites won. This was a quiet sort of ministry. It wasn't a calling down of thunder. It wasn't lightning but it was the work of the Spirit through this man and a type of the Spirit, the water flowing into the empty ditches which brought a great victory for the people of Israel.

A Little Empty Vessel

Then you remember later on that this woman came to him and said, "Elisha, I'm really in a tough spot.

My husband is dead. Creditors are coming and want to be paid. What shall I do?" And he said, "What do you have in the house?" She said, "A little vessel of oil." He said, "Take that little vessel, but go out to your neighbors and get all the empty pots you can find. Not a few. Get as many as you can and bring them in. Close the door and take that partially empty vessel and begin to fill those pots and pans that you've gathered from the neighbors." She did that, and it says when she came to the last pot the oil ran out.

She could have had drums of oil. She could have become a millionaire. If she had just had more vessels. This speaks to me of the ministry of the Holy Spirit and the crises of life. I don't care what the crisis is nor what matter how deep it may be, nor how many they may be, there is always enough of the ministry of the Spirit in the life of the pastor or the missionary who has that double portion of the Spirit.

This man gave instruction to the woman, "Get vessels not a few." As many vessels as you may have, or as many crises as you may have in your life, there will be enough oil. There will be enough sustaining grace to carry you through in victory. And notice this oil was to be poured from vessel to vessel. Don't pour it out on the ground. Don't pour it out in the back yard in the ditch. Don't let it flow all over the floor. This is not a promiscuous thing. The Spirit is not wasteful in His energies and in His gifts and the meeting of our needs. He meets the need exactly. When the vessels were full, the oil stopped. This is the way God works for us.

A Promised Son Dies

Then we find that there was this woman, the Shunamite woman who had no son. She befriended Elisha and Elisha said, "What can I do for you?" She said, "I want a son." So this man prayed and prophesied that a son would be born to this woman, and sure enough the son was born.

Then came tragedy in that little home. The child took sick and soon died. Then the prophet Elisha happened by about that time and she went out to meet him and he immediately knew there was something wrong. He said, "What's happened?" She said, "My son is dead!" Then Elisha did a most unusual thing. He got his servant, gave him his staff and said, "Go to that house and don't stop on the way, and contrary to oriental custom, if anybody greets you on the way, don't stop and pass the time, right on to the home and lay this rod on the dead form of that child." And the faithful servant did as he was told to do.

Nothing happened. He came running back, and met the prophet on his way. "I've done this, and the child did not live." With that Elisha realized his mistake. He set out at a double pace, went into the house, closed the door, prayed, and stretched himself out upon the dead form of that child. Putting his mouth to the mouth of the child he breathed, he did it again, the child sneezed 7 times, and got up and started to walk around.

Old Dead Rods

Now, I feel that we as missionaries too many times are trying to lay old dead rods on dead forms. We are just not getting any place, that's all.

We've got all kinds of gadgets, and all kinds of methods, and we've got committees that . . . you know what a committee is, that's a group of men that keeps minutes and wastes hours . . . we've got all kinds of committees and all kinds of ideas and schemes in order to try to bring to light the dead spiritless souls of men. What we need is men and women with a double portion of the Holy Spirit. Men who will prostrate themselves as it were upon a nation of spiritually dead men and women and pray through until life comes.

A Double Portion

What else is there? What else does God offer? Jesus said, "You'll receive power when the Holy Ghost

Continued on page 9

GOD'S MAN OF THE HOUR

(2nd in this series)

My Life.... for Japan

AKIRA HATORI

I was a Buddhist. As the eldest boy in the family, it was my duty to offer rice and a glass of water every morning to our Buddhist altar and Shinto shelf. But I had no confidence in these religions because they did not do any good for my family. My parents used to fight each other day and night. There was no joy, no peace, no hope, no song. I tried to kill myself several times. "What's the purpose of life?" I questioned. "Is there any point in living like this?"

At that time, thirty-five years ago, I was in high school. One morning a soldier-teacher came to the classroom and demanded, "Are there any Christians in this class? Raise your hand!"

Christianity was the enemy of Japan. I did not expect anyone to raise his hand; but one boy stood up

and said, "Teacher, I believe in the Lord Jesus Christ Who died for my sins." That brave little lad's testimony struck my heart. I wanted to know the secret of his faith. We became close friends. He took me to his church, and there for the first time in my life I met a missionary.

Miss Burnett was an elderly woman from England. Because of my friend's influence, this missionary was able to lead me to Christ. Then she urged, "Now son, when you go back to your home today, tell your father that you accepted the Lord Jesus Christ as your Savior and Lord."

It was a rainy April night. Before I entered the house I knelt down on the wet ground and prayed my first prayer. "My God, how do you do? Please take care of me."

Upon entering my home I told

father I had accepted the Lord Jesus Christ as my personal Savior. My father got angry; he took me by the neck and pushed me down in front of the Buddhist altar and Shinto shelf and forced me to worship the idols in the house. I said, "Father, I'll do anything for you, but I cannot worship the idols any more."

After my conversion, Miss Burnett started praying for me and for my whole family. How hard she tried to become our friend and even sent letters overseas to her friends asking them to pray with her for us.

The Lord worked. Eventually my stubborn father came to know the Lord, followed by my mother, my sister and my Communist brother who is an evangelist in Japan now. Among my relatives and family there are now more than twenty-five in the Lord's work, including one missionary to Thailand.

After conversion I went to Tokyo for higher education and became a college teacher. I was drafted and had a hard time as a Christian in the Japanese military service. Nevertheless, it strengthened my faith. When the war was over I resumed teaching at a girls' college in Tokyo. Then the Lord called me into full-time service. I resigned from college, took two suitcases and went to find Miss Burnett.

She had stayed in Japan during World War II. The government kept her in a small Japanese house and many policemen guarded her. Some of these policemen sought the Lord secretly because of her testimony.

When I finally found her, she said to my astonishment, "My son, I knew this day was coming. I have been praying for you for ten years without fail."

She took me in and every morning taught me the Bible. In the afternoon and evening I went out to witness in street meetings, home visitation, evangelistic meetings and tent meetings. Those were wonderful days of training.

Miss Burnett wanted to teach me



WHEATON DOCTORATE

Wheaton College honored the Rev. Akira Hatori, Chairman of the Pacific Broadcasting Association, with an honorary Doctor of Divinity Degree at the College's August convocation.

Dr. Hudson Taylor Armerding, President of the College, awarded the degree before a large audience of August college graduates, their parents, and friends.

Citing Mr. Hatori's service for Christ as a radio announcer, author, executive of the Billy Graham Crusade, and board member of many

Christian organizations, Dr. Armerding stated that Wheaton College was honored to be able to bestow this degree on him. Following reception of his degree, Dr. Hatori closed the convocation with the Benediction.

On a speaking tour in the United States for two months, Dr. Hatori was participating in a conference of American-Japanese Christians at nearby Lake Geneva when he was invited to the commencement service. Also present that day was a close associate and friend of Mr. Hatori, Dr. Donald E. Hoke, President of Tokyo Christian College.

Greek, but she did not know Greek herself. So she started to study. One day she would study a lesson and the next day she would teach me the same portion. In two or three months she surprised me again. "Akira, I have taught you all I can. You should go to America for higher education." She drew out all the money she had saved up and gave it to me.

The day before my sailing I went to bid her farewell. She bought me a new pair of brown shoes. That was right after the war when we could hardly get anything in Japan. But she managed somehow to buy a brand new pair for me, and she asked me to put them on. With a big smile she looked me up and down. I saw big tears rolling down her cheeks. She said, "My son, now go, but please don't forget to come back to Japan to preach and win souls."

She went to be with the Lord one year after I departed for America, leaving behind her twenty-five churches, self-propagating, self-supporting and self-governing. I wept

Continued from page 7

is come upon you, then you will become witnesses unto me. Tarry you in Jerusalem." That's what Elisha did. He hung on to this man Elijah and wouldn't let him get out of his sight until he got his petition across and received the answer to his prayer, the double portion of his spirit.

Let the old garment, or whatever it was, go, I want a double portion of the Holy Ghost. With this double portion he did not become the flaming evangelist, the defender of the faith that Elijah was, but he ministered to the needs of the people. He got right down into their homes, he got inside their hearts. He stirred them up and the embers began to burn and the glory of the God of heaven became evidenced in their homes and in the nation of Israel.

It came when a man who was hungry for God said, "I want a double portion of the Holy Spirit." I admit to you tonight as I leave Japan and go over to Jerusalem, I don't know but I feel utterly and absolutely helpless. My only con-

all night, and cried to the Lord, "Why? why?" After several hours of agony, a sudden portion of her spirit came down on me, and I realized I was called by the Lord to preach the Gospel and to give my life for my own nation.

Immediately I started evangelizing among the Japanese immigrants in California, and the Lord gave convert after convert. In California I also started in radio evangelism and the Lord blessed. Then I returned to Japan. Today in radio and television evangelism I stand before the microphone and speak the Word of God to ten million Japanese people each month. I have been having three-day campaigns throughout the nation, averaging fifty to seventy-three campaigns a year and each month we have been seeing about two hundred decisions for Christ.

Three years ago Japanese missionary conferences were organized. Now there are annual missionary conferences all over Japan. Recently I spoke at a newly organized conference in Nagoya, central city

confidence is this, that there can be that ministry of the Holy Ghost that in spite of my presence, God can do for Himself that which glorifies Him. I believe that is true for Japan. That in dependence upon the power of the Holy Ghost within us we in Japan can see revival in the Church. We can see men and women born into the kingdom. We can see churches planted with real live honest-to-goodness sons of God with a testimony that's bright and clear.

It will take I believe a double portion of the Holy Spirit. We'll only get this as like Elisha we pursue the source of that blessing. The source as far as I can find out tonight is to wait upon God, to shut ourselves alone with the Lord and to set our minds on nothing else. This is what has happened to the saints and the great leaders of the Church down through the years. Men who have set themselves apart and met God. Sought and known this experience and realized the fullness of the Holy Ghost in the double portion upon their ministry when they came out of that closed closet. ★



of Japan. Only three hundred came, but at the word of challenge one hundred and twenty-four stood up to dedicate themselves to preach the Gospel. The Holy Spirit is moving in our nation.

Never has a day passed without my thinking about the dear lady missionary who came to Japan when she was twenty-six years old. German submarines at that time threatened the seven seas of the world. But she came anyway, and because she trained me, loved me and gave her life for me, I stand today as a servant of the Lord . . . to give my life for my own nation and the world. ★

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REWARDS OF SOUL WINNING

—by Jim Norton

LAST time we considered the requirements of winning lost souls to Christ. They were: realizing its importance, asking God for a genuine burden and then setting a definite time to do it. Today we will talk about the rewards of winning souls.

A. CAUSES JOY IN HEAVEN

Luke 15:7,10

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

To think that we ordinary mortals can actually do something that will make the heart of our great God happy! By bringing straying souls back to the Lord we can do this. Notice that it is when a sinner repents. When people join a church, go through catechism, etc., without a change of heart there is no such exuberance in Heaven. The soul has to be actually saved in order

for Heaven to be affected. There is not necessarily joy up There when one's membership is transferred from one church to another. In order for the angels to get excited, an eternal transaction has to take place.

Here is a person who has walked in rebellion to God and the laws which He has set up in the universe. His life is filled with cursing, filthy thinking, corrupt speech, hate, hidden sins and worst of all, he is neglecting to give honor to the Lord Who created him. But then, through the working of the Holy Spirit using the Word of God and the man or woman of God, this soul is brought under conviction and is marvelously saved. Now the Almighty's plan is not being thwarted but fulfilled. Man gets in step with his Creator so the heavenly beings who see all things clearly from His perspective, clap their hands and say, "Hallelujah!"

B. TRANSFORMS LIVES

II Corinthians 5:17

"Therefore if any man be in Christ, he is a new creature: old

things are passed away; behold, all things are become new."

When we lead a soul to Christ we might be robbing skid-row of another victim. We might be causing one more life to avoid the penalty of facing the electric chair or the gas chamber. We might be saving someone from the life of a murderer.

Every person in the world influences others in some way. When we win a soul we set in motion ever-widening ripples for good and for righteousness on the sea of humanity. An unsaved soul is like a ship without a compass. Education gives him increased horsepower but not necessarily the right direction for him to take. Culture may teach him a certain amount of refinement but only salvation can deliver him from the power of sin. Therefore our work, even if viewed from the point of the temporal, is still more important than the work of an educator, philosopher, scientist or politician who is minus the power of God. We who are soul winners are in the *transforming business*. God is the mighty Creator, and we are His fellow laborers in that we by preaching the Gospel and winning souls are thus helping Him create new creatures in the image of His Son.

Every person born into the world has a potential for good or for evil. Left in his state of sin and lostness, he contaminates everything he touches. Ecclesiastes 9:18 "One sinner destroyeth much good." But take that man and introduce him to Christ and see the great change wrought in his life. Mr. Reece was telling me of a rehabilitation work being carried on in the South where 1,800 drunks have been helped with this problem and of these 1,200 are continuing on faithful to the Lord. This far surpasses anything that Alcoholics Anonymous can do in spite of their good program. It is not just general teaching for men to have faith in God that will do it; we must come to Jesus Himself and allow Him to perform the miracle of salvation. It is no wonder that the Japanese people usually want to have their children under some Christian influence while they are still small. A short time before coming up here to conference one day while on visitation, I called at a certain home



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in Sonada Cho. The mother, though not particularly interested in becoming a Christian herself, said she would like to have her children—two small girls—attend our Sunday School. "Gyoogi anmari warui kara" she said. So the following Sunday morning I went by with the car at ten minutes of nine and brought them; since then they have professed faith in Christ and come on their own. Another woman, Mrs. Matsu-mura, who lives in the same area we do attended a Buddhist school but said she would like to buy a set of Bible Story Books as she realized that the Bible contained wonderful teaching. So you see, even the unbelievers recognize the inherent power there is in the Christian Gospel.

WHAT BRINGS TO OURSELVES UNSPEAKABLE JOY

Psalm 126:5,6

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Both verses mention joy. Both are centered on winning the lost. If only

for purely selfish reasons, we ought to be winners of souls. The joy we derive from this is greater and fuller and more satisfying than we could ever know from seeking it through worldly pursuits.

This is not an ordinary kind of joy. It is not fleeting, transitory, short-lived. Down here we just get in on the first installment, so to speak. But even this is more than we could ask for. We are helping a person not for the mere time he is to live on earth, but for the eternity that follows. *"Everlasting joy upon their heads."* Isaiah 35:10

This joy that the soul winner experiences will carry on over into the life to come. As mentioned last week, Paul referred to his converts as his crown of rejoicing. Then the familiar reference in Daniel tells of them (soul winners) shining as the stars forever and ever.

