

VOL. 4, NO. 2 FALL, 1956

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# Japan HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

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# READ-WEED-HEED! THIS IS YOUR VOICE

## *Colloquial Bible Revision Committee\**

In response to many missionary requests, the JAPAN HARVEST is extending the deadline for corrections until December, 1, 1956.

The Harvest Symposium, "IS THE COLLOQUIAL BIBLE TRUSTWORTHY" (July) was received with great thanks both in Japan and abroad. Interest is running high regarding the possibility of actually revising the weak, offensive portions of the translation. One roadblock seems in the way: the apathy of evangelical pastors and missionaries.

Though destructive criticism is cheap and easy, constructive criticism and suggestions are hard, expensive in time and energy.

Japan Harvest's Evangelical Revision Committee has been invited by the Bible Society to collect all the criticisms in Biblical order and present them to the Society for serious consideration. Here is our chance to make a positive contribution. 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 December 1 to:

\*Evangelical Revision Committee  
c/o JAPAN HARVEST  
992, 4-chome, Shimotakaido  
Suginami-ku, Tokyo

(Note: No manuscripts can be returned but will become the property of this Japanese committee.)

These suggested revisions will then be carefully compiled and presented to the Bible Society for their consideration.

## *Japan Harvest Survey Results*

Four new column ideas for the JAPAN HARVEST were requested by the Evangelical missionary body at the sixth EMAJ conference. In a questionnaire, filled out by some 300 missionaries, a new "Missionary Medicine" (Health Tips) column, "Missionary Humor," "Japan Orientation" and a "For Ladies Only" page were rated as top requests. Already several doctors are preparing articles on Japan missionary health, the Missionary Humor column will be supplied by contributions from Harvest Readers, several veteran missionaries and Japanese will write various orientation pieces and Dr. Janet R. Kiel will edit a women's page.

Other requests, (in the order of importance) were, "More articles by Japanese"... "Childrens work suggestions"... "Trends in Japan"... "Here's How to do it"... "Japanese attitudes and customs"... "Audio-visual aids reviews," and articles on practical missionary problems. Since Japan Harvest is the voice of evangelical Japan missionaries, your editor invites YOU to consider this your voice. If you have anything to say—SAY IT ON PAPER. So consider yourself a committee of one to "help us help you."

Another interesting sidelight on missionary interests was a poll of the favorite present Japan Harvest features. Here are the results in order of preference:

1. Evangelism in Japan
2. Surveys
3. Symposiums
4. Newsmakers
5. Devotionals
6. Reader's Reactions
7. The Japanese say
8. Lending Library
9. Missionary Movements

## Japan HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

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# EVANGELICAL BOOKS, 1956-7

BY FRANK COLE AND STAFF

EVANGELICAL BOOK SURVEY, PAGES 18-20

Beginning with the inspired books and letters of the New Testament, one can study church history and see how God has used Christian literature for His glory. In Japan the problem of producing evangelical literature is distressingly difficult. JAPAN HARVEST presents the literature situation today. Because it's often difficult to classify books by subject, the following survey has certain limitations; but despite occasional inaccuracies we believe this survey gives a fair picture of things as they are. This will be a poor attempt at a somewhat critical evaluation, not as an attempt to lose friends, but rather to help us to know clearly what is available for such an important phase of our work. First, a brief summary listing. Out of a total of 450 books and booklets costing more than 10 yen each, the following breakdown can be made:

## I. Defense of the Faith.

Unfortunately, there is no adequate book in Japanese on the subject of Inspiration. This may be one reason for so much shallow thinking and erroneous opinions on this subject. Torrey's *The Divine Origin of the Bible\** in content is perhaps the best on the subject; but its translation (according to some Japanese sources) is rather crude and literal. Boettner's, *The Inspiration of the Scriptures* presents the evangelical position quite well, but is rather dryly written and not convincing to non-believers. Two new books which have not yet been reviewed may be helpful: Oyama, *The Authority of the Bible*, and Duncan, *Why I Believe the Bible*.

There are several worthwhile books and pamphlets which have the purpose of tearing down some of the barriers to a fair consideration of Christianity. These books have value with non-Christian students. The best is Machen, *The Christian Faith in the Modern World*. A smaller pamphlet that is useful is Smith's *Have You Considered Him?* Some books on science and evolution serve the same purpose. Coder: *The Bible and Science*. Spanner: *Limitations of Science*; and Howitt: *Evolution* are worth mentioning in this field; however we still await a more exhaustive work on these subjects.

On an evangelical interpretation of Communism, very little has been done. Our best at present is Wu: *A Chinese Christian's Criticism of Materialism*; Young: *Communism*, and Okada: *Communism*.

*Pagan Cultural Traditions in Japan and the Christian Faith* has some weaknesses and defects in translation, but is the only thing of its kind of real value. This problem desperately needs attention. To combat liberalism, several of Machen's books are excellent, but the style of translation is too difficult for the average reader. Concerning Neo-orthodoxy, there is nothing.

From outside the circle of evangelical publishers come two books of great value to us: Yoshitane: *Natural Science and Christianity*, (Kyobunkan) and Morrison: *Man Does Not Stand Alone* (YMCA). Although it is only mildly orthodox and sympathetic to Romanism, the former does show that there is no conflict between the orthodox Christian faith and science. The latter does not reject evolution, but uses it and other facts to show that an intelligent God must exist. Both have much value if used with care.

There are four books in Japanese which point out the errors of Romanism. Hodge: *Catholicism, What is It?* has great value for those with advanced educational background. Chiniquy: *From Catholicism to Protestantism* is very effective though short. Kuehl's, *Catholicism and the Bible* is also short. While its treatment is popular, its content and style are just fair. A fourth book's value is limited to Baptists.

In the field of apologetics we've only named the best and even these leave much to be desired. We desperately need more good books on both popular and scholarly levels. Hamilton's *Basis of Christian Faith*, soon to be published, will be a great help.

## II. Salvation

Contrary to the field of Christian evidences, there are many fine books and pamphlets presenting the way of salvation. Most of Moody's books seem to appeal to the Japanese mind. Spurgeon's *All of Grace* is another very effective book. We can subdivide these into books which present just the plan of salvation, and those which attempt to explain the nature of Christianity along with an appeal for salvation. The latter type should be the most effective, although there isn't yet evidence to prove this true. Perhaps the reason is that this type of book should be written by Japanese, when in reality most of them are translations.

Out of the 47 books on salvation, only 15 are written by Japanese. There are few evangelical Japanese scholars at present who are writing textbooks and scholarly books. Until there are more translated scholarly books, I do not expect capable Japanese to any great extent; but surely the churches of Japan have produced those who are capable of writing books which explain Christianity and salvation in popular style. Several books may fit this class. Hashimoto's *Toward Understanding Christianity* and Okada's *Christianity* attempt to do this, but the style is too stiff. Yamamuro's *Common People's Gospel* and Sawamura's books are easy reading, and present the way of salvation and other basic truths of Christianity; however, the book making (print, quality of paper, etc.) is usually unattractive to the unsaved. As far

(Continued on page 5)



## Important Memo--

Vol. 4, No. 2

FALL, 1956

## EDITORIAL PLATFORM

- Provide news, surveys and information on many problems related to the missionary's work and methods.
- Provide thought-provoking signed articles on vital, pertinent issues.
- Publish articles to encourage the missionary on the field.
- Provide practical "how-to-do-it" articles.

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## REGIONAL CONTRIBUTORS: JAPAN

Hokkaido: Walter Searle, Ralph Buck-walter  
 Tohoku: Frank Kongstein, Gilbert Bensen, Joe Meeko  
 Kanto: Arthur Kennedy, Gerald Johnson, Bonnie Johnson, M. L. Fieldhouse  
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Kenny Joseph, Editor  
 c/o 992, 4-chome, Shimotakaido  
 Suginami Ku, Tokyo (Furikai No. # 183466)  
 (Ph. 39-7079) (Cable Address: Christocol, Tokyo)

- \* All Official E. M. A. J. business letters should be addressed to John Schwab, President, 1, 2-chome, Surugadai Kanda, Chiyoda-ku, Tokyo (Ph. 29-1512)

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

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Dec. 1, March 1, June 1, Oct. 1, 1957

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## READER'S REACTIONS

## UNITED BRETHREN

Sir:

R. J. Wright, offended by a Harvest reference to him as a "Brethren publisher" wrote: "If I must be classified other than a saved sinner, I am....

A friend but not a Quaker,  
 A Later Day Saint but not a Mormon,  
 A Disciple but not a Campbellite,  
 A Brother but not a Plymouth Brethren,  
 A Presbyterian but not a Presbyterian,  
 Baptized but not a Baptist,  
 In an Assembly of God but not Pentecostal,  
 A Jehovah's witness but not a Russellite,  
 A Catholic but not a Roman Catholic,  
 "Methodical" but not a Methodist."

R. J. Wright

Tokyo

(Ed. Note: Judging from that list we'd say Wright is now a "United Brethren"—may his tribe increase.)

## BOUQUETS

Sir:

We were very happy to receive your paper as it was just what we were looking for but didn't know where to find it. We've decided to order the JAPAN HARVEST for our prayer band.

I, as the president, looked through your paper and came to the conclusion that this is what every group who is interested in Japan needs. The articles challenge the reader to pray intelligently for Japan. Thank you for sending it to us."

Marilyn Schafer, President

Fresno, California

Sir:

JAPAN HARVEST is such an excellent "all around" magazine from which to quote concerning missionary work in Japan, and I have done just that in our magazine."

Your sincerely,

Miriam Booth, Editor  
 Floodtide

London, England

Sir:

I am surely thrilled with the April issue of JAPAN HARVEST. This a good piece of work. I am greatly impressed with the word from Everett Cattell. This makes sense, doesn't it? I believe that, as this approach is initiated in Japan, you can expect the work of EMAJ to be an ever-enlarging circle of blessing and challenge. Japan still lays very close to our hearts and you can be sure that our love and prayers are with you and with our wonderful friends and co-workers there."

Sam Wolgemuth

Wheaton, Illinois

Sir:

"Congratulations on the fine job you are doing on JAPAN HARVEST. It's an extremely newsy and fascinating publication. I'm sure it will mean much for inter-missionary fellowship.

Certainly, as God raises up Christian periodicals such as African Challenge, Vida and others, He will strengthen those like you which are doing such a necessary job in uniting missionaries in these crucial days."

William J. Peterson, ED. DIR.,  
 Christian Life

Chicago, Ill.

## MORE PSYCHO-SOMATICS

Sir:

"The July issue of the JAPAN HARVEST was received and I've carefully reviewed the "Missionary Psycho-somatics" symposium.

I'm in general agreement with most of it's sentiments and principles. However, while I appreciate Dr. Sorrentino's point of view, I do not accept the pessimistic and fatalistic attitude that all was settled before age 7 and there's nothing we can do about it now. Actually, I don't think he really means it that bluntly either. To carry Dr. Sorrentino's viewpoint a little further ad absurdum, we may point out that more careful selection of one's grandparents might be of additional help in avoiding nervousness!

Certainly every day I'm finding new areas in myself for the application of God's grace at age 55. I find that a daily spiritual audit is very worthwhile and that God does mellow us and change our attitudes and propensities to His glory even as adults. Along this line II Corinthians 3:17,18 is helpful.

As this process takes place, the psycho-somatic nervous symptoms often vanish and God's promise is fulfilled in us—"Thine health shall spring forth speedily" (Isaiah 58:8).

This puts meaning into the deep waters through which some of us have passed in recent years, even though the deep waters are what God calls "light afflictions"; for we are told "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). We thank God for this eternal weight. It furnishes ballast for our faltering ship, this far more exceeding and eternal weight of glory does, and things have changed for the better physically, mentally and spiritually.

Let me commend to HARVEST subscribers a careful reading of my new book, "Health Shall Spring Forth" which is scheduled for publication by Moody Press. In it I try to explain the relation of emotional tension disease symptoms to maladjustments of mind and spirit."

Paul E. Adolph

Chicago, Illinois



## EVANGELICAL LITERATURE IN JAPAN—1956

(Continued from page 3)

as books on salvation are concerned, is it not time we stopped translations unless they are classic? In this field where style is so important much of what we now have is almost worthless because of poor translation.

### III. Christian Life

There are many books on the Christian Life. They represent every school of theological thought as well as every level of translation and book making. Strangely enough there are very few books that attempt a systematic treatment of the subject. Bonar's *God's Way of Holiness*, which one publisher plans to do, will help fill this need. There has been a great deal of over-lapping in publication. It seems that too little care has been taken to see what has been published before publishing a book. I believe it would be better to attempt to publish some of the greatly needed books before many books of practically the same subject matter pile up on our book shelves.

This over-lapping has gone to the extent of several publishing companies publishing the same book. In some cases there may be good reasons; but in most cases it appears to be carelessness. At least five publications of Bunyan's *Pilgrim's Progress* currently exist. Two of these are now out of print. In all fairness to certain of the publishers, it should be said that two are very poor translations, three are for children, one is not strictly a translation, but rather an adaptation, and one is a summary. Some other examples of duplication are Wesley's *Christian Perfection* and Torrey's *How To Pray*.

Some of the finest translating and choice of books is found on prayer. This subject was covered in the *July Harvest*.

Several good books for new converts are now out. For students, Hopkins' *Henceforth* seems to be a real contribution. Coder's *God's Will for Your Life* is a very practical book for all new Christians.

Shinkyō Shuppansha's edition of Thomas Akempis' *Imitation of Christ* is a classic. We need a few more books on special practical subjects. Pietsch, *The Christian Home*, Yamauchi, *Home, Church, and Faith*, and Hallesby, *Temperaments* are the beginnings of something in this needy field. More Japanese evangelicals are needed to write on the home, marriage, and other practical problems faced in Japan.

Seven good devotional books are on the market. *Light of the Word* is a very helpful commentary-like devotional book. *Daily Light* has an edition for morning and another for evening. The *Spiritual Food Calendar* is a clever, daily devotional-calendar combination.

### IV. Bible Study

Among the several tools for Bible study, Kurosaki's *N.T. Greek Dictionary*, Robertson's *Harmony of the Gospels*, Inglis' *Bible Text Cyclopaedia*, Sakon's *Primer to N.T. Greek*, and Ramm's *Protestant Biblical Interpretation* are the most helpful. We await the new concordance on the colloquial version which will soon be published.

Among the commentaries covering large portions of the Bible, Yoneda's *O.T. Commentary* is a fine devotional commentary. Although several are temporarily out of print, the following books of the Bible now have commentaries: Genesis (2) Exodus, Leviticus (2), Ruth, Song of Solomon, Minor Prophets, Jonah, Matthew, Mark, John (2), Romans (4), Galatians (2), Colossians, Philemon, and Revelation. Soon there will also be one on the Corinthian letters. Nearly all are popular and devotional. A need exists for more commentaries both on the popular level and on the scholarly level. All four commentaries on Romans are fair or good, so it seems that there is no need for more on Romans until other Bible books are dealt with.

There is an abundance of books on Bible characters, but as yet there is no really good life of Christ. There are three books on *Women of the O.T.* and two on *Women of the N.T.*

While there is not an abundance of books dealing with Biblical introduction and backgrounds, those published are good, so I don't consider anything in this field urgent at present.

There are three books that help the reader to study the main themes of the Bible from beginning to end: Erich Sauer's two books, and one soon to come out, Hodgkin's *Christ in All the Scriptures*.

### V. Doctrine

There is an abundance of books dealing with doctrine on a popular level. Perhaps the best is Evans' *The Great Doctrines of the Bible*. Outside of Calvin's *Institutes of the Christian Religion* there is nothing for the theological student. Torrey's *What the Bible Teaches* would be a help in this direction, but the translation is too poor to be useable. There are also various books and pamphlets dealing with some popular theological problems. The Sabbath and Lord's Day problem, mixed marriages, baptism, Lord's supper, the church, healing, and idolatry are subjects which have something written; but many topics remain to be discussed such as the Christian and war, the woman's place in the church and ministry, etc.

### VI. Church History

Of the ten books on church history, nine are brief summaries and one goes through the beginning of the reformation only; hence the publishing of Cairn's *Christianity Through the Centuries* will be a great help to the student as well as layman.

### VII. Biography

Thirty-six biographies should make much interesting reading, however, here again there is over-lapping for various reasons. There are two biographies each of Brainerd, Finney, Taylor, Mueller, and Livingstone, three of Calvin, and six of Luther.

### VIII. Children and S. S. Literature

It is pleasing to see the abundance and variety of children's literature in general. There are occasional poorly done books, such as one which uses adult kanji, but generally they are readable and well adapted to children's needs.

(Continued on page 6)



## EVANGELICAL LITERATURE (Cont'd)

## X. Christian Education

Here is a field almost untouched. The four books now available deal primarily with the Sunday school. Perhaps the problem is that too many pastors and missionaries see no need for such literature.

## Summary

In conclusion, these generalizations may be made:

1. Certain topics are overly supplied with literature, while others have practically nothing.
2. The quality of translation and book-making is improving, but as a rule is not yet up to secular standards.
3. The reason for the relatively low standard is because of lack of funds and personnel.
4. Without books we cannot have the proper personnel. We must do our best to spend our time, effort, and money preparing books for the development of Christian leaders. When the Lord gives us these leaders we will be able to stop translating books, for these leaders will do the necessary writing. This must be our goal. Until then we have nothing but an endless prospect of translation after translation.
5. If we can produce better books, they will sell more widely, and publishing can be put on a self-supporting basis.
6. Considering the lack of personnel and funds, it behooves evangelicals to strive to put out only the best books. Quality now will do more for Lord's work than will quantity, and in the end we will have both.

