

JAPAN HARVEST

"Lift up your eyes and look....the fields are white unto harvest."

Tokyo, Japan

Vol. 3, No. 10

January, 1956

GRAHAM JAPAN CRUSADE PLANNED

GIANT CHRISTIAN RALLY WITH 15,000 SEATING CAPACITY SET FOR FEB. 21.

Tokyo, December 28—SPECIAL—
Definite schedule for Evangelist Billy Graham's visit to Japan is practically completed, the Reverend Edwin Dozier, chairman of the joint Japanese-Missionary committee, announced recently. Dozier took over these responsibilities from EMAJ president, Donald E. Hoke in late November.

Coming from India, Hongkong, and Formosa, Graham will hold five days of meetings for Japanese pastors, missionaries and servicemen in the Tokyo area, and one day of meetings for pastors and missionaries in Osaka according to present plans. (See schedule on page 2)

Coming with Graham are public relations director, Jerry Beaven, song leader Cliff Barrows, and World Vision's Bob Pierce. In addition to a heavy schedule of meetings, Graham will meet with top government officials and will make two broadcasts for his coast to coast "Hour of Decision" radio program. Following his whirlwind Japan visit, he will spend

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BILLY GRAHAM IN THE RECENT TORONTO CRUSADE

DR. BILLY GRAHAM'S MESSAGE TO MISSIONARIES

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Hab. 3:2)

I am sure that every one of you will agree with me, that the hour in which we live is the greatest, the grandest, the most glorious hour of all history for the Church of Jesus Christ. We have never had such an hour! I am going to suggest that:

1. This is the time for a renewed emphasis on the holiness of God.
2. It is a time for confession of our sins. There is the sin of pride, the sin of division, the sin of worldliness, the sin of spiritual sleepiness, the sin of jealousy, the sin of gossiping, the sin of the tongue that the devil uses.
3. It is a time for personal consecration.
4. It is a time for unity and love among God's people.
5. It is a time for prayer. If there was ever an hour that we needed to pray, it is at this hour!
6. It is time to get filled with the Holy Spirit. We have too many people who profess to be servants of Christ that have never known what

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INCOME TAX!

Since many missionaries have been concerned and puzzled about the change in income tax laws, careful investigation has been made in Tokyo and this information made available to EMAJ. However, it is impossible to publish this information since many adjustments must be made according to individual cases.

Therefore the EMAJ has arranged a meeting for those interested in knowing the details of the income tax situation as it applies to missions and missionaries. Those familiar with the law and its applications will be present to explain the provisions of the law, demonstrate how it can best be interpreted for the missionary, and answer questions concerning individual problems. This meeting will be held Tuesday, February 7, at 1:30 p.m. at the Japan Christian College, 992 4-chome, Shimotakaido, Sugunami Ku, Tokyo. All interested persons are invited to attend.

JAPAN HARVEST

Editor: A. Gordon Wolfe
261 3-chome, Itabashi Machi
Itabashi Ku, Tokyo

Associate Editors:

Norman Overland, Devotional
Kenny Joseph, News

Advertising Manager:

Kenneth Ridley
4-1505 Shinden Cho
Ichikawa Shi.
Phone: (658) 4053

Printer: Word of Life Press

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For information contact the Advertising Manager.

ANNOUNCING....

A New JAPAN HARVEST!

Your EMAJ executive committee voted to expand the scope and content of JAPAN HARVEST next issue. An editorial committee has been appointed which will plan your new JAPAN HARVEST to bring you thought-provoking editorials, articles on missionary methods, significant missionary information and trends from other fields, and, of course, the regular JAPAN HARVEST news.

Another feature planned is a page of letters from readers, commenting on articles, expressing views on evangelism and missionary topics.

Beginning with the next issue, JAPAN HARVEST will also follow a regular publication schedule. Look for your NEW JAPAN HARVEST about March 15.

You are cordially invited to attend

Tokyo Evangelical Church

9:00 A.M. Communion
10:30 A.M. Morning Worship
4:00 P.M. Worship

Every Sunday at Sankei Kaikan
(4 minutes walk from Tokyo Station)

JAPAN CRUSADE PLANNED

(Continued from page 1)
three days in Korea before returning to America.

With the exception of the large Memorial Hall rally, all of the meetings will be largely limited to the personnel indicated. Army officials indicated they would prefer missionaries not to attend their rallies in order to have as many seats as possible available for military personnel.

In preparation for Graham's coming, his book, *Peace With God*, has been translated into Japanese and has been mailed as a gift to every pastor in Japan. This was made possible by a special gift from Graham. A special inexpensive souvenir edition of this book will also be available in Japanese for general purchase at the time of the meetings.

Arrangements for his coming are being made by a missionary committee working in close cooperation with a Japanese committee of pastors. In order to make it possible for the maximum number of pastors to attend these meetings, three-fourths of a railroad round-trip fare to either Tokyo or Osaka will be paid to pastors desiring to come. This was made possible by a large gift given by Christians in Toronto during Graham's recent Crusade there.

It is hoped that fires of revival may be kindled in the Pastors' Conferences and in the great rally in Memorial Hall. It is hoped that this rally may bring together the largest group of Japanese Christians ever gathered in Japan.

Invitations to the pastors and to the missionaries for the respective meetings will be in the mail soon, Dozier said. He further urged missionaries to pray earnestly that God's purposes for Graham's coming here may be fully realized. END.

Scattering Seed in the Hida Mountains by Grace DeCamp

"Hida" is the old name for the northern half of Gifu Ken. It is almost entirely mountainous and with clear dry air, rushing streams, and wooded hills, the scenery is ideal. Takayama Shi is the center with a population of 45,000 and this makes the total in Hida 180,000. Industries include lumbering, mining and the production of laquer.

TEAM began work in this area over 60 years ago and there are small churches in the larger towns. There are three pastors caring for their churches and preaching points and one missionary couple responsible for the southern part. The burden that was on the hearts of three of us ladies was the isolated villages in the areas lying beyond the reach of the pastors.

To go to each home seemed an impossible task since many live back in the mountains off the main roads. We decided to contact school children, giving them tracts before morning classes, at noon, and after school. The Every Home Crusade freely supplied appropriate tracts. Large detailed maps of the area were bought which indicate location of schools. On arrival at a school a Japanese co-worker contacts the school principal explaining who we are and that we would like to give literature to every home via the pupils. He goes on to say we would like to show a kamishibai outside the school grounds and give out the tracts at that time.