But this joy doesn't come easily. Tears precede the joy and weeping and soul travail the rejoicing. This rejoicing is the result of a multitude of souls being saved, typified by the word, "sheaves." Spiritual birth in many ways is similar to physical

birth and all of us are alive today because of the travail of our mothers. How long has it been since we have been in agony for a lost soul? How long has it been since we have wept at the thought of their eternal damnation? These all come prior to the joy and cannot be separated from it. There is no shortcut to being a successful soul winner. If Jesus our blessed Savior was a man of sorrows and acquainted with grief, then we, too, will know Left in his state of sin and lost—this same inward burden.

The Lord has promised to reward us. He doesn't expect us to just work and work without seeing souls respond. Some missionary songs are misleading. "So send I you to labor unrewarded." This is a far cry from Christ's words in John 15:16, *"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name, he may give it you."*

On furlough in western Canada I met two young men from a small Bible School. They loved the Lord and were interested in serving Him.

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Were they considering the mission field? No, they were not. They were going to work some place where they could win souls. According to the reports that they had received, the mission fields were unyielding. I told them some of the experiences that God had given in ten years on the field and encouraged them to pray about such a calling for their lives. We may look down on their youthful practicality but in a sense I rather admire them for it. At least, they were interested in producing for God.

D. TO SAVE A SOUL FROM ETERNAL DEATH!

James 5:20

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

This is the last and perhaps the most important reason for engaging in soul winning. If eternity is going to extend into the future eons, world without end, and if the tortured souls shall be smothered in the smoke of the fire and brimstone

without a second's rest, and if the gnashing of their teeth and the wail of their demented screams resound throughout the cavernous pit only to echo, "forever" in their ears; then if it is in any way possible for me to have a part in saving a human soul from such a destiny, the sensible thing for me to do is to spend every effort in accomplishing this very thing!

Living in a materialistic world, we are often drawn away from the eternal realm. Yes, we believe in it. Heaven and Hell are real but most of our energies and plans center upon the ever-present "now." It takes nothing less than *faith* to project ourselves into the coming world and thus to make the everlasting welfare of the souls of men our primary concern.

The other morning as I was carrying a teakettle of near-boiling water from the kitchen to the bathroom, I had to go by Joey's bed. I thought how careful I must be not to stumble and spill it on him as I walked by. How he would shriek with pain! But when we think of a soul falling into

the furnace of fire that Hell is and never, never being able to escape from its agony, there is just no comparison.

To the Savior, this was all so very real. This is why He was willing to do what He did—to have His body and soul poured out as a sin offering. The spittle, the shame, the crown of thorns, the ridicule and all the horror of the crucifixion with its excruciating pain were endured because of the knowledge that by doing so, hundreds of millions of souls, including yours and mine, would be redeemed from the flames of Hell.

When we as missionaries came to Japan, it was with the idea that God would take our preached message of the Gospel and convict men of their sin and cause them to be saved from this eternal death. This is a greater work than any ambassador can do no matter how renowned his political successes may be. This is far above the accomplishments of any doctor regardless of how many lives he may prolong. Nor can the work of a skilled psychiatrist and counselor who though by his expert advice and intuition keep a thousand homes from going on the rocks compare with the good a soul winner accomplishes when he leads a soul to trust in Jesus!

I think many times we ourselves underestimate the importance of our own ministry and service. Not that we should be self-seeking and trying to grow rich on the wounds of Calvary; far from it, but we should impress upon the convert the great change that salvation has brought about in his life.

Now, when God stoops to use us to bring a soul from death to life we should not discourage that new born soul from expressing his love to the Lord Jesus Christ. Recently a number of our believers have begun to tithe and as a result they are able to support two of our young men attending the Osaka Biblical Seminary, pay the monthly installments on the Electone Organ that they are buying, pay for the rent of another small apartment and still have a balance on hand. We should *expect* them to be generous to the Lord. One of our men had smoked for twenty years. The night before he was to be baptized he gave it up



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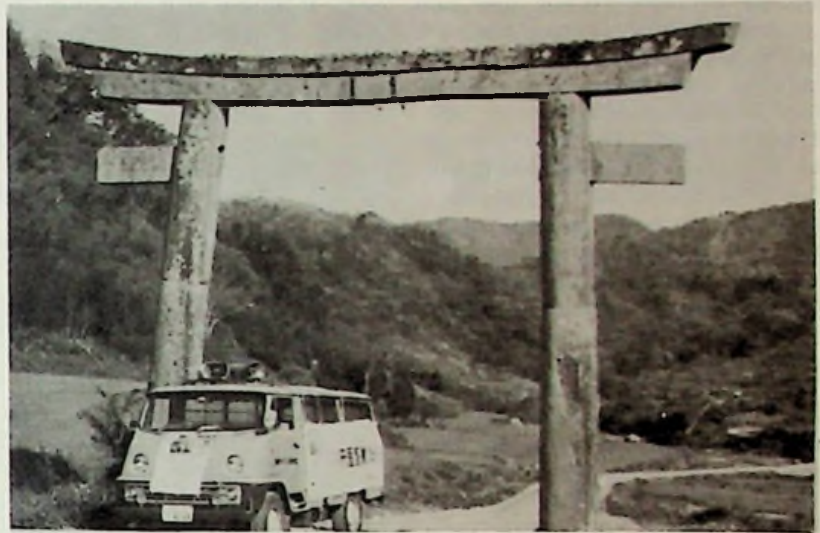
JAPAN'S RURAL AREAS

and has been freed from that habit. Suppose he smoked two packs a day at 50 yen each, that would amount to some 3,000 yen in a month. Another Christian not connected with our church where I was recently, gave 800,000 yen. Should this sort of thing be discouraged? Absolutely not! The reason often the church is held back from making greater advances is right in this area of finances. In writing to Philemon, Paul reminded him in verse 19, "Albeit I do not say to thee how much thou owest me even thine own self besides." Why could he say this? Because he had been the God-ordained means of leading Philemon to a saving knowledge of Christ and now a little request like this shouldn't seem strange.

Saved from eternal death; Saved from Hell-fire! Saved to enjoy the glories of Heaven! Saved to walk by the river of life, to thirst no more and to hunger no more and to eat of the twelve manner of fruits that the tree of life will bear!

Oh, are these not sufficient reasons for the disciplining of ourselves to do this greatest of all work? What else must the Lord use as bait to produce a holy excitement within us? Would we be given a greater incentive if some earthly monetary remuneration such as a thousand dollars for each soul was proffered? God forbid that we should be so shortsighted that we fail to see the eternal rewards that He has already promised.

In God's economy, soul winning heads the list. His own Son major-ed in it in life and in death. Now in like fashion, He commissions us to carry on the same blessed work. He wants you and me to be soul winners. When our race is run and when we by way of witness and prayer can no longer be used in this work, He will take us Home. (I have often prayed that God would take me Home when I no longer win souls.) May He, however, spare us all a little longer for this very purpose and may we not be wanting when we are called to give account before Him. Rather, may we with Jacob be able to say when asked who are all those that were with him, "The children which God has graciously given thy servant." ★



JAPAN'S rural areas are open to the Gospel.

In May, 1967, the Japan Evangelistic Fellowship and the Pocket Testament League began a rural campaign in Western Japan. P.T.L. supplied the truck and Gospels, while the J. E. F. provided the personnel. Over the following 16 months from May of 1967 to August, 1968, some 221 meetings were held in Tottori prefecture. This included four cities, thirty-two towns and four villages. (Today most villages have combined into the larger town unit.) From among 16,051 people who attended the campaigns in Tottori prefecture there was more than a ten percent response.

Only a part of Shimane prefecture was worked. Seventy-one meetings were held and 6,834 people were

reached with the Gospel.

In October of 1967 the J.E.F. team helped with the Billy Graham International Crusade in the Tokyo area.

The grand total contacts for the following ten months' evangelistic ministry (November '67 through August '68) was 292 meetings, reaching 22,885 people. Each of these carried home a Gospel of John provided by the Pocket Testament League.

The seed has been sown. Let us water it with our prayers.

In addition to evangelistic meetings, J.E.F. conducts conferences for Christians in their local areas.

Do you look for some help? Write John Rhoads, Central Post Office Box 225, Tokyo. ★



EFFECTIVE COMMUNICATIONS

by John S. Schwab

DEFINING THE JOB

Let's be honest! What are our goals? Aren't they too often abstract and indefinite? Again on our recent furlough we were amazed at how uninformed many Christians are. Questions such as, "Oh, you're from Japan. Do you speak Chinese?" or "Maybe you know my missionary friend in Hongkong?" indicate a lack of elementary knowledge of the Orient. Are we really communicating? Or does our vagueness contribute to their inadequate understanding of our unfinished task?

In modern industry every man's work is clearly delineated, from top management right down to the assembly-line man who tightens bolts on a tractor all day. First, there's an overall master strategy; then an effective working organization, motivation, performance standards, etc. Without such careful planning and without able leadership, eventual bankruptcy is inevitable.

In post-war Japan it required only SIX years for Coca Cola to become a national beverage. How many in Japan today have never tasted Coca Cola? Not very many! The Coca Cola Company had clear goals, and all its manpower and resources were mobilized to achieve these. Today it's a favorite of many Japanese.

On the other hand, Protestant Christianity has a history of almost 110 years in Japan. With our world

facing one crisis after another and with millions still needing Christ, it seems timely to re-examine and clarify our basic goals.

P. I. E. T. of MISSIONS

1. To PENETRATE all levels of society with the Gospel—*evangelism*.
 - a. Total mobilization of all Christians.
 - b. Coordinated use of all mass media.
2. To INDOCTRINATE all who put their faith in Christ—*discipleship*.
3. To ESTABLISH New Testament churches—*fruit-bearing*.
4. To TURN OVER responsibility to Japanese in God's timing—*withdrawal of missionary*.

This brief outline presents our Biblical mandate. Today among mission leaders there is a growing re-emphasis on church-planting. How necessary this is in this day of the missionary specialist. We are in grave danger of majoring on #1 and not getting to #3. When a mission's thrust is primarily on evangelism, there should be close cooperation with church-founding groups to achieve #3 as well as #4. In Acts 14 Paul faces the problem of the convert's survival in a pagan culture. He appoints elders and establishes the church. Today, Christ is still saying, "... I will build my church..."

TARGET GROUP

In the Wheaton Declaration of 1966 one section reads,

"We regard as crucial the evangelistic mandate. The Gospel must be preached in our generation to the peoples of every tribe, tongue and nation. This is the supreme task of the church..."

Christ's command was to go "to every creature." Paul had this vision of totally penetrating a culture with the Gospel. Notice—

Acts 13:44 "... almost the whole city was gathered together to hear the Word of God..."

Acts 13:49 "... and the Word of the Lord was spread abroad throughout all the region."

Acts 17:6 "... these that have turned the world upside down are come hither also..."

Acts 19:10 "... for the space of two years, so that all they that dwelt in Asia heard the Word of the Lord, both Jews and Greeks..."

2 Timothy 4:17 "... that through me the message might be fully proclaimed, and that all the Gentiles might hear..."

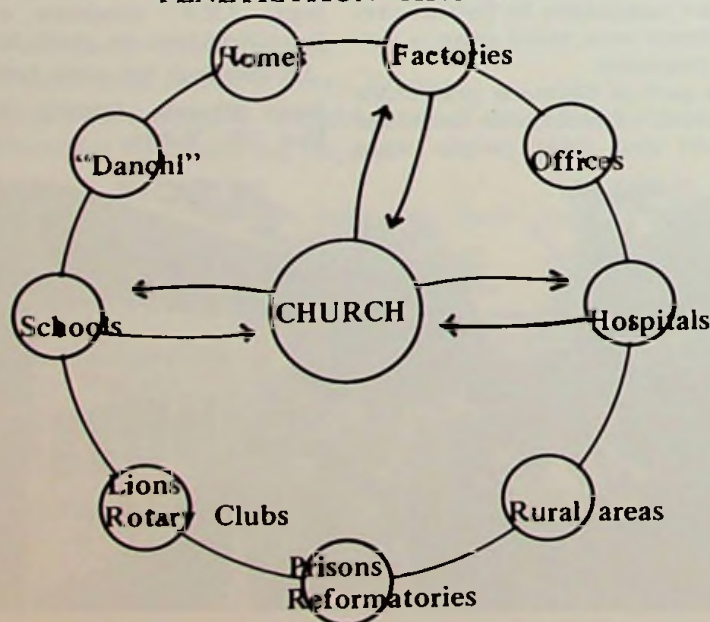
So our target group is composed of ALL people in ALL levels of society in a given geographical center. Let's be honest! The true picture is "a few here, a few there", isn't it?

OUR STRATEGY

Jesus used many commonplace things as illustrations—salt, light, water, leaven, etc. One purpose of salt is to penetrate meat and thus preserve it. The purpose of light is to penetrate darkness and dispel it. Water penetrates the hard crust of the earth, making it soft and useful. Leaven penetrates the dough and makes it rise. Even bread accomplishes its end when it penetrates the body.

Our job—and every Christian's job—in evangelism is to communicate the Gospel to ALL people. This means giving a clear understanding of the Person and work of Christ, showing the necessity of faith and repentance, and the fatal consequences of rejection. To accomplish this is a gigantic job! But Paul did it in TWO years in Asia even without the modern tools of literature, TV, radio, films or jet planes.

PENETRATION CIRCLE



ARE YOU SPIRITUALLY MOTIVATED?

by Morris Jacobsen



THERE are three words found in our original New Testament upon which we base our traditional tripartite designation of body, soul, and spirit. These are the "soma," the "psyche," and the "pneuma." Although the distinction between the body, on the one hand, and the "psyche" and "pneuma," on the other has always clearly been maintained, the distinction between the two latter has not always been so clearly delineated as we may wish. Plato, for example, spoke of the rational soul of man as over against the lower soul, or the soul of appetite. Even after the blaze of Christian revelation the Church for

Too frequently we wait for the non-Christian to COME to us or to our church. Christ's command is to GO—GO to where people live, work, study and play. The penetration circle shows groupings of people we need to reach. Often Christians within a group can be the key to its penetration. Whether it's a factory, bank, insurance office, high school, university, sanitarium, "danchi," or wherever it is, we MUST PRAY FOR A SERIES OF MIRACLES. Teamwork with Japanese Christians can open the door to otherwise inaccessible segments of society. To penetrate this nation, we must utilize ALL available tools of mass media. Radio, TV, signboards, literature, salesmen—ALL are interrelated in Coca Cola's strategy!

"The secular world, governed by stern economic factors, observes the rule that a combination of media usually is the most effective way to convey the message to the target. Communications media are interrelated; they go the fastest and farthest when they go hand in hand. . . . No single medium for communicating the Christian message can provide total coverage of all who ought to hear it. . . ."¹

This task of PENETRATING Japan for Christ is utterly staggering, isn't it? Is your heart bursting with faith in the Omnipotent GOD to multiply HIS miracles in this hour of great need?

