

# J

# apan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



**Dr. David T. Tsutada**  
**Executive Chairman**  
**Japan Evangelical Association**





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### IN THIS ISSUE

The articles in this issue of JAPAN HARVEST have been gleaned from the pens of at least twenty missionaries now serving the Lord in Japan. This is a credit to our coverage of evangelical testimony. We would welcome any contribution you too may have for the hundreds of JAPAN HARVEST readers.

When you have read these pages we pray your soul will have been inspired to continued faithful service in His strength.

The Japan Evangelical Missionary Association (JEMA) is a group of missionaries banded together for a purpose. Read about their annual business meeting and the President's report to the Plenary Session as held on April 22nd and 23rd.

The Japan Evangelical Association (JEA) is the missionary body of JEMA as it works in cooperation with the Japanese evangelicals. Note Eric Gosden's report of the JEA annual business meeting and seminar as held on March 3rd and 4th.



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### CONTENTS:

J E M A President's Page . . . . .	2
J E A Plenary Session . . . . . <i>Eric Gosden</i> . . . . .	3
JEA Executive Chairman . . . . . <i>David T. Tsutada</i> . . . . .	4
The Calling of the Church . . . . . <i>Donald E. Hoke</i> . . . . .	6
Effective Communications . . . . . <i>John S. Schwab</i> . . . . .	10
Now Therefore Arise . . . . . <i>Bennie Benson</i> . . . . .	13
Hospital Survey . . . . . <i>Neil Verwey</i> . . . . .	16
German & Swiss Missions . . . . . <i>Adalbert Ettlting</i> . . . . .	17
Keeping Up with the News . . . . . <i>Victor Springer</i> . . . . .	20
JEMA Ladies Luncheons in Osaka and Tokyo . . . . .	23
JEMA Ladies Page . . . . . <i>Edna Kruse</i> . . . . .	25
Book Reviews . . . . . <i>Frank Cole</i> . . . . .	26
Gleanings from our Reading . . . . . <i>Arthur Reynolds</i> . . . . .	27
Language Pointers . . . . . <i>Ikuye Uchida</i> . . . . .	28
The Sabbath Question . . . . . <i>Donald Hunter</i> . . . . .	29
Students Study Abroad . . . . . <i>Frank Holecek</i> . . . . .	30
Mobilization Evangelism . . . . . <i>Herbert Murata</i> . . . . .	34
The Communion Service . . . . . <i>the old miner</i> . . . . .	35
Unscrewing the Inscrutable . . . . . <i>Kenneth Roundhill</i> . . . . .	37
Harvester to Harvester . . . . . <i>Arthur Reynolds</i> . . . . .	39

JAPAN HARVEST is the official organ of the Japan Evangelical Missionary Association, a non-profit organization. Printed in Japan four times a year. Address all JEMA correspondence to the President, all JAPAN HARVEST correspondence to the Managing Editor.  
© by JAPAN HARVEST and JEMA

MANUSCRIPTS: Should be typewritten in duplicate, signed and submitted two months prior to publication.

ADVERTISING: For information, write to the Advertising Manager. Special rates for contract advertising.

SUBSCRIPTION: ¥900 per year (four issues); Single copy ¥200. Remittances should be made by Furikae No. Tokyo 180466, or by check, or Post Office Money Order (kawase) payable to JAPAN HARVEST.

**JEMA AND JAPAN HARVEST ADDRESS**  
1, 2-Chome, Surugadai Kanda, Chiyoda-ku Tokyo  
**OVERSEAS SUBSCRIPTIONS**  
U.S.A. Japan Harvest, c/o Joseph Carroll, Route 7, Greenville, S.C. 29609; 70¢ single copy; \$2.50/year.

CANADA: Japan Harvest, c/o J.E.M., Mr. Don Bruck, Three Hills, Alberta. 70¢ single copy; \$2.50 per year.

ENGLAND: Japan Harvest, c/o J.E.B., 26 Woodside Park Road, London N12 21 s per year.

AUSTRALIA: Japan Harvest, c/o New Life, 667 Victoria St., Abbotsford, Victoria. \$2.20 per year.

NEW ZEALAND: Japan Harvest, c/o B.T.I., 411 Queen St., Auckland 21 s per year.





Sam Archer

# J E M A

## President's Page

**T**O the delegates, observers and friends of the 2nd Annual Plenary Session of the Japan Evangelical Missionary Association, welcome!

More than a year ago, on January 22, 1968, the Japan Evangelical Missionary Association was founded. In response to the demands of that hour, an hour which has grown ever so much more critical over the past fifteen months, there was in that formation of J.E.M.A. an evidence of the unity and oneness which evangelicals respond to in this land of Japan.

"United we stand, divided we fall." The alert soldier of the cross could never "idol" away his time with "incense" at this dawn of harvest. God is reaping, let us volunteer with Christ our Lord. Only Spirit-filled, unblemished sacrifice need apply!

Under the direction of Paul McGarvey, J.E.M.A. was actively and yet carefully born from the merger of J.C.E.M. and E.M.A.J. There is evident proof that it is possible to motivate others to come along and join us in "the way." It was during days of revival blessing last summer however, when we had all gathered in Karuizawa for the J.E.M.A. summer conference, that Paul McGarvey stepped down from his responsibility, yet only in order to fulfil what he had already determined to be the mind of the Lord for him at that time. With the fulfilment of such a purpose in mind, and for us in J.E.M.A., he admonished in his final message that we be filled with a double portion of the Spirit. We saw clearly that only a double portion would avail to meet the needs of the Christian if he is ever to accomplish the task so pressing in this land of Japan.

As Paul McGarvey declared, "This new organization does not belong to any small group of men or leaders. It belongs to you and every member of your mission or group. It will be what you make it and want it to be within the framework of our Constitution. For that reason everyone of us will get out of this new fellowship what we proportionately put into it."

The Constitution of the Japan Evangelical Missionary Association and its By-laws is operative. This was the intent from the beginning when J.C.E.M. and E.M.A.J. saw the vital need to get together for the merger. Our preamble states: "WHEREAS we recognize the unity of the Body of Christ and the divine purpose of the Head to call out a people for His name from all nations, and WHEREAS the members of the Body of Christ are enjoined to assemble and join themselves together, therefore, BE IT RESOLVED that we constitute ourselves as a cooperative body of evangelicals in Japan."

With this in mind J.E.M.A. has been greatly encouraged over the first year as more missions and individuals have joined. Our secretary has carefully called the roll in our hearing. We have responded to it. Listed there were 31 member missions (604 missionaries on the field); 11 associate member missions (27 missionaries on the field); and 226 individual missionary members from the nine regional centers across Japan. This represents a total of 857 evangelical missionaries on the field at this time. May this witness continue yet stronger and stronger for the Lord. Again, welcome to each participant in the Japan Evan-

gelical Missionary Association. You need us, and we need you. At the report of the Liaison and Membership Commission we shall hear in more detail on these matters.

Last August by Executive Committee action I was appointed to fill out the unexpired term of retiring President Paul McGarvey, or to act until such a time as the Plenary Session of J.E.M.A. could meet. Consideration of this matter is now on the agenda. Since the summer of 1964 as President of E.M.A.J. and then for six months as Vice-president, of J.E.M.A., and now for the past nine months as your President, I've found that the position is a working position; the privilege is pleasure and process; we have been happy to represent and pleased to promote Christ; yet the responsibility is truly characterized by change, and demands constant prayer and companionship. This I covet for your new President and all of us as we stand in reverential trust and confidence in Christ Jesus.

Other positions on the Executive Committee are also being voted on: that of Vice-president (Arthur T. F. Reynolds has served as Vice-president since last August); Treasurer (Francis Sorley has been Treasurer for the past full year), and one Member-at-large (Maas Vanderbilt has cooperated in this position since last August). The continuing members of this committee (Claude Likins as Secretary with Paul Klahr and Ferdinand Ediger) have a great responsibility. We have respect for all these men with whom we have worked this past year and would express our appreciation to them at this time for their faithful service on behalf of J.E.M.A. despite other pressing



# REPORT on J. E. A.

BY ERIC W. GOSDEN



IT is to be hoped that the delegates who attended the 2nd Plenary Session of the Japan Evangelical Association (Fukuin Domei) are not influenced by omens real or imagined, for the meetings which opened under bright skies were hurriedly shut down on the second day by the worst March snowstorm Tokyo had seen in fifty years. Judging, however, by the enthusiastic and wide-ranging purposes outlined and programs envisaged, the two-year old fledgling is off to a good start. The beautifully appointed Kojimachi Kaikan was the venue (possibly too good for our purposes?), and the dates were Monday and Tuesday, March 3 and 4. Delegates numbered fifty-two and forty-two in the two afternoon business sessions, with observers numbering thirty-nine by roll call.

## OPENING DEVOTIONS

In the opening devotional period Executive Committee member Rev. B. Benson directed our attention to Joshua 1:2—"Now therefore arise." God is a contemporary of man, and though Joshua's job and ours is a big one, God has promised His presence. This is no time for argument or discussion. Break camp and go! Let this be the battle-cry of J.E.A. With the election of Rev. Nakaichi Ando as Chairman the business session was under way, and Revs. Akira Nakajima (FR) and Sam Archer (JEMA) were elected vice-chairmen.

## 1968 IN REVIEW

Reviewing the year 1968, Mr. Archer in his report listed the assets of the JEA—unity but not unvarying uniformity, thus enabling individuals and special ministries to join; a basis for mutual co-operation in problems affecting, and in the endeavours of the church; the ability to reach out overseas co-operating with world groups of similar purpose, as evidenced when two JEA observers attended the World Evangelical Fellowship General Council in Lausanne, May 4-10, 1968. He reported that currently some 35,000 evangelical Christians are affiliated with J.E.A., including 1023 missionaries.

By contrast, the Treasurers, Revs. Kitamura and Sorley in reviewing the 1968/69 finances of the JEA had

to show liabilities of ¥43,365 against a total income of ¥744,605 raised by contributions of the charter members and general offerings. They also presented a budget of a million and a half yen for 1969 to be raised by a 50% increase in charter member contributions, general offerings and receipts from joining or sympathetic groups. Unfortunately any prolonged discussion of the budget was smothered by the snow (!), but it is questionable whether the expenditure of more than one third of the total income on the Annual Plenary Session is justifiable.

## DR. DAVID TSUTADA

Before the necessary enthusiasm to pass the budget could be engendered, there were two "pep" talks. Dr. David Tsutada (JPC) outlined at length and in detail "The Mission and Future of the JEA." A printed (in ideograph) outline kept us on the beam as we traversed the territory of the history and purpose of the organization. We seemed to be covering strangely familiar ground and wondered why the further tour was needed. Then we considered the big leap forward, —*the needed business set-up*— office accommodation and personnel, a directory of members and a periodical to keep them in touch with developments, especially as provincial branches were envisaged. Then, *the needed spiritual set-up*—committee members forming the core of monthly/quarterly prayer meetings. On this two-fold foundation the structure of JEA-co-ordinated activity would stand,—diversified evangelism not undertaken by JEA so much as encouraged and promoted by it; a united voice in social and political matters; and a hand stretched out in international relations.

## DR. AKIRA HATORI

The second paper was presented by Dr. Akira Hatori on behalf of the Executive Committee. In this some of Dr. Tsutada's suggestions were taken up and set forth with others as the JEA program suggested for 1969. They included—the preparation of a directory of members, the enlargement of membership, the consolidation of the financial position, the publishing of an official JEA periodical, regular pray-

er meetings, and discussions on various aspects of Christian activity in Japan. In connection with the last point November 3-7 (Monday through Friday) was suggested as a period during which the parties concerned could meet to discuss the nature, problems, timing and methods of work in such areas as—missionary matters, co-operative evangelism, theological education, church growth, relationship of theology and evangelism, youth and children's work, literature, radio and T.V., overseas evangelism, women and lay activity, and social matters, etc. The Executive Committee filled out the program of the 1969/70 year with preparations for the 1970 Plenary Session and Seminar, and the establishment of an office with sufficient personnel to serve as a base for reaching in practice into social problems, the provinces and overseas (e.g. with the World Evangelical Fellowship). The plan seemed grandiose, and it was not without significance that a note of "Caution" was appended to the outline stating that the proposed budget probably would not cover the suggested program, in which case supplementary budgeting might be necessary.

## SEMINAR PRESENTATION

The election of a new slate of members for the Executive Committee, the welcoming of a number of new groups and churches to JEA, together seemed to indicate that there would be both strong shoulders to carry the heavy responsibility of working out the 1969/70 program, and that snowballing interest among evangelical groups could mean more money to pay for it. Perhaps those supplementary budgets won't be needed after all!

## NEW ASSOCIATE MEMBERS

Mention should be made of the two public meetings that were held. The morning seminar ably addressed by Rev. Shin Funaki, Dr. Donald Hoke, and Rev. Akira Nakajima provided much material for consid-

Continued on page 5





Dr. David T. Tsutada

AT the Annual Plenary Session on March 3-5, 1969 of the Japan Evangelical Association (JEA), Dr. David Tsugio Tsutada was reelected for a period of two years as Executive Chairman. He had held this position since its founding on April 29, 1968 and is largely responsible for the success of the JEA (Nippon Fukuin Domei) and its growth over this past year of evangelical testi-

Perhaps as a result of Tsutada's leadership in the October 1967 International Crusade held in Tokyo, the evangelical leadership of Japan has centered about this man. In this leader the testimony the JEA represents has found the solidarity and strength required. Here is one of God's men of this hour.

Cooperating with Dr. Tsutada in a close bond of evangelical faith is Dr. Akira Hatori (featured in the 1968 fall issue of Japan Harvest) and Rev. Nakaichi Ando.

Japan Harvest herein presents a very brief personal history of the man, Dr. David Tsugio Tsutada:

1. Born in Singapore March 19, 1906 as the second son of a Japanese Christian dentist, Dr. Kenri Tsutada.
2. Schooling in Japan from 1912 to 1923.
3. Methodist Mission High School in Singapore from 1923 to 1925
4. Junior and Senior Cambridge Course, 1926, 1927.
5. University of London (Faculty of Law) 1927 to 1929.

## EXECUTIVE CHAIRMAN of J. E. A.

6. Biblical and Theological Training at the Tokyo Biblical Seminary, O. M. S. up to 1931.
7. Pastoral work in the Nihonbashi district of Tokyo 1931 to 1942.
8. Taught at the Bible School from 1940 to 1942.
9. Arrested and imprisoned during World War II by the Tojo Military Government 1942 to 1944.
10. Set free in 1945: founded the Immanuel General Mission and the Japan Immanuel Church, an independent and indigenous church, with six colleagues.
11. Immanuel General Mission has now spread to every prefecture of Japan with 100 churches and out-stations, 130 workers, 7000 members, with missionary work and workers in India, Formosa and Jamaica.
12. Founded the Immanuel Bible Training College in May, 1949 and now has graduated 154 students to the fields (April 1969); some have ministry in Okinawa as well as South America.
13. Invited to Houghton College, New York, U.S.A. in 1955 for their Commencement Address: awarded the honorary degree of Doctor of Divinity.
14. Invited also in 1955 to the General Conference of Wesleyan Methodist Church of America, with which the Japan Immanuel Church had formed the Immanuel-Wesleyan Federation in 1952, to which the World Gospel Mission of America joined in 1954.
15. Preaching tour in America and Canada in 1955.
16. Missionary tour to South-Asia and India, 1960.
17. Round-the-world-trip in 1962: Missionary tour in India, African interior, West Africa (Kenya, Brundi, Sierra Leone), England, Scotland (Faith Mission Conference at Edinburgh), America.
18. Tokyo 1953: Acted as Vice-Chairman of the World Congress of Youth for Christ International
19. Tokyo 1956: Acted as Prayer-Director for the Billy Graham meeting.
20. Tokyo 1967: Executive-Chairman of the Tokyo International Crusade.
21. Now acting as:
  - a. President of Immanuel General Mission and Japan Immanuel Church.
  - b. President of Immanuel Bible Training College.
  - c. Pastor of Immanuel Central Church in Tokyo.
  - d. Chairman of: Immanuel-Wesleyan Federation (IWF), Evangelical Publication Association (EPA), World Missionary Society in Japan (WMS).
  - e. Vice-chairman and General Secretary of the Japan Protestant Conference (JPC)
  - f. Member of the Executive Board of the Japan Bible Publishers.
  - g. Executive-Chairman of the Japan Evangelical Association (JEA) (Charter members: Nippon Fukuin Renaissance, Japan Protestant Conference, and the Japan Evangelical Missionary Association).
22. Two sons and three daughters, all five are in the Ministry.
  - a. Wife—Esther Nobuko Tsutada, born April 1909.
  - b. Eldest son—John Makoto Tsutada, born June 1932; Graduated Houghton College, N.Y. in 1955; Now Pastor, Professor, and Dean at the Tokyo Central Church and Immanuel Bible Training College; His wife, Ruth Yoshiko Tsutada, born October 1933 has 6 children (5 boys and 1 girl).
  - c. Eldest daughter—Mary Migawa, born December 1934; Married to Rev. Benjamin C. Saoshiro (also a graduate from Houghton College) with 2 children.
  - d. Second son—Joshua Tadashi Tsutada, born November 1939; Graduated from Union Biblical Seminary, Yeotmal, India (B.D.). His wife, Esther Naoko Tsutada, born December 1940
  - e. Third and Fourth daughters (twins)—born March 1942 now in the ministry. ★



eration, probably more if we could have understood the vernacular better. A sentence or so must suffice. Mr. Funaki pointed out that weak theology makes for weak church growth; that compromise endangers our evangelical identity, and that if we do not hold to a strong evangelical position where do we go? Dr. Hoke posed the question "Is there need to revise the mission of the Church?" in view of the changing world situation and its increasing antipathy to the Gospel. He instanced the position of the early church born under the military might of the Roman Empire. But it kept true to God and His Word and transformed the world in 200 years. The same church with the same Spirit is in Japan. There is no need to revise the mission of the church, rather put it into action. And Rev. Nakajima from his nearly forty years in the ministry showed how it could be done. He told us that the name "Fukuin Domei" appears as far back as 1906! Now in this age of amalgamation, co-operation among evangelicals in evangelism is urgent. Given the true basis of a biblical faith, differences in

tradition and theology should not constitute a fatal hindrance to united action.

In the other public meeting held, a capacity audience heard Rev. Sakakibara of the rising generation expound Deut. 18:9-22 showing us the character and mission of the true prophet, the believer of today. Special music rendered by a united choir led us in our praise and to Dr. Tsutada's final message, "What is biblical faith (seisho shinko)?" It embraces the solid study of the Word, a daily life controlled by the Word, and the proclamation of and testimony to the Word. And this is not the prerogative of JEA; it is the responsibility of each church, and every Christian.

#### SINCERE CRITICISM

Thus ended the second general meeting of JEA, but perhaps some sincere criticism is needed to evaluate what was done. (1) The writer attended expecting to hear the voice of evangelical Japan, and to learn which way the wind is blowing. Instead we heard seven full-length papers, by well-known evangelical leaders, which frankly said nothing new! There was no call for an ex-

pression of opinion from the floor, and no opportunity given for discussion. (2) The 1969/70 program contained little new and was characterized by breadth of scope rather than practicality. Why not start small on something that can be handled? The JEA is a two-year old not an adult, and should walk before it runs. (3) With dues being paid by member bodies to JEMA, Fukuin Renmei and JPC, and the over and above demands of JEA, is it not likely that the member bodies will cease to exist and we shall have only the supra-JEA. Is this desirable? (4) JEA speaks for the 35,000 evangelicals it numbers as members. Where are the rest, or is this all there are in Japan? Is it indeed a Japan Evangelical Association, or an Association of Evangelicals in Japan? (5) If groups and churches are expected to support the JEA financially, what concrete results can be shown to convince our supporting constituencies that it is worthwhile? Admittedly JEA is only beginning, and perhaps Dr. Tsutada's first admonition should be heeded, "To be cautious and walk slowly is best." ★

#### PRESIDENT'S PAGE (continued)

duties within their own missionary responsibilities. I commend each one to this conference for your prayerful cooperation for this coming year.