Reactions of school authorities have been varied: some have been most cordial and even announce over their P.A. system that all who wish to see a Christian kamishibai may go
(Continued on page 3)

BILLY GRAHAM'S SCHEDULE ANNOUNCED

| | | | |
|------------|-------------|------------|--|
| Sunday, | February 19 | 10:30 a.m. | Military Service |
| | | 7:30 p.m. | Military Service |
| Monday, | February 20 | 7:00 p.m. | Missionary meeting, Tucker Hall, St. Paul University, Ikebukuro |
| Tuesday, | February 21 | 10:00 a.m. | Pastors' Conference, St. Paul University |
| | | 7:00 p.m. | Giant Christian Rally, Kokusai Stadium, Ryogoku (15,000 seats, open to everyone) |
| Wednesday, | February 22 | 9:00 a.m. | Pastors' Conference, St. Paul University |
| | | 1:30 p.m. | Pastors' Conference, St. Paul University |
| Thursday, | February 23 | 7:30 p.m. | Osaka Missionary Rally |
| Friday, | February 24 | 9:30 a.m. | Osaka Pastors' Conference |
| | | 1:30 p.m. | Osaka Pastors' Conference |
| | | 7:00 p.m. | Osaka Giant Christian Rally |
| Saturday, | February 25 | 2:00 p.m. | Servicemen's Rally. |
| | | 7:30 p.m. | Servicemen's Rally. |

GRAHAM'S MESSAGE (Continued from page 1)

it means to be filled with the Spirit of God. Call it any thing you like. Whatever the terminology, I mean does the Holy Spirit have all of you? Are you His? Are you filled with the Holy Spirit?

If I were a missionary in Japan, there are six things I would do.

First of all, I would make sure, absolutely dead sure, that I had been called of the Spirit of God.

Secondly, I would make sure that I had been filled with the Spirit.

Thirdly, I would learn the language, with God's help.

Fourthly, I would do all I could to show that Christianity is not an American religion.

Fifthly, I would get twelve men around me. It may take five years to do it, but get twelve people that are thoroughly born again and spend days with them, hours with them, have them as your little disciples right around you. (If you did this) you would leave behind a church that would never compromise when the strain and stress came.

Then sixthly, I would work together with all those who love Jesus Christ.

Ladies and gentlemen, ours is the victory! The Captain leads forth! The trumpet sounds! We're in the great army that will some day be at the Coronation, and we're going to see Joe Stalin, we're going to see Hitler and Mussolini, we're going to see all of those enemies of Christ bow their knee. We're going to see their tongue confess Jesus as Lord and Christ but too late. Blessed be to God, we're on the winning side! The only hope of the world at this hour is Jesus Christ. You have the answer. Let's go out and give it to the people, because everyone outside of Christ is lost and undone.

Billy Graham, speaking to missionaries in Japan, said:

"What can we do? 800 people here tonight, some six times more people than gathered on the Day of Pentecost. Six times more people here tonight filled with the some power of God, with the same driving dynamic—I want to tell you could shake this island for Christ! Is God God or is He not? Is He on our side, or is He not?.....Ladies and Gentlemen, let's get on with the job. Let's believe that God can power us with supernatural power to touch this island for Christ. He can do it!"

SCATTERING SEED

(Continued from page 2)

to the gate. Some have insisted we come in and use the auditorium. Where possible, we decline this. The second visit finds less curiosity and in some places cold hostility, among some teachers. The children, however, are always eager and give the publicity themselves.

After an impromptu meeting in a tiny village one lady thanked us, "We are so far away that nobody comes to feed our thirsty hearts!" She pressed a ¥100 bill on us for the "arigatai hanashi" a young pastor had given. We gave her New Testaments instead. Once, denied a meeting in one place, we went farther to another village. Here a young teacher, converted while a student in Takayama, is the only Christian. He quickly made necessary arrangements and about 200 packed into the hall. This teacher is typical of isolated believers who have not the courage to conduct a Sunday School themselves but enthusiastically support anyone else who does.

Unique in Hida and even in all Japan is what we call, "The village of the steep thatched roofs." Shiraka-

wa Mura is sixty miles west of Takayama. For several miles the road is narrow and winding—the kind that makes you try to remember the last wide place and pray that nothing will come, as you would have to back up that far. The village has many large dwellings dating back 200 years which used to house an entire clan each. The roofs look like inverted "V's" and one marvels to see the huge beams supporting them, not being fastened together by metal but by countless bindings of rope. The rope is blackened by the smoke from the "irori" below. The second, third and fourth stories of the house shown to us were all within the roof and since they were used only for storage and drying purposes, the flooring was open lattice work.

The "Butsudan" nearly filled a three mat room which was next to a larger room where the family could worship. Until fifty years ago the village families operated according to the patriarchal system. A bride remained in her father's home and the children were reared there. The eldest member of the clan ruled the house. The Meiji era chang-

THE STORK

CAME TO:

Parents:

Bollman, Mr. & Mrs. Theodore

Baby's name: Bruce Theodore

Birth: Nov. 15

Bradburn, Mr. & Mrs. Clyde

Braun, Mr. & Mrs. Neil

Elizabeth Sue, Nov. 11

Collins, Tim & Jean

Duke Tim, Nov. 14

Corwin, Mr. & Mrs. Charles M.

Janie Louise, Oct. 24

Cox, Mr. & Mrs. Ralph

Craig J., Sept. 13

Doi, Mr. & Mrs. Ken

Kiyoshi, Oct.

Friesen, Rev. & Mrs. Roland

Annette Catherine, Sept. 24

Holstrom, Mr. & Mrs. Dale

Mark Loren, Sept. 5

James, Mr. & Mrs. Wm.

Jennifer Louise, Oct. 4

Kinagy, Mr. & Mrs. Lee

David Joseph, Oct. 15

Newbrander, Rev. & Mrs. Virgil

Timothy Gaius, Oct. 19

Patterson, Mr. & Mrs. James

Daniel Steven, Oct. 10

Schar, Ruth & Paul

Urs, Theodor, Oct. 26

Swanson, Rev. & Mrs. Clarence

Ronaele Marie, Nov. 20

Swanson, Mr. & Mrs. Glen

Daniel Ray, Oct. 25

White, Mr. & Mrs. Lloyd

Terry Jonathan, Nov. 20

Young, Rev. & Mrs. M. L.

Kathleen Jean, Nov. 15

ged that so the village became quite up to date. Now with five dams being constructed the quaint village bustles with workmen, trucks and bulldozers.

Bible Society colporters, who in recent months have been canvassing Hida from house to house selling inexpensive Gospels, report that in all their experience in Japan they have never had such meagre sales. Others have called Hida the "Tibet of Japan" but we know God's Word can by His Spirit bring life to hearts here. We covet your prayers! **END.**

CURRENT HAPPENINGS

YOUTH CRIME ON THE INCREASE IN JAPAN

Tokyo c/p..... Team Pastor's Fall Conference was held near Tokyo and leading Pastor M. Matsuda revealed these startling facts and figures on Japan's current condition: Taxes on tobacco and wine are now ¥125 billion and ¥120 billion, respectively, while the amount of money spent for these two items during the last year reached the new high of ¥500 billion. Hot springs around Tokyo collected ¥100 billion from enjoyment seekers. In 1955 the number of prisoners stood at 1,300,000 and there were 560,000 depraved boys.

In Iwate Prefecture during 1952, the home-prefecture of most of Japan's government officials, 51 sexual violation cases among high school students were reported. There were 1,000,000 cases of abortion in 1953. In one year the number of suicides reached 20,000.