¹ Evangelical Missions Quarterly, Spring, '68, page 153. ★

centuries was unable to escape Platonic thought. There were theories of the Logos replacing the rational soul in the human Jesus (Apollinarianism), etc.

Lest we be quick to condemn, let us ask ourselves whether we know the difference experientially, between the soulish (the "psuchikos") and the spiritual (the "pneumatikos"). Study of the former belongs to the field of psychology, and the latter—strictly speaking—to the field of pneumatology though for our purposes we shall broaden it to include "true spirituality." It will help us at the start to recognize that whatever we have that is uniquely Christian we owe to the indwelling Spirit of God. All that is counterfeit can easily be weighed, measured, and classified by the psychologist in his study of the ordinary run of human nature.

There may be some at this point who say, "But I don't believe in that psychology stuff. I'll stick to the Bible." Fair enough, but this is really no solution because the very traits that the psychologist has studied and catalogued are as deep as human nature itself, and the Bible definitely treats of human nature! Let us proceed then with a few "mechanisms" which may be found in most textbooks.

As Christians we do not need to accept the Freudian ID, EGO, and SUPEREGO designations. But they have suggestive value and to some extent point to the "flesh," the "I," and the "conscience" of which all common-sense Christian men seem to be aware.

The ID, according to this theory consists of everything psychologically inherited. It involves the impulses of love, hate, self-preservation, protection and the energy-giving drives of human life. It is the central core of personality and operates on the pleasure principle. Its impulses are felt through desires, wishings, cravings and needs. Its aim is to find gratification for these impulses, to reduce tensions, and to avoid pain. (How far does this correspond to our concept of "flesh" as found in Scripture?)

If we were to divide our brain into

three parts, the conscious, the pre-conscious (i.e. things of which we were once aware but are no longer so), and the unconscious, the ID just mentioned would lie entirely in the unconscious. This is important to our study of mechanisms to follow. We are, apart from the grace of God, *unconsciously* motivated.

The EGO is the executive part of the personality. It is said to develop when the infant realizes that something has to be done by the outside world to reduce tensions. Where the ID operates on the *pleasure* principle, the EGO has to operate on the *reality* principle. By realistic thinking it learns to select from the environment those things which satisfy the impulses. It learns to evaluate physical reality, a red hot stove hurts when touched; likewise social reality, "Papa's angry face means I'm in for it" or "A cute smile gets me my way."

The ego has also to evaluate its external world. It appraises the intensity of the ID impulses, and where these impulses seem to be getting too strong may cry out, "Leave me alone (or I'll hit you!)." Further, it must assess its own conscience—what emotional price it will have to pay for its behavior. Thus it has to take its impulses, the outer world, and its externalized values all into account.

The third area, according to Freud, is the SUPER-EGO. This is the moral watchdog. Its functions are 1) to inhibit the ID impulses, both aggressive and sensual 2) to influence the ego to give up its *reality* thinking in favor of *moralistic* goals and 3) to strive for perfection. He had his theories of how this was formed, but they need not concern us here. We see, at any rate, the position of the EGO, the central or executive part of the personality having to mediate between the op-

Continued on next page

Continued from previous page

posing forces of the ID and the SUPER-EGO.

If you have borne with us to this point we have seen that students of the "psyche" are concerned with human behavior and the conflicts that lie behind it. We have now to consider the more revealing aspects of the twists and turns, the gymnastics of which this human "psyche" is capable, as the EGO deals with the impulses, the "signals" which come to it. Vast possibilities for self deception are thus brought to light, and we do well to ask ourselves whether behavior we have thought to be spiritually motivated is really so, or whether it is to be explained in terms less flattering to the spiritual ego.

I. MECHANISMS OF DENIAL

A. Simple denial

This is used to protect one's self from unpleasant reality by refusal to perceive it, i.e., a parent cannot see the defects present in his offspring. We remember that Peter refused to see the truth of the cross. "Be it far from Thee, Lord."

B. Repression

This is the means by which the ego prevents the awareness of painful or dangerous thoughts and desires which would be objectionable to the person. Here selective forgetting plays a pre-eminent part. We tend to "forget" those things in the past which should keep us humble. The disciples, again, forgot Jesus' teaching about suffering and death because it was too painful for them.

C. Rationalization

Rationalization is finding logical or socially-approved reasons for our behavior in order to preserve self-esteem, i.e., "Suppose we did misrepresent the facts in making a sale—the other fellow has to learn some time not to be so gullible, and this provided a cheap lesson." King Ahaz, unwilling to admit outright unbelief could only reply to Isaiah when challenged to trust the Lord, in the words of pious cant, "I will not ask, neither will I tempt the Lord."

D. Projection

Projection is transferring the blame for our own shortcomings.

mistakes and misdeeds to others and attributing to others our own unacceptable impulses, thoughts and desires, i.e., instead of saying, "I hate him," one can say, "He hates me."

As our sub-heading indicates, these mechanisms are those of denial. To accept the truth about one's self, however painful it may be, is the mark of true spirituality. To deny it by the methods indicated, is the way of the soulish. Where outright denial is either impossible or undesirable, there is, further, the avenue of escape.

II. MECHANISMS OF ESCAPE

A. Withdrawal

Withdrawal occurs when one leaves the frustrating situation in which he finds himself. One may leave his mission station, his mission, or even the land of his calling. An alternative to the physical exit in a school situation for example, is that of day dreaming. This is a psychological withdrawal where truancy is physical withdrawal. Faced with failure in a subject, a student imagines himself to be a great mountain climber or astronaut.

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A missionary who has failed in pastoral work may seek wish-fulfillment in seeing himself as a great prophet or writer.

B. Intellectualization

Intellectualization is indulging in excessive theorizing. This is a substitute for dealing with the problem or conflict and is used to avoid action. One may speak of the WILL OF GOD in grandest terms, even using high case letters and underlining in triple red—instead of just doing it.

C. Escape into Work and Perfectionism

Escape into work and perfectionism prevents thoughts about deep personal problems. Standards of perfectionism are set to justify the time spent on the task. One becomes afraid to finish a task since this allows time for old conflicts to arise. Could it be that our hyperactivity is just an escape from the still small voice of the Spirit? Remember these mechanisms do not work on the conscious level; they operate sub-consciously.

D. Regression

Regression occurs in the face of stress when one reverts to behavior patterns which were appropriate at an earlier level of development, i.e., a frustrated adult may return to the temper tantrums which were useful during childhood. Without excessive spiritualizing, may we suggest that it is possible to "regress" by confessing to God that which pertained more to an earlier development spiritually, than the "here and now" issue the Spirit puts before us?

In all fairness it should be stated at this point that these mechanisms are not all "bad" per se, especially as they pertain to the psycho-physiological organism. They are safety valves without which we could "bust." Psychologists tell us we ought not use them in a stereotyped fashion, that is, they ought not be regular patterns of behavior. Where we do need these escapes, however, let us be honest about them, not pretending to be doing something great and "spiritual" when in point of fact we are only preserving the self image.

III. MECHANISMS OF SHIFT AND SUBSTITUTION

A. Displacement

Displacement is discharging pent-up feelings, usually of hostility, on objects or persons less dangerous than those which initially aroused the emotions. The classic example is that of the principal who takes his teachers over the coals, the teacher bawls out the whole class, and the last member of the class, as he leaves the room kicks the chair. Any other illustrations, please?

B. Compensation

Compensation occurs when one is frustrated by a real or imagined lack, and he compensates by the development of some other characteristic. This is commendable usually, but is open to the danger of over-compensation, i.e., the joker who ruins the party by his boisterous manner which may be only a cover-up for his imagined natural shyness. Would not true spirituality learn to live with one's limitations, instead of ever trying to compensate? "The Lord is my shepherd, I shall not want."

C. Sublimation

Sublimation involves the acceptance of a socially-approved substitute goal for a drive whose normal channel of expression is blocked, i.e. sexual needs may be met by writing love poetry or taking an interest in romantic literature. Likewise aggressive impulses may be sublimated into beating the opponent in a chess or checker game instead of doing it with the fists.

D. Identification

Identification occurs when the frustrated person regards as his own the achievements or qualities of others, i.e., the glow of satisfaction when "our" school team won, even though we were disqualified from the team. Basically a healthy mechanism, this can become pathological where one lives constantly in the light of someone else's achievements.

Here again, some of these mechanisms may be highly useful to a happy and fullorbed life. The element of self-deception is ever present, however, and a happy workable balance needs to be the goal ever before us. For lack of a strict classification we refer to some remaining mechanisms as "further mental mechanisms."

IV. FURTHER MENTAL MECHANISMS

A. Introjection

Introjection is the absorption of emotional attitudes, ideas, ideals, wishes or feelings from parents, teachers, or other older people. Children are Democrats because their parents were, etc. It is sobering to think that some of the great spiritual truths for which we are ready to die, if need be, (especially those of a denominational or partisan nature) may have come about more by introjection than by spiritual revelation.

B. Conversion

Conversion in psychological parlance refers to the emotion attached to an idea disallowed by the conscious part of the personality which is transferred to a substitute idea or behavior. It can also mean emotional distress being converted into a physical upset, i.e., a headache. This has great implication for mental and spiritual health, and indeed recent cancer studies are tending to lay as much emphasis upon the psychological as the biological roots of the disease.

C. Idealization

Idealization or an over-valuing of something far beyond its real worth. When this is done with the self it results in pride and conceit. An inverted form of this is self-deprecation. Either form renders one unfit for spiritual service. Rom. 12:3 "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

D. Reaction Formation

Reaction formation so changes the unconscious wish that when one acts one does just the opposite of the real wish. An example would be an extreme insistence upon cleanliness to offset a native love for dirt. To the extent that this is true in the spiritual world it would seem to follow that an undue emphasis upon any one facet of truth, the constant harping upon the one string of separation, Bible versions, ecumenicity or anti-ecumenicity bespeaks not a strength in this regard, but a weakness. Such zeal for the faith

Continued on next page

Continued from previous page

may be found, upon examination, to be psychologically rather than spiritually motivated.

We have now surveyed briefly some of the more common mental mechanisms that come within the purview of psychology. I have borrowed at some length from Professor Long of the Graduate School, of Education, Indiana University in the hope that those among the readers who may not have had the benefit of similar lectures may use these as tools in better understanding themselves and others.

It has been my thesis that much of our highly vaunted religiosity does not stand the test of examination. It can be accounted for largely on natural grounds. In other words, students of ordinary human nature have a word and a niche for most of our behavior. They have classified it some time before we came on the scene. What we thought belonged to the "pneuma" really belongs to the "psyche" after all. Not very assuring, is it? No wonder our early church fathers were a bit con-

fused.

Some years ago the Rev. Huegel, missionary to Mexico and author of such books as *Bone of His Bone* delivered a message in Karuizawa on the topic, "Walking on the Water with Jesus." He used as an illustration the story of a coal truck driver who inadvertently backed his coal truck into a newly-washed batch of clothes hanging on the line sooting up the newly-laundered sheets. Realizing what he had done he descended from the driver's seat cringing in anticipation of the outburst of wrath to follow from the washerwoman. Instead he was greeted with, "It's all right, driver, I can wash them over again, don't you worry."

This was a reaction he had not expected, and one, we might add, that psychologists cannot classify. It belongs to a different order—that of the indwelling Spirit radiating Christ through redeemed human personality—and the psychologist is out of his field in trying to tackle it. So is he when he tries to explain the phenomenon of turning the other

cheek when smitten, or of truly loving one's enemies. These are spiritual reactions, not psychological and can only be accounted for on a spiritual plane.

And so we are left with the question we began with, "Are you and I spiritually motivated?" Is there that other-worldliness to our manner of life that baffles human reason? Do our actions and reactions differ from those of ordinary men? Is there that supernatural touch to our lives? If not, are we ready to quit the sham Christianity we have been practicing and to heed the greatest of all Counselors as He says to us, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." ★

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IWATE PREFECTURE

IWATE is one of the six prefectures in Tōhoku with approximately 1½ million people, many of whom are in the farming or the fishing industry. Among many other things such as iron works and plywood, Iwate is noted for its cheap wages and shortage of workers! The large smelting plant at Kamaishi on the coast is gradually being reduced in size, mainly because of economic reasons. This also affects the church work in our areas, especially when the population is on the decrease. We have prayed back into our city many of our church couples. It is always difficult to resist the pull of the big city with its opportunities and better wages. Advantageous as it may be, many times it lures our Christian young people into temptations or keeps them from fellowshiping with church groups and they are lost to Christian service and fail to grow in grace.

At present, as far as I know, there are 6 missionaries working in this prefecture: two families in Morioka, a retired lady in Kuji and myself in Kitakami. Another CBFMS couple will be returning to Mizusawa in 1970 and the work is being carried on by Bible School students in the meantime. There are about 15 ordained Kyodan pastors in various cities and towns, most of them centering their work around kindergartens. This is a fine service to the community and a real inroad into families, but much of their time is taken up on this emphasis, so that if the church group is not strong, it makes for a "tail wagging the dog" situation.

The capital, Morioka, has 8 or 10 churches of different denominations as well as a strong Catholic work. There are some limited Christian student activities at the Iwate University but it leaves much to be desired. Also any such work among students should be linked with a



local church if possible. Many of the cities listed on the adjoining map do not have more than 15,000 people in the city proper, for the villages and towns have merged for more public and school privileges. For instance, Hanamaki, Kitakami and Mizusawa are listed as having about 45,000 population . . . Ichinoseki for around 60,000. However, the "cho-nai" (within the city proper) number ranges from 15,000 to 25,000. Thus, many of these cities are really only centers for the farmers and the economy rises or falls with the prosperity of the farming communities.

The cities along the coast are isolated from each other by poor roads and beautiful scenery, some of the best in Japan. In fact, most of the coast line is marked off as national park property. The inland cities and towns are separated by mountains and rough terrain. These places, in the main, have not been adequately reached with the Gospel and it is difficult to find dedicated young men and women who are willing to live and witness in these smaller places.

We have rejoiced in the fact that the Every Home Crusade has sent a fine young man into Iwate to cover every house with tracts and a Gospel witness, especially in places where there is no church that can do this

by Frank Holecek

outreach work. Contacts are channeled to the existing churches in the nearby areas.

Besides this, what can be done to reach these isolated areas? These places include the "Tibet of Japan" which is found in our prefecture where the people have no electricity and eke out a living by making charcoal and cutting wood. Until recruits are available, radio is one means of reaching these out-of-the-way places. We have sponsored a Sunday program for years and now have a daily program, "The Light of the World," which is provided for us through the Pacific Broadcasting Association. (I should mention that the AVACO and the Lutheran Hour also are aired on Sundays in our prefecture.) Over the years from contacts though the radio we have some 1300 or more addresses on our mailing list which we contact from time to time through our church newspaper and follow-up literature. (Many are also taking Bible correspondence courses.) These contacts are available for any evangelical missionary or Christian worker going into any of our prefecture areas to do church-planting work.

