

Japan

John Schone
HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

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The Fellowship of E. M. A. J.

What is EMAJ? The initials stand for the Evangelical Missionary Association of Japan. In spirit it is a loose fellowship of evangelical missionaries who stand together on the Word of God for the glory of Christ in evangelism in modern Japan.

This issue of the new *Japan Harvest* goes to every Protestant missionary in Japan as an introduction to both the magazine and to EMAJ. Therefore, we would like to in a friendly, informal way, tell you a little bit about EMAJ and its objective and invite you to share in this fellowship with us by becoming a member.

PURPOSES

The EMAJ is not a super-mission, church, or policy-making organization. It is simply a cooperating body of missionaries "devoted to the propagation of the Christian faith and to provide a means of united action and cooperation" (from the Constitution). On the missionary level the EMAJ gives public witness to the real unity that exists among born again believers in the body of Christ in Japan. Its basic objectives are:

1. To promote fellowship and spiritual life

EMAJ through its summer and winter conferences seeks to stimulate spiritual life, encourage faith, and foster revival in the missionary body and, through them, the national church. Such intermission, interdenominational fellowship breaks down prejudice, awakens sympathetic understanding, and stimulates prayer in the realization of the vital oneness in Christ that Christians have.

2. To provide a platform for cooperative Christian effort

EMAJ has brought conservatives together to outline a comity program for strategically locating evangelical missionaries in Japan. Through EMAJ, radio, literature, and educational programs have been given intermission cooperation and enlarged effectiveness not possible through individual mission efforts. EMAJ sponsored committees survey needs, explore new fields of activity and initiate new projects for the spread of the Gospel in Japan.

3. To disseminate information vital to Japan missions

Japan Harvest—Through its news channels, comprehensive surveys of various phases of missionary effort, and its advertisements telling of evangelistic and teaching aids is an indispensable must for missionaries. With this issue *Japan Harvest* expands its scope to include more articles of general interest on subjects of missionary methods, church organizations, pertinent problems in Japan, etc., in addition to its

usual features. We trust you are a regular subscriber.

The *EMAJ Year Book*—Is our annual publication of missionaries' names, addresses, etc. The EMAJ also contemplates the possibility of assisting in the publication of such missionary books as may be a contribution to the overall advance of the missionary cause.

4. To represent the evangelical Christian cause with a united voice

Recent developments in the fields of religion and government in Japan make increasingly imperative the need for a united voice for conservative Protestantism. The purpose of such representation by EMAJ is to protect the privilege of unfettered preaching of the Gospel and unrestricted worship of Christ by Church groups.

5. To foster other activities that will advance the Gospel in Japan

Cooperative evangelistic efforts and the strengthening of the national evangelical church here are two major prayed-for and projected future plans of the EMAJ in addition to expanding those activities in which it is already engaged.

SPIRIT

EMAJ is an organization of Japan missionaries, united in faith and purpose for the evangelization of Japan and the establishment of Christ's church here. Membership is by individual and not by missions. Such EMAJ membership in no way interferes with the activities or responsibilities of any missionary to his board or church. The bulk of EMAJ members are missionaries under "faith" or smaller denominational boards; these 1,507 missionaries at present number over two-thirds of the Protestant missionary constituency in Japan.

EMAJ, although in hearty sympathy with other organizations for evangelical cooperation, is not organically linked with any of them, either in America or Japan, and is in no way committed to policies set by other intermission organizations.

Through action of two somewhat similar missionary organizations, the Fellowship of Christian Missionaries, (FCM) and the Japan Bible Christian Council, (JBCC) it is possible for a missionary to belong to EMAJ in addition to one or the other of these organizations.

The EMAJ has a statement of faith. All those in accord with this general statement of historic Christian doctrine held by nearly all major Christian denominations are cordially invited to join hands and hearts

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JAPAN HARVEST EDITORIAL PLATFORM

*Provide news and information on many problems related to the missionary's work and methods. (Includes surveys with reliable statistics)

*Provide thought-provoking signed articles on vital, pertinent issues.

*Publish articles which will encourage the missionary on the field.

*Provide practical "how-to-do-it" articles.

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READER'S REACTIONS

WANTED: Experienced missionaries

"If it would not seem presumptuous I would like to suggest that in my opinion the HARVEST will do a far greater service by confining its policy to reporting facts and activities rather than delving into publishing controversial theories. This is especially true because of the variations of ideas within the group which it serves. If, however, it seems that such articles are necessary, it would seem that they should come from individuals of experience and understanding rather than from those who are inexperienced in Japan."...A. Gordon Wolfe, Tokyo.

("We agree 110%. The rub comes in when you try to get some of these gray-haired "individuals of experience and understanding" to write. They're either too humble or too busy. We welcome material from them always. Ed.)

Indigenous Churches

"Just a word of appreciation for your article in the last JAPAN HARVEST. Though I have not gone over it thoroughly I did read enough to know that you have given us a lot to think about and have brought some of the problems of our work and methods into sharp focus."...Verney Unruh, Miyazaki City, Kyushu

"I say "Amen" to his statement that there is a distressing disrespect for Scripturally constituted authority. This is illustrated by his very use of "re-think." Those who have respected scriptural authority in matters of explicit command and clear example do not later have to re-think their concepts. It is unfortunate that in the face of such plain directives in the New Testament for carrying out the work of Christ there are so many who have gotten off on some side-line saying "God is leading me to do this." The result of this disrespect for Scriptural authority is a phenomenal multiplicity of religious institutions, projects, "operation," programs, gadgets and gimmicks, all "led by the Lord," "for the sake of the Gospel in Japan," but none with a trace of Scriptural example or authority. This trend is very distressing to those who believe that God's main program for this age is the preaching and teaching of the truth by word of mouth within or originating with the local church. According to Scripturally constituted authority, God has made every necessary provision for evangelism, teaching, and all phases of spiritual ministry through the proper functioning of the local church. Absolutely nothing else is necessary. But we see many disrespecting this authority, keeping themselves very busy with their extra-Scriptural projects and programs. Some may be content with working on a stack of "decision" cards for eternity; others with a stack of completed correspondence courses, others with a stack of Kamishibai, others with a stack of "missionary helps" of various sorts, others with a stack of Gospel slides, others with a long list of diplomaed graduates, etc., but my greatest desire is to bring with me some disciples, discipled, baptized, and taught all things which Christ commanded—through the ministry of God's ordained local church."...Dale Crowley, Matsudo City.

Okusan Evangelism

"The article by Chuck Corwin was stimulating and so well written. I want to send extra copies to our single ladies home on furlough to give them some insight into the value of their contribution to the Lord's work.

Could we have something on:

1. Values and uses of kindergarten work
2. How to reach the men
3. The importance of church building in Japanese evangelism.

This latter, #3 is in reference to church buildings. I think because of Hay and others this has been neglected to the detriment of our over-all work in Japan. I have heard several

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E. M. A. J. Summer Conference



EMAJ CONFERENCE

Reader's Reactions...

(Continued from page 2)

of the most spiritual Japanese emphasize this need in recent months.

The HARVEST is getting better and better."....Joe Meeko, Yamagata City.

JAPAN HARVEST on Furlough

I surely appreciate receiving the Harvest. It keeps me up-to-date with news of missions in Japan and is also inspirational....Laura Dales, Canada

(Don't forget, for only \$1.50 (¥500) the JAPAN HARVEST can follow you on furlough—as well as go to your many friends who are supporting you in the homeland. Ed.)

Criticism wanted:

I will be happy to receive a copy of the new JAPAN HARVEST, but unless it truly reveals Christ and His glory to the readers, I am afraid that it will be a waste of time, energy and money. I fear too that you will find my criticisms rather contrary to your views and actions, but I trust they shall be given only in the spirit of Christ and in all kindness and with truly personal interest."....Don Hunter, Tokyo

(It is true that our best friends are many times our severest critics. There is only one ground rule—every negative, destructive criticism must be balanced by a positive, constructive criticism, remembering it is more easier to be critical than correct. Ed.)

Tenney Cancels Trip;

Conference Opens Aug. 5

By Bennie Benson, Vice-President E.M.A.J.

The big move for evangelical missionaries this summer is to the Deeper Life and EMAJ Conference in Karuizawa. The dates, for the EMAJ Conference are Aug. 6 to 12. This is one date to circle on your calendar as a "must". This summer promises many hours of good fellowship and edification as well as opportunities for receiving and giving encouragement. Primarily, however, there will be new and rich experiences with the Lord.

The Conference site is the Union Church. The conference plans to center around Bible Study. As Norman Grubb pointed out so vividly at the 1954 conference we must search out "the deep things of God" (I Cor. 2:10) if we're to continue to be the interpreters of God's Word here. We can't be satisfied to just skim the surface or remain on the same level but must dig deeper into the Word. With this in mind your planning Committee prayerfully waits on God that He shall send His chosen servants to us. Though we planned on Dr. Tenney of Wheaton College, unforeseen events force him to postpone his coming for another year. Dr. Larry Love of Florida will bring encouraging messages on the Christian life out of his rich and varied experiences. Rev. Vernon Mortenson, TEAM's Assistant General Director, is also slated to speak.

Our work is warfare on Satan. He casts his tyranny over the millions on these islands. His attacks and defences are formidable. Evangelical forces have established the beachhead. The casualties are high, the reinforcements are few. Therefore we'll need the experience of this conference as we prayerfully look forward to greater victories this year with God.

In the planned forums and the work-shops we'll have opportunities to share our experiences, problems and burdens, victories and failures, joys and sorrows. Here's our real opportunity to pray with and for one another.

Begin to pray and make housing plans now to attend your EMAJ Conference at Karuizawa, August 6 to 12. The conference needs you.

Further details on the speakers and program will appear in the next issue of the JAPAN HARVEST.

Thailand Writes....

"You and your associates are to be highly commended for the excellent publication. I would like to subscribe to the periodical. I except to show this publication to the group which we trust, ere long, shall become the Evangelical Fellowship of Thailand.

Robert M. Chrisman (C & MA)

Thailand

EVANGELISM IN JAPAN

(Ed. Note: "Japan Harvest" herein presents the first in a series of articles written by Japanese pastors-evangelists on various phases of evangelism in Japan. The tent evangelism article by Honda Sensei comes just as many missionaries are laying plans for spring and summer evangelism.)

TENT EVANGELISM

By Rev. Kōji Honda

(1) Blessings of Tent Campaigns

The Japanese church tends to lightly esteem tent campaigns. It must be realized, however, that this is a fruitful method of evangelism. Especially when we realize that many churches were established and are being established by this method. It seems, therefore, that churches should restudy this medium of evangelism.

Why? Because tent meetings:

1. Provide opportunities for unreached people to hear the Gospel.

Only 0.5% of Japan's population attends church. 95.5% do not know what Christianity or the church is. Some are indifferent, but some, though desiring to attend church, cannot for lack of one in their neighborhood. Sometimes, for fear of offending their neighbors, mere hesitation, or for fear of some financial or spiritual responsibility some do not attend. To tent meetings, however, they often come out of curiosity and so hear the Gospel. Thus newcomers as well as backslidden Christians are contacted.

2. Can be held any time, any where.

A tent, requiring little room, may be pitched where desired, either in a pioneer, non-church area or adjacent to some church. It is the most convenient method of evangelism in Japan because of the shortage of houses. It can be pitched and moved whenever and wherever needed.

3. Are an economical method.

It is expensive to rent, buy or build a house, but comparatively easy to obtain a tent. The cost of a new one is about ¥5000 per tsubo and it is quaranteed for 3 years of consecutive use. A second-hand one, about half that price, lasts at least 2 years.

4. Improve church activities.

Through evangelism, not only are new souls gained, but the sponsoring church itself is blessed. The flames of prayer and salvation are kindled among pastors and laymen. By adding new members through a tent campaign, the church will increase in attendance even in August, September and October when churches tend to decline in activity.

(2) Time and Place for Tent Campaigns

The success of a tent campaign depends on two things: proper place and suitable season. There is "much trouble with little results" if these are not

heeded. In God's work, however, results are often brought about after we have suffered much trouble and pain, fearing even failure.

1. Time.

From mid-June to August is the best time for tent campaigns. April is still chilly, May and June are rainy seasons, and September holds the threat of typhoons when tents must often be taken down. If meetings are held during the cold months of November through March, a stove may be set up. Probably only earnest seekers will come, however.

2. Place

Finding a suitable place is difficult except in a war-destroyed district. Even in those areas houses have been built. Our best efforts, however, should be exerted in selecting the place as this is most important.

Recommended Locations

- a) Where it is planned to build a church
- b) Within range of an established evangelical church
- c) In non-church areas, unevangelized areas, and busy places such as: summer bathing, and public resorts, with exhibitions, or other social gatherings.-

Suggestions on selecting locations

- a) Select residential areas. The bigger the population, the bigger the gathering, often.
- b) Facing the road or tramway-areas or being on a street-corner lot may prove disturbing in the daytime, but at night this may change, so careful study of the situation is required.
- c) Do not select those areas disturbed by radios, loud-speakers, movie-houses, or pin-ball-game-centers. These can be very distracting.
- d) If good places cannot be found, school grounds, campuses (during vacation), temple and shrine premises or park grounds can be borrowed. It must be remembered that what appears the worst place, sometimes turns out to be the best location.

(3) Structure of Tent Campaign

1. Tent.

The tent must not be too big nor too small. One which is too large is inconvenient to carry, takes many people to pitch, and requires much land. Too small a tent cannot accommodate enough people. Usually the size. (6M x 10M) or (12M x 21M) is recommended.

Durable material should be picked out.

The slightest damage should be mended as quickly as possible.

2. Tent-team leader.

As a tent campaign is team work, good leadership is essential. The desired leader is one who can lead others to work in harmony, joyfully serving together in Christian love. He must be a humble man with strong faith and wisdom, affectionately guiding his helpers. If the leader gets rattled and insists on his own way, he may lose the confidence of his co-workers.

3. Preacher.

One preacher from beginning to end of the meetings is most desirable, for then the messages will be

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TENT EVANGELISM

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consistent, and the audience will become friends of the preacher. If it is impossible for one, two-three preachers can take turns. In that case, it is very important for the preachers to confer together about their programs so that the messages are not doubled. When having several preachers, the first one is the most important. A good beginning is half the battle. A good preacher in church is not always a good preacher for tent campaigns. Certainly he must strictly preach the Gospel.

The tent campaign preacher must be:

- a) A simple and plain speaker. (Avoiding theological words and abstract illustrations.)
- b) A fiery speaker. (Speaking fervently, filled with God's love and power of the Holy Spirit.)
- c) A cheerful speaker. (Sincere cheerfulness attracts people.)
- d) A man with a good clear voice (Not necessarily loud, but penetrating. If listeners cannot hear well, they lose interest and leave. A microphone can be used, but sometimes the natural voice is more effective.)
- e) A man who speaks of Christ. (It is necessary in tent meetings to urge listeners to make prompt decisions for Christ. Thus Christ must be clearly set before them). The target of the message is Christ, the only Saviour. Some speak only on the parables, forgetting to show Christ to the audience. To Japanese, the main subjects should be:

- 1) "God's existence and His nature,"
- 2) "Man's sin and it's results,"
- 3) "Christ and the Cross,"
- 4) "Power of the blood,"
- 5) "Redemption,"
- 6) "Resurrection,"
- 7) "Holy Spirit,"
- 8) "Second coming of Christ,"
- 9) "Repentance,"
- 10) "Faith."

The sermon should be finished within 50 minutes.

4. Master of ceremonies

The chairman plays an important role in any meeting, especially so in a tent campaign. There are two ways to lead a meeting:

- a) Same chairman throughout the campaign.
- b) Changing chairmen for every meeting.

Following the first, the campaign will be consistent but tends to be monotonous, while in the latter every meeting has freshness though lacking in consistency. Chairman should be:

- 1) A man of good judgment,
- 2) A punctual man,
- 3) A composed and tactful man,
- 4) A cheerful and peaceable man,
- 5) A neat, mannerly person,
- 6) A prayerful man who regards the opinion of others.

A layman asked to preside over a meeting, should be experienced and must have enough time to prepare. The chairman should:

- 1) Keep his own remarks at a minimum.

- 2) Keep the meeting continually active.
- 3) Before the meeting, invite certain believers to testify,
- 4) Select the most suitable hymns, and repeat the same hymn until the audience knows it.
- 5) Begin the meeting on time even though the seats are not filled, and turn the service over to the preacher within 45 minutes.

5. Hymns.

Generally those cheerfully praising the Saviour are welcomed in tent campaigns.

Select those which:

- 1) Adore God,
- 2) Express joy over deliverance from sin
- 3) Are easy for anybody to sing
- 4) Are solemnly thought-provoking

The latter are used after the sermon when people are urged to receive Christ.

Choir

A choir is of great help, singing clearly, humbly and in the Spirit before or after the message. Two verses of each song are enough.

6. Prayer

Pray together for the meeting one hour before it's opening. A lack of prayer will result in failure, no matter how complete the preparations or how wonderful the sermon. Of primary importance is that Satan-captured souls be released by prayer to God. During the meeting, brief, sincere and ardent prayers by two or three persons are essential. These prayers should be clear enough to reach every person so that Christians can join in and unbelievers be influenced by the prayer.

7. Testimonies

Testimonies by new converts are lively, and those by old Christians are based on their many experiences in life and so strengthen the listeners' belief. How long should they be?

One testimony	15 minutes		
Two testimonies	7 "	each	
Three testimonies	5 "	"	"

Testimonies should be differentiated from exhortations or sermons. In a testimony one should talk about his delightful "new life in Christ" or joyful experiences on "overcoming temptations or difficulties," in a spirit of humility and sincerity.

8. Second Meeting

Soon after the preaching is over, people who want to receive Christ should be asked to raise their hands, stand up, or come forward. Let these and sometimes all the listeners, remain for a second meeting, which meeting is most essential in a tent campaign. It can be held from the first day, if the time is ripe. In case the same preacher cannot remain to lead the second meeting, another person can take his place. A brief, (about 15 minute), inspirational challenge in line with the sermon should be given.

9. Personal work

This is the key to the success of the entire meeting. Many trained layman-evangelists should be prepared for this important work, but all the Christians present should be friendly to the new converts, helping register their "decision for Christ," or encouraging them

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to come to the next meeting. A guide for each convert is most desirable.

10. Closing

Announcements should never be made at the close of the meeting but before the sermon. If personal work is going on, hymn playing, loud talking or singing should be called off.

11. Necessary items for seekers

The following articles should be previously provided for seekers.

- 1) Advertising hand bills
- 2) Tracts and pamphlets
- 3) Decision cards
- 4) Pencils
- 5) Bibles and hymn books for sale

12. Child Evangelism

Tent campaigns should also include children's meeting. The purpose of this meeting is not for amusement, but for the salvation of young children; therefore, avoid mere nursery stories or fairy tales which do not woo children to Christ. Many interesting stories for children can be found both in the Old Testament and in the "Life of Christ." By Bible stories, as well as that effective way of "eyesight evangelism" (slides, Kamishibai, flannel graphs) definite results can be expected from these meetings, for they are easiest to win to Christ.

(4) How to Pitch a Tent

1) The entrance should be at the place most convenient for visitors to enter.

2) Stakes should be driven in perpendicular to the tent. Longer stakes should be used in soft ground.

3) Ropes should be loosened on rainy days and tightened on clear days.

4) A ditch should be dug around the tent to prevent the entrance of water on rainy days.

5) A pulpit is useful for both the preacher and audience. It should not be obscured by a pillar.

6) Electric lights, five in an average tent, should be placed: one at the entrance, two in the middle of the tent, and one on both sides of the pulpit.

7) The words of hymns should be written with a brush in big letters on large (1m×2m) size paper. This is more helpful than printed ones for each person.

(5) Matters to be Attended to Before and After Meetings**1) Advertising:****a) By pastors**

In urban areas, 2-3 days before a meeting at the earliest, while in rural areas, 4-5 days before, for it takes more time to reach throughout the country.

b) By delivering printed advertisements in house to house visitation.

c) By parade

As many as possible go out in automobiles or on bicycles while announcements are made from a loud-speaker.

2) Every possible instrument such as accordians, drums, trumpets and tambourines should be used.

3) It is necessary to have care-takers, one in the daytime and two at night to take charge of the tent while everybody is out.

4) As soon as the location is settled, go to the land-owner for bargaining. If it can be borrowed for nothing, heartfelt thanks and a gift of a Bible should be given without fail. If this is not done, you will have trouble next time in borrowing.

5) Police should be asked for permission. Without this permission meetings cannot open. In Kyoto it sometimes takes 72 hours before permission is granted.

6) Do not forget to pay visits of courtesy to neighbouring houses so as not to invite hostile feelings against the campaign. Be careful of musical instruments such as drums and trumpets after 9 o'clock in the evening, especially if there are sick in the neighbourhood.

7) After meetings

Fill up the stake holes and ditches and clean up the whole area before leaving. Sincere thanks and gifts of Bible, etc. should be given to all in the area who helped or furnished material for the tent campaign.

(6) Conclusion

Though it appears easy to conduct a tent campaign, don't be careless. Without ardent and constant prayer as well as wise arrangements, good results cannot be expected. All the workers must be united, cleansed and strengthened by Holy Spirit.

(Chapter 10 from the Japanese book "Hyakuman nin no Dendo" available at C.L.C., W.L.P., Kyobunkan)

End

* *

* Plan Now to Attend *

EMAJ CONFERENCE

* Karuizawa, Aug. 5-12 *

* *

You are cordially invited to attend

TOKYO EVANGELICAL CHURCH

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Is a Pastor-Missionary Fellowship Needed?