According to a White Paper recently published in the Nippon Times, one out of every three crimes are committed by juveniles, with a January to October arresting of 101,036 youths throughout Japan. Such crimes, attributed to "poverty and disharmony in the home, influence of undesirable friends, gangster and detective movies, erotic magazines and books (the latter being the confessed influence of 64% of the sex offenders)," were on the decline since 1947, but have now increased. Young people between 18 and 20 committed 38% of the crimes and 20% were committed by youths under fourteen.

RED SCOURGE SPREADS

Tokyo e/p..... Showing a growth without comparison in modern history, Russia continues moving and since 1939 has extended her dominance over 740 million people and 5 million square miles in 17 countries, while nations of the West in the same period have given up control of over 693 million and 6 million square miles in 23 countries. Three billion dollars per year is the official estimated expenditure of the Soviet Union and her satellites for propoganda purposes.

AN APPEAL FROM PRESIDENT EISENHOWER

Tokyo e/p..... In a recent message to the American people, President Eisenhower expressed the hope that the thankful spirit prevalent especially from Thanksgiving to Christmas would lead men to "turn to the Bible for guidance and inspiration for the tasks which lie ahead." He continued, "I hope that many individuals and many families will do so, and that

they will continue this practice in the New Year, joined by men and womenin other lands."

THOUSANDS REACHED IN FAR EAST PASTORS' CONFERENCES

Bagio, Philippines, e/p..... 80,000 persons traveled by foot to a Sunday afternoon mass rally on a former Japanese Shinto shrine site in Seoul, Korea, when a World Vision Team conducted the most successful of their four pastors and evangelists conferences held in the Far East during September. Over 3,300 pastors, chaplains and evangelists attended the eight-day conference as compared to last year's total of 2,212. Formosa, the Philippines and Vietnam welcomed the other rallies, with 325 Bible women, pastors and evangelists registered for the latter.

In Formosa where over 500 pastors and evangelists, including more than 200 from the aboriginal tribes joined the conference, 8,000 persons attended the closing service in a Taipeh sports stadium and seventy came forward to accept Christ, proving the belief of many that Formosa is the greatest opportunity of service for the Christian church. Members of the Team included World Vision's Director Bob Pierce, Presbyterian Pastor Edward Caldwell, Dr. C. T. Cook, former editor of London's evangelical "The Christian," Wheaton College President Dr. V. Raymond Edman, Dr. E. Joseph Evans and Dr. Richard Halverson.

MOTHER'S PRAYERS RETURN TURN-COAT

Tokyo, e/p..... When Mrs. Portia Howe of Alden, Minnesota, Mother of G. I. Richard Tennyson, flew to Japan but was frustrated in a vain effort to see and persuade her son—who chose Red Chinese Communism to American Democracy—the world thought that was the end of the story.

"Keep on praying; God shall answer prayer" she victoriously told the early morning revival prayer meeting crowd in Tokyo before returning home. God did—in one of the most phenomenal chain of events that the world calls coincidence, but the Christian calls providence. A year later, December 15th, 1955, her son boarded a plane in Tokyo for home sitting beside the Rev. Donald E. Nelson, TEAM missionary returning for furlough. In Nelson's pocket was an air mail letter of introduction from Mrs. Howe to her son.

Since her visit to Tokyo, Mrs. Howe had continued praying that her son would return and kept corresponding with Mr. Nelson whom she had met

in Tokyo. Totally unknown to either of the parties was: Nelson's exact date of return, Tennyson's mode of travel or departure date, the seat arrangements, which, mathematically, probably in only one out of two million cases would this combination ever transpire. The story is not yet finished, but if it ends the way it has begun, God will again have proved that "There is nothing too hard for Me."

NEW YEAR'S GOSPEL TRACT INVASION

Tokyo, e/p..... As thousands flocked to Shinto Shrines and Buddhist Temples to pray for the coming year, missionaries and Christian nationals took advantage of the opportunity and spent the first three days of 1956 passing out Gospel tracts. Dr. Fred Jarvis who left Tokyo Dec. 26, with a 4 ton truck-load of tracts for pastors and missionaries along the way, invaded Nara city with its 500 shrines and temples for its 90,000 people. In Tokyo, Kenny Joseph, Director of Evangelism at Japan Christian College, mobilized missionary vehicles, JCC students, missionaries and Christian servicemen for work at Yasukuni Shinto Shrine, the Emperor's Imperial Palace and the Buddhist Goddess of Mercy temple areas. Over 350,000 tracts were distributed in the morning to night tussel with crowds.

Sam Archer, Director of Word of Life Press and Co-Director of the Every Home Crusade, announced that more than half of the entire country has now been systematically covered by teams of missionaries, pastors and laymen in house to house tract evangelism in Japan.

THE BOOK CORNER

Bible Text Cyclopedia: This book of thousands and thousands of references on every subject in the Bible should prove to be one of the indispensable tools of Japanese Christians. Of special interest to missionaries are extended references and passages on idolatry, the church, the one God, sun worship, superstition, etc. The 10,000 copy edition comes in both large library size for ¥1,200 and small handier popular size for ¥450. This is not an abridgment but a full-sized topical textbook.

FOR SALE:

Philco 9 c. feet refrigerator (\$180.)
Kenmore Kerosene heater (\$25.)
Nobility 120 bass accordian (\$80.)
Men's snow boots Size 10 (\$8.)
Mr. & Mrs. Wm. Harms
22 2-chome, Nagara Hatsuhi Cho, Gifu Shi

BIBLE TRAINING INSTITUTIONS SURVEYED

The following is a revised listing of the evangelical Bible Institutes and Colleges in Japan, with summarized information regarding each one. If by mistake some schools have been omitted from this listing, JAPAN HARVEST will gladly print information on these in a later issue.