At Ōishi which is about halfway between Yokote in Akita and Kitakami the CBFMS mission has recently erected a camp house and this year have completed 5 weeks of successful summer camps. The caretaker, a consecrated Japanese couple, and a Japanese Bible woman living in Kawashiri are doing active evangelism and church-planting in this mountain district. When the facilities are finally consummated, plans are in the making for an all-year camping program for the youth and adults of our northern area. We trust that this will strengthen the churches and be a means of calling many young people into His service. Truly "the harvest is great but the laborers are few." ★

KARUIZAWA 1968 DEEPER-LIFE CONVENTION by Floyd Powers

WHENEVER Christians gather and hear Christ exalted, hearts are blessed. That was proven again to those who heard Dr. Dwight Wadsworth of the Capernwray (England) Missionary Fellowship August 4-7 at Karuizawa Union Church in a series of 8 meetings. His wife accompanied him and was a blessing to the ladies with whom she shared experiences of how the Lord marvelously led them when they stepped out in confidence in Him.

Dr. Wadsworth made his purpose clear from the start not to strive for originality but let the Holy Spirit underscore some things we no doubt know but which have been obscured. Each morning from 10:00 a.m. we feasted on Ephesians, the letter in which God makes clear His supreme purpose for the church.

In the first message (Eph. 1:1-3) we saw how Jesus Christ is central in that purpose, and the Christian's one main concern is his relation to that Person. Many subjects are extremely important (Eschatology, charismatic gifts, revival etc.) but must never be made substitutes for Christ, and the basic issue for a Christian is commitment to Him. If that commitment is such that He can commit His power to the believer then "needs" will be met whatever they are. But Jesus does not commit Himself to anything where His Name, purpose and supremacy is not acknowledged as was the case with the Jews in John 2:24.

In the 2nd message our minds were challenged (and our hearts) to understand the chief concept to be grasped by believers in the achievement of God's supreme purpose. That concept is in the area of God's Nature, and so we glimpsed into the mysteries of the Trinity. "Perhaps the most profound statement in the world is that God is love". That love necessitated creation and redemption; redemption necessitated Christ's incarnation and the doctrine of the Trinity was made necessary by that incarnation. "Though words are inadequate here, we must say something because we must understand how this triune God is meant to function in my life today. Jesus didn't explain the Trinity but said

our attitude toward Him should be dependence; just acknowledge His utter superiority and holiness."

The 3rd message—The Chief Need of the Believer in Achievement of God's Supreme Purpose—was the heart of Paul's prayer in Eph. 1:15-23 and that prayer was that we might "know Christ", the difference between religion and reality. It gave Paul tremendous courage to know that ages ago God called him. He knew the hope of His calling. The second thing to know is the riches of the glory of His inheritance in the saints. "How much He values us is shown by His giving us the Holy Spirit."

The third thing to know is the exceeding greatness of His mighty power toward us—or simply, what He will do for us, now that the power which raised Christ from the dead is available to us.

"The world's darkest injustice (Jesus' death) led to it's brightest hope" (His resurrection).

So three things we should know are Him, how much He loves us, and how much He can do for us.

The last message from Ephesians took up the chief problems relating to the Supreme Purpose—problems in man. Eph. 2:1-10. This "world" (verse 2) is marked by it's independence of God. That attitude had it's source in the "god of this world". "The mystery of evil—started in the spirit of independence

in Satan". Any kind of religion that doesn't break that spirit is not owned of God." The soul too, may be highly developed but still retain this spirit and be dead to God.

Our good works (verse 10) also may spring from this source of independence from God. But with God as our source "the church ought to be loaded with good works."

The first evening message was from Psalm 32 where David called a spade a spade after considerable pressure to become frank about his true need. "It's pretty hard for us Christian workers to be honest about our sins. It's one of our weaknesses." David's sin left him naked (verse 1) but he discovered the covering of God—when he acknowledged his true condition. "There's only one kind of righteousness in the world—the kind God imputes.

God does not like to drive us like a mule (vs. 8,9) but wants us so sensitive that but a glance from His eye is sufficient for us to know what He wants.

For victorious living the 1st rule is praise (vs. 7,11). It ought to be consistent. The 2nd rule is expectation. It is 95% of faith.

The second evening message was from Jn. 7:37-39. Jesus will give you a spring which issues in a river. At the feast of Tabernacles the Jews celebrated a tradition but Jesus cried in the midst of it, "come to ME". ★



"It was almost an obsession with Jesus that the disciples be clear about the Holy Spirit," (John 14, 15, 16) "Who makes the nature of Jesus Christ available to us now".

Why the symbol of water for the Holy Spirit? You can't have anything alive without it. It's the secret of life in Palestine. Isaiah 58:11 pictured the most refreshing scene a Jew could imagine—"Thou shalt be like a *watered garden* and like a spring of water whose waters fail not."

The third evening message was for many, unforgettable. The story of Mary ("She hath done what she could") and her self-giving love seemed to come alive as we saw her unashamedly break the alabaster box of precious ointment—the kind given to kings. "Reckless love has kept the church alive . . . but some are willing to substitute work for this attitude."

The question came through clearly, "Dare I give Him less than this little piece of clay?"

The final message outlined ten things "to make it work".

1. Honesty and humility to recognize our dependence.
2. Believe He is capable of doing something for *ME*.
3. By a deliberate act of will, surrender yourself.
4. Believe the Holy Spirit will lead you into all the truth.
5. Share your commitment with someone whose heart moves in the same direction.
6. Be willing to be still and know He is God. It's very easy to get into misguided activity. Expect guidance. "Everything God does has a stamp of originality on it."
7. Be prepared to confess sin immediately and turn from it. "Condemnation convinces you things are hopeless. Conviction is a loving reminder. . ."
8. Guard your thinking. What your mind has—has you.
9. Start every day with a prayer of thanks. Just tell Him He is free to use you.
10. Problems; Hand them over to God. II Cor. 12.9.

This is only a little sample of a sample of the real thing. Come and taste the real thing next year, August 3—6, 1969. ★

LANGUAGE POINTERS for MISSIONARIES

by Ikuye Uchida

I WANT to pursue a few more expressions revealing the culture of the Japanese. As we all know they are great lovers of nature, not merely as something objectively beautiful to admire, but as that which expresses their very soul. It resembles the romantic pantheistic approach of a Wordsworth.

Their vocabulary reveals a delicate sensitivity to many aspects of nature. For instance according to Kikuchi Hiroshi in "Nihon No Gendai Bungaku" there are more than twenty names for rain according to the various seasons and the way it rains. He says, "Furthermore, each name has a literary tradition behind it. 'Harusame' means spring rain, but in the word 'harusame' the Japanese sense an unfathomable dream and poetry." (quoted in "Nihongo" by Kindaichi.) Here are a few other words for "rain."

shigure—a shower in late autumn and early winter

samidare—early summer rain

Yuudachi—a sudden shower

mizore—sleet

hisame—hail

murasame—a passing shower

kirisame—a misty rain

shuu-u—a heavy shower

Although *samidare* and *tsuyu* speak of the same early summer rain, *samidare* speaks of the rain itself and *tsuyu* of the season when the *samidare* precipitates. Therefore, they say *samidare wa yanda* and *tsuyu wa aketa*.

The wind is another romanticized phenomenon of nature. There are dozens of ways of expressing the

direction of the wind, the velocity of the wind, the temperature and the seasons of the wind. But each expression is not merely a scientific description of the wind but has overtones of feeling (*joocho*). Here are a few I have collected among many.

kochi—east wind

nowaki—a wintry blast; a searing blast of late autumn

kogarashi—a nipping wind

karakkaze—a dry wind

bifuu—a gentle wind

toppuu, *boofuu*, and *hayate*—a sudden gust, a squall, a gale

boofuu—a storm, a tempest

senpuu—a whirlwind, a cyclone

kunpuu—a light balmy breeze, a summer breeze

ryoofuu—a cool refreshing breeze

reifuu—a cold wind

kanpuu—a cutting, cold wind

ryokufuu—literally a green wind;

a soft spring wind

neppuu—a hot wind

junpuu—a favorable wind; a fair wind; a tail wind

asakaze—a morning breeze

yokaze—a night breeze

soyokaze—a gentle breeze

nagi—a calm, a lull (*asanagi*, *yuu-nagi*)

Of course many of the above expressions are poetic and are found in the Japanese literary works and poems. These are given to give you a taste of Japanese *joocho*. I hope that it may lead some of the readers to start reading Japanese poetry and other works of art. If you can enter into the Japanese sense of *joocho* you will be a long way to understanding the Japanese mind. ★

JEMA WOMEN'S PAGE

by Phyllis Brannen

THIS is a wonderful privilege for me today to be one of those, picked at random from among many, to represent a very important segment of our missionary community here in Japan; the M.M.'s. You've heard of the M.K.'s I know. Well, the M.M.'s are just one generation behind the M.K.'s—the Missionary Mother. You may recognize her. Perhaps she's your neighbor. In fact, she might be here today. Well, M.M.M., that means Mrs. Missionary Mother, if you are here and I am describing you, please don't feel embarrassed or self-conscious.



Mrs. M.M. is a real jewel. Her husband says so. He doesn't brag about her a lot, but anybody can tell by looking at him with his contented, happy outlook on life that Mrs. M. M. has a great deal to do with it. He approaches his work with such zest and confidence and enthusiasm that everyone knows Mrs. M. M. is standing right there behind him quietly being the helpmeet that God planned for her to be.



In Mrs. M. M.'s home the responsibilities are divided between his and hers, so that each one handles his own area without interfering with the other. She never tells her husband how to carry on his missionary work, and he doesn't tell her how to do her housework. He doesn't need to. She does it so well that he's very happy to leave it all up to her.



Mrs. M. M.'s husband loves his home very much, and so do the children. They would rather be at home than anywhere else on earth. They so enjoy the warm, cozy atmosphere that every day seems to be a special delight. No one stops to analyze the fact that it has been the busy hands of Mrs. M. M. working from early till late to create this atmosphere. But still they are subconsciously aware that Missionary Mother is the secret to their home contentment.



Following is the first part of a message given by Mrs. Phyllis Brannen at the JEMA conference in Karuizawa last summer. The tiny sketches are replicas of the large pictures with which she illustrated her talk. Through JAPAN HARVEST we are happy to be able to share this message with those who had to miss the conference.

Mrs. M. M. has weathered many storms with her family—troubles from without have beset from time to time. Sometimes financial, sometimes social or cultural. And troubles within have come too—sickness, frustration, exhaustion and misunderstandings. It seems that the family comes through victoriously in every one of these experiences, better able to meet the next crisis. Especially Mrs. M. M. She can weather the storm and come through with such composure and such calm that she gives great assurance and confidence to her children and comfort to her husband.



And Mrs. M. M. is the best manager. She can take a meager missionary salary, and stretch it unbelievably to include all the needs of her family. She buys few luxury items, but she so wisely uses her limited resources that her family is healthy and happy; and they declare their M. M. is the best cook in the world. Some times it means staying up late at night to bake, or getting up early in the morning to hoe the small vegetable garden. It means shopping for bargains with lots of ingenuity and originality in order to make the available things acceptable to her family.



Mrs. M. M. doesn't impress one as being overly style conscious. Yet she always looks well-groomed and well-dressed. The children, too, are neat as pins; and I know she makes lots of their clothes, or makes over second-hand things that are given to them. Her husband is always proud to introduce her as his wife, and he loves to bring friends to their home. Even if people drop in unexpectedly the house is shining.



Mrs. M. M.'s household runs like clockwork. She isn't a dictator. Yet she has trained her children so that each shares some home responsibility, and the daily schedule runs smoothly and acceptably. Mrs. M. M. is not lazy and neither are her children. She doesn't have time to be a busybody, and she is not an idle talker. When she does speak, her words are wise and worth listening to. Her children have little time to get into mischief. She carefully oversees them, and administers correction and discipline when needed.



All of her efforts are by no means expended in her home. She has a wide influence in her community. Her outgoing nature and generous heart have blessed every needy home around her. All the neighbors love and respect her. They could share numerous accounts of how she has helped them with material needs, solutions to problems, comfort in sorrow, and spiritual light in their darkness. They call her Mrs. Generous, because she gives of herself so heartily.

Some of her children have grown and have gone out to find places of usefulness in the world. They are mindful that their M. M. has had more influence on their lives than any other person. And they often say with their father, "Mom, there are a lot of neat women in the world, but you are absolutely 'the most'". She is not a beautiful woman, not a brilliant one but one with the inner beauty of reverence and fear of God, and one whose influence has extended beyond her home even to the leaders of the land.

Do you know Mrs. M. M.? I said that she is my favorite missionary mother. And yet, I have never met her. I want to very much, and I look for her whenever I'm among missionary women. I've read about her for a long time. In fact, there are write-ups about her in some very outstanding publications. I was reading one write-up about her just the other day. Maybe you read it too. It is in Proverbs 31. And what I want more than anything else is to meet Mrs. M. M. face to face. I want to be able to walk up to a mirror and see her gazing back at

me. How about you?

Before I came to Japan there were a few verses through which the Lord spoke to my heart that have been very precious for many years. I often turn back to them. They are found in Isaiah 58:10-11. *"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: And thou shalt be like a watered garden, and like a spring of water whose waters fail not."* I think this is God's picture of what a missionary mother should be. I think this is like a cluster of well-ripened grapes—so many promises crowded into these verses! And yet, as most promises, these are conditional. They hinge on the little word "If" at the beginning of verse 10. *"If thou draw out thy soul"*—this is a very interesting expression. It means making yourself available. It means expending of your life, your strength, your substance, your time and your talents—expending all that you have and are for the glory of the Lord in satisfying the hungry. In the Hebrew it comes from a surgical term which means picking up the surgeon's scalpel, cutting out the heart, and presenting it as an offering. So it means total involvement. *"If thou draw out thy soul to the hungry"*—This could mean physical hunger. I am sure that many times we are called upon to meet the physical hunger of those around us. But more especially, it means spiritual hunger. Draw out thy soul to feed the spiritually hungry—those who have never tasted that the Lord is good. Those who have never been satisfied by partaking of the Living Bread. *"Satisfy the afflicted soul."* I think this means spiritual affliction, because those who are ensnared and entangled in the web of Satan, those who are in bondage to the Wicked One, know an affliction that no one suffering only in a physical way can appreciate. *"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday."*

(To be concluded)

Key Gk. words for rendering the concept of hope are *elpis*, and *apokaradokia*. The latter word is less frequent than *elpis*, but is significant in that it has the same etymological meaning as the Japanese *kibo*; it stems from head and stretch; hence to stretch the head forward or wait tensely for something to appear. Linked with *elpis* in Phil. 1:20, *apokaradokia* expresses confident expectation; the *elpis* denotes "well-founded hope," the *apokaradokia* "unreserved waiting." Paul uses *elpis* to distinguish Christian hope from the anxiety of creation (*apokaradokia*) in Rom. 8:24 and 8:19. Delling points out this contrast:

It may be that Paul is here conscious of the anxious waiting of creation under the stress of the inner and reciprocal conflict of creatures and elements. Or it may be that he is simply drawing a theological conclusion from the dominion of anti-godly power over this aeon in consequence of the fall.¹

The word *elpis* in Gk. thought was an important concept. Man's existence was not only determined by his

understanding of the present, remembrance of the past, but also by his hope in the future. "Man's own being thus determines what he hopes and how he hopes."² But mere hope is easily deceived. Thus hope of the wise is no longer *elpis*, but based on the *phusis* (natural order, or inner nature of things) "which can be scientifically investigated."³ Here is a typical expression of the distinctive Gk. tendency to insure against the future by a conscious integration into the order of the cosmos."⁴

The NT does not use *elpis* in its philosophic Gk. setting of vague, utopia-type thinking. Rather it finds its root concepts in the OT, where hope was fixed upon the unchangeable God and His covenant. It means expectation but with a strong nuance of *counting upon* (Luke 6:34, I Cor. 9:10, II Cor. 8:5, I Tim. 3:14, Acts 16:19). Hope may be in men, "though for Paul this attitude rests on the corresponding relationship to God, as shown by the natural transition from the one to the other."⁵ Bultmann's point is well taken; hope in men may be

dangerous unless trusting men have a transcendent hope in God.