The Treasurer's report will point out the care with which your funds have been handled. May I express my appreciation to Francis Sorley for his service in this capacity, and also to Wesley Wilson who has audited the books. Both of these men have been of great help to the J.E.M.A. administration, and have graciously responded in time of need. Claude Likins our secretary will continue to do a very fine ministry. We have further a good working team in the Ochanomizu Office of J.E.M.A. with Miss Shuko Nobata and Miss Iioka. Without their continued help the advance could never have been thus realized.

May I at this time point up my concern that the missionaries within J.E.M.A. get in with the blessing that is moving within the Japan Evangelical Association. This group known as the J.E.A. or the Nippon

Fukuin Doomei is a force for God which needs our fullest cooperation. Dr. David T. Tsutada, Dr. Akira Hatori, and Rev. Nakaichi Ando are just a few of the names associated with this movement. As a charter member of JEA, the J.E.M.A. ought to know its strategy and we ought to move in with our evangelical Japanese brethren. Become conversant with the problems being confronted daily by our pastors, evangelists, teachers, and our Christian laymen, and shoulder the load with the prayer and concern that typifies missionaries of the Cross.

Read the Japan Harvest, our official organ, for release from time to time on matters concerning us all. Attend J.E.A. as well as J.E.M.A. sponsored conferences and let us as evangelicals trust God for His moving in the land of Japan in our day.

Let us then encourage one another with a word of Promise and of faith. In this way also our purpose, that purpose of J.E.M.A. shall be fulfilled, "to provide such fellowship, liaison, cooperative action and representation as may be desired within the

framework of this Constitution among the A) members of this organization, B) members of this organization and other organizations, and C) members of this organization and governmental authorities."

Thank you for coming today. Now let's get on with the business at hand. We have in addition to affairs and matters already referred to, several large areas of responsibility to handle: the Japan Missionary Language Institute (J.M.L.I.), the Commission on Travel, the report and recommendations of the Commission on Publications (with Japan Harvest and the Protestant Missionary Directory), the Relief Commission report, and the report on the Fellowship and Conferences Commission. Any one of these could to great advantage occupy the remaining time we have this day.

Let us give attention to the works of God. Let us find the way for the immediate future that the Lord would lead us into with the Japan Evangelical Missionary Association, J.E.M.A. Respectfully submitted,

Sam Archer, President





Dr. Donald E. Hoke

## CALLING OF THE CHURCH

by Donald E. Hoke

*This carefully prepared paper presented by Dr. Donald E. Hoke, President of the Tokyo Christian College, was delivered on March 4, 1969 to the annual convention of the J.E.A. Preceding Dr. Hoke's treatise on the Church's Calling, Rev. Shin Funaki had challenged the assembled delegates to a strong evangelical position. He declared "weak theology makes for weak church growth!" The morning seminar was concluded by a message from Rev. Akira Nakajima on how it is possible to move the church to action.*

What is the calling of the church in our generation?

No generation in the church's 1900 year history has seen so many and so drastic political, social, and technological changes as have we in the last 30 years. Think for a moment of the dramatic discoveries and events that have changed the thinking and living of mankind in this period:

### DRAMATIC CHANGE!

1. Radio and TV have made men of all nations immediately aware of events around the world and destroyed any hope of isolation.
2. Jet airplanes have bound the continents together, and missiles have destroyed the security of great city in the world.
3. Science has given mankind material blessings undreamed when we were children, but this material prosperity in developed countries has not satisfied, but only made more restive and rebellious the youth of our generation.
4. The face of nearly every nation is being changed by urbanization as people flood to the cities, creating great, lonely masses, vulnerable to misery, poverty, and revolution.
5. With this has come secularization. Traditional cultural values of civilizations like Europe and Japan are rapidly being lost in the international greyness of universal Western material culture.
6. Science has succeeded in limiting diseases and lengthening life till the world population will double before 2000. But long before then, perhaps within the next 10 years, vast enclaves of the world must inevitably starve to death, because we cannot feed the babies we are mass producing.

7. Out of the death of colonialism and the revolutions sparked by increased education and technology, many new nations have risen. And in older civilizations oppressed groups have revolted and come to prominence, creating serious problems of social adjustment.
8. Since 1917, in our generation, a new political system has arisen. It has officially vowed to conquer the world by military or political means. It is succeeding only too well. Communism now governs over one-third of the world's peoples. It agitates terror and war on every continent. Its nuclear-armed war planes are less than 2 hours from Tokyo.
9. And finally, over all the world hangs the deadly, dark mushroom cloud of the bomb, capable of destroying all the great cities of the world within a day.

What can the tiny handful of Christians do or say in a world like this? Surely the church must develop a new strategy or find a new calling. Many modern theologians think so.

### PRAISE TO MAN!

In a handbook prepared by a distinguished group of churchmen for study in their denomination, one theologian declares, "The role of the church is to see that God's message in current events is heard. This means . . . we must be involved in these events in such a way that our involvement becomes a parable of the message . . . The role of the Church in this situation . . . is to see that the message of the contemporary revolution of dispossessed peoples gets through."<sup>1</sup>

A world famous seminary professor has publicly declared on several occasions recently that the Church must be involved in revolution even

to the extent of shedding blood. And this, to him, is proclaiming good news.

A Baptist theologian in his now famous book, *The Secular City*, says that God can no longer be found in the church. He is in the slums "where the action is." In other words, the day of the institutional church with its preaching and sacraments is gone. The church is where Christians are fighting to right wrongs, to bring horizontal reconciliation between men and nations. God is at work in the world, not in the church. The hand of God may be seen in the secular city, not in the sanctuary.

And so three years ago came the conclusion: God is dead. Man when he was immature, needed God and the church to bolster his morale. Now man is come of age. He doesn't need the God he made. So God is dead. The Church is unnecessary. Praise be to man!

But, these are not basically new ideas. The word of man has been substituted for the Word of God since the days of Adam and these new theological fads are neither solving social problems or satisfying lonely, empty modern man.

These corruptions of the calling of the church are confusing many and weakening the church, but they will not endure. They cannot meet the desperate needs of the twentieth century world. They will not win the loyalty of true Christians.

### BIRTH OF THE CHURCH

Amidst similarly desperate social conditions and the military despotism of the Roman world in the first century, the church was born. It was small in number, humanly powerless, socially despised. But following the teachings of its Lord,



empowered by His Spirit, faithful to its divine calling, that church changed the world in 200 years. It penetrated all society, liberated men from ignorance, elevated womanhood, and brought tens of thousands of men of many nations into the salvation, peace, joy and hope of the gospel.

That same church indwelt by the same Spirit lives in Japan today. Its calling has not been changed by the altered outward manifestations of spiritual need in modern society. Men have not changed; only their material and social cultures have changed.

Man's needs remain the same. We therefore do not need to rethink the church's calling. We need to be obedient to it. We do not need to revise the church's calling, we need to practice it!

To clarify our understanding of the "Contemporary Biblical Understanding of the Church's Calling" let me summarize briefly the nature and function of the church from the New Testament.

**NATURE OF THE CHURCH**

Against the lurid backdrop of contemporary socio-political crises, with the alien voices of modern theology calling from the wings, let us see in Biblical perspective the unchanging nature and function of the church in God's historical drama of redemption.

We cannot improve on the Apostle Paul's picture of the church in his epistle to the Ephesians. He tells us it is a spiritual building in which Christ Himself is the cornerstone, each other stone of which building is a believer, added by God Himself. The picture speaks of the eternal stability of the church, founded on the truth of God in Jesus.

Paul tells us that the church is the mystical body of Christ, in which Christians are united by the miracle of regeneration to Christ the Head. Each Christian is a significant, living member of that body. And in this picture, the Apostle speaks of the vital union and communion between Christ and the believer in His Church.

He then says that the Church is the bride of Christ, purifying herself for fellowship and union with Christ, her heavenly bridegroom. In

this, the Apostle speaks of the mutual relationship of love and fulfillment through the union of believers with Christ in His Church.

All of these figures portray a vital, intimate relationship of the believer to the person of Christ. It pictures the church clearly as an organism, not an organization.

**SPIRITUAL PEOPLE**

Here and elsewhere in the New Testament, it is clear that in the new dispensation of the Spirit, the Kingdom of God, the people of God are not a racial or a national group as was Israel in the Old Testament, but a spiritual, international body. Differences between the Old Testament Israel and the New Testament Church are obvious: Israel had a human king who passed on his rights to his son; Israel had geographically limited national boundaries; Israel was a body politic. None of these things are true of the Church of God which is international, universal, primarily spiritual, a kingdom "within," whose Sovereign is Christ Himself.

From these basic distinctions several important observations may be made: 1) No nation, race, or political group can claim to be the people of God; 2) The civil prerogatives and laws of Israel are not applicable to the spiritual people of God; 3) Since it is supranational, the church is not a competitive political body with other nations nor a political party within a nation; 4) The church has never been given the authority or mandate to legislate politically, or to revolt socially as a unit. It is not a lobby or pressure group. It is a fellowship of the people of God, united to Christ, seeking God's glory in loving service, service which is centered in proclaiming His evangel of salvation and eternal life. It is primarily a God-ward and Christian-ward functioning body, not a world-ward action group.

**FUNCTION OF THE CHURCH**

Next let us look at the function of the church.

No better handbook of church activity can be found than the Acts of the Holy Spirit through the Apostles. Significant patterns of activity of the early church are indicated in the earliest mentions of the gathering of God's people following the day of

Pentecost, as recorded in Acts, chapters two and four. Divine blessing rested on that simple organization, for the Lord added daily to the church such as should be saved, and it was testified of them that "great grace . . . and great joy was upon them all."

Let us review very briefly the active functions of that earlier church.

1. *Worship* ". . . daily in the temple" they were worshipping and praising God (Acts 2:46,47). In its most primitive form the church first expressed its Godward relationship and attitude by praise and worship and thanksgiving frequently and fervently.

2. *Teaching (didache)* "They continued in the apostle's doctrine . . ." following Christ's commission, "teaching them to obey all things whatsoever I have commanded you" (Matt. 28:18,19). It is obvious here that the emphasis was on teaching the regenerate children of God the great truths of revelation. In the early days this consisted in teaching the Old Testament plus the recitation of the facts of Christ's life and

*Continued on next page*

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## TWO VIEWS OF JAPAN

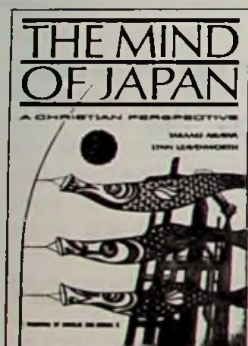


### AXLING: A CHRISTIAN PRESENCE IN JAPAN

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An inspiring biography of Dr. William Axling, the statesman-missionary, who received the Second Order of Merit from the Japanese emperor and was made an honorary citizen of Tokyo. This book tells the story of his 55 years of service and his work with the Tokyo Misaki Yacht Club which he founded.

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teaching. Later the epistles greatly enriched theirs and our knowledge of God and His purposes.

The Spirit-gifted teacher or prophet teaches the whole counsel of God, the principles of God concerning not only salvation and sanctification but also justice, human dignity, responsible freedom, the limited role of government under the sovereignty giving himself, and being in society a "man for others." More than that he lays the axe at the root of human selfishness, pride, and lovelessness and seeks to motivate the believer to deny himself and take up his cross in society, no matter how hostile it may be.

The teaching ministry of the church is to instruct the Christian how to serve God as a witness in pagan society. Let me venture a few practical observations concerning what the Church might teach concerning social upheaval.

a. The Word of God reveals the proper goals of social action: to insure man's unique dignity as God's image-creature, his responsible political and social freedom, and his equality of opportunity and justice regardless of race, color or religion.

b. The Word of God contains guiding principles concerning the methods that a Christian may use to obtain these goals. It provides safeguards and guidelines for personal social and political involvement. The means to reach desired goals must also be consistent with God's laws.

c. The Word of God most clearly reveals the basic needs for social change, namely, the sins of corporate man which must be brought to light. One world political system today declares man to be an economic animal, and that the root of all evils in society is economic. If this philosophy is followed, any relief for social and political evils will be only temporary. All fruitful social and political reform must be based on a realistic assessment of the true problems and needs of the individual in society, if they are to bring to pass justice, equality, economic betterment, and freedom for the underprivileged. Simply bettering economic conditions will not ultimately solve basic social problems.

d. More than marching in parades

or participating in rallies, the responsibility of Christians is actively to love all men. Much that passes for social concern today is false, I feel, like the Hippie who said, "I love mankind . . . I just hate people." The Christian is to be concerned, not so much with mankind and society, as a group, but with individual men to whom he may give a cup of cold water in Jesus' name, to whom he may minister with healing arts, with whom he may share his own food and clothing in the name of Jesus Christ.

3. *Fellowship (koinonia)* The *koinonia* of the early church clearly had three important dimensions:

—*a social dimension*: "they continued . . . in fellowship . . . and breaking bread from house to house;"

—*an economic dimension*: "they sold property to provide for needy members of the church" (N.B. this was for members of the redeemed fellowship—not a mass, society-made communism!). Let me add here that a local church will properly respond to human need in its area with loving action—food for the hungry, aid for the sick, homes for the orphans, etc. This will be Christians in action toward individual needs in the name of Jesus.

—*a spiritual dimension*: the Lord's supper was apparently observed informally in homes at least weekly.

A striking feature of the witness of the early Church was that "they were *all* filled with the Holy Ghost . . . and spake the Word of God with boldness" (Acts 4:31). Amazingly, when God Himself initiated the first great missionary outreach of the church from Jerusalem through the divinely permitted persecution of the church in Acts 8:4, the professionals, the Apostles, were allowed to remain, and "the church . . . were all scattered abroad" . . . "and they that were scattered abroad went everywhere preaching the Word." (Acts 8:1-4).

Here is clearly revealed the primary activity of the Christian community: moving out from the fellowship of the church, going into the world, bearing witness to Christ, proclaiming the Word of God. In



the recovery of this lost dimension—evangelism—rather than in social activity, will be found renewal in the church and impact on society in our day, I firmly believe.

5. *Service (Diakonia)*

According to the record of the book of Acts, along with evangelism the early Christians did all that Jesus did. They were engaged in a healing ministry. They cast out evil spirits. They did good, as the widowed Dorcas so wonderfully illustrated in providing clothing for her fellow widows. In the essential good works and social activity of the redeemed people of God throughout the book of Acts, is revealed a marvelous unity and continuity of action between Christ and the early Christians.

**THE CHRISTIAN AMBASSADOR**

Here, then, is a brief summary of the functions of the church of Jesus Christ as revealed in the activities of our Lord and the early Christians. Regarding the controversial, often violent social and political activities of many churches and churchmen, I believe much prayerful thought and study must be given. The pilgrim people of God are called to a unique and distinctive ministry in the world-witnessing to the redeeming work of Jesus Christ which brings men to God and into the eternal fellowship of His church. History seems to indicate that where this ministry and function of the Christian and churches changed this role, the church inevitably declined in spiritual power and even in that very influence upon society which it sought to enhance by such action.

I believe that the Scriptures' silence concerning political and social activity, as well as certain negative injunctions related to it, must be carefully weighed.

It is well for us today to remember the historical context in which the Holy Spirit brought the church to birth and in which He inspired the New Testament.

Palestine and the majority of the areas in which the Christians of the first century lived was occupied by despotic and declining Rome. Rome maintained her authority over these people with military power, often cruel and arbitrary. Economic injustice was common. Taxes were

exorbitant. Jews and others had no political power and limited political freedom. To cap it all, slavery was an accepted practice; possibly 2/3 of the population of the Roman empire were slaves in the first century. (Wirt).

To all of these problems no clear word of the New Testament was addressed, except that slaves were admonished to be obedient to their masters. Jesus Himself paid the taxes in a significant parabolic action and told His disciples to do likewise. Paul summarized the whole situation with unmistakably clear words in Romans 13:1-5: "Obey the government for God is the One who has put it there."

This historical situation, the silence of the Word of God concerning any organized activity on the part of the church toward those unfortunate conditions, and the clear command to individual Christians patiently to submit to the sovereignty of God in contemporary human affairs, is a lesson to ponder.

Let me summarize my thesis simply.

1. Every individual Christian is called fully to obey the cultural mandate of God to mankind through Adam. He is called to be in the world radiant light and sanctifying salt—in other words to be like His Lord in character, works, and words. He is to be deeply involved socially with men, loving them, doing good to them, ministering to them as servants for Jesus' sake in neighborhood, job or school.

2. Every Christian is likewise called to obey the evangelistic mandate, to be a minister of the new covenant, witnessing actively and naturally in the world.

3. The church in our day must be the church, Christ's mystical body in visible form, fulfilling its primary priestly function in worshipping God and nurturing believers through teaching, sacraments, and fellowship.

The church must not become a partisan power, a political pressure group, nor a social action movement. As the earthly embassy of the Kingdom of Heaven it stands above, and in judgment upon, all nations, politics, and social problems.

For God is Sovereign in all of the

affairs of men and nations. The Christian, as a member of God's divine embassy on earth—the church, is called supremely to represent His King in the proclamation of His regal message of pardon and eternal life. The Christian Ambassador's problem is one of divine priority. While we are lovingly involved in the societal needs of men, let us give primacy to the final, five-times-repeated, Great Commission of Christ to His pilgrim people, "Go into all the world and preach the gospel to every created being. . ."

**A DIVINE CALLING**

In conclusion then, what did the early church and the Christians do in the midst of that pagan, hedonistic, indifferent society?

They preached Christ. They lived like bright lights in a morally dark world. They loved men with a practical, self-giving love that made the heathen world look and envy. They willingly, joyfully died for Christ by the thousands, refusing to compromise with the emperor-worship, the man-worship, and the sins of their day. And they shook the world, changing the course of civilization.

Almost 1900 years have passed since then. The faithful remnant in Christ's church, faithful to its supreme calling, has preached the gospel and planted the church in every nation of the world save one! Christ's last great command is being fulfilled. I believe all of the signs predicted in the gospels, epistles, and Revelation are fulfilled or may be fulfilled shortly. This then is not the time to waver in our calling, or seek to change it.

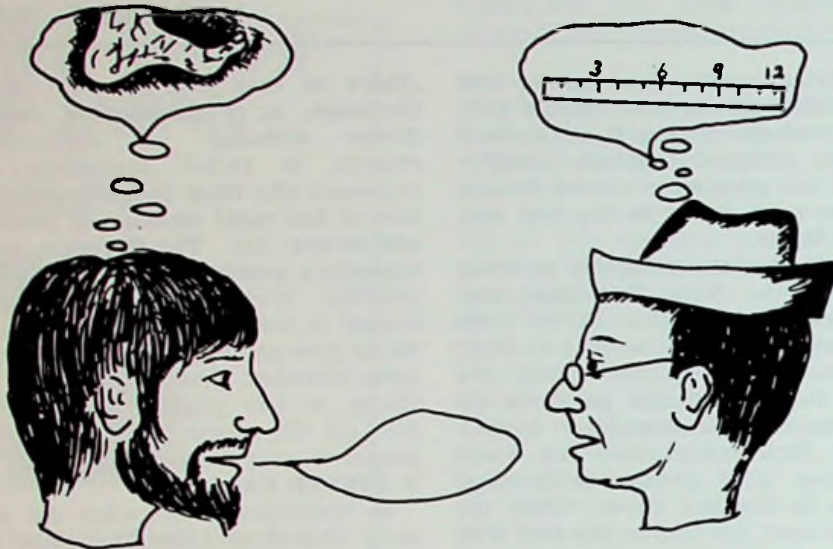
For our Lord has clearly prophesied, "This gospel of the kingdom shall be preached to all the world for a witness, and then shall the end come" (Matt. 24:14). The worldwide preaching of the gospel and the planting of Christ's church in every nation is the last condition to be met before the second coming of Christ. Let us be faithful to our divine calling by preaching the gospel and building Christ's church, thus we shall hasten the day of His return.