— A Symposium, edited by Kenny Joseph

(Ed Note: Although this article was written in April, 1954, it has remained quietly in the prayer closet awaiting God's time. We believe it is extremely pertinent at this time when Billy Graham's challenging visit is still fresh in the minds and hearts of many pastor-evangelists in and out of the Kyodan.)

There is much talk of missionaries being squeezed out of Japan in the not-too-distant future through various governmental regulations and pressures. Evangelical missionaries and pastors alike are seeking a broader basis of fellowship and co-operation in evangelism. Looking at the ambitious program of the EMAJ the question is often asked, "Why missionaries only? Why doesn't the EMAJ include both Japanese and foreigners and become the Evangelical Fellowship of Japan?"

Rev. Everett L. Cattell, secretary of The Evangelical Fellowship of India wrote to the JAPAN HARVEST editor regarding this problem: "It is so many years since anyone here thought of doing anything without nationals that I find it difficult to think my way into a position such as E.M.A.J. is in. We would never think of doing so here. On the one hand we are rapidly getting ready for the day when the church may have to go it alone and on the other hand we find that we learn so much from our Indian brethren that we could not possibly consider going ahead on any other basis. . . . I hope that E.M.A.J. will broaden out (as you suggest in your article) and become a true Evangelical Fellowship of Japan, drawing together in fellowship all evangelicals both missionary and national regardless of churches. Then they will become aware of each other and thereby strengthen the evangelical witness. I am confident that if this is done as it has been here, in a spirit of cooperation avoiding duplication of good work being done by others, it will result in making the total Christian movement in Japan aware of the evangelical bloc and make them reluctant to go on pronouncing as if the evangelicals did not exist or matter."

Someone observed that India is about five years ahead of Japan. At any rate, we have much to learn from our India missionaries and nationals. On January 17th, 1954, the constitution of the Evangelical Fellowship of India (E.F.I.) was ratified at Deolali. Their purpose is;

To provide fellowship among evangelical Christians and be a means of unified action directed towards:

1. Spiritual revival in the church
2. Active evangelism
3. Effective witness to, and safeguard of, the evangelical faith in the church in all of its agencies.

Of seventeen officers and executive board members, nine are Indian nationals. Membership is granted to churches, missions, groups or individuals who:

1. Subscribe to the statements of faith (very evangelical)
2. Accept the constitution
3. Abide by the provisions therein relating to Christian committee
4. Pay the annual fees.

It is understood that membership shall not adversely affect other affiliations which members may have.

Among other main projects of the E.F.I. are:

1. The establishment of an evangelical, theological college, which is the Union Biblical Seminary in Yeotmal,
2. A missionary vision—entirely by the national members who have already sent and are supporting Mr. and Mrs. V. Kattapuram in East Africa,
3. Evangelical book clubs which are producing and distributing literature in seven or eight of the main Indian languages,
4. A pastor's bulletin going out to two thousand ministers,
5. Evangelical Sunday School lesson helps.

The question for the E.M.A.J. in particular and Japan missionaries in general is, "Is this the way Japan should go?"

This cry is heard in many places: "If not the National Christian Council or the United Church (Kyodan), what then?" There are 1971 un-affiliated pastors-evangelists in Japan, some without churches, many without encouraging fellowship and helpful information. There are about 1500 evangelical missionaries battling alone, crying for help, but the problem remains largely unsolved. How can we bring the two discontent bodies, very much one in faith and purpose, into a loose-knit fellowship? The fire was ignited at Billy Graham's evangelism conferences for pastors in Tokyo and Osaka. Many pastors came away blessed, encouraged, revived and cried, "Oh, for more of that." The question remains, "Can the EMAJ prove open enough, big enough and sacrificial enough to encourage and promote common-ground evangelism above denominations, above mission boards—common ground so that those of like faith within both groups can meet, join hands and present a united evangelical front similar to that in India.

For example, an evangelical Japanese denominational leader was asked to join the National Christian Council of Japan. Though he opposed this step, he found that the majority of his pastors favored it. They said, "There is nothing else to join in Japan and we must present a solid, united front to the world." After two hours counseling with this leader, my friend and I realized anew that all the arguments for not joining the NCC notwithstanding, something else as good or better must be offered in its place.

Think for a moment about building the Japanese church—if every foreign missionary were forced out of Japan today, what remains tomorrow? In addition to the subsidized United Church and NCC, there are over 1,900 pastors and evangelists who have no common bond of fellowship, no liaison, and no central clearing office. In a time of crisis or pressure, entirely possible in view of resurgent religio-nationalism, many might be forced into some union against their conscience. That is what happened during the war and history will repeat itself if something constructive is not

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PASTOR-MISSY, FELLOWSHIP

(Continued from page 7)

done quickly to set up a loose liaison office type fellowship, (not an organization) of evangelical pastors.

Many Japanese feel this burden increasingly. It is working on the solid principle of "The nationals will eventually take over and missionaries must do all possible to give them a basic, sound foundation to work on." The hour is not too late if we will act quickly with bold mature faith and imagination. We propose the following:

1. That a "Common zone" evangelical statement of faith be drawn up.
2. That this statement be circulated among all Kyodan and non-Kyodan pastors and evangelists, inviting them to apply for membership.
3. That purpose of this fellowship be very clearly defined, i.e., to provide a loose fellowship, a liaison office, a common front, and a united testimony to the world with the motto "In essentials, unity; in non-essentials, liberty; in all things, charity."
4. That there be an official quarterly paper of this fellowship for the pastors. This organ should contain timely news from other Asian countries to assure evangelical pastors here that they are not fighting this battle alone.
5. That a yearly rally or convention be held. Not for business purposes only, but for (1) prayer, (2) hearing spiritual deeper life messages, (3) and discussing mutual problems.
6. That two Japanese and one missionary give full time for this work, being the organizing genius and secretary.
7. That liaison between 1971 Kyodan-unrelated pastors and the evangelical missionaries be provided.
8. That a liaison office be provided for united representation on
 - a. Health insurance for pastors
 - b. Representation to the government on the shrine problem, religious liberty, income tax, drafting of ministerial students, etc.
 - c. Combined missionary-pastor yearbook in Japanese and English
 - d. United purchasing (at a discount) of essential evangelistic equipment
9. That there be a survey of comity among evangelicals—needy areas. Survey statistics and comity arrangements.
10. That a Pastors-Evangelists accrediting association be provided.
11. That an evangelical Japanese-sending foreign mission board be fostered.
12. That sound evangelical Biblical and theological scholarship and writing be fostered.
13. That ethical practices among Christian workers be fostered.

This is one of Japan's most pressing needs, not only for the 1971 non-Kyodan pastors but also for the hundreds coming out of Bible Schools and Seminaries seeking to unite with an over-all inter-denominational group and there to develop evangelical leadership.

Though it is too early to predict the course of this

new vision, the author is pleased at the hearty response received from Japanese and missionaries alike. He believes that this will become a rolling stone that will not only gather momentum, but also gather many layers of support and co-operation. We quote excerpts from letters received revealing the possibilities in this venture in evangelical ecumenicity.

1. Rev. David Tsutada, director of the "Protestant Federation" is very enthusiastic. Advising the use of the word "Kai" (association) or "Renmei" (league) it should give the idea of a loose fellowship of evangelicals, rather than a strict organizational name. Rev. Tsutada revealed that if such a pastor's association were formed, his federation and "The Evangelical Union of Japan" could join as one group. Tsutada said "This news appears to be in God's perfect timing, for just at our last Federation committee meeting, a similiar idea was discussed."

2. Rev. T. Yamazaki, general secretary of the O.M.S. says, "I deeply appreciate your deep concern for the non-Kyodan evangelical churches. We have seen the deep need of the united association of the evangelical churches and organized 4 years ago the "Evangelical Union of Japan." Many evangelical denominations and individual churches; Nippon Domei Kyokai, Japan Holiness Church, Free Methodist, Wesleyan Methodist, Japan Evangelical Church, and other evangelical churches belonging to Nippon Kirisuto Kyodan. I think we have the same principles you mentioned and I want to see you as soon as possible to talk about the matter freely.

3. Rev. Reiji Oyama, Professor at Tokyo Theological Seminary writes, "Nothing is more pleasing than to hear of the "Renraku Kikan"—Your earnest desire to do good to Japan churches. I have long thought how our future churches can not be left as they are now. We must seek the key in the Bible and not repeat the same failure.

Does the Bible teach us to unite churches in your way? It says, "Endeavouring to keep the unity of the Spirit in the bond of peace," (Ephesians, 4:3) It is the unity not of us but of the Spirit. According to the Bible, whenever people wished to do such a thing they began with a prayer-meeting. We ask Him for anything in a prayer-meeting irrespective of individual church or denomination. There is no other unity of the Spirit than this. Let's learn more from Act. 1:14. . . .

We regularly hold an inter-denominational morning prayer-meeting for unity and revival of Japanese churches, every Tuesday, 6:00-7:00 a.m. at the I.V.C.F. Student Christian Association, near Ochanomizu Station.

No one can expect true unity except from such prayer-meetings. Many from various fields (Calvinist, Arminians and Born-again members of the Kyodan) attend. Let us unite our hearts and minds and pray for Japanese churches."

4. Mr. Tamezo Yamanaka, Brethren Evangelist and I.V.C.F., Student Christian Association leader writes, "I see no objection to this 'Renraku Kikan' personally, but it is to be hoped that the Gospel of Christ who rose from the dead and is now in glory will be testified. "I will appreciate your sending me a more detailed plan which I will show my co-workers."

5. Rev. Mitsuzo Goto, Pastor of The Nihon Kirisuto Choro Kyokai (Presbyterian), and Professor at Japan Theological Seminary writes, "Your proposal is very good in principle, but how should it be executed in the right way? All concerned must be humble and on friendly terms with each other. Otherwise it will end in failure. If we are to do it, now is the time to start."

6. Rev. Tokiyuki Niino, Domei (TEAM) pastor-physician writes, "The nature of the proposed 'Renraku Kikan' should be generous and not narrow-minded. Avoid the centralization of administrative power. Meetings and office work should not be brought in the center only. This will not only be the 'renraku kikan' for Japanese but also can be used by missionaries.

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DEVOTIONALS

PERFECTING HOLINESS IN THE FEAR OF GOD



By Larry Love, Pastor

Bethany Presbyterian Church
Fort Lauderdale, Florida

Guest Speaker at EMAJ.

Deeper Life and

TEAM Conference, 1956

The essential message of the Word of God is a message of holiness. God's great work in redemption is that of reclaiming sinners and making saints. The suggestion is quite clear in this particular portion of Scripture that the ultimate purpose of God in redemption is that men should be holy. God sent His Son into the world to die for our sins, not simply that we might escape the flames of judgment, not simply that we might flee from the wrath to come and find refuge in the Lord and the hope of eternal life in Him; but that we should be holy, and in our lives from day to day show forth the praises of Him who hath called us out of darkness into His marvelous light. The ultimate purpose of God in redemption is that ungodly men should be made godly, that men who are utterly defiled, with hearts that are deceitful and desperately wicked, might be made well pleasing in the sight of the living God, and might in some measure reflect, here and now, the indwelling presence of the Lord Jesus Christ.

There is tremendous emphasis in the Word of God upon holiness. Jesus Christ died that He might deliver us from this present evil world. He died that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. In the majestic "Battle Hymn of the Republic," we sing, "Christ died to make men holy, let us die to make men free." Christ died that men might be made free from the bondage of corruption to walk in holiness, in the glorious liberty of the sons of God—He died to make men holy. I do not believe we can overemphasize this primary purpose of God in redemption. Too often we feel that God has simply provided for us a way of escape, rather than realizing that He has provided something infinitely more wonderful, a life of holiness and victory in our Lord Jesus Christ. His provision is sufficient for us if we will but appropriate it by faith.

In this passage God has made us a proposition which contains a **proposal** and a **promise**. A proposition always involves these two basic elements. Certain

conditions are outlined and promises are made which will be fulfilled contingent upon the conditions being met. The words are gathered from various places in the Old Testament, and are by the Apostle Paul brought together and set before his people. The phraseology is general. However, a definite proposal is contained in verse 17: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing..."

God can only receive those who are holy. God can only receive those who will not touch the unclean thing. God cannot use unclean vessels, for God is holy. Only when we are willing to come apart from the unclean thing, to be separate from it and touch it not, can God receive us. Cleansing can come only through the precious blood of the Lord Jesus Christ. His blood alone avails to make men clean. The responsibility rests with us, however, in our willingness to come apart, to be separate, to be cleansed and made holy. It is clear that the emphasis here in this passage is not upon our positional righteousness, upon our legal standing before God on the basis of the finished work of Jesus Christ. It is true that He satisfied the demands of divine justice and made it possible for a holy God to justify the ungodly and at the same time retain His justice. The demands of the law were fully met upon the Cross of Calvary when Christ who knew no sin was made to be sin for us that we might be made the righteousness of God in Him. This position believers in Christ occupy. In Him they are declared righteous, the very righteousness of God having been imputed by reason of the finished work of Jesus Christ. But the emphasis which is indicated here is that of the walk of the believer, and his separation unto the holy purposes of God in the obedience of faith to which he is called of God in Jesus Christ.

We have noted the **proposal**, now let us consider the **promise**. God says that those who are willing to be separate, who determine to touch not the unclean thing, He will receive. He will be a Father unto them, and they will be His sons and daughters. **No one has a right to claim sonship apart from a walk of holiness.** The Bible knows absolutely nothing of an unclean Christian. The two terms are diametrically opposed, and cannot be reconciled or harmonized. The Bible knows nothing of an ungodly saint. The terms are contradictory. The Bible **does** speak of those who are washed, justified and sanctified in the name of our Lord Jesus Christ and by the Spirit of our God. Only such have a right to claim sonship.

The child of God is to live in the will of God, in the strength and power of God. We do not live in the flesh, for we are not in the flesh but in the Spirit, if so be that Christ dwell in us. It is true that the flesh is present with us, but the life we now live in the flesh we are to live by faith. We are to be separated from sin, and unto the holy purposes of God, and **until this is our desire and purpose** we have no right to expect God to receive us, and no right to claim sonship. We are to "cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Until our hearts are thus fixed upon Him and our wills are thus submissive to His, we are standing

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PERFECTING HOLINESS

(Continued from page 9)

upon dangerous ground.

Tragically enough, in our day, we have identified separated Christian living with certain things. "I do not drink, smoke, dance, play cards, go to theaters, or enter into worldly amusements. I do not do those things, and in refraining from them I have become a separated Christian." To refrain from these things is simply a matter of common sense and good judgment on the part of any intelligent individual, but that we should identify such a position with consecrated, separated Christian living is a real tragedy. Infinitely more is involved in this matter of being cleansed from all defilement of the flesh and spirit.

The Apostle Paul lists the works of the flesh in the fifth chapter of Galatians. He says, beginning with verse 19, "Now the works of the flesh are manifest which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Most of us, thank God, can say that we have been delivered from these things, although we often find the germs hidden in our hearts. We find them entering our thoughts, on occasions and at times when we would think it to be utterly impossible. It has been the experience of the saints of God in all ages that even in times of prayer and devotion, these things have sought access into the heart and mind. But for the most part, we have gained the victory over them for they carry with them their own signal of warning. They are "manifest," and we turn aside from them.

The Apostle speaks not only of cleansing from the defilements of the flesh, however, but he also speaks of cleansing from defilements of the spirit. This gets down where we live. It touches upon the will and involves not so much action as the attitude of heart and mind. We must remember that though men may look at the outward appearance, God looks upon the heart. A holy walk with God involves separation from our own wills, our own desires, our own ambitions, our own purposes, and separation unto the holy will of God. John tells us in his first Epistle that the world passeth away and the lust thereof, but he that doeth the will of God abideth forever, thus clearly contrasting the lust of the world which corrupts, damns and destroys, with the work of God which builds, blesses and abides forever. If we say we abide in Him we ought also to walk as He walked—in the will of God.

The highest spirit of worship is in the will. The basis for true obedience lies within the will. We are utterly powerless to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Cleansing is the work of Christ. Perfecting the work that is begun is also the work of Christ, but in a very real sense that work is utterly impossible apart from an act of will on our part. We must will to be cleansed from all filthiness of the flesh and spirit. We are to put off the old man and put on the new, which after God is created in righteousness and true

holiness. We are to mortify our members which are upon the earth. We are to put off the unfruitful works of darkness and put on the whole armor of God.

This involves an act of the will. When Jesus Christ said to the man with the withered hand, "Stretch forth thy hand," an act of will was necessary on the part of the man before he could respond to the Word of the Lord. The enabling, however, was the work of the Lord. Christ enabled him to obey, but willingness on his part was necessary before Christ's power became operative. So it is with us. There must be an act of will on our part where we purpose by the grace of God to come apart and touch not the unclean thing.

The pivotal point lies in the will. Though it is necessary for us to depend upon the One who works in us both to will and to do of His good pleasure, the matter of decision as to which path we shall follow lies with us. It means consenting, or even more, purposing to do God's will, bringing our wills into agreement with His will.

The basic sin of the human heart is the matter of self-will as over against the will of God. Overt acts of sin are but fruits of the attitude of sin resident in the heart, the attitude of rebellion against God. Isaiah reminds us that "All we like sheep have gone astray; we have turned every one to his own way." In Israel's darkest hour of sin it was said of the nation that "Every man did that which was right in his own eyes." Here was man's will against God's, as men flaunted their wills and passions in the face of God, casting aside His commandments and following their own choices.

That sin had its origin in the expression of self-will none can deny if the sacred record is to be accepted. There was nothing wrong with the fruit of the tree in the midst of the garden. Had not God declared that all of His works were good? There was no fault or blemish in His handiwork, no poison in the fruit that could thus bring the blight of death upon the human race. The poison arose in the will of man as he willed to disobey God and partake of that which was forbidden. Between the command of God and the subtle temptation of Satan a choice was made. As the will of man was exercised to disobey God and succumb to the temptation, he brought upon himself the resulting judgment of God.

Since the essence of sin is rebellion against God, the essence of holiness involves obedience to God. Thus we are called upon to cleanse ourselves from all filthiness of flesh and spirit, breaking cleanly and finally with the world and its lusts, then putting our wills on the side of obedience to God, thus perfecting holiness in godly fear. We are reminded that we are not our own, having been bought with a price. We are, therefore, to glorify God in our bodies and in our spirits which belong to Him. If we would perfect holiness in the fear of God, we must resolutely assert our independence from the world, the flesh and the devil, and from the self-life which ever asserts its right to be considered. We must recklessly abandon ourselves, our very wills, to the will of God in Jesus Christ. The only triumph is through surrender. The watch-word of holiness is, "Yet not I, but Christ!"

End

THE JAPANESE SAY

The *Mukyo-Kai*, Non-Church Movement

by Reiji Oyama
Prof., Tokyo Shingaku Juku

(Another first for the new "Japan Harvest" is the series presenting an inside look into different Japanese church groups. This one concerns the Non-church (Mu Kyōkai) movement. Many evangelical missionaries have asked for an analysis into their basic teachings and evangelism.)

The Non-Church Group Movement in Japan (*Mukyō-kai*) was started by Rev. Kanzo Uchimura. The history of this movement is closely connected with Mr. Uchimura just as the Methodist Church is connected with John Wesley. It was based upon Mr. Uchimura's character and ideas. It has developed into various types, as man's character and ideas are complicated. It is distinguished, however, by its advocacy of a unique view of the church. Those who belong to this movement are opposed to the organized church.

When and how was it started? First of all, we should know about Mr. Uchimura, for the movement was instigated by bitter experiences concerning the construction of the church in Sapporo, the church life he observed while studying in America, and the failure of his marriage.

Kanzo Uchimura and the Non-church Group Movement

Uchimura became a Christian while studying at Sapporo Agricultural School (Hokkaido University). There he and his fellow Christians held a weekly meeting, delivering a sermon by turns. This meeting developed until they felt the necessity of constructing a church building of their own. As soon as the fund campaign was started, a subsidy of \$400 was offered by a missionary of the Methodist Church. They were grateful but they did not think it proper to receive this as a donation and decided to borrow it and pay it back at the earliest possible date. Later, when the missionary discovered that they did not intend to enter into the membership of Methodist church, he demanded the immediate return of the money he had given. So they soon sent back ¥200 by money order, which was all the money they had on hand. ¥178 of this sum had been donated by Mr. Clark, founder of the college and ¥22 was contributed by the members of his church. But they were at a loss how to repay the rest of the money. They decided to collect the remainder from their meager salaries, although most of them had just started working. Nevertheless by sacrificing greatly they managed to pay back the entire sum by the end of the year. Those young people who averaged 22 years old at the time never forgot this bitter experience.⁽¹⁾

At the age of 23 Mr. Uchimura was married, but the

marriage was an unhappy one. Though his wife was to blame, the fact that he allowed her to leave the house as she desired caused trouble. When he refused permission for her to return home even though she was repentant, he was condemned by all as a sinner who violated the Biblical marriage law prohibiting divorce in cases where adultery has not been committed. Deserted by the church and his wife he fell away from church.⁽²⁾

(A JAPAN HARVEST representative recently interviewed a well-know Japanese Christian leader who knew Uchimura well throughout his middle and later life. He stated that one of the major reasons for Uchimura's break with the church and his organization of the "Mukyokai" was because the church strongly censured him for his "three wives." Ed. Note)

He went to America to seek the cure of his mental injury as well as to find the true meaning of Bible teaching regarding marriage. The shock led him to change his course of study, and he began working at an institute for the mentally retarded. In this social welfare work he sought in vain for salvation. Then he entered Hartford Seminary in Connecticut. There he saw an advertisement, "Wanted clergyman; salary with house."