## Summary of Extant Books Surveyed

1. Defense of the Faith ... ..	30
2. Salvation ... ..	47
3. Christian Life ... ..	95
4. Bible Study ... ..	50
5. Doctrine... ..	19
6. Church History... ..	10
7. Biography ... ..	36
8. Children's books ... ..	38
9. Sunday School Literature ... ..	61
10. Christian Education ... ..	4
11. Hymns (and stories of hymns)... ..	6
12. Service ... ..	10
13. Misc. special topics ... ..	40
14. Fiction ... ..	1
TOTAL: 450	

\*This book as well as most of the following books are included elsewhere in the listing of evangelical books in this issue, hence the name of the publisher and other details will not be listed in this article. (end)

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	〒24
J. Stafford, The Path of Life	¥50
	〒8
J.L. McMinn, Come before Winter	¥100
	〒16
D.L. Moody, The Way to God	¥100
	〒24
C.H. Spurgeon, All of Grace	¥120
	〒24
B. Horiuchi, S. Oya, The Minor Prophets (I)	¥130
" " " " (II)	¥130
Penn Lewis, Much Fruit	¥30
	〒8
N.B. Harrison, The Way of Life	¥15
	〒8
A. Hatori, The Truth of Salvation	¥15
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# NEW JAPANESE MISSION BOARD

## a symposium

By The Editor

Though Christ said "Go ye into all the world and preach the Gospel to every creature," this command apparently is taken very lightly by the postwar evangelical church in Japan. The urgent need of an evangelical sending board for Japanese missionaries to go out into Asia is now being stressed by Japanese and missionary leaders.

This is not something new for Japan. In 1935, Mr. Shinryo Hibiki, a Presbyterian elder, founded the "Toa Dendo Kai" (East Asia Evangelistic Society). They sent out about twenty missionaries into China, Manchuria, Indonesia, Malaya, and other Asian countries to witness to the nationals. The denominations had also sent missionaries out before, largely to minister to Japanese abroad. These were financed by their denominations and individual Christians. There was also the "Overseas Missionary Association" and "South Seas Island Mission," but eventually these two were related to and dominated by the army.

Among other groups, the Japan Episcopalian Church reports that Terada Fujitaro was the first missionary sent out, to Formosa in 1907. Other missionaries were sent to Korea, Manchuria and Brazil.

### EVANGELICAL NATIONAL MISSIONS

Other groups like the O.M.S. and J.E.B. also sent out missionaries. Japan's non-church movement leader, Rev. Kanzo Uchimura, wanted to send some of his "members" as missionaries to China in 1925. Instead, he followed the advice of a C.I.M. missionary and sent missionary offerings for Chinese evangelists for many years.

The defeat of World War II, brought Japan's ambitious missionary program to a halt. Yet the world saw a new "mission board" formed simultaneously, purely secular—dedicated to making "Hakko Ichiu" (the whole eight cornered world under one roof). This was the rallying slogan for the "holy war" that Japan launched, and World War II saw these emissaries of the god of war entering every one of the Far East mission fields. The testimony they left behind of rape and plunder, murder and robbery, however, led to the justifiable hatred for the Japanese people by these lands. This hatred is, nonetheless, over-rated.

### SEVEN SETBACKS

This leads us to seven practical problems, which are:

1. The dormant hatred in the hearts of Orientals for the Japanese people. The inability of Japanese to travel freely abroad because of anti-Japanese sentiment is still smouldering in some war-torn countries.

2. The possibility of getting the wrong type of recruits—with the emphasis on going overseas appealing to the flesh, romantic travel ideas, false motives may be created by unwise missionary subsistence, etc.
3. The almost total lack of true missionary emphasis in Japan's churches and training schools.
4. The problem of financing such a program on the indigenous level.
5. The reluctance of missionaries and pastors to encourage such a program when solid mature workers are so desperately needed at home.
6. The reluctance of pastors to encourage missionary giving because, as they say, "It would cut a deep hole into the already inadequate funds we have for carrying on our own local work."
7. The problem of finding acceptable Japanese leadership on the international level.

### SIX SUCCESSES

Serious as these problems appear to some, none are insurmountable. There are some significant steps being taken now which show mounting missionary interest.

- 1) Young H.K.———, graduate of a Japanese Seminary, after working four months with a missionary-evangelist said, "If the Lord can send American Christians to Japan to learn my language and preach the Gospel to my people, the same Lord can pick me up and send me to another Far East country where I can learn their language and preach to them. By God's grace I endeavor to go to Indonesia as a foreign missionary, but I don't want Americans to support me. We Japanese must do that." So he went back near his home, started a Japanese church with two members. There are now 22 members who support him, his wife and child. The church is praying about sending him as their missionary.
- 2) The members of a young church in Kyushu were challenged by a Japanese evangelist to go as missionaries, and one of their own members, S. T.———, a Bible School graduate, volunteered. They sent him to Okinawa as their first missionary. His going not only helped, but almost tripled the church offerings, enlarged their missionary vision and challenged others. When he came home on furlough and reported on his evangelism, there were few dry eyes in the audience.



## NEW JAPANESE MISSION BOARD (Cont'd)

- 3) S. K. \_\_\_\_\_ and his brother M \_\_\_\_\_, America-trained Japanese living in Hawaii, were both called to Japan. Not wanting to go supported by American funds, they went back to their "Jerusalem" in Hawaii; started "Grace Chapel." After five years of soul-winning and preaching missions, the church sent S. K. his wife, and sister as their first missionaries to Okinawa. A young church in Tokyo sent a \$50.00 missionary offering to them recently.
- 4) Recently the O.M.S. (Holiness Church) sent a Japanese missionary to Okinawa.
- 5) The Reformed Presbyterian Church (Kaikakuha) sent another in April, 1956.
- 6) The Southern Baptist Mission recently realized their vision for an overseas mission entailing a yearly budget of one million yen.

This is an indication of what is possible. There is now underway serious, prayerful efforts to form an evangelical liaison office (Renraku Kikan), a loose fellowship of the 1,970 pastors and Christian workers not organically associated with the N. K. Kyodan (United Church). Whether or not this could be part of the beginning of an inter-denominational Japanese mission board remains to be seen.

## FALSE SECTS AND LIBERALS ACTIVE

Japan's 723 religious sects aren't sleeping with regard to foreign outreach. For instance, the vigorous Tenri-kyo faith has in its Tenri Daigakkō, a Gaigogakō (foreign language college) and helps train workers for East Asia missionary work. Other sects are also sending overseas workers.

Meanwhile what are the liberals doing? Their key word isn't "Evangelize" but "Ecumenicize!" In a "white paper" supposedly sealing the death sentence on foreign missions they, (the Board of Foreign Missions of the Presbyterian Church, U.S.A.) say, "... The center of gravity moves from "foreign missions" to the Ecumenical Church in a dynamic revolutionary mission. "Foreign" and "Missions" are outdated. The ecumenical mission of the Church participates according to its genius and resources. Christian advance no longer is measured by the number of American or Western missionaries sent and they in turn don't presume educational and spiritual superiority to Christians of other lands. Our American Church will send out far more workers than now, but those who represent us are in new ecumenical relationships. Christian workers go from church to church across the world—Something of what this new "call" may lead to was presaged in a gathering in Hongkong in July, 1954. Fourteen representatives from six areas—Korea, Japan, Thailand, the Philippines, Hong Kong, and the United States—met to talk about how we as Christians can help one another in East Asia. They discovered that a great deal is already being done in this direction. The Korean Church has had missionaries in Shantung, China, since 1912. In 1953 the Philippine Church sent out its first two missionary couples, one to Thailand and the other to Indonesia. The Church in Japan is serving in Okinawa.

## INTER-COUNTRY EXCHANGE

"Feeling encouraged by this, they listed 30 other needs that can best be served from churches in the same area. Thailand requested help in evangelism from Korea. Korea needs Christian college teachers from the Philippines. Japan has a surplus of theological teachers available for Indonesia, but itself needs help in Christian stewardship from Korea. This suggested the possibilities in this direction; so it was recommended that an interim committee be set up to stimulate exchange of personnel and information and to secure financial support from all the participating churches. Something of the dramatic possibilities of this type of ecumenical mission were demonstrated by an immediate gift from a Chinese layman in Hong Kong of funds adequate for the travel of an available Filipino nurse to meet the need of a Christian hospital in Thailand. The new day in world missions is here in bold relief!

"The several Churches that participated in this gathering are now facing the decision as to whether or not there should be a regional administrative body for the ecumenical mission in East Asia."

What's the evangelical David's answer to these super-church, ecumenical-minded, liberal Goliaths? Must the Bible-believing fundamentalists retreat under their onslaught and simply throw negative stones of criticism at them? Or shall we, like Nehemiah, keep one hand on our defensive sword while using the offensive shovel to finish His work?

Feeling that "in the multitude of counsellors there is safety" JAPAN HARVEST presents some pertinent quotes from Japanese and Missionary leaders regarding what we should do now.

## STEP IN THE JORDAN

1) Rev. Goro Sawamura, President of the J.E.B. Kansai Bible School; "I'm glad to support this plan. When our school was established I laid Korean evangelism plans by giving Koreans Christian education at our school, and sending them back home.

Today in Korea, there are more than thirty of our graduates in active service. During the war we also launched a Chinese Evangelism drive, sending seven graduates, some being desperately worked-to-death. My first daughter married a Korean. Another graduate, married to my niece, is ministering among the Brazilian natives.

If you form a mission board for this purpose, all the groups will take part in it, which will cause considerable difficulties in personnel adjustment.

"But water which begins to flow never fails to find its way. Step in, and you'll find the Jordan parting."

## SURPRISING JAPANESE OFFERINGS

3) Japan Christian College Registrar John Reid; I'm very pleased with this desire of three of our students to go as missionaries. This along with the \$15.00, gold watch and pen received in an offering at our J.C.C. mission night, is another encouraging sign of rising missionary interest in Japan. Some churches give 10% of their income to missions now. This added to the report of the large donations taken at some of the recent Bible camps (\$90.00 at Matsubarako) prove that it's not only possible for the Japanese church to support a missionary program in Asia but the time is now ripe to move ahead, as outlined, to start a Japanese mission board operated and financed by the Japanese."



# TO GIVE OR NOT TO GIVE?

ONE OF THE MOST INTERESTING FORUMS AT THE EMAJ CONFERENCE

## THE USE OF FOREIGN FUNDS FOR THE INFANT CHURCH

—ARTHUR T. REYNOLDS—

C.I.M. O.M.F.

For several decades there has been a strong emphasis on "indigenous principles." The term "indigenous" is much overworked and loosely applied, but the discrimination these principles advocated in the use of foreign funds was wise. In some quarters, however, the principles have been pressed to extremes, so that some missionaries refuse even legitimate help to new groups of believers, with resultant loss to all concerned. It is readily agreed, therefore, that the indigenous pendulum must be brought back to center.

There are signs, however, that the pendulum is being allowed to swing right back to the original extreme on the left side, instead of being halted in the middle, and we question whether the implications of this are fully realized. The lessons of recent history may be disregarded, and we may not heed the words "Let us go on."

The question is where should the pendulum be stopped concerning the use of foreign funds to aid the infant church?

Regarding supporting workers, no one procedure can apply to all circumstances. However, there is not any objection to the discriminate use of foreign funds for evangelistic work and for teaching and training projects which do not come within the scope of the local church.

Where the question arises is when foreign funds are used in a realm where such a practice impinges on the responsibility of local believers. Specifically, I would deny such funds for the regular support of a pastor and the provision of special buildings for worship.

Before listing the reasons for this attitude I would like to clear the ground by making two statements.

(1) First, I believe there is a legitimate use for the word "indigenous," but I don't regard the so-called "indigenous principles" as the norm for missionary methods. Our pattern is found in the New Testament.

(2) Secondly, it should not be overlooked that there are times when even legitimate privileges should not be exercised. Paul, for example, did not always exercise his privilege of receiving support from churches to whom he ministered (I Cor. 9:11-15) but sometimes laboured with his own hands. Thus, Paul refrained from exercising his legitimate right to receive, and there are times when we should refrain from exercising

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## ONE METHOD OF MISSIONARY USE OF FUNDS FOR EVANGELIZATION IN JAPAN

—EDWIN B. DOZIER—

SOUTHERN BAPTIST MISSION

After 67 years of missionary experience and a prayerful re-examination of former strategy, we're grateful to God that in all humility we may report His present blessings through His pervading presence and leadership among Japanese and missionaries. We believe that the plan is scripturally based as to both the spirit of Christ and the patterns shown in the Acts. Former experiences help us to adapt principles to the present day scene.

Ten years ago this November the first postwar contact was resumed with our Japanese brethren. They were discouraged and decimated. Only sixteen church congregations with less than 500 members survived out of twenty-five organizations and nearly 3,000 pre-war members. Five out of the fifteen church buildings escaped destruction. Twenty-five ministers were left in the churches and schools.

Ten years later there are 65 organized churches, of which 39 (or 60%) are self supporting, self-governing and self-propagating, with 65 mission chapels rapidly growing toward church organization in 32 of the prefectural states. There are 77 chapel and church buildings with 74 ordained and unordained Japanese ministers. Last year 1,360 baptisms brought the membership to 9,710 believers. Though the per capita offering of ¥3,277.00 per annum is figured by the total membership, actually about one fourth give scripturally. The denomination supports 130 churches and mission chapels, 47 kindergartens, 4 high schools, 1 college, 1 university, 1 kindergarten training school, 1 seminary, 1 Good-Will Center (social work), and 1 hospital; of these operating expenses Japanese pay over 80% of a yearly quarter-billion yen budget.

The preponderance of capital funds come from American believers, although each congregation is asked to share as largely as possible in its building budget. While membership figures increased by 20 times in ten years the record of giving has multiplied 280 times. We believe that this summary record to date vindicates the strategy employed, although time alone can tell the full story.

The first principle upon which we based our post-war work in Japan was "The task is not our work but God's." We are workers together with God (2 Cor. 6:1). It is His kingdom that we are to plant in Japan. Together we would give as to methods, deployment of personnel, and the dedication and use of funds.

(Continued on page 10, col. 2)



**REYNOLDS...**

our legitimate right to give. We argue that within the Body of Christ there is neither Jew nor Greek, neither native nor foreigner, and therefore the source of funds is immaterial. Up to a point, that is true, but sometimes we must deny ourselves legitimate practices on the grounds of wisdom, and undoubtedly the indiscriminate use of foreign funds is a case in point.

Here are five reasons to withhold funds for a building for worship, and for the regular support of a pastor, which are responsibilities of the local church.

**1. The provision of funds for these purposes is without scriptural precedent.**

In the N.T. there are no direct instructions concerning the support of local churches, yet we aren't left without guidance. There are the parallel circumstances of the O.T. congregation. The tabernacle was constructed entirely by members of the congregation and as many as possible were encouraged to have a share. No one was denied the privilege of bringing something or doing something for their meeting place. (Exod. 35:4—9, 20—29; 36:3—7).

Wherever in the N.T. there are records of a congregation receiving material help from congregations overseas it is for a special purpose, the relief of the poor, and not for the assembly's regular expenses. These gifts were sent from the so-called infant churches to the older church at Jerusalem, and not vice versa. There isn't even an implied suggestion that help from older churches overseas should be used to meet expenses which are obviously the responsibility of local brethren.

**2. Such a use is not a long-term policy.**

We must be on our guard against the temptation to adopt a certain policy merely to have quick results to report to donors. We seek to please the One for whom we preach, and not those to whom we preach. We can go a step further and say that we should please the One for Whom we preach rather than those by whose material help we preach. It is God Who moves the donors and it is to God that we are responsible.

Since new believers are members of Christ's Body we must help them. It is certainly the duty of the strong to help the weak. But if we do everything for them, even to supplying a building for worship and paying for a regular preacher, we rob them of the opportunity to exercise the functions that God has bestowed upon them when imparting His life.

The N.T. example of newer churches sending financial help to an older church would almost imply that it is important not only to let the newer churches support themselves but also—in order that they may develop from the beginning—to encourage them to send material help to older churches.

The withholding of foreign funds in an effort to encourage progressive development from the beginning is a long term project. The farmer doubtless finds it hard to withhold some of the grain for seed, but it is necessary. It's doubtless hard to withhold foreign funds when they flow so abundantly; but, in my view, it is necessary.

(Continued on page 35)

**DOZIER...**

We are one among equals, but all are subordinate to God, whom we mutually serve. It is His work, not Southern Baptists' nor Japanese Baptists'. The Bible is the standard as to the spirit and practice of the spreading of the Gospel. The Holy Spirit is to be the Guide and Arbiter when men differ. Love of God and the brethren is the cement that helps each "in love to honor one another." To cooperate, each must give as well as take. Sometimes this giving means the surrender of some of our pearls in order that we together may gain the Pearl of Great Price, God's kingdom.

The second principle, "No man can serve two masters: . . . Ye cannot serve God and mammon." Matt. 6:24. If we serve God, then money is a servant or tool to be used to bring in God's kingdom, if we are workers together with God. Once the offerings are made they are neither Japanese money nor American money. It is holy money for God to use where He directs His servants to use it. Money, then must become the means to the end of bringing in God's kingdom. When it weakens, spoils or pauperizes His children, then it ceases to become a tool but becomes a master. When glad giving works to bring in God's kingdom, and each person is honestly and obediently giving as the Lord does direct, then as faithful stewards the money will be used so as to further the best interests of the kingdom. Therefore, it is not important where the earthly source of the money emanated. The most useful money in God's kingdom is that given to Him with no human strings attached. The desirability of self-support is most often due to the need of avoiding these frustrating human strings. The Father's direction is the only unifying and right authority.