Brethren, we "must work the works of Him that sent us while it is day. The night cometh when no man can work." (John 9:4) ★



# EFFECTIVE COMMUNICATIONS

by John S. Schwab



## SAY, DOES HE REALLY GET THE MESSAGE?

**A**NOTHER revolution—a revolution in communications is fast progressing! David Sarnoff of R. C. A. foresees global conferences where each participant will sit in his own office or home, heard and seen by the others. Information will be exchanged through desk instruments and a color TV screen. International satellite contact between cities is predicted for the 70's. Sarnoff also envisions a system of direct personal transmission of sight and sound by satellite, probably the ultimate in global communication.

Japan's radio plans too are revolutionary. Soon most AM stations will be eliminated and remaining ones increased to 300,000 watts. Also many new FM stations will be added.



We must face at least three problems realistically:

1. Understanding the **RECEIVER** or **TARGET GROUP**.
2. Encoding the **MESSAGE** into words, symbols and experiences which can be quickly grasped. Making the **MESSAGE** relevant and dynamic to produce desired response.
3. Determining most effective and available **MEDIUM**.

### KNOW YOUR AUDIENCE

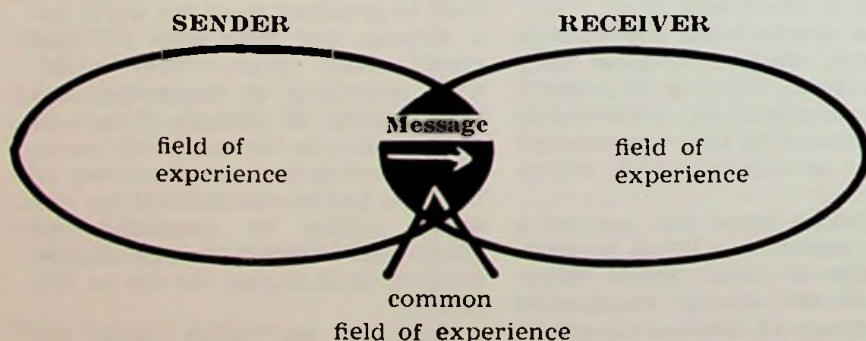
This is a basic principle in advertising and communications. Our Lord's knowledge of His 'audience' is clearly spoken of in John 2:24 . . . "He knew all men." Understanding our target group, according to Dr. David K. Berlo (*THE PROCESS OF COMMUNICATION*) includes knowing: 1). his knowledge level, 2). his social status, and 3). his cultural setting.

### MEDIOCRE MISSIONARIES —1969 VARIETY?

Hepburn, Verbeck, Brown, Paget Wilkes . . . were stalwart pioneers who blazed a trail. Pre-war missionary, Dr. William Axling, faithfully studied Japanese all down through the years. Dr. J. M. T. Winther is even yet a pace-setter and an inspiration in his understanding of the Japanese people.

As we get busier in the work, there seems to be a subtle danger of crowding-out systematic language study. No more time to pore over books on Japanese religions, psychology, etc. Too busy to fully grasp the rapidly changing thought patterns of students or even the man-on-the-street. In critical days like these how can we afford to be mediocre missionaries by not having an adequate understanding of today's Japanese?

## INGREDIENTS IN COMMUNICATION





## TO BETTER "KNOW YOUR AUDIENCE" HERE'S HELPFUL READING

1. *Japanese & English Idiomatic Equivalents* by Dr. Charles Corwin

*Biblical Encounter with Japanese Culture* by Dr. Charles Corwin

These two outstanding books are invaluable for a better understanding of Japanese culture, thought-patterns and effective word usage.

2. *Japanese Psychology* (Nihonjin no Shinri) by Prof. Minami of Kyoto Univ. recently reprinted (Iwanami Shoten series #149) in Japanese only. This has been of tremendous help to me personally.
3. *Japanese Youth Confronts Religion* by Fernando M. Basabe  
*Japanese Men* by Fernando M. Basabe of Sophia University.

Both of these present objective data about contemporary Japanese.

**DO YOU KNOW** what causes students to react as they do in these turbulent times? Here's part of the answer. They are being profoundly influenced by these authors, these books:

1. Professor Herbert Marcuse (Marukūze) of University of California
  - a). EROS AND CIVILIZATION (Erosuteki Bunmei—Kinokuniya Shoten)
  - b). END OF UTOPIA (Utopia no Shūen—Gōdō Shippansha)
2. Mao Tseung (Mōtakutō)
  - a). Compilation of Mao Tseung's Writings (Mōtakutō Goroku)
  - b). Logic of Contradiction (Mujunron—Rironsha)
3. Ernesto "Che" Guevara (Gebra)
  - a). GEBARA NO NIKKI . . . Taiyō Shippansha)

The science of effective communications requires that today's missionary in Japan must be not only spiritually but also intellectually alert!

## ENCODING THE MESSAGE

Recently, a missionary friend told me that discovering his neighbor's keen interest in 'sumo' had opened up new horizons in their communications. We might call this step #1 in beginning a meaningful dialogue.

The well-known brand names of Japanese cigarettes could also be a good starting point leading to an effective witness. PEACE, HOPE, SHINSEI, HIKARI, IKOI . . . such names reveal a hunger in the human heart for satisfaction. Have you ever found any cigarettes marked WAR, HATRED, DARKNESS? . . .

In Japan's sophisticated society people are keenly interested in science and its benefits. The unique

approach of Moody Science films is to satisfy this thirst for more scientific knowledge and at the same time cause the viewer to consider—often for the first time—matters of eternal value.

Mr. Tom Watson, Jr. (radio and film secretary of The Evangelical Alliance Mission) has five guiding principles in the encoding process:<sup>1</sup>

1. **Desirability**—gaining audience attention
2. **Flexibility**—speaking to people where they are
3. **Intelligibility**—majoring on areas of common experience
4. **Credibility**—presenting truth as 'truth'
5. **Applicability**—making message relevant to target group."

## GLEANINGS FROM THE 2ND ALL-JAPAN FILM EVANGELISM SEMINAR



Mr. Toru Ōhira, well-known TV narrator, spoke on "Communicating in Living Japanese." He stated that the language of pastors and missionaries is often outdated, thus often irrelevant to the present generation. Perhaps there is a generation gap for those of us who began learning Japanese a decade or two ago. **Are we keeping our vocabulary up-to-date?**

Also Mr. Ishikura of Nambokusha Advertising Company stimulated our thinking on intensely practical matters. He explained the **AIDMA**

**formula** (Attention, Interest, Desire, Memory, Action) used in Japan's advertising strategy and posed the question, "Is our Christian advertising really appealing?" He then presented a report of Japanese color preferences; size, shapes & layout for posters; mass media in the life of the housewife and other fascinating data. This report is available in both English (¥150) and Japanese (¥100). For a copy just drop us a line in care of Pacific Broadcasting Association, Central Post Office Box 1000, Tokyo 100-91.

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**MEDIUM AND CHANNEL**

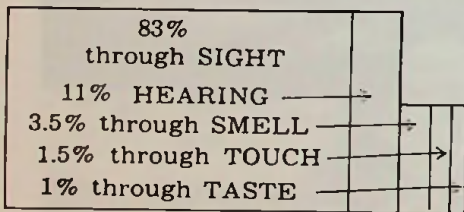
Our Message must pass (by means of a medium) through one or more channels to reach its receiver. The channel might be any one or all of man's five senses. Through the channel impressions gained from ideas and sensations are passed along to man's soul. The *medium* conveys our message (in audible and/or visual symbols) through direct speech, printed word, pictures, object lessons, radio and sound waves among others.

**"THE MEDIUM IS THE MESSAGE."**—This is the revolutionary theory of communications stated by Marshall McLuhan, professor at Toronto University. But is it not in reality, "The medium is the man AND his message"?

"The Word became flesh and dwelt among us..." The man plus his message equal the medium. Without the man there can be no message! Christ was the perfect embodiment of His message, but at the same time He was the medium. His sinless life, His authoritative teaching... all appealed to both eye and ear gates. "Come SEE a man who told me all

**STUDIES IN CHANNEL EFFECTIVENESS**

**WE LEARN**



that ever I did . . ." "And they straightway left the boat and their father and followed HIM." People sought Him, because *they saw* in HIM *reality!*

Today, volumes are being published on communications (though only a few seem helpful to the ordinary person). In this hour of world crisis when so many voices shout . . . "This is the way . . . my ideology is the ONLY ONE!" Modern man is being bombarded from morning till night by soap ads, food ads, drink ads, drug ads, 'ad' nauseum. He stands confused and unable to discern what is right. Through the channel of the senses and through the media of radio, TV, newspapers, etc., he gets 'messages', true enough. But he is confused. Here the man behind the mike, the man on the screen, the man working at the next lathe in the shop—*he* is the KEY to effectively communicating the message of God's peace to the confused and restless heart.

**BIBLICAL COMMUNICATIONS**

Paul's challenge in Phil. 4:9 ("The things you have *learned* and *received* and *heard* and *seen* in me, practice these things; and the God of peace shall be with you.") is a multi-dimensional dynamic that can crack the hard heart and shatter the stubborn will. Paul's method combined 'the man AND his message' . . . in fact, *he was the message!*

**Paul's Audio Dimension . . .** "In everything give thanks. . ."

Also . . . "Remembering that by the space of three years, I ceased not to admonish every one night and day *with tears* . . ." (non-verbal)

**Paul's Visual Dimension . . .** "In all things I gave you an example. . ." Also . . . "If any man be in Christ, he is a *new creature* . . ."

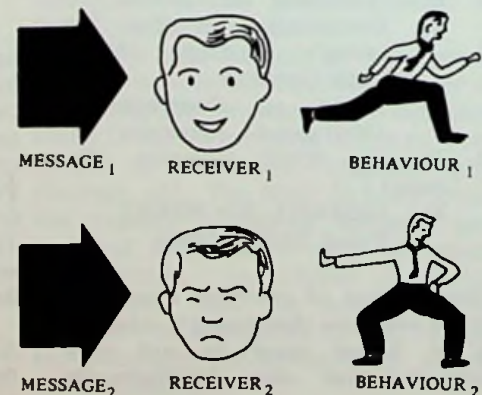
THE ACTS is a visual record of changed men and changed cities.

We too must utilize the New Testament's audio-visual format. Two non-verbal ingredients are especially vital: **THE LANGUAGE OF LOVE AND TEARS.** These penetrate beyond words and through cultural barriers. The former General Director of TEAM Mission, Dr. T. J. Bach, as a teen-ager reacted violently when a Gospel tract was handed him on the street by a young man. Then to his astonishment he noticed tears on the cheek of the stranger. Later Mr. Bach pieced together the mutilated tract he had crammed into his pocket and read the simple message: "While we were *yet* sinners, Christ died for us." *Because* he finished reading, he fell to his knees asking God to forgive his sins. The LANGUAGE OF TEARS had reached into his dark heart, and his life was transformed. "They that sow in tears shall reap in joy."

**TODAY'S COMMUNICATOR**

To reach "every creature" in Japan, radio, TV, films, literature . . . ALL MUST BE USED. But the secret to success is the MAN using them! He must be a yielded, Spirit-filled man! With God's *message* in relevant, crystal-clear terms, the *medium* then becomes God's instrument to show men the futility of life without Christ. Whether to only one man, to hundreds or even to thousands, may our communication in HIS liberating power become increasingly fruitful!

METHODS OF INSTRUCTION		Recall 3 Hours Later	Recall 3 Days Later
A.	Telling when used alone	70%	10%
B.	Showing when used alone	72%	20%
C.	When a blend of TELLING & SHOWING is used	85%	65%





# NOW THEREFORE ARISE

by Bennie Benson

*The occasion was the 2nd Annual Plenary Meeting of the Japan Evangelical Association. The opening devotional was presented by missionary Bennie Benson, one of the Vice-Chairmen of the Executive Committee. Founded a year ago on April 29, 1968 the J.E.A. (Nippon Fukuin Domei) was formed with three charter members, the Japan Fukuin Renmei, the Japan Protestant Conference, and the Japan Evangelical Missionary Association. This message was recorded at the Kojimachi Kaikan in Tokyo on March 3, 1969.*

**L**ET us give thanks to our Lord for having brought us to this first Thanksgiving Anniversary of the founding of JEA. We rejoice in the victories that have been won and we rejoice in the fact that God has sustained us throughout this year. We have been conscious of His presence, in His cleansing and purifying, and in the Holy Spirit's leading and guiding us in the way that we should go.

As we begin our 2nd year now in working together, in the task of evangelizing Japan, I want us to think of those three words in Joshua 1:2. "Now therefore arise." We have been struck with the fact that Moses had died. The man who lives with God face to face can, even as Moses, be certain that his life will have future value. His power of prophecy will continue in the hearts of the people. I believe that the strength of Moses' leadership is still felt to the ends of the earth.

## NOW

In the 2nd verse are the three words, the first of which is the word, NOW. We are prone many times to think about God working in the past. Although we are in the present, the Lord has led us to the present, we continue to look forward to His coming and all of the blessings that await us. But the Bible is a NOW book. We see the power of God working in every moment of a man's life. We can say that God is a contemporary of man. If we firmly believe in the NOW operation of God's power, will He not bless our work?

## THEREFORE

The 2nd word is THEREFORE. This is a word that is hard to define, but let us put a meaning on it. We think of the cause and effect. I think that in this word there is purpose. There is a beginning and an end. There is a study and a growth. There is maturing.

Many of us, and particularly people of the world, look mostly to life as a gamble. Discipline is something that is gone from our vocabulary. The things that we don't like are just done away with as drudgery and the things we like to do become our pleasure.

But Jesus comes with another thought; a way of life that has value, yet restriction. This value is in showing the way of life that our Lord showed to us when He was on this earth. Instead of thinking of ourselves we must think of entering the narrow gate. It will be difficult and we cannot expect too much. God told Joshua to take the people over the river Jordan. This was not an easy task for him. Moses had been a great man. But God promised to

be with him, promised to guide him and to help him. There was a great work to be done in leading these people. He needed to bring all the people close to God Himself.

## ARISE

The third word ARISE brings us to a time of action. No more arguments, no more reflection, a time for action. Strike the tents, gather the people together and let's go. There will always be a time for speech and debate but now is the time for action.

We who are the Joshuas of the present day cannot ever have the genius of Moses. But even though we think we do not have the ability of a Moses, has not God promised to be with us?

Let us therefore begin our time of study, fellowship, planning during these days of JEA conference in a humble walk before our God. Let us truly ask Him to help us. Let us in the strength of the Lord lead the Japanese Church in the task of evangelizing; both in this land and throughout all of Asia, unto the uttermost part of the earth. ★

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<b>ONE SHALL CHASE A THOUSAND.</b>	Mabel Francis	Paperback	¥ 540
Triumphs of Faith over prejudice and prison — in Japan			
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# WITH THE LORD

## LETTERS

### PEGGY KING

JUST three months after bidding farewell to her students and friends in Japan, Mrs. Myrtle J. (Peggy) King went to be with her Lord. Death came peacefully early on Sunday morning, February 16, in a Los Angeles hospital, after major surgery the preceding Friday. She had been making her home with Miss Ethel Finn, on the Go-Ye Missionary Fellowship compound since returning to America because of failing health.

Mrs. King first came to Japan in the fall of 1952, at the age of fifty five. Being of Swedish descent, she was an energetic worker with many talents, bent on evangelizing the length and breadth of these islands. But God had another, more far reaching plan for her ministry. She soon became an English Bible teacher at the large girls' school in Yokohama known as the Kyoritsu High School and sponsored by the Women's Union Missionary Society. Peggy's burden and delight was to share Christ with the hundreds of Japanese girls whom she taught each year, and who claimed her as their "American Mother". As these girls have graduated, many have founded Christian homes and are witnessing and working in all parts of this land.

Following her first term of service, Mrs. King was commissioned by W.M.U.S. to visit their hospitals and schools in India, after which she travelled to America via the Holy Land and Europe. This resulted in her teaching a course on Missions at Kyoritsu Bible School, and in a plan for praying for missions worldwide, which she faithfully carried on and which she shared with her Japanese students.

Mrs. King spent her summers in Karuizawa where she participated fully in the EMAJ (JEMA) and Deeper Life activities.

At the age of sixty-five, Mrs. King retired from her formal teaching and was given a huge "sayonara". Returning to America she spent a year in deputation work and then went to Jamaica to minister. After a short rest in California, she was

ready and eager to return to Japan, this time to live with the Fitz family in Yokohama, teaching and ministering the Word whenever there was an open door. She was in demand as a speaker before military women's groups, Bible Schools and served in the Yokohama International Baptist Church.

Mrs. King, a native of Kewanee, Illinois, was born on June 6, 1897. Bob, her only child, gave his life as a bomber pilot during the second world war. She is survived by a brother and sister-in-law living in Iowa.

Memorial services were held at the Brown Memorial Chapel on Wednesday, February 19, with the Rev. Doctor Willard C. Pierce of Faith Center, Glendale and Rev. George Berryhill of Go-Ye Fellowship officiating. At the end of the service, the congregation sang "All Hail the Power of Jesus Name"—a fitting benediction to the witness and ministry of our dear Sister in the Lord—Peggy King. Burial was at Fairhaven Memorial Park in Santa Ana, California. ★

### IRENE SNELSON

Miss Irene Sabin Snelson, who has served the Lord with the Fukuin Koyu Kai (Japan Gospel Fellowship) as a missionary nurse since 1949, died while on furlough in the U.S.A. on February 23, 1969.

All of us shall keenly miss this dear woman. Many will remember her skill at recalling and delightfully telling stories; and those of us closely associated with her cannot forget how faithfully she ministered to us and our children over the years, in all our illnesses; and her deep joy in seeing Japanese people come to the Lord.

For her, Anne R. Cousin's beautiful poem has become a reality:

"Oh! Christ He is the fountain  
The deep sweet well of love!  
The streams on earth I've tasted  
More deep I'll drink above:  
There, to an ocean fullness,  
His mercy doth expand,  
And glory—glory dwelleth  
In Immanuel's land." ★

### KARUIZAWA DEEPER LIFE CONVENTION 1969

Once again the Committee of the Karuizawa Deeper Life Convention extends an invitation to the missionary community in Japan to attend the 1969 Convention scheduled for August 3-6, (Sunday through Wednesday) in the Karuizawa Union Church. The meetings immediately follow the JEMA Annual Summer Conference, and are held morning and evening each day. This year the speaker will be Rev. Armin Gesswein, Lutheran pastor and a beloved minister to ministers.

Mr. Gesswein is currently on the Dr. Billy Graham team for the Anaheim Crusade (September 26 to October 5), serving as "minister to pastors and churches", coordinating prayer and stimulating revival in the churches of Southern California. He is ideally suited to this ministry being the organizer of the Revival Prayer Fellowship for ministers, which holds monthly regional meetings and semi-annual retreats for spiritual uplift and renewal. He served with the Billy Graham team in New York and Los Angeles campaigns, and himself exercises a nationwide evangelistic and spiritual ministry. He comes to us for this second visit from a busy schedule with God's message for the hour. His itinerary takes him also to Taiwan (July 14-19) and Hongkong (July 20-26). He is a member of the N. American Council of the Japan Evangelistic Band.

Yours sincerely,  
Eric W. Gosden

### SUPPORTING CHURCHES

Thank you so much for another excellent issue of Japan Harvest. Both this and the last issue were full of challenging material and my heart was greatly blessed as I read through the various articles.

Particularly challenging and helpful was Dr. McGavran's "Church Growth in Japan", I wonder if any reprints are available—If so, could you send me 25 copies of this article as soon as possible. I am leaving Japan on furlough and would like to have these to take to my supporting churches.

Sincerely in Christ,  
Hugh Osborne



LETTERS



**MANAZURU BIBLE CAMP**

In the most recent edition of the Japan Harvest there appeared good news coverage of some of the various Bible Camps operating in Japan. I would like to take this opportunity to add one more to the list. This year Manazuru Bible Camp will en-

ter into its first full year of camping activities.