Key: (a) Affiliation or Sponsoring Group

(b) Present Head of School

(c) Emphasis or Distinctive Features

(d) Number of Students, Male Female

1. **Central Bible Institute** (Chuo Seisho Gakko) Tokyo, 430-1 3 Chome, Komagome, Toshima Ku. (a) Japan Assemblies of God, (b) Kiyoma Yumiyama, (c) "A practical course of instruction and training of ministers, evangelists, and Christian workers." (d) M-30; W-29.
2. **Chuo Nippon Seisho Gakujuku.** Fukushima Ken, Sukagawa Shi, Tsutsumi. (a) Central Japan Pioneer Mission, (b) Pastor K. Ando, dean, (c) Specializes in rural pastoral training and training of evangelists. (d) M-9; W-13.
3. **Ikoma Bible College** (Ikoma Seisho Gakuin) Nara Ken, Tawaraguchi, Ikoma Gun, Ikoma Machi. (a) Japan Apostolic Mission, (b) Leonard W. Coote, (c) "Essentially a training school in all forms of evangelism with emphasis laid upon a passion for souls." (d) 1954 enrollment 25, present number unknown
4. **Immanuel Bible Training College** (Seisen shin Gakuin) Saitama Ken 57 10-chome, Tokiwa cho, Urawa Shi. (a) Immanuel Church and Wesleyan Methodist, (b) Rev. David Tsutada, D.D., (c) "The whole emphasis is on the indigenous principles of church building." (d) M-15; W-31.
5. **Japan Alliance Bible School** (Nihon Araiatsu Seisho Gakko) Hiroshima, Shigai, Itsukaichi Machi. 225. (a) The indigenous Japan Alliance Church and Christian Missionary Alliance, (b) A. Paul McGarvey, Pres., (c) "Special emphasis is given to training evangelistic pastors who are taught to be indigenous from the start." (d) M-8; W-8.
6. **Japan Child Evangelism Fellowship Bible School** (Nihon Jido Fukuin Dendo Kyokai Seisho Gakuin) Hyogo Ken. 146 Nishiyama Cho, Ashiya. (a) International Child Evangelism Fellowship, (b) Mrs. Kenneth Attaway, (c) "to train workers in the Bible and child evangelism so that they in turn can teach teachers and children. (d) M-3; W-12.
7. **Japan Christian College** (Nihon Kurisuchan Kareji) Tokyo To, Suginami Ku, 4 Chome, 992. (a) Interdenominational (b) Donald E. Hoke, Pres., (c) "To train Christian workers and teachers in numerous academic fields, emphasizing the importance of Christian living in all vocations." (d) M-57; W-48.
8. **Japan Christian Theological Seminary.** Tokyo To, 273 1-Chome, Horinouchi, Suginami Ku. (a) Independent Board for Presbyterian Foreign Missions, (b) Rev. John M.L. Young, (c) "Emphasizing a thorough knowledge of the Scripture as the infallible Word of God." (d) M-28; W-7.
9. **Japan Evangelical Free Bible Institute** (Nippon Ju Seisho Gakuin) Kyoto, 58 Komatsubara, Kita Machi, Kamigyo Ku. (a) Japan Mission of Evangelical Free Church of America, (b) Calvin B. Hanson, Dean, (c) "Pastoral training and training of lay workers." (d) M-5; W-4.
10. **Japan Soul Clinic Training School** (Kyu Rei Dendo Shido Gakko) Tokyo To, 105 Nishikubo, Shiro-yama Dori, Musashino Shi. (a) Soul Clinic, International (b) Rev. John F. Woollett, Director (c) A specialized Christian vocational training center for teaching personal evangelism. Major emphasis is laid upon the responsibility of every Christian to be a soul winner, burdened to reach the world. (d) W-5; W-3.
11. **Kashiwazaki Bible Institute** (Kashiwazaki Seisho Gakuin) Niigata Ken, Kashiwazaki Shi, Kujiranami Machi. (a) Japan Evangelical Mission, (b) Morris Jacobsen, Acting Principal, (c) "Emphasis on rural work, both in evangelism and pastoral training." (d) M-1 W-3
12. **Japan Evangelitic Band Kansai Bible School** (Nihon Dendo Tai Kansai Seisho Gakko). Hyogo Ken, 87 Shioya, Tarumi Ku, Kobe. (a) J.E.B. (b) Rev. Goro Sawamura. (c) Training in pastoral work, children's work, tent missions: emphasizing the indigenous principle. (d) M-32; W-14.
13. **Lily Masada Memorial Bible Institute** (Riri Masada Kinen Seisho Gakuin). Oita Ken, Beppu Shi, Shimonoguchi, P.O. Box 8. (a) Japan Soul Clinic Mission. (b) Rev. L. Tim Collins. (c) One year and three year courses, with emphasis on soul-winning and the victorious life. (d) M-7; W-7.
14. **Osaka Christian College** (Osaka Kirisutokyo Daigaku) Osaka, 81 1 Chome, Maruyama Dori, Abeno Ku, (a) Free Methodist Church, (b) Rev. Kaneo Oda, (c) Training Pastors, Evangelists, and Bible Women, plus workers for Church-related Kindergartens and Nursery schools. Both day school and night school classes. (d) (Junior College) Day, M-11; W-119; Night, M-26; W-141; Theological Seminary, M-15; W-17.
15. **Salvation Army Training College** (Kyuseigun Shikan Gakko) Tokyo, 31-2 Chome Jingugudori, Shibuya Ku. (a) Salvation Army. (b) Major K. Hasegawa, (c) "Training covers full curriculum of Salvation Army activities both Evangelical and social; adult and Y.P." (d) M-6; W-5.
16. **Seinan Gakuin Theological Department** (Seinan Gakuin Daigaku Shin Gakko) Fukuoka Ken, Hoshikuma 420 Fukuoka Shi, (a) Southern Baptist and Nippon Baputesto Renmei, (b) Dr. Sadamoto Kawano, Pres..
17. **Seinan Gakuin Women's Training School** (Seinan Gakuin Tanki Daigaku Jido Koikuka) Fukuoka Ken, Torikae 6-Chome, Fukuoka-Shi. (a) Southern Baptist and Nippon Baputesto Remmei, (b) Mr. Toshio Miyoshi, Dean, (c) Government recognized Kindergarten and Day Nursery teachers' diplomas. (d) Students-98.
18. **Theological Training program** Lutheran Church, Missouri Synod. TOKYO, Tokyo Lutheran Center, 16-1 Chome, Fujimicho, Chiyoda-Ku. (a) Missouri Synod Lutheran Church, (b) Rev. O. H. Theiss, MA STD, (c) "General Theological training with guided field work program for each student." (d) Theological, M-5; pre-Theological-10.
19. **Tokai Lutheran Bible Institute** (Tokai Ruteru Seisho Gakuin) Shizuoka Ken, 432 Furusho, Shizuoka Shi. (a) Evangelical Lutheran Church, Japan Mission, (b) Philip O. Hyland, (c) "Designed to train students for S. S. teaching, parish work and lay witnessing." (d) M-12; W-19.
20. **Tokyo Bible Seminary** (Tokyo Seisho Gakuin) Tokyo, 391-3 Chome, Kashiwagi Cho, Shinjuku Ku. (a) Japan Holiness Church

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OKUSAN EVANGELISM

by Charles Corwin

Finding Japanese Lydias is one of the most fascinating and unexpected joys of missionary life. Four weeks ago, a fallen "cherry blossom" led us to a Lydia of Saitama Ken.

One Sunday evening as I passed a dilapidated hospital, the anxious cry, "This way!" recalled a promised visit. Off the street and into the court shadows we shook off our shoes in the genkan, hastened up the stairs to a lonely bed, and there she was! A little cherry blossom! Straight cut bangs, red-flowered kimono, a perfect Japanese doll: but the face was too white to be natural. And the decayed teeth, tarnished stubs, gave a hollow feeling inside when we laughed together, I sat beside her: the mother stood wide-eyed, wondering what the big foreigner would do.

"Sing with me, won't you," I asked.