As a missionary body, a third principle we've learned from experience is: "An enthusiastic challenge to achieve greater things for the Lord is a much better approach to an indigenous policy than a strict, legalistic requirement of standards." "Not that I have already obtained. . . I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus." Philip. 3:12.

Still another lesson learned is that the "financial big stick" or power pressures when money talks is death-dealing to a spiritual missionary program. Also to push self-support before the attaining of spiritual discernment and judgment can and has resulted disastrously in building an indigenous work.

On resumption of post-war work the first challenge given our Japanese brethren was the offer to relieve them of "making tents" so that they might give themselves full-time to the task of evangelism and the work of the ministry. Rising to this challenge, the average time of churches to reach self-support in regard to operating expenses has been three years. Few normal parents want to cause their child to support himself at ten years of age. Each child has his time when he must be put on his own or work to help the family. How true this is with churches when so many Japanese churches are composed mainly of young people. During the three year period, to self-support a carefully planned program of evangelism,

(Continued on page 35)



## NEWS MAKERS

by Victor Springer

### India and Missions

Tokyo, EP/A...Speaking to a group of missionaries in downtown Tokyo, Bishop Theophilus, of the historic Mar Thoma Church of South India, told of increasing resentment toward the presence of foreign missionaries in India. A six-man commission was set up by the Hindu majority in the central provinces of India to study the effect of foreign missions in India. The "NEYOGI" commission, headed by a former chief justice, turned in a 184-page report, which was given wide publicity throughout India. The report strongly recommends the elimination of foreign missionary activity, based on such premises as, "It is destroying Indian unity" (those who accept Christ are usually forced to leave their homes); and, "It is deculturizing India" (converts usually change their habits of life, and sometimes even their mode of dress). If legislation recommended by the commission (contrary to the constitution) is passed, it may strike the death knoll for foreign missions in the world's second largest country.

### Fire Destroys Missionary Home

Saitama Ken, EP/A...The home of Rev. Don Phibbs, of the New Tribes Mission, was completely destroyed by fire on August 5. The fire began when highly inflammable cleaning fluid being used by a next door neighbor burst into flame. The only item saved by the Phibbs family was their piano, pulled out of the house in their absence.

### New Addition to ICU Faculty

Tokyo, EP/A...Called to fill the post vacated by Dr. Emil Brunner at International Christian University was Dr. Georgia Harkness, noted American woman religious philosopher. In making the announcement, ICU President Hachiro Yuasa said, "ICU takes Christianity seriously. Therefore we endeavor to have it presented at its best and in its essence by the highest possible authority available. That is why we have invited Dr. Georgia Harkness to succeed Dr. Emil Brunner as Professor of Christian Ethics and Philosophy."

Dr. Harkness, an ordained minister in the Methodist Church, and author of twenty books, characterizes herself as an "evangelical-liberal" (a term equivalent to a Republican-Democrat or a Christian-Communist). Her own meaning of this term could perhaps best be understood by an excerpt from one of her books, *Understanding The Christian Faith* (p. 74): "If one believes...he will affirm belief in Christ as the Son of God. This does not mean that Jesus was God. It means that his life was so filled with the character and power of God that when men have seen him, they have seen the Father."

### NCC Forces Increase

Kobe, EP/A...At a summer, conference of Southern Presbyterian missionaries the question of union with the National Christian Council of Japan was brought up on the agenda. By a one-vote majority, it was reported, the Southern Presbyterian missionary body voted to affiliate itself with the Japan NCC. This does not affect the status of the Japanese pastors, who have chosen to remain outside the NCC.

### Scripture Sales Increase

Tokyo, EP/A...Sales of Bibles and Scripture portions in Japan last year jumped to 1,872,313—an increase of 550,000 over 1954, according to the Japan Bible Society. The greatest increase came in the sale of Scripture portions; but sales of complete Bibles more than doubled, from 41,008 in 1954 to 89,016 in 1955. The great increase was no doubt due to publication of the controversial colloquial Japanese Bible, which accounted for a great majority of the sales. Condemned by some as a biased translation it has nevertheless found widespread use as a book in the language of the people. Whether future editions will correct the most glaring mistranslations remains to be seen. Chief source of contention is the use of the probable form in place of the certain form, which was thoroughly discussed in the July HARVEST. (see page 1)

### Free Conference

Kobe, EP/A...Rev. Fredrik Wisloff, well known Lutheran author and preacher from Norway, visits Japan for three months this fall, arriving around Oct. 30. He is invited by the All-Lutheran Free Conference, which this year meets in Hiroshima. All Lutheran groups working in Japan are represented in this conference.

Rev. Wisloff is Chairman of the Lutheran Home Mission in Norway, a position previously held by Dr. O. Hallesby for more than 30 years. A Japanese translation of his book "I Believe in the Holy Spirit" will be off the press just in time for his arrival in this country.

### Southern Baptists

Tokyo, EP/A...Twenty-Four young Japanese Baptists attended the Asian Baptist Youth Conference of some 130 messengers from thirteen countries during August in Hongkong. Most significant feature was the power of Christ's love to bring about deep Christian fellowship among those who attended.

### Japanese Mission Board

Hakone, EP/A...A historic post-war round table conference was held at Hakone, August 31 to September 1st resulting in the formation of the Japan Evangelistic Overseas Mission (Kaigai Senkyo Kai). Attending were thirteen delegates most of whom were former Japanese missionaries (see page 7). Meanwhile Rev. Gosaku Okada, Vice Moderator of the N.K. Kyodan, reports that their executive committee is considering organizing an overseas missionary department whose primary purpose will be to minister to Japanese scattered throughout the world.



## QUOTABLE CONFERENCE QUOTES



FRIEND



BARNHOUSE



LOVE



RICE



MORTENSON

### Rev. Lawrence Love:

"We have no right to ask God to do things for us which He has commanded us to do for ourselves. We are told to 'mortify therefore your members which are upon the earth.'"

"What are the steps in being filled with the Spirit?"

We must be clean vessels; that's why we must take much time to be with Him.

We must present our bodies in glad abandonment to Him.

We must believe Him for the fullness He's promised."

"The Lord promises not a feeling, but a filling."

"Bible teachers may call attention to truth, but only the Holy Spirit can give understanding."

"To have the mind of Christ involves 1) the capacity to know the will of God and the workings of God in our lives; 2) the willingness to do the will of God when once known; 3) and requires the power to do the will of God."

"When we grieve the Holy Spirit by an attitude of rebellion to God's will He is not free to reveal His will to us."

"The church of God today may be contending for the faith, but God is more interested in obedience."

"If we have the mind of Christ, we will be subject to the authority under which the will of God has placed us."

"We can't claim God's power to carry out our plans. Better to get His plan, then know that He will bless, that He must bless."

"Many Christians live in such a way that if God were declared officially dead, it wouldn't make any difference."

"We are to prove our faith by our reactions to circumstances."

"The fact that Christ prayed proves it is necessary."

"Faith is believing that what God has said is so, simply because He said it."

"God never encourages us to believe something with all our hearts unless He intends to fulfill it."

"Unity is always the work of the Spirit of God; division is always the work of the devil."

"If we're not free to readjust to Japanese customs, then we're not free."

### Dr. John R. Rice

Speaking on "The sevenfold sin of those who do not win souls" listed:

1. Disobedience to His command (Matt. 28:19—20)
2. Lack of Love for Jesus Christ (Jn. 14:15, 21)
3. Not following Jesus (Matt. 4:19)
4. Dishonesty in a sacred trust (Rom. 1:14)
5. Not abiding in Christ (Jn. 15:5)
6. Guilty of the folly of a short-sighted fool (Prov. 11:30) (Dan. 12:2, 3)
7. Guilty of spiritual manslaughter (Ez. 33:7—9)

### Dr. Donald G. Barnhouse:

"The baptism of the Holy Spirit is the definite work by which the believer becomes a member of the body of Christ. If you're born again, you're baptized in the Holy Spirit."

"Satan tried to tempt Jesus on fanaticism. The enemy keeps us looking for 'it's' instead of Him. When Satan saw that Jesus revered the Word, he gave Him the Word and asked Him to jump over the cliff."

"Because we are sealed in the Holy Spirit, we can never get out of Christ, no more than Christ can get out of God. The born-again man who believes that eternal life is not eternal life makes God a liar. Doesn't this make it easy to sin? No, it makes it hard."

"Two fillings by the Holy Spirit are recorded in Acts 2 and 5. The reason they had to be filled the second time is that between these two chapters they leaked."

"There are diversities of gifts and God gives us the fullness of the Spirit for our particular gift. In the Old Testament the fullness of the Spirit came upon them to do fine embroidery. A wife needs the fullness of the Holy Spirit to make the budget meet. To preach a sermon we must be filled with the Holy Spirit, and we must be filled with the Holy Spirit to listen to the sermon."

"The fullness of the Holy Spirit does not come by your getting yourself ready; it comes by grace."

"There are many different expressions for the victorious life, but we just plain need 'filling up' several times a day."

(end)





# DEVOTIONALS

By T.T.S. Cooke

The Deepening of the Spiritual Life Conference, held in the Karuizawa Union Church from August 1st—5th, witnessed an unusual sense of the Presence of God, together with a quiet working of the Holy Spirit in many hearts.

We were greatly enriched by the Word of God, brought to us by His two messengers, Mr. J. B. Friend, of S. Africa, and Mr. Larry Love, of Florida, U.S.A. The quiet meekness and simplicity of Mr. Friend's prayer life, coupled with the largeness of heart and lucid preaching of the Word with great power by Mr. Love, proved again that God answers prayer in sending us the servants of His choice. We ascribe glory and praise and honour to our Lord Jesus Christ alone. We trust our friends will be with the Conference committee in prayer for the speakers of His choice for 1957, and that the Lord will again demonstrate the Power of the Holy Spirit in our midst through the preaching of the Cross.

The following are brief summaries of the messages. Mr. Friend spoke five times on Revival, under the following heading:—1) The Possibility of Revival, 2) The Picture of Revival, 3) Peace and Revival, 4) The Path to Revival, and 5) The Preaching in Revival.

1) **THE POSSIBILITY OF REVIVAL.** (Is. 40) Is Revival possible? The Holy Spirit answers, "Yes." Let us take a good, long, loving look at our God—the right tonic for spiritual run-downness. (9) Three guarantees of the Possibility of Revival: a) The omnipotence and almightiness of God. (12, 15) It is the great men who are interested in little children—how much more God! b) The Love of God, as the Good Shepherd. c) The Faithfulness of God. (7, 8) Perhaps the prophet looked back and saw how the people had returned to God and then fallen away. The Lord's answer "The grass does wither...but the Word of our God shall stand for ever." (8) What does He say? "The Glory of the Lord shall be revealed." (5) "Prepare ye the way of the Lord." What are the hindrances? a) Every valley:— Is our message too anaemic and below par because our lives are not victorious? b) Mountains of pride:— Revival comes over prostrate self. c) Crooked places:— hidden dishonesty. d) Rough places—rudeness.

2) **GOD'S PICTURE OF REVIVAL.** (Is. 35) a) God's worker for Revival. b) God's work in Revival. c) The way to Revival. a) Revival begins in the wilderness. Men changed the wilderness. b) Three types to be blessed 1) Weak hands (3) Are we able to do real, effective work for God? 2) Feeble knees (3) Can we walk—let alone stand? 3) Fearful hearts (4) Are we afraid to obey God? He is the mighty Captain, but He must have those with Him who are called, chosen, and faithful to co-operate with Him in getting the army

ready. God's way to Revival. a) Select Way—Way of Holiness (8) b) A Simple Way—Way of Faith (8) c) A Safe Way—As long as there is nothing unclean in our life, the Devil cannot get at us. Worry is a "Ravenous beast" (9) d) A Singing Way—"Wilt Thou not revive us again?"—Why?—"That Thy people may rejoice in Thee." (Ps. 85:6)

3) **PEACE AND REVIVAL.** (Is. 48:18) Rest of Faith keeps us in perpetual motion, e.g. rest in work. True peace sets us free to be tremendously active. Is. 26:1 is the picture of a large city about to be attacked. Three enemies of Peace. a) Distrust (3) (opposite of perfect confidence that creates perfect peace.) Worry distrusts our wonderful Lord. b) Distraction (13) Other lords—ambition, temper, moodiness, love of praise of men, luxury etc. Clash between desire and duty. (Ex. 14:13) c) Disappointment The urge to bear fruit for God planted in our hearts by God (18), and our joy is not fulfilled until we do. (Jn. 15:18) Souls given in response to Faith.

4) **THE PATH TO REVIVAL.** (Is. 53) Revival begins with a new return to His Sacrifice at Calvary (9). Calvary—His way to see His seed, (10) our way to Victory. His Sacrifice our offering for sin (5). "He was bruised for our iniquities (sinful acts)...and the Lord hath laid on Him the iniquity (state of sin, perversity, twist, bias) of us all." He that is sent of God speaks the Word of God. (Jer. 1:9). Sin causes us to be prayerless, and turn to our own way. Consecration cannot deal with sin. We are utterly helpless without the Lord Jesus, Who took away all our self-sufficiency. Real heart cleansing comes with the knowledge of complete unworthiness. Tell Him all the outcrop (symptoms) and He will deal with the cause. (1 Jn. 1:9—Unrighteousness—condition which causes sin). Believe that He is faithful and just, and praise against the evidence of feelings.

5) **THE PREACHING IN REVIVAL.** (Is. 61:1—3; Lu. 4:16—21) The preaching that will produce revival, and that revival will cause to be preached. a) Gospel to be believed—only preached to the meek (the only class of people who believe His Good Tidings.) Before I receive the best, I must be willing to be told the worst. Jesus proclaimed liberty, not comfort to the captives. God nowhere promises victory over sin, but deliverance from sin. b) Three-fold gift to be received:— (3) a) Glorious Crown (victor's garland Heb.) "Much more they which receive abundance of Grace...shall reign in life by one, Jesus Christ." (Ro. 5:17) Most Christians would have to sign letter to Mr. Circumstance—"Your obedient servant." You have to hand in ashes for the crown. b) Beautiful cosmetic "The oil of joy." c) Garment of Praise—"In everything give thanks." If you say "Praise the Lord" quick enough, you won't say anything worse. Reasons for irritability—depression and worry. c) Goal to be reached—to be called "Trees of Righteousness." Planter decides where tree is to be planted. Storms make roots go down deeper. (Ps. 1:3)

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## SIXTH EMAJ MEET

by ELAINE NORDSTROM

The 6th Annual EMAJ conference was highlighted by an unusually lively business meeting. Though this is the one official yearly business session, interesting fellowship meetings are planned for the Tokyo area at least every two months, the new executive committee revealed.

The annual business meeting held Aug. 11 at 10:30 a.m. lasted four hours and was spent largely in discussing centennial plans, relationship to other missionary groups, constitutional changes, and election of new officers. Newly elected officers who make up the present executive committee of the E.M.A.J. include: John Schwab (TEAM), president; Philip Luttio (ELC), vice-president; Lois Marsh (WUMS), secretary; R. H. Matheson (FEGC), treasurer; A. G. Ettleng (LM), Arthur Kennedy (OMF-CIM), and Charles Pierce (CEF), members-at-large. According to the new constitution, the president, secretary, and one member-at-large, Mr. Kennedy, will serve for two years, thus assuring greater continuity on the executive committee.

Dates for next year's conferences were set jointly by the E.M.A.J. and Deeper Life conference committees. The Deeper Life Conference will precede the E.M.A.J. conference, beginning Thursday, Aug. 1 and ending Mon., Aug. 5. The E.M.A.J. conference will follow from Wed., Aug. 7 to Sun., Aug. 11.

Over 500 Japan missionaries gathered in Karuizawa Aug. 6-12 for one of the most stimulating E.M.A.J. conferences in its six-year post-war history.

Main speakers were the Rev. Lawrence Love, pastor of Bethany Presbyterian Church, Ft. Lauderdale, Fla., who spoke on various aspects of the victorious Christian life; Dr. John R. Rice, evangelist, author, and editor of the *Sword of the Lord*, whose messages centered on soul-winning and prayer; and Dr. Donald G. Barnhouse, in Japan on personal business related to literature, brought the opening message Monday evening on the "Glory of Christ," and presented three messages on "The Verbs of the Holy Spirit." Each afternoon's message was followed by a lively question period.

Other speakers included the Rev. Vernon Mortenson, T.E.A.M.'s Assistant General Director, and the Rev. J. Bertram Friend, Keswick convention speaker from Cape Town, South Africa, who presided at the morning prayer meetings.

"Variety is not disunity; it's the spice of life," said Dr. Norman P. Grubb at the E.M.A.J. conference two years ago, and participants will agree that this year's conference was a good example. Doctrinally speaking, the speakers gave in their turn powerful expositions on the sovereignty of God and the responsibility of man and presented the gamut of interpretations of the doctrine of the Holy Spirit. There were messages emphasizing both the Arminian and the Calvinistic positions and perhaps most of them suited both groups.

"Certainly," as one missionary put it, "hearing both extremes on particular doctrines has caused me to go home to search the Scriptures for myself that I might discover what I really believe." Another, commenting on the refreshing variety and no doubt revealing his own persuasion, said, "It was interesting to see how three professed Calvinists could differ so widely in their interpretation of the Scriptures."