It seemed to him that in America everything, even a sermon, was measured by money. He was disgusted with the corrupt side of the American church. Not only this advertisement but the apparent calculating disposition of Christians there bothered him so much that he at last quit the school. He called such Christianity "Americanized Christianity" or an "American sect" that was affected by sectarianism and secularism.

Despite this fact he learned much from America. His meeting with Isaac N. Kerlin and Julius H. Seelye benefited him very much. The warm friendship of David C. Bell with whom he became acquainted was one of the best souvenirs of his stay in America. However, the most precious one was that of experiencing salvation through Christ on the cross.

Besides all these experiences, his dismissal in 1888 from the Hokkaido School soon after coming back from America further embittered him against Americans as well as against sectarianism. The incident, which occurred in 1891 at the first high school where he was a teacher seemed to set his stand firmly. That Mr. Uchimura took a serious view of this incident is evident in his book, "How I became a Christian."

After returning from America, Mr. Uchimura accepted the offer of a position in the Hokuetsu School

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NON CHURCH MOVEMENT

(Continued from page 11)

in Niigata, for he heard that that school was independent of missionary support and had no American teachers. But to his disappointment, the reverse was the case. He did what he thought was right regardless of the feeling of the Americans and other people. For instance, he gave a lecture on Jeremiah. At the same time he taught the Analects of Confucius, for he thought beginners would understand better than if he had begun with Christ. He stuck to his principle of anti-formalism. This stubborn attitude offended the Americans and others of the same opinion. He was bitterly charged with being a heathen or a Unitarian. He was at last dismissed by the anti-Uchimura Party including Mr. Jinzo Naruse who afterward became the president of the Japan Women's University and the leader of the "United-in-One" movement.⁽³⁾

While teaching at the First High School he had a severe experience. One day he failed to obey the instructions which called upon every student and teacher to worship The Imperial Rescript on Education signed by Emperor Meiji after it was read. It came so suddenly that he had no time to think it over, and he merely bowed and returned to his seat. The Nationalists took a grave view of this and censured him for his behavior. This finally brought public criticism when it appeared in the newspapers.

Soon after this, he became ill, when he was again commanded to make a respectful salutation to the Imperial Rescript on Education (this time not to worship). Consulting his friends and other fellow

leaders, he decided to comply with the request and sent substitute to do so. This time critical voices were raised among the church people on his inconsistent attitude. Charged by the church and a whole nation, he faced a crisis. It seemed as if there were no place for him in the world. As a result of this torment his second wife was taken ill and died shortly after he had recovered from illness.⁽⁴⁾

Evolution of the Non-church Movement

The Non-church group movement work was taken over by the followers of Mr. Uchimura. The following comment appeared in "Takeshi Jujii's Complete Works," vol. 6 p. 556-567. "The non-churchist never loves form but loves life, and life is characterized by everlasting freshness and unrestricted freedom."⁽⁵⁾ On the whole those group members interpret "Christianity" as "life," or "life which hates formalism." Certainly, the corruption of the church he saw was grave. He was of the opinion that this corruption was a result of formalism, and his followers are trying to theologize his assertion.⁽⁶⁾

The principal criticism of this group lies in their view of the Bible. Uchimura held that all words in the Bible are inspired by God. However, his interpretation of the meaning of this is problematical. Excluding Takeshi Jujii, most of his followers such as Toraji Tsukamoto, Masao Sekine, Takao Yanaibara, Kokichi Kurozaki agree to higher criticism, denying "verbal inspiration." There is much subjectivism in his view of the Bible. For instance, he comments on Matthew 5:17-48 as follows; "Jesus Christ did not just obey the Old Testament literally. To act upon

(Continued on next page)

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NON. CHURCH MOVEMENT

(Continued from page 12)

the word of the law is nothing but formalism. Breathing in the spirit of love, Jesus Christ gave life to the law of Moses." Behind this thought Christ and Old Testament stand confronting one other. Mr. Uchimura interpreted the Doctrine of the church very freely. They insist that it is quite natural that the Non-church Movement rose against the Protestants just as the Protestants rose in opposition to the Roman Catholics. Though they claim the Non-church movement is the perfection of Protestantism, it may be said that the Non-church Movement is a degenerated form of Protestantism, if it is true that the Protestantism is based on the truth of the Bible's absolute authority.

Critique: The Non-church Movement appears to be a sincere religious revolutionary movement, but it is nothing but another denomination ad ocating its own interpretation of the Bible. The Bible contains both facts and their interpretation, and we should accept them as they are. No subjectivism but only objectivism abiding by the rules of Biblical interpretation can be allowed. They found corruption in formalism, but their remedy was mistaken. They rejected tradition, but with what did they replace it? With their free view of the church. That can not be called true revolution. They should have obeyed the Bible and found the true doctrine of the church in the Bible.

I sincerely hope that the Non-church Group Movement will follow the road to true religious revolution, faithfully following the Bible.

There's a vast difference in position and character among the groups of the Mukyokai movement. Therefore, it's difficult to state their doctrinal position as one could do of a denomination. However, there is a similarity in spite of their diversity and it's this similarity that we discuss.

Since the time of it's founder, it has emphasized Bible study. Kanzo Uchimura published many magazines; his magazine "Seisho no Kenkyu" (Study of the Bible) continued throughout his life. The result is that more importance is attached to Bible exegesis than doctrinal study. They've published many commentaries which are read by both Japanese pastors and laymen. However, because they've isolated Bible exegesis from other studies—(for instance doctrinal study)—they've gradually become unbalanced. Today, most of them accept higher criticism.

This is because after Uchimura died, many of his young followers went abroad to England, America and Germany to study. Those who went to Germany, especially, became interested in higher criticism; and brought it back to Japan. This tendency can be seen in their commentaries (Pfeiffer's *Old Testament Introduction* was translated by Mukyokai people). Why modernism took such quick possession of the Mukyokai group (of course there are some who believe the Bible to be the infallible Word of God, but they're in the minority) may be traced to the fact that they didn't attach importance to Bible doctrines. This attitude prevails today. There are even some who openly deny the important doctrines which Uchimura believed.

In short, today's Mukyokai adheres to Uchimura's form of Bible study, but their doctrinal position resem-

bles most modern churches. Most of them renounce all sacraments as just formality and stick to the form of "no sacraments". They also deny the need of local churches for the same reason, but in doing this, they adhere to the form of having no church, thus are formalists in that they consistently deny all form.

To me, therefore, the Mukyokai movement is not significant when compared to other great historic Christian movements, like the Reformation and some of the revival movements. However, they are different in that their ministry is more conspicuous than other church denominations. This is because they have many well educated people among their leaders and that not a few university presidents are its advocates. For instance, the former president of Tokyo University, Shigeru Nanbara, and the present president, Tadao Yanaihara, are both Mukyokai.

But this too, considering that there are many wonderful Christian educators and scholars outside of the Mukyokai movement, doesn't produce a formidable problem. It just happened that they were Uchimura's disciples. However, because of their being presidents of Tokyo University, their works are widely read and gain popularity for the development of this movement. This movement will probably become more modernistic in the future.

As to their number, this is very difficult in that they themselves dislike and refrain from counting numbers making it an almost impossible task for an outsider. Just to give a rough estimate, I think there are about a hundred groups, including groups of only six members, in the whole of Japan and that the number of those who confess Jesus Christ as their Saviour are about six thousand.

(Ed. Note: Though there are no published statistics, it is unofficially estimated that there are about 90,000 adherents and 140 meeting places, besides numerous private meeting cells.)

FOOTNOTES:

- (1) Cf. The book, "How I Became a Christian" by Mr. Uchimura in 1895, and the "History of The Non-church Group movement" p. 54-58.
- (2) Cf. "A Life of Kanzi Uchimura" by Megumu Masaike p. 53.
- (3) Cf. The letter to Bell dated on November 25, 1888 and the "History of Kanzo Uchimura" Megumu Masaike p. 91-92.
- (4) Cf. The letter to Bell dated on March 7, 1891 and "Kanzo Uchimura" by Taijiro Yamamoto p. 51-62 and "The Life of Kanzo Uchimura" by Megumu Ikemasa.
- (5) Similar comments can also be seen in other books such as, "Hank Book for the Non-church Movement" by Prof. Tadao Yanaihara, "The Non-Church Movement" by Masao Sekine p. 12-13, and "The History of the Non-Church Group Movement" by Hyiei Ishihara.
- (6) See "Non-Church Movement" by Masao Sekine p. 31-51.

There are two important books in English by Kanzo Uchimura himself that every missionary should read. They are "How I Became A Christian," Vol. 15, and 16 —(Available at Kyōbunkan).

NOTE: —

Dr. William Axling, for 53 years a Northern Baptist missionary in Japan, told a California audience recently: "Though Christianity has made great advances in Japan in the last decade through the denominational missionary approach, its most effective agent has been the mushrooming "Non-church movement."

Note:—

(Continued from page 13)

"There is no organization. It is completely Bible-centered and those who take part in this fellowship of Christians declare that it is the Holy Spirit that brings groups together.

"Groups within the non-church movement begin with one person who has made a decision to follow Christ. He witnesses to others about his faith. He invites the people to whom he talks to a Bible study hour. As the group grows, natural leaders develop. They have no membership lists and grow only as they witness. They never use posters or publicity to interest others."

This movement was begun by a professor in the University of Tokyo many years ago. As it has developed it has attracted some of the best minds of the country, according to Dr. Axling. It is attractive because it is something that has come right out of their own life and has not been imported.

The Bible and Christ-centered idea has had an amazing appeal. It has captured the imagination and enthusiasm of the key leaders of Japan in a way organized Christianity never has.

Dr. Axling is convinced that denominationalism is hurting the Christian witness and that the Christian Church ought to present an absolute unbroken front in its ministry. (Berkeley Cal. Tribune)

An editorial in the Kirisuto Shimbun said, "Voices of discontent were heard in various places when Dr. Emil Brunner praised the Non-church groups (Mu Kyōkai) while speaking ill of the United Church of Christ (Kyōdan). According to him, in spite of a whole history of evangelism there are only a few Christians in Japan and accordingly Christianity has almost no influence.... Dr. Brunner admired the Non-church movement as a layman's effort to preach the Gospel. Regarding the Doctor's views, we find that he lacks understanding of actual conditions of Protestant churches in Japan. As Rev. Masahisa Uemura once said, the Non-church group owes its existence to church. Non-church leaders once belonged to their own churches, but protested and left them. Japanese Protestant churches have ministers and members firmly united together and are self supporting though they are poor. They root deep in the Japanese society and serve also as the salt of the earth. Though they may look weak, they are firmly rooted. Dr. Brunner should understand that the truly powerful organizations in Japanese society are the Protestant Church and the Japan Communist Party."

ATTENTION! MISSIONARIES

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YOUR LENDING LIBRARY

(Assuming that the missionary is aware of the value of such a library, we begin a series of short book reviews to indicate the most important books for this library. With the help of certain Japanese Christians we shall do our best to accurately evaluate books now published in Japanese. In this issue we deal with books related to Christian Evidences.)

By Frank Cole (C.B.F.M.S.)

BASIS OF CHRISTIAN FAITH

by Floyd Hamilton

Though half of this book was published before, the entire book is now being translated and will soon be available. The part previously translated is reworked, thus promising to be an excellent work. Though it does not directly deal with Neo-orthodoxy it indirectly attacks it in that it supports a sound Biblical position. It will be undoubtedly the best work of its kind in Japanese. In English it is usually simple enough for the layman and the arguments are convincing to those who are honestly seeking. While some question Hamilton's view of knowledge, the chapter on human reason is very helpful and prepares the reader for the arguments to come. The author gives the standard theistic arguments in convincing form, frankly admitting their limitations. The chapter on the world today and its origin is very disappointing. The author was greatly influenced by Price's Flood geology which cannot be scientifically defended. Ramm shows the fallacy of this view in his book on Science and the Bible. There is a possibility that this chapter will be revised before publication. Chapters on the cause and growth of the great religions of the world, the Bible, its trustworthiness, literary criticism, alleged discrepancies, the resurrection of Jesus Christ, and fulfilment of prophecy are all well done and make this book very complete. The final chapter, "The argument from Christian Experience" shows how we by our lives are an evidence for the truth of Christianity.

THE CHRISTIAN FAITH IN THE MODERN WORLD

by J. G. Machen, Presbyterian U.S.

This book containing Machen's best messages on such subjects as revelation and inspiration can be easily understood by laymen even though it is in pre-war style Japanese. There are a few mis-prints and errors in translation. Again this contains nothing directly dealing with neo-orthodoxy but in his fight against modernism (in which Machen was never defeated), the author indirectly destroys the foundations of neo-orthodoxy which is so prevalent in Japan.

THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE

by Bernard Ramm, Patenoster Press
(Y700 at Christian Literature Crusade)

Dr. LaSor of Fuller Theological Seminary gives two reasons why this book is so highly criticized in evange-

lical circles. 1. Ramm led with his chin. 2. Most evangelicals do not understand the Biblical teaching concerning natural revelation.

Essentially Ramm's view is that general revelation can help us understand the Bible. Science should be a friend to the Christian rather than an enemy. This is contrary to some "hyper-orthodox" who say we must not let natural revelation influence our interpretation of the Bible.

Having read some of the less favorable reviews and much of the literature discussed by Ramm, I believe Ramm is essentially right. Those who do not know science are critical of this book, but it is significant to notice that those Christians who are in the field of science with rare exceptions, agree with Ramm. Ramm is not "giving-in" to the atheistic theories of science, but he has "given-in" to the Bible-believing scientists.

Perhaps Ramm is too hard on the "hyper-orthodox" since they did not have the many newly discovered facts which Ramm has. However, the lesson is clear. Both science and Bible-believing Christians are guilty of dogmatism. Many past theories of science and interpretations of the Bible have been proven wrong. We must learn this lesson; We must be humble enough to say, "I'm not sure" where the Bible is not clear.

Ramm's view of a local flood killing local inhabitants only; but not destroying all of mankind is inconsistent with Genesis 4 and 5. However, this is a problem of interpretation rather than sub-orthodox presuppositions.

Perhaps the weakest part of his book is his confused discussion of the implications of popular language in the Bible. The result is that he seems to defend verbal-plenary inspiration usually. But in his note on Hodge's view of inspiration he assumes Hodge believes there may be errors in the original manuscripts of the Bible, with which idea he concurs. It is possible that Hodge was not speaking of the original manuscripts.

The information in this book is so complete, helpful, and important, it is a must for every missionary and Christian leader. However, since so much of the book discusses "family problems," it cannot be very highly recommended for non-believers and immature Christians.

OTHER VALUABLE BOOKS AND PAMPHLETS

Have You Considered Him? by Wilbur Smith, IVCF (10 yen) This contains a brief, simple presentation and defense of the person and work of Christ. Boettner, **Inspiration of the Scriptures**, Nippon Shinkyo Remmei Shuppansha. The layman will find this difficult. It is not too effective for the non-believer, but for the serious student it is the best on this specific subject in Japanese. **A Chinese Christian Compares Christianity and Materialism** by John Wu, IVCF. This is indirectly aimed at materialistic communism.

Shorter articles on liberalism, neo-orthodoxy etc. can be found in the Bible Times magazine.

While there are a few books not yet reviewed in this field, most of them are of little value due to poor translation or contents. As one can see, this field has been greatly neglected by evangelical publishers.

The Fellowship of E.M.A.J.

(Continued from page 1)

with the present more than 500 members. For those who do not feel led of God to join, EMAJ wants it known that the hand of fellowship is offered to them if they are one with us in heart, faith, and spiritual purpose. Some might be in more than 90% agreement with the statement of faith, but have small points of difference. To such Christian brethren the EMAJ has an attitude of respect of conviction and cordial friendship. However, the founders of EMAJ in 1949 believe they were led of God to have the following statement of faith as an expression of the basic viewpoint of the missionaries it represents:

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1. We believe the Bible, as originally given, to be the verbally inspired, the only infallible, authoritative Word of God.
2. We believe there is one God, eternally existent in three Persons, Father, Son, and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that all men are sinners and that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life, and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

MEMBERSHIP

To those of you receiving this information about EMAJ for the first time we extend a cordial invitation to prayerfully consider membership in this organization.

—If you believe in the spiritual oneness of the body of Christ;

—If you want to stand together with others of like precious faith for the continued evangelism of Japan;

—If you want to share in the rich spiritual fellowship, cooperative privileges, in united testimony of a group like this;

—If you believe in EMAJ's fundamental statement of faith... we believe you belong with us and invite you to join.

Membership in EMAJ is ¥400 for a single missionary and ¥500 per year for husband and wife. The present subscription rate to Japan Harvest per year is ¥200 for members and ¥300 for non-members, single copies ¥60, overseas subscription to any country is \$1.00 (¥360) You may send inquiries, letters, application for membership and subscriptions to Japan Harvest to:

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1956 SURVEY OF PROTESTANTISM

Harvest Report Reveals 314,401 Protestant Christians ;

New Denominations Growing

Although several figures for total Protestant church membership and churches are currently being used, the Japan Harvest editorial board has just completed a new survey, which is believed to be more up to date and factual than any yet published.

Although statistics released for churches and groups working with the National Christian Council were probably quite accurate, those churches not affiliated with the NCC were largely neglected, the Harvest survey reveals.

Results of the Harvest survey are surprising. According to this latest report, there are now 314,401 Protestant church members in Japan. They are pastored by 3,706 ordained ministers, as well as over 600 unordained evangelists, etc. These Christians are organized into 3,478 established churches.

Largest single Protestant communion is the United Church with 1,455 churches, 1977 pastors, and 162,397 members. They therefore comprise 51% of all Protestant church members.

Together with the Lutherans, Episcopalians, and Southern Baptists the United Church makes up the NCC. Thus according to this latest survey the NCC-related church members comprise 63% of the total Protestants. Their pastors include 63.1% of the total, and NCC churches are 55.2% of all Protestant organized communions.

In contrast the churches outside the NCC number 1275, the pastors, 1557, and have church members numbering 98,000. Thus non-NCC church members total 28.4% of all Protestant Christians in Japan. This figure is made more significant by the published statement of the NCC in 1954 that they represent 91% of all Protestant Christians in Japan.

The Harvest survey does not presume to make any critical analysis of these latest, probably most accurate, figures. However, it is felt that insufficient attention has been paid to the facts revealed here that post-

war mission groups and new churches are an important and growing factor in the church of Japan. Further, many leaders affiliated with these groups feel that statements of the NCC, purporting to speak for all of Protestantism in Japan, are exaggerated, and do not take into consideration the existence, size, and growing influence of these non-affiliated churches.

Through this survey, the Harvest makes no theological assessment of the churches. Within and without both the Kyodan and the NCC there is doubtless a wide range of theological belief. The generalization may be made, possibly, that the overwhelming majority of the small groups surveyed here by the Harvest are evangelical, holding to a doctrinal position similar to that of EMAJ (see page 16).

Even this gross total for Protestantism reveals the pitifully weak minority of Protestant Christianity in Japan. All Protestants together number only slightly more than one third of one percent of the total population. Yet in the hand of God, the Holy Spirit, it yet represents a vast potential for evangelism.

A further encouraging sign is the existence of 1,156 non-organized groups, meetings in Bible classes or worship centers. Most of these should ultimately become churches. Also the survey revealed at least 650 unordained workers, laboring in these and the other churches. (No specific survey was possible on the non-Church movement (Mu-Kyokai) (see page 11).

Below is a summary of the major church organizations, their members, churches, and pastors. On the succeeding pages is printed in detail the figures of groups surveyed by the Japan Harvest, heretofore and not previously reported in detail. Although every effort has been made to secure accuracy, failure of some groups to report may account for some figures being obsolete. Any errors will gladly be corrected in the next Harvest, if they are reported.

