

THE COMPASSIONATE HEART

"They that sow in tears shall reap in joy." (Psalms 126:5)

Hear these remarkable words, "In tears." The tears of a broken heart are necessary equipment of the soul winner. The certainty of returning with joy depends, says Holy Writ, on going with tears. There are other requirements for the one who would be a fisher of men. He must go, he must bear precious seed, but the thing so often lacking is the broken heart. Indeed, it is the broken heart that drives one out, that makes him go. The broken heart will sow the seed that will bring forth fruit. Yea, even the same broken heart will make the home coming joyful. The broken and compassionate heart, the humble and contrite spirit is what pleases God, attracts the sinner, and makes the contact between these two that results in the changed heart and saved soul of a sinner, and brings honor to the Saviour.

Jesus' Broken Heart

See the example of Jesus. Never was there such a compassionate winner of men! He saw the people as sheep having no shepherd, and "had compassion on them." He wept over Jerusalem. He sought the fallen woman to forgive her, and the publican to make him a preacher. His compassion would not let him eat. He found "meat that ye know not of" in the winning of souls. His compassionate heart would not let Him sleep, for He must needs go into a mountain and pray all night, or rise a great while before day to pray for the lost. His compassionate heart would not let Him die, even, till the repenting thief on the neigh-



DR. JOHN R. RICE,
E. M. A. J. SPEAKER

boring cross was forgiven and won to Himself and Heaven. The prodigal son was a sinner, and the forgiving, grieving father was like Jesus. Christ was the Shepherd, and the sinner was the poor lost lamb, at the mercy of the cold and the beasts. As the shepherd seeks the sheep until he finds it, rescues it, and rejoices over it, so Jesus with the sinner.

They crowned Him with thorns,
He was beaten with stripes;
He was smitten and nailed to the tree.
But the pain in His heart was the hardest to bear,
The heart that was broken for me.

No marvel, then, that when He died on the cross for sinners whom He so greatly loved, and the soldiers opened His side with a spear, they found a heart literally broken. O Saviour, teach us to love sinners, to weep over them, to find pillows hard and food tasteless and life not worth living, if they be not saved!

Send us out with compassion and tears to win the lost!

Paul's Passionate Prayers

How Paul wept over sinners! Hear him say, "Remember, that by the space of three years I ceased not to warn every one night and day with tears." Hear him say, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." And again, he said: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

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JAPAN HARVEST

Vol. 4, No. 1

July, 1, 1956

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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JAPAN HARVEST is the official voice of the Evangelical Missionary Association of Japan (EMAJ). Letters for the Editorial Committee and all matters for publication, except advertising, should be addressed to the Editor. Typed, signed manuscripts are solicited.

All EMAJ business letters and subscriptions to EMAJ office.

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(Cable Address: Christocol, Tokyo)

All signed articles represent the authors' views and may not be in accord with the editorial policy of the JAPAN HARVEST.

Subscription rates:

Y100 per copy. Y500 per year; Overseas: Y500 (\$ 1.50)
 (EMAJ members Y400 per year)

Advertising rates:

1. Full page Y5000
 2. Half page Y3000
 3. Quarter page Y1800
 4. per column inch Y 400

Special rates for contract advertising. For information contact:

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Editorial and Advertising Deadlines:

September 15, November 15, January 15, 1957

The HARVEST is published one month following these dates.

Though the JAPAN HARVEST solicits paid subscriptions, it is available at the Christian Literature Crusade outlets in Tokyo, Kyoto, Sendai, Ichikawa, the various G. I. Gospel Hours' book table, Word of Life Press Salesroom and the Kyobunkwan.

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Why not join the growing number of alert missionaries who send the *Harvest* to their key supporting friends at home? Results: More intelligent prayer backing. Simply type out your list of addresses, enclose Y500 a year for each and send them in. *Japan Harvest* will do the rest!

READER'S REACTIONS

INDIGENOUS CHURCHES

Sir:

"Your indigenous church article (March Issue) attracted by attention as I deal with this subject in orientation classes and mission conferences. Your article confirms my thinking that we can't confine the indigenous church form to a narrow pattern. As in the churches in Philippi and Ephesus, there is a variety of method found in the New Testament.

"The emphasis should be on the word "responsibility". If the national church is understood to be the responsibility of the national Christians and they assume the leadership in support, government and propagation, the missionary's ministry as an evangelist and teacher will not stifle but rather strengthen the work and expand more rapidly. The gifts of the Holy Spirit to the Church need not be confined to any particular race or nationality.

"Thank you for challenging us to think on this vital subject."

Vernon Mortenson

Asst. Gen. Director. TEAM

Chicago

MISSIONARY-PASTOR FELLOWSHIP

Sir:

"1. I believe EMAJ once sought the affiliation of missions but the response was poor. This might indicate that a close fellowship like EFI is further than missions wish to go.

2. I think it's true that Japanese pastors are generally rather denominational and parochial in their outlook. I question whether they would favour such a nation-wide evangelical association as EFI. Yet, it might give them a lead in the right direction.

3. The question of union efforts requiring much money would immediately raise problems, especially if the Japanese churches are expected to share in this. The financial position of many churches is so shaky that they would hardly be likely to contribute largely to a program seemingly not closely related to them and therefore somewhat nebulous.

4. I feel the looser type of fellowship such as EMAJ at present offers suits the present situation, though one worries over the great diversity of groups bringing into existence a great diversity of unrelated church groups.

5. Some pastors' fellowship might well be started after the pattern of the EMAJ, and from there progress made to a united missionary-pastor fellowship."

Eric W. Gosden, (J.E.B.)

Kobe

Sir:

"We say "Amen" to the spirit and desire behind the symposium by Kenny Joseph, but are concerned as to the method of approach. Frankly, we don't feel the situation in India offers a pattern for Japan in foreign and national relationship....

As guests of the Japanese church, we should look for, pray for, and encourage Japanese evangelical leaders themselves to initiate such an inter-denominational fellowship. Even a minimum organization of the kind envisaged will not spring from legislation and the usual laborious conferences but spontaneously from biblically-based fellowship. However, it can't be denied that the present E.M.A.J. can and does contribute to a more informed and effective missionary ministry. Japanese friends show real interest and apparent profit from the use of the JAPAN HARVEST. Because it might be difficult to parallel India in finding 2,000 bi-lingual Japanese pastors, it may be worthwhile to translate The JAPAN HARVEST as it is for their sake...."

Ken Roundhill, (W.E.C.)

Tokyo

(Con't on page 30)

KARUIZAWA CONFERENCES OPEN AUG. 1

LOVE, RICE HEADLINE

EMAJ CONFERENCE Aug. 6-12



Scene at the EMAJ Forum on "Methods of Evangelism" at the 1955 Conference at Karuizawa.

Dr. John R. Rice, author, editor of the *Sword of the Lord*, evangelistic weekly, and well-known evangelist, will be one of the speakers at the annual EMAJ conference this summer, conference chairman Gilbert Bensen reports. Together with the Rev. Lawrence Love, pastor of Bethany Presbyterian Church, Ft. Lauderdale, Fla., and the Rev. Vernon Mortenson, asst. Director of the Evangelical Alliance Mission, Rice will minister to the six day conference in Karuizawa August 6-12, as well as at a pastors conference at the Karuizawa Bible Institute, July 25 to 29.

This year's conference will follow, rather than precede the annual Deeper Life conference, and will be two days longer than usual. This longer conference period permits inclusion of last year's popular missionary forums without unduly crowding the schedule.

Self-Examination

"Evaluating our Indigenous Policies" is the theme of this year's missionary forum which will be held Tuesday through Saturday mornings. Chaired by various missionary leaders, these "Round Tables" feature discussion of the topics by a panel of missionaries, followed by questions and discussion from the conference floor. The four major topics to be considered under the general theme are:

1. "Implications of the oneness of the body of Christ with regard to the relationship between the missionary and national Christian;"
2. "Methods of Japanese and missionary cooperation in opening up a new work;"
3. Suggestions as to how missionary funds may be used to assist the infant church;"
4. Methods of teaching stewardship in the national church."

Schedule for the conference begins daily at 9:15 a.m. with the Bible Hour, led by Love and Rice alternately. From 10:30-12 each morning the missionary forums will be held. The afternoon will be held open for special features. The evening inspirational services will be begin at 7:15 with prayer, followed by a song service and message by one of the speakers.

This year the booth, displaying the various service ministries available for missionary work, will be housed in a special tent erected on the church grounds. Exhibitors desiring space are asked to notify Gilbert Bensen, conference chairman, or Jake Friesen.

Book up Early!

Accommodations for the conference again this year will be available in various village hotels. Despite efforts on the part of the conference committee to secure reduced rates, the local hotel owners' association refused. Therefore accommodations may be secured at the following hotels at the rates indicated. Guests are urged to write the hotels directly, as soon as possible to make reservation.

Hotel minimum rates per day, without meals

	Single	Double
Tsuruya Hotel	Y800 (with two meals)	Y1600
Mampej Hotel	Y800	Y1500
Kansuiro	Y800 (with two meals)	Y1600
Fujiya	Y500 (with two meals)	Y1000



The EMAJ Conference Affords a Wonderful Opportunity to get acquainted with many Inter-Mission Projects and Their Leaders.

Deeper Life Conference To Hear Friend, Love

The annual Karuizawa "Convention for the Deepening of Spiritual Life" will convene this year August 1-5, Chairman T.T.S. Cooke announced.

Featured speakers this year are the Rev. J. B. Friend, Keswick convention speaker from Cape Town, South Africa, and the Rev. Lawrence Love, pastor of the missionary-minded Bethany Presbyterian church, Ft. Lauderdale, Fla. "Mr. Friend, a Christian business man, began 16 years ago to do itinerant evangelistic work. In recent years his ministry has largely been in conferences like this. He will be in Japan until October, 1956."

According to Chairman Cooke, the Deeper Life Conference committee is already in contact with two speakers for the 1957 season. At that time it is hoped that Dr. Paul Rees, well-known Evangelical Mission Covenant pastor and N.A.E. leader from Minneapolis, Minn., and Captain J.C. Metcalfe of England can come.

INDIGENOUS CHURCH SURVEY

Name of Mission	No. of Missionaries	Methods used to obtain S-G, S-P S-S churches	Effectiveness on community	No. of est. churches	No. of bldg.	Relative importance of buildings	Modified methods used
Norway Missionary Society	14	"by Biblical teaching, start "yakuinkai soon"	"too early to say"	6	none	"definitely needed"	"mission buys small hall to start; expect believers to build on"
Japan Open Bible churches		"watch for men of vision — challenge them to evangelize" have sliding scale	"must be more elastic", "I don't know"	5	none	"gives a mark of permanence"	"make tent available to group of churches assist to 2/3 for buildings.
Free Methodist	8	"no regular funds from abroad, missionary in minority"	"not listed"	5	1	"essential"	not listed
Augustana Lutheran Mission	22	"missionary exercises no control; workshops on stewardship"	"effective, but not satisfied"	5	none	churches with buildings survived war years	"most funds for buildings come from abroad" some pastors assistance
TEAM	141	"terminated all assistance, gov. is upon elders, all support from beginning"	"too early to observe"	19	1	"not essential"	none
Mennonite Brethren	11	"teaching through Winter Bible classes, allow young people to lead."	"too early"	not listed	none	"not essential"	none
Bible Baptist	14	"tithing stressed with love and care" — build yochien	very effective	6	none	"essential"	"mission erects building from start, work from this base"
CJPM	21	"the mission depends entirely upon Japanese leadership for any phase of the work."	"effective"	16	none	"essential"	"makes gift of 1/3 for building, assists national in opening up new centers."
Christian & Missionary Alliance	21	"scriptural teaching of SG, SS, SP, principles (3)"	yes	not listed	none	"not essential but helps"	"assist in Bible school"
Overseas Missionary Fellowship (C. I. M.)	47	No foreign funds for personnel or buildings; missionary lead in tent, tract distribution, and English B. C.	"very effective"	not listed	none	"not essential"	none
Evangelical Free Church	9	"encourage giving and lay evangelism"	"to some extent"	5	none	"not necessary"	"subsidize some pastors, buildings built by mission"
Lutheran Brethren	14	"we have begun to let churches operate on own"	"more effective than under mission control"	7	none	"not essential"	For buildings, 1/3 gift 1/3 loan 1/3 believers
Japan Apostolic Mission	7	teach tithing and self gov. — refuse financial assist.	"I cannot feel success has been achieved"	not listed	none	"certainly essential"	"have followship meetings to raise special offerings; missionary contribute then.
Liebenzeller	15	not listed	yes	2	none	"essential"	mission loans 2/3 for building
Worldwide Evangelisation Crusade	18	"encourage tithing and witnessing"	"slow but sure, the length of the process depending upon the fruitfulness of the soil"	3	none	"rented halls and homes very unsatisfactory"	none
Presbyterian Church of the U. S.		"start with employed minister, gradually groups take responsibility"	"Nevius method will not work without modifications"	19	none	"definitely needed"	"outright gift of church and manse"
Suomi Synod Mission	5	"education from Word, give opportunity for witness"	not stated	2	none	"important for witness but not essential"	"assist in buildings and land, too high for Christians"
Japan Gospel Fellowship	13	"teach tithing"	"entirely self-governing church has progressed slower than those of missionary leadership."	not listed	none	"meeting center is essential"	"assists in properties and buildings; missionaries take part in gov."
Assembly of God	28	"sliding scale" work in close cooperation with Japanese	"only been effective to extent worker has been controlled by the Holy Spirit"	1	none	"not necessary"	Assist in forward works, have voice in gov.
Southern Baptist Convention	102	Partnership with Japanese Church. Through Japanese Convention funds are channeled for intital support of pioneer work. All work begun as mission of mother church SS gained in 3 yrs, becomes mother to new work in 5.	"very effective"	46	none	"most essential" "ofcourse, spiritual requirements are the "sine qua non"	"assistance for buildings granted. We vary most widely from Nevius plan"
Oriental Missionary Society (OMS)	16	intensive evangelistic campaigns, nucleus left in charge of trained Japanese worker	yes	91	39	"absolutely essential in over-all ministry"	Full subsidy at first, 20% yearly decrease

* Lists only churches with officers, SS teachers, pastor supported (full or partial), prayer meeting, etc.

** Built solely with Japanese funds.

NEW WINESKINS FOR NEW WINE

Are Modified Indigenous Principles Necessary For Japan ?

by Charles Corwin

When one dares to mention "modification", the compromise shroud is thrown around him: he is slipped silently into the sea of "impermanence", undesirable flotsam and jetsam in the wake of valiant ship "indigenous". Yet, such things as church buildings—least esteemed by proponents of the indigenous method—may prove the key to the present Japan stalemate.

"The Nevius (Korean) plan will not work in Japan without modifications," writes James McAlpine, Japan-born senior Presbyterian missionary. Before indigenous pundits let go a broadside of salvos against this maxim, notice carefully this JAPAN HARVEST survey recently taken on the effectiveness of the "Indigenous method" after 10 years in post-war Japan.

An analysis of the survey reveals that over 50% of polled missions doubt the complete effectiveness of their indigenous methods; 70% feel that a church building is very important for permanent witness. However 20 missions using the indigenous method have seen but two (2) unassisted buildings rise in 10 years. This figure is totally eclipsed by the heroic Holiness Church (OMS), using methods proved and refined on Japanese soil—39 church buildings in the same period without any foreign subsidy.

Realistic inventories of present methods must be taken at once. Most rapid church planting (46 by So. Baptists) was effected by methods veering farthest from the cherished Nevius plan. The casual, "But, Paul in the Acts—" generalization may smack of an ostrich philosophy that refuses to see the Japanese millions passing evangelical doors unmoved and unimpressed. In the words of Edwin Dozier (So. Baptist), "We are in agreement that the Scriptures are basic for any Christian endeavor as to principles, but methodology may vary through the ages in different cultures and nations."

I. NEW PATCHES ON OLD GARMENTS

Over 1,500 evangelicals throwing new "Hay and Nevius" patches upon the 97 year-old Japan mission has rent many a garment and burst many a petrified wineskin, I feel that there are principles for applying principles. Jesus left a legacy of conservatism in His parable of the garments and the wineskin. Unless we're careful in combining the new and the old, the "new look" may be that of gaping rends, heart-breaking schism, irretrievable loss. "No one puts a piece of unshrunk cloth on an old garment" is the correct reading. Unshrunk patches upon old garments leads to greater tears in the shrinking process of experience.

Too many of us gulped down that last handbook of indigenous principles and lined up in the traces. Champing at the bit we fixed Korea, China, or So. America in the eye and were off to a roaring start. Indigenous iconoclasts, with fiery vengeance, we swept away foreign supports, building programs; even the ordained ministry went out. From now on it'll be through zealous laymen, rallying as a mighty army to evangelize this island empire.