The series of forums on "Evaluating our Indigenous Policies" centered around the following topics:

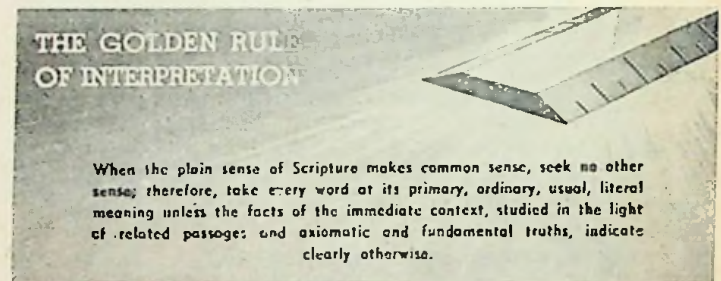
1. "Implications of the oneness of the body of Christ regarding the relationship between the missionary and national Christian," Chairman: Rev. William Lutz.

2. "Methods of Japanese and missionary cooperation in opening up a new work," Chairman: Rev. James A. McAlpine.

3. "Suggestions as to how missionary funds may be used to assist the infant church," Chairman: Rev. Delbert Kuehl.

4. "Methods of teaching stewardship in the national church," Chairman: Rev. Ed Dozier.

Elsewhere in this issue a summary of viewpoints expressed in this last forum are reviewed.



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 THE JAPANESE SAY

# THE HOLINESS CHURCH

By Y. Yoneda

Professor, Tokyo Bible Seminary

*This historical inside look into the Japan Holiness Church is Number Two in the JAPAN HARVEST series, featuring denominational groups working here. When you hear "That's a Holiness church" or "He's a holiness preacher" what do the words convey? Here is a factual answer.*

Just before the turn of the century a young Methodist preacher from Japan enrolled in the Moody Bible Institute. He came with more than a desire for education. Hungry for the power of God, he earnestly sought and obtained the "baptism of the Holy Spirit."

During student days he drank in the teaching of R. A. Torrey, Moody's successor at the Institute. This experience filled him with a new passion to win his countrymen to Christ, so Juji Nakada returned to Japan and launched into evangelistic work.

God also worked in the heart of one of his Moody classmates, C. E. Cowman, a former telegraph operator. Months later, under God's leading, he came to Japan to join Nakada. Thus in 1901 the Oriental Missionary Society (O.M.S.) was born when Cowman and Nakada after much prayer and consultation decided to start an evangelistic movement in Japan like Moody Bible Institute. They rented a poor looking building in the heart of Tokyo in Kanda, calling it "Chuo Fukuin Dendokan". They simultaneously started a Bible Training School for Christian workers. Services were begun in April, 1901. These evangelistic services continued every night at the Gospel Center without interruption until 1923, when the great earthquake destroyed much of Tokyo.

## INTERNATIONAL OUTREACH

Shortly after the Kanda work began, T. Sasao, one of the followers of Barclay Buxton (the originator of the Holiness movement in Japan) joined Cowman and Nakada and taught in the Bible School. The next year, E. A. Kilbourne who was also a student with Nakada and Cowman at Moody, joined them in Japan. Cowman, Nakada, Kilbourne and Sasao organized an evangelistic team and the work expanded. In 1904 they secured property in Kashiwagi Yodobashi and moved the Bible Training School there. The name was then changed to the Oriental Missionary Society Bible School, and Sasao became the first principal. He devoted himself to teaching; Nakada concentrated on evangelism, while Cowman and Kilbourne handled the business affairs. They established Gospel centers in many places outside of Tokyo where graduates from the Bible school were sent out in evangelism.

In the meantime, Korean, Chinese, Formosan, Russian, Brazilian, Ainu and Melanesian students entered

the Bible school. After graduation these students were sent to their own countries to work. These graduates became the nuclei of Bible schools in Seoul, Korea; Shanghai, Peking, and Canton, China; and Taichung, Formosa.

The O.M.S. started the interdenominational work in Japan with the purpose of spreading fundamental Christianity throughout the Orient. Though founded in Japan, it was supported by Christian friends in America and Great Britain as well as by the Japanese. This organization was characterized by a firm faith in the fundamental teachings of the Bible, and by emphasizing the experience of grace within the heart manifesting itself in aggressive evangelism.

## FOURFOLD GOSPEL

Doctrinally their faith was called "The Fourfold Gospel", namely Regeneration, Sanctification, Divine Healing and Christ's Second Coming. They taught that repentance and faith were essential pre-requisites to salvation. They further taught that the believer needed to be baptized with the Holy Spirit, subsequent to the experience of regeneration, and the conditions necessary for receiving this grace (also called sanctification,) were consecration and faith. They believed this to be a crisis experience, not a growth in grace. (This does not mean "sinless perfection," but "Christian perfection" or "perfect love".) This experience was held necessary to enable the believer to live a holy life and be fruitful in service.

The doctrine of divine healing was taught to be a redemptive privilege, an annexed blessing according to one's faith. This doctrine or faith, though included in the atonement was not held to be of equal importance with the salvation of the soul.

The fourth great doctrine that characterized their faith was the second coming of Christ, imminent and pre-millennial. They believed in the pre-tribulation rapture of the bride of Christ and His return to establish His kingdom upon earth.

Theologically, the faith of the O.M.S. and the Japan Holiness Church could be described as Arminian-Wesleyan. Although they believed and emphasized that the filling with the Holy Spirit was necessary for a victorious Christian life and for effective Christian witnessing, they did not believe that the gift of tongues is an essential evidence of having received the Holy Spirit. (During the past fifty-five years there is no record of any one having claimed this gift.)

The work of the O.M.S. Gospel Centers grew rapidly and the converts multiplied yearly. However the converts weren't received by many of the churches, and the converts themselves didn't feel satisfied in the churches because of some doctrinal differences. Consequently it became necessary to organize a denomination to take care of the converts. After careful consideration and much prayer this step was taken in October, 1917. The new organization was called the Japan Holiness Church, and Juji Nakada was ordained the first General Superintendent. At that time there were approximately fifty "Fukuin Dendokan" churches. The Society's work became largely indigenous except for some financial subsidy.



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### JAPAN HOLINESS CHURCH (Cont'd)

Not long after this, the O.M.S. headquarters moved to Seoul, Korea, where it remained until 1925 when it moved to Shanghai, China, and opened its first Chinese Bible school. Later a second Bible School was opened in Peking, which became headquarters for a number of years. During this time a third Bible School was opened in Canton. Because of unsettled Asian political conditions, the O.M.S. finally established permanent headquarters in Los Angeles, California. Now it has work in India, Greece, Colombia, Ecuador, Formosa, Korea, Hong Kong and Japan. It maintains Bible seminaries for training national workers in each country except Hong Kong.

When the Japan Holiness Church was organized it adopted the episcopal form of government, with an annual conference and a general conference every five years. Delegates to the general conference were selected from both the laity and the ministers. All matters concerning the general policy of the denomination were considered at the general conference, as well as the election of a bishop. Though the denomination was self-governing and self-propagating since 1917, it was not entirely self-supporting. At the annual conference in 1928, the conference declared itself to be self-supporting, and discontinued receiving further financial help from the O.M.S. (The annual subsidy then from the O.M.S. was \$25,000.) Simultaneously the denomination abolished the system of monthly salaries for ministers. All the ministers decided to live by faith, depending upon their own churches for support.

As soon as the church became indigenous, it was wonderfully blessed of God and made remarkable progress. According to the statistical report of 1933, the Japan Holiness church had 439 churches which were located not only in Japan, but in Korea, Manchuria, Formosa, South Sea Islands, United States, Hawaii and Brazil, all for Japanese nationals. A healthy work among the Formosans was established also among the Aborigines. At that time there were 80 students in Tokyo Bible school, and 356 ministers.

During the first years after the founding of the O.M.S., great evangelistic campaigns were held in many important places in Japan with splendid results. These were held in cooperation with various denominations. These evangelistic efforts and their results left a lasting impression upon the workers and students who were in training in the Bible school. Since that time all the students devoted themselves to soul-winning work as a part of their training.

In 1919 a revival broke out among the churches bringing a new spiritual awakening to all the Christians and a renewed emphasis on evangelism, with the result that churches multiplied rapidly.

### ANTI-SHRINE STAND

In 1930 the Japan Holiness churches attracted public and governmental attention because of its adamant stand against shrine worship. The authorities and educators were forcing people (particularly students in the public schools) to worship at the shrines. Because the Holiness church members refused to go to shrines or allow their children to go, a very serious disturbance occurred in Manchuria, and also in other places. Strong protests were filed with the government by the church leaders. This firm church attitude aroused the government's displeasure and marked the beginning of the persecution of the Holiness church by government leaders.

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During the same year great emphasis was placed on the subject of Christ's Second Coming. An abnormal agitation developed in the Bible school which spread throughout the work and continued for a long time. Though many received definite spiritual awakening, others were led into wrong teaching. Some said it wasn't necessary to engage in soul-winning, emphasizing it was more important to pray for Christ's return, believing that His return would result in a universal revival.

This led to much intercessory prayer for the re-establishment of the Kingdom of Israel, which meant "Japano-Israelism" in the minds of those who were misguided.

"This group, led by Bishop Nakada, taught that the churches greatest mission was to pray for the establishment of the Kingdom of Israel instead of soul winning. Subsequently they neglected evangelism, their primary task."

All the church workers couldn't agree with this teaching or support this new emphasis. Those who couldn't were asked to withdraw from the Japan Holiness church. Then an extraordinary general conference was called in 1934 which resulted in the church being divided. The group which held the same faith with Bishop Nakada called themselves "Kiyome Kyokai" and the group which kept the same faith they had from the beginning called themselves the "Sei Kyokai." Thus the Japan Holiness Church was divided over eschatology. Immediately after the separation, the "Sei Kyokai" with 201 churches and 255 ministers held its first annual conference.

Soon after World War II started, the Holiness church was oppressed by the government because of its teaching on Christ's return. They said the teaching that Christ was coming back to establish a Kingdom on earth conflicted with the government's plan of world conquest. For this reason more than 60 leading ministers of the Holiness church, and many of the ministers of the "Kiyome Kyokai" were arrested. An underplot had been laid in secret against the Japan Holiness church at the time they refused to worship at the shrines. Some ministers were kept in prison as long as eleven months.

In some local courts decisions were rendered and sentences passed which the ministers accepted and served their term. Those who were in Tokyo, however, found their decisions deferred until the end. When their decisions were finally rendered, they appealed to a higher court. While their appeal was pending, the court where the records against them were kept was bombed (just the day before their sentences were to be given) and all the records destroyed. All of them were then released. A few of the ministers, however, died in prison, and others were so weakened by their long imprisonment that they died shortly after going home. The same thing happened to many of the "Kiyome Kyokai" ministers.

Soon after the ministers were arrested and imprisoned, the church officers were called to the police station and advised to give up their faith in God, or change their church membership to some other denomination. Then before the ministers were pro-

(Continued on page 21)

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## EXHAUSTIVE

We regret that due to inadequate information there may be inaccuracies and books not listed which should be included. Next year if all publishers will kindly keep us informed of all available publications we will present a more complete listing. This survey does not include tracts and small pamphlets which will be surveyed later in the JAPAN HARVEST.

BY FRANK COLE AND STAFF

	PAGES	PRICE (yen)
① (APOSTOLIC MISSION), NARA. Mitchel, Philosophy of the Cross.		35
② BUXTON KINEN REIKOKAI (BUXTON PRESS), 1416 Sakai, Musashino Shi, Tokyo.		
—, Upper Room. (series)		40
Buxton, Akayama Lectures.	210	200
// Big River of the Desert.	78	50
// Book of Jonah.	61	40
// Book of John.	406	400
// Book of Ruth.	61	50
// Christ; Our Example in His Communion With God.	40	25
// Conditions of Revival.	72	70
// Glory of Jehovah.	93	60
// God's Mystery in Christ.	61	60
// The Reward of Faith.	310	300
// The Steps of Sanctification.	20	12
// Song of Solomon.	108	80
// Until We Become in the Form of Christ.	92	60
// Whiter than Snow.	88	60
Cook, N. T. Holiness.	213	200
Dell, Dead and Quicken Christian.	62	40
Mimaki, A True Nazarene.	63	40
Sawamura, Guide to Christianity.	91	40
Wilkes, Addresses. Vol. I.	122	80
// Addresses. Vol. II.	84	50
// Dynamic of Faith.	218	200
// Dynamic of Life. Vol. I.	216	180
// Dynamic of Life. Vol. II.	190	160
// Dynamic of Redemption.	224	180
// Dynamic of Service.	270	200
// Notes on Genesis. Vol. I.	218	180
// Notes on Genesis. Vol. II.	254	180
// Notes on Romans.	272	180
// Sanctification.	96	60
// So Great Salvation.	98	60
③ (CONVENANTER BOOK ROOM), KOBE. Vos, Bible Truths for Young Christians.		10
④ DOWASHUNJUSHA, 8, 7 Sato Hara Machi, Ichigaya, Shinjuku-ku, Tokyo. —, Pilgrim's Progress for Children.		
⑤ DENDO SHUPPANSHA (EVANGELICAL PUBLISHING DEPOT), 3-274, Hyakunin-machi, Shinjuku-ku, Tokyo.		
—, Daily Light.	200, 250, 300	300
—, The Matchless Pearl.	250 yen per dozen	
—, Safety, Certainty, and Enjoyment.		10
—, Spiritual Food Calendar, 1955 & 7.		150
Camp, The Resurrection of the Human Body.	161	60
Gilmore, Following Fully.		60
Gibbs, God's Good News.	68	25
// The Christian's Guide.		80
Ironside, Great Words of the Gospel.	159	60
// Sailing With Paul.	107	60
Lee, The Outlined Bible.	138	300
Laidlaw, The Reason Why.	52	10
McIntosh, Notes on Leviticus.	425	350
Marshall, Straight Path for the People of God.		20
Scofield, Rightly Dividing the Word of Truth.	116	60
Swan, The Truth and the Life.		35
Torrey, The Divine Origin of the Bible.	93	50
// How to Pray.	118	60
// Revival Addresses.	125	60
Willis, The Law of the Leper.		60
⑥ EIEN NO SEIMEISHA (ETERNAL LIFE PRESS),		

	PAGES	PRICE (yen)
505, Oyamachi, Kitahatake, Mikage, Kyoku-ku, Kobe. Luther, Galatians.		270
Kurosaki, N. T. Greek Dictionary (Concordance).	1063	2400
⑦ FUKUIN DENDO KYODAN SHUPPANBU (Central Japan Pioneer Mission). 445, Hyakken Machi, Maebashi, Gumma ken. Burnet, Romans.	336	380
Dolman, Simple Talk on the Holy Spirit.	208	180
Harrison, The Way of Life.	30	15
Hatori, The Truth of Salvation.	31	15
Horiuchi, Minor Prophets. Vol. I.	155	130
—, Minor Prophets. Vol. II.	180	130
McMinn, Come and See.	163	150
—, Come Before Winter.	131	100
Moody, The Way to God.	180	100
Paxson, Rivers of Living Water.	111	100
Penn-Lewis, Much Fruit.	36	30
Sanders, The Holy Spirit of Promise.	139	150
Spurgeon, All of Grace.	170	120
Stafford, The Path of Life.	62	50
St. John, Tanglewood's Secret.	230	220
⑧ HAKUSUISHA Leonard, History of Protestantism.		120
⑨ IMMANUEL CHURCH PRESS, 3-1, Marunouchi, Chiyoda-ku, Tokyo. Tsutada, Joy Overflowing.	185	100
// Life Sanctified.	143	150
Wesley, A Plain Account of Christian Perfection.	221	100
⑩ INOCHI NO KOTOBASHA (WORD OF LIFE PRESS), 1, 2-chome, Kitazawa-cho, Setagaya-ku, Tokyo.		
—, Bible Stories (with pictures to color) Vols. 1, 2, 6, 7.		each 60
—, The Children's Guide.	16	10
—, Overcomers.	98	80
—, Whither Bound?	115	40
Ten Boom, Jesus is Victor.	117	80
Camp, Thinking With God.	141	80
Chiniquy, From Catholicism to Protestantism	32	10
Coder, The Bible and Science.	163	100
// God's Will for Your Life.	150	130
Cook, Now That I Believe.	102	50
DeHaan, Revelation.	358	300
Duncan, Why I Believe the Bible.	30	45
Evans, The Great Doctrines of the Bible.	410	380
Fisher, The Story of Jesus.	123	60
Graham, Billy Graham In Japan.	113	70
—, Peace With God.	291	130
Graham, James, R. The Tiger Becomes a Lamb.	40	20
Gray, Scripture Truth Course.	89	50
Grubb, Rees Howells-Intercessor.	215	160
Harrison, His Love.	61	35
Hay, The N. T. Order for Church and Missionary.	264	250
Howitt, Evolution.	107	70
Joseph, Evangelism for the Millions.	140	200
Kohama, The Cry of New-born Souls.	63	25
// Ten Great Men of Faith.	76	30
Kuehl, Catholicism and the Bible.	32	20
Moody, Pleasure and Profit in Bible Study.	145	130
// Sowing and Reaping.	63	40
Moule, Thoughts on Christian Sanctity.	109	90
Rice, Heaven.	77	30
// Hell.	77	30
// The Second Coming of Christ.	101	55
// Seven Secrets of a Happy, Christian Life.	117	50
// The Soul-winner's Fire.	143	130
// Verbal Inspiration of the Bible.	62	35
Riley, Evolution Tested by Mathematics.	32	10
Simpson, Christ in the Tabernacle.	107	80
// Himself.	20	10
// Holy Spirit in the O. T.	336	270
// Holy Spirit in the N. T.	356	250
// The Self-life and the Christ Life.	61	60
// Walking in the Spirit.	203	130
Smith, David Brainerd.	107	80
// The Endowment of Power.	145	120