"Mabune no naka ni, ubugoe age
(In the manger, lifting birth's cry)
Takumi no ie ni, hito to narite
(In the carpenter's home he became man)

Mazushiki urei, ikuru nayami
(Poverty, grief, real sorrow)

Tsubusa ni nameshi kono hito o miyo!"

(Each one he tasted, behold the man!)

"Now again." Soon she had it, I continued, "Did you know the Good Shepherd is looking for lost sheep tonight? I think you are one of them. Can you hear His voice? His sheep follow him, and they shall never perish: back in His arms the found sheep have nothing to fear. I must go now, but next week I will bring you a Bible and hymnbook. Let us pray!" Spontaneously, she repeated my words and for the first time prayed to the Good Shepherd. For 14 years this little tree had been bleak and barren: but suddenly the cherry blossoms burst out and dazzled us all. As we stepped out once more into the cold night air, her mother nudged me, "Look!" From the upper window, we saw the frail cherry blossom step lightly out onto the rail, "Aba ne: aba ne (goodbye)" she called, waving.

That was the last I saw her. The next week a Sunday school teacher visited her: she was overjoyed and knew the hymn well. She kept saying, "If we trust the Good Shepherd, there is nothing to fear, is there?" After singing once more she began to cough: the sputum lodged in her throat, and before we knew it, the cherry blossom blew away and was gone!

Our next task was the mother. Before burning incense and weeping relatives, I told her of the Good Shepherd and His promise of Resurrection life. Now He has added another "Lydia" to our meeting: in a very severe way, this "certain woman" had her heart opened by the Lord to receive us and the Gospel.

It is through women like these that gradually (after 3 years) our meeting has taken the form of permanence in Honjo, Saitama Ken. The men come and go, the students conveniently attend, but such women, whose hearts have been opened, come and form the stable ties needed to take a meeting past the pioneer stage in to the intensive stage.

This is nothing strange. On the eve of his "Europe for Christ" campaign Paul stomped a heavy foot up to the Ganjites river looking for the key to unlock a continent for Christ. There under the shade of a giant oak, bent in prayer was a simple dealer

First in a new series of articles on methods of missionary work, the Rev. Charles Corwin, missionary with the Central Japan Pioneer Mission and graduate of Fuller Theological Seminary, Pasadena, Cal., presents a thought-provoking suggestion on the startling point in building strong local churches. The editors invite your comment on this subject. Selected letters from those submitted will be published in the next issue.

in purple, a "certain woman whose heart the Lord opened". Through this tender woman's heart, and many others like it, Paul seemed to establish a permanent evangelization program in a difficult heathen setting. Luke the historian, is very careful to leave these open windows in the methods of Paul, mentioning often, "some of them believed—and of the chief women not a few"—"also of the honorable women which were Greeks"—"and a woman named Damaris". Reading between the lines of the Philippian Epistle, women converts seemed to be in the prominence from the beginning.

I believe that the Japan missionary must, in his pioneer phase of evangelism, gain a few leading women in the community to establish an abiding church. This has proved to be the pattern in a number of instances within the work of the Fukuin Dendo Kyodan, (affiliated with Central Japan Pioneer Mission) operating in Gumma, Saitama, and Tochigi prefectures. Let me itemize a few of the factors leading to this decision:

1. **Difficulties encountered in churches without spiritual women!**

A. THE ASHIO CHURCH was

founded forty years ago. In this hard-drinking miners' town, very few wives can ever regularly leave the terrific economic struggle within the home to attend meetings.

Young people and workers in the copper mines are those largely passing into the church fold. Thus in the main, the recognized leaders of the church have been men, lifted out of the "sake" whirlpool. However, the church has not progressed very far under their leadership. They have lapsed into sin, some elders have stumbled honest seekers; at present the battle would be stalemated if it were not for a few women believers.

B. THE ASHIKAGA CHURCH: This town of 120,000 was entered in 1950. Seekers gained were chiefly young people of the working class. Later following some direction and help, a converted Shinto priest took the work over. After two years, only a handful of the first believers remained, numbers were pitifully small at morning worship, self-support was still not achieved. The dearth of wives in the life of the church lays bare the "Achilles heel." However, God undertook and the church at present is

surging forth with new life under the impetus of many young men who have overcome the wicked one; but all feel the need of a stabilizing force of spiritual women.

C. THE ISEZAKI CHURCH: This town of 50,000 was entered in 1952. Meeting in a central part of the city, the meeting attracted, in the main, the young working class. For two years, though numbers pushed the mark, hardly a wife could be found in the group. Thus all but two of the original baptized members have been scattered. The congregation shifted many times. Only within the last year, after God gave several wives, has the church become relatively stable, full support taken on of a visiting pastor, investment in very suitable property, and the believers began making and laying concrete blocks for a 30 tsubo building.

II. **Outstanding success achieved through spiritual women**

A. THE UTSUNOMIYA WORK is a most striking illustration of the establishment of a permanent work from initial stages. After a six-month waiting period, a pastor and a missionary, with other helpers, launched a power-loaded tent campaign in a quiet

OKUSAN DENDO

(Continued from page 6)

residential area of this large city. Older laymen came from neighboring churches to do home to home visitation. Every night the tent was filled with many of the married class. Meetings three-days-a-week followed up the campaign.

Within six months five wives burned their idols and began tithing. One of the women is a chief woman in the city, owning three prominent knitting schools. She began meetings in one of her sewing schools each week, attracting about 50 young women. Another of these wives, much poorer but as rich in faith, became clerk in the Bible Bookshop in Utsunomiya and has proved an able soul winner. The pastor receives all of his support, these women have brought others, and last June the church financed a ¥30,000 tent campaign gaining 40 new seekers. These five women have proved the stable foundation for a permanent work in Utsunomiya.

B. OTA CHURCH in Gumma Ken..... one of the strongest in the chain, is mother church to about five out-stations. Outstanding praying wives have kept this church in revival blessing for about five years. Not only does the church maintain a daily 6:00 AM prayer meeting (in its third year), but it has begun many forward moves through the fiery zeal of these praying women. Amongst them are a few who have made full dedication to the Lord's service as lay-women spending a good part of each day either in prayer, visitation, or forming "meeting nuclei" in new areas. I have attended several all-night prayer meetings in this church, usually held before large "seikais" or special "dendo" efforts, and have seen these women pray on and on into the early morning hours, wrestling with God as mighty Jacobs.

III. POSSIBLE WAYS OF WINNING the wives of Japan

It is one thing to establish missionary principles; often quite another to apply them. How to gain these "Lydias" is our problem. Perhaps the following suggestions may be helpful; no doubt you can add to these.