The location of the camp, near Atami, makes it unique in Japan. Those who have visited the camp have been impressed with its lovely surroundings. The newly improved buildings are situated on a pine covered knoll overlooking the ocean —with a beautiful view of the entire Izu area.

Mr. William Shorey of TEAM is the director of the camp and should any of your readers be interested in further information concerning the use of the camp it is suggested that they contact Mr. Shorey.

Most sincerely,  
John G. Reid

**HOSPITAL CHRISTIAN FELLOWSHIP**

More people pass through the hospitals of the world than through the churches. They do not come for an hour or two on a Sunday, but remain for the whole day, a week, a month or even longer. During their stay in hospital they have time to reflect and are generally more willing to hear about Christ than they are

when well and busily engaged in the multitudinous pursuits of life.

Nurses, doctors and others who care for the sick are in a strategic position to help their patients spiritually. Before they can do so, however, they themselves must be helped.

The aim of the Hospital Christian Fellowship is to lead all hospital personnel and those engaged in and associated with extramural medical and nursing services into a saving knowledge of the Lord Jesus Christ and a life of victory through His indwelling Presence. Furthermore it aims to unite them in a Fellowship of Bible Study, prayer and witness and emphasizes the missionary aspect of medical services.

Many national H.C.F.'s are linked together in the International H.C.F. In June 1969 D.V. Mr. Francis Grim, the International Co-ordinator of the Fellowship will re-visit Japan. He hopes to meet with doctors, nurses and other groups in the healing professions and also Christian workers interested in this important aspect of evangelism. *See next page*

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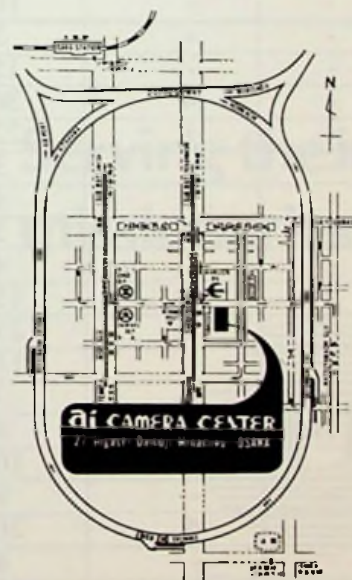
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JAPAN 1969 HOSPITAL SURVEY

PROVINCE	MENTAL HOSPITALS	T.B. HOSPITALS	LEPER COLONIES	HOSPITALS OR INFECTIOUS DISEASES	GENERAL HOSPITALS	TOTAL	HOSPITAL DOCTORS	OTHER HOSPITAL STAFF
Hokkaido	50	17	-	3	403	473	4700	4450
Aomori	13	4	1	2	90	110	1398	1325
Iwate	12	3	-	-	78	93	1456	1331
Miyagi	10	3	1	1	126	141	2284	2189
Akita	9	1	-	-	61	71	994	959
Yamagata	7	3	-	-	49	59	1020	976
Fukushima	20	5	-	-	107	132	1807	1691
Ibaragi	20	5	-	-	124	149	1612	1545
Tochigi	17	3	-	-	106	126	1297	1259
Gumma	13	1	1	-	84	99	1669	1542
Saitama	20	5	-	4	190	219	2271	2196
Chiba	22	5	-	-	196	223	2588	2413
Tokyo	44	20	1	4	653	722	15072	13985
Kanagawa	32	7	-	2	197	238	4349	4091
Niigata	16	1	-	-	103	120	2439	2286
Toyama	12	1	-	-	81	94	1004	971
Ishikawa	9	5	-	-	96	110	1502	1284
Fukui	7	-	-	-	63	70	680	655
Yamanashi	9	2	1	-	41	53	679	653
Nagano	13	1	-	-	134	148	2080	1941
Gifu	9	3	-	-	105	117	1585	1460
Shizuoka	19	1	2	1	100	123	2557	2448
Aichi	23	4	-	-	288	315	5212	4828
Mie	12	3	-	-	108	123	1628	1537
Shiga	5	1	-	-	39	45	798	739
Kyoto	13	5	-	-	157	175	3668	3410
Osaka	36	13	-	4	367	420	9235	8879
Hyogo	28	14	-	1	225	268	5195	4907
Nara	4	2	-	4	39	49	981	893
Wakayama	4	3	-	1	48	56	1123	1065
Tottori	7	2	-	-	30	39	825	727
Shimane	5	1	-	-	48	54	843	799
Okayama	15	9	2	1	150	177	2226	2094
Hiroshima	24	8	-	1	216	249	3065	2815
Yamaguchi	22	5	-	-	110	137	1882	1756
Tokushima	13	-	-	1	78	92	1143	1030
Kagawa	6	3	1	-	87	97	1002	954
Ehime	14	1	-	1	104	120	1313	1265
Kochi	8	3	-	-	99	110	888	855
Fukuoka	60	36	-	4	260	360	5654	5327
Saga	9	-	-	-	81	90	927	892
Nagasaki	27	12	-	1	112	152	2027	1775
Kumamoto	35	12	2	1	118	168	2176	2028
Ooita	15	5	-	-	93	113	1242	1196
Miyazaki	15	6	-	1	131	153	895	850
Kagoshima	35	6	2	1	209	253	1768	1685
Total	818	250	14	39	6384	7505	110759	103956

(Prepared from the 1969 edition of the 'Japanese Hospitals Directory' by C. J. Verwey, Japan Mission for Hospital Evangelism.)



**T**HIS is an attempt to give information about German and Swiss Missions and Missionaries who work for their LORD Jesus Christ in Japan.

The oldest German—Swiss Missionary organization is the *East Asia Mission* which began to work in 1884. By publishing "Shinri (Truth)" a monthly magazine this new organization introduced the study of Biblical criticism, something completely new to the Japanese Christians. Nowadays when one reads about this, one cannot but pray: "LORD, forgive us that liberal teaching came to the Far East from the land of Dr. Martin Luther." The Mission works mainly amongst students.

In 1885 the Swiss Missionary Dr. W. Spinner formed a fellowship for Protestant Christians, ministering to the German speaking community in Tokyo and Yokohama. This church work has been carried on throughout the years and is now in care of Rev. Wenzel Graf von Stosch in its new beautiful center, the Kreuzkirche (Church of the Cross) at Gotanda, Kita-Shinagawa, Tokyo.

God called Miss Gertrud Kuecklich after her first furlough in 1928 to begin the work "Ai no Izumi" at Kazo, Saitama-Ken. She is a member of the *Evangelical Free Church* and had experienced the great earthquake in 1923 in Tokyo. Under the urgency of John 5, 7: "LORD, I have no one to help me" and with the blessing and guidance of our LORD Jesus and with the help of faithful Japanese fellow-workers and Christians the work grew wonderfully, and cares now for 30 babies in the nursery, for 60 orphans in the orphanage and for 120 children in the day-nursery and kindergarten. A home for old people was also added, giving 80 persons a chance to spend their old age in a happy Christian atmosphere. Many souls praise God because they found salvation in Christ in "AI NO IZUMI".

When God, after the first World War, opened the Caroline Islands again to the Liebenzeller Missionaries, and when the translation of the New Testament with Psalms, in the Ponabe language, was done by Mr. A. Syring in 1927, a base in Japan was urgently needed. The

first *Liebenzeller Mission* station was built in Kikuna, Yokohama, with others following in Tokyo (Suginami-Ku and Setagaya-Ku) and Kawasaki (Noborito) as well as in Ishikawa and Hachiōji. Due to the pressure of war, three of these churches were cared for by faithful friends of the Nippon Domei Kirisuto Kyodan and the United Evangelical Brethren Mission, and continue until to-day under God's blessing, while the others were destroyed through air raids and fire.

After the war when the call for evangelical Missionaries also came to Germany, when the doors in China closed and widely opened in Japan, the response was great. In 1951 not only the Liebenzeller Mission but also the *Deaconry Missionary Fellowship* in Marburg and Gunzenhausen heard God's call, which was followed by both the *German and Swiss Alliance Mission*, by the *Midnight Mission* with its various groups, by the Missionaries of the "Open Brethren" (*Wiedeneest Missionary Fellowship*), by the *Free Methodist Church* and the *Bethesda Hospital*, further by various indepen-

dent Missionaries. Many were guided to join in the harvest. The influx of so many young Missionaries is a constant cause of great rejoicing.

The survey shows only figures and a few key words, but it is to the praise of our risen and returning Lord and Saviour Jesus Christ that so many centers could be opened, new churches be established, pastors and church workers be trained. The work is not easy, but it is not in vain. The training of deaconesses for service in nurseries, rehabilitation centers, in homes for the handicapped, for the weak and aged is a worth-while ministry for our LORD. The yearly publication of the "Spiritual Food Calendar", the bi-weekly issue of 25,000 "Inochi no Michi", the printing of new tracts for mass distribution, all these are tools in our Master's hands. Evangelistic campaigns, tent meetings, hospital-and radio-evangelism, summer conferences and youth camps, English and German Bible classes, cottage meetings—all these efforts of our Missionaries and fellow-workers serve to proclaim the wonderful Salvation of our LORD Jesus Christ. *See next p.*

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### Survey of German and Swiss Missions and Independent Missionaries

<i>Name &amp; Representative</i>	<i>Since when</i>	<i>Where</i>	<i>Type of work</i>
1. Ai no Izumi Gertrud E. Kuecklich	1922	Saitama Ken Kazo	Church work, Orphanage, Kindergarten, Old People's Home, Teaching and Training Ministry.
2. Beck, Mr. & Mrs. Gotthold	1953	Tokyo: Musashino-shi	Evangelism, Church work, Student work, Bible Classes
3. Bethesda, Hōshijo Haha no Ie Elisabeth Voehringer	1954	Tokyo & Chiba-ken	Training of Deaconesses Rehabilitation, Home for Handicapped People
4. Directors Association of Evangelical Academies in Germany Rev. Norbert Hans Klein	1957	Tokyo/Oiso, Kyoto, Sendai Hokkaido	Conferences (Tagungen), Liaison Ministry for the Far East, Nippon Christian Academy
5. GAM German Alliance Mission Rev. Walter Werner	1952	Gifu-Ken Aichi-Ken	Evangelism, Church work, Radio & Hospital & Gospel-Tract Evangelism, Bible Classes, Conference Center
6. GEAM German East Asia Mission Rev. Guenter Dressler	1884	Tokyo, Kyoto, Fukuoka	Church work, Student work,
7. German Speaking Evangelical Church Rev. Wenzel Graf von Stosch	1885	Tokyo, Yokohama	Church work, Summer Camps, Student work,
8. GMM German Midnight Mission Dora Mundinger	1952	Tokyo & Chiba-Ken	Evangelism in Amusement- Centers, Rehabilitation- Center, Old People's Home
9. JFDM Japan Fellowship Deaconry Mission Karoline Steinhoff	1951	Hyogo-Ken, Kagawa-Ken	Evangelism, Church work, Student & Hospital work, Bible Classes
10. LM Liebenzeller Mission Rev. Arthur Kunz	1927	Kanagawa-ken, Ibaraki-Ken, Tokyo	Evangelism, Church work, Student & Bible Classes, Conference Center Tract-evangelism, Children's Hostel
11. Rusckow, Mr. & Mrs. Johannes	1955	Fukuoka-Shi	Evangelism, Church work, Student work, Literature
12. Stoecker, Mr. & Mrs. Christian	1954	Gumma-Ken Nagano-Ken	Evangelism, Church work, Conference Center
13. Strohm, Sister Elsbeth	1955	Osaka. Kamagasaki	Social activities, Day-nursery
14. SAM Swiss Alliance Mission Rev. Paul Schaer	1953	Niigata-Ken, Island of Sado	Evangelism, Church work, Bible Classes, Book Store
15. WMF Wiedenest Missionary Fellowship Rev. Samuel Pfeifer	1955	Gifu-Ken, Ibi-Gun	Evangelism, Church work, Bible Classes



STATISTICS OF GERMAN AND SWISS MISSIONS

compiled by Adalbert Ettling

	MISSIONARIES					FELLOW-WORKERS										Churches	Out-stations
	Men	Wives	Children	Single Ladies	Total	Pastors	Bible-Women	Probation	In training	Education	In Chaitable Homes	Employees	Total	Honorary			
1.				1	1	2				45	10	10	67	20	1		
2.	1	1	5		2									sev.	1		
3.				1	1	4	3		10	16	5	38	2	1	3		
4.	1	1	3		2	3					11	14	14				
5.	7	7	12	4	18	5	4					9		10	4		
6.	1	1	3		2							4		3	3		
7.	1	1			2						1	1	9	2	2		
8.				5	5		1		3	1		5	2	3	1		
9.				8	8		4	1	4			9	12	3	4		
10.	13	13	8	4	30	13	3	2	4		4	26		27	4		
11.	1	1	4		2	1		1			13	15	sev.	3	2		
12.	1	1	4		2								sev.	2	1		
13.				1	1					2		2		1			
14.	3	3	6	3	9		2		1		1	4	5	3	5		
15.	2	2	5		4		1					1	3	2	3		
	31	31	50	27	89	32	18	4	9	58	29	45	195		62	32	

a: Field Connection  
b: Supporting Home Centers

a: Kyodan  
b: Evang. Meth. Freikirche  
a:  
b: Personal Friends  
a: Kyodan b: Evang. Meth. Freechurch Bethesda Wuppertal-E.  
a: NCC  
b: Evang. Academies in Germany  
a: Domei Fukuin Kirisuto Kyokai  
b: Alliance Mission, Barmen  
a: Kyodan  
b: Evang. Church in Germany  
a:  
b: Evang. Church in Germany  
a: Kyodan  
b: MBK  
a: Lutheran Church  
b: Marburger Mission  
a: Liebenz. Nihon Dendo Kai  
b: Liebenzeller Mission  
a: Open Brethren  
b: Wiedenest Mission  
a:  
b: Evang. Free-Church  
a: Lutheran Church  
b: Braunschweigische Kirche  
a: Nihon Domei Kirisuto Kyodan  
b: Free Evang. Churches in Switzerland  
a:  
b: Wiedenest Mission  
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Keeping up with the

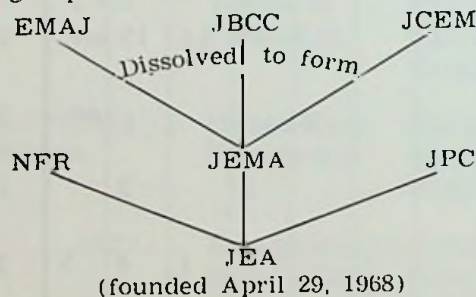


**J.E.A. PLENARY SESSION**

Tokyo . . . The second annual plenary session of the Japan Evangelical Association was held at Kojimachi Kaikan, Tokyo, on March 3 and 4. Over 100 delegates and observers attended each of the daytime sessions, while over 400 were present at the one evening meeting to hear Rev. Yasuo Sakakibara speak on "The True Prophet", and Dr. David Tsutada, Executive President, speak on "Bible Faith and J.E.A.'s Commission". The final meeting of the J.E.A. was canceled because of snow. Accepted as associate members were fifteen groups which included both churches and projects. Dr. David Tsutada was reelected as Executive Chairman. Also reelected in executive positions were Nakaichi Ando and Bennie Benson as Vice Chairmen; Akira Hatori and Sam Archer as Secretaries; and Takeo Kitamura and Francis Sorley as Treasurers. Members at large include Satoshi Moriyama, Washio Yamazaki, Akira Izuta, Jiro Togawa, David Michell, Johnny Siebert, and Takaoki Tokiwa.

For those who may through the years have become confused over the "alphabet soup", a simple review of the different evangelical organizations founded in postwar Japan may be in order. The Evangelical Missionary Association of Japan (EMAJ), was founded in 1948, with membership open to all evangelical missionaries. Out of this group was born the JAPAN HARVEST. In 1950, the Japan Bible Christian Council was founded, also open to evangelical missionaries, with a special emphasis on separation from apostasy and idolatrous practices. The year 1961 saw the founding of the Japan Council of Evangelical Missions (JCEM), with membership open to evangelical mission organizations, rather than individuals. These groups were all *dissolved* to

form, in January, 1968, the Japan Evangelical Missionary Association (JEMA). Thus the EMAJ, JBCC, and JCEM no longer exist. On April 29, 1968, the Japan Evangelical Association was born, with three groups listed as charter members. The J.E.A. is known in Japanese as the Nippon Fukuin Domei. The three charter member groups, which continue to exist as separate entities, are the Nippon Fukuin Renmei (NFR), an organization of Japanese evangelical churches; the Japan Evangelical Missionary Association (JEMA), made up of mission groups and individual missionaries; and the Japan Protestant Conference (JPC). The JPC is made up of evangelical denominations, pastors, missionaries, and laymen. A breakdown of these groups is shown below:



**YASUKUNI BILL BEFORE DIET**

Tokyo . . . Is the Yasukuni Jinja (Shrine) a national shrine or a religious one? This question is being hotly debated throughout the land, and is an issue that may affect every Christian in Japan. On the evening of March 3, 1969, Mr. Nemoto, Diet Member and Chairman of the Yasukuni Jinja Problem Committee of the Liberal Democratic Party, presented the Yasukuni Bill for consideration by the Diet (Japan's equivalent of the lower house of Congress or Parliament). In this Centennial Year of the founding of the Yasukuni Jinja (as the Tokyo Shōkon-sha), there seems to be little doubt that the bill will be passed.

The main points of the Bill are:

1. The purpose of the Yasukuni Jinja is to express deep respect (sousū) toward heroic souls (eirei) who died for their country and to conduct ceremonies.
2. The Jinja is forbidden to have specific doctrine and to engage in religious activities.
3. The Jinja's field of activity shall be concentrated mainly on comforting and expressing gratitude to those who lost their lives during the war, conducting ceremonies, taking into consideration its origin and tradition.
4. The outline of the ceremonies should be drawn up in consultation with the Yasukuni Jinja Shingikai Committee. Some further provisions of the bill that should be noted are given below:

Chapter 4, Section 22—"Field of Activity"

In order to fulfill the purpose of the shrine, Yasukuni Jinja shall conduct the following activities: (1) The list of the names of those who died in the war (senbotsu-sha meibo) shall be reverently kept in the shrine (hōan suru, used here, means to enshrine). The hōan-dan in pre-war and wartime was the place where the Emperor's picture was kept and worshipped daily at every school. (2) Ceremonies shall be conducted to comfort them, keeping in mind their virtues (toku). (3) Ceremonies shall be conducted in praise of their virtuous deeds (kōseki) and to express gratitude. (4) The facilities of the Jinja shall be maintained and protected.

Chapter 5, Section 32—"Finances"

The government shall give partial financial support to the Yasukuni Jinja according to a Cabinet Order. Local public organizations may also give partial financial support. Returning now to the opening question of this article, is the Yasukuni Jinja a national shrine or a religious one?



To those who would not hide their head in the sand, it can only be considered a religious one. Its festivals are performed in the form of pure Shinto. Also, after World War II, the new constitution of Japan stated that all religious organizations must establish a religious juridical person. This was done by Yasukuni Jinja. For the government now to declare that Yasukuni Jinja is not a religious shrine does not change the fact. The new constitution guarantees freedom of religion, stating that no religious organization may receive any privilege from the State, nor exercise any political authority; also, that no public money shall be expended for the use, benefit, or maintenance of any religious institution. Many Japanese feel, however, that nationalization of Yasukuni Jinja will mean special protection for Shinto, and eventually make Shinto a state religion to oppress other religions. Christians further fear that if the idea is accepted that religious performance at Yasukuni Jinja is merely a "custom", the day may come when all people in Japan are forced to visit the shrine and take part. This is what happened in the 1930's. In 1931, a Japanese bishop stated, "The Shinto shrines, so the high authorities of the government tell us, do not maintain a religion, but as a matter of fact the ceremonies that are performed therein have a full religious character . . . (yet) students are forced to go to the shrines and are punished if they refuse." (quoted by John M. L. Young from Holtom's "Modern Japan and Shinto Nationalism") Let us who are believers pray that this will not occur again in our day. "The effectual fervent prayer of a righteous man availeth much." James 5:16.