# EVANGELICAL BOOK SURVEY\*

(\*SEE PAGE 3)

	PAGES	PRICE (yen)		PAGES	PRICE (yen)
" The Man God Uses.	159	120	Philemon.	160	150
" The Only Way.	51	10	Machen, Christianity and Liberalism.	212	150
" The Revival We Need.	86	60	" The Christian Faith in the Modern World.	251	160
Stellwagon, Songs of Salvation, with English Translation.		50	" What Is Faith?	213	150
Strombeck, Disciplined by Grace.	161	100	McAlpine, O. T. Women.	96	60
" So Great Salvation.	168	60	Miller, Christian Doctrine for S. S. Teachers.	77	60
Wilson and Houghton, Lessons in Soul-winning.	91	40	Okada, A Christian.	120	70
Yoneda, O. T. Commentary, Vol. I.	680	500	" Christianity.	118	70
—, O. T. Commentary, Vol. II.	739	550	Pieters, Facts and Mysteries of the Christian Faith.	239	200
			" One Hundred Stories from the Life of Christ.	360	200
			Warfield, The Plan of Salvation.	112	80
			" Theology of the Reformation.	25	20
<b>⑩ IWANAMI SHOTEN, Jimbocho, Kanda, Chiyoda-ku, Tokyo.</b> Ishihara, History of Christianity. 250			<b>⑮ KURISUCHAN BUNSHO DENDO-DAN</b> (Christian Literature Crusade), Ichikawa-shi Nittamachi, 4-1505. —, Concise Concordance. 186 180 —, The Story of Zachaeus in Color. 28 80 Hession, The Calvary Road. 101 80 Kazue, A Grain of Wheat. 121 80 Masaeikei, The Life of David Livingstone. 200 Matsumura, Bible Characters, Vol. I. 130 Miller, Stories Jesus Told. 80 Oe, One Week's Thoughts. 80 Pethybridge, Talking With God. 25 Taylor, A Retrospect. 170 Yoneda, Footsteps in Faith. 130 80 " The Gateway to Faith. 86 50 Warwick, Notes on Romans. 86 100		
<b>⑪ JIDO FUKUIN DENDO KYOKAI</b> (Child Evangelism Fellowship), 25, Shōtō-cho, Shibuya-ku, Tokyo. —, How to Lead Children to Jesus. 16 20 Hamilton, Life of Christ-teacher's Book, Vol. I and II. each 100 Overholtzer, Learning to Pray the Bible Way. 61 80 " The Wordless Book Lesson Test. 70 " How to Use the Wordless Book. 10 & 20 Hamilton, Lives of the Patriarchs (Teachers Book). 88 100 Overholtzer, The Bible, the Word of God. 73 80 Overholtzer, Salvation Song Book for Children. 30			<b>⑯ KIRISUTOKYO BUNSHO DENDO KAI, 1,975</b> Tamagawa Naka-machi, Setagaya-ku, Tokyo. —, Jesus Is Coming. 291 250 Izawa, Biography. 150 100 " A Guide to Christ. 61 40 " Life and Faith. 48 30 " Saved From the Depths of Despair. 48 30 Kerr, Children's Gospel Story Sermons. 68 50 Kumagai, Biography. 70 50 " Paradise Regained. 48 30 Livingstone, Mary Slessor. 360 200 Moody, Heaven and How to Get There. 62 50 " Notes on the O. T.. 170 100 " Notes on the N. T.. 161 100 " Sovereign Grace. 220 130 " The Way Home. 180 150 " Way to God. 48 30 " What is Salvation. 58 40 " What Is the Gospel. 48 30 Mori, Apostolic Creed. 38 25 " George Muller. 60 50 " John Wesley. 63 50 " D. L. Moody. 62 50 " Ira D. Sankey. 60 50 " John Calvin. 61 50 " Martin Luther. 61 50 " Adam Clark. 61 50 " Charles Finney. 61 50 Smith, Christian's Secret of a Happy Life. 300 200 Torrey, How to Pray. 120 170 " How to Work for Christ, Vol. I. 340 300 " How to Work for Christ, Vol. II. 382 250 " What the Bible Teaches, Vol. I. 450 350 " What the Bible Teaches, Vol. II. 396 250 " Why God Used Moody. 48 30 Widmeyer, Catechism. 70 50		
<b>⑫ YORUDAN SHA (JORDAN PRESS), 11, Kamiyama-cho, Shibuya-ku, Tokyo. (S. BAPT.)</b> —, Beautiful Morning. 30 —, Great Men of Faith, Vol. I and II. each 300 —, Light for Today. 80 —, The Lord's Supper. 30 15 —, Silver Wings. 50 —, Teacher's Quarterly. 50 —, Young Days. 60 Bunyan, Pilgrim's Progress Illustrated. 200 Clide, Our Baptist Heritage. 180 70 Conner, Christian Doctrine. 566 400 Dozier and Sakamoto, Personal Evangelism. 130 100 Gillespie, Learning From the Bible. 220 200 Matsuta, Meaning of Baptism. 32 25 Ozaki, Justification and Sanctification. 25 Robertson, Harmony of the Gospels. 474 500 —, Life of Paul. 396 400 Shimizu, Principles of Protestantism. 18 Sonobe, 48 Chapters of New Life. 180 Tsugawa, Great Hymn Writers. 250 Yuya and Miyoshi, Bible Outlines. 80			—, Jesus Is Coming. 291 250 Izawa, Biography. 150 100 " A Guide to Christ. 61 40 " Life and Faith. 48 30 " Saved From the Depths of Despair. 48 30 Kerr, Children's Gospel Story Sermons. 68 50 Kumagai, Biography. 70 50 " Paradise Regained. 48 30 Livingstone, Mary Slessor. 360 200 Moody, Heaven and How to Get There. 62 50 " Notes on the O. T.. 170 100 " Notes on the N. T.. 161 100 " Sovereign Grace. 220 130 " The Way Home. 180 150 " Way to God. 48 30 " What is Salvation. 58 40 " What Is the Gospel. 48 30 Mori, Apostolic Creed. 38 25 " George Muller. 60 50 " John Wesley. 63 50 " D. L. Moody. 62 50 " Ira D. Sankey. 60 50 " John Calvin. 61 50 " Martin Luther. 61 50 " Adam Clark. 61 50 " Charles Finney. 61 50 Smith, Christian's Secret of a Happy Life. 300 200 Torrey, How to Pray. 120 170 " How to Work for Christ, Vol. I. 340 300 " How to Work for Christ, Vol. II. 382 250 " What the Bible Teaches, Vol. I. 450 350 " What the Bible Teaches, Vol. II. 396 250 " Why God Used Moody. 48 30 Widmeyer, Catechism. 70 50		
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⑪ WADA SHOTEN, 3-8, Nihombashi, Chuo-ku, Tokyo.		
Kega, History of Christianity.		190

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## JAPAN HOLINESS CHURCH (Cont'd from p. 11)

secuted, the Japan Holiness Church was dissolved by government order. As soon as the war was over, all the ministers came home from prison, and have since enjoyed liberty in preaching the Gospel.

During the war all the churches in Japan were forced to unite in one organization (Kyodan) by government order. The Japan Holiness Church along with others complied with this order, but during the bombings that followed many of the Holiness Church buildings were burned including all the Bible School buildings. Some of the ministers began withdrawing from the United Church of Japan, but all did not withdraw at the same time. Some organized one group and some another.\* A few ministers withdrew to reorganize the former Japan Holiness Church and reopen the Bible Seminary. At that time a general conference was held and elected Akiji Kurumada as General Superintendent. New Conference regulations were adopted and the reconstruction work began. The O.M.S., in 1948, sent workers to Japan to assist the Japan Holiness Church in this rehabilitation work. The Bible School was rebuilt on the former foundation.

In the third general conference (1955) Kurumada was re-elected General Superintendent, and a five-man general board was elected to direct the church affairs. A new constitution was adopted. There are now ten districts and 77 churches with resident pastors, as well as fourteen other congregations pastored by these men. Twenty-five itinerant points also, are served by either local preacher or seminary students. There are 133 active ministers, 33 of whom are ordained. Ninety-six students are enrolled in the Seminary in all departments.

Since 1948, 41 church buildings were erected or bought by the Holiness Church. Twenty-five of these are auditorium-type buildings, (some quite small) and the rest are pastor's residences which serve also as meeting places for worship and evangelistic services. The O.M.S. assisted with the erection of only three or four of these. The total number of baptized church members is 2,874. In 1955, the total offerings from the churches was \$24,800.

\*Groups which have split off from the Japan Holiness Church:

GROUP	LEADER	CHURCHES	PASTORS	MEMBERS	SCHOOL
1. Immanuel	T. Tsutada	46	60	2,752	Bible Training Institute
2. Fukuin Kyodan	E. Hoshino	35	25	874	Tokyo Union Seminary
3. Kyodai Dan	G. Mori	69	108	2,255	Brethren Bible School
4. Holiness in N.K.K.	T. Obara	70	110		Tokyo Bible School
5. Holiness Kyodan	T. Arahara	9	7	183	
6. Kiyome Kyodai	K. Ozaki	19	22	450	

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JAPAN HARVEST ADS GET RESULTS



EXAMPLES OF WHAT YOUR TAX WILL BE FOR THE TAX YEAR 1956

In Japan over 1 year	Salary \$ per mo.	Salary, ¥ per month (based on ¥ 358.80=\$1.00)	Total Inc. Tax per year in ¥	Total Inc. Tax per year in \$	Total Salary per year	% Inc. Tax paid per year
1 person no dependants*	\$ 60.00	¥21,528.00	¥21,500	\$ 68.28	\$ 720.00	9.48%
1 person no dependants	\$ 70.00	¥25,111.00	¥32,600	\$ 90.86	\$ 840.00	10.82%
1 person no dependants	\$ 80.00	¥28,704.00	¥43,400	\$120.96	\$ 960.00	12.60%
1 person no dependants	\$ 90.00	¥32,292.00	¥51,200	\$151.06	\$1,080.00	13.99%
1 person no dependants	\$100.00	¥35,880.00	¥65,900	\$183.67	\$1,200.00	15.31%
1 person+ one child	\$ 70.00	¥25,116.00	¥22,500	\$ 62.71	\$ 810.00	7.47%
1 person+ one child	\$ 80.00	¥28,701.00	¥31,500	\$ 87.79	\$ 960.00	9.14%
1 person+ one child	\$ 90.00	¥32,292.00	¥42,200	\$117.61	\$1,080.00	10.89%
1 person+ one child	\$100.00	¥35,880.00	¥54,200	\$151.06	\$1,200.00	12.59%
1 person+ one child	\$110.00	¥39,468.00	¥66,800	\$186.18	\$1,320.00	14.10%
1 person+ 2 children	\$ 80.00	¥28,701.00	¥25,500	\$ 71.07	\$ 960.00	7.40%
1 person+ 2 children	\$ 90.00	¥32,292.00	¥34,400	\$ 95.88	\$1,080.00	8.88%
1 person+ 2 children	\$100.00	¥35,880.00	¥47,000	\$130.99	\$1,200.00	10.92%
1 person+ 2 children	\$110.00	¥39,468.00	¥59,600	\$166.11	\$1,320.00	12.58%
1 person+ 2 children	\$120.00	¥43,056.00	¥72,200	\$201.23	\$1,440.00	13.97%
1 person+ 3 children	\$ 90.00	¥32,292.00	¥28,000	\$ 78.01	\$1,080.00	7.22%
1 person+ 3 children	\$100.00	¥35,880.00	¥39,200	\$109.25	\$1,200.00	9.10%
1 person+ 3 children	\$110.00	¥39,468.00	¥52,400	\$146.01	\$1,320.00	11.06%
1 person+ 3 children	\$120.00	¥43,056.00	¥65,000	\$181.16	\$1,440.00	12.58%
1 person+ 3 children	\$130.00	¥46,644.00	¥77,700	\$216.56	\$1,560.00	13.88%
1 person+ 4 children	\$100.00	¥35,880.00	¥35,000	\$ 97.55	\$1,200.00	8.13%
1 person+ 4 children	\$110.00	¥39,468.00	¥47,900	\$133.50	\$1,320.00	10.11%
1 person+ 4 children	\$120.00	¥43,056.00	¥60,500	\$168.62	\$1,440.00	11.31%
1 person+ 4 children	\$130.00	¥46,644.00	¥73,100	\$203.73	\$1,560.00	13.06%
1 person+ 4 children	\$140.00	¥50,232.00	¥88,200	\$245.82	\$1,680.00	14.63%
In Japan less than one year, no exemptions	Salary per month	Salary per month	Salary ¥ per month (based on ¥358.80=\$1.00)	Total Inc. Tax per year in \$	Total Salary \$ per year	% Inc. Tax paid per year
1 person	\$ 60.00	¥21,528.00	¥51,667.00	\$144.00	\$ 720.00	20.00%
1 person	\$ 70.00	¥25,116.00	¥60,278.00	\$168.00	\$ 840.00	20.00%
1 person	\$ 80.00	¥28,704.00	¥68,890.00	\$192.00	\$ 960.00	20.00%
1 person	\$ 90.00	¥32,292.00	¥77,501.00	\$216.00	\$1,080.00	20.00%
1 person	\$100.00	¥35,880.00	¥86,112.00	\$240.00	\$1,200.00	20.00%

\* children within a family are held as dependents of one of the parents.  
+Refer to Graph

HOW THE TAX AMEDEMMENT WILL AFFECT THE MISSIONARY

Calendar year	Total Salary per month	Paid in Japan (Taxes withheld by mission Treasurer)	(Based on the legislation passed by the Diet.)			Based on this chart, the amt. brought into Japan is:	% of total salary taxable. Highest amount is the taxable amount	Based on this chart the taxable amount for each month would be as follows:
			Amount retained by you in the U. S. A., Canada, etc.	Remittance (checks which you exchange for yen)				
1956	\$200.00	\$100.00	\$ 80.00	\$-20.00	\$120.00	Entire amt. received in Japan or maximum of living expense*	\$120.00	
1957	\$200.00	\$100.00	\$ 50.00	\$ 50.00	\$150.00	Entire amt. received in Japan or 60% of total salary (\$120.)	\$150.00	
1958	\$200.00	\$100.00	\$ 60.00	\$ 40.00	\$140.00	Entire amt. received in Japan or 70% of total salary (\$140.00)	\$140.00	
1959	\$200.00	\$100.00	\$ 50.00	\$ 50.00	\$150.00	Entire amt. received in Japan or 80% of total salary (\$160.)	\$160.00	
1960	\$200.00	\$100.00	\$ 50.00	\$ 50.00	\$150.00	Entire amt. received in Japan or 90% of total salary (\$180.00)	\$180.00	
1961	\$200.00	\$100.00	\$ 50.00	\$ 50.00	\$150.00	Entire salary (200.00)	\$200.00	

If all your salary is received from your mission Treasurer, he will withhold your income taxes and you need file only a Questionnaire Form, i.e., Q56, Q57, etc. If part of your salary is received from your mission treasurer, and part by checks you exchange for yen, then you must file a final return form even though you receive a withholding certificate. All examples on this chart require a final return.  
\* Missionaries should file an "Application For Approval On Living Expenses of 1956," Missionaries should do this each year. This chart assumes you will make application and receive approval for your living expenses each year.



# INCOME TAX INFORMATION

By Bob Mueller, E.M.A.J. Tax Consultant  
and Missionary Treasurer Committee Member

*When the government revoked the 50% reduction on income taxes for foreigners this year, various foreign groups, including a "Mission Treasurers' Committee appealed to the finance ministry to modify the law by giving some relief to foreign tax-payers. As a result the lower house of the Diet passed a modification of the present law, incorporating a sliding-scale of taxes for foreigners, providing a reduction for 1956 but gradually increasing it till it reaches parity with the Japanese again in 1961. The JAPAN HARVEST requested our tax consultant to analyze this law, as passed by the lower house, and to show its application to missionaries. This article is the result.*

Some ask; "Will income taxes force the missionary out of Japan?" The new income tax rates for missionaries have been in effect for ten months, Although they are higher than previously, it is observed that missionaries need not be forced to leave Japan because of taxes.

The proposed amendment for income tax payment has been fully passed by the Diet, its provisions are expressed by the following:

1. For the purpose of income tax for 1956 to 1960 inclusive, salary (for the missionary) shall be taxed only with respect to the amount paid in Japan plus the amount remitted to Japan (or the amount to be computed as equivalent to living cost in Japan, whichever is higher).
2. For the missionary, in 1956 the tax will be based on all money received in Japan, or on the amount to be computed as equivalent to his living cost in Japan whichever is higher. In 1957 this same formula applies except if 60% of your total salary income is greater than the total amount you received in Japan, or on the amount to be computed, pay tax on the largest amount. In 1958 you will pay tax on the total amount received in Japan or on your living cost or 70% of your total salary income, whichever is greater. In 1959 the tax is on the total amount received in Japan or on your living cost or 80% of your total salary income, whichever is greater. In 1960, the total amount received in Japan or on your living cost or 90% of your total salary income whichever is greater. In 1961 you will pay tax on your total world income.

Before going further we will define some terms.

These terms appear under Point #1. By the term "amount paid in Japan" is meant the amount paid to you by a mission treasurer. The "amount remitted to Japan" includes the amount that you draw by writing a personal check and cashing it in Japan or the cashing of any check which you receive directly from another country. The "amount to be computed as equivalent to your living cost in Japan" is the amount which is regulated by the Ministry of Finance as the living expense necessary for your livelihood.