Frankly, I started out with this idea four years ago.

From the start not a penny of foreign funds (except for negligible kenkin) went into our work. Teaching the New Testament order of Holy Spirit gifts and the priesthood of every believer, I refused for two years to be tabbed "speaker" in the Sunday worship service, casting the burden upon believers.

But for some reason, the rend of an "undisciplined congregation" created by the patch of "foreigners' hands off" seemed more disastrous than foreign leadership. The aching tear of seeing less and less evangelism created by the patch of "the believer shall do it" seemed more awkward than the foreigner stumbling and stammering on the street corner. The rend of "no congregation" scattered by the patch of "no buildings" seemed more frustrating than the old foreign-subsidized church home. And within the association of churches, the rend of "no fellowship" started by the new patch of "no pastoral subsidy" was more glaring than the worn custom of "partial assistance." The principles were excellent; they just weren't pre-shrunk to the Japanese situation before being applied.

"Self-supporting, self-governing, self propagating" is obviously an over-simplification. Let's (for purpose of clarity) put these lofty ideals into their Japanese equivalent, ie, a "new wineskin".

II. NEW WINESKINS FOR NEW WINE

Much evangelical missionary life has been poured into restraining Hays and Nevius skins; faint tremors and creakings indicate mounting pressures of fermentation and dissatisfaction within. Nevius-Hays principles are not wanting; the forms they take in Japan may spell either preserving or bursting. Jesus was concerned with "both being preserved together". Lose either wine or wineskin and you suffer loss. A mission board which fits out a stiff, hard, China-tested "wineskin", but loses the "wine" of its new missionaries trying to work within it is equally culpable to those providing weak indigenous wineskins.

By definition, Japanese church-planting is most indigenous which:

- (A) (1) Brings the greatest number of Japanese into mature church life.
- (2) Reaches into the basic indigenous unit of national life, the family.
- (3) Increase to new fields in the missionary's absence.

Most non-indigenous work will be defined, negatively, as that which:

- (B) (1) Creates needless barriers for Japanese entering church life.
- (2) Does not reach family heads, thus needing constant missionary surveillance.
- (3) Is swept away in the missionary's absence.

Let's examine two churches. Both the ISESAKI church (CJPM) and the YAMAGATA church (Conservative Baptist) are now self-propagating, governing, and supporting. However, applying these yardsticks, Yamagata falls under A above, while Isesaki is

(Con't on next page)

under B. The Isesaki church followed the accepted pattern: tent evangelism, renting of public hall by seekers from the start, church building program pushed, pioneer evangelism with believers. From the first the three S's were maintained, yet the church is Non-Indigenous

- (B) (1) Meeting in public halls and believers' homes resulted in much scattering of fruit: the rented hall proved a barrier to the people.
- (2) Unable to reach family heads, the "elders" of the church were the younger set. Their position in the community was yet uncertain; close watching was necessary.
- (3) The missionary was unable to leave the work for prolonged periods without return and encouragement. Though self-supporting in his presence, his absence meant a falling away of steady giving.

On the other hand the Yamagata church, founded by Mrs. Setsuko Suyama and Rev. Jeo Meeko, used "non-indigenous" methods in priming the indigenous pump: yet today not only is the work self governed, supported, etc., but it falls readily under A. This church used two main tools in anchoring a permanent work in their city of 100,000, viz., an established church base in a residential area and a thorough program for reaching adults through children. The work is indigenous under A definition above, for—

Indigenous

- (A) (1) Many community people have been brought into church life. Morning worship numbers between 70-100 (for five years), SS numbers 400 with 15 teachers and classes, 5 women's groups meet each week, numbering 15 in each; young women's meeting numbers 20; young men's class numbers the same; there is independent kindergarten (no crutch) of 130 children; systematic Bible teaching of PTA parents.
- (2) They have reached the basic unit of Japanese life, the family; many church leaders are family head or wives.
- (3) The work increased in the missionary's absence. (1½ yrs). On its own the church has made four additions to its original (subsidized) building. It is mother church to 7 out-stations at present; Meeko's present responsibilities are mainly in connection with building up these outlying groups of believers.

III.. THE CHURCH BASE

A. Its strategic importance.

Paul's "journeyings were spread over a period of 25 years. Nearly half this time was spent in laying the foundation of five congregations strategically placed in five different countries. The Orthodox Presbyterian Church Mission in Korea has established 200 indigenous churches since 1953. This is not so startling, though, when one discovers the seedbed for such luxuriant growth was 350 established churches doing aggressive evangelism. But it's a challenge to us. It may call for shifting of church-planting gears!

The outstanding successes of the So. Baptist Mission and the Yamagata work can be traced to their dogged insistence that a church-base must become the springboard for further evangelism. Lest we be accused of vague generalities, let's pin point what we mean by a central church base: it is a church with building and property, in a relatively large city, having S.S. superintendent and Teachers, officers meetings, prayer meeting, evangelistic meeting, worship service, preaching and pastoral work being done by resident missionary or Japanese, thorough program for reaching the women of the community, regular deeper life conference, etc.

B. Setting up the base

Whether it be the conquest of Everest or a driving assault on the Korean battlefield, the greatest consumer of time and energy is the preliminary establishment of a base of operations. The establishing of a church base in Japan will only come after much "blood, sweat, and tears." Scattered tent evangelism in rural areas, deploying personnel to smaller unreached cities and towns, English Bible classes, opening new Sunday Schools, etc. are important labors, but they should usually follow the establishment of the central church base.

I feel keenly that we evangelicals must at once devote all preaching, prayer, much personnel, and even funds to the establishing of church bases in Japan's 491 large population centers (60,000 and above). If 500 such churches could be founded in the next 5 years, sure footing would be gained for future intensive rural evangelism, a Christian reading public could be gained, centers for channeling young men into our 31 Bible schools could be formed. Disregarding Roman Catholic ventures or any Protestant church compromised on idolatry, worldliness, or liberal theology as irrelevant to our crusade, I feel we should enter systematically (by division of labor amongst missions) each city of over 60,000 with a goal of establishing as quickly as possible a base for future intensive forays in surrounding cities of 50,000 or less.

This statement will come under sharp attack by rural evangelists. Japan's cities still claim 94% of the Christians; should we vie over the cities while 35 million "nofu" (farmers) continue their way to a Christless eternity? But check with those who are genuinely wrestling with the desperate "noson" (Farm village) problem (as Kiichi Ando, principal of the Central Japan Bible Institute) and they will tell you the same thing. "Nohanki" (farmer's busy season) practically demolishes most farming village dendo; but the central church base can conserve the ones and twos gained during winter evangelism through the slack months. The church base can continue to train and thrust out those who can reach the farmers.

IV.. PRONGS AGAINST THE WINESKIN

Whatever indigenous wineskins we prepare at our mission conferences this summer, I firmly believe that the central church-base principle must be in the web and texture of our material. Theories or methods

(Con't on page 20)

IS THE COLLOQUIAL BIBLE TRUSTWORTHY?

A Symposium on The Merits of The New Translation

Edited by Kenny Joseph

Since the publication of the complete colloquial Bible (*Kogotai*) in late '54, discussion of its merit has been widespread. Comments have ranged from, "This is the best possible translation," to "It's modernistic poison!"

But there's no doubt, it is being read. The Japan Bible Society reported that in March of this year 25, 274 Bibles and New Testaments were sold in the new version, while only 2,331 were sold in the old *Bungotai* (1917) version. Southern Baptist bookstores sold 10,234 colloquial and only 21 old versions in a recent five month period. And an unofficial poll, taken by JAPAN HARVEST, revealed that over 70 out of every 100 Japanese pastors, Bible school students, and missionaries use the new colloquial version regularly.

The secular world also paid tribute to the new version last year when the *Mainichi Press*, choosing from 20,000 books, declared the *Kogotai* to be one of the 12 best books of the year. Owing to its distinctive merits, however, it was placed supreme in a special category specially created for it, and a plaque given to the Bible Society to mark the award.

In general, Evangelist Tamezo Yamanaka (Independent) voiced the opinion regarding the *Kogotai* held by most evangelicals: "We realize that all human translations are imperfect. But the present colloquial version can be used by men and blessed of God. Though we recognize it is imperfect in many ways, yet we rejoice that the previously indifferent man-on-the-street is now reading and understanding it.

Revision Badly Needed

"A revision of the *Kogotai* is badly needed, the sooner the better," he continued. "The best way to achieve it will be for the evangelical forces to present one common front, gather all the corrections in manuscripts, and then have a conference with the Japan Bible Society representatives and translators." (See conclusion of article)

Principal focus of evangelical criticism against the new version is the use of the probable forms *darō* and *dearō* for the future tense. When the *Kogotai* New Testament first appeared a few years ago, the Rev. Will McIlwaine, Japan-born Southern Presbyterian missionary, presented the case against *dearō* in a masterful article published by the United Bible societies' magazine. However, the Japan Bible society continued in their publication of the Old Testament. Later they printed a reply to McIlwaine's thesis, written by Masaru Nagano.

Linguistic or Theological?

McIlwaine believes that the problem is linguistic. But other evangelicals feel that it is rooted also in theological differences. Believing that this problem is of great significance to the Japan missionary, the HARVEST brings you this symposium on the problem. The bulk of McIlwaine's and Nagano's articles are printed herewith, followed by the observations and critique's of other Japan missionaries and leaders. McIlwaine's article sets the stage for understanding the problem:

"THE FUTURE TENSE IN COLLOQUIAL JAPANESE"

By W. A. McIlwaine

(from *The Bible Translator*, Feb. 1954)

Glancing through the published portions of the Japan Bible Society's colloquial translation of the Bible, I feel strongly that a long-standing but mistaken idea about expressions indicating future time in English and in Japanese will have very serious effects in the dissemination of Scripture truth and of Christianity unless the problem is soon solved by through study and decisive action. Briefly there is a widespread idea that the *dearō*, *deshō*, *mashō*, and other similar forms are equivalent to the simple English future.

Japanese Schools Wrong

For example, in an English text used in Japanese middle schools a few years ago, "Turn the tap and water will flow out," is translated, *Kokku o hinerinasai, sō sureba mizu ga deru deshō*; "Open the window and you will see the cherry trees," is *Mado o akenasai, sō sureba sakura no ki ga mieru deshō*. These translations are idiomatic, but not true to the original. In the English speakers mind, there is no doubt whatsoever that the result named will occur, but the Japanese expresses probability rather than certainty. That is, while not intending to deny that the result is certain, certainty is not expressed. Certainty can be expressed in Japanese in these cases simply by using *deru* instead of *deru deshō* and *mieru* instead of *mieru deshō*.

But a Japanese sees no need for expressing certainty in these cases. As far as possible he avoids positive statement for which he might be held responsible, and also tries not to be self-assertive in making statements. The matters involved in these illustrations are of little consequence, so the translation can well be allowed to pass. But it isn't an accurate translation. If a very important matter was involved, the difference between probability and certainty in the translation might have very serious effects.

No Certain Future Tense

I wonder if this special type of mistranslation, which is actually taught in schools, isn't due to a previous attempt to find in colloquial Japanese a special form that is in itself equivalent to the English future, whereas in fact, no such future form exists. Because there is usually a kind of future connotation in the *arō*, *mashō* and related forms, they were called future and treated as such. But too little effort was made to find out what these forms really signify. Nor was the use of the "present" forms like *aru* and *masu* to express the future sufficiently considered.

To me, the distinction really existing between present forms (*iku*, *ikimasu*, *iku no dearu*, etc.) and so called future forms (*iku*, *ikimasho*, *iku dearō*, *iku deshō*, etc.) is not between present and future, but between certainty and probability (shading from the probable side of bare possibility to strong probability, according to context, person, tone of voice, emphasis, etc.). The meaning is never mere possibility nor is it ever certainty. The tense of both of these forms depends entirely upon the context (expressed or understood), never upon the form itself.

The following examples show this:

Ito San wa ima ikimasu Mr. Ito is going now.
Ito San wa ashita ikimasu. Mr. Ito is going (will go) to-morrow.
Ito San wa uchini orimasu. Mr. Ito is at home.
Ito San wa ashita uchi ni orimasu. Mr. Ito will be at home to-morrow.
Ito San wa ima iku desho. Mr. Ito is probably going now.
Ito San wa ashita ikimasho. Mr. Ito is probably going to-morrow.
Ito San wa uchi ni oru desho. Mr. Ito is probably at home.
Ito San wa ashita uchi ni oru desho Mr. Ito will probably be at home to-morrow
Ito San wa kino kita desho Mr. Ito probably came yesterday.

(Con't on next page)

(forms like *ikō*, *ikimashō*, etc., express intention in the first person plural.)

We must discover and enter the mental attitude and see the basic concepts behind the English and Japanese usages. In common English speech usually no account is taken of the uncertainty of the future. You say, "He will go tomorrow," or "He is going tomorrow." If there's any uncertainty in the speaker's mind he says, "He may go to-morrow," "He will probably go to-morrow," or by a negative statement; "He probably will not go to-morrow," according to the degree of uncertainty. But unless there is some special qualification the speaker usually uses the simple future, expressing certainty.

Face-Saving Uncertainty

On the other hand, the Japanese speaker usually uses a probability form unless he has special reason for expressing certainty. This is because there is in Japanese idiom a courteous hesitation about making absolute statements. So he says, *Itō San wa ashita iku deshō*," instead of "*Itō San wa ashita ikimasu*." There is also a possible avoidance of responsibility for what may happen or Itō San may do. Also, there is a feeling that the future is uncertain. If, however, the speaker wants to make it clear that Mr. Itō really is sure to go to-morrow, he says *Itō San wa ashita ikimasu*.

To the English-speaking person the future is normally thought and spoken of as certain, whereas to a Japanese the future usually is spoken of as a matter of probability.

Naganuma and Goto Agree

Naoto Naganuma's Grammar book, (p. 88) says under Probable Form: "*Mashō* is generally used in connection with future facts, not because it is the future form, but because future occurrences are usually uncertain."

Kakuji Goto, in his book, *Rōmaji to Kōgobunten no Atarashii Mikata*. (p. 101) says, *Aisō, darō, desho wa shorai yari mo, mushiro genzai to shorai to no sōzō o shimesu no desu*.

I wonder if educated Japanese, who so often use the probability form to translate the English future indicative, don't read into it a certainty unknown to the Japanese unacquainted with English. On the other hand, isn't it possible that the average Japanese student of English who was taught in school, in grammar books and dictionaries that *dearō* is the same as the English future, may read into the English future that same uncertainty that is inherent in the Japanese form?

When it comes to Bible translation, in addition to the necessity for idiomatic translation, the mental attitude of the original writers must always be borne in mind, as well as the essential concepts of Hebrew or Greek.

Positive Hebrew and Greek

Hebrew has in it tenses which do not basically express degrees of time sequence, but rather qualities of action. Barring conditional clauses, however, future connotations are definite, expressing certainty—not degrees of certainty. (The Japanese *masu* and *mashō* type forms indicate the distinction between certainty and probability, whereas the Hebrew distinction is between completion and incompleteness, the matter of definiteness being taken for granted unless some special word qualifies it.) In Greek, the future is like the English future (both languages being of the same, Indo-European stock) with no degree of uncertainty; so the problem of translation is the same as in translating from English.

But even more important is the mental attitude and purpose of the original writers and the speakers they quote. In matters of narration they use the frame of Hebrew or Greek, expressing future action or being without hint of qualification of its certainty. They do not express opinions. Except when quoting mistaken opinions of others, what they say is "Yea, yea and nay, nay." This essential characteristic, though not in accord with the most common Japanese usage, can be transmitted idiomatically into Japanese by using the *dearu*, *masu*, etc., forms. The use of *dearō*, *mashō*, etc., fails to convey this all-pervasive sense of certainty and simple truth that underlies the Bible.

Bible Can Change Japan

Although use of the probability forms may be defended on

the ground that though not exact equivalents of the original, they are more familiar to the reader and so eliminate the sense of strangeness or awkwardness produced by the less usual definite forms, I believe that the reader's being jarred into the mental framework of the writer more than compensates for the disadvantage. Furthermore, can't we look forward to the day, when because of the large proportion of Christians in Japan, the thought of the whole people will come to hold Christian presuppositions? This happened in Germany by translating the Bible into German, and in Great Britain in like manner. We shouldn't be afraid of using the comparatively unfamiliar (if it is thoroughly understandable) in order to bring to the people the completeness of the "yea and amen in Christ Jesus."

Bible Inspiration at Stake!