**APOLLO STAMP**

Wash., D.C. . . . The design of a new commemorative stamp honoring the Apollo 8 moon mission has been changed to include the words, "In the beginning, God . . .". Postmaster General Winton M. Blount announced that the change was in response to many requests. The words from the book of Genesis were read by Apollo crewman William A. Anders while the spacecraft

circled the moon last Christmas Eve. Despite publicized protests over the religious character of recent stamp issues at Christmas time, postal officials said the majority of letters from the public favor religious references on stamps.

**JAPAN KESWICK CONVENTION**

Tokyo . . . For the third time, Japan Keswick Convention was held in three different cities this year. Featured overseas speakers were Dr. Paul Rees, from America; Dr. Skevington Wood, from England; and Rev. Subodh Sahu, from India. Osaka's fourth Keswick Convention was held on February 13-15, with 818 in attendance. The Hakone Convention had an overall attendance of 1034 during the period from February 18-21, in this its eighth gathering. Hokkaido had its third Keswick Convention from February 25-27, with a total attendance of 360 pastors, missionaries, and laymen.

**MISSIONARY STATISTICS**

New York . . . In the January, 1969 issue of the *Occasional Bulletin* from the Missionary Research Library, David M. Stowe evaluates the data found in the *1968 Directory of North American Protestant Ministries Overseas* and a publication entitled *U.S. Catholics Overseas 1968*. "Some 65% to 70% of the total non-Roman missionary force goes out from this continent," he reports. "The proportions are otherwise for the Roman Catholic Church—about 15% from the U.S.A." Implications as observed by Stowe:

"1. The traditional missionary-sending system is stronger than ever. Between 1960 and 1968 the income of missionary sending agencies increased from \$170 million to \$299 million, an impressive 75% . . . The three associations of conservative evangelical-fundamentalist

boards (EFMA, IFMA, and ICCC) more than doubled their income in these eight years, from \$16 million to \$99 million.

"2. The foreign missionary force is at an all-time high and still growing. Note the comparative columns below:

"*U.S. Catholics Overseas* meanwhile shows that over this eight-year period the Catholic missionary force rose 2,873, an increase of over 40%, substantially higher than the Protestant rate of increase.

"3. The center of gravity of Protestant missionary sending is shifting constantly away from the "ecumenical" agencies toward conservative and fundamentalist ones. The National Council-related mission boards have dropped, in percentage of the total missionary force, from 43.5% in 1956 to 41.2% in 1958, to 38% in 1960, to 32% in 1968." (MNS)

**INDIA—NEW LIFE CRUSADE**

Christian Times . . . A four-month evangelistic campaign in India will be assisted by the New Life Foundation of Houston, which is seeking to enlist 500 Southern Baptist pastors, laymen and musicians to participate in the campaign.

The All India New Life Crusade is being sponsored by the 5,900-church India Prayer Fellowship, comprised of evangelical churches of India.

"Our teams will go into the India churches and give them practical help and counsel in how to share Christianity with the masses around them," said a Foundation spokesman.

The New Life Foundation grew out of the Japan New Life Movement in 1963 in which 600 pastors, laymen and musicians went to the Orient to assist the churches there in evangelistic meetings.

	1960	1968	% Growth
Total American and Canadian missionaries	27,219	33,270	22%
Missionaries of D.O.M. boards and Canadian Council	10,260	10,930	6.5%
Missionaries of E.F.M.A.	5,744	7,369	28%
Missionaries of I.F.M.A.	5,443	6,206	14%
Missionaries of unaffiliated boards	5,093	8,406	65%
Missionaries of I.C.C.C.	877	1,128	28%



## INDIA MISSIONARIES CAUTIONED

Bhopal, India (NNS)—The state government of Madhya Pradesh has issued a warning to mission schools regarding reported pressures on parents and students. A letter from the state's Education Department to the schools charged that missionary teachers and preachers have exerted undue pressure to induce the people not to send their children to non-Christian schools.

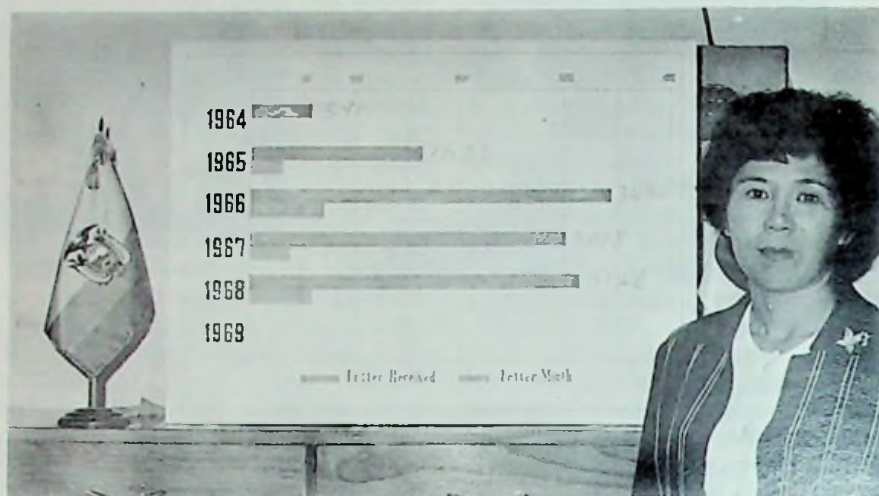
The letter also stated that an atmosphere is created in mission schools to influence pupils to change their religion. If allegations of such pressures are proved, the letter said, the schools involved may lose recognition and grants.

A second letter to all missionary schools asked for information on conversions during the last five years. The name of the converted student was requested, as well as his class, previous religion, date and nature of conversion. The schools were asked to specify whether the student was converted under duress, through "temptation," or of his own accord.

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## JAPANESE MINISTRY EXPANDS AT HCJB

Quito, Ecuador . . . With the knowledge that there were a half million Japanese living in Brazil and a quarter million in other parts of South America, missionary radio station HCJB opened its Japanese department in 1964. The Kazuo Ozakis, who went from Japan to begin the work, soon found themselves swamped with the response, and sent for reinforcements. The Mike Kumai family next appeared on the scene, just before the Ozakis departed for furlough. With the departure of the Kumai family last November to work among Japanese in Brazil, Mr. and Mrs. Hiroshi Kaneko were accepted to replace them in the very busy Japanese department of HCJB. The Kaneko family expects to leave on June 17 for deputation in the U.S. with the Mennonite Board, moving on to Quito in August. Japanese mail response in 1968 totaled 3,126 letters. Of that total, 66% came from Brazil, followed by 29% from Japan. A total of 162 made professions of faith as a result of the Bible Correspondence Course sent out in Japanese.

## WORLD VISION PRESIDENT

Christian Times . . . W. Stanley Mooneyham, coordinating director of the November, 1968 Asia-South Pacific Congress on Evangelism, will become president of World Vision International July 1, according to Executive Vice President Ted W. Engstrom. Dr. Richard C. Halverson, acting president of World Vision, continues as chairman of the board.

## JAPAN—DEEP VACUUM

Christian Times . . . Japan's Prime Minister Sato, after reviewing Tokyo university damage during recent student riots, observed that Japan is "spiritually bankrupt." He said that the spiritual values of the Japanese had been destroyed with their surrender at the end of World War II. "We have sought to substitute materialism, but it is not adequate. We are living in a deep vacuum . . . We are seeking," he continued.

## DR. D. MARTYN LLOYD-JONES

"Fully recovered from his illness, happily, the Doctor is fulfilling preaching engagements in all parts of the country, and settling to the task of writing. He looks forward also to trips abroad of longer duration than he would allow himself when at Westminster. After Easter next, for instance, he and Mrs. Lloyd-Jones are going to U.S.A. for several months. For six weeks he will lecture on preaching at the Westminster Theological Seminary, Philadelphia, founded by that great evangelical scholar, Dr. Gresham Machen, he will also conduct seminars on the work of the ministry. He will then take part in various conferences until early September. In the offing also is the prospect of a visit to Australia and New Zealand in 1970 . . . A wider field of service than ever before is opening up before him, and I for one sincerely hope it will find expression in print as well as in the eloquently spoken word."

Herbert F. Stevenson,  
Editor, "The Life  
of Faith".



# LADIES LUNCHEONS

## JEMA LADIES SPRING LUNCHEON—OSAKA

by Dorothy Warriner

**T**HE Kinki Area Christian Women's Luncheon Group held its first meeting from 10:00 to 1:00 on February 27, 1969, in the Green Room of the Hanshin Building near Osaka Station. In spite of an unusual snowfall, 242 women were present from the Osaka-Kobe-Kyoto area and from as far away as Ono City and Wakayama Ken. Reservations had been made for 11 more who could not attend. Of this number 56 were foreigners and 186 Japanese. Twenty-eight guests checked their cards indicating they were interested in becoming Christians or would like to talk to someone about Christ.

### IN ENGLISH AND JAPANESE

The entire program was in both English and Japanese. Mrs. Ann Wiens and Mrs. Ueda, mistresses of ceremonies, added sparkle to the well-planned program which included two solos by Mrs. Furubayashi and a stimulating testimony by Mrs. Kashiwagi, the daughter of the president of Osaka University. Mrs. Esther Zerbe provided music on the marimba and accompanied the chalk talk given by Mrs. Phyllis Brannen of Nagoya.

### IN NEED OF LOVE

Mrs. Brannen brought a delightful message on the theme of "Love" from Luke 6. She gained the amused attention of everyone with her first cartoon of a crying baby in need of love. This sketch turned into a Valentine when she enclosed it with a perfect heart outline and then a more elaborate Valentine frame which was prepared beforehand. Other sketches portrayed puppy-love, a young couple in love, a bride and groom, and the mellowed faces of an aged couple. The last picture was to show the greatest love, the love of God.

### GOD'S LOVE

Turning to the large group of women, Phyllis read Luke 6:27-38. "But I say unto you which hear, love your enemies, do good to them which hate you . . . for if you love them which love you, what thank have you? for sinners also love those that love them . . . But love your



enemies, and do good, and lend hoping for nothing again; and your reward shall be great . . ." The love of God transcends all other love. It is so great that we cannot comprehend it. She explained the thirty-second verse fully. "What thank have you?" This could read, "What grace have you?" Grace is unmerited favor. We did not deserve such love as God showed toward us, but we must avail ourselves of this opportunity to become children of God. And we must show this love to others.

### A CHRISTIAN FOR 54 YEARS

Again picking up the chalk, Mrs. Brannen drew a beautiful picture of the cross, not in the least hampered by paper which wasn't the right shape. She just drew horizontally, then turned the finished picture upright, placing an appropriate frame over it.

The theme of the luncheon was "Love" and Valentine decorations and colors carried out this theme. Favors had been made and sent by a women's group in the States. A calendar with the name of the luncheon printed on it was at each place. The guest with the "lucky calendar" with a red heart on it received a special gift, and those with stars on their calendars received the table flowers. Gifts were also given to the one who had been a Christian the longest (54 years) and to the one most recently baptized.

The next meeting is being planned for October and most of the women at this first meeting indicated they wanted to attend future meetings. The committee consists of Mary Barthold, Chairman, Ann Wiens, Marian Chandler, Ruby Thiessen, and Dorothy Warriner. ★

## JEMA LADIES SPRING LUNCHEON—TOKYO

by Gladys Henry

**"I** do not know of any other meeting with so harmonious a gathering of Japanese and missionary ladies. The atmosphere was very wonderful," commented one Japanese guest. "The luncheon was a happy one, and made ladies comfortable and content. Many say they want to attend such a luncheon again."

By two's and twenty's they came, until the dining hall at the Sanno Hotel was packed to capacity on March 20th. Of the 239 in attendance, 160 were Japanese ladies. Others included 12 American military wives, 59 missionaries, and eight representatives from Pacific Broadcasting Association who presented the program. A number of reservations had to be turned down because of lack of space.

### CITY OF THE BEES

The luncheon was preceded by a showing of the Moody Science film, "City of the Bees". Then Arthur Seely, Director of Pacific Broadcasting Association, gave a brief resume' of PBA's history and ministry. Mr. Seely stressed the great potential of reaching the Japanese people with the Gospel via radio and television. He stated that 99% of all homes have radios; 97% also have TV. Japan leads the world in the percentage of homes with radio and TV sets.

PBA's male quartet sang three numbers, and one of the members, Mr. Shuichi Yamanouchi, gave his life testimony.

### LIGHT OF THE WORLD

Mr. Yamanouchi grew up in Northern Japan. During his teen years he dreamed of three things he would like to be. At first he wanted to be an artist, but he couldn't seem to succeed at that. Next he wanted to become a famous trumpet player. Then he was stricken with TB and could no longer play a wind instrument. His third dream was to become an entertainer. But he became ill again, and found himself in an Aomori TB sanitarium. While lying in bed, Mr. Yamanouchi heard the voice of Akira Hatori and the

*Continued on next page*



message of the Gospel for the first time. It was PBA's "Light of the World" radio broadcast. He continued to listen to the radio messages and began to study the Bible. Through this continuing witness of the Word to his heart, he accepted Christ as his Saviour. After regaining his health, Mr. Yamanouchi entered Tokyo Christian College. Since graduation in 1966 he has been with PBA, and is working in the Follow-Up Department.

#### CONDITIONS OF HAPPINESS

Guest speaker, Dr. Akira Hatori, brought a message on "Three Conditions of Happiness." He pointed out that in order for a person to have real happiness he must be satisfied physically, intellectually and spiritually. The needs of body, soul and spirit must be met.

Man may quite easily be able to satisfy his physical needs and desires. Through education he can satisfy his intellectual desires. Man also has a spirit. This is the most important part of his being. Real, eternal happiness is impossible until the spirit in man is satisfied. No

one has ever succeeded in training an animal to worship God. Animals are not tripartite beings. Man is. Man can only attain true happiness when he is in fellowship with his Creator.

#### AN INNER COMPULSION

Dr. Hatori cited an incident from his early ministry. One day while preaching on the street, he saw a very wealthy looking young woman passing by. He felt an inner compulsion that he must speak to her. "Please listen to me for just five minutes," he said. "I have good news for you." Keenly interested, she listened for many minutes; then opened her heart to the love of Christ for her. She had youth, beauty, wealth, prestige—but knew no happiness. She had been planning suicide. Her husband had deceived her and was keeping a mistress. Her heart was broken. All the fame and material things she possessed could not produce happiness. But she found peace and happiness and purpose in life when she met Jesus Christ.

The three conditions for happi-

ness—satisfaction of body, soul and spirit—can only be met by responding to God's great love as expressed by the substitutionary death of His Son on the cross.

#### GOD SPEAKS

Of the 160 Japanese ladies in attendance, 130 of them filled out cards provided by PBA. On these cards 21 ladies indicated they had accepted the Lord that day. 55 asked to be enrolled in Bible correspondence courses, and three requested an introduction to a church in their area. The purpose of the luncheon was evangelistic. It was encouraging to see this evidence that God was speaking to hearts, and we believe the Holy Spirit will continue to nurture the seed that was sown.

A variety book table, featuring Dr. Hatori's books, enabled any who were interested to take home Christian literature to family and friends.

Mrs. Dottie Stiles hosted the luncheon, which was planned by Mrs. Manda Archer, chairman, Mrs. Jane Clark, Mrs. Dottie Stiles and Mrs. Virginia Verme. ★

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## EASTER FRUSTRATIONS

IT had been a busy Saturday with the usual preparations for the Lord's Day, plus egg dyeing and other special activities. My Easter outfit was hanging in the closet—not a new dress but one which I was waiting to wear proudly. It had been selected from the "missionary barrel" and brought back from America after our last furlough in a size then too small. I had lost enough weight finally to wear it.

Then suddenly one of the children became ill and had to be put to bed. I was attending to her needs when out of the corner of my eye I saw a baby mouse making its way along the top of her futon. There were hurried signals to my husband to help me get our daughter into bed in another room before she was disturbed by the little visitor. Making this change casually was no easy matter. Later, the children were settled for the night, and I stood at the kitchen sink washing dishes.

"A fine Easter," I thought. "I won't even be able to get out to church tomorrow. We can't enjoy Easter baskets and treats with a sick child. And I wonder what's wrong with her. Maybe it's appendicitis. And how can I catch that mouse? I have to sleep on the floor, and I won't be able to rest with a mouse loose—if I'm not kept up most of the night nursing a sick child." I was having an acute attack of self-pity, a deadly illness to missionary women. "Easter," I groaned. "Why it doesn't seem like Easter at all!"

But though I dabbled my fingers in the dish water, my heavenly Father didn't let me sink in a pool of despair. I became aware of His presence as He spoke to my need. "You've missed the point," He said. "This is exactly what Easter is about. You've forgotten you have a living Lord who is with you for just such times as this. If you are caused to doubt Me just because things are not working out according to *your* plan, what are you doing in Japan as a missionary? Your job is to instill faith in Me in other hearts, but you must be willing to trust Me first."

## JUST LIKE THE DISCIPLES

I was in somewhat the same state of mind as the followers of our Lord two thousand years ago who walked the roads of Palestine and grieved over the death of their leader. I think especially of the account in the twenty-fourth chapter of Luke of the two disciples on their way to Emmaus. They were returning from Jerusalem the afternoon of Resurrection Day, discussing all the things that had happened there during the past few days. They didn't understand the apparent defeat of one in whom they had trusted. Between themselves they were trying to reason things out. "Jesus himself drew near and went with them," but they did not know him. We wonder why. Perhaps their vision was limited by an near-sighted concern over the immediate problem. Their hearts were not in a receptive mood, and they were not ready to recognize our Lord's presence. How often such an attitude withholds blessing from us even today. These two were too busy figuring out things themselves.

Recently I was reading about an incident that happened in Houston, Texas. There had been a traffic accident, and a passer-by stopped and was looking over the injured person. A woman approached and pushed the man aside with the explanation that she had received her first-aid certificate. He stepped back for a little while and then leaned over and announced, "When you get to the part about calling a doctor, I'm already here." In the story recorded by Luke, the One who had all the answers was present but not recognized.

When Jesus asked the two travellers why they were so sad, they proceeded to bring Him up-to-date on current events. And our dear Lord let them talk. He knows the need of the human heart to talk



over its problems with someone who will take time to listen and try to understand. Often we missionary women feel there is no one around who "speaks our language", while Jesus walks beside us, loving us, and waiting for us to look above our troubles and recognize Him. We also should be aware of the ministry we can have to others by just being available to listen to them. In this way, their hearts are prepared to listen to the Saviour.

## DISCOURAGEMENT DISPELLED

"Now," said Jesus, "it's my turn," and He prepared them for a revelation of Himself by turning their attention to the Scriptures. It's easy to become busy with pressing duties and fail to take time daily to read the Word of God. In no other way, however, can we trace the Lord's plans and be assured of His presence and the availability of His power. These doubters listened intently to the explanation of the Stranger. Their spiritual throats were dry, and the living water was refreshing. They did not want to let Him go so they invited Him into their home. He accepted their hospitality. Jesus, on the very day that He conquered death and arose from the tomb, took time to encourage two believers. While all Jerusalem was speculating about His whereabouts, He was sitting in a village at the table with two disheartened followers. It was in the daily event of eating a simple evening meal that Jesus revealed Himself. Their eyes were opened, and they recognized Jesus. They *knew* He was alive. Weariness forgotten, they got up from the table to walk the seven miles back to Jerusalem. Discouragement and doubting rob us of energy which might be used in serving the Lord. They hinder us from giving a word of testimony to seeking hearts. They had had an encounter with the living Lord and now had a word of encouragement for others. They had a joyful story to tell.