There are three aspects to NT hope; (1) *trust*—as is brought out in its use for defining faith in Heb. 11:1: "faith is the substance of things hoped for," (2) *expectation of the future*—as is stressed in Rom. 8:24. Paul appeals to formal logic, namely, that "hope is the only possible attitude to the future if the object is not yet present."⁶ *Elpis* cannot be directed at the present situation, the *prokairā* (II Cor. 4:18), for everything "visible belongs to the sphere of the *sarx* on which no hope can be founded,"⁷ and (3) *patient waiting*—the Christian cannot depend on controllable factors and thus must trust in divine providence for the future (Rom. 8:24-4:18).

What are the grounds for Christian hope? The noun form of *elpis* does not appear in the Gospels; rather we discover an anxiety and questioning over the future in the minds of the disciples. This is because true Christian hope is grounded on the historical fact of Christ's resurrection (I Pet. 1:3), as Richardson asserts: "The Resurrection of Christ is God's mightiest act; it has created our faith; and it is, as it were, an eschatological symbol in history of our ultimate salvation and therefore the ground of our hope (Rom. 5:1-5)."⁸ Or in Bultmann's words. "The Christian hope rests on the divine act of salvation accomplished in Christ."⁹ Paul says the non-Christian has no hope, not in the sense that he has no concept of a future beyond this life, but rather such hope has no well-founded basis for trust (I Thess. 4:13). This hope in the future founded upon the resurrection of Christ is likened to an anchor of the soul; it keeps the ship of the soul steady during the immediate storm and crisis, though the anchor itself is hung upon a rock beyond human sight (Heb. 6:18). Faith is perhaps the historical aspect of trust—looking back in personal trust upon God's historical acts in the Incarnation and the Cross and appropriating the blessings which flow from these acts to oneself in the historical present. Hope also looks back for its roots in the historical act of the Resurrection, but since this Resurrection carries with it an eschatological significance



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—personal resurrection and the final triumph of Christ over all hostile forces, it predominantly directs the believer's attention to the future. In the words of Richardson:

It has nothing to do with an earthly utopia or any secular optimism. It is through and through eschatological, always bearing reference to the return of the Lord Jesus at the end of the age.¹⁰

Encounter

The concept of hope in Japanese thinking has been impinged upon by various factors and ideas which make it at best something similar to the original Gk. concept; it is easily and thus most often deceived or disappointed. Hence the wise man¹¹ will pin his hopes on that which can be detected by visible means. From the Nara-Heian period, hope became more like wishful thinking, the *akogare*, longing for something that is nearly hopeless of attaining. The Japanese word for "hope" (*nozomi*) stems from looking away off to the distance. *Negai* also is a wish, a faint prayer. Modern range of meaning for different components of hope, such as "rare," "look ahead," "stare," "popularity," again point to a hope concept that does not go far beyond the human horizon. The *Bō* of *Kibō* connected with the focal point of Buddhist attention — *yokubō* (craving) — has given a somewhat pejorative sense to the word.

Biblical hope pierces beyond present situations, either of blessing or misfortune to the person of God in the OT and Christ's saving acts in the NT. The Gk. word *apokaradokia*, (anxious waiting) is used to denote the tense waiting of creation. Lost in the cosmos, this is no doubt the common experience of man, as expressed by Greek sentiment and also by the Japanese *akogare*. But the one who has fixed his hope upon Christ and His saving acts as revealed in Scripture, is given a hope which engenders trust, expectation, and patience towards the future. Yet this hope is not an emotion stirred up within man by his own wishful thinking or even his erratic strivings of faith. Rather it is a divine gift, implanted in his heart by the God of hope, that is, the God who bestows hope to those united to Him (Rom. 15:13). ★

Gleanings

from our reading



by Arthur T. F. Reynolds

USE OF TIME

To manage your time better you must first know where it is going, and the only way to know is to keep a written record. This may seem like a needless suggestion; most people think they already know where their time goes. However, tests have shown that usually they do not. Not even the highly paid executives know. Tests of dozens of these men at this very point reveal that almost without exception, though they think they know how they are spending their time, they really do not.

Once you know where your time is going, then you must prune away activities that simply waste time. For the minister, these are the things that do not contribute to the real work God has called him to do—that is, his work of preaching and teaching, visitation and counseling, and so on. You must be ruthless with these non-essential activities that clutter up the day and simply stop doing them. This demands boldness. On the surface most of them seem important; if they did not, you would not be doing them. The best way to decide is to ask this question about every item on your time record: "What would happen to the work God has called me to do if I stopped doing this altogether?" If the answer is "nothing", then stop doing it.

Lawrence H. Merk in
CHRISTIANITY TODAY

METHODS OF COMMUNICATION

The way in which a message is presented is important . . . If we continue to rely on antique methods for presenting the Gospel, we are saying loudly and clearly to the world that we have not yet joined the twentieth century. Once this sinks in, the corollary that our message must therefore be irrelevant is adopted almost unwittingly.

T. W. Harpur in
CHRISTIANITY TODAY

THE ROLE OF THE MISSIONARY

An insistent question today is: "What should be the continuing relation between the missions or sending societies and the indigenous churches that are the result of their work? . . . Some boards have come to feel that pioneer evangelism is no longer an appropriate function of foreign mission agencies in such situations, and that their role now is to stimulate the national churches to undertake missionary endeavors of their own, to work aggressively through and with them, and to offer help with men and money. In any given field the "mission" organization is to be dissolved, and missionaries, together with all funds for the work, are to be turned over to the indigenous body and administered by it through its own agencies. New missionaries would be sent only on invitation of, and for assignment by, the national church. The board becomes, in effect, a subsidizing agency.

It is not surprising that this radical change of direction has met with considerable resistance from missionaries and loyal supporters of the work. There is a basic difference in scope and function between a mission and a national church, and a recognition of this is essential to an understanding of the problem. Why have missionaries been reluctant to see the administrative control of missionary funds and personnel pass to the indigenous churches? To suggest that they are loath to relinquish authority, or are committed to a sort of "colonialism", is to do them an injustice. There is a better explanation. The indigenous church is an organized ecclesiastical body with a wide range of interests and responsibilities of which missions is only one, and sometimes not the principal one. It must be concerned with its own internal organization, its institu-

Continued on next page

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Gleanings



from our reading

continued from previous page

tions and agencies, its publications, its discipline, the support of its ministry, and a dozen other matters. It is peculiarly subject to the temptation of using available money and men for the development of all phases of its program. It is not a distinctively missionary organization. . .

It is inconceivable that the coming into being of a relatively small body of believers in any country should put an end to the initiative of men and women who have been called of God to preach the Gospel to every creature. There are few countries in which Protestant missionaries are at work today where as many as one-tenth of the people have been won to the Christian faith. Any philosophy of missions that diverts attention from this unfinished task and interprets our continuing role principally in terms of interchurch aid must be seen as a major retreat in missionary strategy and a weakening of evangelism.

C. Darby Fulton in
CHRISTIANITY TODAY

HEMELCALL OF DR. E. J. YOUNG

Edward J. Young adorned his Christian profession. So many were the virtues making up this adornment that it is difficult to single out any for special appreciation. But his humility was so conspicuous that no one could fail to mark it. For those who knew him more intimately his circumspect consistency was no less evident. Unassuming and reluctant to make his own voice heard he was always ready to speak out when the honour of Christ and the claims of truth demanded it. He burned with holy jealousy for the integrity of God's Word and for the maintenance of the whole counsel of God. . .

The Bible, he believed, was revelation from God, always relevant and by the Holy Spirit sealed in our hearts to be what it intrinsically is, the inerrant Word of God. That this was the controlling factor in Dr. Young's thinking is evident in all of his writings, and the devotion it implied and produced is demonstrated in what may be regarded as his more devotional volumes. He knew no-

by Arthur T.F. Reynolds

thing of the antithesis between devotion to the Lord and devotion to the Bible. He revered the Bible because he revered the Author. And he revered and served the Bible because he was captive to Scripture as revelatory Word.

John Murray in
THE BANNER OF TRUTH
WHO IS ON THE LORD'S SIDE?

Today we have no mandate from the Lord to use the sword. . . Nevertheless, what the Levites did with the sword of steel physically, the servants of the Lord, in the dispensation of the Holy Spirit, have to do spiritually, with the Sword of the Spirit. . . Why did the Geneva Reformers of the 16th century, and all who have since been their successors in faith, doctrine, and practice make such an impression? Surely, because they wielded with skill the Sword of the Spirit, and because they shunned not to declare the whole counsel of God. Not for one moment did they shirk from slaying error. This is very costly work. But he who would follow in the train cannot avoid it. Had the Levites fainted and failed at the critical hour what would have happened to them? They themselves eventually would have been overcome and slain by the idolatrous party. The event was one of life and death. Never had the call of God to duty been more urgent in the camp of Israel. It is so in the case of the Visible Church of Christ at this hour. That the Church of England is all but in the Pope's embrace is a fact of our time. . . That Nonconformity, viewed denominationally, is enamoured of the Papal concession recognizing non-Catholics as 'separated brethren' rather than as heretics; and that the idea of modern Ecumenism to form one church with the Pope as Head is commended by leading Nonconformists, show grave symptoms of apostasy. It is not necessary for one to be a qualified prophet to say that if the Papacy does gain religious power in England it will be satisfied with nothing short of absolute power that admits no rival. . . It would then be seen that the condescension of Papal Rome to recognize Protestants as 'separated brethren' was nothing else than a stoop to conquer.

Sidney Norton in
THE BANNER OF TRUTH

"Silent night, holy night!" Instantly we are back there, some centuries past, watching the Judean hills aglow with the glory of God. An angel brings the comforting words: "Fear not." And fear would probably grip all of us if it were not for the other part of that message, "A Saviour is born . . . good tidings of great joy."

A turning point with hope, but to whom? To all people. Where? In the city of David (Bethlehem). Who is He? Christ the Lord (Messiah). How will we know Him? He is wrapped in swaddling clothes (a blanket) lying in a manger. How did He get in that strange place? No room in the inn. Is it possible that the hope of Israel (and the world) was not permitted to enter the world in a hospital, a palace, or even a house? The Scripture does not state that He was born in a stable, but this is inferred, for Mary, "Laid Him in a Manger".

Were the people of that day so bereft of compassion that no one would give Mary a room if he had known the circumstances?

God has a purpose in every experience that touches His servants (Rom. 8:28) and the Father wanted it that way, "laid in a manger." A manger is the place for food for those that enter the stable. What a fitting place in Bethlehem (house of bread), laid in a manger (place for food) to find the "Bread that came down from Heaven" (John 6:51).

God was presenting to the world the ACCESSIBLE CHRIST and it must be where all would feel free to come to Him. Lepers would hesitate to enter a house. None would hesitate to enter a stable. No moral standard there. I knew a man who had fallen so low that he said he wasn't worthy to enter his mother's home. He didn't hesitate to enter a stable. There is no social standard or rank in a stable.

In World War #1 a doughboy knelt to pray in a church in France. Someone else happened in and also knelt. As the soldier glanced about, there was Marshall Foch (Commander in Chief of the Allied Armies) kneeling in prayer. No intellectual standard here. The illiter-

ate and the most educated both find peace. No financial standard. The millionaire and the pauper both meet on the same plane. No national or color standard. Many in the jungles find peace where all others do, in Christ. No religious standard. The atheist as well as any religionist may find peace and forgiveness in Christ. A stable, what a fitting place for Jesus to enter the world and begin His mission as Saviour of all mankind.

The Heavenly Host's message wasn't anything to exalt man. Their entire message was that of praising God. The human race finds it hard to take its rightful place (as bankrupt sinners) and not claim some redeeming factor in themselves. Sin has thrown the whole creation out of balance (Rom. 8:22) and caused great sorrow in heaven. The angels would hardly be singing when heaven, their abode, had been deprived of it's greatest treasure, and the object of their devotion had been divested of His glory (to become a pauper that we

might become rich). The angels were saying, "on earth peace."

This peace is limited to those who receive the Saviour. (Rom. 5:1;8:1). World-wide peace will not come in this dispensation. Even in the kingdom age He rules with a rod of iron (Rev. 19:15). "Good will toward men." Not good will among men. Paul states it clearly in 2 Col. 5:19, "God was in Christ reconciling the world to Himself, not imputing their trespasses unto them." What a marvelous revelation of God's good will toward men by showing His love, mercy and grace through robbing Heaven to bring us back to Himself. Thank God for the stable birth where all feel free to come to Christ.

It has been said, "Jesus was born in a common place of entertainment where all could come to Him, invited them to come, and died with His arms out-stretched to receive them." Have you come to Him?

At this Christmas season we should all say with Paul, "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15. ★

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MISSIONARIES IN JAPAN

by CLARK OFFNER

Why did we come to Japan as missionaries? Depending upon one's standpoint, this question may be answered in a number of ways. Some will emphasize the divine initiative: "the call of God." Others will point to a human (even though divinely inspired) desire "to serve Christ," "to win souls," "to witness," etc. Still others will note their particular sense of mission "to teach missionary children," "to train national leaders," or "to be a helpmate in my husband's work," and the like.

The long standing controversy regarding divine predestination and human freedom, which will probably never be satisfactorily resolved this side of heaven, is evident in the answers to this question. Of times, the answers given may be considered mere variations of saying the same thing using different words. Nevertheless, along with a conscious sense of a divine call or human response, the providence of God in the entire life of the missionary prior to his coming to Japan must also be considered in answering the question of why we came.