Under Point #2 is the term "money received in Japan." This means the total amount you received from

a mission treasurer plus the total amount for which you wrote checks or cashed checks and received yen. The term "total salary income" means the total amount of monies brought to Japan plus the total amount left by you in your home country. For example, if your total salary is \$200 per month and you receive \$150 in Japan, \$50 is the total of your income which you left in your home country. The term "total world income" means "total salary income" plus any other income one way have.

To present more clearly this information, a chart on the basis of a \$200 salary is included which shows you what totals your tax will be based on should certain things be true. Also included is a chart which shows the approximate amount that you will pay in 1956 depending on your income as indicated in the chart.

Usually the necessary living expense, as regulated by the Ministry of Finance, is higher than the amount brought into Japan. In order to avoid paying tax on this higher living expense figure, it is possible to file an "Application for Approval on Living Expenses of 1956." You may secure this form next February when you receive the tax papers from your tax office, and make application for your living expenses to be the same as the total amount brought into Japan. Up to now, every such application presented by a missionary has been approved, so that we need only pay tax on the total amount used for living in Japan. Therefore, by submitting the application just mentioned, missionaries need only pay taxes on the total amount of salary brought into Japan in 1956.

In 1957 (assuming we make application for approval of our living expenses as suggested above) our tax will be based either on the total brought into Japan or 60% of our total salary income. On the chart the total salary is \$200. \$150 was brought into Japan. 60% of the total world income is \$120. Since \$150 is more than \$120, your tax will be based on the higher figure. In 1958 your tax is based on 70% of your world income (\$140), or the total brought into Japan. Should you bring \$140 into Japan, your tax would be based on that figure. However, in 1959, should you again bring \$150 into Japan, your tax would be based on 80% of your world income, or \$160, since this is the higher figure. In 1960, although you may again bring into Japan only \$150, your tax would be based on \$180 or 90% of your world income. Then in 1961 your tax would be on your entire salary income, whether you bring it into Japan or not.

In April, at the Japan Christian College there was an EMAJ-sponsored meeting on income taxes. At that meeting it was brought to the attention of some 100 present that there is a valuable report on income taxes obtainable for 25 yen from the office of John F. Fairfield, Room 801 (Kyo Bun Kwan), 2, 4-chome, Ginza, Chuo-ku, Tokyo. The full title of the report is, "Report of the Sub-committee on Taxes of the Mission Treasurers' Committee." This is probably the most practical information available to missionaries today on income taxes.

Since the meeting at J.C.C. a correction is necessary in one portion of the above-mentioned report. The correction is to be made to Section III, Sub-section (2). The correction may be made by deleting the first para-



**INCOME TAXES\***

(Continued from page 23)

graph after the formula and in its place substitute the following: "Let us take the example that this adds up to ¥12,000. This then is the official rent value for that particular house and land and is the missionary's 'value-received-in-kind' charge per month."

A misunderstood point is when to withhold income taxes or when to only make the provisional and final payments. If you receive your salary from a mission treasurer, that treasurer is responsible to withhold your income tax monthly and to pay it monthly to his local tax office. If you receive your money directly from a religious organization, i.e. you draw your money by dollar check, you are responsible to pay your income in three payments—the provisional payment in July and November and the final payment in March.

An interesting part of the "Report of the Sub-committee on Taxes of the Mission Treasurers' Committee" is Section II, "Funds which missionaries receive which are non-taxable." We believe this portion alone is worth the small cost of this report. However, in connection with these funds which are non-taxable, it cannot be emphasized strongly enough that you must have complete records of these work funds. So please keep complete records for all of your administration costs and work expenses, which are distinct from salary and are not taxable.

An interesting thing is the relationship of gifts to taxes. Gifts actually fall into three categories:<sup>1)</sup> Gifts which are taxable for living allowance;<sup>2)</sup> Gifts which are taxable under the inheritance law;<sup>3)</sup> Gifts which you channel into the work, i.e. you pass the gift along to your mission.

1) The first category states, "gifts which are taxable for living allowance." For some time it was understood that if a gift is received from a church or other organization it is taxable under the income tax laws of Japan. In practice it has also been found that even though all your living allowance comes from individuals, the tax officials have taken the stand that these are gifts which are taxable for living allowance. This is probably true because the tax officials expect each person to have some taxable income.

2) The second category is "gifts which are taxable under the inheritance law." Should you receive gifts in addition to your normal salary, such gifts are subject to Article 21 of the inheritance tax law. Under this law the first ¥100,000 per person per year is tax-free. All gifts from ¥100,000 to ¥200,000 have a 15% tax levied on them. Gifts from ¥200,000 to ¥500,000 have 20% tax levied on them. From ¥500,000 to ¥1,000,000, a 25% tax. On these gifts, taxes are not withheld, but a return similar to an income tax Final Return must be made out at the end of February for all gifts received the preceding year. The returns for gifts received in 1956 are to be made out in February, 1957.

3) The third category of "gifts which you channeled into the work" are not taxable, because actually you just passed it on to your mission and you have not received it personally.

Several newspaper articles indicate that there is consideration of an over-all tax revision in the early part of 1957. Let us not only look with interest upon the possibility of such a revision, but let us pray that the Lord will work on our behalf in regard to income taxes.

(end)

\* Reprints of this article and chart are available for 20 yen. Order from Japan Harvest office.

SOON YOU WILL NEED A

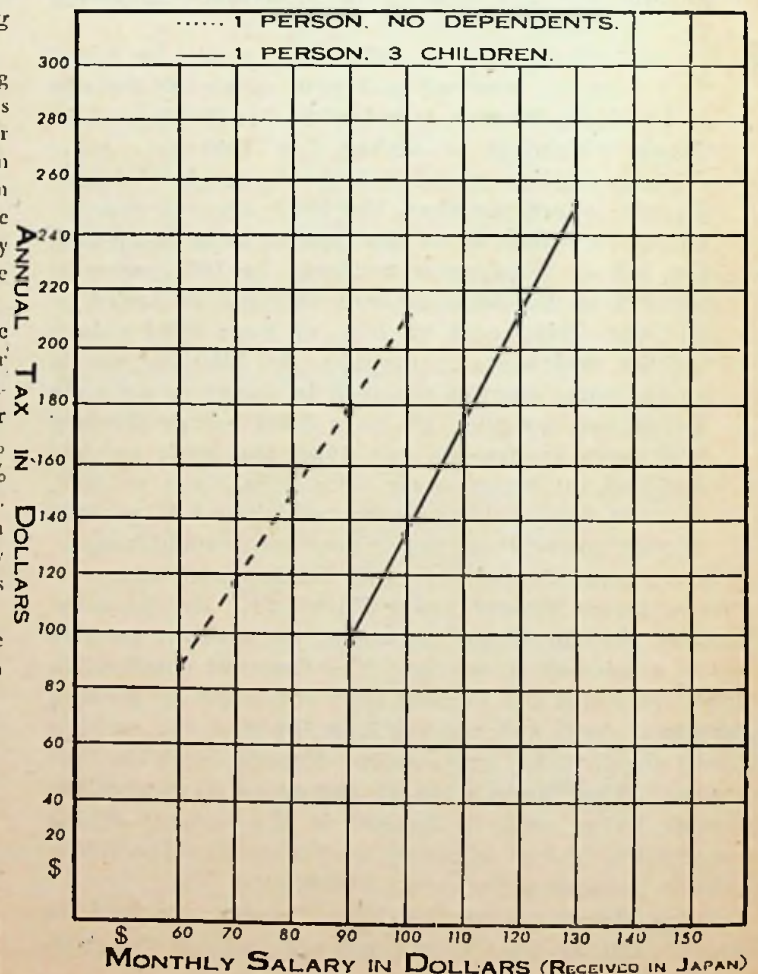
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## FOR WOMEN ONLY

by Dr. Janet Kiel

### I THOUGHT I WAS DEAD!!!

(Condensed notes from message by Miss Mabel Francis, given at E.M.A.J. Conference.)

I'd like to share with you a bit of my personal testimony.

Before I came to Japan, I had many wonderful experiences in the Lord. I believed in heart cleansing. I thought I knew the meaning of the filling of the Holy Spirit. I thought I was dead, as far as the old life of self was concerned.

#### And then I Came to the Field

After the newness and excitement was over, I found myself with many great problems. The greatest of these problems was self. Many times I got "down in the dumps," and I began to realize that I was not dead yet. The corpse was still very active. What should I do? I knew I had to go deeper with God. About that time I heard a song. It was filled with deep meaning to me and I've never forgotten it. The title was:

#### "I cannot live unless I die"

How true it was—but the question came "How can I die?" Hungry of heart, I cried to God for help. Then HE took me into great trials and difficulties that I had never dreamed of before. As I sought His face in these problems He revealed to me the depth of the self-life within.

#### Single Women have many longings

Many of these—are natural and legitimate. However if these longings within are unconquered, they often manifest themselves in the self-life.

I had one great problem. It seemed that the people among whom I worked soon became so very selfish. I sought the Lord about this and He showed me that it was because I myself was so self-indulgent. Like the mother who spoils her child by giving it all that it desires because it brings satisfaction to her own heart, so I was doing the same to the people with whom I worked. I had to meet God on this issue and He delivered me.

#### Another of my problems was SELF PITY

One hot summer day as I was riding over a very dusty, bumpy road on my bicycle on my way to take the gospel to a distant village, I became very tired and discouraged. It was a hard job I had to do. I felt sorry for myself.

Soon I found myself sitting by the side of the road, crying. I was NOT crying for the souls of the lost. I was crying because I pitied poor me. I was sorry for myself. Since I allowed the Lord to deal with this sin within my heart, there have been less problems.

To be a single missionary is not a natural thing. It is not natural to live this life alone. I, too, found a longing for companionship.

God taught me lessons along this line. One of the wonderful scriptures He gave me is found in Ps. 87:7. All my springs are in thee." All my springs—"not in self, not in circumstances, not even in friends or companions, but in THEE" We must love Him more than anyone or anything. He must be absolutely first in our lives. Our own little springs are not sufficient. They will fail.

One day when I was very troubled about a matter, I heard Mrs. Bee tell a simple little story that illustrates this verse and helped me so much. A certain little town was lacking greatly in water supply. People, animals, everyone was thirsty. Then one day someone discovered a small boy coming down a hillside carrying a large bucket of sparkling water. "WHERE did you get that water?" they asked. "Up yonder at the spring," he replied. "It's full of water." "Doesn't it ever run dry?" they inquired. "Yes, sometimes it does, but then I know of ANOTHER spring a bit farther up—and that spring never runs dry," the little boy answered.

Oh what a lesson I learned. Our Lord Jesus is the spring that never runs dry. He is indeed wonderful. He is our Friend, our Helper, our Husband; He is our all in all. "All our springs are in Him."

It's true that all of us face difficulties and problems, but thank God we do NOT have to settle them ourselves. He will settle them FOR us. Let's wait upon HIM until we hear HIS voice. Let's put HIM first in all, and let HIM be our all in all. He'll solve every problem for us if we let Him.

Hudson Taylor said, "I'm so glad that I have a wife to whom the Lord Jesus is more precious even than her husband."

He must be more than anyone or anything if we are to be victorious. Real happiness only comes when all our springs are found in Him. Let Him be your all in all today.

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#### THE MISSIONARY WOMAN'S PLACE

"What is the wife's first responsibility—to her husband, home, children, the language or the work?" was a question put to the Rev. Vernon Mortenson of Chicago, TEAM's Assistant General Director, at the Missions annual conference in August.

Before answering the question directly, Mr. Mortenson stressed the many duties and burdens which are a part of the missionary wife's life, and laid due responsibility on the husband to be understanding and helpful, not just "check in for meals" and "pick up your laundry." Though his work is important, he must not neglect assisting in home duties when this is needed, he said.

"The wife," Mr. Mortenson continued, "is a co-worker with her husband if by skilfull management she makes it possible for him to carry on a full-time or over-time job. She must recognize that her husband should be able to spend a full day in the Lord's work. If only a few hours a day are given to the work, both his Lord and supporters are being defrauded."

(Continued on page 34)







# MISSIONARY MOVEMENT

Send in all personals directly to:  
Miss Bessie Degerman  
c/o JAPAN HARVEST

● **MISSIONARY DEPARTURES:**

Alice Lowman (B.G.C.); Mr. & Mrs. Frank Euler, Mr. & Mrs. Allen Fadel, Mr. & Mrs. David Martin, Mr. & Mrs. Delbert Kuehl, Mr. & Mrs. Robert Mueller, Beatrice Long, Abe Miller (TEAM), Winnie Price, Dorothy Jeanes, Bea Koski, Augusta Colston, Mr. & Mrs. Ray McCready (FEGC), Ilene Singleton (CIM) to Bangkok, Ruth Weins (M.B.), Mr. & Mrs. Paul Blikstad (L.B.), Winnie Wisman (J.E.M.), Hannah Barlow, Rev. & Mrs. Ralph Calcotte, Dr. & Mrs. R. H. Culpepper, Dr. Audrey Fontnote, Rev. & Mrs. W. H. Jackson, Dorothea Lane, Rev. & Mrs. Calvin Parker, Lucy E. Smith, Dr. & Mrs. J. P. Satterwhite, Rev. & Mrs. A. E. Spencer, Lois Glass, Pearl Todd, Dr. & Mrs. E. L. Copeland (SB), Rev. & Mrs. Bengt Hallgren (CIM), Mr. & Mrs. Larry Todd (N.T.M.), Rev. & Mrs. Lars Jansson (SHM), Lillian McCracken (IM), Rev. & Mrs. Carl Blackler (Ind), Rev. & Mrs. Lars Jansson (SHM), Lillian McCracken (IM), Rev. & Mrs. Carl Lucht (ICFG).

● **RETURNING FROM FURLOUGH:**

Mr. & Mrs. Arthur Kennedy, Judy Raby (C.I.M.), William Powell, Florence Karlson, Mr. & Mrs. Ken McVety, Mr. & Mrs. Willis Adams, Thelma Clark, Else Jean Utterback (TEAM), Mr. & Mrs. Joe Parker (JEM), Mr. & Mrs. Julius Fleenor, Mr. & Mrs. Mark Maxey (Church of Christ), Doris McKay (CJPM), Rev. & Mrs. M. J. Bradshaw, Rev. & Mrs. T. N. Callaway, Vera Campbell, Rev. & Mrs. W. C. Brant, Rev. & Mrs. T. D. Gullatt, Rev. & Mrs. E. M. Horton, Martha Knox, Mary Neal Morgan, Rev. & Mrs. Leslie Waston, Rev. & Mrs. W. L. Walker, Rev. & Mrs. M. J. Wright (S.B.), Bertha Kolbenson (OBM).

● **NEW ARRIVALS:**

Mr. & Mrs. Robertson McQuilkin, Mr. & Mrs. Stanley Barthold, Mr. & Mrs. Wesley Wilson, Martha Butts (TEAM), Mr. & Mrs. Harris Youngquist, Leona Larm (BGCA), Mr. & Mrs. Tom Masaki, Mr. & Mrs. Charles Martin, Evelyn Owen (SB), Rev. & Mrs. Torsten Brynte, Irene Kuntsson (SHM), Majorie Van Vorst (BIJ).

● **BIRTHS:**

Ann Elizabeth (Ap. 25) to Mr. & Mrs. Douglas Montei, Nathan Ward (May 14) to Mr. & Mrs. Clarence Young, Cecelia Jean (June 19) to Mr. & Mrs. Willard Reimer, Sylvia Rose (July 22) to Mr. & Mrs. Carl Siltwerbrand, Patricia Ann (Aug. 11) to Mr. & Mrs. Steve Felty, Mary Esther (Aug. 14) to Mr. & Mrs. Bill Baum (FEGC), David Wesley to Mr. & Mrs. Allen Fadel, Paul James to Mr. & Mrs. Gerald Johnson, Janice Joy to Mr. & Mrs. Wilbur Lingle, Ruth Esther to Mr. & Mrs. Wesley Wilson, Bryce Matthew to Mr. & Mrs. James Norton, Ruth LaVelle to Mr. & Mrs. John Schwab, David Bill to Mr. & Mrs. William Shorey (T.E.A.M.), Rebekah Ann (June 21) to Mr. & Mrs. John Meyer (HI-BA), Hannah Joy to Mr. & Mrs. Bill Friesen, A girl to Mr. & Mrs. Donnel McLean. (JEM), a girl to Mr. & Mrs. Peter Derksen. (GEMM), a girl to Mr. & Mrs. L. Little (CIM), a girl to Mr. & Mrs. Bennie Benson (Aug. 21) (GBFM), Ruth Marie (Aug. 20) to Mr. & Mrs. Ronald Skoog

(BGCA), Mark (Sept. 17) to Mr. & Mrs. Roy Palmer (N.L.L.), Joan Carolyn (Mar. 20) to Rev. & Mrs. M. J. Bradshaw, Virginia Ruth (Mar. 9) to Rev. & Mrs. C. M. Halvarson, Raymond Elton Jan. 4) to Rev. & Mrs. M. Horton, Samuel Alvin (Jan. 15) to Rev. & Mrs. A. E. Spencer, Rebecca Ellen (Mar. 5) to Rev. & Mrs. Charles L. Whaley, John Stephen (Feb. 15) to Rev. & Mrs. M. J. Wright, Charles Alexander (June 9) to Mr. & Mrs. Jack Francey, Timothy Clive (Sept. 21) to Mr. & Mrs. Ken Ridley.

● **ENGAGEMENTS:** . . .

Mr. Lionel Thomson to Miss Eileen Batch—both of CIM.

● **WEDDINGS:**

Arlene Friesen to Shelton Allen in Utsunomiya (Sept. 30).