Of even greater importance than the general mental framework of the writers, however, are the passages where they speak with authority as prophets or apostles of the oracles of God, or quote God's words. Here the certainty forms to express the future are demanded. Whatever one may think personally of the certainty of the future actions or states indicated in such passages, it cannot be denied that the writer or the speaker quoted had no other intention than to tell the reader about certain future events which he believed to be absolutely certain, and to do this in such a way as to make the reader believe them to be certain. I don't see how any translation that doesn't faithfully show this intention can be justified. This isn't a case where a translation necessarily chooses between two or more possible meanings, but rather of how to communicate faithfully a meaning about which there is no doubt.

Six Clear Examples

To show clearly what I mean and what concerns me I'll cite a few examples from the new Colloquial Translation.

(1) Genesis 2:17: *Sore o totte taberu to, kitto shinu darō*. Here the Japanese is intended to show certainty (by *kitto*) and at the same time be smooth. It's hard for me to reconcile *kitto* and *dearō*—it's like saying "certain death is probable." Maybe the old use of *dearō*, like that of a feudal lord to his servants (authoritative certainty in the language form of probability) is intended. But is such language justified in a modern colloquial version? The Hebrew is absolute infinitive with the imperfect (future meaning here), the strongest possible way if emphasizing the idea. *Shinu* or even *shinu zo* expresses the awful certainty demanded. The speaker is God Himself, and the issue is man's destiny . . .

(2) Matthew 11:28, 29: In verse 28 "give you rest" is rendered *yasumasete ageyō*. Here the *yō* form, being in the first person, indicates a promise rather than probability, though even here the form *ageru* might be considered as giving a shade of positiveness. But in verse 29 the translation of "*Anatagata no tsumashii ni yasumi ga abarareru dearō*," expresses mere probability, a strange way to make a promise which must be absolutely certain in order to make it worth while at all. The Greek never gives the slightest hint that Christ ever in terms that might be construed as expressing probability.

(3) Matthew 26:54: "Yes shall see" becomes *miru dearō*, a part of Jesus' statement under oath. It is inconceivable that He should have voluntarily added to the statement demanded of him a clause giving in detail the future manifestation of His claim to power if he didn't believe it to be absolutely certain.

(4) Luke 1:31:35: describing the annunciation to Mary, has *deshō* for the many futures in succession. *Deshō* is used in a stereotyped way, so much so as to be unnatural, being used slavishly as an accepted standard translation of the Greek future. The simple form of certainty would produce more natural Japanese, to say nothing of being a true translation. I believe a Japanese, ignorant of English, would think the style very stilted and would get no idea of the solemn, sure nature of God's annunciation through His angel. On the other hand, Japanese who knows English and trained in the tradition that *deshō* translates the English future will probably understand these probability terms in the sense of the English future, remembering that he is reading a translation. But, this translation isn't primarily intended for such people.

(5) John 21:18, 19. Here, after the words (verily, verily I say unto thee) is rendered "Jibun no te o nobasu koto ni narō," and "ikitaku nai tokoro e tsurete iku darō." But "This spake He signifying by what death he should glorify God" is translated, "Kore wa, Petero ga donna shinikata de, Kami no eikō o arawasu ka o shimesu tame ni, ohanashi ni natta no dearu." These words are introduced by our Lord's formula for emphasizing truth and certainty, yet we have again the probability forms in the first two instances. The third instance uses the certainty form *arawasu* which is inconsistent, (probably used for euphony's sake). But if simple futures made emphatically certain are translated by *dearō* forms on principle, then even though it might be cumbersome the translation should have been *arawasu de arō ka*. Is not the real solution to make all the future here certain in form? There would then be neither inexact translation nor cumbersomeness.

(6) Acts 16:31. Here the translation is excellent, *Shu Iesu o shinjinasai. Sōshitara, anata mo anata no kazoku mo sukuwaremasu.* These exigencies show clearly that the traditional rule that the simple future of English (and related languages) must be translated by *dearō* type forms simply won't hold. It's evident that the jailer, desperate and ready to commit suicide, must have a sure answer. Therefore Paul and Silas cannot say *sukuwaremashō* or any other expression not absolutely definite. Furthermore, the core of the Christian message is at stake here. The truth expressed is universal. The translators saw the issue and answered it instinctively and rightly.

Bright Ray of Hope

It is this translation that convinces me that the certainty of the Scriptures can be put into colloquial Japanese in all instances. My prayer is that the translation into colloquial Japanese in process of publication may be put in a form that gives this certainty, before it is published as a whole. I believe this translation's success will, in the long run, hinge on the future translation. There is a great need for this translation, and I appreciate the tremendous work put on it and its many excellencies. But I've raised a crucial issue. Christians won't be satisfied with anything less certain than what they've had. Non-Christians won't see the certainty of God's promises through a medium that doesn't always put them in certain forms.

There are possible flaws in my presentation of this matter, and my understanding of Japanese, but the issue I've raised is a real one. Furthermore, I find that Japanese readers of the colloquial version are often left with a feeling of uncertainty; so my impression is not purely subjective. May the Translation Committee be guided so that it will send out a translation that gives the full certainty of God's word in the everyday language of the Japanese people."

Using McIlwaine's article as a basis of discussion, Masaru Nagano of the National Institute of Japanese Language discusses:

The Japanese Future Form

"The Japanese future forms such as "*darō*," "*de arō*" and "*deshō*" ordinarily express conjecture, supposition or probability. For instance:

- 1) *Kono fune wa, asu no asa, minato ni hairimasu.* (Present train.)
- 2) *Kare wa mamonaku kuru darō.* (He will return soon.)
- 3) *Kore ni yotte yagate kaiketsu suru de arō.* (A settlement will be made soon.)
- 4) *Asu wa tabun hareru deshō.* (To-morrow will be fine.)

(In all fairness, we must point out that most language scholars do not believe that "*darō*" means "will" (as Nagano constantly translates but "may".—Ed.)

FUTURE AND PRESENT FORM INTERCHANGEABLE.

But future events aren't always indicated by future forms. If you're sure, or assured that the events will happen, present forms may be used. For example we say:

- 1) *Kono fune wa, asu no asa, minato ni hairi masu.* (Present form used). (This ship comes into harbour to-morrow morning);
- Kono fune wa, asu no asa, minato ni hairu deshō.* (Probable future used). (This ship will come into harbour to-morrow morning.)

The first form is used if we're sure or assured of the ships arrival in the morning.

Again instead of saying:

- 2) *Shokuji ni kiotsukereba, kitto naoru deshō.* (If you take care of your diet, you will surely recover.)

The speaker shows greater conviction when he says:

Shokuji ni kiotsukereba, naorimasu. (If you take care of your diet, you will surely recover.)

When terms concerning future events like "*asu no asa*" (to-morrow morning) or future conditional "*ba*" (if) are used, they contain that which is future. In such cases the future form isn't used as the thought is better expressed with the present form.

From the standpoint of meaning and grammatical form in such cases we use the present, not the future form. Japanese (as these examples show) differs from English and other European languages.

- 1) The English sentence:

(Turn the tap and water will flow.)

Jaguchi o hinerinasai. Sō sureba, mizu ga deru deshō.

(future conditional)

is more appropriately translated:

Jaguchi o hinerinasai. Sō sureba mizu ga demasu.

(Turn the tap and water will flow.)

- 2) Again the English sentence:

(If you open the window, you'll see the cherry tree.) May best be rendered by using the present tense.

In Japanese, a natural sequence is more accurately expressed in the present form.

"Mado o akeru to, sakura no ki ga miemasu."

Usually Japanese, when it expresses future events, (if the matter is supposed, conjectured or merely probable,) uses the future form. But when the matters are ordinary happenings or indicate strong conviction, even though they are future, we usually use the present form.

Certainty Expressed by Future

However, we can also signify certainly by the future form of the verb. For instance, a Feudal Lord said to his servant:

(Hōbi o toraseru de arō.

(I will let you have a reward.)

He meant he was going to give him a reward. In fact, by this means, instead of using the direct form of expression, such as,

Hōbi o toraseru.

(I give you a reward.))

or

Hōbi o toraseyō.

(I will give you a reward.)

but, by using the form of indirect expression, and stating his idea in the objective form like:

Toraseru de arō.

(I will let you have...)

a note of dignity, condescension and assurance is conveyed.

In fact this seemingly indirect, future form, does not express more future, but in its basic meaning suggests a note of assurance or responsibility by the speaker. There is no idea of uncertainty whatsoever.

In such cases, "*de arō*" is a better form than "*darō*" or "*deshō*". The forms "*darō*" or "*deshō*" are used in ordinary conversation but the form "*de arō*" is more literary, dignified, impressive and persuasive. For example on the point of certainty:

Kitto yoi hoto ga aru de arō.

(Con't on page 25)

EVANGELISM IN JAPAN

BIBLE CAMP SURVEY

NAME	DATE	FOR	PURPOSE	COST	WRITE FOR DETAILS TO
Kashiwazaki Bible Camp (TEAM combined with J.E.M.)	Aug. 9-13 Aug. 14-18 July 25-29	Middle School Adults Middle School & up	Deeper Life Deeper Life	¥400	Don McLean Kaino Machi Niigata Ken Paul Blikstad Aramachi, Noshiro Shi Akita Ken
Lutheran Brethren Bible Camp, Akita ken	July 27-31	Youth	Jesus is All	¥405	Frank Kongstein Iwaki Shi, Fukushima Ken
Tamioka Bible Camp (NEOM, Fukushima)	Aug. 18-21	Youth	United to Make Christ Known	¥800	Steve Hattori 11, Sugidaira Taira Shi Fuku- shima Ken
Summer Youth Work-Camp Convention, Tohoku Dis. (Free Meth)	Aug. 14-20	High School & older	Full Blessing of the Gospel	Offering Basis	Earl Tygert 2163, Karuizawa Machi Naga- no Ken
Shorisha Jesu Conf.	Aug. 1-7	Christian U. students	Leadership Training	¥1888	Kirisutosha Gakusei Kai 2-1 Surugadai Chiyoda Ku, Tokyo
Kirisutosha Gakusei Kai Kaki- gakko (IVCF) Nikko	July 23-30	Women college Age	Deeper Life	¥ 850 plus rice	Donn Goss 953 Oaza Miwa, Nagano Shi
Matsubarako Bible Camp (TEAM)	July 30- Aug. 6	High Sch. girls	Deeper Life	¥ 850	
	Aug. 6-9	Adult Camp #1	Deeper Life	¥ 360	
	Aug. 9-14	Middle School girls	Deeper Life	¥ 600	
	Aug. 15-20	Middle School boys	Deeper Life	¥ 600	
	Aug. 20-27	H. S. and College boys	Deeper Life	¥ 850	
	Aug. 27-31	Adult Camp #2	Deeper Life	¥ 480	
Japan Christian Theo. Seminary	Aug. 20-26	Young People & Adults	Evangelical & Bible Study	¥ 600	Addison Soltau 1235 Matsuoki Cho Suginami Ku, Tokyo
Umegashima Camp (ELC Lutheran) Shizuoka Ken	July 18-23	College	To lead to Christ: Deeper Life	¥1000 rice	Satoru Kishii 2 Kabutogoe, Rokko Cho Okazaki Shi, Aichi Ken
	July 25-30	High School	//	//	
	Aug. 1-4	Mid. School	//	¥ 800, rice	
	Aug. 4-18	English, mixed	//	¥2000, rice	
Nagoya Christian Service (Ch. of Christ)	July 23-27	Junior Camp	Instruction Inspiration		Robert Chamber Box 8, Naka Nagoya Shi
	July 30- Aug. 3	Senior Camp	//		//
Gotemba Nippon Lutheran Camp	Aug. 14-18	Young men & women	Fellowship	¥1600	K. Akamatsu 16, 1 Chome Fuji micho, Chi- yoda Ku Tokyo
Higashi-Kasamatsu Conference (TEAM)	July 22-25	Christians above middle School	Deeper Life	¥ 850	Mr. Takahashi, 22-2 chome Nagara Hatuhi Cho, Gifu Shi
Mikuni Minato Bible Week (FCM) Fukui Ken	July 26- Aug. 1	Believers	Deeper Life	free will of- fering	A. J. Hemmingby Tawara Shimo Machi 9-1; Fukui Shi
Mennonite Brethren Camps (Nosegawa)	July 28- Aug. 1	Adult Believers	Consecration	¥ 600	Ruth Wiens 59, Sompachi Cho Ikeda Shi, Osaka
Tobayama Christ Ambassadors Camp (Ass. of God)	Aug. 8-11 July 31- Aug. 4	Jr. & Sr High School Ages 15-30 both sexes	Abraham Deeper Life	¥ 300 ¥ 550	Leonard Nipper Nagamine-Yama shi, Nada-ku Kobe
Inagawa Christian Camp (ABM)	Aug. 5-8	High School & College age	Evangelism & Spiritual life	¥ 150 daily	Ed. Bollinger 1276 Harana Toyonaka Osaka Martin B. Clark, 36, 6 Chome Nakayama Cho, Asashi Ku, Osaka
Osaka Christian Service Camp (Ch. of Christ)	Aug. 8-14	High School & older	Instruction, inspiration, fellowship		Dale Halstrom 5 Tojiin Nishi Machi Kaijyo ku Kyoto
Evangelical Free Church Bible Camp	July 27- Aug. 1	High School & college age	Evangelism & Deeper Life		A. G. Bollback 4, 1 Chome Minooka Dori Nada Ku, Kobe
Chugoku Youth Camp (Japan Alliance) Hiroshima Shi	Aug. 13-16	High School & college	Jesus is Lord	¥ 550	M.G. Maxey Kanoya Kagoshima Ken
Kagoshima Ken Christian Service Camp (Ch. of Christ)	July 30- Aug. 11	High School & Middle School All Ages	Instruction & Inspiration, Fellowship	¥ 350 & rice, half of transportation	
Daisen Youth Camp	Aug. 2-4	All youth	Revival	¥ 800	Per Finnseth 121 Sota Naka bara Cho, Matsue, Shimane Ken
Summer Youth "Soul Winning" Camp Enoshima	July 28- Aug. 28	16-26 Christians			Japan Soul Clinic 2932 Minamihama Katase Machi, Fujisawa Kanagawa Ken
Yamagata Bible Camp	July 30- Aug. 5 Aug. 6-10	young People children	Bible Study		Higashihara Baptist Church, 88 Higashihara Yamagata Shi Yamagata Ken
Takayama Summer Convention (Team)	Aug. 2-5	All	Deeper Life	¥ 100 a day with rice	Rev. K. Otsuka 72 Kamisan no michi, Takayama-shi, Gifu-ken
Tateyama Summer Conference (Team)	July 27-29	All	Deeper Life	¥ 300 a day with rice	Rev. M. Anzai 101, Nagasuka, Tateyama-shi Chiba-ken

(Note: If your camp is not listed send us the details for our next complete survey -- ED.)

Evangelizing Through Summer Camps

by John Schone, Dir. Matsubarako Bible Camp

Bible Camp Evangelism can have a unique and powerful influence in the lives of Japanese young people. During days of camp set apart from the regular routine of secular life amid a heathen culture, the Lord is able to "get at" their hearts in a special way through Christian fellowship and emphasis on the Word. Being with other believers in a completely Christian atmosphere 24 hours a day for several days brings rich blessing and great spiritual uplift to young hearts. The young believers are challenged by seeing the lives and hearing the testimonies of older and stronger Christians. They see that others have similar problems and share in the same kind of difficulties as they, and that all these difficulties can be and are met in the Lord.

Counsellors are Pacesetters

A vital key to real blessing at Bible camp is the staff of counsellors. These should be challenged concerning their own walk with the Lord before coming to camp. They should know the Word, how to win others to the Lord, and to have a consistent devotional life. From the outset of each camp, the counsellors are responsible to get to know the campers, to ascertain their spiritual condition, and to give practical help in their specific need. Because they live with the campers and know them better than other camp-workers, the spiritual tone of the camp is largely dependent upon them.

Japanese pastors with a strong evangelistic emphasis should be chosen to teach the course of study. The evening evangelistic messages are shared by the speakers. The aim is to see every camper saved and receive the assurance of salvation before the camp is over. Even though the camps are advertised for Christian young people, usually one-third of the campers are unsaved or without definite assurance of salvation. The most effective personal work is done during the evening devotional periods in the campers' tents. The pastors can do individual counselling through the day. The Teaching emphasis is on Bible study, personal evangelism, devotional studies, and missions.

Prayer Powerhouse

Every day there is a staff prayer meeting for counsellors, teachers, and missionary helpers. Here all share the blessings and instructions from the Word, and relate the Lord's dealing in their lives. A daily check is made of the spiritual condition and progress of each camper, their individual needs are mentioned, and specific prayer is made for them. Situations have been completely changed within hours after praying specifically and unitedly for different challenging situations. This meeting is the camp's powerhouse.