As a matter of personal interest in "identifying common factors in the religious background of missionaries in Japan," a questionnaire was circulated this past summer at the missionary conferences of both the Japan Evangelical Missionary Association and the Fellowship of Christian Missionaries in Japan. A total of 138 replies were received (56 from the former conference, 82 from the latter) from missionaries connected with some 45 different mission groups. Although the number is only a small percentage of the total missionary force in Japan, certain significant trends can be seen from these replies—from which the above quotations were taken.

The clearest "consensus" indicated in the responses are related to the predominant influence of the home in which one was raised. 75% of the respondents replied that the Christian faith was "a vital factor" in their home during their childhood.

67 indicated that their personal acceptance of the Christian faith was "experienced within the religious framework of (their) home training." 57% noted that their formal church life has been "primarily in the theological stream of (their) home religion," while another 23% checked that it has been "primarily in the theological stream in which (they) first became a Christian." The decision to become a missionary was encouraged by the families of 70% of those who replied to that question and 64% indicated that their theological viewpoint has not changed since coming to Japan. Taken together, these percentages suggest that the early religious experiences—especially those in the home—have made a lasting impression on most of the missionaries to Japan who returned this questionnaire.

In the light of this factor, we must recognize that our decision to become a missionary (like that to become a Christian) was at least partially determined by events over which we had no control. Not only in our conscious decision to serve the Lord and His Church in Japan, but in the many influences (many of which we may not have been consciously aware) in our lives prior to that decision, the providence of God was at work. Thus, even though the personal decision to accept Christ as Savior or to serve Him as a missionary was made on a definite, memorable occasion (like that of the Apostle Paul), certainly the eyes of faith may see the hand of God in that person's life prior to that decision. 51% of those responding to the questionnaire replied that their personal acceptance of the Christian faith was "characterized by a definite crucial experience which can be dated," and 49% made that type of definite, datable decision to become a missionary (in contrast with a similar 49% for whom the decision to become a missionary was "the result of a gradual process.") The

only items other than those noted thus far on which more than 1/3 of the respondents agreed were the contrasting alternatives to two of the particulars noted above: for 39%, the acceptance of the Christian faith was "a gradual process without a 'crisis experience,'" and the theological viewpoint of 36% has changed since coming to Japan.

A recognition of the "accidental factors" (that is, those factors which were not of our choosing) involved in our becoming a Christian, entering the particular theological stream in which we now find ourselves, and coming to Japan should make us more understanding of our fellowmen (and fellow missionaries) who "providentially" were granted family backgrounds and experiences quite different than our own. Those who are at different positions along the theological spectrum than we, are also there due to the cumulative effect of many and varied factors—some resulting from conscious decisions, many others which they did not choose. Had we been born in a house on the other side of town, or had our first contact with the Christian Gospel been experienced in another context than it was, very likely we would find ourselves in quite a different setting than we now are. Is it not possible to perceive the providence of God in the lives of those who have convictions quite different than our own?

Another matter deserving our consideration when we recognize the obvious, lasting influence of the religious atmosphere of the home is the spiritual tone of our own homes. Are our homes effective transmitters of the spirit we wish to have characterize our children's lives?

Although there are many interesting facets of the questionnaire results which are worthy of further analysis, the remainder of this article will be limited to observations regarding the obvious percentile spread in the replies to certain questions given by those attending the JEMA and the FCM conferences res-

pectively. Most striking is the difference in response to the question regarding theological viewpoint. 95% of those replying at the JEMA Conference replied that their viewpoint had not changed since coming to Japan. The only change noted by the remaining 5% was "in a conservative direction." In contrast, 58% of those replying at the FCM Conference noted a change in viewpoint, about 90% of whom indicated the change was toward greater liberality. It seems legitimate to suggest this notable difference is due not only to the kind of religious experience one has had and the type of theological or religious training which has been received, but also to a difference in personality or psychological make-up which makes it easier or more difficult to change one's view.

Another significant difference noted when the two groups of replies are compared is that related to the crucial decisions: first, to put one's faith in Christ, and second, to become a missionary. For the JEMA Conference respondents, these decisions were definite and datable for 76% and 70% respectively, while for those replying at the FCM Conference the respective percentages are 31% and 34%. A majority of the FCM group indicated that these decisions resulted from a gradual process. Obviously, the JEMA Conference holds a greater attraction for those who have had a special "experience" which characterized their conversion and missionary commitment.

A further distinction seems to point to a more independent spirit as characteristic of those responding at the JEMA Conference, evident from their religious history. Whereas 82% of the FCM group replied that their personal acceptance of the Christian faith was "experienced within the religious framework of (their) home training," this was so for only 43% of the JEMA respondents. Over half of the latter thus entered the Christian faith outside the religious framework of their home training. Similarly, while the formal church life of 69% of the FCM respondents has continued in the theological stream of their home religion, this was true for only 39%

of those replying at the JEMA Conference. Greater variety in church life was evidenced by the JEMA Conference repliers, almost 1/3 of whom have extended it "over varied theological lines" compared with 10% of the FCM Conference respondents.

Finally, there is a significant difference in the educational background of the missionaries attending these two conferences. 34% of those replying at the JEMA Conference did not attend college or university and only 29% went beyond college to seminary or post graduate studies. The corresponding percentages for the FCM respondents are 2% and 74%.

Taking into consideration these various differences in background and experience, it is not strange that there are two different missionary organizations in Japan. Although they have different bases for membership, there have always been missionaries who have belonged to both organizations simultaneously. One of the tentative conclusions which may be drawn from the re-

sults of this questionnaire is that the existence of these two, somewhat similar organizations is not merely due to doctrinal differences. There are differences in the religious experience, educational background and psychological disposition as well as the doctrinal emphases of missionaries which naturally serve to draw them into different groups.

While recognizing such differences and the natural tendencies to associate with others of like mind, experience and background, we should not overlook the possibility of God being at work in both of these organizations and in the many, varied, providential experiences in the individual lives of those with whom we have doctrinal disagreements as well. May God help us to come to a better understanding of others and their peculiarities as we reflect humbly on how we have become what we are through His work in our lives—both in our conscious experiences and in the formative, influential environment, apart from our choosing, in which these experiences took place. ★

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NEW NEWS EDITOR

Tokyo . . . As of this issue, the news editor of JAPAN HARVEST is Victor Springer, TEAM missionary in Yokosuka. All news of interest to the missionary community at large should be sent to him at the JAPAN HARVEST address, and will be most welcome. It is our desire to publish much more news from within Japan, and your cooperation will help.

OMF LITERATURE CONFERENCE

Hongkong . . . Ten field leaders of Overseas Missionary Fellowship's literature work, meeting together in Hongkong, set a goal of increasing sales between now and 1970 by 50% over the 1967 total of over \$250,000 U.S. This would be above the 72% increase reported since 1964.

HAROLD JOHN OCKENGA

On Sunday, October 6, Dr. Harold John Ockenga, pastor for 32 years of Park Street Church, Boston, tendered his resignation to be effective April 1, 1969, when he will become President of Gordon College in Wenham, Massachusetts. Ockenga began his pastoral duties at Park Street Church on November 5, 1936, at the age of 31 years. Four guiding principles have undergirded and directed his ministry: a worldwide missionary vision, a passion for evangelism, the Christian education of the whole man, and the power and control of the Holy Spirit.

MISSIONARY FROM JAPAN RETURNS TO TAIWAN

Tokyo . . . Following a full term of 4¼ years of service in Taiwan (the first Japanese missionary permitted to stay so long), and a 3-month furlough, Miss Toshiko Suzuki returned in October to the land to which God has led her. Speaking to a missionary group in Tokyo before her return, she told of some of the difficulties faced by a Japanese missionary to Taiwan.

Whereas missionaries to Japan can get renewable 4-year visas, she was able to get permission to remain in Taiwan only for a few months at a time. Then only through special intercession by the American missionaries there was she able to get extensions. Even so, the extensions were given very reluctantly. She was able to get permission only to minister in certain areas to certain tribes of people. Sometimes, though the people knew Japanese, she was forbidden to minister to them in her native tongue. But through these and other difficulties she persisted with a bright testimony for her Lord. She serves under the "Chi no Hate Senkyokai."

TEAM LEADER DIES

Wheaton, Ill . . . Dr. David H. Johnson died suddenly at his office in TEAM headquarters on September 26, just a month before his 75th birthday. He had served with The Evangelical Alliance Mission for 38 years. During his 15 years as General Director, TEAM's ministry grew from 228 to 803 missionaries, and from six to fifteen fields. At the time of his death, Dr. Johnson was serving as TEAM's stewardship director, and general director emeritus.

REACHING HOSPITAL PATIENTS

Osaka . . . Those fortunate enough to receive the monthly bulletins of Japan Mission for Hospital Evangelism, published by Neil and Peggy Verwey, are able to read many thrilling accounts of God's work among hospital patients. Their November bulletin tells the story of Isamu Sekiyama, saved as a T.B. hospital patient, disowned by his family as a follower of Christ, then later led into service for his Lord as an evangelist in Hospital Evangelism. Those desiring to receive these inspiring bulletins should write to Neil Verwey at Fujiidera Kyoku kunai, Habikino City, Osaka, Japan.

JEMA BANQUET

Tokyo . . . The Fall Banquet of the Japan Evangelical Missionary Association was held on October 30 at the Grant Heights Officer's Club, with over 200 in attendance. Among those present were about 40 alumni of Wheaton College, who had a special interest in the speaker—Dr. Hudson Taylor Armerding—President of Wheaton College. Speaking on "The Evangelical Enterprise in the U.S.," Dr. Armerding stated that evangelicals are being faced with the question of whether the Scriptures are indeed inerrant; and then warned of the dangers of moving away from the position of the inerrancy of the Scriptures. Speaking about "existential believers," he said that they like to talk about "encounter," not about the credibility of Scripture. They divide the Scriptures into revelational truth and non-revelational truth. The immediate problem that develops is that no two of them seem to agree on what is revelational and what is non-revelational. Such "believers" become judges of Scripture rather than letting the Scriptures judge them. Basing life on a transcending experience alone, some try to reproduce that experience by use of drugs, as advocated by Prof. Timothy Leary. Such people, says Dr. Armerding, know nothing of the perseverance of the saints. "A durable, strong, virile faith is only made real when the Bible is accepted as what it claims to be—the Revelation of God."

Dr. Armerding spoke also of the need for discipline in this undisciplined age. A recent speaker told Wheaton students, "You don't have to read the Bible and pray, because the Lord loves you no matter what you do. You may be the prodigal son, but you're still the son." In rebuttal, Dr. Armerding reminded his hearers of the numerous salutations in the Scriptures containing the words, ". . . the bondservant of Jesus Christ." He said, "You must recognize that you're not only a son, but a servant—and a disciple. Discipleship means discipline."

In still another warning, Dr. Armerding said that evangelicals are being told that in reaching the unreached, the vehicle is more important than the message. In replying to this he said, "Beware of getting trapped in the method (the vehicle), so that the message is obscured. We still need to preach Christ and Him crucified, with unmistakable clarity."

Music at the banquet was provided by the CAJ brass quartet. A warm welcome was given to Joseph Carroll, former pastor of Tokyo's Evangelical Church and a well-known conference speaker throughout the Far East. He is now serving as president of The Evangelical Institute of Greenville, South Carolina.

BIBLE COLLEGE GROWING

Chiba, Japan . . . The Japan Baptist Bible College, begun in 1954 by the Japan Baptist Bible Fellowship, had only 11 students in 1965; and 7 of them were graduating. But since that time there has been steady growth. The school now has 28 students, and expects an enrollment of fifteen new students in the spring. Its president, Olsen Hodges, reports that a new building was completed in September containing classrooms, dormitories, office and dining space. The Japan Baptist Bible Fellowship numbers at present 24 missionaries and 16 pastors who work together under a Japanese Chairman.

BACKWARD THE CLOCK

Tokyo . . . Shinto, meaning, "The way of the gods," is the indigenous religion of Japan. Without official scriptures, founder, or organized system of doctrine, it is described as a religion with a variety of deities, known as "Kami". These vary in nature from the spirits of trees, foxes, and mountains, to deified ancestors, heroes, Emperors, and a pantheon of heavenly deities, chief among whom is the Sun Goddess. Before the war there were 110,000 Shinto shrines officially sponsored by the government. When General Douglas MacArthur became Supreme Commander of the Allied Powers in Japan at the end of World War II, further government sponsorship of Shinto was outlawed. The government had used its control over this national religion to control the

minds of the people, while suppressing those of other faiths who for conscience' sake could not do obeisance to the Sun Goddess nor bow before the picture of the Emperor. Now there is a deep concern among many who see a trend toward the return to the old ways. Items:

1. In 1965, February 11 was added to the list of official holidays. Though now called "Kenkoku Kinrenbi" (Anniversary of the nation's founding), it is still known by the older generation as "Kigensetsu", the supposed date on which, in the 7th Century B.C. Emperor Jimmu is said to have ascended to the throne as a direct descendent of the Sun Goddess.

2. On October 30, 1968, the Mayor of Kashiwa in Nara Ken, at a cost to the local government of 100,000 yen, passed out pamphlets all over town containing the Imperial Rescript on Education in modern Japanese, and instructed the people to read it. What is the Imperial Rescript on Education (Kyōiku Chokugo)? When I asked an elderly laborer in our home about Kigensetsu, he smiled and said that was the day when they would, as schoolchildren, receive a piece of cake or candy, and have the "Chokugo". He then began to recite it for me from memory.

Quoting from John M. L. Young's book, *THE TWO EMPIRES IN JAPAN* (Pg. 44), "In 1890, the Ministry of Education announced what was perhaps to become the most damaging blow ever struck the Christian cause in Japan, the promulgation of the Imperial Rescript on Education and the initiation of special observances for reverencing the Emperor. This consisted of making the 'profoundest obeisance' before his portrait, and was an obligatory ceremony for all schools, Christian and governmental. The opening words polytheistic to the core. They connected the origin of Japan to the activity of the mythological, ancestral gods and demanded 'filial affection' to them as well as to their divine-human descendants."

3. A return to government support of Yasukuni Shrine has been promised by the Liberal Democrat Party, probably at the convening of a special session of the Diet before year end. This has brought an out-

raged cry from Christians and other religious groups; but the response received is that Shinto is not a religion because it has no doctrines, no evangelism, and its gods are not God. It seems most likely at this writing that such a bill will soon be passed, thus, perhaps, opening the floodgates for government sponsorship of Shinto Shrines throughout the land.

(Ed.: For further coverage on this vital subject, we invite you to send news articles you find about it to Japan Harvest office.)