● **ADDRESS CHANGES:**

Mr. & Mrs. L. E. Heil to 3412, Shimokawai Machi, Hokogaya-ku, Yokohama-shi.

Mr. & Mrs. D. E. Trayer from Karuizawa to 242 Yanagisawa Noda-shi, Chiba-ken.

Louis Townsend from Nogi-mura to 63 Shimuzu, Noda-shi, Chiba-ken.

Mr. & Mrs. T. T. S. Cook (CJPM) from Maebashi to 16 Fukazawa-cho, Koriyama-shi, Fukushima-ken.

Mr. & Mrs. James Olson (LB) to Aromachi, Noshiro-shi, Akita-ken.

Mr. & Mrs. Bill Friesen (JEM) from Niigata-ken to 829 Sakai, Musashino-shi, Tokyo.

Doris Christmas (TEAM) from Karuizawa to 12, 1-chome, Minamishiro-machi, Takada-shi, Niigata-ken.

Mr. & Mrs. Gerald Johnson (TEAM) to 1297 Karuizawa, Nagano-ken.

Mr. Mrs. Wilbur Lingle (TEAM) from Karuizawa to 88 Kaino, Oaza Tamano, Kozoji-machi, Higashi-Kasugai-gun, Aichi-ken.

Mr. & Mrs. Donald Walter (TEAM) from Tateyama to 1, 2-chome, Kitazawa, Setagaya-ku, Tokyo.

Mr. & Mrs. Lloyd White (TEAM) from Toyohashi to 34, 2-chome, Wakamatsu-cho, Yokosuka-shi.

Mr. & Mrs. Clarence Young (FEGC) from Denen Chofu to 1875 Kichijoji, Musashino-shi, Tokyo.

Anna Nelson & Bessie Degerman (TEAM) from Karuizawa to Kominato, Hiranai-machi, Aomori-ken.

Rev. & Mrs. Arthur Kennedy (CIM) from Karuizawa to 344, Seijo-machi, Setagaya-ku, Tokyo.

Paul Brown, Teruo Tomuo, Joan Wood to 8-chome, Sambongi-shi, Aomori-ken.

Mr. & Mrs. David Broman, Carroll Ockander, Ella Yakel, Rhelinda Caley to 2-chome, Sakuragi-cho, Hanamaki-shi, Iwate-ken.

John Goto, Philip Broman, Mr. & Mrs. Coy Crawford, Barbara Murch to Suzuki-machi, Kamaishi-shi, Iwate-ken.

Mr. & Mrs. Clifford Fanger, William Jackson, Richard Fanger, Pearl Kenny, Mary Koop (Ind.) to 1327 Mamada-machi, Tochigi-ken.

● **IMPORTANT VISITORS:**

Dr. John R. Rice, Dr. Donald Gray Barnhouse, Dr. Carl McIntire, Rev. Larry Love, Mr. Bertram Friend, Rev. Vernon Mortenson, Dr. Robert Pierce, Mr. G. R. Butler, Mr. Henry J. Taylor, Rev. Samuel Moffett.

● **CORRECTION:**

Miss Dorothy Garnham (CIM) is not on furlough as listed in the directory.

PASTOR-CHURCH SURVEY CORRECTION

	Churches	Pastors	Groups	Believers
(Kami no Kyōkai) Church of God	10	12	5	730



# NOVEMBER . . . . .

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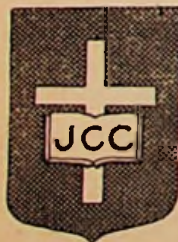
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## NEW MISSION BOARD (Cont'd from page 8)

3) Brethren Leader, Goro Mori; "The matter of setting up the Mission Board should be taken up after the Evangelical Pastors Association is successfully formed. I so believe this Mission Board to be a "must" that I not only agree but spare no pains in this scheme. We should have informal talks with key men of each group: then hold a meeting twice on an all-Japan scale in Tokyo and Osaka.

The chances for success depend upon the success of these talks which are very important."

## POST-GRADUATE COURSE NEEDED

4) Professor Kiichi Tsuchiya: "Some people say that overseas evangelization by Japanese can't be imagined. However God performs His will beyond our thinking. When He was crucified and the apostles were sorely tried, He arose and gave His disciples His last order, saying, "Go ye therefore—" (Matt. 28:19). They went as ordered. By going and preaching the gospel, the church stamped its first footprint. If we hesitate, things come to a standstill. We must provide evangelical students with a systematic one year post-graduate course that can make up for the lack of training, thereby firmly implanting the idea of faith and independent mission spirit into their heads."

## TRAINING BETTER THAN TEACHING

5) Hawaii born Stanley Kaneshiro writes from his mission field in Okinawa; "I praise the Lord that you and others have the burden and vision of seeing Japanese Christians taking the Gospel abroad.

I strongly feel that the primary need lies not in the formation of a mission board, but in the Church FOLLOWING the instructions of Acts. 1:8. In my ministry in Hawaii for five years, I learned that if we TRAIN (not merely instruct) Christians to be witnesses in JERUSALEM, they will eventually be witness in all Judea, and in Samaria, and unto the uttermost part of the earth."

6) The Rev. James McAlpine, Japan-born Southern Presbyterian; "I'm definitely interested in a Japanese Evangelical Mission Board and join you in prayer for its establishment. Unless and until the Japanese church catches the vision of going in obedience to the Lord, the church will never catch fire.

Our first Reformed Church missionary went to Okinawa in April, 1956, after supplying a pastorless group in Mie near Nara."

## TIME IS NOW RIPE

7) Tsuyoshi Tadenuma, a Christian businessman: "We've discussed various problems in the present day Christian churches in Japan. We came to the conclusion that unless we learn how to give ourselves to others, Japanese churches will never grow strong. In this respect we agreed that we should go forth to South-east Asian countries carrying the Gospel.

My prayer at the time when I left China was and still is to go back to China some day as a missionary. It seems almost impossible for us to go to China now, but the doors are open to other Asian countries.

It's my opinion and wish to call a small round table conference with those of the same opinion to discuss the matter and launch a missionary movement. This will require much prayer and preparation."

## CART BEFORE HORSE?

8) Dr. Fred Jarvis, TEAM missionary: "The church in Japan desperately needs a missionary vision. As God doesn't exempt Christians on the mission field from tithing, so He doesn't exempt them from dispelling their missionary responsibility. The time to begin teaching is from the very beginning of the work.

Let the organization be born of necessity, rather than organized prematurely. Still, let us by all means see that our finest Christians be challenged to preach where Christ is not known. This pioneering spirit is necessary for the gospel to spread both at home and abroad.

## FULL SPEED AHEAD

9) Rev. Donald E. Hoke, President of Japan Christian College: "...The formation of a Japan Mission Board, burdened for the evangelization of South East Asia, will open a new era of spiritual blessing in the Japanese church. From the beginning, the new Testament church was a missionary church. It has always been true, "The light that shines farthest, shines brightest at home."

Only two of the six problems raised are true problems, I believe. The first, the fact of hatred of Japanese on the part of some Orientals, can and will be overcome by the power of Spirit-filled missionary lives. Paul was a hated Jew, yet he turned the Gentile world upside-down (Acts 17:6). The power of the love of Christ, displayed in a dedicated life, will overcome all barriers, though not without the possibility of persecution and martyrdom.

The second problem, the lack of missionary emphasis in the churches, must be faced, prayed about and conquered through clear Scriptural preaching about the church's responsibility to the lost world. When the church becomes aware of its responsibility and begins to pray and give, all the other seeming problems will disappear.

Such a mission board must be wisely led, following stable policies such as other mission boards. This will eliminate sending undesirable persons. The greatest need is a holy passion to do the will of God, so clearly expressed in the Great Commission of Matt. 28:18,19. When a church or a Christian is filled with this passion, God blesses, the church prospers, and evangelism at home, too, grows.

However, such a mission board must be Japanese-inaugurated, Japanese-led, and Japanese-supported. Missionaries can pray, teach, and counsel, but this movement must arise from God-burdened Japanese hearts."

## DIFFICULT, WHOLESALE DISCIPLINE

10) Presbyterian Richard H. Drummond: "A Japanese Mission Board and a Foreign Mission Program issuing out of the Japanese Church is a must. Now is the time in the Lord's plan, for many Japanese laymen are now thinking keenly of their responsibility in this field. Japan has an unusually self-contained culture. While it borrows freely from other cultures, the Japanese find it difficult to go personally and adjust themselves to another people and culture. This work (though not the first time tried in Japan) will provide a wholesome discipline for the whole Church.

## ASIA FOR THE ASIATICS

11) At the Tokyo and Osaka Billy Graham Pastor's Conference on Evangelism, Dr. Bob Pierce challenged 4,950 assembled Japanese Christian workers to look to the whitened Asian harvest fields and send forth seasoned Japanese workers to help reap it. "Japanese Universities, government and commerce are sending their top representatives into all the world. The Christian church here must also awake to its responsibility of sending Japanese missionaries all over Asia. You have the money and the men and you must not disobey this direct command from the Lord," stated Pierce.

"No matter where a foreigner goes in Asia, the nationals say, 'You can't understand our problems, pains, economic squeeze, (A U.N. survey reveals \$51.00 is the average Asian yearly income) psychology, and heart the way a fellow-Asian can.' Japanese proved in the last war their ability to carry a vision to its conclusion. Now in the 'holy war', Japan must give back to Christ a marching Army obedient to his great commission."

## MUST BECOME MISSIONARY-MINDED

12) Billy Graham told a Press Conference in Japan, "The thing I'm hoping for is that the church in India, in the Philippines, in Japan, and in Korea, will become missionary-minded itself. There are areas today that an Indian Christian can go and reach the Gospel that are far more acceptable than for a British or an American. If the Indian church can become mis-

(Cont'd on page 31)



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**MISSION BOARD** (Continued from page 29)

sionary-minded—and the Indian church is beginning to send missionaries into Nepal, Africa, and Indonesia—this is a very wonderful thing. The same is true in Korea where the church is becoming very missionary-minded. As the church in Japan becomes missionary-minded, the stronger it will become on the home base. There's something about it—when the church begins to lift its eyes, look abroad and become missionary-minded it becomes stronger at home."

(This article was also sent to representative Christian Leaders in the various Asian countries where Japanese Missionaries could possibly go. We asked them for their frank, specific counsel and advice. This is what they said: Ed.)

**EXCHANGE LEADERS**

"... Rather than duplicating the usual format of western mission boards, there should be a frequent interchange of leadership between the countries when it is specifically requested."

"I don't believe it's an ideal situation if Japanese go to India to settle down for years in the work of the Gospel. But it could give the Indian Christians a great lift if Japan's outstanding speakers could go on special missions at the request of the national Indian churches, and bring their inspiration and blessing to their brethren."

"Missionaries in countries where there still is pioneer work to do, before the churches can be satisfactorily established, should always be aware that they are messengers for a special purpose and are not in that country to settle down for a lifetime. When that principle is generally adopted, we will witness the greatest advance of Christian work ever known. World Evangelical Fellowship is doing all possible to assist in bringing this about."

**Dr. J. Elwin Wright,**

Boston, Mass. Secretary, World Evangelical Fellowship

**PHILIPPINES CHANGING**

2) "Some Filipino people have too much hatred towards the Japanese in general, but especially those whose sons and daughters were tortured during the war. My cousin with his father, were both killed, tortured under the sea, while their wounds were bleeding.

Regarding Christian Japanese in general, Filipinos have forgotten many of those things. I don't think Filipinos still have this intense hatred, for we see from newspapers that there is a great change made by the Japanese Christians today.

Considering the fact that many Japanese people have greatly changed to a Christian attitude—towards other Christian people, it's best for them to realize their aim to consider our country a potential mission field."

Cebu, Philippines

**Pat Luague**

"I, as a Chinese, am considered by the Philippine Government as an alien, though I was born here. In my opinion, the feeling of the Filipinos toward the Japanese in general is still resentful. It's hard for them to forget their past experiences and forgive their enemies. Of course their hatred is of different degrees. This is the viewpoint of non-Christians, and also of the majority, since the Philippines is a strong Roman Catholic country. As to Christians, I believe there is no question among truly born-again Christians here for there is no barrier between races when we all know the same Christ and are bound by the love of God. But Japanese Christians might find it harder than we (Chinese, Americans or other aliens) do here.

"I should discourage Japanese to consider the Philippines as a potential mission field. A Chinese missionary to the mountain province has found it difficult to work among the tribes people there for they all thought he was Japanese...."

Manila, Philippines

**Jean Lim**

**FORMOSANS FRIENDLY**

"The feeling of the Formosan Christian towards the Japanese is most friendly. However there isn't the same feeling among the Mainland Chinese and Government people, (Over 3 million) because they were under Japanese occupation on the mainland.

"It's good for your Christians to consider Formosa as a mission field. We might be able to assist with Japanese Missionaries coming for work here.

"For convenience of operation I believe the mission board should be confined to the nationality of the country sending missionaries. Naturally it would cooperate with other nationalities, and be international in its emphasis in making known the Gospel."

**James Dickson,**

Taipei, Formosa,

Presbyterian Church, U.S.A.

"The current feeling among the Formosans towards the Japanese can be said to be good. They would be generally welcomed by both Christians and non-Christians.

"The Japanese Christians, in our opinion, should be encouraged to send missionaries to Formosa. I'm not sure how the government would accept them.

"I personally feel that for the good of the church in Japan, this proposed mission board should be made up only of Japanese, with perhaps foreign advisors. It should be interdenominational and strictly fundamental and particularly evangelistic in its outlook."

**Weldon Culver,**

Taipei, Formosa

Orient Crusades

**INDONESIA BECKONS**

"There is no bad feeling among the Indonesian people towards the Japanese in general at present. Please consider Indonesia as one of your mission fields. Indonesia has a population of 80,000,000 both Indonesian and overseas Chinese who long for the gospel. It's a fruitful field at present. This is the time for the harvest or it will be too late.

"It's quite hard for missionaries to enter Indonesia. It's possible only through religious channels. It will be much easier to apply some of the missionaries as professors through our Christian Institutions. I'll be privileged to help Japanese nationals coming into Indonesia as missionaries."

**Timothy S.K. Dzaio,**

Djakarta, Indonesia.

Chinese Evangelical Faith Mission

**INDIA POTENTIAL**

"There seems to be little ill will towards the Japanese in general. Christ is hated, so any truly Christian Japanese may expect the same. Encourage them to come. If the Lord so led, we would welcome into our fellowship Japanese workers providing they were willing to become one with us."

**Maxton D. Strong, Director**

Tanakpur, North, India,

Good Shepherd Agricultural Mission

"I praise the Lord for the desire of our Japanese brethren to serve the Lord, and I'm sure that the reaction of our Indian brethren would be warm towards them. There is a growing feeling of oneness amongst all the Asian nations... It would be almost useless to send anyone to India who didn't have a clear grasp of English. It would be wise in considering such a project for you to think first of all of a pilot scheme. Send over two Japanese and one European, preferably not an American.

"There are 233 major languages in India and this presents quite a problem in the matter of evangelization. Certain tribes are only now beginning to get parts of the Bible in their own language."

**Dohmavur, South India**

**Cyril Thompson**



## E.F.I. INVITES

"I think the current feeling of Indians toward the Japanese is friendly. Before the war the name was associated with an extremely cheap kind of goods; during the war the feeling changed to awe as the Japanese made aggressive gains. Today one hears about Japanese in connection with various kinds of technical aid which they are offering.

"I cannot strongly encourage Japanese to consider India as a potential mission field. The anti-missionary feeling is growing in India and has just now been greatly augmented by the publishing of the report of the Neyogi Commission. This was ostensibly the report of an investigation by the Government of the activities of missionaries. It has turned out to be a pure piece of propaganda supporting preconceived Hindu conclusions. It has been given wide publicity and tells the people just what they wanted to hear. Whether it will actually become the basis of legislation, which it recommends, remains to be seen. The net result, however, is that a strong effort is being made to push missionaries out. In actual practice people who are not from Commonwealth countries are finding it very difficult to get new missionaries into the country. Old missionaries are usually permitted to return. I'm afraid Japanese would find entrance very difficult. We'd be glad to have them make the effort but they should be prepared for refusals if they come. A few do get through and so they might possibly get in.

"If you were to send Japanese nationals to this country and they could get admission and if we could be assured of their bonafides, I think E.F.I. would be glad to help sponsor them."

Everett L. Cattell, Secretary

Chhatarpur, Central India, Evangelical Fellowship of India

## BRAZIL WIDE OPEN

"In my opinion Japanese Christians are very well received in South American countries, especially in Brazil. There are many fine Japanese Christian business men in Sao Paulo.

"You should encourage Japanese young people to consider Brazil as a potential mission field. In fact Brazil offers Japanese young people one of the best opportunities in the world for a ministry. I say this because they will find a strong Japanese nucleus of warm-hearted Christians with whom to work and from which they can launch into an aggressive ministry of evangelism both to the unevangelized Japanese and the Brazilians as well. Both the Japanese Holiness Church, (O.M.S.) and the Japanese Free Methodist Church are in Brazil..."

Sao Paulo, Brazil,

Don Phillips

## FIRST POST-WAR CONFERENCE

The great commission is meant for Japanese Christians also. Those Japanese who once worked abroad as missionaries and still have the desire and burden to return, gather often and talk over the responsibility to go out once again.

As a result, a round-table conference of 13 people was held at Hakone on August 31st and September 1st 1956. After much prayer and earnest discussion, The Japan Evangelistic Overseas Mission (J.E.O.M.) was organized as a temporary step. These people represent just a few of those who have the same desire. We're therefore convinced that we shall be able to establish the mission formally with more friends who share the same burden with us.