Summary of Japan Harvest Church Survey

Name	Pastors	% of Total	Churches	% of Total	Members	% of Total
1. United Church (N.K.K)	1,977	53.3%	1,455	41.9%	162,397	51.6%
2. National Christian Council groups						
a. Episcopal	377	10.2	344	9.9	37,290	11.9
b. Lutheran	50	1.3	60	1.7	7,641	2.4
c. So. Baptist	27	0.7	62	1.8	9,073	2.9
3. Total NCC-Related	2,431	65.5	1,921	55.3	216,401	68.8
4. Non-NCC-related churches	1,275	34.4	1,557	44.7	98,000	31.2
5. Grand Total	3,706		3,478		314,401	

PASTOR-CHURCH SURVEY

MISSION ORGANIZATIONS	PASTORS	UNORDAINED WORKERS	CHURCH MEMBERS	CHURCHES	GROUPS	ADHERENTS
*1. American Advent Mission Society (AAM) (Beikoku Adobento Dendo Kai)	2		80	3	1	
2. Association of Baptists for World Evangelism (ABWE)		1	14		5	10
3. Aizu Christian Fellowship (ACF) (Aizu Kurisuchan Kyokai)		1	47	2		20
*4. Japan Assemblies of God (AG)	50		2,000	29	15	
*5. Assemblies of God, Great Britain and Ireland (AGB) (Assemburizsu Kyodan)						
6. Augustana Lutheran Mission (ALM)	3	10	279	6	3	10
7. Baptist Bible Fellowship (BBF)	4	4	450	9	3	75
8. Baptist General Conference of America, Japan Mission (Beikoku Ichhi Baputesuto Rengo Nihon Dendo Dan) (BGCA)			103	3	7	
**9. Baptist Mid-Missions in Japan (BMM)						
10. Bible Protestant Mission (BP)			33	1	1	2
*11. Bethel Pentecostal Temple (BPT) (Beteru Pentekosute Kyokai)	2		20	1	2	
**12. Swedish Baptist Mission Society (BUS) (Sueden Baputesuto Kyokai)						
13. Conservative Baptist Mission Society (CBFMS)		6	420	4	26	60
*14. Church of Christ (CC) Kirisuto no Kyokai		20	7,500	24		
*15. Church of God (CG)	6		10	300	3	
16. Christian Brethern (CB)	83		4,768	65	122	6,000
†17. Child Evangelism Fellowship (CEF) (Jido Fukuin Dendo Dan)						
18. Central Japan Pioneer Mission (CJPM)	9	8	878	16	22	475
19. Christian Literature Crusade (CLC) (Kurisuchan Bunsho Dendo Dan)						
20. Christian and Missionary Alliance (CMA)	10	10	1,458	19	49	300
†21. Christian Mission to Buddhists (CMB)						
**22. Church Missionary Society (CMS) Eikoku Seiko Kai						
*23. Japan Church of the Nazarene (CN) Nihon Nazaren Kyodan	50		2,478	44	67	
24. Canadian Presbyterian Mission (BPM) (Koreans Zainippon Daikan Kyodan)	11		1,385	25	18	
**25. Christian Reformed Mission (CR) Kaikakuha kyokai						
26. Evangelical Lutheran Church (ELC)	1	16	371	1	37	
27. Evangelical Free Church of America (EFCA) (Nihon Fukuin Jiyu Kyokai)	1	4	75	5	3	200
28. Covenant Missionary Society (CMS) Nihon Kabenanto Kyokai	1	8	342	2	21	270
*29. Free Christian Mission (FCM)	2		200	1	15	
30. Free Will Baptist		2			2	55
31. Far Eastern Gospel Crusade (FEGC) (Kyokuto Fukuin Jujigun)			150	3	9	
32. Japan Free Methodist Mission (FM) (Nihon Jiyu Mesojisuto Kyodan)	50		2,000	23		
33. General Conference Mennonite Mission (GCMM)			88	3	8	50
34. German East-Asia Mission (GEAM)		74	120			
35. Grace Gospel Evangelistic Association (GGE)	2	3	125		2	15
†36. The Gideons International (GI) Kokusai Gideon Kyokai						
†37. High School Evangelism Fellowship, Inc. (HIBA)						
38. Independent Board for Presbyterian Foreign Mission (IBP) (Nihon Kirisuto Choro Kyokai)	2	5	98	3	3	44
**39. International Church of the Four-Square Gospel (IFG)						
40. International Gospel League, Japan Mission (IGL)	10			4		
41. Japan Apostolic Mission (JAM) Nihon Pentekosute Kyodan	5	5	300	9	2	50
42. Japan Evangelistic Band (JEB)	35	66	4,000	48	22	225
43. Japan Evangelical Mission (JEM) Nihon Dendo Mission	3		68	1	5	48
44. Japan Faith Baptist Mission (JFBM)			10	1		4
45. Japan Gospel Fellowship (JGF) Nihon Fukuin Kyodan	1	3	160	2	3	130
46. Japan Inland Mission (JIM)	1	4	60	3	3	75
47. Japan Regular Baptist Mission (JRB)					3	15
48. Japan Soul Clinic (JSC) Nihon Kyūrei Dendō Shidō Gakkō		2	50	5	12	200
49. Kyushu Christian Mission (KCM)	4	2	600	12	8	50
50. The Lutheran Brethren Mission of Japan (LB)		6	272	1	8	200
51. Lutheran Evangelical Association of Finland (LEAF) (Finrando Rūteru Fukuin Dendo Kai)	5	3	827	8	1	418
52. Lutheran Free Church of Norway (LFCN) (Nōruuei Jiyū Rūteru Kyokai)	1	6	128	6	6	90
53. Liebenzeller Mission (LM)	1	3	40	4	6	55
54. Japan Mennonite Brethern Mission (MB) (Nihon Menonaito Kyodai Dan)	1	1	110	3	1	6
55. Japan Mennonite Mission (MC) (Mennonite Board of Missions and Charities)			69	3	8	20

MISSION ORGANIZATIONS	PASTORS	UNORDAINED WORKERS	CHURCH MEMBERS	CHURCHES	GROUPS	ADHERENTS
*56. Mission Covenant Church of Sweden (MCCS)	2		52			
57. Mino Mission (MM)	2	8	1,765	5	27	
*58. Japan Mission of the Lutheran Church, Missouri Synod (LMS)	1	3	966	16	10	
59. North American Baptist Japan General Mission (NAB)		2	6	1	2	
+60. Navigator (NAV)						
61. Norwegian Evangelical Orient Mission (NEOM) (Noruwei Toyo Fukuin Dendo Dan)		2	52	1	3	
62. Norwegian Lutheran Mission (NLM)		19	342	9	47	
63. Norwegian Mission Alliance (NMA)	2		73		6	
64. Norwegian Missionary Society (NMS) Noruwei Dendo Kai	1	11	193	4	25	
65. New Tribes Mission (NTM)		4			25	200
*66. Orient Boat Mission (OBM)						
67. Open Bible Standard	3	3	85	5	1	65
68. Overseas Missionary Fellowship (CIM) (Nihon Kokunai Fukuin Dendo)			50		13	94
69. The Oriental Missionary Society (OMS) (Tokyo Senkyo Kai)	147		3,000	94		
70. Orebro Missionary Society of Sweden (OMSS)		8	151	4	1	
71. Pentecostal Assemblies of Canada (PAC)	2	3	160	4	8	100
72. Presbyterian Church in the U.S., Japan Mission (PCUS)	13		975	19	54	948
73. Reformed Presbyterian Church of North America (RPM)		2	32	1	5	80
74. Salvation Army (SA) (Kyusei Gun)	218	251	4,161	110		6,230
75. Swiss Alliance Japan Mission (SAJM)		1			3	10
76. Swedish Alliance Mission (SAM) (Sueden Domei Kyodan)		9	260	6	5	
*78. Swedish Baptist Mission (SBM) (Sueden Baputesuto Kyokai)						
79. Swedish Evangelical Mission in Japan (SEMJ)		1	74		5	20
80. Swedish Evangelical Orient Mission (JEOM)	1	2	18	2	5	46
*81. Swedish Free Mission (SFM) (Sueden Jiyu Mission)						
*82. Swedish Holiness Mission (SHM) (Sueden Horinesu Kyodan)						
83. Suomi Synod Mission (SSM)		1	47	1	3	
84. The Evangelical Alliance Mission (TEAM) (Nihon Domei Kirisuto Kyokai)	11	20	1,947	40	55	800
85. The Japan Lutheran Missionaries Assoc. United Lutheran Church in America (ULC)	51	15	7,641	63	28	
86. Worldwide Evangelization Crusade (WEC) (Sekai Dendo Kai)		1	87	2	8	67
*87. World Gospel Mission (WGM)						
*88. American Wesleyan Mission in Japan (WM)	4		150	4		
89. World Missions to Children (WMC)		7	3			
90. Women's Union Missionary Society of America (WUMS) (Fujin Godo Dendo Kyokai)					2	6
					3	10
OTHER JAPANESE ORGANIZATIONS						
91. Nihon Fukuin Kyokdan	52		874	30	2	
92. Inmanueru Sōgō Dendō Dan	60		2,752	24	22	
93. Fukuin Rūteru Nihon Dendobu	14		900	14	21	
94. Kirisutokyo Shinsei Kai	10		655	15		
95. Sei Iesu Kai	13		1,164	45	14	
96. Iesu Fukuin Kyodan	6		734	1	21	
97. Nihon Iesu Kirisuto Kyodan	12		3,799	46		
98. Iesu no Mitama Kyokai Kyodan	12		13,163	41	65	
99. Nihon Hōrinesu Kyokai	6		183	9		
100. Fukuin Dendō Kyōdan	17		1,323	16	23	
101. Nihon Rūteru Dōhō Senkyōdan	5					
102. Nihon Seisho Baputesuto Renmei	9		800	8	11	
103. Tōhoku Seisho Baputesuto Renmei	5		254	4	11	
104. Nihon Kirisuto Kai	2		104	5	2	
105. Kokusai Kirisuto Kyōdan	4		407	10		
106. Kirisuto Shinto no Shūkai	4		183	15		
107. Kassui Kirisuto Kyodan	3		2,329	7	6	
108. Fukkatsu no Kirisuto Kyodan	10					
109. Nihon Kirisuto Kyokai	53		8,901	76	11	
110. Nihon Fukuin Jiyū Kyokai	3		250	5	2	
111. Kirisutoshin Shūkyōdan			759	8	15	
112. Seinen o Kirisuto e (YFC)	7					
113. Pokketo Seishi Renmei (PTL)	4					
114. Kirisuto Dōshin Kai	1					
115. Bankoku Fukuin Kyodan	15		1,254	7	45	
116. Kaisei Kirisuto Kyodan	4		126	5	3	
117. Fukuin Jūji Gun	13					
118. Kirisuto Tomo no Kai, Nihon Nen Kai	6		167	5	2	
119. Kirisutokyo Dōjinshadan	1		111	2	1	
120. Temmaku Kyōrei Dan	13					
121. Tanritsu (Independent Churches)	95		2,932	66	1	
TOTALS	1,275	638	98,000	1,557	1,156	

NOTE: * Means: Figures taken from most recent available sources
 ** " No Available Figures
 † " No Church Organization Connected with Mission

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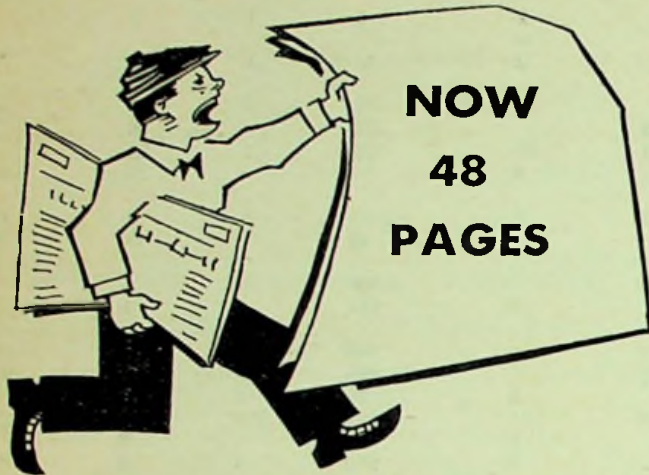
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"LOVE"

By

Charles Willoughby, T.E.A.M. Missionary in South America

If I speak with the tongues of nationals and of senior missionaries, but have not love, I am become a blaring trumpet or a clanging cymbal.

And if I have great administrative ability, and understand all doctrines and all customs; and if I have all faith so as to remove obstinate government officials, but have not love, I am nothing.

And if I give up all the comforts of the homeland to minister to the heathen, and if I am martyred on the field, but have not love, it profiteth me nothing.

Love is patient and kind to fellow missionaries; love is not envious of another's support; love does not boast of many deputation meetings, is not inflated with pride;

Does not become arrogant to fellow workers, does not insist on its own methods, is not provoked by trying personalities, takes no thought of self;

Rejoices not in the shortcomings of others, but rejoices in their triumphs;

Bears all the hardships of the life, believes even

when everything goes wrong, hopes in the "hopeless" situations, endures through everything.

Love never fails. As for administrative abilities, they shall fail; as for language schools, they shall cease; as for beautiful outfits, they shall vanish away.

For now we know missionary principles imperfectly, and we practice them imperfectly.

But when perfection comes, these imperfections shall be put away.

When I was a child, my talk was childish, my thoughts were childish, my reasoning was childish; but when I became a missionary, I laid aside my childish ways. (Or did I?)

Now we see God's nature and ways very dimly, but then face to face; now my knowledge is imperfect, but then I shall know fully, even as I am fully known.

Now abideth fundamentalism, premillennialism and love, these three; but the greatest of these is love.

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NEWS MAKERS

By the editor

JAPANESE CHRISTIANS

Tokyo E.P./A... Japan has 512,450 Christians (as of March 30, 1955) according to a survey by the Kirisuto Shinbun. 285,022 are Protestant; 193,724, Roman Catholic; 33,704, Orthodox. There are 3,747 Christian churches. Of these, 3,072 are Protestant; 575, Catholic; 100, Orthodox.

ITEM: The above apparently does not include the large number of Non-church movement adherents. Also this does not take into account the large number of Christians and seekers who attend missionary's Bible classes, etc., but only baptized church members which are reported to the education ministry.

JAPAN-KOREA BAD BLOOD

Tokyo, E.P./A... While Southern America is seething in a warm war of de-segregation in the public schools, Japan and Korea wage a diplomatic war. A long letter by President Syngman Rhee in reply to one sent from Japanese Dr. Toyohiko Kagawa, gives rise to the hope of a lessening of the tension between these two Oriental neighbors. Kagawa made a public appeal to Rhee's Christian conscience to lead Japan-Korea relations toward peace. Forty years of Japanese military occupation has left a legacy of extreme bitterness in Korea. Kagawa, however, apologized (for the first time) for Japan's treatment of the Koreans in past years and to this can be attributed the conciliatory spirit of Rhee's reply. Rhee yet complains that Japan is not cured of her aggressive spirit. However he is willing to discuss with the Japanese the "minimum requirements" as he has emphasized for the last two years. Kagawa told the Nippon Times, "I will go to Korea only if the Korean government permits me to come on a Christian mission, not a diplomatic mission. Korea and Japan must live in peace as Sweden and Norway." (Controversial Kagawa is mentioned for the 1956 Nobel Peace Prize.)

INDIA MISSIONARIES

New Delhi, E.P./A... The confused picture on missionary status in India was further muddled when President Rajendara Prasad told a public meeting in New Delhi commemorating the arrival in India of St. Thomas 1,903 years ago, "India is a secular state where everybody has freedom to practice the religion of his or her choice. There can be no discrimination on grounds of religion or faith. There is no intention to curtail the missionaries in their freedom to place Christianity before the people." The Home Minister, G.W. Pant, also gave an assurance that the principle of according equal treatment to all religions and people of all faiths embodied in the constitution would be implemented.

While saying that out of one side of their mouth, with the other side they say, "Foreign missionaries

coming as additional members of a mission or in replacement of existing missionaries will be admitted into India provided 1.) They possess outstanding qualifications of specialized experience, and 2.) Indians are not available for such posts. Since 1948 missionary leaders stressed the fact that the time might be short for foreign missions in India and urging the necessity to transfer responsibility and authority to national Christian leaders. This transfer was achieved in some measure—notably by the Roman Catholics and the Presbyterian church. By this ruling, approximately 250 missionaries were kept out of India in the last three years, while hundreds of missionary volunteers were discouraged. Unofficial statistics place the number of registered foreign missionaries in India at 5,784 (1953).

JAPAN OUTLOOK: We wonder how many Japan missionaries would return from furlough if the Japanese foreign office adopted the same rule. While expecting the worst but hoping for the best, the alert missionary seeks every opportunity to make himself as indispensable as a scaffold is to a house.

BRAIN-WASHING ANTIDOTE:

Washington, D.C., E.P./A... John H. Noble, 31, an American citizen who spent ten years as a prisoner in the Soviet Union said he found "a strong trust in God is the most effective way to beat torture, for those who weakened first under interrogation were strangers to the Bible. My faith saved me, nothing else." Verifying this statement is an article in the *China Youth*, a communist magazine published in Peiping, saying, "It is hard to brain-wash Christian believers. People can break an idol, but can't wash the divinity off the brain of religious followers. This must be done through persuasion and education. Religious ideas can be obliterated from the minds of people only through constant atheistic propaganda" adds the magazine.

SIGNIFICANCE: Though the Japan Communist party is in the midst of re-shuffling of history and burning of Stalin's pictures to conform to the new party line of peace and softness, the stubborn fact remains that many of Japan's brightest intellectuals as well as common laborers believe there are only two ways to solve Japan's population problem: By the mass murders a la China (16 million Japanese are scheduled for murder) or a new war of expansion to provide living room.

GRAHAM'S JAPAN RETURN

Tokyo. E.P./A... The continuing Billy Graham Committee sent an urgent invitation to the evangelist and his party to return to Japan in the Spring of 1959 for at least a month crusade in commemoration of the 100 year anniversary of Japan missions. Encouraged by results in his short visit here, the committee is already laying plans for 1959. An illustration of his tremendous popularity was evidenced by the record breaking sale of his book, "Peace With God," which has already gone to 40,000 copies. The previous record for a Christian book was 16,000.

BIBLE TRAINING INSTITUTIONS SURVEYED

The following schools were omitted in the previous JAPAN HARVEST Bible Training Institutions survey and we gladly print the following additions:

24. **Kōbe Reformed Theological Seminary** (Kobe Shingakko) Kotobuki, Takahane Naka ku, Kobe City. (a) Reformed Church (Kirisuto Kaikaku ha Kyokai) (b) Rev. Minoru Okada, (c) "General Minister's Seminary Training Confession," (d) M-19.
25. **Shikoku Christian College**, (Shikoku Kirisuto Kyo Gaku en) Ikuno, Zentsusi Shi, Kagawa ken. (a) Southern Presbyterian Church, (b) Rev. L. W. Moore (c) 4 year Liberal Arts College with special Emphasis on Preministerial Training. M-50.
26. **Tokyo Union Bible Seminary** (Tokyo Seisho Shingakuin) Tokyo, 1-3 Nishihacchobori, Chuo Ku. (a) Japan Gospel Church (b) Mr. Eiichi Hoshino (c) Training of holiness preachers. Evangelical theology of "agape" (d) M-15 W-15.
27. **Japan Lutheran Theological Seminary** (Nihon Ruteru Shingakko) Tokyo, 921, 2-chome, Saginomiya, Nakano Ku (a) Japan Gospel Lutheran Church (b) Dr. Chitose Kishi (c) Training of Christian teachers and leaders (d) M-45.

SERVICEMEN FOR CHRIST, JAPAN

Due to a recent decision of the Board of Trustees and the Executive Committee of Servicemen for Christ Japan, to close the Servicemen's Center in Tachikawa, the following items only remain and are still offered for sale to Missionaries and their friends on a first come, first serve basis:

4 Tables with checker board tops	..\$10.00 each
3 Tables with plain tops10.00 each
1 Coffee Table7.00
6 Snack Bar Stools2.00 each
1 Leatherette Sofa, three piece	...100.00 set
1 Piano, Howard by Baldwin600.00
1 Coleman Oil Heater with blower	113.00
3 Oil Heaters without blowers46.00 each
4 Oil Drums4.00 each
1 Coca Cola Cooler100.00
1 Typewriter, Remington portable	...50.00
1 Mirror, full length30.00
1 Coffee Warmer, 2 burner electric	..5.00

Plus miscellaneous dishes, draperies, Christmas decorations, etc., Make an offer if you're interested.

The items listed hereon may be seen at the Carl residence at 9-2 chome, Kamiuma-cho, Tagaya-ku, Tokyo. Interested parties may call Tokyo 42-3684 for more detailed information regarding the items listed above, sales conditions, etc.

- * More than 13,000,000 homes, or over two-thirds of the nation of Japan has received a Gospel tract through the program of EVERY HOME CRUSADE.
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PASTOR-MISSY. FELLOWSHIP

(Continued from page 8)

I prayerfully hope that those 13 items will be all realized. How will you deal with other groups which are already established? Will they be automatically disbanded and formed into one group?"

7. Rev. Eiichi Hoshino, secretary of the Fukuin Renmei says, concerning the junction of evangelical churches in Japan.

Since the war, evangelical churches have made much progress. They are pressing forward and forming various unions such as the "Evangelical Fellowship of Japan," the "Japan Protestant Federation" and others.

Naturally each church has its own historical background, its own faith or theology, but it is very good to become a single group for the purpose of evangelism.

It is my prayer that the EFJ, the JPF, the EMAJ and other groups will join together and co-operate for the rapid evangelization of Japan.

8. Rev. Leonard Street, Japan superintendent in Hokkaido of the Overseas Missionary Fellowship (C.I.M.) writes, "With you I recognize the need for this, but my opinion is that it can only come into being as Japanese evangelical leadership is initiated. The Japanese must be in the lead, and the foreign missionary effort could be in a secondary capacity, though it would have to be without strings.

In N. W. China we were able to put this idea across to individual churches. The original idea came from the missionaries, but it had to be put into Chinese minds with the idea that it had originated through them, and after captured the imagination of some of our outstanding evangelical leaders in the churches, real progress was made in church association. Its main purpose was for fellowship and co-operation in the work and we had a statement of faith to which all churches in the Association were committed. We must have Japanese leadership if this proposed Kyodan is to become an effective force and attract evangelicals in existing movements as well as those in independent groups."

9. Rev. Don Hoke, Chairman of The Evangelical Missionary Association of Japan and President of Japan Christian College says, "The need of an evangelical pastors' association is increasingly apparent. Such an association could have a ministry to evangelical pastors and individuals within every denomination in Japan, and could be a unifying factor as well as cooperative agency for the advance of the true Gospel.