It doesn't take much to discourage some of us. A tiny mouse took my eyes off the Lord. But He met me standing at the kitchen sink and reminded me that He was alive. The memory of that meeting has strengthened my faith many times. ★



# BOOK REVIEWS

## THE NICHIREN SHOSHU SOKAGAKKAI

1966 The Seikyo Press

Shinano-machi, Shinjuku-ku. Tokyo

Reviewed by Frank Cole

### INTRODUCTION:

Authors are not always named, but some parts have been written by Satoru Izumi, General Director and Daisaku Ikeda, third president. The book is a hodge podge of unorganized contradictions.

### EPISTEMOLOGY:

1. Claims to be scientific and reasonable with no contradictions (p. 57, 196, 207, 146).

2. Based on Cause and Effect (p. 203).

3. No mention of intuition as a way of learning truth.

### BUT

1. It is full of contradictions as we shall see.

2. No where does it actually even attempt to give scientific or logical arguments. Its only evidence is that it works (p. 193, 110).

3. If it really does work, we ought to have statistical evidence that Sokagakkai people are richer, live longer and are healthier than other people.

4. When asked how the Honzon can bring such blessings (cause and effect), the question is brushed aside with no answer (p. 193).

### PHILOSOPHICAL FOUNDATION

1. In common with other Buddhists it holds that all existing things are really one and exist separately only temporarily as the expression of the one Buddha mind (Monistic-idealism).

2. "The universe is a living being, and a human being is likewise a small universe. The universe and man are one." (p. 119)

### BUT

1. In Sokagakkai, contrary to other Buddhist sects, absorption into the Buddha mind and the end of reincarnations doesn't seem to be the goal. A happy present life is more important. (p. 103)

2. Augustine's refutation of the Agnostics was, "In order to say I doubt, you must KNOW that YOU EXIST." One cannot doubt without existing. The first and most certain truth that we can know is that we

exist. Likewise, to say that we do not really exist requires existence. I cannot say, "I don't exist," I exist to say it.

### ETERNAL LIFE

1. There is an eternal happy state to look forward to after death. (p. 103)

### BUT

1. They also teach that the body and soul are inseparable (p. 103). As the body dies and ceases to exist, so the soul is not eternal. (p. 113, 118, 208)

### BUT

1. They also teach that reincarnation can be looked forward to (p. 211).

### BUT

1. Since neither body nor soul (or memory) survive death, perhaps like the original Gautama, Sokagakkai believes that only one's Karma survives (record of good and bad deeds). If so, actually one gets another's Karma when he is born.

2. They also teach that between death and reincarnation, we fuse ". . . into the immense life of the cosmos and cannot be found any where." (p. 210) This sounds much like Nirvana which is not mentioned in this book, but time wise seems to be before reincarnation rather than the final end to the long series of reincarnations.

### BUT

1. Nevertheless they also teach that at least a few such as Nichiren Daishonin (The Buddha) (p. 57) become gods and consciously exist and mercifully answer prayers (p. 15, 32) and forgives sin (p. 102).

### BLESSINGS IN THIS LIFE

1. In order to be happy in this life tangible and material blessings are necessary (p. 13).

2. These blessings include: health, prosperity, food, answered prayer, family harmony, reformation of delinquent sons, healing of neurotic wives, solution to any problem, change of character, success in fist fighting, protection from traffic accidents, being liked by others, avoiding being put to death, freedom from prison, unhurt by poison and successful revenge, protection from storms, never homeless (p. 13, 15, 16, 102, 103, 106, 118, 99, 134).



3. The logical implication should be eternal life—no physical death; or at least long life.

### BUT

1. They also teach that death is necessary because "If a man becomes senile or his health is thoroughly broken (how did this happen?), then he has no alternative but to recover his energy by depending upon a means we call death." (p. 208)

2. And both the first and second presidents and many of their followers were not liked (also Nichiren himself), persecuted, suffered great hardship, imprisoned, and suffered malnutrition and broken health. Makiguchi died in prison of malnutrition and Toda died at 58 because of broken health from his prison experience. Nichiren died at 61. (p. 46, 48, 49, 51, 63-70, 85, 142) Third president Ikeda is willing to suffer the same fate. (p. 136)

3. Considering the uncertainties of the future life in Sokagakkai, I doubt if I would want to sacrifice all of the happiness of the present life for absorption into nothingness.

### MIRACLES

1. Christianity is false because it is based on miracles (p. 108)

### BUT

1. Sokagakkai claims:- Fulfilled prophecy (p. 17, 52, 59, 60, 64, 97, 99); answered prayer (see above); miraculous healing (see above); evil work of devils (p. 35, 197); good luck (p. 46 etc.); magic (p. 81, 215).

### IDOLATRY

1. Key to all blessings is worship of Gohonzon, a written scroll of great power. (p. 194, 204, 205, 206).

2. Gohonzon is as precious as life (p. 196) and Buddha and it are one (p. 190)

### BUT

1. They claim that worshipping the Gohonzon is not idolatry. (p. 100, 1199).

### POLITICS

1. Sokagakkai has no political ambition. And members outside of Japan must not carry on any political activity. (p. 201)

### BUT

1. They say that support of Ko-meito is necessary only in Japan since only the Japanese government is so violent and corrupt. (p. 200)

*Continued on next page*



# Gleanings from our reading

by Arthur T. F. Reynolds

## DID JESUS EVER PRAY WITH HIS DISCIPLES?

"As He was praying alone, the disciples were with Him" Luke 9:18

"The paradox is a revelation. He was not actually alone, for the disciples were with Him. But He was praying apart. A careful study of the Gospel narratives has led to the justifiable conclusion that our Lord never prayed with His disciples. Often He left them when He would pray. When in their company He prayed, it was not in association with them, but in separation. He commanded them to pray. He taught them to pray. He promised them the widest franchise in prayer. But His praying was on a different plane. When referring to His own communion with His Father, He never employed some words which He did employ in speaking of their praying. His approach to God was different from that of sinning humanity. He had claims which men have not, those of identity of Being, and equality of Sovereignty. Thus He ever prayed alone; and thus He

ever intercedes alone. His intercession is of a different nature from all others. That is why the idea of the intercession of His Mother and of all the saints, as being of use or of value by comparison with Him, is utterly false. It is right that we should pray for each other. It is conceivable, and most probable, that the glorified saints are still praying for those that are yet in the midst of earth's trials and temptations. But at last there is One only Intercessor within the veil, and He has a right of access and intercession which can never be shared by any of His creation. There is our rest and our confidence. We may ever be with Him as He prays, but He prays alone."

From "Searchlight from the World" by G. Campbell Morgan D.D.

## BASIS OF FAITH

"If faith has not for its basis testimony of God to which we must submit, as to an authority exterior to our personal judgment, and independent of it, then faith is no faith." Adolphe Monod quoted in "Bible League Quarterly"



## THE PRIORITY OF KNOWING CHRIST

"This passion for the Lord Jesus, this utter longing to know Him, seems somewhat to be missing among evangelicals today. Instead, we see the longing to serve Him, to lead souls to Him, to work for Him. Not that this desire is wrong, for we have a debt to pay. And to try to split the desire to know Him and that of serving Him is well-nigh impossible. But there seems to be a tendency to emphasize a committal to service, rather than a committal to know Him. Somehow in the midst of serving Him, in the turmoil of activity, we have forgotten Him."

Quoted by Arnold Lea in "The Life of Faith". ★

## Book Reviews (continued)

### OTHER RELIGIONS

1. No coercive or violent method of propagation can be used. To claim as some do that such methods have been used is ridiculous. (p. 182, 198)

2. Sokagakkai never rejects other religions and is not exclusive (p. 172) and never refutes other religions (p. 174).

### BUT

1. All other religions are bad, wrong and foolish causing all human misfortunes (p. 12, 96-99).

### CONCLUSION

Since normally those who are ensnared in this sect do not think logically, little will be accomplished by pointing out these inconsistencies; but the book does give a quantity of sermon illustration showing the folly and foolishness of men whose minds have been clouded by their desires. Religion according to Sokagakkai, is not morality or ethics; it is making oneself happy by living a free human life. There are no commands except that we shouldn't cause others trouble. (p. 192) ★

household goods...  
personal effects...

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# LANGUAGE POINTERS for MISSIONARIES

by Ikuye Uchida



**D**R. Clark's challenge, "Boys, be ambitious," is known by all in Japan. I would like to encourage all the missionaries to be ambitious to keep on *actively* studying the Japanese language. I especially address the second and third term missionary. I say *actively* because just living in Japan and being bombarded by Japanese all around, one cannot help learn a few new words a month. But that is not *actively* learning. I am afraid many have acquired just enough Nihongo to get along and have become self-satisfied and lazy. There are higher heights yet to be scaled; a lot more exciting discoveries to be made.

## LISTEN TO NHK

What can you do? Can you understand the Japanese news reports over the radio or TV? If not, listen to it everyday and learn a few words daily. Soon you'll be able to understand. Listening to NHK has been a source of education for me almost from the day I landed in Japan.

If you are not able to read the Japanese newspaper I encourage you to make that your goal. Some may disagree, but I believe that inability to read Nihongo keeps about one-half of the Japanese culture unlocked to you. I find it invaluable to my ministry to read the Japanese daily newspaper and the Japanese Christian periodicals. Through reading I keep abreast of the current thinking of the Japanese, both Christian and non-Christian. And incidentally I learn many new expressions and current lingo.

## FIRST YEAR HIGH SCHOOL

To the missionaries who have a working knowledge of the toyo kanji and who would like to go on

learning, I have a suggestion which will cost you very little money. The past year I took the first year high school kokugo by correspondence course sponsored by the Niigata City High School. These high school correspondence schools are tied in with NHK and are approved by the educational ministry. The first year is entitled Gendai Kokugo (Modern Literature). The course was just what I wanted and needed. It gave me a good introduction to modern Japanese writers and their writings. Along with the teaching of various types of literature the course also requires the learning of expressions and kanji. Written reports are sent in once a month (8 times). Each report took me an average of 8 hours a month. I went to three hours of schooling during the year and took three exams in a year. The cost is minimal, about ¥1500 for tuition and texts plus postage and travel for one year. Such high school courses are found all over Japan.

## STUDY BY CORRESPONDENCE

I will continue with the second year of kokugo, which is Kobun (archaic Japanese) something I have always wanted to learn.

I would like to share some of the writings found in this course I just completed. The following are a few lines from Tomio Tezuka a professor of Rikkyo University, quoted from "Jiko no Ninshiki" in "Gendai Chisei Shu" Vol. 17.

"Zennin naomote oojo su. Iwanya akunin o ya."—Shinran Shoonin. This is a famous quotation of Shinran, the founder of the Jodoshinshu sect of Buddhism. It means, "Even a good man will be able to go to

gokuraku by the grace of Hotoke, much more will the wicked upon whom Hotoke has mercy."

"Kooi ni taisuru kakkofudo no kijun to iuu mono mo naku, nani wo shidekasu ka wakaranai sonzai desu. Sono ningen ga jibun no koto to naru to me no iro wo kaete shinken ni naru.

"Rikoshin dake de wa manzoku shikire nai kooji no mono ga, watashitachi no jiga no oku ni aru to itte ii yoo desu. Kono kooji no mono no sonzai o mushi shitari assatsu shitari shite wa yahari, watashitachi wa bubunteki no jikohaaku shika deki nai wake desu.

"Watashitachi no shitai koto wa jibun o bika mo sezu, shuuka mo sezu, arino mamani tsukamitai to iuu kotoni naru to omoimasu.

"Unubore o osoreru amari, jibun o jissai yori mo mikubiru koto wa hosshinai to itte imasu. Soshite, tanin o kaikabutte, sore ni attoo saremai tameni jibun no shitteiru kagiri no hito no tokuchoo o kazoeage, kekkyoku yo ni kanzen na hito wa izu, hito no erasa mo soo takusan wa miataranu mono da to ketsuron shimasu."

Explanations of italicized words

1. kakkofudoo no kijun—absolute norm
2. shidekasu—suru
3. me no iro wo kaete—literally, change the color of one's eyes, which means in dead earnest
4. koojino mono—high or superior principle
5. assatsu—crush or suppress
6. jikohaaku — self-understanding or grasp of oneself
7. bika—to beautify
8. shuuka—to make ugly
9. mikubiru—underestimate
10. kaikaburu—overestimate

★



# THE SABBATH QUESTION

by Donald M. Hunter

**T**HE Christian way of life is onward and upward. The path is seldom smooth, storms are not infrequent, and the ascent is generally steep and dangerous. The goal of this way is the top of the hill where toils and troubles will cease. "There remaineth therefore a sabbath rest for the people of God" (Heb. 4:9, A. S. V.). Eternity for the believer is described as the keeping of a sabbath; that is, perfect repose in the midst of satisfying spiritual activities and devotional exercises.

At times the road Home is so winding that we cannot see beyond a present distress; at other times, when tribulations and persecutions are intense, we wonder if we can take another onward step. Yet every heaven-bound traveler can testify of the constant and sustaining grace of God—smooth and pleasant paths, sunshiny days, gentle descents through a valley of blessing, the companionship of fellow-pilgrims, the Word of God, the ministry of the Holy Spirit. Every Christian starts his journey relieved of the dreadful burden of sins, for that burden was replaced by rest at the cross. Notwithstanding these many and real blessings, travelers to glory, like all mountain climbers, must stop for rest from time to time. For this purpose of rest and worship God, at the beginning of the history of mankind, ordained that one day in seven should be set apart.

There is a long, winding, steep road over a pass near Glencoe, Scotland. At the summit of this hill there was, in years past, a stone by the roadside. On this marker, placed there by an unknown person with a kind and considerate heart, were engraved the words: "Rest, and be thankful." So we shall one day reach the end of our journey and, in the presence of the Lord Jesus, the toils of the road will seem as nothing. Meantime we along the road have been provided with regular intervals of sweet rest. Each Lord's day has the same message for the obedient Christian: "Rest, and be thankful." God's markers are the sabbath days, known to us now as the Lord's day, the day of resurrection. One day in

seven we can cease from the ordinary pursuits of life—business, social affairs, pleasures—and turn the heart toward God in thanksgiving, worship, and service.

## 1. FIRST REFERENCE TO THE SABBATH

It will usually be found that "the very first words on any subject on which the Holy Spirit is going to treat are the keystone of the whole matter" (B. W. Newton). The first mention of the sabbath is found in Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

One sabbath day many centuries later when the Creator, our Lord Jesus Christ was on earth, He referred to this original institution of the sabbath. "The sabbath was made for man," he explained, "and not man for the sabbath; therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28). Notice that the Lord did not say that the sabbath was made for the Jews but for "man." The sabbath then, according to Christ's interpretation, was instituted for the benefit of mankind, and it continues as long as man is on this earth because man's physical and moral needs remain unchanged.

The late W. H. Griffith Thomas wrote in his *Commentary on Genesis* (p. 38):

The sabbath should be emphasized as of permanent obligation. The institution of the sabbath is evidently grounded in creation, and is therefore pre-Mosaic, and not at all to be limited to the Jews. It is noteworthy that the Fourth Commandment calls attention to the sabbath as an already existing fact ("Remember the sabbath day," Exod. 20:8). There are many indications, both in Genesis and in Babylonian records, that the sabbath was part of the primeval revelation which received fresh sanction under Moses. Only in this way can the universality of the tradition and the precise wording of the Fourth Commandment be explained.

The sabbath should be carefully understood as to its essential elements. God's rest after creation is put forth as the reason and model of man's weekly rest. It involves the special consecration to God of a portion of our time. While it affords physical rest and recreation of energies, it also calls for the worship of God. Nor are we to lay any stress on the day, since no one can now say for certain that any particular day of the week is, literally, the seventh day from the close of creation. It is the institution, not the day, that must be emphasized. Whether we think of the physical, or the mental, or the spiritual results of the observance of the sabbath day, we are face to face with one of the fundamental facts of human life. The law of God and the needs of man combine to make the observance of the sabbath an absolute necessity.

## 2. GOD'S MORAL LAW

God's moral law is unchanged and unchangeable. Based on God's immutable nature or upon the nature and circumstances of man, it is above all dispensations. God's moral law is of perpetual obligation. Certainly such commands as "Thou shalt not kill" or "Thou shalt have no other gods before Me" were in existence from the beginning of man's relationship with God, and as certainly they did not cease to be obligatory when the Mosaic economy passed away. Likewise we believe that the observance of one day in seven is part of God's moral law. Charles Hodge has put this succinctly:

All men need to be arrested in their worldly career, and called upon to pause and to turn their thoughts Godward. It is of incalculable importance that men should have an opportunity for religious instruction and worship. It is necessary for all men and servile animals to have time to rest and recuperate their strength. The daily nocturnal rest is not sufficient for that purpose, as physiologists assure us, and as experience has demonstrated. Such is obviously the judgment of God.

That the Fourth Commandment is part of the moral law of God is the view of most of the older Bible teachers: Jonathan Edwards, Charles Hodge, Lange, Philip Schaff, Bishop Ryle, James Morrison, Benjamin Warfield; yet other able commentators reject the interpretation here given because they have found a ceremonial element in the Fourth Commandment. We realize a difficulty here and would in no way disparage the teaching of godly bre-

*Continued on next page*



# STUDENTS MAY STUDY ABROAD

by Frank Holecek

Japan Harvest is indebted to the Japan Conservative Baptist Mission for a survey which they made concerning Japanese students studying abroad. Some 115 missions were polled, with 88 replies. Questions went something like this:

Since 1945 have you or your mission sent any nationals to the States for study?

Was it for seminary work? Specialized (teaching, medical, literature, radio, etc.)?

Approximately how many years did they study?

Would you say, in general, that these Japanese students were able to adjust back into national ways and economy when they returned?

Did you feel that sending them to the States was a benefit to your work and to them in most cases?

Question?	No. of missions
One or more students sent .....	38
Sent no one .....	45
Students returned O. K. ....	20
Students adjusted well .....	15
Students did not adjust well .....	5
Returned students were beneficial .....	26+
Sending students was not beneficial .....	9+
Some drawbacks evident .....	10+
Students sent for seminary work .....	26+
Students sent for specialized work .....	6
Students sent for 1 year .....	5
2 years .....	5
3 years .....	5
4 years .....	8
over 4 years .....	10+

Brief comments from some of the missions:

"Short periods O.K.—married ones preferred."

"We send 10 a year—graduate work only."

"Only for a teaching ministry."

"One out of four never returns to our work, so not pleased."

"Not too beneficial."

"Alright if screened and with local church backing."

"Not satisfied, but hopeful for the future . . . inevitable."

"Wives and children sent for the 2nd of 2 years study—work under the church."

"Sent two and would never do it again."

"O.K. Sent four men for specialized work."

"50% loss (didn't come back to Japan) but feel it is beneficial."

"O.K. but they need to be mature and church work awaiting them here."

"Why anticipate trouble—send them."

"We send one or two men a year to the States for study, screened (processed) through a Japanese committee, and all have returned and are a contribution to the work."

"Because of the growing temptations among the youth of America we have changed to using India (Yeotmal Seminary) with much success."

"If they have obvious gifts, and abilities and need for further training, and if these decisions are made by the Japanese church, these students sent by the Japanese church and with a responsibility to the Japanese church, then I recommend such study."

## SOME THINGS WE CAN LEARN

1. Students should be highly screened and mature.
2. For teaching and graduate work especially.
3. Students have close ties with the Japanese churches and work awaiting when they return.
4. While in the States close connection with related churches and strict discipline.
5. One or two year limit on study seems best so that there isn't too great an adjustment to American economy.
6. There are some good schools here in Japan and consideration of these should come first.
7. Large, well-organized denominations have a greater exchange of students and close supervision by sister churches in America. ★

## THE SABBATH QUESTION

*Continued from previous page*

thren who fail to see any connection between the keeping of the sabbath day and the moral law. This writer is defending no particular school of interpretation but is trying to arrive at the truth concerning the complex problem of the sabbath. We believe that much light on this subject is given in the following words of the distinguished Hebrew scholar, Alfred Edersheim:

Yet it [the action of the disciples, Mark 2:23] was clearly not a breach of the Biblical but of the Rabbinic law. Not only to show them their error, but to lay down principles which would forever apply to this difficult question, was the object of Christ's reply. Unlike the other Ten Commandments, the Sabbath Law has in it two elements: the moral and the ceremonial; the eternal and that which is subject to time and place; the inward and

spiritual, and the outward (the one as the mode of realizing the other). In their distinction and separation lies the difficulty of the subject. In its spiritual and eternal aspect, the Sabbath Law embodied the two thoughts of rest for worship, and worship which pointed to rest. The keeping of the seventh day, and the Jewish mode of its observance, were the temporal and outward form in which these principles were presented.