- 1) In any tent-campaign, make doubly sure those of the middle school level and below do not enter the evening tent meeting until adults have taken their places. Too many school age children will create the "unrelated to life and its problems" impression amongst the older set.
- 2) In pioneer areas, attempt to borrow mature believers from your other established works to form

PLEASE DON'T READ THIS UNLESS YOU ARE A LANGUAGE STUDENT

Having completely sold out 1,200 copies of "Language Handbook Vol. 1, the compilers are greatly encouraged to put out a new second volume (tentatively planned for release next summer). Although half of the book is already prepared, you can help us now with these different sections:

1. **Colloquial phrases** (not found in language books) For instance, the typical Japanese prayer: "Kanai anzen, mubyo sokusai, shobai hanjo" meaning keep my house safe, keep us healthy, prosper my business." Please send these in alphabetical order if possible.
2. **More sermon illustrations** which should deal with a made-in Japan problem answered by illustration and scripture.

"meeting nuclei" in the front of the tent.

- 3) Attempt to use experienced, mature Japanese evangelists. Age will break down much prejudice.
- 4) Avoid using young people to lead singing and preside. Especially dangerous is it for young people to close out a meeting and secure decisions.
- 5) In the after-meeting, insist that the Japanese speaker lead the middle aged folk while you as missionary take the young people.
- 6) For testimonies, attempt to intersperse married women.
- 7) Pitch tents not in the busiest sections of town, but in residential areas.
- 8) Follow up immediately (by visitation) any wives decisions. Correspondence courses are totally inadequate for this group of seekers.
- 9) After a few women are brought into blessing, through them attempt to establish monthly "fujin kai" (women meeting) as a branch evangelistic arm of the local church. Most wife seekers are brought by other wives, not by propaganda.
- 10) Be thorough in children's hospital visitation, following up the contact to the home.
- 11) **Intensive, personal care** for each Sunday school child may lead to some "Lydias." If the SS has many activities for the children, it should not be too difficult to form P.T.A.'s. This will be the intermediate step between the home and the regular meetings.
- 12) **Spiritual exhortation** through correspondence is essential. END.

3. Wedding, funeral, baptism, communion, dedication, etc., **ceremonies** which you have either made up or revised.
4. Full-length sermon
5. **Fitting model prayers** for various occasions, i.e., hospital dedication, rehai, meals, etc.
6. **More humor** in preaching—preferably some mistake you made in the language, etc.

If at all possible, these should be typed double spaced, using the same form as in the language book, i. e., Romaji on the left, English on the right and each sentence numbered.

Keep a carbon of this material for yourself as we can't return them if we use them for the language handbook. Send all contributions to: Rev. Kenny Joseph, Missionary Lang. Handbook Com. 992, 4-Chome, Shimotakaido Sugunami Ku, Tokyo

P.S. The compilers also request that all owners of language Handbook #1 kindly send in the 2 tear sheets provided for their constructive criticism.

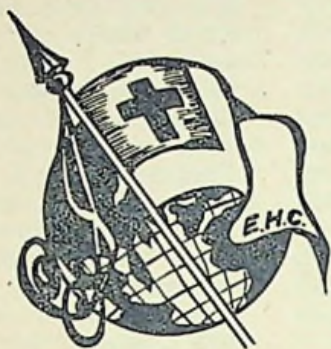
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(Continued from page 5)

- and OMS, (b) Akiji Kurumada, (c) "General Bible Training for pastors and Christian workers." (d) M-42; W-33
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(Continued on page 10)



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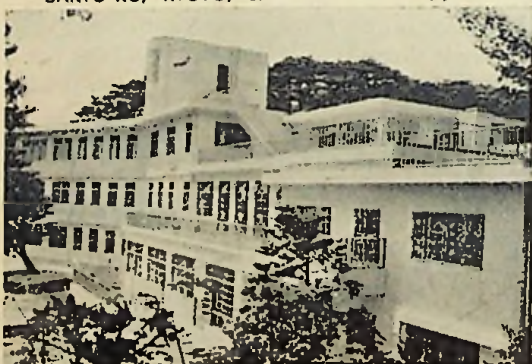
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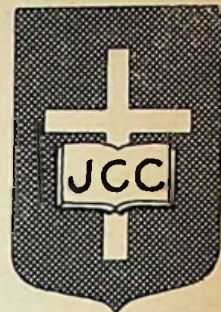
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THE INDIGENOUS CHURCH

by Donald Hoke

Although he is currently president of EMAJ, Mr. Hoke in this article expresses only his personal opinions.

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

A generation ago "colonialism" might well have described much missionary activity since in practice church leadership, financing, and control remained largely foreign.

Nowadays the popular trend is to be indigenous. Under the label "indigenous church" or "indigenous method" apparently any strange, often impractical, new theory can be justified. And some Japanese use it to cover up an unsundered spirit of proud nationalism. But is this new byword, interpreted in multiplied ways, the answer to the problems of effective, Scriptural missionary work? I question it.

Although also a misused and even potentially dangerous term, is not the answer to be found in rethinking the nature of the "New Testament Church", its methods and relationships? Though frequently discussed in Japan today, the New Testament church concept it still relatively untried, it appears.

The swing of the "colonialism-indigenous" pendulum is nowhere near complete. All of us are guilty of confused attitudes toward specific problems. Forms of colonialism are still evident in many areas. The chairman of one small mission told a questioning friend a few years ago, "Of course we're indigenous; we've always believed in paying native pastors."

One larger evangelical group with many missionaries, and laying claim to its history going back to the New Testament, makes a practice of erecting expensive church buildings and installing mission paid pastors as the first steps in opening up the many new areas they are entering.

And the number of missionaries who refer to "My Timothy" is legion.

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

On the other hand the term "in-

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

Recently a seasoned, second term missionary of a large denomination, a man with pastoral experience before coming to Japan, shared with me his problem, all too typical in many places. His denomination has been "indigenous" in Japan for many years. As a result of this, he is forced to work under a Japanese pastor whom, he said, he cannot even morally respect. His evangelistic zeal is stifled, and he laments that he isn't able to do even two decent days work a week under the arrangement on his station where he has no authority or liberty. I have heard this last year of more than one Kyodan missionary, well-trained and experienced, who has been assigned to work under a local church and has ended up running errands and carrying the briefcase for the pastor.

The Japanese leader of another "indigenous" (and evangelical) organization has apparently fostered a measure of anti-foreign feeling among his associates by both his attitude and by such statements as "the foreigner doesn't really understand" "foreigners can never appreciate the Japanese viewpoint," "missionaries are too critical of our culture and practices," etc.

This type "indigenous" attitude is dangerous. It is dangerous not only because it breeds wrong attitudes and lack of confidence but specially because it is untrue. It may even be a cloak to cover up a weak stand on idolatrous practices and non-Christian cultural problems. And, sadly, some evangelical Japanese are among those who hold this attitude.

Let's look at this pseudo-indigenous work another way. The latest statistics on denominational membership are most revealing. To hear many speak, indigenous churches, just because they are indigenous, will of necessity be successful. Some seem to imply a church will be successful

in inverse proportion to the number of missionaries associated with it. What do the statistics incline us to believe?