It appears that the following steps should be taken to realize such an association:

1. Evangelical pastors and national Christian leaders themselves must clearly feel the need and be convinced of the importance of such a fellowship. This implies that any narrow-minded or sectarian spirit must be submerged in the overall interests of the advance of evangelical historical Christianity in Japan.
2. These pastors must come together and form such an organization, choosing leadership on the basis of God-given ability and the leadership of the Holy Spirit rather than that of pure seniority in the ministry.
3. This organization could then enlist the cooperation of missionary groups in advancing the Gospel through:
 - a) well defined comity agreements,
 - b) cooperative efforts in literature,
 - c) radio,
 - d) education,
 - e) and most importantly sponsorship of great cooperative evangelistic campaigns in strategic areas.

I feel such an association is needed to make clear the difference between true, Biblical Christianity and liberalism which is in reality a subtle counterfeit and not Christianity at all.

Such an association will provide a means for those who feel keenly the need of cooperation and oneness in Christ with those of like precious faith, without having to link up with the

MISSIONARY MOVEMENT

COMPILED BY JODY BAKER CPO BOX 1067, TOKYO
(Please send in all personals directly to Miss Baker)

Missionaries who have gone home on furlough recently from the Norwegian Evangelical Orient Mission are Miss Inger-Marie Johannsen, Mollergt. 20, Oslo, Norway, and the Miss Aslaug B. Brustad and Anna Svendsen, both of Chr. Sshous vei 7, Oslo, Norway. Homeward bound in March will be Mr. and Mrs. Arnfinn Andass, Chr. Schous vei 7, Oslo Norway.

Our congratulations to Edvin Knusten (NEOM) who was united in marriage to Miss Gudrum Engebretsen on February 15.

Triplet girls were born at the Tokyo Sanitarium Hospital on February 12th. The proud parents are Mr. and Mrs. Edward Skudler of the Free Methodist Mission.

Mr. and Mrs. Frank Kongstein (NEOM) have been blessed with another boy, Hakon, born Dec. 8, 1955.

Mr. and Mrs. A. J. Morris and family (C.J.P.M.) returned home on furlough to Australia on April 14.

Miss Kathleen Bears and Miss Lelah Delong both of TEAM returned from furlough in March and have again located in Nagano-ken, Okaya-shi, 6203 Shimohama-ku.

Miss Ruth Smith, TEAM, returned from furlough to Tokyo, Setagaya-ku, 1, 2-chome, Kitazawa Cho.

Team Missionaries who recently left on furlough are Mr. & Mrs. Verner Strom, Mr. & Mrs. William Harms, Mr. & Mrs. John Schone, Mr. & Mrs. Charles Larlee, Mr. & Mrs. George Phillips, Mr. & Mrs. Myron Hegge, Misses Phyllis Chamberlain and Mildred Swift.

liberal churches and be dominated by modernistic leadership of the W.C.C. and the N.C.C.

10. Rev. E. Kilbourne, of The O.M.S., says, "I heartily agree to the very great need for such a fellowship. I suggest Japanese evangelical leaders be thoroughly canvassed on the matter and that the whole idea be presented to the Japanese church as from the Japanese leadership and not from the missionary.

The NCC of Japan is Japanese through and through and therefore has seen the measure of success it has. They have their affiliation with the U.S. NCC but my opinion is that this would quite quickly disappear if there were no material benefits involved.

A Japanese evangelical association with entire Japanese leadership, but material help without control from the missionary and, say, the NAE at home might work. Praying with you for this most important project.

Now that you have read this, would you kindly take a slice out of your busy schedule and type out your quotable frank reactions, prayerful counsel and advice...and send it to Mr. Kenny Joseph, JAPAN HARVEST, 992, 4-chome, Shimotakaido, Sugunami Ku, Tokyo).

STATISTICS ON BILLY GRAHAM MEETINGS

The following statistics were compiled to help evaluate Dr. Billy Graham's visit to Japan in February.

Meeting	Estimated Attendance
Tokyo:	
Prayer meetings—Japanese	
Salvation Army Hall	
Feb. 14-18	1,455
Pastors and Christian	
Workers meetings	
Feb. 21, 22	2,994 each over
Rally—Kokusai Stadium	
Feb. 21	30,000 (15,000 turned away; 1,404 decisions)

Missionary Meeting	
Feb. 20	1,200
Osaka Area:	
Missionary Meeting	
Feb. 23	612
Prayer meetings	
	1,200
Pastors and Christian	
workers meetings	
Feb. 24	2,000
Outdoor rally	
	12,000
Indoor rally	
	6,000 (3,000 turned away; 691 decisions)

The Tokyo Kokusai stadium rally was the largest Christian gathering ever held in Japan. The 30,000 estimate (including approximately 15,000 who couldn't get in—outside listening over the loudspeaker) is believed to be fairly conservative.

The record-breaking 2,694 attending the pastors and Christian workers meetings in Tokyo include:

1,854 pastors and evangelists from 69 different organization

795 seminary and Bible School students from 40 different schools

22 directors of religious schools

23 directors of various organizations, i.e. YMCA, etc.

300 unregistered

The encouraging financial picture led one Tokyo pastor to comment, "We ought to trust God for even greater things."

These offerings were all raised in Japan:

Tokyo: ¥1,740,897

Osaka: ¥ 387,330

Surely no one regrets exercising faith to rent the international stadium instead of the 2,000 seat hall which was originally planned. Of the Japanese crowds, Billy Graham commented, "They were the most attentive audiences of our entire tour."

U.N. Personnel meetings:	Attendance:
1. Kyoritsu Kodo:	2,800
(Tokyo)	(250 decisions)
2. Fryar Gym:	4,800
(Yokohama)	(256 decisions)
3. Tachikawa Gym:	2,800
	(175 decisions)

GREATER TOKYO SUNDAY SCHOOL RALLY

The fifth annual Sunday School rally will be held at Tokyo Chapel Center on Wednesday, June 13, 1956, beginning at 10:00 a.m. and closing at 5:00 p.m.

No evening meeting is scheduled, to facilitate out of town attendance at all sessions. All sessions will be in Japanese.

Daily Vacation Bible Schools will be featured this year, with messages, demonstrations and exhibits; and these will have a real value to the many who will be using the new JSSU Vacation Bible School course materials. Plan now to bring your Sunday School teachers to this rally. You and they will find it profitable.

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BILLY GRAHAM'S MESSAGES TO THE JAPANESE

Through the co-operation of the Billy Graham committee which underwrote the cost of this section, the JAPAN HARVEST is able to bring you the text of Billy Graham's messages to the pastors and at the stadium rally. Here are Graham's exact words, mechanically transcribed: (Japanese translation available from Word of Life Press in newly published "Peace With God".)

TOKYO KOKUSAI STADIUM MASS MEETING

Feb. 21, 1956

I take my text from the Holy Bible. The Bible is God's Book. It has God's message. It was inspired by God. It was written 2,000 years ago. It's an old Book. It's not an American book. It's not a European book. It was written in the Middle East.

Have you ever read the Bible? Do you know what it says? The Bible tells us many things. It tells us all about God, about man, why we're here, where we came from and where we're going. Do you know what happens when a person dies? The Bible tells you. Many people need peace in their hearts. The Bible tells you how to get peace. I want you to listen to the message from God's Book. In John 3:16 it says, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." That's God's message to man. Who is God? Where does God come from? What kind of a Person is God? Have you ever thought about that? The Bible tells us. He's the God of creation. You go outside tonight and look at the beautiful moon. God made the moon, the sun, the stars. He put the water in the river. He made you. He created the whole world. He is a powerful and great God.

The Bible says something else about God. He is a Spirit. Why is He a Spirit? Suppose God had a body like yours. He couldn't be everywhere at the same time. He is not limited or bound by a body. He can be in China, in Russia, in Europe, in America and in Japan all at the same time. If He had a body like yours, He couldn't.

Attributes of God

Now the Bible tells us other things about God. He is a righteous God. He is a pure God. He hates sin. He is a holy God. He is also a God of judgment. Many people have an idea that God is a nice old man sitting up on a cloud somewhere. He's not that at all; He is

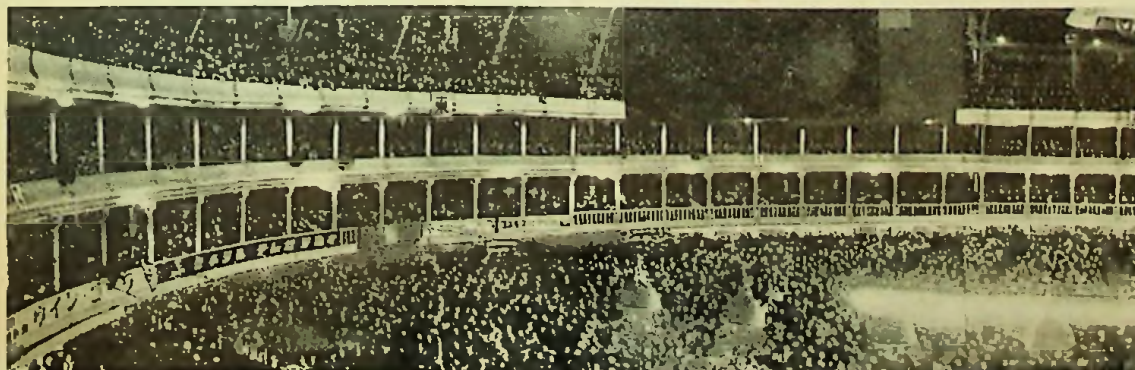
a God of judgment. Oh yes, He loves. He's a God of mercy, but His judgment falls upon sin. Every man shall some day stand before the judgment of God. We shall give an account of the life we lived down here. He is an impartial God. He has no favorites. He doesn't love just the rich. He doesn't love just the Americans. He loves the Russians as much as He does the Americans. He loves the Japanese as much as He loves the British. There are no favorites with God. He doesn't look at the color of our skins. He looks at our hearts. The Bible says something else about God. He is a God of love. He loves you. You say, "There're so many people in the world, how does God even know me?" Oh, He knows you. He saw you when you were born. He watched you when you were a baby. He saw you when you were a child. He sees you now. He watches you all day long. He's watching you now. He sees you sitting there. He sees you standing back there. He's watching you. There are many things that you hid. You thought God didn't see you when you did that bad thing, but He saw you. He reads your thoughts. He sees your motives. He knows all about you and He loves you. God loves all of us.

Freedom of Man

Now why did God create us? Why did He put man on the earth and where is he going? I'll tell you what the Bible says. God loves. In order for God to love, He has to have an object to love so He created man in order to love Him. God wanted a friend so He created man but He gave to man something that no one else had in the universe, the freedom of choice. God didn't create you a piece of machinery so He pushes a button and you obey. He gave us the freedom of choice. He wanted us to love Him because we wanted to love Him. You don't have to love God. You don't have to obey God. You don't have to believe in God. You can live any kind of life you want. You have the freedom of choice. God doesn't make you do anything. He doesn't grab you by the neck, drag you along and say, "Obey me." No, you can make your own choice.

Man Chooses Sin

Now when God created man the world was beautiful. There was no sin, no hatred, no war, no disease, no trouble. Everything was happy. Everybody had plenty to eat. God and man were friends. God loved man. Man loved God. And then God decided to test man.



A panoramic view of the International (Kokusai) Stadium audience, where 25-30,000 Japanese heard Billy Graham.

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God said, "I want to see if man really loves Me." And so God put a tree in the Garden of Eden. It was a fruit tree. God said, "You can have all the fruit in the world except don't eat the fruit of that one tree. If you eat that fruit, you'll die, you'll be disobeying Me. If you eat that fruit, you'll be saying to Me, 'I don't love you.'" God stood back to see what man would do. He looked at the tree. There was plenty of fruit to eat. He looked at God. If he ate the fruit, he would be disobeying God and God said, "If you disobey Me, that will be sin. It'll be rebellion. It'll be mutiny. You'll be disobeying Me. That will build a wall between God and man. It'll put a gulf between God and man. You'll die. What kind of death? Spiritual death, separation from God" What would man do? Man thought awhile. Then he decided to disobey God. He decided to go his own way. He decided to live his own life. He decided he didn't need God so He disobeyed God. He took the tree. He ate the fruit. He was saying to God, "I don't love you. I don't need you. I'll build my own world without God." Man sinned. He broke God's law. A gulf was fixed, a wall was erected between God and man. A barrier came between God and man. God and man were separated. They were no longer friends. Sin had come between.

After Death What?

God created you. He gave you a body with eyes, ears, nose, hands and feet, but you're more than just a body. You are an eternal soul. Your soul lives within the body. Your soul is the real you. Your personality, your conscience, your intelligence, all of that is a part of your soul. When you die, what happens? Your body dies but your soul lives on. Your soul never dies.

I heard about a man who tried to commit suicide. He blew his brains out. What happened? His body died but he lives on. You can't kill yourself. You're an eternal and everlasting soul. Now what's wrong with the world? Is it economical? Political? Racial? Social? No. That's not the problem. It's deeper than that. The problem is that of the human soul. There's a separation between my soul and God. Your soul was made in the image of God. It was made for fellowship with God and you disobeyed God. You've rejected God. All of us have.

Sin is a Disease

We have a disease. That disease has erected a wall us and God. There's a gulf between us and God. So we tell lies, we have prejudice, we hate, we have wars, we have troubles, we don't have peace, we don't have joy, we don't have happiness. Why? Because your soul was made in the image of God and it'll never find peace until it finds God. Your soul was made for God. And because of sin, it's separated from God. I talked to an American millionaire and he said, "I've enough money to buy anything I want," but he said, "I'm miserable down inside." Why? Money doesn't satisfy. I talked to a film star. His name is known to many of you. He said, "I'm miserable." Why? He found that glamour doesn't satisfy.



Washio Yamazaki leading the singing at the stadium meeting.

You can satisfy your body for a little while. You can have temporary pleasure but you can't find permanent peace and joy 'til you find God. Your soul was made for God and without God it's unhappy and incomplete. Your soul is always looking for God. You may not be conscious of it all the time but it's searching for God; it's hungry for God; it's thirsty for God. It wants God but we spend all of our time feeding the body, dressing the body, taking care of the body, giving the body pleasure, amusing the body, yet the soul is going to live forever and the body will soon die. There's something wrong. We never spend any time with the soul.

Sin has come between us and God. How can we get over the wall back to God? How can we span the gulf to God? There's nothing that you can do. There's not enough good works that you could do the rest of your life to merit the pleasure of God. We've rebelled against God and there's not enough good works that will please God. You can't steal and slip into God's Kingdom. You can't buy your way into God's Kingdom. You can't work your way to God's Kingdom. What can you do? God has already done it for us. "God so loved the world that He gave His only begotten Son."

God Becomes Man

I was walking along the road one day. I stepped on an ant hill. I killed many ants. I wounded many others. I tore up their little house. I didn't mean to. I stooped down. I looked at the little ants. I said, "Oh, I wish I could become an ant for a few minutes. I'd like to tell them that I love them." I'd like to help them rebuild their house but I was too big. They were too little. I couldn't become an ant. But that's what God did. God looked down from Heaven. He said, "I love men. I want to forgive them. I want to save them. I want to give them peace. I want to bring them to my Kingdom." But God was too big. We were too little. We could never understand the big great God. What happened? God became a man. He moved among men. He made the dumb to speak, the blind to see, the deaf to hear and He even raised the dead. He fed hungry people. He loved everybody. His name was Jesus Christ. He lived among men but He came to do something about sin. He came to heal us of our disease. He came to bring us back to God. He came to

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span the gulf between us and God. He came to take us to His Kingdom.

He Paid Our Penalty

We had rebelled against God. We had sinned against God. We had broken God's laws and God said the penalty is death. We deserved to die because of our sins. You break the laws of Japan and you will pay a fine. A law is made and there's a penalty for breaking the law. Now God has laws. You break those laws and you pay a penalty. The penalty is spiritual death, separation from God, banishment from God's presence. The sentence had been pronounced. You and I were guilty. The judge said "death." Jesus said, "I love them. I'll take the penalty. I'll take the death." So He went to the cross. They nailed Him to a cross. They put spikes in His hands, a crown of thorns on His brow and His face bled. They put a spike through His feet. He was dying in your place. He was taking your death but here's what happened. He said, "My God, my God, why hast Thou forsaken me?" In that moment all of our sins were laid on Him. Every sin that you've committed was laid on Christ. He took our penalty. He took our death because He loved us. "God so loved the world that He gave His only begotten son."

Christ is Alive

He broke down the wall between God and man. By His death we can get back to God. But He didn't stay in the grave. He rose again. He's living. He's not dead. He lives at the right hand of God the Father. His presence is here tonight. He's a living Saviour. He's triumphant. Some day He's coming back. We serve a living, risen Christ, who is triumphant. That's what God did. God became a man. "God was in Christ reconciling the world unto Himself." He paid the penalty for you. He died for you. Have you done what you're supposed to? What are you to do?

Three Things Necessary

1. You must repent of sin. Jesus said, "Except ye repent, ye shall perish." What is repentance? Two things. First, you must confess and acknowledge that you are a sinner. That means that you must confess that you've broken God's laws. That's not easy to do. We don't like to bow our head and say we're wrong, we've sinned. We're all very proud. You must say to God, "I'm a sinner." Secondly you also must do something else. You must give up, renounce your sin. You must turn from your sin. You can't have your sins and Christ. You have to make a clear-cut decisive choice. There are many people who think they can have Christ and go on and live any kind of life they want to. You can't do it. When you receive Christ, you turn from your sins. Are you ready to give up your sins? That's a hard thing to give up your idols, to be willing to say "No" to sin, to pride, selfishness, lust and greed. We have to be willing for a change to take place in our lives. That's repentance. You say, "But I don't have any strength to do that." But you must be willing and God will give you the strength.

2. Secondly you must receive Christ into your heart. You must make Him your Lord and Saviour. Now many people believe on Christ. They believe in the

Bible. They believe Christ was a great man. They may even go to church. They may even come from a Christian home. They believe all about God but they have never personally received Christ as Saviour. Are you certain you've received Him?

What do we mean by receiving Him? Suppose I go out to the airport. I want to get on a plane. I want to go to Hong Kong. There's a beautiful plane there. It's a big plane. I believe in the plane. I admire the plane. I buy a ticket. They save me a seat. But the plane takes off for Hong Kong. I'm not on the plane. Why? I didn't get on. You have to get on. There are many people who look at Christ and believe in Him. They say He's a great person. They believe He died on the cross, but they never received Him. Have you received Him personally?

3) There's a third thing. You must obey Christ. You must be willing to serve Him and live for Him. You must be willing for a change to take place. You start loving your neighbor. You forgive your enemies. You're kind to everybody. You live the Christian life. You read your Bible, spend time in prayer. You go to church every Sunday. You study the Bible together. You witness for Christ. Are you willing to obey Him? Are you willing to serve Him? Are you willing to make Him your master? He becomes your only Saviour, your only God. You say, "How long does it take?" That quick. You can start tonight. You can receive Him right now. Suppose you're going down the road. Turn around and go the other way. That's what I'm asking you to do. Turn around. Tonight is only the beginning. Then you start walking with Christ.

Action Demanded

I'm going to ask you to receive Him. I usually ask people to get up out of their seats and come forward. I can't do that. It's too full. What can we do? You must do something. A man had a withered arm. Jesus said, "Stretch it forth." Then he was healed. A man was lying sick. Jesus said, "Get up and walk." He tells people to do something. He told Matthew, "Follow me." Matthew got up and followed Him. I want you to do something. It will settle it in your heart. It will be an indication that you're receiving Christ. All of you who will renounce your sin and receive Christ stand up where you are. You who are already standing, hold up your hand and say, "I receive Christ right now as my Saviour." I don't want you to stand unless you mean that you're renouncing your sin and receiving Him. From now on you're going to follow Him. From now on you're going to serve Him. You've never repented of your sin. You've never received Him as your Saviour. I want our heads bowed. Now I want all of you to stand that will receive Him. You are receiving Him tonight for the first time. Think it over a moment. You may go to church but you're not sure that you ever received Him as your Saviour and you want to receive Him. The Spirit of God is speaking to you tonight. You may never be this close to the Kingdom of God again. This is your one moment with God.

Moment of Decision

Now all of you who have said, "I will receive Christ." Pray this prayer after me. I want you to pray it out loud. "Oh, God, I am a sinner. I've sinned against

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God. I'm sorry for my sins. I turn from my sins. I receive Christ. I confess Him as my Lord. I trust Him as Saviour. From this moment on I'm going to live for Him. In Jesus' Name, Amen."

Now to all of you who received Christ then, I want to tell you this. He forgave your sins. You say, "But I don't feel anything." Some of you may have feeling and some of you don't. You don't have to feel it. It's not a matter of feeling. It's faith. Faith goes beyond feelings. You may not understand it all. Faith goes beyond understanding. We receive Christ by faith. Now you've received Him by faith. Believe that He has forgiven You. Believe that you have been born again.

Four Imperatives

Now I have a warning. You have an enemy. The Bible says it's Satan. He will discourage you. He will try to defeat you. He doesn't like what you've done. What can you do? Four very important things.