Nine practical suggestions in Bible Camp Evangelism:

1. Select a location suitable to a wholesome spirit for the camp, keeping in mind the physical, mental and spiritual welfare of all. A cool, clean, open country place is good for the physical welfare. A quiet place, isolated from usual worldly amusements will help the campers to devote their full attention to spiritual realities.

2. Have a well-planned and organized program. Make sure every counsellor, teacher, and helper understands his responsibility before coming to camp. Give the teachers sufficient advance notice as to subjects they should prepare. Keep things running on time, as a dragging program soon affects camp's spiritual tone.
3. Have a daily schedule available for everyone with ample time for a well-rounded, but not over-crowded program. Classes of over 50 minutes are too long. Morning hours are the best for class study, afternoons for discussion and recreation.
4. Provide a variety of study courses. Suggestions are: a comparatively heavy study course, an informative lecture course, a personal evangelism course, and a practical Christian living course. A discussion period is best for college age groups.
5. In selecting speakers, try to provide variety. Speakers with different approaches and temperaments make a good combination.
6. Personal devotions should be taught as an indispensable factor in the victorious Christian life. The counsellors should try to have each camper spend time in private devotions before breakfast. His own example before the campers is important. A period of devotions for the entire camp immediately following breakfast is effective. A third devotional period at night in each sleeping room or tent under counsellor supervision is most helpful in teaching this vital phase of Christian living.
7. One counsellor for each ten campers should be the maximum. By having separate boys and girls camps many discipline problems are eliminated.
8. The provision of nourishing meals and well-prepared food goes a long way in keeping a good spirit at the camp. By all means have meals on time.
9. Recreation should be of different varieties and it should be well supervised.

BIBLE CAMP EVANGELISM

A Japanese View

by Shimpei Nobata

There isn't much difference in principle between Bible Camp Evangelism and other evangelistic work. Christ said, "I will make you fishers of men." It doesn't matter where you fish, in a sea, river, pond or lake; the method is what matters. The Apostle Paul said, "For it pleased God by the foolishness of preaching to save them that believe." There is no other way but to lead them to believe in forgiveness of sins through Christ's death in order to be saved. But we must admit there are various methods to use in leading people to accept Christ. The Bible Camp is one of these methods.

Personal Evangelism

The secret of success in Bible Camp Evangelism is to utilize the particular values which the Bible has in making good use of the preaching of our principal message—Christ and His cross.

Bible Camp Evangelism is mainly personal evangelism. (Con't on next page)

but the majority of present-day camps, I regret to say, lay emphasis on recreation and fellowship. Although they have a course of Bible study, it is only nominal and is not conducive to spiritual training of youth.

However, there is a Bible Camp opened by missionaries at Lake Matsubara four years ago which is entirely different from others because of its strong spiritual program. Let me explain about it a little more in detail.

Camp Matsubara is open for approximately six weeks during the summer vacation and is divided into sessions as follows: university and business girls, high school girls, middle school girls, university and high school boys, middle school boys, and an adult camp.

Camp Program

Each session has several speakers and a leader in charge of the camp. Each tent houses eight to ten campers, with a counsellor for every tent. Other personnel include a missionary, several cooks and those who do miscellaneous jobs. The program includes the following:

1. Prayer. The campers have personal devotions in the morning, and each tent has a prayer time in the evening under the leadership of their counsellor. The entire group has a prayer meeting right after breakfast, and the leaders and counsellors meet each afternoon for special prayer time.
2. Worship. The campers get together every day for a morning worship service with different speakers leading alternately.

3. Discussion meetings. For those of college age and older, besides the morning Bible lectures there are afternoon discussion meetings for the camper's spiritual growth. Here they study and discuss the Bible Christian doctrines, and problems in the Christian life. The speakers answer questions and give suitable guidance.
4. Testimony and evangelistic meetings. Each session includes testimonies and emphasis on evangelism to foster the salvation of souls and spiritual growth.
5. Camp life and recreation. Recreation includes swimming, excursions, playing games, ping pong, badminton, and boating. The campfire time enables them to enjoy a time of testimony and song.
6. Evangelistic outreach. While camp is in session, campers and workers try to evangelize the surrounding area with street and tent meetings. This is also profitable for their spiritual training.

The Results of Bible Camp

Many Christian campers are deepened, strengthened, and renewed in their devotion and faith. Several have answered God's call to service and are studying at Bible schools now. The majority of campers who were not Christians have experienced salvation. Many of these have been baptized and have joined churches.

* * * *

(Condensed from the Japanese Evangelism Handbook, "Hyakuman Nin no Dendo")

MATSUBARA-KO* BIBLE CAMP

Rich Bible Messages—Recreation—Christian Fellowship

Dates

July 23—30College and Business Girls
 July 30—Aug. 6.....High School Girls
 Aug. 6—9Adult Camp (#1)
 Aug. 9—14Middle School Girls
 Aug. 15—20Middle School Boys
 Aug. 20—27High School and College Boys
 Aug. 27—31Adult Camp (#2)

Cost: ¥120 per day (Plus rice)

∴ Matsubara-ko is a beautiful lake in Nagano-ken, near Komoro. It is sponsored by The Evangelical Alliance Mission, but people come from many groups. This will be its fourth year there.

Registrar: Miss Fumiko Tanaka, 1, 2-chome, Kitazawa, Setagaya-ku, Tokyo.
 Registration fee of ¥200 should be sent two weeks in advance.



Camp Theme:
 "For to me to live is Christ,"
 Phil. 1:21

NEWS MAKERS

by Victor Springer

NEW EDUCATION LAW

Tokyo, EP/A... After several days of confusion, conflict, and fist-fights in the Diet, on June 2, the "Amending Bill of the Board of Education" passed the plenary sessions of the House of Representatives.

Dr. T. Yanaihara, Christian President of Tokyo University warned against it saying, "There are tendencies that something will be added to Democracy." He expressed sorrow that totalitarian color would be mixed into Japan's Education by this law. He says, "By this law, textbook problems will be decided by the Minister of Education through the power given to him".

The Rev. Mitsuzo Goto believes that the most important point in this new law is that by its enforcement the Board of Education which has been elected by the public is now going to be appointed by the Mayors of the Prefectures, cities, Towns and Villages. By this system, the Minister of Education's power is enlarged and a revival of prewar educational thought control is possible. Important matters such as choice of school subjects and textbooks will now be controlled indirectly by the central government as during the war.

Goto also pointed out that Education Minister Kiyose's approval of the idea of reviving the Kigensetsu (memorial of Japan's founding) holiday also indicates a dangerous trend back to wartime educational ideas.

Items: Education Minister Ichiro Kiyose said on May 1, "It's perfectly alright for schools to make their students bow toward the direction of the Imperial Palace on national holidays." He stated that a no-bowing edict put into effect on May 14, 1947, was still in effect; but since the regulation was made on orders of occupation authorities, it was not necessary to be too scrupulous about it. Several schools ordered their students to bow toward the palace, on the Emperor's birthday, April 29.

"The Nippon Times" reports that two identical plans, drafted by the Liberal-Democratic Party and the opposition Socialist Party, are being introduced in the Diet to reorganize the Yasukuni Shrine in Tokyo into a "non-religious" memorial to patriots and soldiers who died in battle. It is difficult to see how this Shinto Shrine dedicated to the spirits of war dead could ever become anything non-religious in the people's mind, even by government edict.

BUDDHA'S 2,500TH ANNIVERSARY

New Delhi, E.P./A... On May 24, Buddhists throughout the world celebrated the 2,500th anniversary of Buddha's death and "enlightenment". Speaking for India, Premier Nehru appealed to the world to turn its thoughts to Gautama Buddha's teaching as the only alternative to the atom bomb. At the laying of a foundation stone to a \$200,000 monument commemorating the anniversary, Nehru said, "It's good to remember Buddha's message of love and peace when nations talk to each other in angry tones. Humanity has to choose between his message and the message of the atom and hydrogen bombs."

In America, Secretary of State John Foster Dulles, one of America's best known Presbyterians, speaking of Buddhism, said, "Its moral and spiritual values for the only basis for a just peace." (Strange words from a follower of Christ, "The only Prince of peace"—Ed).

FIVE "NEEDLESS" ECUADOR MARTYRS?

Chicago, E.P./A... The death on January 8 of five evangelical missionaries in Ecuador, at the hand of the Auca Indians, received a very favorable ten-page writeup in the Life magazine (Feb. 20, International edition), as well as in Time and other secular magazines. Surprisingly, however, the liberal Christian Century took a different view of the incident in its article entitled "Five Missionaries Die Needlessly". The article follows:

"When five young American missionaries were murdered by the savages of Ecuadorean jungles, they gave the last full measure of devotion in martyrdom. But the credit that is theirs forever does not automatically transfer to those who were responsible for sending them to their unnecessary deaths. Since the end of World War II—the greater availability of funds for missionary work, has resulted in the hasty organization of many independent groups with a real or alleged missionary purpose. Dispatch by them of hundreds of poorly trained young missionaries to the ends of the earth has immensely complicated the work of responsible boards..."

As an encouraging aftermath of the Ecuadorean tragedy, it was reported by Eternity magazine that as many as 600 new dedications for missionary service have been made as a result of the death of the five American missionaries to Ecuador, as well as \$46,000 raised for the "Martyr wives fund," and a new airplane.

DECISIONS FOR MARY!

Glasgow, E.P./A... Latest innovation of the Roman Catholic Church is a Billy Graham-type revival service in which "decisions for Mary" are sought. The new approach was revealed in the Glasgow (Scotland) "Observer."

"Soon after Graham's campaign in Scotland," says the "Observer", "a Roman priest from Germany, Andreas Fuhs, conducted a tour in behalf of an organization for furtherance of the cult of Mary. In his Glasgow rally speech, Fuhs said, "I read of the visit of Billy Graham here to Scotland and that you were shocked at Graham's trying to convert Scotland, giving the impression that Britain was a pagan country."

"I know your love for 'Our Lady', but I believe it's time that all those who love 'Our Lady' should and must come together in order to answer that challenge.

"I don't intend to ask you to make decisions for Christ, but I ask you to make a decision for 'Our Lady'... he continued.

"Whenever the kingdom of God is in danger, Mary is there to intervene. She has done that at all times, and she is doing it now.

"Mary offers salvation to mankind!"

(What next? This church operate Tokyo radio station JOQR 17 hours daily as Japan's "CULTURAL" radio network!—Ed.)

YOUR LENDING LIBRARY

By FRANK COLE

In the last issue of the JAPAN HARVEST we began our series of book reviews aimed at pointing out the Japanese books which should be in your lending library. This "lending library idea" is catching fire among many missionaries and pastors. For example, Jim Frens, TEAM missionary in Shimizu carries a portable bookcase with him to his meetings. There the believers and seekers sign out books to read and return them, pay a fine, or buy them.

Our present subject, "prayer" has many fine books available in Japanese.

"HOW TO PRAY"

by R. A. Torrey
(Evangelical Publishing Depot)

Dr. Torrey begins with an inspiring chapter on why we should pray. He deals with nearly every question which might puzzle the Christian. His style is interesting, heart-searching, and understandable. The translation is also good. The result is one of the most important books for the Japanese Christian which exists. Missionaries would also do well to read and reread it.

"THE LIFE OF PRAYER"

by Andrew Murray
(Shinyaku-sha)

This contains a fine guide to private prayer as well as exhortations to pray. The author shows the need of prayer in part I. In part II he deals with closet prayer, including specific instructions. Illustrations abound to help both in interest and understanding. In part III the author shows that Pentecost is the foundation of prayer.

The level of understanding is that of high school, hence readable by all. However the translation style is an old literary style which detracts to some extent from the book's value. Nevertheless it is readable and accurate.

"PRAYER"

by O. Hallesby
(Lutheran Literature Society)

While the author is Lutheran, those of other convictions will find little contrary to their beliefs. The author depicts speechless prayer as the consummation of all prayers. To pray is to receive Jesus into our minds. Beginning with the basic idea of prayer, the author enters into our inner life. He deals with all the problems related to the subject in a way in which only a pastor can.

The translation is in conventional Japanese. On the whole it is accurate and readable, though in places, in an effort to simplify expressions he has made a tedious "round-about" translation. The result is that in some places it is difficult to understand.

"POWER THROUGH PRAYER"

By E. M. Bounds
(Word of Life Press)

The author has one aim; to exhort and continue exhorting until the preacher makes prayer the basis for his ministry. He does this through direct exhortations as well as by illustrations of the great men of God of the past. He makes no attempt to show how to pray, nor to solve problems related to prayer, hence the value of the book is limited.

Though it is written specifically to those in the preaching ministry, it is applicable to all Christians.

Lecture seven will cause most of us to blush because of our

lack of prayer.

The translation is accurate and very readable, though in it is mingled some of the old literary style.

"LEARNING TO PRAY THE BIBLE WAY"

This, one of the five books on prayer, cannot be recommended as highly as the others because of its poor translation and printing. Undoubtedly some of the ideas and excellent illustrations made the book valuable in English, but in Japanese, it is often unreadable. It seems to have been done to help in teaching children; but the translator was apparently inexperienced, so that in places it can best be described as an "incoherent literal translation."

* * * * *

ENGLISH BOOK REVIEWS

The Bridges of God, "A Study in the Strategy of Missions" by Donald Anderson McGavran (World Dominion Press, London, 1955.)

Dr. McGavran veteran India missionary, believes that God desires and delights to convert "peoples"—to cause a whole social community to consider as a group the claims of Christ, and decide together to make Christianity their religion. He contrasts with this, the "Gathered Colony Approach" developed by 19th Century Missions. The latter is a "beach-head" into heathendom, where individuals are brought out of their society and into a Westernized fellowship dominated by the foreigner; the former is "break-through" in which whole families and group together follow the light they have and their society itself is revolutionized. Most missionaries come from a society where the people as a society have long since been "disciplined" and the present task of the church is winning each new generation one by one. So, according to the author, it is hard for us to understand that something different must take place in a non-Christian society.

He answers "yes" to the all-important question as to whether there is sufficient light given in such a movement for individual conversion. A fairly wide-spread knowledge of the gospel must be present before a "peoples movement" can occur. Also, there are almost always those who stay behind, not going with the group.

Dr. McGavran finds "peoples movements" in the Book of Acts among the Jews, Samaritans, and Gentiles; down through church history; and in many interesting mission field cases today.

His conclusion: those in charge of mission strategy must place mission resources—men and money—behind these movements wherever they may be found. In this way the grain would be gathered in when and where the harvest is ripe.

The book is thought-provoking and helpful. However, we can't avoid the feeling that the author has thought and studied concerning modern missions, and has then gone to God's Word for confirmation of his conclusions. Some of the exegesis seems imaginative. No doubt the fact that the groups which came in at Pentecost and in Samaria were large enough to make ostracism difficult was a contributing factor in the further growth of these movements, but we do not feel that it should be put for the cause. For the latter, Acts seems to point rather to the tremendous power of the Holy Spirit released at that time.

Dr. McGavran leaves this burning question largely unanswered: How does one initiate a "peoples movement?" If we can do nothing until a moving band-wagon comes along to jump on, then Japan is a rather dismal prospect.

Reviewed by William F. Lantz

LANGUAGE BOOKS

Two new missionary language study books are off the press. (They will be reviewed later).

- 1) **The Religious Study Manual**—By M. L. Fieldhouse, in Kanji, Romaji, English. 500 pages, ¥1,000. (Oriental Bible Study Fellowship).
- 2) **The Missionary Language Handbook, Volume 2.**—By Mitsuzo Goto and Kenny Joseph, in English, Romaji and Kanji, 480 pages, ¥800. (Word of Life Press).

MISSIONARY PSYCHO-SOMATICS[‡]

Are There Hidden Causes Behind Missionary Breakdowns?

A Symposion Edited by Kenny Joseph

In 1955 some 13 couples left the field for reasons of physical or nervous breakdowns. Why this high casualty rate with continues in 1956? Several experienced missionary doctors were queried on this subject by JAPAN HARVEST. As the summer conference and vacation time approaches, this article may answer some questions and benefit many of God's soldiers on rest and recuperation.

Many mission board executives seem increasingly concerned at Satanic opposition to the Gospel on the field: sickness, mental breakdowns, and outbreaks of violent nationalism appear to be forms of harassment. Accidents, professional jealousies, doctrinal disputes, and misunderstanding, the usual personnel problems are also cropping up with alarming regularity. These aren't new problems, but what disturbs mission leaders is the **intensity** of the attacks. In the past years such incidents were mild; today they are violent.

Evidence of similar Satanic attacks appear elsewhere also. Pastors and Christian leaders report a strange wave of frustration and discouragement is afflicting some of their most spiritually-minded people. Solution to the problem, they agree, is prayer. Particularly needed is re-emphasis on the oft-neglected doctrine of the authority of the believer over Satanic powers, many believe.