PTA OF CAJ SCORES AGAIN

Tokyo . . . The PTA of Christian Academy in Japan is always looking for new ways to raise funds for its projects for the school; but an old way still seems to be as lucrative as any. The old way is the sponsoring of two annual thrift shops—one in the spring and one in the fall. Parents of the students are encouraged to bring to the school saleable items which are no longer needed, with tags containing the desired price and the number assigned by PTA to that family. PTA receives 20% of the price on the opening day of the sale, with the donor receiving the balance. The next day, the entire Japanese community is invited to the sale, with the total income then going to the PTA. Those who wish may remove their items from the sale at any time. Prices are often dropped during the first day by the donors, and PTA itself drops prices for the second day of the sale, to make sure that everything goes. Profits for the two "happenings" held last school year came to over \$1,500. This year's fall thrift shop, held on October 25, brought in approximately \$500 more to be used for the benefit of the Christian Academy. Some of the bargains offered (and bought) for less than 5,000 yen included a gas instant water heater, a London Selmer trumpet (Undented), a child's violin, an electronic flash, and a room full of clothing. The Thrift Shop on Friday was followed by a talent show in the school gym, which made a pleasant ending to an interesting day. Also worth mentioning were the booths set up by the different classes of CAJ.





This message by Joseph Carroll, former president of the E.M.A.J., was taped for the JAPAN HARVEST as presented by Mr. Carroll to the fall regional meeting of the J.P.C. in Tokyo on October 22. Since then Mr. Carroll has travelled on to Indonesia and Australia prior to returning to the United States where he has his home in Greenville, South Carolina. Joseph Carroll is currently president of the Evangelical Institute of Greenville.

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A GREAT MOVING

This is a most unexpected pleasure and a very great privilege to be able to have fellowship with you this morning. Only yesterday I was looking at a photograph. It was the company that met some years ago to consider the J.P.C. The Lord has done great things since then. In this we rejoice.

Unity is of great price in the sight of the Lord. In Psalm 133 we are told that where there is unity there is great blessing. This is of supreme importance.

Now may I share with you my prayer for Japan . . . the burden of my heart. Please turn with me to Genesis 1:1-2. *"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."* In one word, chaos. This was the condition. What is God's answer to such a condition? What is God's answer to desolation and confusion? Always one answer, "and the Spirit of God moved."

An impossible situation, confusion, chaos. God's answer, "the moving of the Spirit of God." This is always His answer. Then following the moving of the Spirit, God said, "let there be light." Following the light, order. Now this is always God's method. First the moving of the Spirit of God, secondly light, and then order.

Is it not so in the salvation of an individual soul? The Spirit of God moves, and there is light. This brings with it the consciousness of sin. For the first time he sees his own condition in God's sight. There can be no light apart from the moving of the Spirit of God. First the moving of the Spirit of God, then light, then order.

Was it not so with you before you were saved? You became conscious of sin. Why? Because the Spirit of God had moved. When the Spirit of God comes, He convicts of sin. Many of us in America have one great concern. There is no deep conviction of sin. Large meetings, many people attending churches, many decisions made, but no deep conviction. The Spirit of God must move.

In Luke 4:18 our Lord is speaking in the synagogue, *"The Spirit of the*

Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." When He stands up He immediately refers to the Spirit of God. What is He saying? "The Spirit of God has moved, and I now must move." Why didn't He stand up when He was 20 years old and say that? or 27? Was not the need as great? Yes, it was. But our Lord could not move until the Spirit moved. Not till then did His ministry become possible.

In Luke 24:45, *"Then opened He their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."*

His statement is very clear. We are to witness to His suffering, His death, and His resurrection. And to proclaim repentance and remission of sins. But He did not say, "Go out and do it now!" **Why? Because it takes much more than preaching to bring the will of God to pass.** This is the message, this is the application. Wait! Is not the need great and urgent? Yes, but they must wait. What for? Verse 49, *"And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high."*

We need the message, and the power of the Spirit to make it effective. This is the message; suffering, death, resurrection of Christ. Repentance and remission of sins. But you cannot preach that message until the Spirit of God empowers you.

Then in Acts 4 we read they were all filled with the Holy Ghost. The Spirit of God had moved. Now they can move. We all know what happened. Thousands were converted, the Church was established. Because the Spirit of God moved upon them.

In Genesis 1:2 chaos, confusion. What is God's answer? The moving

OF THE SPIRIT

by Joseph Carroll

of the Spirit of God.

Our Lord was 30 years old before He began His ministry. Why didn't He begin it before? He cannot until the Spirit moves. In the early Church the message to preach, the appeal to be made, wait . . . until the Spirit moves, and when He moves, God is glorified.

I want you to turn with me to Ephesians. We have two great prayers in this epistle. Possibly the two greatest prayers of the Apostle Paul. I want you to notice what he prays for. Chapter 1:17, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." What is he praying for? That God will do something. What is he asking God to do? To move by His Spirit. That they might be illumined by the Spirit. He is asking for but one thing . . . and if they are illumined by the Spirit wonderful things will happen.

Verse 18. "The eyes of your understanding being enlightened; that ye may know what is the hope of his

calling, and what the riches of the glory of his inheritance in the saints." He is praying that they might know. He is praying for light. But before they can know, the Spirit must move. We cannot give light to people. We cannot cause them to know. This is the work of the Spirit of God. Paul is praying for it. This is the first thing he asks for . . . that they might be illumined in order that they might have understanding and knowledge.

Do we pray in this fashion for those committed to our care? Do we pray for the Spirit to move upon them? Unless He moves there can be no true knowledge. There can be no understanding.

Then in Ephesians 3 we have his second prayer, verse 16, "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." What is He asking for? The same thing. He is asking for God to do something. What is He asking God to do? To move by His Spirit. That they might

be strengthened, that Christ may dwell in their hearts by faith, and ultimately filled with all the fulness of God.

How are believers made strong? By the Spirit. How do believers have understanding? By the Spirit. When does the Spirit of God move? When we pray. If we had more time we could easily prove this from Scripture and from church history. The clear lesson of revival is that God's Spirit has moved in answer to prayer.

This is my prayer for Japan. The moving of the Spirit of God. First upon my Japanese brethren, then upon the missionaries. That there might be a great moving. Great light, great conviction of sin and a great glorifying of the Lord Jesus Christ.

Now shall we pray. Holy Father we thank Thee for the light of Thy Word. We praise Thee for the possibilities of the moving of the Holy Spirit. Do thou so lead us that He will be free in us to bring His will to pass. For we pray in Jesus' Name. Amen. ★

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THE PUNISHMENT OF SIN

by Donald M. Hunter

AT the beginning of His public ministry our Lord Jesus Christ gave a message in His home-town of Nazareth. The hearers on that quiet Sabbath day were tremendously impressed with the address, and "wondered at the gracious words which proceeded out of His mouth" (Luke 4:22). The few Israelites who feared God and waited for the Messiah recognized Him as the One promised through Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. 18:15). They learned to know Him as the One of whom the Psalmist wrote: "Thou art fairer than the children of men; grace is poured into thy lips" (Psa. 45:2).

This immortal Teacher (Heb. 13:7, 8) spoke of many aspects of truth. To the learned Nicodemus He explained the way of life (John 3); to weary sinners He gave the order of spiritual experience: "Come . . . take . . . learn" (Matt. 11). He revealed the Father; He introduced the Holy Spirit. He exposed the

sinfulness of the human heart; He revealed Himself as the Saviour and Redeemer. His ministry included discourses regarding His own death, burial, and resurrection, the establishing of His church, the experiences which would overtake His followers. He gave beautiful glimpses of the glory and love of the Father's house and He did not obscure the eternal miseries of hell. To those whose hearts were opened, His was a ministry of grace. The sweetness and charm of His words afforded the believer great pleasure and delight.

Yet Christ spoke candidly of the eternal torment which will be the destiny of all who reject His Saviourhood, His Lordship. The subject then, as now, was solemn, difficult, and unpopular, but it came from the same lips that again and again declared the Gospel and that it must be taken to "all nations." In speaking of the reality, the fearfulness, the eternity of God's just retribution, the Lord Jesus again displayed His matchless love and His unlimited grace. It was the contemplation of the sinner's doom that caused His tears (Luke 19:14). Who can explain away His descriptions of eternal punishment? Who will dare to avoid His faithful warnings? Is it conceivable that one of His true servants would omit in his preaching this aspect of the whole counsel of Christ? Our Lord's references to this awful theme will be found in the following passages: Matthew 5:22,29,30, 7:13; 10:28; 11:21-24; 13:42,50; 18:7-9; 22:12-13; 23:33; 25:41,46; Mark 3:29; 9:43-48; Luke 12:2-5; 16:19-31; John 3:16,36; 5:24.

These solemn declarations of Christ are part of the Holy Scriptures, the Word of God which is and must ever be the infallible rule of faith and practice of the Christians in all parts of the world. From the days of the apostles there has existed through the centuries a body of doctrine which we may call the Historical Evangelical Faith. The story of how loyal Christians have defended the faith in the face of blatant denial, human reasoning, diabolical opposition, and alluring seduction is well known. We marvel as we realize that this faith has endured the vicissitudes of the centuries, the hatred of men, the force

of carnal weapons, and is ours to enjoy and to maintain in this late day.

This faith includes the doctrine of a final judgment (John 5:27-29; Acts 17:31; Rev. 20:11), when all men will be judged according to the light which they have received and when the destiny of the wicked will be unalterably determined. It also includes the doctrine of eternal punishment or retribution. "This common doctrine is, that the conscious existence of the soul after the death of the body is unending; that there is no repentance or reformation in the future world; that those who depart this life unreconciled to God, remain forever in this stage of alienation, and therefore are forever sinful and miserable" (Charles Hodge).

A few years ago we shared a seat in a Japanese train with an American who was returning to Osaka from Tokyo, where he had participated at a Conference of World Religions. We discussed for some hours various points of doctrine, and this religious leader appeared shocked upon hearing that the writer believes in the eternal conscious punishment of the wicked. However, he did listen as we read passages from the Scriptures in which God has revealed this solemn doctrine. Revelation alone silences speculative reasoning. This gentleman's unwillingness to accept the truth of eternal punishment is shared by many today. Such as these need our sympathy and prayers, for they have set aside God's eternal truth in order to follow fallible human reasoning. They are uninstructed in the Scriptures, "natural men" without the illumination of the Holy Spirit. They fail to understand the inherent guilt of sin, the holiness and justice of Him against whom all sin is committed, and the absolute righteousness of that One who is Judge of all. However, when unbelievers die without Christ, all self-deception will be gone. They will be self-condemned; they will not doubt the justice of the sentence which the righteous Judge will pronounce upon them.

In the meantime every Christian who truly loves God and his fellowman must faithfully declare the

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everlasting punishment of the wicked as a doctrine of the Bible. We must preach and teach, not what we may think or feel to be true or right but what God has spoken in His Word. God alone is the moral ruler of men and the universe; He alone knows the full meaning of sin and holiness. He possesses knowledge of factors and conditions that are incomprehensible to His creatures—yes, even to His redeemed children. Therefore we will trust Him and leave in His hands all problems that arise in our finite minds.¹ "As for God, His way is perfect" (Psa. 18:30). How quieting it is to the soul when we can exclaim, with Abraham: "Shall not the Judge of all the earth do right?"

Richard Baxter quaintly wrote in his book, *The Reformed Pastor*, that over the gate of hell is the word "Desert"—for those who go there have deserved their fate; but over the gate of heaven are the words, "The Grace of God." Eternal punishment is what every child of Adam deserves, not only because of original sin but because of the breaking of God's moral law (Rom. 3:23). Augustine declared, "No one is exempt from the just and deserved punishment unless delivered by mercy and undeserved grace." Because of the finished work of Christ, none need perish, although all deserve to do so. The claims of law and justice for the sins of the whole world were satisfied by the "offering of the body of Jesus Christ once for all" (Heb. 10:10). Yet the sins of every individual man were not forgiven, the transgressions of all are not "removed as far as the east is from the west" through this precious act of obedience which brought satisfaction to the heart of God. The Gospel tells of the pardoning of sin, as well as of the expiation of it. The work of pardoning is accomplished by the powerful operation of the Holy Spirit in the heart of the sinner working faith in the atoning death of Christ, and to all such God says: "Thy sin is forgiven thee." "Whosoever calleth upon the name of the Lord shall be saved" (Rom. 10:13).

In every doctrine of Scripture certain key words are important, which, when carefully defined, throw considerable light on the theme un-

der consideration. In connection with the subject of eternal punishment, a study of some of the words used might dispel ambiguity and give a more penetrating glimpse of the doom of all sinners who die without Christ. These include *fire, punishment, torment, perish, destruction, judgment, wrath, death, everlasting*.

Let us consider one of these words, namely *torment* (Luke 16:24,28; Rev. 14:11). The teaching of Christ (Luke 16:19-31) shows that at death the soul of the unbeliever immediately goes to a place of torment: "In hell he lifted up his eyes, being in torments." There he continues in conscious existence until the resurrection of the unjust, at which time he appears at the great white throne (Rev. 20) to be judged according to his works (a proof that there will be degrees of punishment). Then death and hell, the body and the unredeemed soul, will be cast into the lake of fire (Rev. 20:14).

To torment means *to vex with grievous pain of body or mind*. The torments of the mind will be aggravated by memories of sinful deeds:

memories of the prayers and consistent lives of Christian friends; memories of Gospel hymns and messages; memories of the persistent, hopeful knocking of a rejected Saviour at the heart's door. There will be thoughts of the happiness of those in Christ's presence; of the pure, tranquil atmosphere of heaven; of rest, and of holiness. These thoughts will mock the lost soul. The unrestrained dominion of sin and sinful passion, and of evil associates, will torment forever and forever.

Matthew 14:24 may be translated: "But the ship was now in the midst of the sea, tormented with waves, for the wind was contrary." Sailors and passengers know the torment caused by a storm at sea. After some hours of tossing and rolling a tension prevails among the officers and crew. Conversation is limited to curt commands and anxious queries. To the radio operator, strapped in his chair, the hours seem to be endless. The captain dares not relax or sleep, since he is responsible for the safety of his ship. The tension mounts al-

Continued on next page

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Continued from previous page

most to the breaking point; yet there is always the cheering thought that this storm, like many earlier ones, will end, that the waves will subside, that there is clear weather ahead. But the storm of a lost eternity will rage ceaselessly. Those there tor-

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mented by the waves of despair and self-condemnation will not wait for the approaching relief of calm, for they will know that there will be no change, that they will be tossed and tormented, tormented and tossed, through an eternity of retribution which they brought upon themselves when they refused God's grace.² Our finite minds cannot grasp the implications of eternal anguish, yet those of us who accept the Scriptures as God's revelation quietly turn to our God and say: "Holy Father, this is beyond our understanding, but Thy thoughts are not our thoughts, and we know that true and righteous are Thy judgments."

We hope that this article, inadequate as it may be, will not only establish Christian readers in the doctrine of eternal punishment, but will present a strong motive for increased zeal and faithfulness in prayerful, scriptural witnessing to all of the matchless grace of God.

Footnotes:

¹ How about little children who cannot be personally responsible even though born with a sinful nature? We like the way General William K. Harrison answers this question. "I am convinced from what Christ said of little children and of what David said of the child born of Bathsheba, and in view of the fact that Christ died for the sins of the whole world (1 John 2:2), that these children are covered by the blood of Christ and, when they leave this world, they go to be with the Lord. I would say the same thing holds true for people who mentally never reach an age of responsibility."