The Nihon Kirisuto Kyodan lays claim to being indigenous (misleading since a large percentage of even local church budgets come from foreign funds). Although more startling comparisons could be made, in an effort to be fair I have taken the two year period of 1953-55. The following conditions prevailed:

NIHON KIRISTO KYODAN (United Church)

| | No. of churches | No. of pastors | Church members |
|-------------------------------|-----------------|----------------|----------------|
| 1953 | 1437 | 1839 | 154,661 |
| 1955 | 1455 | 1977 | 162,397 |
| Percentage of growth (approx) | 1.2% | 7.5% | 5% |

These statistics are made even more startling when one considers that during this period actually hundreds of thousands (possibly several millions) of dollars of foreign funds were poured lavishly into schools, salaries, church buildings, etc. And since the war the missionary staff has been cut way down as apparently little needed.

From this one may at least conclude that national leadership and self-government alone is not the answer to successful growth among the churches.

Apparently churches which are supposedly self-propagating have not found the key to success in effective evangelism and expansion. Apparently national leadership alone does not insure a virile, dynamic church, growing according to a New Testament pattern.

Of course one might quickly and easily reply that more sound doctrine and greater evangelistic zeal would produce greater fruit. After all, the Kyodan does not represent the post-war evangelical movement. But the annoying question is, are we who are both fundamental in doctrine and evangelistic in emphasis doing any better?

The liberals say "no". They ask us to produce evidence in terms of newly established local churches. And it is difficult for us to do so. After about eight years in which evangelical missionaries have come to Japan by the hundreds, we have little to show in the way of new churches established, self-supporting, governing, and propagating.

Obviously evangelicals have labored under handicaps. They have had few, if any, churches to work with; they have had to start out absolutely cold

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THE INDIGENOUS CHURCH

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in new areas. Then most of the faith and smaller denominational missions which entered after the war have lacked experienced leadership. Finally, I suggest that much of our missionary training in both schools and Western churches has been inadequate to equip us for the needs and problems we find here.

Thus many have been led to rethink methods, and the doctrine of the church. In this process some have come to weird and wonderful new ideas and methods. There has been a distressing disrespect for Scripturally constituted authority, and a consequent overemphasis on the individual "leadership of the Holy Spirit" on the part of immature young missionaries. Thinking to be indigenous, others have laid hands suddenly on new converts and made Bible teachers of them, often with disastrous results. Whole groups have disregarded even common-sense, Scriptural missionary practices. One missionary after three years of active, strangely varied missionary work has concluded the country is evangelized, and so is moving unto another land.

Outsiders and older missionaries associated with long established churches, viewing these strange antics (all too often done under the name of "indigenous" and or "evangelical" missions) have hastily concluded that the whole post-war evangelical movement is not only ineffective but dangerous. Hence the National Christian Council's petition to the World Council in 1953 to keep all "non-cooperating" mission groups out of Japan (non-cooperating groups being defined as those who do not belong to the NCC).

But despite all this, God has been leading in many ways, I believe. Among missionaries of many groups there has been much heart-searching, much rethinking of Scriptures and method, and most important of all, much prayer to know the mind of God. Out of this will surely come more effective methods and strong, growing churches.

However, the key to these problems does not lie in planting "indigenous" churches but New Testament churches, I would like to suggest. Such New Testament churches will be indigenous in so far as our present understanding of indigenous is a correct concept.

I believe we need to rethink some of our basic ideas concerning the church. Since the days of Nevius, more than a generation ago, some have been doing this. More recently Alexander Hays' New Testament

Order for Church and Missions has challenged many (though others feel it has notable weaknesses). A start has been made, but more prayerful study must be given to this most important subject.

And it is of prime importance because in many ways evangelical missionaries are facing a pioneer mission field. Leonard Street, Japan superintendent of the Overseas Missionary Fellowship (CIM) and China veteran, told me almost three years ago: "Historically Japan should be in the established church stage of missions. Practically (from an evangelical standpoint) it is in the pioneer stage." In other words we must build from the ground up.

Therefore, in the broadest possible terms I would like to suggest a few of the most fundamental characteristics of the New Testament church which we evangelicals hope to build. To most these may seem self-evident; yet a reconsideration of them at this time may be helpful.

1. A New Testament church must be first and foremost a spiritual organization

A New Testament church must have a clear faith and high standards of belief and life. It must believe in a Christ who is full deity, a Bible which is fully inspired, in the necessity of the New Birth, and in the reality of the divine life of God in every believer, who together with other such believers, make up the church.

Thus most post-war evangelical missionaries cannot accept the Kyodan as either Biblically ecumenical or as a New Testament church. I say this in charity and in an effort to be understood. For eight years the Kyodan could arrive at no doctrinal ex-

pression; when they did it was ambiguous and weak in important parts. Further it is known that within it there are men who do not hold to the full deity of Christ, the virgin birth, salvation only through the vicarious atonement of Christ, the plenary inspiration of the Scriptures.

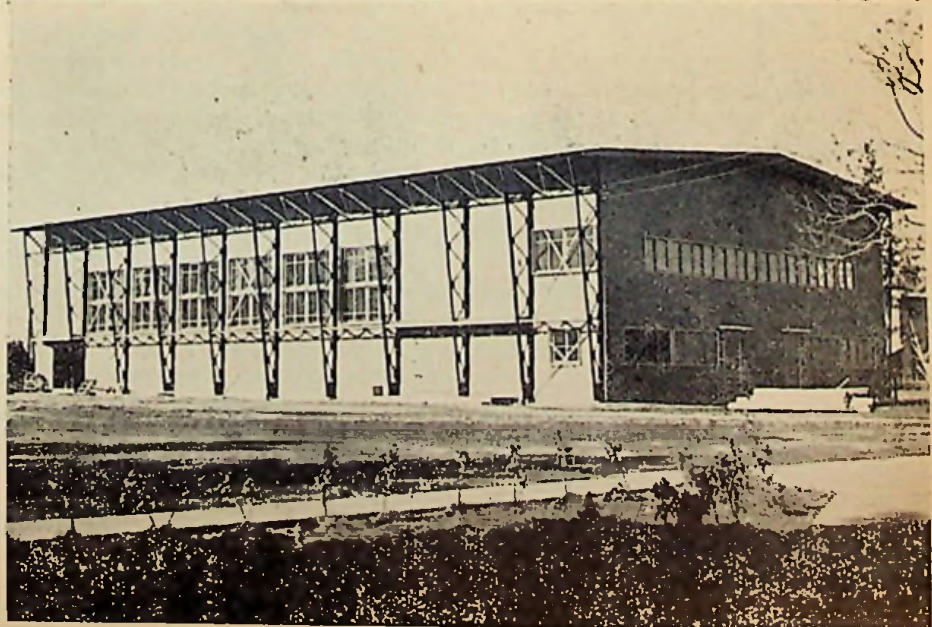
Such a church is more organization (as its history reveals clearly) than spiritual organism, breathed into life by the Holy Spirit. I know that many men in that church are sound in the faith, but because the church is a mixed multitude, Evangelicals cannot have confidence in it as a spiritual, New Testament church.

2. A New Testament church must be firmly rooted into the soil of a country.

This implies two important things: first, that every believer must vitally know Christ for himself, and have "a reason for the hope that is within him."