Mind Over Matter ?

A new phase of medical science that sheds light on this problem and is currently being emphasized is the study of **psycho-somatics**.

The basis of psycho-somatic medicine is pregnant in the word "psycho" ("mind and soul") and "soma" ("a body"); in other words, the science of "how the mind-soul affects the body."

Dr. L. V. Sorrentino, Conservative Baptist physician points out recent medical discoveries in psycho-somatic research reveal that when our inner world of thoughts and emotions are upset, confused, and frustrated this may react in a way to cause a variety of physical sicknesses including allergies, headaches, hypertension, constipation, colitis, abdominal pains, and ulcers.

The point spiritually is that while we may not be able to control our circumstances, we should be able to determine our reaction to them with the result of spiritual and physical health. It is in our reaction to circumstances or trouble that the battle is won or lost. Though we can't control the universe, we should control our attitude toward it. If I will to do God's will, then there should be no controversy with anything that comes in the course of my daily walk . . . rain on washday, late staying friends, missed appointments, harsh, critical words, physical handicaps, unpleasant neighbors, or noisy children. All these can be accepted as God's will for the time and surrendered to provisionally, in tranquillity and peace of mind.

Mind Set

The critical point is what psychiatrists call the phenomena of the "mind set"—fixation. For instance, I

want to buy a new Ford. Whereas before the streets were empty, now that car seems to come around every corner. What's happened? I've ordered my mind to unconsciously tabulate every Ford I see and put it down as good. I might see a cheaper, better car, but since my mind is "set" to buy a Ford. I criticize other cars so as not to bother my mind, set on buying it's choice.

If actually understood, this phenomenon explains many missionary's problems: premature furloughs, nervous and physical breakdowns, bitter or critical attitudes, frustrations and unhappiness. The remedy: the true Christian mind-set, as brought out in Colossians 3:1-2. These implications are really extensive.

For this mind-set procedure operates in the whole realm of problems peculiar to the missionary; language study, helpers in the home, driving cars, shopping, soul winning, as well as in attitudes toward Japanese customs like their baths, sleeping on floors, eating on their knees, bowing til they're blue, long and polite beginnings and endings of conversation, etc.

Furlough Fever

We're familiar with the famous tombstone in an Oriental cemetery which reads, "Here lies John Jones, American; he died trying to hurry the Orient." This attitude is behind many premature furloughs and no returning for second terms, I believe. Few missionaries are humble enough to admit point blank—"I just can't get along with those people and therefore I'm going back home to sell insurance." So he searches for an adequate reason. Poor health is always a safe one for no one disbelieves it. (This isn't to disregard the number of true cases who've returned for serious and true medical reasons—God bless them and speedily bring them back.)

Language study affords a good example of how to get victory over such problems. After realizing the necessity of learning the language, the missionary can either accept the inevitability of spending long hours in study, or he can kick against the pricks. One determined to study and master the language can find many facts to bolster his study, i.e., many noble missionaries have mastered the language: language study helps us understand the people's thought patterns and actions; faithful study is bound to bring gradual improvement; etc.

Language Loopholes

But should the choice be *not* to accept the inevitability of language study, there's also a backlog of facts to encourage this mind-set. Dr. so and so, a great Japan missionary never learned the language but used interpreters only; a certain Japanese who went abroad said it was useless to learn *Kanji* because he still hadn't mastered it in 13 years, etc. Thus the mind continues to search for and file all these "anti-learning-language" facts until there's enough to convince him and perhaps his wife, too. Meanwhile he

(Con't on next page)

secretly considers launching a campaign to eradicate the Japanese language with its characters and to substitute—*Romaji!*

A psychological fixation against language may lead to other psycho-somatic symptoms such as our attitude toward the Japanese people, our fellow-workers, our helpers in the home, etc. We see our scant soul-winning results through interpreters and then cast about for a reason or excuse to criticize another brother who is having better results, attacking his manner, method or motive. Then if we're convinced we can't get this language, we'll continue living in a fool's paradise, physically in Japan, but mentally and psychologically back in our homeland. Usually to cover up this language lack we'll look for an excuse (occasionally called a "project" or "ministry") that enables us to continue going through the motions of a missionary, yet not requiring us to face the inevitable and learn the language.

What's the final result? Excuses like "I'm going home to win my father to Christ" or "I'm needed on the farm." or "I'll raise money for the work", are voiced. Scripturally, that's called "turning back" after having put hand to the plow. The spiritual doctor diagnoses that case as a "language psycho-somatic malady." The early furlough was caused not by the Japanese-speaking people nor the hardness of their hearts nor the stupidity of the helpers, nor the successes of the other missionaries, but simply the person was broken over the stone of accepting the inevitable—learning the language.

Know Thyself?

In language and other problems the following principles can be applied, I believe. The problem may change, but the two principles remain the same.

1) Try to change what needs to be, and can be changed, and wholeheartedly accept what you can't with serenity.

2) Recognize the psycho-somatic relations of many of our spiritual ills and be aware of the mind-set phenomena.

The result of this will be to think positively, cooperate with the inevitable necessities, and cease to vex oneself about things over which one has no control. "Keep your heart with all diligence," God commands, "Whatever your hand findeth to do, do it with your might." We cannot expect to change Japan's thousand year old customs, but we can believe God to change men through our preaching of the gospel. It's remarkable what peace these simple spiritual principles brings to the soul.

The following are excerpts of articles and letters, submitted in reply to requests for comment on the above thesis.

Dr. Rudolph C. Logefeil, TEA's consulting medical doctor-psychiatrist says: "To maintain and preserve your health on the field you must use all known methods of prophylaxis against disease. These should include immunizing procedures: medicines as indicated: prophylaxis against insect carriers of disease: observance of all sanitary measures possible, and finally, maintaining the body's resistance at the highest possible level. An important factor is to avoid chronic physical and nervous fatigue, which makes one more susceptible to actual germ disease... and accentuates

common neurotic symptoms."

Plan, Work, Rest

"Physical fatigue is avoided by careful planning of your work, so that in the time available for your work you set a goal or plan program that can be completed. You should also allow time for rest and relaxation. In hot climates you should rest during the day. One day a week should be set aside for relaxation, rest and planned recreational exercise.

"Nervous fatigue is caused mainly by fear, worry anxiety, frustration, and unconscious feelings of inferiority, hostility, and insecurity. Concerning Christians, treatment must be mostly on a spiritual basis in view of such wonderful promises as Phil. 4:6, 11, 13 and 19: Romans 8:28; Isaiah 12:2; Psalm 23; Mark 6:31, and many others. We must realize God's potential, take Him at His Word, and thus be able with Paul to "Rejoice in the Lord always."

(Dr. L. V. Sorrentino takes exception here and says: "It mostly ignores the vast unconscious mind, with its deep-seated sexual, aggressive, social, religious and other drives which modern psychiatry has found to be the real source of "nervous fatigue". Can we expect Christians to be saved from their deep-seated emotional problems of the past, now stored in the back of the personality, but definitely a part of the pre-Christian personality. Most "fixations" and other personality characteristics are formed before 7 years of age, and persist into adulthood. I'm sure many Christians get a great deal of help from these promises, and the working of the Holy Spirit. But many "victorious" Christians have "nervous fatigue." Sounds a bit glib to excuse it all, saying all is "a spiritual basis".

While talking to missionaries on the field, and on furlough, I've observed that many are burdened by their work, resulting in their being in a "rundown" condition most of the time. This burden of work may come because of accepting more responsibility than time allows, or in failing to carry on the work with sufficient planning and organization. The unfinished work becomes a greater burden than the work accomplished. This often results in worry and anxiety which leads to a condition of nervous fatigue or exhaustion. Such a condition of fatigue or being rundown makes the missionary more susceptible to disease, as well as decreases his efficiency."

Channel Your Anger

A Readers' Digest article "How to Conquer Frustration" says:

"Most of us work off our pent-up feeling by lashing out at others. A better understanding of why this happens can spare us needless pain and trouble. A common result of being frustrated is an act of aggression, sometimes violent. To be alive is to have a goal and pursue it... If somebody or something blocks the goal, we feel pent up and thwarted. Then we get mad.

1) The blocked goal,
2) the sense of frustration,
3) aggressive action—this is the normal human sequence. If we're aware of what's going on inside us, however, we can save ourselves a good deal of needless pain and trouble.

"The aggressive act that frustration produces may take a number of forms:

(Con't on next page)

- 1) It may be turned inward against oneself;
- 2) It may hit back directly at the person or thing causing the frustration;
- 3) It may be transferred to another object;

"Aggression is not always sudden and violent; it may be **devious** and **calculated**. The spreading of rumors, malicious gossip, a deliberate plot to discredit, are some of the round-about forms. In some cases frustration leads to the opposite of aggression, a complete retreat from life...

"When we experience frustration, we can do three things to channel off aggression.

- 1) First, we can try to remove the cause which is blocking our goal.
- 2) If this can't be done, we can seek harmless displacements. Physical outlets are the most immediately helpful; sports, exercise, etc.
- 3) Perhaps the best way of all is sublimation: displacing aggressive feeling by hard, useful work. If both body and mind can be engaged, so much the better."

Paul E. Adolph, M. D., M. Sc., F.A.C.S., former C. I.M. medical missionary, U.S. army doctor, and present director of the Chicago Missionary Medical Office adds regarding "Spiritual psycho-somatics"...

"EXERCISE AND RELAXATION. It's essential to get proper exercise and relaxation. Unfortunately there's the tendency to settle down at a mission center where there's little opportunity for physical exercise unless you deliberately make it. Meanwhile your mind is overall exercised with problems which seemingly hem in the physically inactive body 24 hours a day. Since home and office are usually on the same premises, you don't even have the relaxation of body and mind afforded in getting away from the office for an entirely different environment of home-life and relaxing sleep.

Change your Pace

"While this situation can't easily altered, it's always possible to get some physical exercise in the cooler hours of the day such as tennis, volley ball, horseshoes, biking, gardening or walking. When you've exercised physically, mentally and spiritually, you're better able to relax in accordance with the life principle of ebb and flow. A vacation period once a year is a must, particularly when you get to the point that you're so benumbed you no longer "feel" the need of a vacation.

"MENTAL ACTIVITIES. Your mind shouldn't be allowed to wander undisciplined through the day in "holy pattering," instead of being applied to study. On the other hand, it shouldn't be confined too strictly to one sphere, for it needs the tonic of new ideas. Good books and magazines should be read in addition to engaging in well-organized Bible study.

"EMOTIONAL STABILITY. Your emotions must have natural outlets. Emotional stress results when they are suppressed. Suppression is sometimes done unconsciously if you fear that some flaws may be found in your Christian living and witness. Often this suppression leads to **actual physical disease** characterized by real pain and perhaps indigestion, frequently in the form of:

- 1) the "stiff-neck,"
- 2) the "faint heart" and
- 3) the "fed-up stomach." The cause of these

symptoms isn't microscopic bacteria but actual human factors, visible to one with ordinary eyesight. These (psycho-somatic) disease symptoms are not imaginary but just as real those which are produced by bacteria. These stresses are counteracted by claiming God's promises and precepts in genuine faith. The following antidotes for some of your emotional stresses are most helpful, and sometimes even dramatic in their results when seriously applied to the problem at hand:

- (1) for fears, Isaiah 12:2;
- (2) for anxieties, Phil. 4:6;
- (3) for resentment, Luke 23:34;
- (4) for the **unresolved problem**, I Cor. 10:13;
- (5) for indecision, I Thess. 5:21;
- (6) for a sense of **unworthiness**, I Cor. 15:10; 15:10;
- (7) for a sense of **compulsion** under accumulated work to be done, Mark 6:31;
- (8) for **self-pity**, Matthew 16:25;
- (9) for **loneliness**, Matthew 28:20; and
- (10) for **insecurity**, Psalm 23:1.

Mental and spiritual health on the mission field are threatened by:

- (1) monotony, (2) isolation, (3) frustration, and (4) tendency to friction with fellow missionaries. Missionaries on furlough naturally seek to get away from even the memory of these things. Unconsciously in trying to broaden their own horizon they give the public a one-sided view of missionary life, namely, the ideals toward which they strive and the worthwhile results which they've seen... Let's consider these problems individually:

"MISSION FIELD MONOTONY. Missionary life quickly becomes a monotonous routine if you let it. It's possible for this routine to so encompass you, particularly when hard work is untempered by sufficient rest and relaxation, that irritability and unreasonableness appear. Each day you come to your work unrefreshed. You can't quickly grasp and deal with the essentials of a matter, and spend time on unimportant things. You're beneath your work, controlled by details; not above it, controlling details.

"MISSION FIELD ISOLATION. The isolation of missionary life means that you must be the channel of much of your work's inspiration. While the Lord Himself is our Fountainhead, many of us make ourselves so dependent upon other secondary sources of inspiration that it's difficult to face the isolation of missionary life. We must realize that, whereas the spiritual inspiration of fellow-believers, and good books mean much to us, we can't allow ourselves to become dependent upon anyone or anything except God Himself.

"MISSION FIELD FRUSTRATION. The frustrations of missionary life sometimes exert profound effects. Many single women missionaries, for example, after arrival on the field realize the almost inevitable finality of their choice of remaining single, to which they were not previously completely reconciled. The extent to which their imagination goes may be appalling. Sinless perfection is not far off. The frustrated individual now sees every one of the opposite sex, no longer as one who might become a helpmeet, but as the embodiment of evil and

(Con't on page 19)

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This summer's schedule is nearly full although there are still a few openings for late in the fall. However, we should like for you to think now of next year, for we are beginning to make up next year's schedule. If you desire a tent team campaign in your city or village next year please contact:

Rev. Gerry Johnson

c/o Tent Evangelism Soul-Winning Campaigns
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Order to-day!

sin itself, while the seemingly martyred self-life becomes all that is righteous and holy. They often take morbid pleasure in listing to their own satisfaction, all the apparently unhappy marriages they encounter. Statements are distracted from their intended meanings and misinterpreted until there's a conviction that most couples are unhappily married.

"Such satisfaction of frustrations produces unhealthy adjustments in the work and becomes the root of a barren and fruitless ministry. Married workers, on the other hand, may experience the frustration of not being able to participate in all the aspects of missionary life they would like to, because of pressing family duties. We shouldn't inflict our frustrations upon fellow-missionaries and the people to whom we minister. . . They have enough of their own.

"MISSION FIELD FRICTION. The sum total of monotony, isolation, and frustration acting upon you often leads to bitter friction with, and accusation of, fellow-workers. The territory of the Wicked One, the arch-accuser of the brethren, is invaded. If you react with bitterness and resentment to your environment and consequently fall short of the grace of God (Heb. 12:15), he presents to you a full and ready arsenal of ammunition to accuse the brethren. Much friction results and eventually the energy which should be utilized to produce fruitful results is dissipated in unhappy friction.

"Spiritual results are only to be experienced through living on the highest spiritual plane—with Christ in God.

"Dr. Adolph, in a special report to JAPAN HARVEST said, "Missionary Psychomatics" touches on some very worthwhile points. I hope it will have

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the wide circulation and interest it deserves, and will be applied where it is needed. For my missionary friends in Japan and Asia, I'm sending 6 don'ts and 6 do's my Words of Counsel Regarding the Problem of Emotional-Physical-Spiritual Missionary Shipwrecks:

1. DON'T BE A PERFECTIONIST: (Gal. 3:3)
2. DON'T FRUSTRATE THE GRACE OF GOD,
AND YOU WON'T BE FRUSTRATED:
(Gal. 2:21)
3. DON'T LIVE IN INDECISION: (I Thess. 5:21)
4. DON'T COVET OTHERS GIFTS: (I Cor. 12:11)
5. DON'T LOOK AT SECOND CAUSES:
(I Kings 12:24)
6. DON'T HARBOR RESENTMENT; FORGIVE:
(Heb. 12:15)
7. DO PRAY THROUGH: (Luke 18:1)
8. DO BELIEVE GOD AND THUS BANISH FEAR:
(Luke 8:50)
9. DO ORGANIZE YOUR ACTIVITIES:
(I Cor. 14:40)
10. DO RELAX: (Mark 6:31)
(Con't on page 29)

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NEW WINESKINS . . .

(Con't from page 6)

which do not lead to this goal must be cast aside as non-indigenous. This material alone has the inherent qualities to resist Satan's 3-pronged attack against the Japanese church. The three prongs are (1) idolatry. (2) complex society (3) relative thinking. Let's see how the church base is well-aimed to meet this triple threat.