² The lesson revealed in history, as well as in the Scriptures, is that all men are sinners. Even those who have not seen the light of the Gospel willingly yield to the temptation to rebel against the law of right and wrong that is in their hearts. Every person by sinning, has made himself justly liable to eternal destruction. What, then, of the few souls among the nations who have lived up to the heavenly light in their hearts, who have sought to know the true God, have cast themselves upon His mercy, but have never heard the message of the cross with its infinite grace? Who would dare to say that God, on the basis of the finished work of Christ, could not find some way to draw them into that narrow path which leads to life, to glory, to honor, and to peace (Rom. 2:10-16).
★



BAPTISTS IN JAPAN

Baptist beginnings in Japan date back to Jonathan Goble, a dedicated Christian sailor who arrived on one of Commodore Perry's ships in 1853. He was given shore privileges and upon seeing the lovable Japanese people totally without the knowledge of Christ felt the call of God to return as a missionary. In 1860 Goble was back in Yokohama preaching the Gospel while making shoes for his living. He was first related to the Free Baptists and later the American Baptist Missionary Union (now American Baptist Foreign Mission Society). Goble is said to have made the first jinnikisha and to have translated the first book of the Bible into Japanese—the Gospel of Matthew—and also the first Christian hymn.

In 1870 Goble returned to America and persuaded the American Baptist Missionary Union to undertake work in Japan. The first ABMU missionaries, Dr. and Mrs. Nathan Brown, arrived in Yokohama February 7, 1873. Dr. Brown who had served nobly in Burma and India as an evangelist and a translator of the Scriptures was frail in body but vigorous in mind and heart. Being 66 years old, he prayed that God would give him ten years to work in Japan and permit him to see the New Testament translated into Japanese and one Baptist church established. He lived here thirteen years and gave Japan its first translation of the New Testament. The first Baptist Church of Yokohama was organized March 2, 1873, with the two missionary couples as the charter members. The first Japanese member was added four months later and within four years the church was entirely Japanese.

Rev. B. L. Hinchman

USING SLIDES FOR DEPUTATION WORK

How do you give an effective message with slides? On my first furlough I remember carrying around a heavy case filled with old-fashioned

lanternslides. The technique used in presenting the slides was not so much faulty as non-existent. Comments on the pictures started and stopped the flow of thought like a series of traffic lights. "This is the tent which we used for an evangelistic campaign." "This is the way we traveled over the mountains," and so on.

On my second furlough I avoided these jerky expressions, but my ap-

proach was still negative. Enlightenment came not through books, but through conversation with an ex-China missionary. Regarding the use of pictures his advice was brief, but inspired: "Don't let the message be a commentary on the slides; let the slides be a commentary on the message." He added, "Let the message be such that it will be effective even without slides."

A. Reynolds

REACHING THE PROSTITUTES

In April Japan's Anti-Prostitution Law went into effect. Tokyo's 17 red-light districts announced they would close by March 31. The one-year period of grace provided for in the Anti-prostitution law expired on March 31, with prostitution now illegal as a trade. The union of red-light district operators had a membership of 1119. Over 600 have already given up their trade, and over 2,000 of the estimated 4,500 prostitutes have found new jobs. This gives all evangelical missionaries cause to consider what is being done for these girls, what could and should be done, and how we individually might help them find the Lord and be restored to a normal place in society.

For many years several Protestant agencies have tried to win to Christ and to rehabilitate such girls and other delinquent girls who needed a home and an interested friend. Some groups now working among prostitutes are: Midnight Mission, German Deaconess Group, Women's Christian Temperance Union, Salvation Army.

Mary Jo Lant ★

WITH THE LORD



Frederick Abel was born to Matthew and Rebecca Abel in Marshall, Illinois, on June 30, 1878. His education was received in the Marshall schools. His early career was that of carpentry, and he progressed rapidly from apprenticeship to management of a construction company. Eventually he became a contractor, and buildings which he erected can still be found in Terre Haute, Indiana.

He was married to Effie Nuss on July 4, 1906. They had one daughter, Dorothy, now living in Indianapolis, Indiana. Effie Nuss died in February of 1908.

On December 27, 1911, he was united in marriage to Dora Shank. Three children were born of this marriage; Esther (Abel) Bohlen, now living in Upland, California; Paul Frederick, Methodist minister and a resident of Rye, New York; and David LeRoy, Methodist pastor at Delphi, Indiana.

In 1913, Fred Abel left a lucrative business and set himself to buildings

"not made with hands." He set sail for missionary work in Japan under the auspices of The Missionary Bands of the World, a faith mission which has since merged with the Wesleyan Methodist Church. He served faithfully and effectively in Japan for 27 years, returning to America because of the gathering war clouds. After World War II, he was unable to return to his chosen field of service due to the ill health of his wife. She predeceased him in July, 1960.

The crowning point in his life came in October, 1967, when he returned with his daughter, Dorothy, as an honored guest to the scene of his early ministry in Japan—a 50th Anniversary celebration of the Christian Church in Fukaya (Saitama Ken). He was feted by the Mayor and community as well as the Christians, who now had not only a new and lovely church building, but also a Kindergarten and a fine Hospital facility, all operated by members of the family of the long-time Japanese pastor who still lives there, though now in failing health. Rev. Fred Abel returned home invigorated and inspired and one could almost sense his saying, "Mine eyes have seen the glory of the Lord, now lettest thy servant depart in peace." The song which came so forcefully to him while on this visit to Japan was "Oh This is Like Heaven to Me."

Though in his 90th year, Fred Abel was vigorous of body and keen of mind until he entered the Life Eternal quietly and quickly on the evening of March 23, 1968. ★

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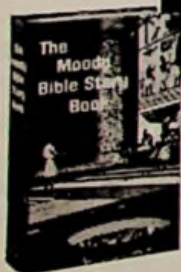
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3 BEYOND COMBAT

by Major James M. Hutchens
Chaplain to the Green Berets—
Moody Press—¥1420

This exciting book is an intimate account of the experiences of a combat chaplain serving in Viet Nam. A look at this devastating conflict from a unique point of view, that of a chaplain who won his way into the hearts of the men he served.

Major Hutchens is holder of the Bronze Star medal for heroism and the Purple Heart. He is now assigned to the 6th Special Forces Group (The Green Berets) at Ft. Bragg, N.C.

4 PATHWAY TO GLORY

by Arthur Reynolds. 24 pages.
Overseas Missionary Fellowship.
 Reviewed by Donald M. Hunter.

This little booklet contains four short but extremely valuable messages for Christians living in these perilous days.

The writers are the beloved Chinese, Watchman Nee, David Yang, and Wang Ming-Tao. Some years ago we read in a Keswick report that the spiritual high peak of the conference that year was the prayer of a Chinese, Watchman Nee. David Yang is a highly respected servant of Christ. He was esteemed by Wang Ming-Tao and was one of the few men invited to speak in the Christian Tabernacle in Peiping where, Lord's Day after Lord's Day, Mr. Wang preached to more than a thousand people. Wang Ming-Tao is a close friend. In fact, Mrs. Hunter and I had the privilege of being married in the chapel in Peiping where Mr. Wang and Mr. Shih Tien Min labored so faithfully for the Lord Jesus.

The theme of these messages is the inevitable suffering that is associated with every faithful witness.

Mr. Nee reminds us that an important part of the Christian's armour is a settled heart-attitude to endure hardship for Christ's sake.

Mr. Yang in pointing out that "unremittingly down the years the foot-marks of those who entered into glory are stained with blood,"

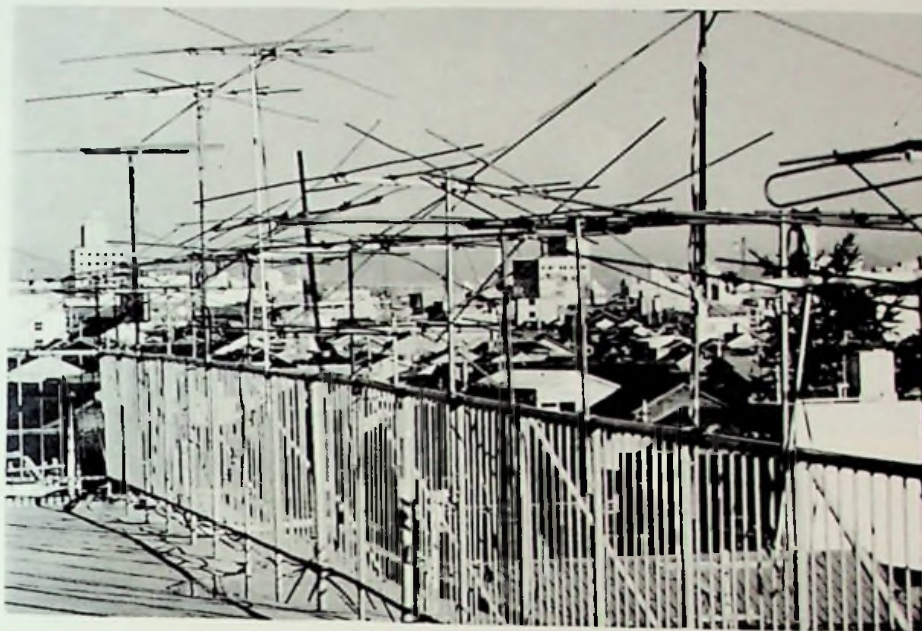
adds the thought that a steadfast willingness to suffer and die for the Lord is a weapon that will be effectual in resisting all kinds of evil, especially the lusts of the flesh and the attacks of Satan.

Mr. Wang tells us in his message as he did in the days of his active ministry that the dedicated, uncompromising Christian does not fear death. "Death," he writes, "is glory," "a song of victory," "a great achievement." Obviously God had prepared Mr. Wang's heart for the Satanic-created atmosphere of terror which he has since experienced. In this precious message, Wang Ming-Tao, possibly one of the greatest Christians of this century, tells us how we can be unafraid when the terrors of this world's darkest hour approach the church.

Pathway to Glory brings those of us who profess to be God's servants in Japan, whether Japanese, Chinese, Korean or westerners, face to face with a choice between only two paths. Will it be compromise with the world—its vain pleasures and its religion, including a form of Christianity that denies the inerrant Scripture and the supernatural Christ, or a willingness to suffer tribulation as we follow the Lamb wherever He may lead us? Compromise may bring temporary ease or popularity, but there is no doubt that it will produce a weak and offensive ministry now, and eternal loss hereafter. On the other hand if we choose to suffer with Christ, we will be influential ministers of the Word, receiving daily grace along the pathway until glory is reached. There is an aspect of Christ's glory which will be shared only by those who are willing partakers of His sufferings.

We are grateful to Arthur Reynolds of the Overseas Missionary Fellowship for editing this attractive publication and for giving a helpful introduction and a soul-searching epilogue. Mr. Reynolds, a proficient Chinese student, is qualified to translate more of Wang Ming-Tao's writings which are available in Chinese. We hope that this contribution of his is only the first-fruits of much more material from the Scripture-filled hearts of Spirit-controlled Chinese men of God. ★

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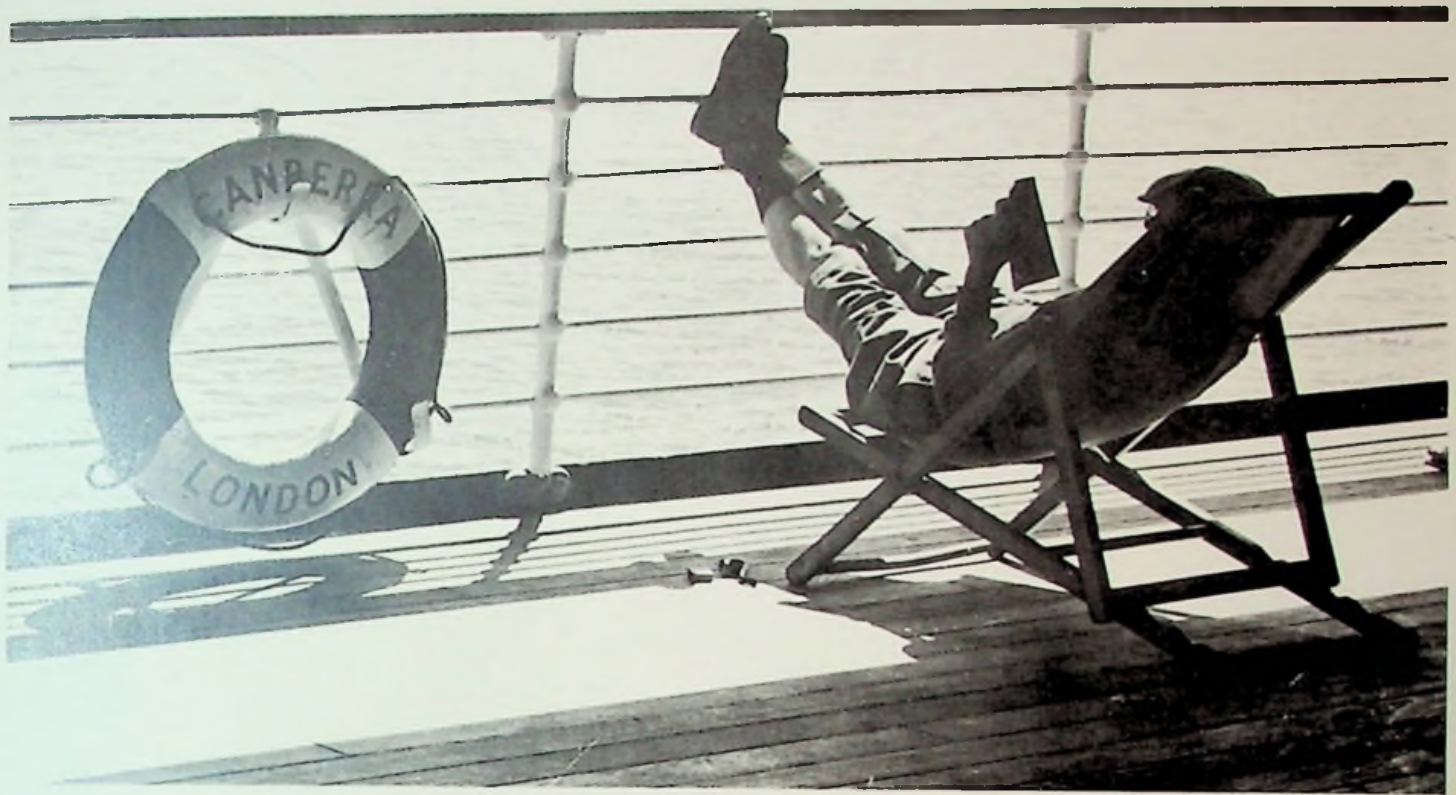
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