- 1) **First, read your Bible every day.** Tonight we'll give you a Gospel of John before you go. I want you to read it five times before you read any other parts of Scripture. Now remember you are spiritual babies. You've just been born into God's Kingdom. Your soul needs food. What's the food? God's Word. It helps you to grow. You may not understand all you read. Read it anyway. Study it. Memorize parts of it.
- 2) **Secondly, spend time in prayer.** God will hear your prayer. He'll answer your prayer. You can pray anytime, anywhere.
- 3) **Thirdly, witness for Christ.** How do you witness? By the way you live. Let the people where you work or in your homes see a change in your lives. Get a smile on your face. Be filled with joy. Be kind to everybody. Love your neighbor. Help the poor. Do your work well. Be honest and truthful. Then people will say, "What's changed you?" You say, "Christ did." Then you witness for Christ. You tell others about Christ. You can win others to Christ. Every Christian should be a soul-winner. Christians if you're not winning other people to Christ, you're disobeying God! You say, "That's work of the pastor." Oh, no! That's your work. All Christians are to win people to Christ.
- 4) **Then fourthly, get into the church immediately.** Be faithful in the church. Get in with other true Christians and fellowship with them. Get into a Bible class and study the Bible as quickly as you can.

Now before we go, I want to get your name and

We want to help you in your Christian life by sending you some information. Your name won't be published. It's confidential but we want to help you. There are ushers who have cards that I want you to sign and they have a Gospel of John that I want to give you. All of you that have received Christ tonight, I want you to lift your hand up and someone will get it to you immediately. I want you to sign them before you leave. God bless you.

(1404 made decisions for Christ after this Message.)

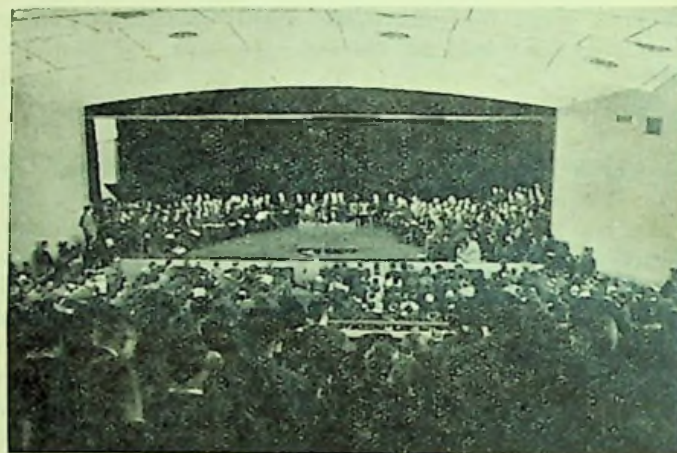
PASTOR'S CONFERENCE

Tokyo, Feb. 21, 1956

Today I want to talk to you on evangelism, a subject that the church all over the world is beginning to discuss. At Amsterdam the World Council of Churches six years ago discussed evangelism at length. I was at Amsterdam and listened to the discussions. Then last year at Evanston the World Council of Churches urged that every church become evangelistic throughout the world. The World Council Committee on Evangelism agreed that without evangelism, the church will die. So they all agreed to urge the church throughout the world of all denominations and all groups to evangelize. During the past few months, in almost every country of the world, there has been a new emphasis on evangelism. I want to continue the discussion of evangelism and answer many questions submitted to me since I came here.

What is Revival?

Now there is a distinction in the Bible that I want to make first. There are two words that sometimes



BILLY GRAHAM SPEAKING
to 3,000 Japanese Pastors and Evangelists in Tokyo

we get confused, "Revival" and "evangelism." Everywhere I go in the world today, people say we must have a revival. I always ask them, "What do you mean by revival?" They say, "We want a revival." I say, "But what is the definition of revival?" And they scratch their heads and they say "Revival is revival." I can't get a definition. Why are we so confused on that word? I'll tell you why. It's not a New Testament word. It's not used in the New Testament at all. God never meant for the church to have a revival. Why? Because the church was to live on such a plain they would not need a revival.

The word "revival" is used seven times in the Old Testament. Only twice does it have to do with a revival among God's people. The church recognizes throughout the world today that we do need a revival. What does revival mean? It means "an infusion of new life into something that is in a state of declension. Most of us agree today that the church needs new life. That is certainly true in America. It is true in Europe. You will have to decide if it's true in Japan. The church needs new life.

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Our Greatest Need

The greatest need of the church today is not more money or greater buildings or more organization. Our greatest need is more spiritual life. Look at Acts. The Book of Acts tells us about the beginnings of the early church. They had no universities, no seminaries, no big organization, none of the modern facilities like the printing press. They didn't even have a Bible. But what did they have? They had something that changed the entire world. They had power with God. Is not that our greatest need today? Supernatural power of the Holy Spirit. That when we preach or teach, **something happens** to our hearers. Our greatest preachers and finer sermons. Our greatest need is the power of the Holy Spirit that will help us to live and demonstrate Christ in our daily lives.

Spirit-Filled Life

We just came from India. A Hindu said to me, "I'll become a Christian if I ever see a Christian!" We need men and women today who will live Christ and demonstrate in their daily lives what Christ really is. A life of love. How we need to love each other. That was the mark of the early church. "Behold how they loved one another." Christ said that the one mark of a Christian is that he is a man of love. We are to love the brethren.

Another fruit of the Spirit is joy. We are to have joy. Christ is risen. He is not in a tomb. Many of us Christians look as if we were attending a funeral most of the time. We have long faces. We have stooped shoulders. We don't radiate any joy. There is no happiness. Is that the way the Christian life is supposed to be? No. You say, "Well, things are different in Japan. In America where Christianity is the predominant religion, you can be happy. And the salary of a pastor is bigger than in Japan. You ought to be happy! That ought to fill you with joy." Is that where our joy comes from? From outside things? From money or conditions or environment? No. Our joy comes from the Holy Spirit and we're to have joy no matter what our conditions are. Look at Paul and Silas in prison. They were chained to the wall. It was a cold dark dungeon. It was midnight. They couldn't sleep. But they were filled with joy, singing praise to God. Christians are to be filled with joy no matter what our problems are.

We are also to have peace in our hearts, no matter what happens. That peace is produced by the Holy Spirit. We're also to have power with God. The Holy Spirit produces power. He produces courage and boldness. Next, Paul said, "Be filled with the Spirit." Every Christian is to be filled with the Spirit. Not just pastors but every Christian. I want to ask you, are you filled with the Spirit? Do you have this joy and peace which Christ brings to the heart? Do you have power with God? Do things happens in your ministry? Are lives transformed when you preach? It did in the early church. "Ye shall receive power, after that the Holy Ghost is come upon you." We need power today with God.

The Lost Axe-Head

You remember in Kings the man who was chopping

down wood for Elisha. They were building a seminary. He was chopping with his axe and the axe-head fell in the water. Many of us are very much like that young man. We are chopping down trees for Christ. The axe-head falls in the water. We lose our power. We lose the sharp cutting edge in our ministry. What do we do? See that the power is restored? Put the axe head on? No. Some of us are still chopping the trees with nothing but the handle! We are playing around with the handle and the head is gone. The power is gone. We are working in the energy of the flesh. God never meant it to be that way. The life that we are to live is a supernatural life. The job we have to do is a supernatural job. It takes supernatural power to do it. So our dependence is on the Spirit of God.

We in the church must recognize that. When we do, that will be revival, an infusion of divine life. Once again we will see the purity and holiness of God. We will see our own sins and failures and shortcomings. We will go out and put into practice the teachings of Christ so that the whole world will see our love and joy and peace, our gentleness and longsuffering and kindness and courtesy and graciousness to other people. That is revival. But evangelism is something different and it is evangelism that I want to talk about.

What is evangelism? Let's get the best definition. I think the best definition is an old definition made by the Archbishop's Committee in 1918 of the Church of England. "**To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church.**" That is evangelism.

To present Christ Jesus. Not our ideas, not our programs, not an organization. But to present Christ. We are to have one message. What did Paul have? "I know nothing but Christ and Him crucified." That is to be our message and we have the promise that when Christ is lifted up, He will draw all men to Him.

How is He to be preached according to this definition? **In the power of the Holy Spirit.** So much of our preaching is our own fleshly preaching. We preach to impress our hearers. We preach to show ourselves intellectual. We do not preach in the power of the Holy Spirit.

That men shall put their trust in Him. Our preaching should be directed in such a way that men can trust Christ, that they will be urged to trust Christ, but that's not the end.

To accept Him as their Saviour. As our Saviour He died on the cross for our sins.

And then **to serve Him as their King.** He is our risen King. He is the One that is to make the choices in our lives, to direct our lives. He becomes Master and Lord.

In the fellowship of the Church. Evangelism is not completed until they are brought into the church. That is the reason that in all the evangelism that we conduct, it must be church-integrated. We never go anywhere unless we are invited by the churches. Evangelism must be church-directed and church-integrated. The results of evangelism must be brought into the church

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because in helping build the church we are helping to build Christ's organization upon earth.

Evangelistic Fires Down

In the United States we've seen since the war a great wave of evangelism. The same is true in Great Britain and in Germany and in other parts of the world. We've seen the same thing in a lesser degree perhaps in Japan, I don't know. Now during the 1920's and the 1930's and the early 40's there was very little evangelism being done in America. As a result of that, many churches were empty. When evangelism is not done, the churches remain empty. Any church that is not evangelistic soon becomes empty. The American church turned away from evangelism. The very word "evangelism" was brought into disrepute. What happened? First, there was a humanistic trend in theology. We became enamored with a theology that left out sin, judgment, an atonement and conversion. We said that man had a divine spark in him and if we fanned it, it would burst into a beautiful light. We laughed at the idea of sin. Men were no longer sinners. We said that they just had psychological errors in their lives. If we gave them a better environment to live in, if we gave them better educational opportunities, they'd be perfect citizens and they'd become great Christians. Then we laughed at the idea of conversion; conversion was not preached any more. They said men don't need to be converted, or born again, and we left that out of our picture. Then what happened? People lost interest in the church. Churches had a very difficult time. Churches were empty in many parts of the country.

Little Billy Sundays

There was another reason. There was a revolt against sensationalism in evangelism. We had many sensational methods that were being used in evangelism. We had an evangelist named Billy Sunday. He was a great evangelist. He was used mightily of God. He was a great athlete. He was suddenly converted. He began to preach to great crowds. He worked with the churches but he used methods that only he could use. After he died a lot of little Billy Sundays came along. They heard that in one of his meetings somewhere he had thrown a chair to emphasize a point and so we had a lot of chair-throwing evangelists. They began to throw chairs, they used sensational methods, and they took big collections. All of that caused the church to turn away from evangelism.

Other evangelists did other things. There was an anti-church spirit. There was an emphasis on money. All of these things together, a humanistic trend in theology, sensational methods, in the 1920's and 1930's turned the church against evangelism.

But all of that is changed. We've seen a change in theology. Since the war, men are beginning to preach sin again. We're beginning to talk about conversion again. We're beginning to talk about repentance and the new birth again. Every major denomination in America today has its share of evangelism and its committee on evangelism. Every seminary has its courses on evangelism. The whole church emphasizes evangelism. What's happened? 60% of the American

people are now identified with the church. If you leave out children who are not eligible for church membership, over 80% are members of the church. That is Protestant, Catholic and Jewish. But it's all come about quite largely due to a tremendous emphasis on evangelism. Evangelism today is sane, church-centered and church-directed where it should have been all the time. The church has realized today that we must evangelize or perish.

Sane Evangelism Revived

We've also seen a change in methods. God is now using many methods in evangelism. The same is true, to a lesser extent, in Great Britain. Just after the war there was a new move of the Spirit of God in Great Britain. The British people had practically left the church, with only a small percentage attending church. Then the church began to discuss evangelism. The Anglican Church held great conferences on evangelism. During the Queen's coronation, they realized that their roots were deep in the Bible. The church began to discuss evangelism. About a thousand churches in London signed a petition asking us to come to Great Britain in 1954. After two years of careful preparation we went to London. London is a great city like Tokyo. It is very difficult to reach but there was great preparation. Here's how we prepared.

Prayer, Publicity Power

First, we asked Christians all over the world to start praying. Any evangelism to be successful must be saturated with prayer. Unless there's great prayer, there can be no successful evangelism. We organized every area of the city of London until we had thousands of people in prayer. We had as many as 30,000 people in prayer a day. Business houses organized prayer. Many of the people coming to the prayer meetings weren't even Christians and they were converted in the prayer meetings. People in other parts of the world started to pray. Up in the Naga Hills in Assam in northern India, 400 people gathered together at 4 o'clock every morning to pray. People in every part of the world began to pray.

Then we advertized very carefully. Many people say you shouldn't use modern means of publicity in Christian work. Publicity is a means of contact with the outsider. If it's prayed about, it can be used of God.

And then we started in London and depended upon the Holy Spirit. Unless the Holy Spirit does it, it cannot be successful evangelism. We were only instruments in God's hands. God did it. In the great Harringay arena, the largest auditorium in London, it was filled every single night for 90 nights, three solid months. Thousands were swept into the Kingdom of God. Wembley Stadium, seating 100,000 or more, was filled to capacity. God worked mightily. The same happened in many countries of Europe. Now that is indicative of the change taking place. The same is true in India. The church in India is beginning to evangelize. Many people are being brought into the church in India. It's being done by evangelism. The metropolitan of the Anglican Church in India ordered a new emphasis on evangelism. The bishops of the church of South India are urging evangelism everywhere.

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Evangelism Commanded

Now what are we to evangelize? Why are we to evangelize? What is our motive? First, the command of Christ. Christ said, "Go ye into all the world and preach the Gospel." That's a command. And Christ said, "Ye shall be witnesses in all the world." If you're a Christian worker and you're not evangelizing, you're not fulfilling the command of Christ; you're disobeying Him. He's the Commander-in-Chief of the great Christian Army around the world. He says, "Evangelize!" We don't do it. It's rebellion. It's disobedience. It's mutiny against God. He said, "Evangelize!" It's not a suggestion. It's an order. Christ gives it. Are you evangelizing?

Oh, but you say, "I'm not a pastor. I'm not an evangelist. I'm not supposed to evangelize." Oh, yes, you are. Every Christian is to be an evangelist. Every pastor is to do the work of an evangelist. Everyone is to be an evangelist. Are you doing the work of an evangelist? You may be a professor in a university but even if yours is a class of mathematics, you're to do evangelism. You may be a secretary in the YMCA but you're to do evangelism. Your job may be typing but you're to do evangelism. The whole church is to do evangelism. Every department of the church is to be evangelistic. In the Sunday School or whatever area of church life it may be, educational, social work, humanitarianism, we are to evangelize. That's an order from Christ. Secondly, there's the

Love of Christ. Paul said, "For the love of Christ constraineth me." When we love Christ, we want to talk about Him. If you've had a genuine experience with Christ and He lives in your heart, you'll want to tell others about Him. When I received Christ as my Saviour, the first thing I wanted to do was to tell everybody. I'M in love with my wife. She loves me. If you ask me about my wife, I want to talk about her. I love to tell everybody how wonderful she is. When you love Christ, you want to tell everybody how wonderful He is. The love of Christ draws them to tell others about Christ. Thirdly, there is the

Terror of the Lord. "Knowing therefore the terror of the Lord we persuade men." Some people have an idea that God is a kindly old man sitting up on a cloud with a long beard, gentle and kind to everybody. That's not the picture of God. He's a God of Love. He's a God of grace and mercy. He's also a God of judgment. He hates sin. He's going to judge sin in everyone regardless of who we are. Do we believe that men outside of Christ shall same day be judged? Paul said, "Realizing this I must persuade men to repentance of sin and follow Christ." There's another reason.

World conditions demand evangelism. We are living in the most critical period of history. This is the crucial hour. People say, "The world has had critical periods before." Yes, but never anything like this. We have terrifying weapons today that can destroy civilization. Then what's the answer? How can we have peace? I believe there will never be a possibility of world peace until human nature has been transformed and changed. As long

as there's one man in the world who has hatred and bitterness, there's a danger of war. Now this hatred and bitterness and prejudice exists in South America where people live in the Stone Age. And you can come thousands of years in culture to New York City and you will see the same thing in the hearts of people. Prejudice, hatred, jealousy, all of these things, Jesus said, come from within. The problems of the world are not economic, social and political. The problem is deeper than that. Social and political problems are only symptoms of something else. The problem is from within. It is in human nature.

I read last night a clipping in your newspaper. It said this: "The police authorities said the appalling murder record has convinced them that economic stability of the nation does not bring about decrease in such vicious crimes." I've read the same thing in American papers. You can give men the finest economic advantages. You can give him beautiful homes and fine automobiles. You can give him a radio and a television set, fine clothes to wear, plenty of money in his pocket. That doesn't change his nature.

Man's nature must be changed. How can it be done? Only Christ can do it. Christ said it must be done. He can transform human nature. He can make men love instead of hate. He can give joy and peace to the human heart. Do we believe that? Is that the message of the hour? Is Christ the hope of the world?

We don't have time to wait until the next generation. Our problems must have a solution here and now in this generation. You want to make a contribution to world peace? Then evangelize. Get this message of the transforming Christ out to the people, and you will make the greatest contribution. Only as Christ transforms our lives shall our natures be changed.

Appeal to the will

What's the message of evangelism? In evangelism what do we preach? We must appeal in our preaching to the intellect, the emotion and the will, but primarily to the will. There are many people who have an intellectual concept of Christ and God. They believe in the Bible, in Christ, in God. But that's not enough. There are thousands of people in American who believe with their minds but their will has never been bent to God. There are others that have had religious emotional experiences but that doesn't mean that they are truly converted. Something else must happen. Their will must be bent to God until Christ is made Lord and Saviour and Master, until they are willing to walk with Christ in the fellowship of His Church. Our evangelistic preaching must be toward the will.

What to Preach

I found certain things that I have to preach in evangelism in order to get men to Christ. First of all, I must **preach sin.** Before men can be saved, they must know that they're sinners. Sin is when we break the laws of God. We are all law breakers. We've broken the ten commandments. We've failed to live up to the teachings of Christ. Therefore, we are sinners.

Sin and Judgment

God says there is a penalty for law breaking. On the way out here I saw the police stop a man for breaking some traffic violation. If you break the

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laws of Japan, there's a penalty. If you break the law of God, there's a penalty, the penalty of death, separation from God, banishment from God's presence. We must preach that sin is a terrible thing in the sight of God. It's an awful thing to tell a lie. It's a terrible thing to have lust in our heart, or evil thoughts in our mind. Sin must become as black in our sight as it is in God's sight. John Wesley, the great Methodist founder, once said, "Before I can preach love, I must preach sin and judgment." You say, "But that's using the motive of fear." A great Methodist preacher in London said, "I don't see how any preaching can be evangelistic and fear be honestly left out."

True Fear

Now there's a legitimate fear. I teach my children not to cross a busy highway without looking because they may be run over. That's fear. I live up on top of a mountain in North Carolina. We have thousands of rattle snakes. They're very poisonous. Last summer we killed 8 of them on our place. I teach my children to be very careful. I tell them the snake will bite and it will be a terrible thing. That's fear. But it's the right kind of fear. Now can it be left out of Christian preaching? It must be used with love. And when we preach the fear of God, we must also teach the love of God.

Love and the Cross

The next thing is the love of God. We must preach the love of God to men, that He's willing to forgive sin. We must preach the cross and the great act of God's love. I found out this, that I can never win men to Christ unless I present the cross. I've tested it. I left the cross out of one of my sermons and nothing happened. It's like sounding brass and tinkling cymbal. The cross must be presented. In every evangelistic sermon that I preach, I found I must put central the cross where Christ died for sin. Why is the cross the symbol of Christianity? The cross was a place of execution. It was a terrifying thing. It was there that Christ died. One-third of the biographies of Christ are given over to His death. Why? Because His death was more than the death of another man. It was the death of the Son of God for sin. We must tell people that our sins and our penalty has been taken by Christ and that when we see the cross, we see the love of God toward man. God was in Christ reconciling the world unto Himself.

Christ is Alive

We must also preach the resurrection. You go the New Testament and mark the times that the word "resurrection" is used and you'll be surprised. It was the message of the early church. Christ did not stay on the cross. He didn't stay in the tomb. He rose again and He's now a living Christ. He's not a dead Christ. He's alive forever more. His living presence is here today. We must preach the resurrection, a living, triumphant Christ, King of Kings and Lord of Lords. He's some day coming back, Christ the Hope of the world, triumphant and living. That must be presented to people in evangelism.

We must also preach the response of the soul to

Christ. We come to Christ because of His love, His grace and His mercy. But how do we come to Christ? The Bible tells us. Many of us have our own preconceived ideas. Suppose everybody went out to the baseball field to play their own way, their own rules, and you had no rules. "Well, just so I'm sincere, I'll be alright. I'll play according to my conscience. I'll be alright. I don't have to obey the rules." They'd throw me out. Suppose you play any game that way—no rules. Everybody doing anything he wants to. It would be chaos. You have to have rules. Suppose you have an Army with no discipline, no rules, every man in the Army doing what he wants to. The sergeant says, "Get up" in the morning. "Oh, I don't feel like it this morning." What kind of an Army would that be without rules?

Four Steps to Heaven

God has rules as to how we're to get into the Kingdom of Heaven. What are they? First, we must repent of sins. "Except ye repent, ye shall perish," said Jesus. Jeter preached repentance at Pentecost. Paul preached it on Mars Hill at Athens. All the way through Scripture we're told that men must turn from their sins and idols to Christ before they can enter the Kingdom of Heaven. You cannot have your sins and Christ. There must be a definite clear choice. Joshua said, "Choose you this day whom you will serve." Jesus said, "You cannot serve two masters." You must make a choice. Now what is it? repent, renounce receive respond First, we must acknowledge and confess that we've sinned against God. We don't like that. We're filled with pride. All of us have a certain amount of pride. We don't like to bow and sap we're a law breaker. The man who was arrested this morning was arguing with the police. I've done it myself. I was driving down the highway too fast. The police stopped me and I argued with the police. I didn't want to admit that I was wrong. Aren't we like that? And that's the way it is with God. We would like to go some other road. We'd like to do something else. We don't want to bow at the cross and say, "I'm a sinner." That's too humbling. But God demands it. That's the first rule.