It secondly means that the local church in any given place joyfully realizes its position and responsibility as a member of the true, spiritual, world-wide church of Christ, headquarters in heaven. In other words, such a local church does not consider its faith as American, or itself a branch of Western religion. Rather it realizes that the true church is super-national, heavenly. With its primary loyalty to the Kingdom of heaven and Christ, its King, such a church within the bounds of its own society and culture (wherever possible) will support itself, govern itself, and propagate itself. This is not the objective of the New Testament church, but will be a natural outgrowth of the divine life within. Christ will be in the midst, working out His purposes.

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Newly Completed Christian Academy Gymnasium

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Such a New Testament will recognize, as did the Macedonian and Achaian Christians who sent a gift to the church in Jerusalem, their debt to the Western churches from which came the missionaries who first preached the gospel here. Ideally a New Testament church will seek to repay this debt by itself becoming a missionary church and reaching out into the vast field of South-east Asia with missionaries and support.

3. Leadership in the New Testament church will be on the basis of spiritual gifts and divinely given responsibility, not upon nationality or race.

Here it seems to me is the difficult-to-define limbo where there have been many failures. Leadership, and the polite struggle for it, are often the crux of the church problems.

The missionary "colonialists" of a past generation (so piercingly criticized by Nevius, Clark, etc.) apparently assumed that a white skin gave the missionary the right to be both bishop and treasurer of the church *ad infinitum*. Now the apparent reactionary trend is to assume that a Japanese, after Bible school (or before), is fully equipped for leadership, rendering the missionary unnecessary. Is this the picture of churches, organized by the apostles, that one sees in the New Testament? I think not.

Both of these erroneous viewpoints are based on the false spiritual dichotomy that in the church there is still a privileged class by virtue of race, culture, or education. Paul devastatingly destroyed this perennial error in Galatians 3:28, Colossians 3:10, 11, etc. National and racial pride, economic position, social standing must all disappear in the spiritual church.

Spiritual leadership in the local church should be determined not by race but by spiritual gift and God-given responsibility alone. Paul clearly deals with this problem in I Corinthians 12. In verse 13 he declares that "we"—both Jews and Greeks—"were all baptized into one body... were all made to drink of one Spirit." In verses 7 and 11 he clearly states that the spiritual gifts are given to each Christian according to the sovereign decision and distribution of the Holy Spirit. The same important truth is taught in Ephesians 4:7, 13ff.

But how does this work out in practice? Does the New Testament indicate who the spiritual leaders of the church were? Were those churches always immediately "indigenous" according to modern definition?

Apparently in Philippi the church

was early able to assume full leadership of its activities; it soon had a full complement of bishops and deacons, plus a strong man like Epha-phroditus whom they could spare to minister to Paul. In addition they were not only self-supporting, but in their poverty sent offerings to Paul and other needy works, II Cor. 8:1-5. The secret of this is revealed in II Cor. 8:5 where Paul indicates that they were a spiritual, fully dedicated group.

But the picture seems to be much different in Ephesus. In Eph. 1:1, Paul addresses the saints, but mentions church officers. Though traditionally known as one of the largest and strongest churches in Asia Minor, Paul left the half-breed Timothy (Acts 16:1) from Achaia there to teach and discipline this church (I Tim. 1:3). This ministry apparently covered some time, because he encourages Timothy to continue his work in II Tim. 2:2, etc. Following Timothy's ministry there, John the Jew, led the Gentile church of Ephesus for years according to well-authenticated tradition. It was during this time that the church experienced large growth and became the most important Christian center in Asia Minor. But its spiritual leader was not "indigenous." John, a foreigner, was supported by the church, taught, led, and enriched it.

The typical instances of Philippi and Ephesus allow us to make certain basic conclusions. Most important of these is that spiritual leadership was exercised according to spiritual gifts and the guidance of the Holy Spirit, not according to race or national background. The picture is one of cooperation—yea, greater than cooperation—true oneness in the body of Christ.

For the missionary and Japanese Christian the application should be apparent, though as yet largely untried. In many, if not most cases, God will raise up and gift Japanese Christians to assume leadership of a local church, or other work, soon after it is founded by the evangelist or missionary ("church planter"—Hays). This is not only an ultimate result, but will often be quickly practicable. A new missionary in a remote area wrote recently, "___'s leaving here (a strong missionary) was the greatest blessing our church has had. Now the members depend on the Lord for messages and are preaching and teaching themselves."

Forgetting his innate pride and racial superiority (a difficult spiritual battle), the missionary must seek wisdom from God to recognize, encourage, and entrust his work to

CHURCH MEMBERSHIP IN INDIA

High Standards Mark the Evangelical Church

If every person who sought church membership were faced with the high standard set by certain believers in India, one wonders how many would qualify for acceptance. The following facts, contained in a missionary letter, would put most Christians to shame.

One Christian group among the untouchables (in India) has set up this sevenfold requirement for church membership. Anyone wishing to become a member of the church must satisfactorily fulfill these seven qualifications:

1. He must conduct family devotions in his own home so that his family may realize what is involved.
2. He must learn to read in order that he may read the Bible.
3. He must attend all services of his church during the week and on Sunday.
4. He must give tithe even though he may be able to give only a handful of rice.
5. He must attend a class in which he studies the doctrines of the Christian religion.
6. He must break completely with his caste by eating in public with Christians who have originally come from other castes, thereby proving to the non-Christian group that he is really in earnest.
7. He must win someone else to Christ.

When he has done these seven things, he may become a member of the church.

Japanese leadership. This demands first of all faith that God can and will raise up such leadership, that the Holy Ghost can make some Japanese brother as good (or better) a Christian than I! Then it will require grace to work alongside the divinely appointed man, overlooking his mistakes in many areas as he must over-look the missionary's in others.

This is a hard thing to do. Leaders usually find it difficult to delegate responsibility. The missionary is no exception. I have heard of some Japanese better qualified to lead than some missionaries, but they are not recognized and entrusted with spiritual leadership.

On the other hand, a missionary may often be led and gifted of God

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for a longer period of leadership in a given situation. To turn the leadership over quickly to some superficially capable Japanese is not the New Testament principle.

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

If Japanese and missionary alike keep an open heart before God, such leadership will be recognized. The missionary must guard against an innate feeling of superiority, as must the Japanese guard against a pious form of nationalism which will lead him to resent foreign influence.

To me the issue of spiritual leadership in the church, and its true basis, is the key to solving many problems in mission circles today. Old shibboleths of "indigenous" etc., are not enough. Prayerful study of the nature and methods of the New Testament church will lead us into the establishment of strong, spiritual, dynamic churches, filled with the life and power of the Holy Spirit.

Application of such principles will demand wisdom and grace, the abandoning of old prejudices, and new humility on the part of both missionary and Japanese—better, on the part of all Christian brethren. The result may well be strong churches in which the power of the Holy Spirit is released through the gifts and abilities given by Him to both Japanese and missionaries.

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