A. Strength to withstand idolatry's fierce counter-attack.

Deeply imbedded in the heart of every Japanese is an idolatrous ancestor worship culture, affecting his language, thought patterns, marriage, family, government, and death itself. It requires months and years to inculcate Biblical teaching into every phase of life. (A central living church provides a stable base for teaching God's word year-after-year until seekers are delivered from every taint of the imbedded-cult.) "—attacks upon the ancestor cult are necessarily attacks upon the constitution of society; and Japanese society instinctively resists these attacks upon its ethical basis."⁽³⁾

In plucking up this heathen cult, stress can't be too heavy on the necessity of pure surroundings for learning God's Word. Idolatry's counter-attack seems strong enough to overthrow most evangelism which meets in homes and rented halls, because Biblical truth is compromised by habitually using premises defiled with idolatry. There are so few truly Christian homes in Japan that, though a believer's home is used, if he isn't the head, the idols remain untouched. Bringing God's ark into Dagon's house spells trouble for both camps the minute the threshold is crossed.

B. Flexibility to adjust in a complex society

(1) **Japanese-foreigner problem:** Second prong against the Japanese church planter is a complex social structure, coupled with one of the world's most difficult languages. These tend to thwart and dissipate the missionary's message. Thus the evangelists must be Spirit-filled Japanese, taught and disciplined by other tested Japanese. The Japan church planter heartily votes for the national everytime. Who else can handle the delicate problems of persecution, marriage, death and financial crises. Alone, the missionary looms as a stumbling, trampling, even dangerous Gulliver amidst sensitive tastes in the land of Lilliput.

The church-base is the surest, quickest, safest channel of national workers. Trying to muster recruits without first planting a church-base can be likened to a man pumping violently over an undug well. From the Yamagata church and its outstations 13 young people have gone into formal Bible training thus far. "Yet," someone retorts, "won't there be a shrinking process when the foreigner-to-Japanese switch is made?" Most decidedly there will be, but this is the pattern amongst Japanese pastors themselves. Numbers and giving fall off when a new man takes over. There was a shrinking in the Ashikaga church (CJPM) when the foreigner-to-Japanese switch came, but a nucleus of spiritual Christians holding on within their church-base provided just the flexibility needed to bring them back into blessing again. The

zealous foreigner perhaps can keep a cottage or rented hall meeting going, but the young Bible school graduate will have a hard time of it. Thus anticipating the shrinkages, before turning over his work to the national, the missionary should make real headway in establishing a church base. The loss suffered by a personality change will be offset by pleasanter church surroundings.

(2) **Impossible land situation:** It may be easy for a congregation to purchase by their own means 20 tsubo of land at 2,000 yen per tsubo. But in some areas, the land is over 8,000 yen per tsubo and the congregations may be forced to buy 40 tsubo or none at all (usually the case). If our indigenous wineskin is hard and fast, we may be pushed out of the large cities altogether in church planting. But if the new indigenous principle is followed, i.e. "this is one of the cities in our chain in which we must establish a church base," this problem must be realized. Even a fixed "one-third" subsidy rule may not be liberal enough in many cases.

C. Conserving permanency around a nation in flux:

In Japan moral values are relative, focused upon the communal cult, not on the individual. "The worship of Jesus Christ, with its absolute moral values of good and evil struck at the heart of the web-society of feudal Japan."⁽⁴⁾ Such relative thinking not only freights every decision with contingency but fosters a shifting society. Natsume Soseki labeled it, "the growing desire to move." Many congregations shift two or three times before a work is permanent. As a Biblical touring guide, the missionary launches his breath-taking travelogue through the sacred scenes of Holy Writ. Arriving at the Red Sea, he turns to his audience to announce the next series, only to find all new faces. Alas! His sequence is shattered, he begins anew.

As long as the meeting place is "temporary", the Japanese of the community will dub your entire work "temporary", and withhold permanent interest. It's the "anti-indigenous circle". Because of educational advancement and the living level, leading city people, the bread-winners, usually avoid tent-meetings and dirty public halls. Thus the very people who could support an indigenous program are kept away by our indigenous principles. We can't reach them because we give no sense of permanence; we can't build a church-base because they won't come to our meetings.

Then, too, promising young people eventually hit the Tokyo trail, leaving you high and dry. The Fukuin Dendo Kyodan (CJPM) churches have faithfully preached the Gospel for 20-30 years. Yet hardly does the number of living Christians in one church exceed 30. When asked "why", the united answer was: a) spiritual casualties, and b) movement of Christians. "Enough", the late Holiness Pastor Sato remarked, "to lead to nervous breakdown in the ministry". That's why the Japan church-base need be nothing more than a small Gospel hall, a lighthouse pointing the way home. Only a church-base planted in a large population area is able to weather this shifting current in Japan.

V. CONCLUSIONS

(1) Great care is needed to apply theoretical principles until they have proved sound in the

Japan situation.

- (2) Indigenous principles which tend to remove the church from the current of Japanese life, keeping the family out of the church, must be ruthlessly discarded as non-indigenous.
- (3) The central-church base, even established by missionary personnel and financial assistance, appears to be the quickest, most permanent way to acquire a chain of self governing, propagating, and supporting churches.
- (4) The church-base principle renders any indigenous method sufficient to meet Satan's three-pronged attack, i.e., idolatry, social custom, flux., etc.

If the above conclusions are valid, we must wrestle with the problems of church property and buildings in church planting as a forethought, not afterthought. The JAPAN HARVEST survey indicates that to get up any kind of building at all, most missions finally had an assistance program. Priming the pump at the first in the Yamagata case proved the greatest incentive for giving. Increasing population rates spell spiralling land prices. Delay means that we put the indigenous goal into unsurmountable heights. Already some missions and missionaries see the handwriting on the wall and are taking drastic measures. Miss Ingrid Backer of the Norway Miss. Soc. writes:

"We've requested our mission to "compromise". They now give help to the Japanese so that they can build a church. When we start a new work, the mission builds a very small hall, and expects the Japanese to build the real church later on."

The Rev. Norman Overland of the Free Methodist Mission, says:

"The plan that I believe is practical and effective (from the American and the Japan church's standpoint) is a plan whereby the missionary buys at least land and possibly some building as he goes into a new community and makes that his operational headquarters for the area. As the church develops, there should be regular plans for expansion that would be the responsibility of the local church and the Japan conference, but it shouldn't be the responsibility of the mission as such. This is not our mission's position (yet) but from work in a good growing conference in the States, I've come to the conclusion that there is room for help in purchase of property and building within the structure on an indigenous program."

* * * * *

FOOTNOTES:

- (1) "Hay and Nevius" refers to two writers on indigenous theories. A. R. Hay, South American Missionary expounds his ideas in his book. "The New Testament Order for the Church." The Nevius method is named after the China Missionary who brought his theory to Korea.
- (2) Hay, The NT Order for Church and Missionary, P. 384.
- (3) Lafcadio Hearn, "Japan, An Interpretation," 1904.
- (4) Frank Gibney, "Five Gentleman of Japan," 1954.

* * * * *

Regarding this vital article and it's conclusions, these reader's reactions were received by The JAPAN HARVEST at presstime:

3) Delbert Kuehl, TEAM, says:

"Several of the missions listed haven't been in Japan ten years, some only five. Several have seen their missionaries leave language school only recently, doing station work while still in language study. Several missions listed do not follow indigenous principles. Even among those missions that have aimed at indigenous

principles, they only recently set out on such a program. In TEAM it was 3 years ago that we actually voted to follow such a general policy in Japan. It was stated then that if we followed these principles they would not give any spectacular result in two or three years but in ten years we might justly evaluate them. Experienced writers on this subject warn repeatedly that if one looks for quick visible results, (especially in buildings), he better not start out on this road.

In the last three years TEAM missionaries have seen 19 churches organized or in the organizing stage. Most of these came about under the general indigenous policies—most of the missionaries involved are still in part time language study. TEAM also has many pre and post-war churches which have buildings, partially or wholly built with foreign funds. A church base is a wonderful thing, but it's only part of the answer. It might not be nearly as important as we believe.

If it takes a church building to make a lasting impact on an area then we are miserably failing. In some areas we have a good building, trained men and almost empty churches. I wonder how many nice church buildings in Japan would be soon used as a public hall if the kindergardens had to close. Japan has many examples of churches that would fold quickly if they were not supported by kindergarden, foreign funds or some other means other than the membership.

Churches Falling Apart

Japan has seen 97 years of subsidized church building and support. I have yet to find a city of 50,000 population or over, and many smaller, that doesn't have one, two or several churches. These were usually built by Godly men and women. They had buildings, but they evidently didn't all have sound spiritual foundations. Today many of those churches are falling apart, some are used as town halls, many have twenty or thirty who come somewhat regularly and if the pastor receives enough to exist things continue on in the same humdrum way. I've seen many a group of Christians without a building making a greater impact on a city than many with a church. Some say: "let's combine the two—a spiritual group of Christians with a church base."

It's surprising how many comparatively new groups of Christians will grow and they will be able to supply their own church base.

It's surprising how many comparatively new groups of Christians are supporting a worker and have a good start on a building fund—all aside from foreign help. We must give account for the fact that Japan has had 97 years of Protestant Christianity; with millions of dollars poured into the Japanese Church—yet Japan has one of the world's weakest churches. How do we explain this? Good missionaries started church-bases in all the major cities—it's true those missionaries were often followed by those who didn't teach the same doctrine. Paul faced the same thing, many who followed in his steps didn't teach the same doctrine but the church stood.

Acts: History or Method?

We must answer this. Did God give us Acts so we could just know Church history or that we might know His method for establishing the church. If the latter is applicable, then we mustn't be bound up in what is or isn't indigenous methods, but what is the New Testament method. From that, one concludes that the spiritual body is of utmost importance. It wasn't necessary for the believers to have a church building to make the Gospel known throughout Asia Minor and all Macedonia in a very short time.

If Acts is applicable for us relative to church planting then this statement in the article couldn't hold, "Trying to muster recruits without first planting a church-base is a man pumping violently over an undug well." If we feel this is the essential, then we turn aside from New Testament methods, for Paul did nothing to establish a church-base, that is, get a building. Yet

(Con't on next page)

strong churches that stood against every kind of heresy were established. We note from Acts that there was no distinction between foreigner and national—there was distinction in God given leadership—but they worked together as one, one was not above the other except as God ordained special gifts of leadership.”

Corwin's Answer to Kuel: “Delbert Kuehl's critique is well taken. The Church base without a continual flow of spiritual life and leadership can become a whited sepulchre overnight. It was not within the confines of this article to discuss spiritual qualifications for maintaining the church base. I dare say the “cottage meeting” will be blown to ribbons even faster under the same criticism. It takes a board of elders to go defunct in the church base; the cottage meeting hangs on the thread of the owner.”

2) James A. McAlpine, So. Presbyterian missionary:

“The modifications I favor are exactly those that the writer brings out so well: assistance in buying land and buildings, or even outright gifts of land, or manse, or church; but not all three. For the church members to feel that they're having a part, and that it's their work, they should provide a certain part of the capital investment. This they can do by saving up over a period of years for a big payment, or by paying rent after occupying the premises, or in other ways mutually worked out. Where a foreigner furnishes the money as a loan, it is wisest to have this repaid into a denominational church building revolving fund, and from there repaid to the foreigner. Otherwise “Loan oft loses both itself and friend”, as Shakespeare said so wisely.

3) William Lautz, T.E.A.M.

It seems there is a little confusion here, pointed up perhaps in bracketing “Nevius-Hay” together. “Nevius” represents a set of rules for doing missionary work—“Pay the workers only so much,” etc.—only loosely related to Acts. But “Hay” represents an attempt to return completely and precisely to the principles of labor recorded and illustrated in God's Word. Whether he succeeded or not is irrelevant.

I'll gladly join the cry to throw out Nevius, and the “indigenous method” wherever they have hindered us. But we should think carefully before we throw out the attempt to return to God's Word. Paul's labors, recorded in such detail, show us his faith and devotion, but is that the only reason they are given us? Or would the Holy Spirit have others in other ages follow the same principles that governed him?

Catholic Cathedrals!

Paul got to the heart of things. I can't imagine one of his converts saying, “I love to come to the church building because it gives me such a feeling of “permanency.” What are we trying to produce, large congregations as such, or life in the heart? If the former, a religion made attractive to the flesh in every possible way cathedral and all—is the answer. The Roman Catholics can instruct us here. But if we want the latter, we're faced with a different problem. Would not a true perspective show us where our real weakness lies: in lack of spiritual power?

Is getting out of a home because there is an idol in it the answer? How much better to see the idols coming down in the homes so we can meet there! Let's keep the standards high. Let's believe that God can and will do with us what He once did with other men of like passions among an equally idolatrous people. He has not changed. Andrew Murray had this motto over his mantle: “Live in that which should be, and you will transform that which is.”

4) Roy Adams, director of the Oriental Missionary Society in Japan: “In my opinion the matter of establishing an indigenous church is not to be determined by some hard and fast rule which some missionaries advocate or adopt, but in seeking to follow the guidance of the Holy Spirit. “Except the Lord build the house, they labor in vain that build it.” The Holy Spirit is not limited to just one method. What He may choose in one country does not confine Him to that particular course in another. So far as God is concerned there is no distinction between white missionary and national worker. “The laborer is worthy of his hire,” whether he be national or foreign worker. Missionary money is consecrated money and should be used to help the national worker until such time as he is able to get support

from his people. Unless that worker is a Spirit-filled worker, the work becomes perfunctory and mechanical. The first essential in establishing an indigenous church is to have consecrated, spirit-filled workers.”

5) Kenny Joseph. Evangelism director at JAPAN CHRISTIAN COLLEGE believes, “The key sentence in Corwin's brilliant analysis of the current realistic situation is: As long as the meeting place is temporary, the Japanese of the community will dub your entire work temporary and withhold permanent interest.”

I've seen this time and again in evangelistic campaigns on all four islands. A typical situation comes to mind from station work in Shizuoka Shi. Two couples went there to work, I joined them. We were zealous in evangelistic drive and outreach, yet not having a definite church-base was one of the causes of dwindling results, many of them drifting to other churches which had buildings. The Holiness Church building was built after a tent campaign and grew to 50 members with 21 others from the church going into full-time Christian work. The Southern Baptists put up a church building and the people came. The Lutheran church building came partly as a result of many inquiring “Lutheran Hour” listeners. The expensive Bible Baptist church building, is filling up as is the Immanuel church building. The same must be said of liberal-tainted churches in the city. The point was amplified by a believer who said, “I went to the other church because the building itself gives me a definite sense of permanence, of belonging. I feel—this is my church.”

Billy Graham Amazed

This principle was brought into sharp focus as two missionaries discussed this with Billy Graham in Japan recently. The one who was contending for the “no-support Hay's plan” was asked by a Southern Baptist missionary to produce your churches or listen to our plan. He admitted, “It's too early for any results”. The S. Baptist replied “In the same 10 year post-war period, we've seen—46 new churches and 60 new church buildings rise, plus 72 outstations supporting 76 pastors, using our policy of modified subsidy and mortgage which is eventually repaid. Already over half of the churches are self-supporting.”

Now a growing number of alert missionaries quickly point out that this method of rushing in with a fistful of money to build a church building is just as wrong as completely withholding all foreign money. The moral of this story could be: “Which is wiser and cheaper: For a mission to pay up to \$30,000 in six years to help a foreigner exist in Japan to inflict his theories on a mission station or pay \$3,000 to buy “houses and land” for a Japanese pastor and his church? I firmly believe a thoroughgoing modification along the flexible lines outlined by Corwin is imperative among evangelical missionaries and their missions. By the way, the so-called “Liberal” boards are about 48 years ahead of us on this. Let's get moving.”

6) Jake Spinnet, working as J.A.L. English teacher:

“Time accurately characterizes Mukyokai as the “Most significant Christian movement in Japan.” They are growing faster than we are in spite of the fact that they refuse to employ any means of publicity and perpetuation as we practice them in “modern missions.” Many of these dear brethren know the Lord. They don't need buildings.

“Let's discuss it this way. Shall we content ourselves with founding a church after the American manner—spawner of Gospel vaudeville and the layman listener? Because the American home is the world's most brittle and un-unified, shall we forego the opportunity in this country of making the basic unit of society, the home, also the basic sanctuary of the little flock? Are we propagators of the western or are we apostles of the invisible Kingdom, working with living stones?

You, the foreign clergyman, prefer the Western institutional way. The Japanese do not. Uchimura Kanzo is the ONLY, repeat ONLY Christian who has yet drawn a breath in this country who is universally known and respected by all the people of this country. It is strikingly characteristic of this country, that something or someone is either known in his own small circle only, or he is on the lips of every man and woman. But one theme has ever captured the mind and heart of this people. “We must not get our culture from the partially pure European model, but we must go directly to the New Testament, which has its settings right here in the Orient. It isn't so far from here to Jerusalem if you go directly.”