The following simple constitutions and by-laws were decided on:

1. The Mission must be inter-denominational.
2. The Mission should be composed of only those of evangelical faith.
3. The Missionary work must be done by Japanese nationals.

The By-laws are:

1. The mission work abroad should be to give out humbly

the gospel to the people and thus fulfill the work entrusted to the messenger of His glad tidings.

2. The missionaries are recruited from pastors, graduates of seminaries and Bible schools, and also from Christian laymen.

3. The missionaries should look to the Lord for support and live the life of a native of the land where they are sent.

4. The Mission (J.E.O.M.) will make contacts with the Christian organizations abroad and send out missionaries according to the need and also help to get necessary visas and passports as well as monetary help.

5. The Mission (J.E.O.M.) sponsors monthly discussion, prayer, and study meetings concerning foreign mission works and recruit candidates for the mission field and gives them adequate help and guidance. Also it wishes to request seminaries and Bible schools to establish mission prayer bands and classes to train students for overseas evangelism.

6. The expenses necessary for the work should be met by the tithes and offerings of indigenous churches and Christians and also by foreign friends who share the same interest with us.

7. The temporary office of the Mission is set up at the Japan Christian College, (DEPT. J.E.O.M.) 992, 4-chome, Shimotakaido, Suginami-ku, Tokyo, (ph. 39-7079).

The following men were elected to serve as the executive committee of the Japan Evangelical Overseas Mission Conference until such time as J.E.O.M. is formally established.

1) Rev. Mitsuzo Goto, in charge of liaison and publicity.

2) Dr. Tokiyuki Niino and Mr. Tsuyoshi Tadenuma, in charge of finance and secretariat; Mr. John Shimada, student secretary.

The committee will be happy to receive frank advice and counsel on this matter from missionaries. Also we ask your support by your prayer and contributions. Please tell your friends about this program and enlist their support. We've printed a "Tither's account Book" feeling the desperate need for stewardship along this line, available at 10 yen. Please get one for each of your church members.

(End)

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## YOUR HEALTH

By Dr. Alfred Webber

Following through on the "Missionary Psychosomatics" article, Dr. Alfred Webber, Japan-born physician lists twelve check points for missionaries to ponder:

1. **The problem of the language** is one of the biggest reasons for missionary set-backs. There should be some type of examination which would determine, prior to entry to the field, whether the missionary has language ability or not. A language aptitude test similar to those used to evaluate pre-medical students might be helpful in this regard. This would help to eliminate those unable to learn a new language. There is a definite relation between the number of permanent returns and those who are not able to master the language.

2. **Orientation classes** for missionaries should be given immediately after their arrival as impressions are developed very quickly and there should be a knowledge of how to adjust to the new land. Such meetings should be held once a month and directed by trained personell. This is most important as many problems could be met before too much psychological trauma has been inflicted.

3. It is interesting to note that definite types of individuals seem to fare badly in the transition from foreign to Japanese culture. The **perfectionist-type** of individual who has come from a model home containing all the latest in household appliances has difficulty in adjusting to this new and different atmosphere. Here, where people are more content not to worry when every bit of dust and dirt has not been removed as was done at home, serves as a point for the development of frustration.

In order to overcome this condition the already busy wife, for example, takes over the job of cleaning the house to make sure that it is "done right." Gradually and progressively the "help" is out of the picture and the poor wife becomes a slave caught in a round of household activity that eliminates a normal happy home atmosphere. Wise is the individual who can establish a happy medium by not relinquishing all of his former ways and at the same time adopting the good points of the new culture. Don't wait to have a nervous break-down teach you this lesson.

Another type of individual who has difficulty is one who comes from a very secluded life, such as a very sheltered Christian home or Bible School. Having not yet met the problems of life at home this one has increased difficulty in a foreign land. People should be given a chance to show their worth in the homeland before facing action, right out of school, on a foreign shore.

4. A problem which has been the basis for trouble is one that can only be adequately understood by those who have experienced it. When Paul gave the injunc-

tion regarding bishops to Timothy in I Timothy 3:2 he gave it to us, too—"Be given to hospitality." It seems that there is **either feast or famine** in this regard and I have seen missionaries' homes literally turned into boarding houses and hotels.

Few people realize what happens when this takes place continuously in a home where a tired, busy wife tries to make her adjustment to the field, learn the language and care for her family in a strange new environment. The result many times is tragic. It is not for the writer to say how this problem should be solved. All that can be done is to state facts as seen and trust that more study will be given to this problem. Could it be that more visitor's apartments and rooms could be provided rather than having people live with other families in the home? Thus the normal routine would not be interrupted, which is so especially hard on young children and domestic help.

5. There is a great need for people to get away for a **rest during the summer**. At least a month or two weeks divided should be taken each year. Too many people come in for medical help with near nervous breakdowns because they never take a rest.

6. In Japan, the missionary finds himself in a subtle conflict of the ancient East and modern West. Perhaps as he approaches the new culture he may not realize that an unconscious superiority complex may be present. This foreign background colors the thoughts and makes it difficult to appreciate the seemingly conflicting culture. In this regard it would be well to remember that missionaries are in Japan to **evangelize, not Americanize**.

7. Another most subtle problem, yet too many times very real, is that of **domestic help**. This has been alluded to before. Here again, quick familiarization with Japanese habits and customs will help to overcome much of the misunderstanding which may arise. The sooner a wife can speak and understand the language as well as the customs, the quicker she will be able to overcome many of the domestic help problems.

8. A gradual trend has been towards shorter terms of service and this is good. **Shorter furlough periods**, also, would probably be in order. To be away a whole year from one's work is not necessary if the term of service is shorter. Now that low cost air travel is available, it seems apparent that the longer terms and longer furloughs are not strictly necessary and much advantage is gained by a quicker return to duty.

9. As quickly as possible the new missionary should be in **intensive language study**, free from other duties including pastoral, English teaching and committee work. Two years should be set aside for language study. If the language has not been grasped in that time the uncomfortable fact remains that such a one probably will never satisfactorily learn the language. In addition, the language should be learned preferably in the atmosphere of the people. Missionary compounds mitigate against the proper doing of this.

10. It is interesting to note that European missionaries seem to make a better adjustment to Japan. Many good reasons for this may be given, but it may well be that privations due to the war and other causes



makes for more strength. America has lost much of the old pioneer spirit, making it harder for Americans to adjust to new problems.

11. An important point many times over-looked in the busy life of the missionary is that a family still are husband and wife with normal, though possibly suppressed, desires for social life and association. It's just as necessary, or even more so, on the mission field to take the wife and family out to eat or on outings. Taking time out for this pays dividends in a happier, more contented wife and family. The husband and wife should strive to work closer together in their service and play.

12. Great understanding must be utilized especially when living on a compound where missionaries live so close together. In this over-crowded land, each family must make adequate provision for seclusion away from the crowd.

In conclusion, one important point to be emphasized is that each new missionary strive to orient himself as soon as possible to his new environment. He will then be in a position to more satisfactorily assume and carry out his tasks. (end)

#### FOR WOMEN ONLY (Cont'd from p. 25)

"Caring for children is a ministry in itself" the missionaries were told. Children must have a home made for them, and they need love and understanding by good care. Furthermore, the home itself should be kept neat and clean. This doesn't mean that the home and it's work should consume much unnecessary time nor that it compete with the best home in Japan.

Finally, the wife's responsibility to the language and the work was brought out. With the multiple tasks of helping her husband, carefully rearing children, wisely keeping a home, there must also be the balance of language study and an actual evangelistic outreach. Mortenson said supporters rightly expect a return from the tremendous investment also made in the wife. Though children and household tasks require much time now, looking ahead 20 years to the time when children are grown, one realizes that the wife will have much to regret and many trials if she isn't fluent in the language.

The future ministry must also be kept in mind. The wife should quickly acquire enough of the language to do ordinary things without a strain, such as witnessing to those coming to the house, assisting in children's and women's work, shopping, meeting guests, etc.

"So wives, keep going," the former China missionary added, quoting a Chinese proverb: "Don't be afraid of moving slowly—fear only standing still."

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**REYNOLDS (Cont'd)****3. It is not an essential factor**

Statistics aren't always a reliable guide, and the citing of isolated examples can be even more misleading. I could draw attention to a common phenomenon in China. Specifically I recall one area where I worked with three Chinese fellow-workers in tent campaigns. We pitched the tent in two large villages where churches existed in the same district. In one case there was a great response, and in the other hardly any. Yet we would never conclude from the second experience that tent campaigns are no good.

Statistics show that the provision of pastor and premises with foreign funds is not essential. Consider, for example the remarkable growth of the Non-church Movement in Japan, the so-called "Little Flock" in China and Taiwan, and the Bak Singh work in India.

**4. In my experience, this use is not approved by the spiritual leaders of the churches in the country concerned after they have matured.**

For example, when it's time for my children to attend primary school, suppose I keep them at home for three years and thus delay their education. They're pleased at the time, but they certainly won't thank me when they grow up. The same is true of oriental church leaders when they have personal dealings with God and realize how the missionaries, with the best of motives, retarded their spiritual education and development.

I've read articles by mature, humble orientals who express grave doubt as to the wisdom of receiving money from foreign sources for the support of local churches. They fear that they'll be robbed of two things. First, their rightful freedom and independence. "Aren't these funds accompanied by foreign domination?" they ask. Buildings erected for native Christians with foreign funds invariably perpetuate the name or characteristics of the foreign organization.

Second, these Christians continue, "Even if these funds aren't accompanied by foreign domination, won't they rob us of dependence on God?"

Recently in Britain, a well-known foreign evangelist had conducted several large-scale evangelistic campaigns. In spite of a few dissenting voices, heart-felt appreciation for this ministry was expressed by church leaders in many different groups. Not only the services of Billy Graham and his team but financial help also was accepted with gratitude to God by the campaign committee. But if there was a proposal to continue using foreign funds to provide church buildings for believers, or to maintain pastors to shepherd them, I'm sure their would be a big outcry.

**5. It isn't the best preparation for all eventualities.**

There is one lesson which the C.I.M. has learned through the events connected with the withdrawal from China which should not be overlooked. It may be well to note first that the Mission built up its work in China using the method of erecting halls for worship and supporting Chinese spiritual workers. Healthy churches were established and outstanding Chinese

leaders were produced. I can therefore quote abundant statistics to destroy my own proposition. However, even though the so-called indigenous policy had been followed for many years, the events connected with our withdrawal from China revealed certain serious flaws in our plan of operation. Therefore the present indigenous policy I am advocating, whatever its imperfections, is based in measure on the lessons of recent history.

The point is: we mustn't close our eyes to the possibility of future persecution and we should prepare the new churches for all eventualities. The house we build may never be tested by storm; but in case it is, let's be certain it is founded on rock. We must insure, that if Christians in these Eastern countries are called upon to suffer and even sacrifice their lives, they do so not for their reliance on foreigners, but for their faith in Jesus Christ.

(End)

\* \* \*

**DOZIER (Cont'd)**

and special services twice a year, helps the church grow. After the organization and attainment of self-support as a church the second challenge is to become a mother church to a new church every five years, which keeps the fires of evangelism always burning brightly. A third challenge: getting each church to provide a minimum of a tithe of the church's total budget for cooperative evangelism with other churches has led each church to behold the nation as a field, and now in turn has led the churches to the vision and realization of an overseas mission entailing a yearly budget of around one million yen. (see page 11).

When it was agreed to share both personnel and funds as the Lord had blessed each Japanese and each American, it was understood that in addition to operational budgets the provision of a workshop or tools (buildings) was essential. Where a congregation exists they are challenged through scriptural and glad giving (not through canvassing of the non-Christian community, nor the employment of money-making schemes) to reach at least a minimum of ten per cent of the building costs. A graded standard of equipment provide for immediate present needs and opportunities for expansion in a strategic location (not back-street locations). In addition to providing a sense of permanency and a place of refuge for a minority movement, a much more significant contribution is provision of a base for an aggressive program of evangelism. This far outweighs the sense of respectability, etc., so often advocated for the building of an edifice.

Significantly, already several of the churches aided as in building are making yearly thank-offering to a general building fund to help other churches get a good start. This sense of gratitude, vision and service because of its spontaneity has borne spiritual fruits of love, cooperation and service that bless the whole work.

Bible teachers can call attention to the Truth but the Holy Spirit only can give understanding of the Word. The Word of God is not contrary to, but above, reason.

(end)



**LOVE'S MESSAGES** (Cont'd from page 13)

Man is interested in doctrine, God in life. Until there is sound doctrine there can be no life. b) The capacity to know the Truth, the working of God, and His Will, and the disposition to do the Will of God once known. 3) The Willingness to step down, to forgo rights and privileges. The Infinite condescended to be an infant. "He made Himself of no reputation" (volitional). Grace is the favour of God over against what justice demands. God became the sin of man that man might become the Righteousness of God. Paul free from himself that he might be a bondsman of Christ and servant of man. Once said to a missionary "If you don't die before you go to the field, you'll die a slow death on the field, and it will be a wretched experience." Our way lies in the place of death. We are unhappy because we're unholy, and self is reigning.

**2) EXPOSITION ON ROMANS CHAPTERS 5—8**

Ch. 5—Justification, Ch. 6—Identification, Ch. 7—Explanation (an illustration from a problem that exists), Ch. 8—Liberation. Ch. 5—Christ for us—a finished work accomplished for us, (c.f. Christ in us Ch. 8) God's provision for us—Righteousness before a Holy God. We are justified by the finished work of Christ, saved "through faith" rather than "by faith," looking at the Author and Finisher of our faith. Not the Blood shed that saves, but the Blood applied. Death visited all the homes in Egypt, but the Israelites died by virtue of a substitute lamb who had died that night in their houses. (Ex. 12:13) We died in Christ, and are identified with Him in His death, burial, resurrection, ascension, and are made partakers of His life. Ch. 7:14—key verse, the experience of the average Christian. Three laws in Ch. 7 and 8. a) The Law of God, which points to our sin (7:21) b) The law of sin and death, i.e. of self-expression (8:2), c) The law of the Spirit of Life in Christ Jesus (8:2) which has done for me through the indwelling Spirit of Christ what I could not do for myself. Two errors among Evangelicals—a) Sin is inevitable. b) We reach the place where we cannot sin. There is always the possibility but never the necessity to sin.

**3) PUTTING TO DEATH THE OLD MAN.** (Col. 2:6—15; 3:1—4)

Our position in Christ—those who have already died (3:1) and are raised in Christ (vital union with God.) Our responsibility—to mortify (put to death) our bodies, all that has to do with the self life. God did not put new wine in old bottles, but imparted new life. The Cross is central. Paul says "I beat my body black and blue...lest, I be a castaway." (1 Cor. 9:27) Victory has already been attained, but must be entered into by the same attitudes of faith and obedience by which our Lord led us initially into Salvation. Four simple aids to die:—1) Watch (Matt. 26:41)—be alert to the possibility of sinning. b) Pray—Note our Lord's prayer life. c) Fast—as directed and empowered by the Spirit. d) By the Spirit—God sets His seal on Spirit directed prayer.

SAY YOU SAW IT IN THE HARVEST

4) **LOVEST THOU ME?** (Jn. 21:1—6; 5:14—22). "More than these" (15) Peter had said "We have left all (viz nets, employment, friends) and followed Thee. "(Mk. 10:28) "I will lay down my life for Thy sake" (Jn. 13:37), but now "I go a fishing" (Jn. 21:3) Peter had returned to the things he had left. Jesus reminds him of his first forsaking and following Him. "Lovest thou me more than these?" (Rev. 2:4) Christ demands our supreme devotion. Tests of this love:—a) If our love to Him is fervent then fellowship with Christ is our first desire. Have we timed our prayer life? b) If our love for Him is our supreme desire, then service for Him is our supreme delight. What motivates our service? "Lord, and what shall this man do?" (and others?) "What is that to thee? follow thou Me." (21,22) God is not interested primarily in efficiency and activity, but in devotion. The love offering of our lives is to be laid at His feet.

5) **REST OF FAITH** (He. 4:1—11) Not rest from conflict, but rest in conflict. Not rest from temptation, but the deep assurance that we fight in the strength of the Victory we have in Christ Jesus. In Him we have perfect rest. Canaan is a type of present earthly rest—the place of blessing and joy in the Lord. God's purpose to bring the Israelites out so that He might bring them in. (Ex. 3:8) God knew the land was occupied—the tribes had no right there. Moses was doubtful, but God said "I am going with you, and I will give you rest." (Ex. 33:14) The people murmured because things went wrong, but Caleb stilled them Num. 13:30) because he wholly followed the Lord. While the 10 spies were looking at the walls of Jericho, Caleb was busy staking out his claim for his house. (14:10) People wanted to stone Caleb because of temper, pride, lust, and self-seeking—all states and problems which seem impossible are immediately before us in the land. Attitude of unbelief begins with God and ends with circumstances. (Nu. 13:27, 28) Attitude of Faith begins with circumstances and ends with God. (Nu. 13:30) God has promised victory over lusts of flesh, deliverance from sin's power, and the life of victory in His Son, Christ Jesus. He has made adequate provision whereby we need not sin, and also provision for our forgiveness. (1 Jn. 1:7) God's Grace is sufficient at our weakest point in the spiritual conflict. (end)

Our great Commander-in-Chief sent His last order to a faithful soldier, Dr. Frank Connelly (Southern Baptist Mission), to meet Him face to face, on October 23.

EMAJ ranks will greatly miss his faithful service, counsel and help. Prayer is requested for Mrs. Connelly and three children who survive him.



"In His Church, God has appointed some to be...helpers"  
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