Surely to an unprejudiced, open-minded student of Scripture Mr. Edersheim's distinction of the moral and ceremonial elements of the sabbath law makes good sense. Philip Schaff in *History of the Christian Church*, Vol. 1 (p. 477) supports this view. He writes: "The institution of a periodical weekly day of rest for the body and the soul is rooted in our physical and moral nature, and is as old as man, dating, like marriage, from paradise."

## 3. THE COMMAND REAFFIRMED AT SINAI

Fallen mankind as a whole quickly disregarded the moral law of God. Departure from His ways set in immediately after the fall, and sinful acts increased in number and in degree. Doubtless the early descendants of Adam worshiped the one and true God, but gradually polytheism covered the earth. Idolatry, murder, theft, and sexual impurity can be traced back to antiquity. In the time of Noah, "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). That generation was destroyed by the flood. Marriage, the sabbath day, and other divine institutions were either modified to



suit man's own evil desires, or were abolished altogether.

There have always been God-fearing men, such as Enoch, Job, Noah, and Abraham, who sought to conform their ways to the revealed will of God. Man's nature intuitively acknowledges moral obligations and, from time to time, a thinker such as Confucius develops a code of ethics which conforms in some measure at least to the moral law of God. But men in general have followed the strong promptings of the flesh and have been willing captives of Satan.

By an act of sovereign grace God called Abraham and made him the father of a new nation. This nation was greatly blessed by God and under His hand was the means through which we have been given the Scriptures, the prophets, and the Lord Jesus Christ Himself according to the flesh. To Israel was granted the Decalogue (Ex. 20). The nations of the earth at that time were in dense spiritual ignorance; the peoples in the land of Canaan were unspeakably wicked. The true God was a stranger to His creatures. His laws were scarcely known and, when remembered, were neglected.

The observance of the sabbath had long since died out. In calling out a nation as God's own possession, how proper and appropriate it was that to that nation and through that nation God should set forth to the whole world His moral law! The Ten Commandments not only revealed the holiness of God but also included ceremonial elements which were intended for the Jewish people alone. Salvation, in the sense of forgiveness of sins, was never offered to Israel as the result of keeping the Ten Commandments. On the contrary, they served as a stern yet faithful schoolmaster, teaching the Israelites and all men their sinfulness and their need of obtaining salvation through the work and grace of another, even the Lord Jesus Christ.

The Fourth Commandment is a re-statement of the will of God concerning the perpetuity of the observance of one day in seven for rest and worship. However, to the Jewish people this day, the seventh, was also given as a sign of the covenant between God and the children of Israel. "Verily My sabbaths ye shall

keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13). "Moreover, also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctified them" (Ezek. 20:12). The sabbath was also made a memorial of the deliverance of the Israelites from Egyptian bondage (Deut. 5:15).

#### 4. THE JEWISH SABBATH

Before the Ten Commandments were given, the comparatively young Jewish nation was instructed to observe the law of the sabbath. Scripture does not tell us when this law was given to them; it might have been revealed to the patriarchs prior to the sojourn in Egypt. At least it was known at the time of the giving of the manna.

Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning (Ex. 16:23-30).

In addition to the great moral principles of the Ten Commandments there were given to the Is-

raelites detailed instructions as to the things to be done or avoided. For example, along with the command "Thou shalt not kill" were statutes concerning the avenger of blood and the cities of refuge. Again, the Seventh Commandment, "Thou shalt not commit adultery," was supplemented with detailed rules affecting all phases of marriage and sexual life. Likewise in connection with the sabbath, laws were given prohibiting the carrying of burdens, the lighting of fires, and other labor (Ex. 31:14, 15; 35:2, 30; Lev. 23:3; Deut. 5:14; Jer. 17:21-23).

Seldom do we find references to the sabbath day in the historical books of the Scriptures. The prophets frequently mention the sabbath but usually only to lament the fact that the people were neglecting to observe it (Jer. 17:23; Isa. 58:13; Ezek. 20:21). The history of the Jewish nation is one of disobedience and rebellion. There were occasional national revivals; however, the trend was to drift farther and farther away from God. It is too often over-

*Continued on next page*

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looked that the Jews as a nation were generally in an idolatrous and disobedient condition; somehow we are quick to forget that it was not a nation of regenerate men and women. It was from this great mass of unbelievers that God called men like David, Daniel, and Nehemiah, gave them saving faith, forgave their sins, justified them, made them truly His own children (Rom. 4). Doubtless this godly remnant conformed to the great essentials of God's moral law, including the law of the sabbath (Psa. 92: Neh. 13:15-22).

At the time when the Lord Jesus came into this world, the national and ceremonial restrictions with which the Jewish sabbath was hedged around became so prominent as to overshadow its moral aim, and a portion of the Jews, especially the Pharisees, became subservient to the sabbath. Not only did they severely criticize the tender and kind actions which the Saviour performed on sabbath days but eventually they were instrumental in putting Him to death. What a mockery in the sight

of God were their strict observances of the sabbath!

As a nation, Israel has never observed the sabbath as God intended it to be observed. Instead of understanding the true spirit and benevolent aim of the institution they degraded it to a legalistic, mechanical, cold ceremonialism. However, God has not cast away His chosen people. We believe that subsequent to their genuine conversion at the coming of the Lord they will, under the guidance of the Lord of the sabbath Himself, observe the sabbath law worshipfully and restfully. "The people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons" (Ezek. 46:3). Without any dogmatism we suggest that, in the light of new creation truth, the circumstances of the millennial reign of the King who once was dead but is now alive forevermore, will be such that the day of rest and worship will be no longer the seventh but the first day of the week. Yet how unimportant, after all, is this detail so long as He, the King of

kings and Lord of lords, is worshipped and glorified!

**5. THE FIRST DAY OF THE WEEK**

Obviously the apostles in the beginning of the new dispensation took it for granted that the Decalogue was then as always the law of God (Rom. 7:7; 13:9; Eph. 6:2). The Ten Commandments are great guiding principles. They are reminiscent of the lights along an airport runway on a dark night. We neglect or despise them at the risk of a serious moral disaster. In the past these great moral lights have safeguarded nations as well as individuals; they are found to be the basis of the laws of many countries. Today as never before, in countries that have had the light of the Gospel, there are those who would put out these lights, and the world is heating for certain disaster and judgment.

The New Testament is full of definite, positive commands which are given, not to the Jews or to the world, but to the Church. "Circumcision is nothing, and uncircumcision

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is nothing, but the keeping of the commandments of God" (I Cor. 7:19). God has given us His Holy Spirit to enable us to keep the commandments of God. This indeed is grace. The New Testament founders of the Church, directed by its only Head, Jesus Christ our Lord, did not set aside the moral law of God; on the contrary, they reaffirmed its essential elements. So we learn that they set apart a day to be, so far as possible, a day of rest, to commemorate the resurrection of Christ, a day upon which to gather in His name for worship and fellowship. This day was the first day of the week. They received no command to celebrate that particular day, but they knew well certain great facts which had to do with the very foundation of the Church, facts which made the first day the most appropriate one to observe week by week. And in so doing they were not disobedient to the great and perpetual obligation expressed in the Fourth Commandment to devote one day in seven to God.

Christianity is based on a new

creation, of which the first day is a symbol whereas the seventh day points back to the old creation. Never in the history of this universe was there an event so tremendous as the death and resurrection of Christ. It was on the first day of the week that He arose; hence that day has eternal significance for the believer. The disciples were gathered together upon the night of the first resurrection day. They also were together a week later. It is fitting that the Church ever since has continued to gather together on that day. Thus believers at Troas met on the first day of the week to observe the Lord's Supper (Acts 20:7). On the first day, too, God's people are admonished to make their weekly contributions to charitable causes (I Cor. 15:2). So from the New Testament itself we learn that in the early years of the Church the first day of the week was observed as a day of worship and service in the spirit of sweet repose in Christ. No one can contradict the fact that, throughout the second century also, Sunday was the day observed by the churches in commemoration of the

resurrection of Christ. This, too, was prior to the age of Constantine and before any civil legislation in its favor.

The first assembly of Christians in Jerusalem was composed of Jewish believers and continued for some decades to be Judaistic in many aspects of its activity. The Jewish Christians worshiped in the temple, insisted upon the rite of circumcision, maintained extreme separation from all Gentiles, and continued the observance of the seventh day. In spite of these well-attested facts it has been taught in certain Christian circles that the assembly at Jerusalem not only represented the model church but is the norm for all local churches. In due time, from this Jewish-Christian center teachers known as Judaizers visited the Gentile churches and introduced the slavish, self-righteous sabbatarianism of the Pharisees. In fact, this and other Jewish ceremonial rites were made a condition of salvation. No wonder Paul sternly and uncompromisingly rebuked these teachers of error (Gal. 4:10).

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# ALL SHIKOKU MOBIZATION EVANGELISM

by Herbert Murata

## SHIKOKU REPORT

WILL the churches in Shikoku take up the challenge of Mobilization Evangelism? After almost a year of prayer and coordination with the Standing Committee of each prefecture, we came to a critical point at the close of last year. There were many problems, but God revealed to us very clearly it was time to prepare ourselves for the task. Immediately we made plans and preparations to invite every pastor and key laymen to a spiritual retreat. We asked God for His theme for the retreat and He gave us this: "It is fire that I have come to bring upon the earth (Shikoku—how I could wish it were already ablaze!" Lk. 12:49, Phillip's Translation). It was our earnest prayer that during this gathering the fire would fall upon us and we might be set aflame together to take up the challenge to mobilize for the evangelization of this island.

Away from the distractions of the city, the retreat was held at a spacious hot springs inn on the out-

skirts of Matsuyama City from February 4 to 7. Two hundred forty enthusiastic laymen and about half of the pastors serving in the 180 churches came with a spirit of expectancy. God was going to do a "new thing; now it shall spring forth" in Shikoku.

## TESTIMONIES OF REVIVAL.

To spark the flame, Rev. Petrus Octavianus from the revival areas of Indonesia was invited to share with us his experiences in God's visitation among his people. Overflowing with fresh testimonies of revival blessings, he emphasized the need for Christians to fully grasp the implications of the Gospel message and the urgency for every born again believer to proclaim it. "The Christians of Southeast Asia are looking to Japan to assume the leadership in the evangelization of Asia. If you fail to heed the call of God now, it may set us all back. This is Asia's hour on the clock of God. It's time for revival in Japan!" he repeatedly pled. After his forceful message each morning,

Evangelist Honda followed with a powerful and passionate plea to renew our commitment and dedication to our Lord and the task that awaits us.

## REPORTS OF PROGRESS

Dr. Hatori led the afternoon sessions as we considered the various aspects of M.E. Reports on progress, and problems peculiar to each prefecture were presented by area representatives. After prayerfully reviewing the present situation with the Standing Committee, it was agreed that each pastor present make every possible effort to encourage churches not yet participating; begin prayer groups in the local churches; and jointly prepare materials for the training classes. The present Standing Committee was asked to continue their responsibilities in area-wide coordination and committee meetings.

Although almost twenty different denominations were represented, a warm atmosphere of spiritual oneness prevailed throughout these sessions.

## HIS WITNESSES

The highlight of the retreat was the heart-to-heart messages poured out to his fellow Shikoku-ites by veteran pastor and evangelist Rev. Shimamura. His theme, "We are His Witnesses" and "Presenting Christ" brought the retreat to a glorious climax.

We give God the glory for what has transpired. He called us together, challenged and commissioned us to be His flaming apostles in Shikoku.

## EVALUATIONS

1. M.E. is definitely a unique movement, in its embryonic stage.
2. In spite of the diversity of backgrounds, there was a wholesome talk about evangelism and spiritual communication.
3. It was evident that we do have a devoted, determined, committed leadership.
4. The success of the retreat was partially due to the skillful handling of a delicate situation, emphasizing local responsibility, but accepting the implications of a nation-wide interest, influence and assistance. ★

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"For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." I Cor. 11:26

The bread and cup typify or symbolize the body and blood of our Lord Jesus Christ, for most Evangelicals do not accept the doctrine of trans-substantiation (becoming the literal flesh and blood of our Lord). If we regard the bread as a symbol of His body we must be consistent in types or symbols and carefully follow applicable types and avoid adverse symbols or types.

### UNLEAVENED BREAD

Jesus certainly used unleavened bread because leaven was forbidden to be in the house during the passover week. Ex. 12:15, "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh, THAT SOUL SHALL BE CUT OFF FROM ISRAEL." Notice the severe penalty. "And shall eat the flesh (lamb) and unleavened bread." (Ex. 12:8 and John 1:29). Leaven is a type of sin and never of good.

### BEWARE OF LEAVEN

Some try to interpret the leaven as the gospel where Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened". Matt. 13:33. They teach that it (the gospel) will eventually permeate the world. With the world population increasing ten times as fast as we are winning people to Christ, this interpretation must be rejected. If we regard leaven as evil which a woman (corrupt church) introduced into the world, we see it working according to 2 Tim. 3:1-5 and 2 Thess. 2:3. Also verse 7 states, "The mystery of iniquity (leaven) doth already work (permeating).

Jesus warned, "Beware of the leaven of the Pharisees" Mark 8:15. Surely Jesus wouldn't have said "beware" if it was good. Paul used leaven in the same way when he wrote, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of MALICE and WICKEDNESS but with the unleavened bread

of SINCERITY and TRUTH". 1 Cor. 5:7, 8.

### INSULTING TO GOD

God strictly forbade leaven at the most holy service, "Eat it without leaven beside the altar for it is most holy". Lev. 10:12. The communion service is surely most holy. Although we are under a new covenant, we are still worshipping the same God who NEVER changes. Because leaven is forbidden by God and is a type of sin; light bread or similar should NEVER be used at a communion service.

### THE CUP

The cup is a type of the blood of the Lord Jesus. "And He took the CUP and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is my BLOOD of the new testament.'" Matt. 26:27, 28. Nowhere in the New Testament is it referred to as wine. The Holy Spirit in directing the writers ALWAYS had them refer to "the cup" as the substance used to typify the blood, but NEVER referred to it as wine. Matt. 26:29; Mark 14:25; Luke 22:17, 20; 1 Cor. 11:25-28. Cup is mentioned five times in this last reference. Surely Paul could have used *wine* in verse 26 if it wasn't important to emphasize the difference (for no one literally drinks a cup.). Jesus called it "fruit of the vine": Matt. 26:29; Mark 14:25; Luke 22:18. He did not refer to it as wine.

### WINE FORBIDDEN

Wine, as we know it, contains alcohol which is a form of corruption and is produced by a foreign agent working in the pure fruit juice. We call it fermentation but it is evil both in type and result. This CAN-NOT typify the blood of our Saviour for His blood was pure, and not tainted with sin; as shown by "the bread" references. Wine could properly typify regular human blood for "ALL have sinned" Rom. 3:23. The priests were forbidden to drink wine when they were in the tabernacle LEST THEY DIE. Lev. 10:9. It is a "statute forever". We are also priests unto God. Rev. 1:6. Wine was forbidden to the Nazarites. Num. 6:3. Nowhere did God give permission to drink wine in service to Him. When we use fermented juice in the communion service we are typifying that there was evil or

sin in Jesus.

Only the PURE FRUIT OF THE VINE (unfermented) can properly symbolize the blood of Christ or be acceptable to God.

### CONCLUSION

The only proper elements for the communion service are unleavened bread and unfermented fruit juice. We MUST consider the use of leavened bread or alcoholic drink as unacceptable to God for it rejects the sinlessness of Jesus in type and is an insult to God.

It would be MUCH BETTER to not have a communion service than to offend God.

### RECIPE FOR COMMUNION

#### BREAD

Jesus was attractive to the people so the symbols of His body should be palatable and not "flat". He was compassionate, "tender" so the bread should be too. Here are scriptures to justify the use of the ingredients. This recipe will make 60 to 75 squares depending on size and thickness.

- 4 tablespoons flour "Wheaten flour"
- Ex. 29:2. "Fine flour" Lev. 2:1.
- 2 teaspoons olive oil (animal fat should never be used).
- 1 small pinch salt, "Every sacrifice shall be salted with salt" Mark 9:49.

His body was surely a sacrifice. "With all thine offerings thou shalt offer salt" Lev. 2:13.

1½ teaspoons cold water

Thoroughly blend the oil with the flour and salt. Add the water and blend like pie crust. Roll to desired thickness and mark into ¾ inch squares, cutting half way through. Bake in hot oven until a few small light brown spots appear.

### AUTHORITY FOR USE OF OLIVE OIL

It is a perfect type of the Holy Spirit who descended on Him at His baptism. Luke 3:22. "Bring thee pure oil olive beaten for the light" Ex. 27:20. "Oil for the light" Ex. 25:6. This olive oil was used for making the anointing oil also, which sanctified them for service. Compare "holy anointing oil" of Ex. 30:31 with Acts 1:8. Also, the Holy Spirit is the source of light today. John 14:26; 16:13-15.

"Cakes UNLEAVENED tempered with oil." Ex. 29:2. ★



# UNSCREWING THE UNSCRUTABLE

by Kenneth Roundhill

*Continued from last issue*

I once—only once attempted to use my knowledge of the “ji” to convey a fine point of doctrine. I was talking to a group of country believers at a Summer school about the God-man relationship in the Person of Christ. I had heard from a greatly used Japanese Pastor friend in Tokyo that sometimes he had to make up new Japanese words as it were, to convey truly-Christian concepts, in this Buddhist conditioned country. Well, I knew the character for God, and the one for man is simplicity itself; and coming from a family full of artists, it quickly occurred to me that to place the character for man on the blackboard gave me a neat little inverted triangle in which I could write the character for God—thus, the God-man Christ. In other words, while here on earth His diety was hid as it were in His humanity. Two words for man and God respectively quickly occurred to me and I wrote alongside the characters with no little sense of achieve-

ment to produce the word “ninshin”—probably a new word, I thought. After the talk, a student in the group came up to me with a dictionary opened at that very word, but to my horror it read, “PREGNANCY”!

Now that did not kill for ever my desire to use the written language but these days I confine myself to writing all the addresses on outgoing letters in characters—at least I am safe there! And again, gratefully I say it, I find I can develop a sufficiently smooth reading ability for public reading of the Japanese Bible by sticking to the “hiragana” and “katakana”—providing I keep up with my daily reading of the Bible in Japanese. Incidentally too, I find that I am discovering new things in the Scriptures through reading them in Japanese that I have never seen before—but, I am talking about language study! forgive me.

All this of course is anything but good advertising for the new Language Study course in Tokyo that is designed to give students a 400 word vocabulary and enable them to read

and write 1800 characters and know 80 (or is it 800?) basic sentences or phrase patterns at the conclusion of one year. Good on 'em. Some will lap it up—specially if the school is highly selective as to who makes the attempt. I have met a number of foreign students from other parts of the Far East whose working knowledge of the written as well as spoken language after only one year's pressure-cooker course has simply astounded me. Obviously there are the peculiar few who are naturally gifted enough to be able to take both the written and the spoken language in their phenomenal stride, and what is more, they are soon so at home in present day usage of the language they can build their vocabulary from reading magazines and the newspapers, which is a decided plus factor in effective communication. Woe to the born linguist who is lazy then! He will have to give account to the word about the stewardship of his ten talents that he treated like the man who only had one.