Secondly. There must be a renouncing of sin. We give our sins up. We make a choice. We cannot have God and sin. We cannot have Christ and our idols. There must be a choice. That's repentance.

The third thing, we must receive Christ. It's not enough just to believe on Him. We must actually receive Him. I go out to the airport. I want to get a plane to Hong Kong so I buy a ticket. I go to see the plane. It's a big plane. I know it'll take me to Hong Kong. It's gone many times before but the plane takes off without me. What's wrong? I had a ticket. My seat was saved for me. I admired the plane. But I wasn't on it. What happened? I didn't get on. That's the way with a lot of people today. They admire Christ as a great Teacher. He's a great Saviour. He's the great Master. But they've never actually received Him for themselves. What is a Christian? A Christian is a person in whom Christ dwells.

Fourthly, we must teach men that they have to obey Christ. They must serve Him and follow Him. We must tell them what it means to follow Christ. It

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means a life of Bible reading, prayer, faithful church attendance and witnessing for Christ.

Social Responsibilities

I want to make this clear. Evangelism and a Gospel message is vertical. It is also horizontal. Vertical is when we receive Christ. Justification by faith. God forgives us and cleanses us. Jesus said, "Thou shalt love the Lord thy God with all thy heart and mind and soul." That's vertical. But He added something else. "Thou shalt love thy neighbor as thyself." That is horizontal. And we're to teach men that they have social responsibilities. We have responsibilities to our family. We're to love our neighbor. We're to forgive our enemies. We're to be kind and loving and tender in our attitudes. We're to help the sick, and poor. We're to educate the illiterate. That's part of Christian living. But first we must have this vertical relationship established. Then we can go out and live for Christ on the horizontal plain with Christ in our hearts. Now many people have it backwards. They try to live on the horizontal plain without getting the vertical established and they fail. We must get our natures changed. Then we can go out and live for Christ. That's the message of evangelism.

The Method of Evangelism

How do we do it? There are many methods of evangelism. It's like a wheel. There are many spokes in a wheel. The type of evangelism that I'm using is only one method, one spoke. There are many methods. The message is always the same. But there are many methods that the church can use in successful evangelism. The Bible lists a number of them. In all evangelism one thing must be kept in mind, that the easiest part is to get a man to receive Christ. But the great problem is to get him walking in Christ. When man is born again he becomes a baby. You're born physically, you're a baby. You're born spiritually, you're a baby. Now suppose we treated our newborn babies in our homes the way we treat young converts. No wonder after evangelism so many people fall away.

I've a little baby in my home. His name is Franklin. We have three girls and I wanted a boy. I love girls but I think every father wants at least one boy so I was very glad when a boy came. I was so proud of him. Now what did I say to him? He was a tiny little baby in his mother's arms and I said, "Now, Franklin, I want you to come back next Sunday and I'll give you something to eat." Did I say that? No, he'd died. He needed care every day. We feed him several times a day. We bathe him every day. And for the next 18 years we'll be teaching and training and helping him.

Follow up Imperative

A newborn Christian is the same way. They need love and training and teaching, not just once a week in church but everyday for awhile. We must follow them up. Some of them may cry. Some may act like children. They may do things that we think are foolish. But remember, they are spiritual babies. They don't know any better. And sometimes we have an idea that if a new convert doesn't immediately become a full-grown Christian, we say, "Well, there's

nothing to his conversion."

When my little boy was born did I expect him to get up and walk to the table and start talking immediately? No, I'd think something was wrong. I'd think he was a strange child. Young converts don't do that. They're babies. They don't have spiritual strength. They need our care, love, instruction and teaching.

The Sower and Seed

In evangelism remember the parable of the sower. What was Jesus' teaching? He was the master preacher. He sowed the seed. He preached the Gospel. He did evangelism. He came to seek and save that which was lost. He was the great evangelist. What happened when he preached? He told us the seed goes out. It falls on the ground. Some of it's hard ground and the devil comes and takes it away. In other words, here's a person that looks as though he received Christ but the next moment they've forgotten all about it. They might give indication to you that they received Christ. They might come forward in an evangelistic meeting but the next day it's all forgotten. Jesus said that would happen.

There's some more seed. It falls upon the ground; it takes root. And it comes up maybe for a week, two weeks or a month. It looks as though it's doing well but the root isn't deep. The sun comes up and it withers. Temptation comes and they yield and fall away and you lose them. Jesus said that happened in his ministry.

There's a third group. The seed falls on the ground. The soil is good. The plant comes up. It grows maybe a year, two years. Then come the thorns that choke it out, the cares and pleasures of the world. The riches of the world have their allurements and pull them away. Haven't you seen that happen? Jesus said that happened to him. And if it happened to him, it will happen to us. But He said there's a fourth group. It falls upon good ground. It has deep root. It brings forth great fruit. Are we to quite preaching and evangelizing because some fall away? No. We're to continue sowing the seed. Every time you sow it, remember this—His Word will not return void. It will bring forth some good fruit.

Unsaved Missionary

Jesus gives us no percentages here. By our work, teaching, instruction and being careful with this new baby, we can keep the percentages low to those who fall away. We're to evangelize. Are you doing the work of real evangelism? First, I want to ask you: have you yourself experienced Christ? A missionary said to me in India, "I've been here for five years as a missionary and I myself have never experienced Christ." It's difficult to tell about a Christ whom we don't know in our own hearts. Be sure, first if all, that you know Christ yourself. Be sure that you're yielded to Him. Be sure that you're preaching a simple Gospel that people can understand.

Shall we pray. "Our Father and our God, we thank Thee for this morning we've had together. We pray that thou wouldst use the words that have been spoken and that all churches in Japan will become evangelistic. We pray that every Christian will become evangelistic and that thousands will be swept into the Kingdom of God. In Jesus' Name, Amen."

Tokyo Pastor's Conference

Feb. 22, 1956

I hope that my good friend, the interpreter, will be able to hold out. His voice is not so good this morning. He did a wonderful job in interpreting last evening. Most of us, not being used to it, would have a difficult time this morning. I'm used to it. The Lord gave me a very strong voice and for this I'm very thankful. I'll give you ministers some suggestions. Speak from your diaphragm and then you don't use your throat. You speak like a singer sings. I've never taken a lesson in speech—I just learned from experience. Secondly, don't drink cold water when you're going to speak because it freezes and tightens your throat. Drink warm water. I've seen many speakers drink cold water while they're speaking and then wonder what happened to their throat. I do have trouble with my throat if I don't speak for a week. The voice needs daily exercise.

The Scotland Crusade

This morning I want to take for an example one of our Crusades and let's see what happened to a city and a country. Scotland is a small country of five million. They have one predominant church, the Church of Scotland. It's Presbyterian. Over 90 percent of all the Christians of Scotland are Presbyterian. It's much like the church in Korea which is largely Presbyterian.

Modernists and Separationists Oppose

We were invited to Scotland by the General Assembly of the Church of Scotland. There are other smaller groups in Scotland like the Baptist and Methodist, Plymouth Brethren and Anglican. All joined together to extend an invitation. Wherever we go, two groups usually oppose us. They're usually very small groups. One is the extreme liberals who don't believe in any type of evangelism and the other is the extreme fundamentalists who don't like the fact that we have everybody working together. But by and large we usually have the support of from 85 to 90 percent of the churches. We don't go unless we have their support because we're not going to hold independent campaigns. Our meetings are church-directed; they're church-integrated; they're within the church.

1 Million Scotchmen

So we were invited to Scotland. They fixed a great hall seating 20,000, called Kelvin Hall in Glasgow. We took a team of about 20. The meetings were organized for more than a year in advance and we planned meetings each evening. We had scores of meetings all day long in factories, shops, and department stores, wherever people would listen. Because only a small percentage of the people of Scotland were attending church, the leaders of the church were very concerned. How could they interest the people in coming back to church? That's why they invited us to come.

Some people didn't agree entirely with our theology but something had to be done and they knew it. The churches were empty. Within six weeks more than a million people came to the meetings. One out of every five of the entire nation attended the meetings and other millions listened by radio and television. We believe in using every modern facility to reach people for Christ. We use radio, television, and films, I'm absolutely convinced that if Christ were here, He'd do

the same.

Prayer, unity, Power

Meetings were held for six weeks—street meetings, club meetings, every type of meeting. It was a thrilling thing to see the great crowds come. God mightily worked from the opening night. What was the secret? First, there was great prayer. No evangelist can be successful without prayer. If you plan an evangelistic effort in your church, precede it by much prayer. Even if you're trying to win one person, spend much time in prayer before you talk to him. The Holy Spirit prepares their heart before you ever give them the message.

The second thing, the churches were working with one accord. When we work together, God always blesses. That does not mean we have to give up our convictions, but it does mean that in evangelism we can join hands. We may belong to different churches. We may interpret Bible passages differently. But we can work together. The churches in Scotland worked together and they began to love each other.

The third secret is the power of the Holy Spirit. It cannot be done in the energy of the flesh. All glory must be given to God and the Holy Spirit must be allowed to have His way. And when the Holy Spirit does it, it's done well. Nightly I unconsciously stood aside as if someone else was doing the speaking. It was God the Holy Spirit. What happened? Three great results **First, indifference was broken down.** The greatest problem the church faces today is not atheism and other things—it's indifference. People all over Scotland began talking about Christianity. They read about it in the press. They heard it in the radio. They saw it on television. They heard it in the meetings. They saw it publicized. Some talked against it. Some talked for it. We even heard of fist fights about it. People got very angry in some places but their indifference was broken down. People began talking about Christ. Businessmen said that down at their exclusive business clubs people were discussing religion. It became the main topic of conversation wherever people gathered.

Relays were sent out to scores of cities. Every city in Scotland booked an auditorium. They'd advertise in their city and the relays from Kelvin Hall in Glasgow went to Aberdeen, Edinburgh and all the other cities of Scotland. For example, in Edinburgh attendance averaged over 4,000 every night though Edinburgh was many miles away. Even the small villages began to awaken out of their indifference. People began to go back to the church in great numbers. The Bible says that one can chase a thousand but two can put ten thousand to flight. A Baptist said to me, "I've never liked Presbyterians before, until this Crusade. Now I have a totally different view." People began working together. God honored it.

Secondly many souls were converted to Christ. Alcoholics were converted, Some people who didn't come forward and register their decision, received Christ in their seats. One great man from the Highlands of Scotland came 200 miles. He said, "All my life I wanted God. I've never been given a chance to receive Christ." He came for the express purpose of receiving Christ. Thousands found Christ. They

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came from everywhere. People were converted standing on the streets and in the shops.

Thirdly the meetings made a great social impact on the country. The Gospel is vertical but it's also horizontal. Many people were stealing in Scotland. They began sending back money stolen from stores. There's a great prison where all of the criminals were kept. All these began to attend religious services and hundreds were converted. Many businessmen said, "We're going to change our attitude toward our employees." Some businessmen raised wages. There was a totally different attitude on the part of many regarding employee and employer relationships. Many broken homes were reunited. It also had a great effect upon the ministers of Scotland. It's so easy to have a church and have nothing ever happen in the church and we think that's the normal Christian experience. If new people are not being brought into your church and people are not being converted in your church, then there's something wrong with your church. One minister said, "I never tried to get people to Christ in my church, but last Sunday I gave an invitation for the first time in my life. 24 people came forward to receive Christ." He was so happy he didn't know what to do. That happened all over Scotland in church after church. One minister said he received 30 new people into his church. He said, "What'll I do with them? I'm not used to receiving new people into my church. My average attendance is 15. Now I have 30 new people. That means I'll have over 60 on Sunday. What'll I do with them?" He wasn't used to so many people.

Evangelise or Fossilize?

After the day of Pentecost 3,000 were added to the church. We should be adding people to the church continually. How do we do it? By evangelism. Every church can be evangelistic. You may not have a united Crusade like we had in Scotland, but you can have evangelism in your own parish. Who can be the evangelist, you say. You. You be the evangelist. God can use you and get your church to be evangelistic. Now if I were a pastor of a church in Japan, you know what I'd do? First, I'd become evangelistic. Then I'd get around me five men, maybe 10. Jesus had only 12. He didn't spend most of His time out with great crowds. He spent His time mostly with 12 men. Why? Because He knew that if He could get 12 men properly taught and evangelistic, they'd multiply many times. So I'd get a few men and women and meet them two or three times a week to study the Bible with them. I'd teach them how to lead people to Christ. I'd spend two or three years doing that until they were thoroughly trained, until they knew how to win others to Christ. Then I'd send them out in the community winning people to Christ. Other people in the church will say, "I want to do that," and soon the whole church is alive with activity—People out getting new people, starting little Bible classes all around the community and teaching the people. Soon your church will be filled with people. Many of our churches are so dead that nothing ever happens. The pastor is discouraged. The people are discouraged. Everybody is defeated. Nothing ever happens. No new people ever come.

Nobody's life is ever changed. And we think that's the church. That's not the church. Is that the church of the Book of Acts? Our church should be alive... doing something... evangelistic. But first it must begin with the minister. Your people are not going to be evangelistic until you become evangelistic.

Seven Secrets of Success

Now what are the qualifications for an evangelistic minister? **First, you yourself must know Christ.** You must have had a definite experience with Christ. In some places we go ministers come forward to receive Christ and say, "I've been preaching for years, but I've never really received Christ myself." They entered the ministry just as a career. They never felt any call of God. Some ministers in America entered it because it's an easy, lazy way of life. And they get fairly good pay for it. I don't think that's true in England and I doubt if it's true in Japan.

Secondly, there must be a firm belief that men outside of Christ are lost. We must believe that human nature is bankrupt without Christ. William Trumbull, the great American theologian, said "Human nature cannot be understood unless evil in man is presupposed." Men are sinners. They're law-breakers. They're rebellious against God. The judgment of God will fall upon them unless they repent and turn to Christ. Now suppose there's a little boy lost in Tokyo. Everybody would be looking for him, trying to find him to take him back to his parents. I live in the mountains down in the southern part of the United States where recently a little boy wandered off into the woods. Our whole community went out to look for him. Did you know that there are souls in your community that are lost, outside of Christ? Are we looking for them? Are we out getting them? I wonder if one of the reasons is that we don't know that they are lost, that men are sinners. There are men in your community that are looking for peace and joy and they haven't found it. We've the message that'll give it to them and yet we're not doing it.

Thirdly, there must be a conviction that Christ is the only Saviour. He is not one of the ways to God; He is the way to God. There is the exclusiveness of the Gospel. Christ said, "I am the way, the truth, and the life; no man cometh to the Father but by me." "There is no other name given under heaven whereby we must be saved." If you have any doubts about the life, death and resurrection of Christ as the only way of individual redemption, you cannot be used in evangelism. If you've the slightest idea that a soul can be redeemed apart from Christ, then your passion and energy is blunted. That brings us to this question. What happens to all of those people who've never heard the Name of Christ? Many people ask me. What does the Bible teach? They'll be left in the hands of a just, merciful and loving God. Then you say, "Why not just let them go? They're better in their ignorance." Because God judges us according to a law. He also judges us according to our attitude toward Christ. Then why did Christ say, "Go". "Be my witnesses in all the world?" We are to go. And Christ is the only way to God.

Fourthly, there must be a conviction that the primary mission of your ministry is evangelism. Certainly

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we're to engage in organization, humanitarianism and social work. All that's important. But your most important work is to "do the work of an evangelist." Every phase of your ministry and life should be evangelistic. That was the mission of Christ. "The son of man is come to seek and to save that which was lost," said Jesus, and "As the Father sent me, so send I you." Are you a soul winner? **Matthew Henry** once said, "The greatest happiness I've ever known is to win a soul to Christ." **John Wesley**, the founder of the Methodist Church, used to say to his young ministers, "You have no other job in life than to win souls." **Brainerd** used to say, "I care not how I live or what hardships I go through. I only want to win men to Christ." Everything else is important, but your primary job is to win men to Christ.

Fifthly, there must be a sense of urgency that sees that this is the great day of opportunity. "I must work the works of Him that sent me while it is day; the night cometh when no man can work," said Christ. If that was true in Christ's day, what about now? This is the greatest day of opportunity the church has ever had. When the early church started, it had no Bible, no seminaries, no universities. It had none of these things and yet they turned the world upside down with only a handful of them. Now there are many times more people today in Japan than there were in the early church. You have Bibles, Christian literature, modern facilities of radio, all the other things. You have seminaries and universities. With the power of the Holy Spirit, you could turn Japan upside down for Christ. Are the other religions of Japan more powerful than the religions of Greece and Rome? Look at the gods that Greece had when Paul preached at Mars Hill. Look at the religions that Rome had. They crumbled before the power of the Gospel and much of Europe turned toward Christ. The same could happen in Japan if the church were willing to take the power of the Holy Spirit and evangelize. The early church went everywhere evangelizing. Paul's Portable Pulpit Paul took evangelistic journeys everywhere. He went out establishing new churches. He would go to one town and stay a few months, establish a church, go to another town and establish a church, until by the time Paul died, hundreds of churches had been established throughout Asia. The same can happen in Japan. There are enough brains, enough power and enough people here today to change Japan for Christ. We must get a sense of urgency. We believe that Christ is the Prince of Peace. We believe that if the nations will turn to Christ, we can have peace. I have talked to many world leaders lately including a delightful visit with your great Prime Minister yesterday, and everywhere I go they tell me the same thing. The only answer is Christ. **Sir Winston Churchill** said that. **President Eisenhower**, the President of the Philippines, great leaders and intellectuals have said it. Many diplomats and military leaders have said it. Do we believe it? Does the church believe it? If so, then let's get the message out by evangelism. If Christ is the hope, let's give the world Christ.

Now, **sixthly**, to be used in evangelism involves paying a personal price. It means that every hindrance in your life has to be removed. It means a life completely yielded to Christ. It means a life given to prevailing prayer. It means a life saturated with the Word of God, a life anointed by the Holy Spirit, a life filled with expectant faith, a life devoted to the glory of God, a life willing to love their brethren. It means that we are to love those even whom we may disagree with, a life that radiates the love and the humility of Christ. That will cost us something. But we must have that kind of life if we are to be used in evangelism.

Seventhly, there must be a simple presentation of the message. First of all, be sure you have a Gospel to preach. There's a movement in Scotland called "Tell Scotland." All the churches cooperate. It is a movement of evangelism, to tell Scotland about Christ. The churches were asked to organize for evangelistic missions. One minister wrote in and said, "I've organized." But what is our message, what do we tell Scotland? Can you imagine that? Organized for evangelism but no message. Our message is the Gospel, the Good News that Christ died and rose again, that He can forgive sins and bring peace to the human heart.

When you preach in evangelism, preach with authority. You never find Jesus saying, "I think, I hope, I suppose." Jesus always said, "This is it." He spoke emphatically. He spoke with authority. We also are to preach with authority. Many times we stand up and apologize for our message and by our attitude and message we're saying, "We're not quite certain of it ourselves but we'll give it to you." Nobody listens to that. One of the secrets of Christ's preaching was His authority. If you have any doubts about the message of Christ, keep them to yourself. Don't give them to your people. They have enough doubts of their own. Now what is our authority? The Bible, God's Holy Book.

Graham's Doubts Settled

I used to have many doubts about it. I used to think there were contradictions in it. There were scientific things that I couldn't understand. I couldn't preach with authority. I would quote a verse of Scripture and say, "Thus saith the Lord," and even while I was saying it, I would say, "I wonder if that's true." I was in doubt. That was in 1949. I became so concerned about it I went out into the woods. I got alone with God. I opened this Book. I said, "There are many things I don't understand." The critics change their ideas every generation. I can't keep up with the changes. I don't know which to believe. I said, "Oh, God, I don't understand all about this Book but I'm accepting it as Thy Word, by faith. I'll suspend my judgment on what I can't understand. I'll leave them out and wait until I have more enlightenment from Thee." You know what happened? I started preaching with authority. Something began to happen. Crowds started coming. This Bible became a sword in my hand. I found that I could slay all before me. It was like a hammer. It became God's Word to me. A tremendous change took place in my ministry.

GRAHAM PASTORS MEETING #2

(Continued from page 38)

Science and Scripture

Now let me ask you this. Suppose this book agreed with the scientific books of 1950. It would be out of date today. Suppose it agreed with the scientific books of today. It would be totally out of date 25 years from now. This is not a book of science. This is a book of redemption. It can change lives. Let us accept it by faith. Let us preach its message by authority. It'll do something in your own soul.

In the Clouds?

Also preach your message of evangelism with simplicity. So many ministers talk over the heads of their hearers. You know what we say in the United States? The average religious intelligence of the average American is that of a 12-year old. He may be brilliant in history, science and mathematics but he's illiterate in Christianity. So, I preach almost as though I were talking to children. We must make our message simple and we don't like to be simple. We like to impress people. We all have a lot of pride. We like for them to think of us as very profound and very deep. That's not the way with Christ. The people he talked to were illiterate. They couldn't even read or write and yet he talked with such simplicity that they heard him gladly. P. Denny, the great theologian in Scotland said, "The man that shoots above his target does not prove he has superior ammunition; he just proves he cannot shoot." Preach with simplicity. I've a friend in the south who was supposed to address the students of the Southern Methodist University. They were sitting in the auditorium waiting for his message. He was coming into the city by plane but the clouds were low. The plane couldn't land. It was circling around up above. That's the way with many ministers who are circling around above the congregation. Be very simple, especially in evangelism because even the simple things have to be told a person outside of Christ. You have to start at the beginning.