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WEDDING BELLS:

Ken Roundhill (WEC) and Betty Slichter (CJPM) were married in Maebashi. Iwao Ikenoue (JEM) and Sachiko Uchida (JEM) were married in Nagaoka Shi.

BIRTHS:

Norman Horst (Mar. 17) to Mr. and Mrs. Ernst Vatter (LM), Duane Lyle (Jan. 22) to Mr. and Mrs. Dwight Bennett (TEAM), Steven Acken (March 8) to Mr. and Mrs. Roy Jensen (TEAM), John Andrew (Apr. 13) to Mr. and Mrs. D. T. Dale (TEAM), Jonathan Edward (June 14) to Mr. and Mrs. Calvin Junker (TEAM), Kenneth Alan (June 20) to Mr. and Mrs. Arthur Moe (FEGC), Cheryl (June 8) to Mr. and Mrs. Joe Jones, Mark Spurgeon (March 21) to Mr. and Mrs. Loren McCall

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Shelton Allen (FEGC) to Arlene Friesen (FEGC).

THAT YOUR PRAYERS BE NOT HINDERED

By Mrs. Godfrey Buxton

1. Blessed are those married ones who strive to make their helpmates happy rather than good.
2. Blessed are those married ones who love their helpmates not in spite of their frailties, but because of them.
3. Blessed are those married ones who trust to love and prayer rather than argument.
4. Blessed are those married ones who remember that they are different halves of the same whole rather than same halves of different wholes.
5. Blessed are those married ones whose wedded state does not cease with outward semblance and physical, but is fulfilled in perfect unity of spirit. It's not what we get out of marriage, but what we put into it that matters.
6. Blessed are those married ones who do not allow the courtesies of the engaged state to rust from disuse.
7. Blessed are those married ones to whom Christ is supremely first to each one.

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The Compassionate Heart

(Con't. from Page 1)

and death fight with lions in the coliseum, a Philipian jail at midnight, with his bleeding back and shackled feet, could not quench Paul's tears for lost men, nor distract his compassionate heart till they were saved.

Soulwinner's Secret

All the great winners of men have had compassionate heart. Moody, Spurgeon, Torrey and Finney succeeded beyond other preachers in winning souls mainly, if not solely, because of this compassion. Charles Alexander showed it in his singing. John Vassar, Bible agent, tract distributor, and soul winner rare, had this compassion and yet almost no equipment by nature in his personal work. No one will win souls without it. The preacher, the teacher, the everyday Christian, will do well to cultivate this compassionate heart. He may have all else without the broken heart, but will not, cannot, win the lost to a Saviour who died for them.

Once there was a preacher on the street of a Texas town who strangely stirred and melted the hearts of men in his unlettered street preaching. The people heard him gladly, and they called him "Weeping Joe." I do not know, nor want to know, his other name, for no other name can so well recall the tears and prayers, and the heartbroken, compassionate love of Jesus which he had for a lost world. O Saviour, give us the broken heart, that going forth, weeping, we may come again with rejoicing, bringing precious sheaves!

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Colloquial Bible . . .

(Con't from page 9)

signifies the same *certainty* as the sentence,*Kitto yoi koto ga aru.*

(Surely there comes good luck.)

above all, there is even a sense of mystic and prophetic certainty indicated in this kind of future form.

Future: Authority and Emphasis

Thus when God or prophet speaks, using the future form for what is sure to come is preferred to the present form as being more dignified and appropriate. Therefore, because certainty is expressed, this future form which gives dignified emphasis should be used in statements of God or prophet. Whether stating the intention or indicating future matters messages or promises, which carry power and authority, should always have the sense of *certainty* both on the speaker's and listener's side. Therefore, their expression in the future form "de arō" is not probability but reality and also, *authority, dignity and emphasis.*

"De arō" is also used in scholarly articles when the writer wishes to emphatically assert his statement with conviction. For example: "Kore nomi ga sensō-keizai o hetwa teki na keizai ni tenkan shituru de arō.

"This endeavor only will convert the war-economy into peace-economy."

The above form is never conjecture or supposition, but emphatically expresses the nuance of the writer's strong conviction.

Take for example also the Beatitudes in Matt. 5:3-10; compare this with Luke 6:20-25. The verses in Luke show how the future is expressed by using the present form "de aru." The verses in Matthew show how the future is stated with dignity using the *de arō* form.

In Japanese, conjecture, supposition and probability are expressed in the future form. But commonplace matters of natural sequence, though occurring in the future are expressed in the present form. On the other hand, future matters are stated with more *dignity and assurance* in the future form.

Future: Uncertainty and Certainty

Therefore in Japanese the future form has the double function of denoting two apparently contradictory ideas:

(1) It suggests conjecture, supposition or probability when the speaker is uncertain:

Example:

(a) *Tekisetsu na shochi o sureba, tabun naoru de arō.*

("With proper care after the operation, he will recover.")

(b) *Isogaba, osoraku maniau deshō.*

("If you make speed, you will be on time.")

(2) It expresses certainty;

It expresses the speakers' conviction that what he's talking about is certain to take place, and that he holds himself responsible for the statement:

(a) *Aite kata no kōshita taido no henka ni yotte, jitai wa kanarazuya kōten suru de arō.*

("By such a change on the opponent's side, matters will surely be solved smoothly.")

(b) *B. Tōshu wa, sengetsu no hatsuka ni tōban shitakiri detenai, dakara kyō no shiai ni wa kitto kare ga nageru deshō.*

("Since pitcher B. hasn't appeared since the 20th of last month, he will certainly pitch to-day's game.")

The illustrations of (1) correspond to adverbs such as "tabun" ("probably") or "osoraku" ("perhaps"), while (2) corresponds to adverbs "kanarazu" or "kitto" (both mean "surely.") The Japanese future form is very comprehensive. The Japanese language is said (with some justice) to be more "moody" than logical.

The use of type (2) in the Bible is well illustrated by these examples.

(a) *Sore o tote taberu to, kitto shinu de arō.*

("If you eat of it, you shall die" Genesis 2:17, R. S. V.)

(b) *Kare wa tokoshie ni Yakobu no ie o shihai shi, sono shihai wa kagiri naku tsuzuku deshō.*

("And he will reign over the house of Jacob for ever." Luke 1:33, R. S. V.)

Future Better Than Present

In such Biblical statements by God or Christ, using the future form isn't wrong from the language standpoint; were they stated in the present form, they would give a different rhythm to the sentence. To complete a sentence in the present form of a divine statement or declaration gives a feeling of uncertainty. (or instability,) and would need the affix "zo" or "yo" to give it firmness. For example.

Kitto shinu zo. (You will surely die.) is more forceful than "kitto shinu" ("You will die.")

In a way, the future form may be considered to have the nuance of such an affix to the verb.

When to use "darō", "de arō" or "deshō" should be decided according to the occasion by carefully studying the nuance of the sentence.

CONCLUSION:

It is not necessary to avoid or deny the use of the future form in the Japanese translation of pronouncements by God or Christ, by thinking the future form *always* expresses mere probability or uncertainty. It is also used as a dignified form of expression for what is assured or certain to happen. Whether or not it is appropriate must be judged in accordance with the context.

(This article was printed in English and Japanese and sent out by the Japan Bible Society to it's entire mailing list—used by permission from Mr. Nagano—Ed.)

Scholars at Work

Regarding Nagano's position, Will McIlwaine replied; "Mr. Nagano's paper's whole intent is to show that *darō, dearō, or deshō* can be used to express certainty. Accordingly we can rest assured that there was no intention on the translator's part to express anything else.

But the whole question is being considered now by Japanese scholars. We look forward to seeing some tangible results in the way of clear statements of how to express, without any implication of doubt, uncertainty or even probability, the idea of future action. So far, I believe, no one has set forth a definite answer to this question, and it is unlikely that an unvarying rule can be formulated. But many persons wishing to learn how to express in Japanese the exact idea of an unconditioned future that they have in mind, instead of a near equivalent, will be grateful when a near approach to such a rule is produced."

McIlwaine and Nagano's articles set forth many of the basic problems concerning the new version. JAPAN HARVEST now presents some of the other opinions concerning this revolutionary new version. Some of these were published earlier; others are printed here for the first time:

Weakens Faith in God

SHUKAN ASAHI, Weekly Japanese Literary Magazine:

"The Colloquial Version of the Bible Revised by the Japan Bible Society has pervaded almost all Japan.

The famous verse, in Matthew of the old Revised Version, *Motome yo, saraba ataeraren. Tazune yo, saraba miidasan. Mon o tatake, saraba hirakaren,* was rendered into *Motome yo, sō sureba, ataerareru de arō. Sagase, sō sureba, miidasu de arō. Mon o tatake, sō sureba, akete moiaeru de arō,* in the new colloquial version.

Few Japanese questioned this, but missionary W. A. MacIlwaine of Kobe questioned using "de arō". His question was that this word might weaken the faith in God, and that this should be rendered into "ataeru", "miidasu", "akerareru".

"This discussion on "de arō" shows the foreigners' inclination to use the Japanese language with their grammar without comprehending the nuance which Japanese word have. But the members of the Language Institute, who paid too little attention

to comprehending the auxiliary verb as presumption, were struck at their weak point."

Basic Inconsistency

DONALD E. HOKE, President of Japan Christian College:

"It was pointed out to me that there is a basic inconsistency in Mr. Nagano's argument, revealed in the very translation of the Kogotai Old Testament itself. Apparently following the Hebrew three-fold division of the Old Testament (Law Psalms, and Prophets), the Colloquial version translations of the Prophetic division, as distinct from the translations of the other two divisions, universally use the plain, definitive present forms *masu* and *de aru* to express the important predictive utterances of the inspired prophets.

"In other words the translation of the Old Testament is not consistent with itself. And providentially the important predictive passages of the prophets use the definite, not probable forms. This seems to indicate that a percentage of the translation scholars, at least, side with Mr. McIlwaine, and not Mr. Nagano, in their understanding of the grammar of the future tense when used with reference to God."

Future Form Wrong

ELIZABETH WHEWELL, Mino Mission:

"I'd like to point out from Mr. Nagano's own statements that the Japanese future tense *does not* express absolute certainty, and hence, in spite of his conclusion, should not be used to translate the pronouncements and promises of the Eternal God from whose judgments there is no appeal.

"Mr. Nagano says: "*Dearō* is "often used when the writer wishes to emphatically assert his statements with conviction." He gives an example, in which the writer concludes, *Kore nomi ga sensokēzai o heiwatehi na keizai ni tenkan shiuru dearō*. He says: This form is never conjecture or supposition, but expresses the writer's strong conviction. While it expresses the

writer's strong conviction, it *does not* express ABSOLUTE CERTAINTY that by following the writer's suggestions (or ideology) war-economy will definitely and unquestionably be transformed into "peace-economy". A writer or speaker, no matter how strong his conviction, is often wrong. Hence *dearō* is the only form that will truthfully fit his statements. The English equivalent might be "If you do so and so, I'm SURE you will recover." Quite different from taking it upon oneself to say "If you do so and so you will surely recover."

"Mr. Nagano also states The future form...expresses the *speakers conviction for his statements.*" Note that what is being emphasized is the speaker's conviction, not that what he says will surely come to pass. But even if this form did have the meaning of positive future as well as conjecture and supposition, certainly it should be avoided in translating God's Word. Scrupulous translators, (wherever there is a choice,) should not chose a word which could be interpreted two ways according to the readers' fancy.

Nagano Contradicts Himself

"On the other hand, Mr. Nagano's statements regarding *de aru*, the present tense, prove beyond question that this tense should be used in translating the eternal verities of God's Word.

"Regarding this, he states, in cases where one is sure, or is assured that the events are to happen, the present form may be used, and his example regarding the ship is *hairimasu* rather than *hairu deshō* "provided we are sure or assured of the arrival of the ship in the morning." He gives another example saying that greater conviction on the speaker's part is expressed by saying "...*naorimasu* rather than *naoru deshō*."

"Mr. Nagano further states "From the standpoint of meaning and the grammatical form in such cases" (in regard to something which "does not exist at the present but belongs to the future") we use the present tense. He then gives this example, "If you open the window, you will see the cherry tree. Then Mr. (Con't on next page)





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Nagano makes a statement which should be most carefully noted: IN JAPANESE, A NATURAL SEQUENCE IS MORE ACCURATELY EXPRESSED IN THE PRESENT TENSE... BUT WHEN MATTERS ARE ORDINARY HAPPENINGS OR THEY INDICATE STRONG CONVICTION, EVEN THOUGH THEY BELONG TO THE FUTURE, WE USUALLY USE THE PRESENT TENSE."

"Why should such absolute statements, void of any doubt, be made in regard to natural sequences? Isn't it because these are considered sure to come to pass? Furthermore, in a land where the True and Living God is not known, there can be no absolute pronouncements apart from natural sequence.

"Regarding Mr. Nagano's statement that the "indirect expression", "*de arō*" gives a note of dignity, note that God's Word is direct, it's commandments absolute, and its precepts and warnings sure. If conforming to the Japanese custom of indirectness and vagueness is for the purpose of expressing dignity, why did the translators discard the beautiful, dignified Japanese *Bungotai*.

Theological Problem

"Is not the problem regarding this future tense, one of theology rather than grammar, that is, the refusal of the Colloquial version translators to recognize the Bible as the absolute, infallible, verbally inspired Word of God and the Lord Jesus Christ as the Virgin-born Son of God?

"In the 1954 April issue of "The Japan Christian Quarterly" (p. 132), Mr. Tsuru, (one of the six translators of the Colloquial version) says, As to the pronouns, we used *watashi* ("I"), *ware-ware* ("we"), *anata*, *anatagata*, and only in rare cases, *omae* for "you". Please note that Psalm 2:7 is one of the rare cases where "*omae*" is used. When God the Father address God the Son, He is made to say *omae wa watashi no ko da*. The rarity of this use is accentuate when we discover that it is the rule throughout the Colloquial version to use *anata* when a present addresses his child (or children), thus putting the one addressed on a level with the speaker, rather than *omae*, the word used for inferior! This seems to show theological bias."

Turn or Burn!

"On April 24, 1951, at Yokohama's Sakuragi Cho station, 106 persons died when an electric train fire and the doors couldn't be opened manually. Since then all electric trains in the Kanto area have signs in them that read, 'Under this seat is a cock; when the handle is pulled forward the doors can be opened by hand,'... *doa wa te de akeraremasu*. Significantly not *de arō* but the present, or certain, tense is used to show the certainty of the promise that the door can be opened. If *akerareru de arō* was used instead of *akeraremasu*, uncertainty would have been injected and the people would not be satisfied that the doors could be opened by hand. Even if *kitto* or *hanarazu* was used with *de arō*, it would still be uncertain for it would be the probability form. In no other way but by rendering it with the present tense form could the certainty desired be expressed."

Greatly Disappointed

Howard Budd, independent Osaka missionary

"We are greatly disappointed in the J.B.S. colloquial Bible and feel something should be done to make a more accurate version of the Scriptures available in the spoken language."

"Mr. Nagano states that the present tense form is used for the future instead of *darō* when the speaker speaks with assurance, but he ends his comments by saying that it's possible also to signify what is sure to happen in the future by the use of *de arō*. The fact remains that in ordinary usage, *darō*, *desho* and *de arō* express conjecture, supposition or probability, nothing more. Therefore, the average reader won't take another meaning forms if he finds them in the Bible. A feudal lord may have used *de arō* in the sense that Mr. Nagano mentioned, but, as one Japanese put it, that was many years ago and has no direct bearing on today's problem.

Sunrise Certainty

"A good illustration of the difference between the future and present tense used as a future is the way radio announcers use the two when giving the weather forecast and tomorrow's sunrise and sunset time. When speaking of the weather, he uses *deshō*. However, when giving tomorrow's sunrise time, he uses the present tense because there is absolutely no doubt about the accuracy of that hour. To use the future tense in this case would be ridiculous. It would imply that he couldn't forecast the time with certainty. We ask, then, how can this form of the verb, which even the radio announcer doesn't use when he wants to state a definite fact, be put into the mouth of the Lord Jesus, whose Word is infallible and will stand forever."

"While we believe the use of *de arō* in the Bible is a grave mistake, we also realize that the problem isn't as simple as it seems. To merely substitute the present tense for the future wouldn't be completely satisfactory because if this were done the future meaning would sometimes be obscured. In such places the whole sentence structure may require changing, perhaps even making the sentence longer to prove that the meaning is future, not present, (such as in Rev. 1:7).