The lazy linguist must be difficult to find however—scarce as hen's teeth no doubt. Who would not be fascinated at being able to talk Turkish like a turkey? However, my heart goes out to the large number of dropouts (50% or more from some of the Embassy courses?) that they tell me about, who just cannot take the pressure. Double tragedy if there is serious nervous strain at attempting the impossible. The wise thing no doubt is to rightly assess one's native capacity so that, with the Lord's help, we can achieve our uttermost, without attempting *some one else's impossible standards.*

5. Perhaps one reason for the dropout may have something to do with the failure to maintain a balance between study and recreation? As I think of the varying degrees of ability in our own Society, I realize that it is impossible to enforce fixed study hours for all. I know of one Society that once prohibited its new candidates from any language study in the evenings. Perhaps they had a very late supper? Whatever we do or don't do about the number of study hours—and I know that some students can do more in one hour than another can do in three—unless we are living in a closely supervised home situation, it is almost impos-

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sible to do anything about another person's recreation.

Take mental recreation for a start. If we only use about one quarter of our lungs in normal breathing I hazard a guess that we do about the same with our minds. It does not tire easily, that is, if we change its digestible "diet" regularly. Even a change from Naganuma to Jordan's Yale is a help. Changing from the visual to the vocal is another. And, what shall we say about Time Magazine, or Readers Digest? There are numbers of both informative and relaxing periodicals and books available these days for missionaries with over-furrowed brows.

However, some of us are not just built for physical recreation and this is the part that calls for the heavy word of advice. We are all familiar enough with the fact that Billy Graham has a fixed daily exercise workout to keep him in top form. The laws of health are as inexorable as the laws of the decalogue if we break either, and no amount of keenness to get the language can excuse us from treating the physical needs of the body lightly. I was intrigued to find that even metals suffer from fatigue. The molecules of a saw or razor blade apparently become disorganized if used incessantly, but if left for a "rest" period are able to rearrange themselves into regular lines again. You may say, it doesn't apply to me; I use an electric shaver. I don't care if you are a bearded Beattle; you will have to stretch your legs in some brisk walks daily—regardless of the weather, or you will be taking your shaver home with you. I take my vocabulary note book with me on mine sometimes and bombard the atmosphere with mental statements of my own concoction, but I still have not worked out whether my body, in enjoying the exercise, is permitting my mind to relax enough, if I give it some mild exercises in Japanese sentence construction. At my annual physical, perhaps I should consult the Doctor on that one?

6. Then, with all our zeal to add to our vocabulary, we need to maintain the balance of a good pronunciation. People like myself, who come from parts of the British Empire (some parts worse than others) need

specially to prick up their ears here. Americans by and large seem to be blessed with broader vowel sounds. And, a good pronunciation *does* make a difference. If we are really good at using the few words we do have, the listening Japanese will think we have mastered the lot and will then pour out such an unbroken stream of the vernacular that we will just hate to disillusion him. But seriously, I know that young folk have said that a certain person's pronunciation was so utterly like their own that they felt there was no difference between them and her and so felt it easy to say all that was on their hearts—whether she be foreigner or not. That was my wife the student was speaking to, but I don't suppose I can expect everyone to have a wife like mine!

The tragedy is that most Japanese teachers are too kind with their pupils and will not correct them severely enough and often enough. No doubt they are frightened of hurting the foreigner's feelings and of seeing him commit suicide on the way home! But whether our overall

pronunciation leaves much to be desired or not, one thing is almost certain, we will all have one or two words at the least that we murder with unflinching regularity. I know, for I have taken note of a number of veterans in the language and almost without fail they have some words they repeat like that, or, they have some pet words they repeat till it irks you to listen. Are they just too Jazy to broaden their synonyms a bit? There are myriads of them in Japanese it would appear.

I played "jitsu ni" to death for a while till some very bold but kindly Japanese friend repeated it to me with relish, and the word had become so fixed that it took days before I could rid myself of the horrid habit. However, I was greatly encouraged later to hear a well known evangelist using the same expression in some messages a great deal more than he really needed to. Another well know Pastor really distressed me with a constant repetition of "desu ne" at the end of about every sentence till I lost all thought of his

*Continued on next page*

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message in the melencholy task of counting the repetitions. Cliches have always irked me—other peoples! However, later when I asked a student how they managed to stomach that kind of Japanese, I found he had not even noticed it! Now where do we go from here?

Perhaps the most commonly mispronounced word on the missionary's tongue is that of Jesus. "Iesu" is how it is spelt but I do not hear Japanese pronounce it like that, do you? Missionaries almost invariably say "Iesu Sama" but the Japanese say "Yes Sama". You listen and see.

Another habit I wish missionaries would drop is that of placing great emphasis upon words they think are important. Sounds fine in English, for that is the way we can emphasize a point or two—specially a weak one! No doubt to the Japanese it is the meaning of the word itself or the full import of the sentence that tends to be spoken in a monotone, that conveys all they want to without having to shout the key words into our dull

brain. After all, that is as it should be, don't you think? People should be persuaded by the truth itself, even if it comes to them in a whispered monotone. "They teach by persuading instead of persuading by teaching." Is that our problem? I freely admit of course that when someone like Honda Sensei tells one of his inimitable stories there is emphasis a plenty—but it is the emphasis of living narrative: I doubt if any tougue can so lend itself to colorful narration as does Japanese with all its onomatopoeic words, but again I am off the point.

7. I would like to conclude with some remarks about the use of the Japanese Bible—aiming at its speedy use without the prop of an English Bible to find the place. There are no doubt some missionaries either conditioned by Navigators or possessed of an encyclopedic mind that zeros them in on any chapter and verse the topic of conversation requires. Most of us have a vague idea of just where that special verse is we need right now, if not before,

and so we have to hunt feverishly through our English Bible first then turn to the Japanese one trying not to look embarrassed. I have found it useful to read my Japanese Bible using a red ball-point pen to give a heading in English for each section, showing the verses involved and also marking the key verses to the section that I have a hunch I would need for any discussion on that particular problem. I use a different kind of pen to write in the English for Japanese words I cannot remember. We should not delay too long the study of our Japanese Bibles and the steady collection of a useful theological vocabulary. A missionary attending church without a dictionary and notebook to keep track of recurring words and learn new ones should be shot—preferably outside the building.

For our great encouragement, Francis Xavier is credited with saying that Japanese was invented by the devil to prevent the spread of the Gospel. We just cannot imagine how difficult the language was in his day, with no subjects to the sentences, no dictionaries to thumb and and no Bible with "furigana" in to lean upon. No wonder he was distressed. We are a good deal more fortunate—indeed, so much English is creeping into Japanese these days, before very long, as long as we can give our English words a truly Japanese pronunciation we might get by with no academic study of the language at all—then think of the fortune neither Naganuma nor any other school would deprive us of!

However, to be a whole lot more sensible, let me summarize my remarks by suggesting that a healthy, positive attitude of faith can work wonders with language study that we need to get "curiouser and curiouser", to practice till perfection comes unannounced, and to remember that it is reprehensible to excuse one's own laziness because of the poor achievements of some, and very foolish to despair because of the fantastic study hours and versatility of others. We can learn heaps from other people's methods (bless the specialists!) but each of us has to find our own pace and remain happily discontented with it till one day we wake up to find ourselves actually thinking in Japanese! ★



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# Harvester to Harvester

Gleanings

from our reading



## Influence in the Classroom

In the last issue it is to be found in the testimony of the late Pastor Rinichi Funaki; in the previous issue it was in the testimony of Pastor Akira Hatori. In the one case the incident occurred at Middle School; in the other case at High School. But what forces itself on our attention is that a powerful influence was exerted in the life of each of these men, leading them Christward, by an incident in a classroom.

In each case a Christian student is seen influencing a fellow-student. And there is a coincidence here. For the High School student involved in the circumstances leading to the conversion of young Hatori is the eldest son of the one who gives the other testimony. We refer to Pastor Junichi Funaki, President of Japan Bible Seminary, of which Pastor Hatori is Chairman of the Board.

A consistent life, a courageous testimony—these are basic elements in influencing other lives. This fact is strikingly and powerfully demonstrated by these classroom incidents as related in successive issues of the JAPAN HARVEST.

## MISS M. A. BURNET

Another common feature in the two articles referred to above is the ministry of Miss M. A. Burnet, the remarkable woman who founded the Central Japan Pioneer Mission. Pastor Akira Hatori speaks of his indebtedness to her in many ways; Pastor Rinichi Funaki was her colleague (also with Miss Dorothy Parr) in the foundation-laying of a work which has showed such remarkable results. Aspects of that fruitful partnership are seen in the article on Pastor Funaki.

Many will have read with deep interest what Pastor Akira Hatori wrote concerning the influence in his life of the late Miss M. A. Burnet. We have received a letter from Miss Dorothy Parr, who was closely associated with her, pointing out that Miss Burnet was *thirty-nine*, and not twenty-six as stated, when she first came to Japan. Her achievements would have been remarkable even had she indeed begun her missionary life at the age of twenty-six. But we cannot be

other than profoundly moved to discover that she was in fact approaching forty. Indeed we stand amazed at what she accomplished after so late a start. The story is worth telling. We hope, in a later issue, to review the life-work of this outstanding missionary pioneer. A. R.

## DR. D. MARTYN LLOYD-JONES

The Editor of "The Life of Faith", the Rev. H. F. Stevenson, has recently reviewed the ministry of Dr. Martyn Lloyd-Jones under the title "New Phase in Dr. Lloyd-Jones' Ministry". What this new phase consists of will be seen in our News columns.

It was in 1938 that Dr. Lloyd-Jones moved from his native Wales to become the colleague of Dr. G. Campbell Morgan at Westminster Chapel (the "cathedral" of Congregationalism) in London. At that time Mr. Stevenson wrote an article entitled "New Prophetic Voice in London Pulpit" in which he predicted that "the best-known preacher in Wales" would make a similar impact in London. "It is gratifying" he now writes, "that events have so fully justified my prediction!"

The Japanese evangelical group which recently invited Dr. Lloyd-Jones to minister in Japan were disappointed that he could not at this time accept the invitation. We must ask the Lord to open the way later. Meanwhile our thoughts and prayers are with the Doctor as he moves into this new phase of ministry at an age when many would think of retiring. A. R.

## MISSIONS AND MOVEMENTS

In this issue we print the third article—dealing with the German and Swiss Missions—in the new series on Missions and Movements. Previous articles covered the Japan Evangelistic Band and the Mino Mission. The material for the present article was compiled by the Rev. Adalbert Ettlting (a member of the Deeper Life Committee) who formerly served the Lord in China. Mr. and Mrs. Ettlting, of the Liebenzeller Mission, are planning to leave in July for furlough. They expect to remain in Germany, and after a period of deputation work, to serve at the Mission Center in Bad Liebenzell. A. R.

## Our Fruit will be What We Are

Mood is mental weather. It is internal climate and it must be favorable to the growth of spiritual graces or they will not appear in the soul. The Christian who allows day after day a chilly climate to prevail in his heart need expect no grapes of Eshcol to hang over the wall when he goes before his Sunday school class, his choir, or his Sunday morning congregation.

One swallow does not make a spring nor one hot day a summer; nor will a few minutes of frantic praying before service bring out the tender buds or make the flowers to appear on the earth. The field must be soaked in sunshine over a long period before it will give forth its treasures. The Christian's heart must be soaked in prayer before the true spiritual fruits begin to grow. As the field has learned to live intimately and sympathetically with the rain and the sunshine, so must the Christian learn to live with God. We cannot in a brief time make up for the long neglect of God and things spiritual. A. W. Tozer

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## Japan HARVEST TEN YEARS AGO

### THE LANGUAGE—from

"The Japan Evangelist" 1921.

Aim to do the written language as well as the spoken. The missionary who can speak ever so glibly but can't read a newspaper or a book is practically illiterate, like the Japanese who never learned to read and write. He cannot know in Japanese the daily happenings of the world nor the currents of Japanese thought. Even if he reads an English newspaper, reads reviews in English of all the important Japanese books, this knowledge is not available to him in Japanese. He cannot tell what he knows nor even make reference to it except in language so imperfect as to cheapen both his knowledge and his very self.

Let every mission see to it that its new recruits have ample time and

opportunity to learn Japanese. And let every new missionary claim the time and opportunity. Let him be stubborn about it, if he has to be stubborn in order to get his chance. Let the "important missionary work," especially the "important school work," go undone till he prepares his linguistic tools. He can't cut much of a swathe if he tries till he sharpens his scythe. The first years—three years—is the best time to lay solid foundations for future progress in language study and for future efficient "missionary work."

G. M. Rowland D. D.

### MUKYOKAI MOVEMENT

Although "Mukyokai" or the Non-Church Christian movement in Japan has no members in the traditional sense, it has been estimated that between 50,000 to 100,000 either attend the Bible study groups or subscribe to their magazines and pamphlets issued by more than thirty leaders and teachers. If this estimate approximates the actual number, then at least numerically the "Mukyokai" is significant in comparison to the total Japanese Christian body estimated at about 500,000.

Hideo Aoki

### COUNTRY EVANGELISM

During my last years in China I did some country evangelism. With two or three evangelists we walked on rusty roads as much as 7-10 kilometers a day loaded with a small accordion which we took turns carrying and with good supplies of posters and tracts. We would return at night just in time to get through the city-gates before they were closed. We visited 3 or 4 villages on foot with the aid of a staff which was most useful, as the first ones to meet us and the last ones to see us off were the angry village dogs.

That was evangelism on foot. I have startled my dear wife, and perhaps others as well, with the suggestion: Why not keep a horse for a few years and get a saddle and start out with regular tours in the old, old fashion of reaching the remote and forgotten ones with the blessed Light of the Gospel?

I am not at all suggesting that missionaries sell their cars and take to horse back! But at least it may

## Japan HARVEST TEN YEARS AGO

be a pointer in the right direction . . . Much more surely needs to be done all over Japan. Our mistake in country evangelism is that we have started so late!

Arnold Hjerstrom

### METHOD AND MIGHT

Methods are necessary and have a legitimate function, but alone do not guarantee the success of our missionary work; they must be applied by Spirit-filled men. Mere methods will produce nothing. Even the best methods will not produce spiritual life, but may guide and channel life in its activities. Where we have a spring we can build a fountain. And where we have a river we can build a power-house. But the mere building of a power-house does not produce the river. Nor does the building of a river-bed bring forth the flow of water . . .

New Testament missionary methods were the natural and practical outworking of the Holy Spirit's guidance of the early believers. The methods grew out of real life situations and were not designed as formal, inflexible procedures for all Christian history. The expedient which Paul employed must be seen as part of the Holy Spirit's leadership, in each of the particular situations in which he found himself. There was no slavish bondage to any particular method, but freedom of the Spirit to use methods as circumstances required.

But as a river cannot flow without finding and following a channel, even so must missionary work function through method and means. 20th Century mission work must be anchored in the First Century methods, yet be geared to the modern times and circumstances . . . Hence, indigenous missionary work must proceed according to the best scientific techniques and New Testament methods, but depend for success upon the Divine power of the Holy Spirit.

Kurt Ribi

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# JEMA ANNUAL KARUIZAWA CONFERENCE 1969

## JULY 30 – AUG. 2

### GENERAL DAILY SCHEDULE

6:30 A.M.	MORNING PRAYER TIME <i>Rev. William Schubert</i>
9:15 A.M.	BIBLE STUDY <i>Rev. Rollie Reasoner</i>
10:30 A.M.	DR. CLYDE NARRAMORE
6:30 P.M.	EVENING PRAYER TIME <i>Rev. Arthur Reynolds</i>
7:00 P.M.	FILM TIME <i>Rev. Donn Goss</i>
7:45 P.M.	DR. CLYDE NARRAMORE

### OUR GUEST SPEAKER



### DR. CLYDE M. NARRAMORE

We are thankful for the conference speaker that God has sent to us this year. We pray that his ministry among us will produce much Spiritual fruit.

Dr. Clyde M. Narramore is a nationally-known Christian leader. After receiving his Doctor's degree from Columbia University, New York City, he became a consulting psychologist on the staff of the Los Angeles County Superintendent of Schools. He held this position for fourteen years.

Dr. Narramore is Founder and President of the Narramore Christian Foundation, Rosemead, California, an organization which renders services of a Christian Psychological nature. He directs the Christian Counseling Center, a division of the Foundation.

He is the author of a number of books, including "The Psychology of Counseling," "Encyclopedia of Psychological Problems," and "Counseling with Youth."

### OUR BIBLE TEACHER



### REV. R. S. REASONER

We consider ourselves fortunate to have Rev. R. S. "Rollie" Reasoner with us during this conference as our Bible Teacher. Rev. Reasoner arrived in Japan in May of 1951. Much of this period has been spent as the field chairman for the Far Eastern Gospel Crusade. At the present time he is also teaching part time at the Tokyo Christian College. He is teaching the Book of Revelation.

Besides his many duties as Chairman of F.E.G.C., and teacher at T.C.C., he travels a great deal speaking in many Japanese churches and visiting the F.E.G.C. stations. He has been much in demand for his series on, "The Christian Home." During our Conference time his Bible Study Emphasis will deal with the general theme, "Present Day Events in the Light of God's Word."

In returning and rest shall ye be saved; in quietness  
and confidence shall be your strength."  
*Isaiah 30:15*

### JEMA ANNUAL CONFERENCE SPECIAL EVENTS

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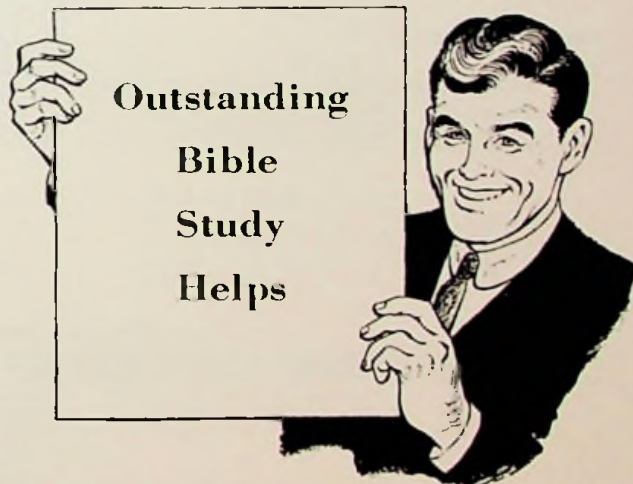
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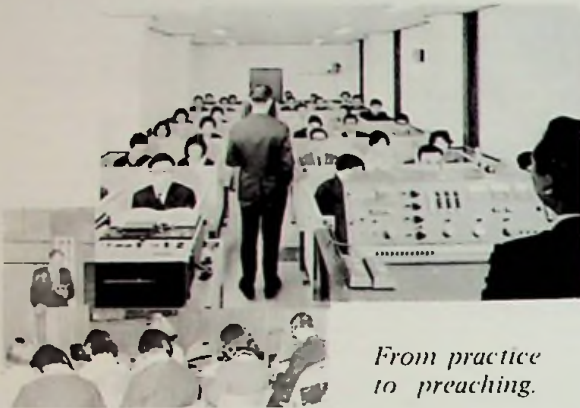


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Noah S. Brannen, Ph.D., Curriculum Coordinator, is Assistant Professor of Linguistics at I.C.U. and a missionary to Japan since 1950. His Doctorate was conferred at the University of Michigan in Far Eastern languages and Literature.

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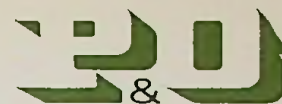
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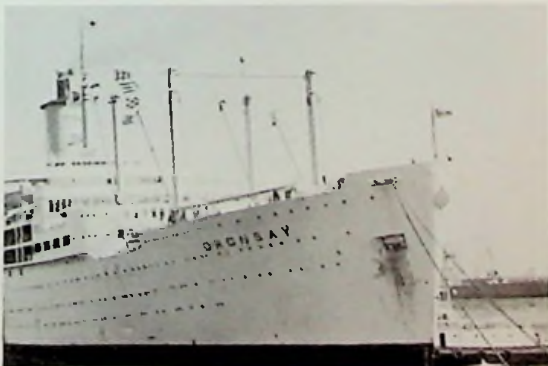
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