Archbishop Impressed

When I preached at Wembley Stadium in London last year, there were 120,000 people. The Archbishop of Canterbury and the bishops of the Church of England sat on the platform. There were many members of the House of Commons, and the House of Lords, many university professors. I said, "What will I say? I must be very deep. I must impress them." Then the Holy Spirit said to me, "That's from the devil. Preach to the people. Preach with simplicity." God honored it and thousands received Christ and the archbishop was very happy about it. But if I had preached to him, the people would not have understood.

Also, preach to a decision. The Amsterdam world Council Assembly said that evangelism meant that we had to preach to a decision. It's not enough just to give a message. When you preach on pride, you ought to preach in such a way that when people leave the church they say in their heart, "I'm going to humble myself." You might preach on gossiping and when the people leave your church, they should be say to themselves, "I'm not going to gossip any more." In evangelism it's the same way. People should hear the claim of Christ and say. "Yes" or "No." When you

preach, preach with sincerity. People can understand and detect when you're not sincere. I heard about an actor and a preacher in London who were friends. The preacher was preaching to empty pews and the actor was packing the theater. The preacher said to the actor, "Why are you so successful?" The actor said: "I say my fiction as if it were a fact. You say your fact as if it were fiction." That's the way we do many times. Let's be sincere.

Turn or Burn

The whole church is beginning to talk evangelism. In your community a few of your churches could join together and have a joint evangelistic mission once or twice a year. In your own church you can have an evangelistic mission. Every Sunday you should be evangelizing. All during the week your people should be evangelizing. The church will grow that way.

Now is the Hour

Now there's one other important point and I want Dr. Robert Pierce to come and make it. He's a great friend of Japan. He was the first one several years ago to urge me to come to Japan. He's done great social work all over the Orient. He's built great orphanages and hospitals. He's won many people to Christ. The Indian church listened to his message. I want you to listen carefully as he briefly tells you what's on his heart. —

Pierce on Asian Missions

Dr. Bob Pierce: There is one more part to Christian evangelism. It's often hard for us to believe that this is an important part. When Jesus was ready to leave the earth to return to heaven, He prayed in the garden. He knew His disciples were a very small minority. They were too few to really reach the whole as far as human logic is concerned. Yet something is very significant. He commanded those few disciples to leave Jerusalem. Jesus wanted a strong church in Jerusalem. He cared about Israel and yet Jesus commanded His disciples to scatter to the whole world. The 17th said, "Father, I do not ask that thou shouldst take my chapter of John records Jesus' prayer for them. He disciples out of the world but that thou shouldst keep them from the evil." Then in the 18th verse, Jesus said: "Father, as thou hast sent me into the world, even so have I also sent my disciples into the world." You and I are commanded also to carry the Gospel to every creature. It must have seemed strange to the new Christians in Jerusalem that the chief leaders were to be scattered to other places, but I want you to remember two or three significant things.

Illogical Apostles

As this young Christian church began to grow, strange things happened. Out of the little group, they only had one thoroughly educated man. This was Saul who became the Apostle Paul. He thoroughly knew not only the Jewish people but the Jewish law. More than any of the other disciples, he knew the Jewish culture and the Jewish leaders. If the Christian church was going to establish a headquarters in Jerusalem, who would they keep in Jerusalem as the director? If they were going to send somebody to be shipwrecked, to walk over mountains, to be thrown into prison, to be starved and beaten, who would they send? Now they had the one great scholar, several broad-shouldered

GRAHAM PASTORS MEETING #2

(Continued from page 39)

fishermen, a tax collector or two, the brothers of Jesus who had grown up in a carpenter shop. Who stayed to be the head in Jerusalem? One of the men who was trained in a carpenter shop, James the brother of Jesus. Who stayed in Jerusalem? The broad fishermen. Who was the great pioneer missionary who was shipwrecked, stoned, and imprisoned and went through many hardships? Who carried the Gospel into Asia? The man who was the greatest authority on the religion of the Jews. This doesn't seem logical to us today. But the evangelism that Jesus taught was that men owe responsibility, not to their own culture, their own group only, but to the whole world.

Reds multiply, we divide

I come to you, not as an American. I come having preached eight times around the world. I hear the words of Jesus ringing in my ears. I hear Him saying, "The fields are white unto harvest. Pray the Lord of the harvest that He'll thrust forth laborers. I hear Jesus saying, "Quit saying there are yet four months to the harvest. I say unto you, the fields are white already unto harvest." I look at our world and I feel the time is growing short. 2,000 years have gone by since Jesus sent His disciples to the whole world. Half of the world's population is in Asia and yet very few of the Christians of the world are in Asia. Out of the whole world, less than one-fourth of the people are Christians, even in their culture, 2,000 years after Jesus died. And yet in only 38 years, Communism has put one-third of the world behind the Communist flag. Someone said, "But all the people behind Communist iron and bamboo curtains aren't really Communist." But I remind you today that everybody who is in a so-called Christian community isn't really a Christian. I'm only making this point to say that we who hear the voice of Christ and care at all about His command to carry the Gospel must do our job now.

Japan is Rich

Everybody here readily admits the need, but the problem is what can Japan do about it? I say the church of Jesus Christ in Japan must do something about it. I'll tell you why you can do something about it. First of all, you have the money. Someone says, "That's a strange thing for an American to say." But you people also have the money to evangelize all Asia. In Asia, half of the people of the world live. Three months ago the United Nations reported that the average income of Asians is less than \$50 a year. That's less than 20,000 yen. Now you people are rich. You don't think so but you have as much money as the early disciples had. The question is whether you really feel it's your job. You have the opportunity.

Go home Yankee

All over Asia, men say to Americans, "What can you teach us? With your wealth and your opportunities and your security, you can't understand our fears and problems. Your culture is different than ours." The Christians of Japan have the right culture. Your pains are the pains of all of Asia. Your financial problems are the problems that they understand and have, and your fears are the fears of all Asia. If you have an answer in Jesus Christ, Asia will listen to you. The

day has come when you must carry the cross to Asia. You've proven your ability to grasp an idea and carry it through to its conclusion.

Japanese Missionaries

In Delhi, India, I met Japanese men. In Cairo I talked to Japanese business men. In Indo-China I rode in a bus with a Japanese businessman. Japanese have travelled the world and yet we don't have many Japanese missionaries. But Japan now seeks the commercial markets of South America, Africa, India and the whole world and for the last four years your men have been seeking these markets. Where've you sent your men to preach the Gospel out of Japan? I said this to the church in India. India has a 1,900 year old church. One of the 12 disciples whom the Jewish Christians thought should've stayed in Jerusalem went to India, tradition says, and Christian churches are still standing in India that were built 1100 years ago. This ancient church, however, is in one small area of India. It's down in the south end of India. This church has never crept over the mountains that are only 90 miles away to carry the Gospel to the rest of India. This church has sat there in Travencore for 2,000 years.

Hindu Missionary

Recently I was in Africa. There's a whole ocean between India and Africa. I went way back in the jungles where there are no bridges over the rivers. I walked on foot two days. I came back to tribes of black people who had no clothes, no education, no medicine, and have never once heard the Gospel. With my interpreter I talked to people 50 years old who'd never heard of Jesus. There among these people I found a small store. Here was the only businessman in that area. He was a foreigner. He sold salt and beans, a few little trinkets. He certainly could not make much money but he supported his wife, children and his mothers-in-law. Where was he from? From Travencore, India. I asked the man why he was there. He said "There are so many people in India, and the only place I could find to earn a living was here." He was a Hindu.

I came back to the Indian church and I said: "One of your people crossed that ocean. He penetrated that jungle. He had no money. He's there to try to make a living. Can it be that after 2,000 years there is no man from this same state who can cross that same ocean and penetrate that same jungle to carry the Gospel of Jesus Christ?"

Vision and Sacrifice

The people of Japan must go to other parts of the World. Industry and commerce demand it. The finest young people of your Tokyo Universities are preparing to carry the commerce and industry of Japan to the rest of the world. Your government plans it. Your schools are preparing them. And the young men are dreaming. They will go. I ask you, has the church even dreamed of her missionaries yet? There'll be no Japanese on the mission field unless you plan it. None of you young people will reach the mission field unless you get a vision of the need. I know it'll be difficult. I know it'll take sacrifice. I know there's danger in it. But Japan must give to Jesus Christ not only a revived church at home, but a church that

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GRAHAM ANSWERS PASTOR'S QUESTIONS

Tokyo, Feb. 22, 1956

When I saw those questions I nearly fainted, there were so many. I don't think anybody could answer some of them. We don't have time to answer them all. I've tried in my two message to answer as many as I could. I will try to answer them as best I can. (There were 800 questions sent in to the Graham committee by pastors; Ed. Note)

Q: What about your conversion. What kind of assurance do you have of your calling as an evangelist.

A: When I was 17 I received Christ. There are many factors that make up a person's conversion and spiritual experience. My parents prayed. Some friends prayed. I didn't know it. A little voice spoke to me for a long time and said that I needed God. I didn't know it then but I know now that it was the voice of the Spirit of God. No one can come to God unless the Spirit draw Him. That's the reason we need to pray before evangelism, pray that the Spirit will prepare the heart before you ever talk to them. You can't just go into evangelism cold.

You must pray that the Holy Spirit will precede you. Sometimes you must pray for a man by name for a year. People prayed for me. I didn't care about the church. I wasn't interested in God, but the little voice kept speaking. I went to church one night. I heard a minister speak the Gospel. I received Christ as my personal Saviour. Now there was a long process of conviction but there was a precise moment when I received Christ. So it's both a process and instantaneous. My life was transformed in a moment, but I was still a spiritual baby. I had to grow. When I received Christ I didn't have an emotional experience. I didn't shed a tear. It was just a simple yielding of my life to Jesus Christ as Saviour. But something happened. The next day even the trees looked different. The whole world was different. I had a love for everybody. Something had changed inside of me. I couldn't explain it. I couldn't give a logical explanation. I knew no theological terminology but I knew Christ lived in my heart. For the next two years I didn't grow very much. Some people probably said I wasn't really converted. Later somebody told me to start reading the Bible. I began to study it. I began to pray. I began to go to church. I began to grow. Finally the day came that I felt the Holy Spirit say to me, "You must preach." It was a sharp impression in my heart. I couldn't explain it. I said, "No." "I don't want to preach. I want to be a baseball player." But the Spirit of God spoke to me many times. I kept saying no. I didn't think that I could ever preach. I stood up to give a little talk once and my knees shook together, I was so scared. I stuttered when I spoke. Nobody understood what I was talking about. I said, "Lord, I can't speak," But God kept speaking to me and one night I said, "All right, Lord, I'll preach." I didn't have money to go to school, but

I went by faith. My father gave me a little money. I worked five hours a day. I began to study. Then I started to preach. The first sermon I ever preached was to a group of about 25 people. I had carefully prepared four sermons and I preached all of them in eight minutes. It was a very short sermon. I was very frightened. That was the beginning. Then I began to preach everywhere.

Q: When you prepare a sermon, how do you pray and how do you read the Bible?

A: I have a radio program that is heard each week over more stations in the United States than any other program, secular or religious. I'll be broadcasting it from Japan. I have to prepare for that every day. I write it out word for word. I preach for about 15 or 20 minutes. Cliff Barrows directs the rest of it. Then I have a daily religious newspaper column. It has a circulation of 26 million every day six days a week. It must be prepared carefully. I have to keep studying and preparing all the time. Then I give messages in evangelism. When I am in an extended Crusade, I preach one new sermon each week. The others I preach over and over again until I lose the warmth and then I throw them away. I find that if I want to preach a sermon the second time, you must get it warm in your own heart before you preach it. In evangelism there is much repetition though you do take a different text, use different illustrations, approach it from a different point of view, yet basically the message is the same. When I finished preaching 90 services in London, one preacher said to me, "You've preached the same sermon every night." He didn't mean that unkindly. He meant that the basic heart of the message was practically the same each evening. Don't be afraid of repetition. In the Book of Acts, Paul repeated himself. We must repeat ourselves. In preparation of sermons, I always ask God's help.

Once in a while I wake up in the middle of the night and a thought comes to me. I get up immediately and write it down. I think it through and perhaps within the space of a few minutes I have a whole sermon. Sometimes it takes me weeks to prepare a sermon. It's development occasions that you have to give a special message and most of the time those messages come from my normal study, where I've filed a thought and an idea away. I can pull out the file and I have some material on the subject. In all preaching it must be saturated with the Spirit of God. Every sermon you preach ought to burn within your own soul. You ought not to preach beyond your own experience. If you're preaching on love, be sure that you're loving. If you're preaching on peace, be sure that you've peace in your own heart. Let it burn you, thrill you, and remember that you're only a messenger. You're just a channel. It must be God speaking through you. You must deliver God's message.

Q: What has been your experience in the baptism of the Holy Ghost.

A: Well, my terminology may be different than some of yours. I believe in the filling of the Holy Spirit.

QUESTION AND ANSWER TIME

(Continued from page 41)

When a man is cleansed of sins and can say with Paul, "I know nothing against myself," and is completely yielded to Christ, he can be filled with the Holy Spirit. How? First, I confess my sins, pride, malice, unforgiving spirit, lack of study and devotional life. God cleanses my sins and then I yield myself to Christ piece by piece, my eyes, my hands, my tongue. Then I'm ready to be filled. How do I know that I'm filled? The Holy Spirit lives within. But the trouble is with some of you, He has 10 percent of you, maybe 50 percent, maybe 80 percent, but when you're filled, He has all of you and He produces in your life the fruit of the Spirit. You're filled by faith. It's not necessarily emotion. I've had periods in my life when there's been wonderful feeling. I had great experiences with Christ. I sensed His presence, felt the power God was out of touch and yet I'd been conscious of the power of the Holy Spirit working as much then as when I had the feeling. To me it's not a matter of feeling nor emotion. It's faith. "As ye received Christ Jesus the Lord, so walk ye in Him." How did we receive Him? By faith. How do we walk in Him? By faith. We can say, "I'm filled with the Spirit" by faith. God honors faith.

Q: In your home life, how do you divide your prayer time. How do you divide your home life when you study.

A: My wife would like that answer. I'll send it to her. When I get home from my trips, I'm usually very tired. I plan to spend at least nine and ten hours in bed every night and a lot of time at the table. I spend a lot of time out of doors tramping the mountains, getting rebuilt physically. But I try to spend the mornings in Bible study and to read current magazines that I should keep up with. But before I ever eat breakfast, I've an appointment with God, not preparing my messages, not studying for sermons, but reading God's Word for my own soul and spending time in prayer.

Devotional Details

If I didn't do that, the day would go all wrong. Now here's little devotional suggestion-if you read five Psalms a day, they teach you how to worship and get along with God. You can read the Book of Psalms through every month. Then, read one chapter a day, from the Book of Proverbs and you can read it through every month. That teaches you how to get along with man. Some people like to have a devotional book like "Daily Light" or "Morning and Evening" by Spurgeon. There like to have a devotional book like "Daily Light" devotions.

Don't Interrupt God!

Remember, prayer is a two-way conversation. We speak to God, then we must stop speaking and listen. He speaks through His Word; He speaks by the witness of His Spirit in our hearts; He speaks to us in our meditation. One day I saw a great old Christian minister out by a lake reading his Bible. I walked by and I said, "Good morn-

ing." He kept reading. I said, "Good morning." He kept reading. I thought, "How rude, how discourteous." We were good friends. Was he getting deaf? Later I saw him and he said, "I heard you speak, and if I'd been praying, I'd have quit and come over and talked to you, but "God was speaking to me and when God speaks, I don't listen to any body else." I thought that was very good.

Q: What do you believe about the second coming of Christ?

A: The last assembly of the World Council of Churches discussed this subject quite in detail. In fact, the subject of the conference at Evanston was "Christ the Hope of the Church." There's a new interest in eschatology everywhere. I believe the Scriptures teach (and I'm sure that most of you agree) that Christ is coming back some day.

Coming Any Moment

It may be anytime, it may be a thousand years. Nobody knows the date. But there are many Christians that believe His coming is very near. They say that many signs point to His soon coming. Certainly His coming is far nearer now than when we first believed. We believe that Christ is coming and that He is the hope of the world. I don't believe that Christ ever taught that the whole world will be converted. 2,000 years have gone by and there are more people outside of Christ today by many millions than there were when Christ lived. The unconverted population is increasing many times more than the Christian population. Christ said that many shall be on the broad road. That doesn't mean that we're not to work toward world peace. We're to do all we can for world peace, and better our social conditions. But man without Christ can never build the Kingdom of Heaven on earth. The climax of human history, as the Bible teaches, will be the coming of Christ. That's the hope of the church. The church today looks for His coming. That should be the glorious hope of every Christian, that we shall see Him someday. We believe He's coming back. It should give hope within every heart that our efforts here are not in vain. God is calling out a people for His Name and we shall soon be with Him. Amen.

End

GRAHAM PASTORS MEETING # 2

(Continued from page 40)

will let its heart be broken with the things that break God's heart worldwide.

Will Japan Go?

You have the education. No other people in all the world have a higher rate of education than the Japanese. Will you give that education to Christ? You have the endurance. I say as an American, no nation on earth ever threatened my country by industry and by devotion to a cause as your country did during World War II. Will you people give your hands and heart and will to God for the need of a lost world? I give you my heart to work with you.

Graham Meets Press

Summary of press conference, Feb. 20.

"We have come to Japan primarily to speak to Christian pastors and workers. We have come to share with the Japanese leaders some of our experiences in evangelism. I have also come to learn as much about the Japanese church as I possibly can. The Japanese church has much to contribute to world Christianity. Christianity has been growing in Japan, and with a new emphasis on evangelism we hope it will grow even faster.

No Politics

"I have come not on a political mission, but entirely on a spiritual mission. Many people have the strange idea that Christianity is American or European. That is not true. Christianity was born in the Middle East. Christ was not a Westerner; He could look East and West at the same time. The church in India, which has been in existence for over 1,900 years, is 1,600 years older than the church in America.

"We can never have possibilities of ultimate world peace until there is peace in the hearts of men. Jesus Christ, the Son of God, said, 'Ye must be born again'. He claimed He could change human nature. But can He? In 1956? He can! He changed my nature; I've seen Him change thousands of others. We have different color skins. We have different physical characteristics. But our hearts are the same. The same gospel that transformed a group of men in the Middle East 2,000 years ago can transform men today.

No Christian Communists

"I do not feel that a Communist could be a true Christian and a true Communist from his point of view, because a true Communist believes there is no God and the first premise of Christianity, of course, is God. There might be some unconscious Communists who have never thought their way through. They may never know what Communism really teaches. I have met two or three who were Communists politically because in their country it was a political party. However, to a true Communist in the strict sense of the term, a person cannot be a Christian and a Communist at the same time because the teaching of the Communist himself forbids it."

Preaches to Communists

In answer to the question, "Does that mean you have no intentions of sharing your experiences with the Communists?" Dr. Graham replied, "In India I preached to a group of Communists on parade. We stopped the parade and talked to them for about ten minutes. They were very receptive. I don't know how much they knew about Communism. At least they were marching with their red shirts and red flags. They had their fists clenched, but as I talked they gradually dropped their fists until only one man had his first clenched and he dropped his head. I don't know whether he had ever heard a preacher talk to him while he was on parade or not."

United for Evangelism

"I believe that the field of evangelism is one place where a large cross-section of Christianity can work together. It was my privilege to talk to Mr. Nehru



Prime minister Ichiro Hatoyama listens intently to Dr. Billy Graham in an exclusive interview. The Japanese press reported "Billy Graham was the first visitor to pray aloud in the prime minister's office."

and I said to him, "I'm sure that the diversity of Christianity must be a confusion to you." His was a natural reply quite to the contrary. Why, because India has some 300,000 separate gods. I have seen very wonderful results come as various groups worked together."

Missionaries Unnecessary

Dr. Graham conceives the future role of the missionary to be that of liaison, administration, educators, doctors, and helpers under the jurisdiction of the local people, i.e., where Christianity is very strong. When this becomes true, the number of missionaries will necessarily be reduced in number. However, there are still vast areas of the world that need the missionary. "The thing I am hoping for is that the church of India, Korea, Japan, and of the Philippines will itself become missionary-minded. I think that as the church in Japan or Korea does, the stronger it will become on the home base."

"When the simple gospel of Christ is preached in the power of the Holy Spirit. I see very little difference in the response of people. Though the color of our skins may be different, human nature and the human heart is the same. And the gospel is the same.

"I am conscious everyday that this work that we are doing is not of man. There is no amount of publicity or organization that could bring it about. It is the work of the Spirit of God. It's the message and not me that draws the people. I'm conscious that all over the world people are praying.

Headlines in Heaven

"There's a difference concerning success. My name may be in the newspapers here, but if they publish any newspapers in heaven my name may not appear at all. It may be that some fellow way back in the backwoods that's working faithfully for Christ may have his name published in the papers in heaven. Success is relative. God doesn't look on great crowds. He calls success faithfulness in the place that He puts us, each of us in different spheres of service. I don't call myself a success at all. I'll only be a success when I stand in front of Christ and hear Him say, 'Well done'. And I hope I get to hear that.

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