"Some of us have spoken to Mr. Miyakoda and others of the J.B.S., and we gather from their remarks that some of the Japan Bible Society feel the dissatisfaction is more or less limited to foreign missionaries. This is a wrong idea. Many Japanese Christians also feel the weakness and therefore cling to the *Bungotai*. Many Churches also are reluctant to give up the old version."

Poor Translation

John M. L. Young, Bible Times (July 54)

Young pointed out the need for the new version and in general praised its simplicity. However, writing on "The Real Significance of *de arō*", he says, "The problem is whether or not this *de arō* form is the closest the Japanese language comes to the meaning of the simple Greek future. James P. Morgan says "A good translation is "That, in which the merit of the original work is so completely transformed into another language, as to be as distinctly apprehended, and as strongly felt by a native of the country to which that language belongs as it is by those who speak the language of the original work."

"Does the *de arō* form fulfill these qualifications for a good translation of the Greek future tense? Let's ask an expert":

Mr. Oresto Vaccari, writes in his Japanese Conversation-Grammar (p. 171): "The future is formed by adding *masho* to the simple stem of verbs of Class I, ... or ... *deshō* or *darō* to the simple present. *Darō* is the less literary, more conversational form of *de arō* (p.174). The future tense in Japanese is used only when the future action is not decidedly certain, or when we wish to express probability, and it is for this reason that all the future forms given in this lesson are called probable future ... When a future occurrence is sure to happen, the present, instead of the future, is used. *Ashita Nikko e ikimasu*. "Tomorrow I will go to Nikko"... *Myo-asa hairimasu*. "She will arrive tomorrow morning."

It seems that the *de arō* form is something less than a satisfactory way to translate the future verbs in the immutable promises (i.e. Matt. 6:33) and certain prophecies (Matt. 24:30) of God's eternal Son."

Buddhist Influence

"Language scholars say that the customary Japanese future tense has much uncertainty in it. Historically there are many factors deeply influencing Japanese thought along these lines of uncertainty in the future. The long influence of Buddhist thought, with its emphasis on the ultimate impermanence of all things, naturally isn't conducive to any certainty where the future was involved. Belief that everything was subject to change affected their concept of truth, with the result that dogmatic, positive statements on matters concerning principle or truth were considered illogical. Anyone making them didn't conform to the standard of what was considered proper and was therefore impolite."

(Con't on next page)

"All of these factors, contribute to the fact that the Japanese future tense does not express certainty, and when it is desired to express future certainty the present tense is necessary."

New Testament

Rev. YAICHI SAIJO, pastor of an Independent Church in Kyoto:

Mr. Saijo is publishing his own translation of the New Testament which is called the "Rei-Sen (Spring of Spirit) Edition", in mimeographed form. He is an earnest scholar in this field. He wrote a 47 page thesis titled, "Why We should not accept the Colloquial Bible".

In it he emphasized that the Colloquial Bible inclines toward humanism, liberalism and rationalism even more than the English R. S. V. Moreover, he lists the inconsistency of terminology, the Holy Spirit is regarded lightly, a vagueness when assertions and negation are stated, and an error on the central issue of Hebrews, and James.

As an example of its vagueness, he points out:

Chichi no yakusoku o matte iru ga yoi (It would be good if you could wait). But the Lord did not command such a vague idea but commanded as in the *Bungotai: Matsu beshi* (You must wait). Also, '*Seirei ni yotte, Baputesuma o ukeru de arō*', makes the meaning even more vague than the instance above.

Complain Till Corrected

Rev. YOSHISHIGE KONDO, pastor Ashiya city Church:

Mr. Kondo publishes his own magazine *Seisho Shin-Ko* (New Bible lectures). In the last 33 issues, he has run critiques against the Colloquial Bible.

No Definite Future

Rev. T. MIYAKODA, general secretary of the Japan Bible Society:

Miyakoda asked Prof. Sekine to study the future tense problem. As a language advisor of the Kogotai Bible translation committee he spent much time on the problem. The following is a conversation between Dr. Kyosuke Kindaichi, a Japanese language authority and Prof. Sekine.

Sekine: There is no definite Japanese word for expressing future; we used *de arō* in the *Kogotai* to express future; we adopted this future form to make the original meaning alive in the Japanese text. What do you think?

Kindaichi: Of course there is no appropriate adverb in Japanese which expresses distinct future. Therefore it is understandable that you used the adverb which expresses conjecture.

Sekine: Some question the use of *de arō*. Do you think there is any more proper word for *de arō*?

Kindaichi: *Yo* may be used instead. For instance *Hidakareyo* "will be opened" *Yo* is also an adverb in the conjecture form, and there is no difference between them. In the *Bungotai* Bible, *Hirakaren* "will be open" is used. This is also the conjecture form. It's strange that this was seldom questioned before, since *Bungotai* was used so long; now the question is a new challenge for further study of Japanese grammar.

"A sense of assurance is felt in reading the *Bungotai* Version. This assurance will grow with time in the case of the *Kogotai* Bible. Then will come the necessity for *de arō* to contain the same meaning as that expressed in *Bungotai*."

Sekine: "Today, in Japanese grammar *u* and *yo* are classified as future adverb. Therefore this usage may be admitted as correct."

Kindaichi: "Of course, that is correct. There may be a fundamental difference between the future in Japanese literature and the future tense of Biblical text. Sometimes it may be hard to express the meaning of Canonical text if it is not rendered by dogmatic interpretation."

Sekine: "Then what is the word commonly used in Japanese?"

Kindaichi: "We use the form *de arimasu* in our conversation, *Hirakaremasu* (will be opened.) "This word carries the future meaning, but *masu* is not the adverb belonging to future tense. Only a Japanese feels something future in it. The written form of *de aru* becomes *de arō* in conversation. Then, some nuance, which does not appear in common speech is felt by using it; the crux of the problem is there.

"Japanese has long been used with oblique meaning, without directly expressing the fact which is aimed at. END

This, then, is a summary of the current facts on both sides of the Kogotai Problem. In keeping with it's policy of positive action, JAPAN HARVEST invites all interested Japanese and missionaries to help. Here's what you can do, now. Go through your Bible notes with your Japanese associate, write out in Japanese characters on Japanese manuscript paper (*genkō yōshi*) all the corrections you'd like to see made. Put these in Biblical order (Gen. to Rev.) and send them in before September 1 to:

Evangelical Revision Committee
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These suggested revisions will then be carefully compiled and presented to the Bible Society and the translation committee for their consideration. Invitation to form such an advisory committee and make such a presentation has already come from Bible Society officials to the JAPAN HARVEST.

CORRECTION

Japan Harvest regrets that these mistakes were made in the last PASTOR CHURCH SURVEY, and we gladly correct them. At present these corrections were received:

1) No. 1—(P. 18)

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3) No. 29—(P. 18)

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4) No. 43—(P. 18); No. 97—(P. 19)

These are identical groups. No. 43 for the J.E.B. is correct.

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(Con't from page 19)

- 11. DO LOVE ONE ANOTHER: (John 13:35)
- 12. DO REJOICE IN THE LORD ALWAYS: (Phili. 4:4)

Dr. Roslyn Ormiston, C.I.M., O.M.F. Medical-Missionary in north Japan adds:

• "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—these are our heritage in Christ and we should have them at all times. He died that they might be ours. We need them, for without them we harm ourselves and others. These are the very things which God's children tend to lose when under strain and tension. Why not go to our knees each time we see a lack of any one of them in our lives? That would mean a lot of time on our knees.

Lets beware, lest, having become involved in a spiritual battle, we should take up carnal weapons. We aren't made to stand the physical strain which this causes. The enemy is too strong, but God's provision for us is perfect.

• "And God rested on the seventh day. This principle runs through Scripture. The ground needs rest times and so do we. I firmly believe that if you take off one day in seven and have proper holidays, you'll accomplish more than the one who tries to get along with as little rest as possible.

• "And He went out into a mountain to pray, and continued all Night." The Lord had a big day ahead of him. Nothing can replace our times alone with the Lord.

• "Looking diligently...lest any root of bitterness springing up trouble you and thereby many be defiled. Bitterness and resentment are widespread and so subtle. They are horrible sins which cause untold damage to ourselves and others. If there is any subject that makes you fight or that you tend to harp on, investigate it prayerfully.

"Unforgiven sin has a deep and profound effect on us. Let us be quick to truly repent. Confess and apologize where necessary. There are times when a true apology lifts a burden of bewilderment from the hurt one.

On the other hand others will wrong us and here we must remember the "seventy times seven" and forgive as He has forgiven us. That means accounting the thing as if it never happened. God can make us forget completely if we let Him. We're responsible for our reactions, not theirs. Strangely enough it's not their action but our reaction which affects us most and causes good or harm in our lives.

• "Jesus answered, neither hath this man sinned nor his parents, but that the works of God should be made manifest in Him." When a Christian becomes ill there is sometimes confusion of thought as to the cause or purpose of the affliction. There are usually some, especially those nearby, who are inconvenienced by the sickness who ask, "Who did sin?" Yes, sometimes there is sin and then we see God's loving, chastening hand. But what of Job, what of the man born blind, and all the others whose sickness was primarily for God's glory? There are times when we must believe He will heal us and times when we must

quietly accept what He, in love and for some purpose perhaps unknown to us, has sent. Let us be very prayerful; slow to judge

• "I am made all things to all men that I may by all means save some." I was impressed by a prayer I heard a senior missionary pray, "May we be like these people in all things, but not sinful." Some find it harder than others to give up ways and customs they love, which aren't wrong in themselves. In some ways Japan's culture is better than ours and vice versa, but the adjustment can be harder than we realize. Let's appreciate all that we can and let them know we appreciate it, too. As for the things or customs which we don't like on first sight, except where they are obviously wrong we must be perfectly willing to change.

• "Christ made Himself of no reputation and took upon Him the form of a servant"—He emptied Himself and lived among people like us. Has anyone ever treated us as badly as we treated Him? He has sent us to be one with these people for His sake and for their sake. But let's not forget the best of what we learned at home and pick up the worst from what, after all, is a non-Christian culture.

• "I have learned in whatsoever state I am therewith to be content." I don't believe that any psychologist could find fault with the man who wrote Philippians 4. Paul rejoiced in the Lord, his thoughts were on good things and he knew how to be abased and how to abound. If you feel unsettled dwell on this chapter until it becomes part of you."

* * * * *

SUMMER SPECIALS IN LITERATURE

By John R. Rice (in Japanese)

Seven Secrets of a Happy Christian Life (¥50); The Soul-Winner's Fire (¥130); The Second Coming of Christ (¥55); Inspiration of the Bible (¥35); Heaven (¥30); Hell (¥30)...these six books this summer—25% off—for only ¥250.

By Alexander R. Hay

"The New Testament Order for Church and Missionary"... the book that every one is talking about...in English... ¥1250; in Japanese (abridged)... ¥250.

By Billy Graham

"Peace With God"...library edition, with one evangelistic message... ¥200 (Japanese); "February 1956 Messages" a record of Billy Graham's visit to Japan... ¥70 (Japanese); Coming Soon! The Seven Deadly Sins; The Secret of Happiness.

* * * * *

Your Personalized 1957 Calendar is now being prepared! Be sure to see samples at our Karuizawa store in the Team-Aved corner building this summer.

WORD OF LIFE PRESS

1, 2-Chome, Kitazawa Cho,
Setagaya Ku, Tokyo

Reader's Reactions . . .

(Con't from Page 2)

Sir:

"I've felt very strongly, from the first, that it would be much to the advantage of the work in Japan, if there was one organization of the type that does such constructive work in India, with both the nationals and missionaries working in hearty cooperation and constant contact.

This plan is used, not only in India, but also in most of the other countries which have established national fellowships. An exception was the Philippines, where they felt that the missionaries should have their own organization and the national be in a separate group. It hasn't worked in the Philippines. Even less has been accomplished in reaching the point of full cooperation than you've accomplished in Japan, where at least (so far as the missionaries are concerned,) you have a going organization that has proved to be of real worth.

"I do hope that there will be a careful and prayerful consideration of some overture to the Japanese Association of Evangelicals with reference to a consolidation and coordination of forces..."

J. Elwin Wright
Co-Secretary,
World Evangelical Fellowship (W.E.F.)

Boston, Mass.

Sir:

"Another reason something like this would be helpful is that when any Christians move from one place to another they could immediately be recommended to another church. I have just such a situation now where a church member went to Nagoya. She wants to continue fellowship with other Christians there but I don't know anyone there. I'm sure there are many such situations and because they can't continue fellowship their faith gets rather feeble...."

Verney Unruh, (Menn.)

Wakayama Ken

Sir:

"1. I feel that missionaries must not lose their organized voice. In fact, the Evangelical voice is presently not too strong. Will the wider fellowship preserve, strengthen, or weaken our voice?

2. I'm in favor of working together in full cooperation with anyone who agrees to our standards. We're in no position to screen talent, nor build walls around ourselves to keep certain Christian factions out of our sphere of operations. Therefore I am in favor of a wider fellowship, only after, however, reason justifying such action have been concretely expressed...."

Maas Vanderbilt, (C.R.J.M.)

Tokyo

(In general, the response to the "Missionary-pastor Fellowship" was encouraging. All that's needed, apparently, is for someone to spearhead it to reality. We pray and wait.—Ed.)

COMMUNIST PURGES

Sir:

Just one question concerning the "News Makers" in the April HARVEST: I'd appreciate information as to validity and/or authority for reference to "16,000,000 Japanese marked for death," and a statement about intellectuals and common laborers feeling there are only these two avenues open for Japan's population problem.

This statement can do great damage, I fear, and seems to be a violation of good journalism's first principle; accuracy.

I like the overall changes, but hope the HARVEST will not subject itself to undue criticism because of careless statements.

Harold Borchart

Kochi City

(The cold-blooded figures for the projected communist depopulation of Japan were received from three independent reliable sources:

1. A member of the Japan Communist party.
2. The A. F. of L. statistical survey of Red China which listed

19,750,000 Chinese murdered as of 1954, and their projected plans for Japan.

3. A political analyst whose name cannot be disclosed.—Ed.)

MISSING BIBLE SCHOOLS

Sir:

I've received the new JAPAN HARVEST and it's a good piece of work. I've a bone to pick with you, though, for not listing our school. Here's the information:

Pressure District Evangelism Training School; Aichi-ken, Higashi Kasugai Gun, Oaza Tamano, Kozoji Machi, Aa-Kaino, 88.

- A. THE EVANGELICAL ALLIANCE MISSION.
- B. Rev. Frank O. Euler, Jr.
- C. A practical course on training evangelists for Gospel Halls.
- D. M-4.

Frank O. Euler, Jr. (T.E.A.M.)

Nagoya

Sir:

For some reason our Kobe Lutheran Bible Institute was not include in the recent listing. This school started in 1950, is in it's seventh year, with 35 students.

Kobe Lutheran Bible Institute, Kobe, Fukiai Ku, 2-chome, Nakajima Dori, 3.

- A. NORWEGIAN LUTHERAN MISSION.
- B. Arne Lundebj, Principal.
- C. To give Christians a fundamental, practical knowledge of the Bible. Special course for evangelists. Emphasis on development and training of the gifts of grace in the church.
- D. Men 18; Women 17.

Arne Lundebj (N.L.M.)

Kobe

(Sorry! This brings to 29 the Evangelical Bible Schools with a total of 1,197 students.—Ed.)

KEEP HARVEST ALIVE!

Sir:

Thank you for sending me the April issue of JAPAN HARVEST. Its good stuff, and more power to you. But keep it a living, vital thing. Bless you and EMAJ for what you are doing. Japan desperately needs to know that the missionary enterprise here doing something about their human problems. The Lord fed them, then He healed them, then He taught them what life was all about."

Paul Rusch, Director, (K.E.E.P.)

Kiyosato Machi

MU-KYOKAI

Sir:

I was disappointed by the "Harvest" article on Kanzo Uchimura. Time (Ap. 23) gave a truer picture of the Non-Church movement...."

Paul W. Benedict, (C.E.F.)

Iwakuni City

(At least two corrections to this article are in order: "¥200 and ¥178" should not be yen but dollars. And "As he worked in an American institute for the mentally retarded, he sought in vain for the assurance of salvation, thought he was a professing Christian."

A JAPAN HARVEST contributor is now working on his master's thesis on the Mukyokai as it represents a syncretism between what is "best" in Japan and what its combination with Christianity produces: non-churchism. Contributions on this subject gladly received by the Rev. Maas Vanderbilt, Christian Reformed Japan Mission, Tokyo.—Ed.)

BOUQUETS FOR HARVEST

Sir:

Sir:

The missionaries of the Japan Evangelical Mission have kept up my subscription to the JAPAN HARVEST. To tell the truth, I consider it the most important publication I receive. Could you send me back issues?

Don C. Bruck, Representative, (J.E.M.)

Three Hills, Alberta

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