

VOL. 5, NO. 1 WINTER, 1957

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Japan HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

IN THIS ISSUE :

RADIO SURVEY, EVANGELISM

LUTHERANS IN JAPAN

JAPAN'S NEW RELIGIONS

NATIONALISM : BLESSING OR BLIGHT ?

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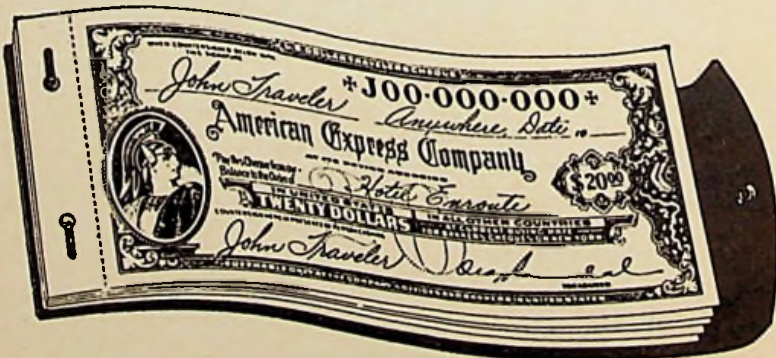


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- 3—Additional benefits included cover specified allowances for Operating room, Anesthetic, X-Ray, Medicines, Drugs, Ambulance, Oxygen, Iron Lung etc.
- 4—Surgical benefits are outlined in the policy and allowances vary with the type operation. The Yokohama Bluff Hospital charges for operations compare favorably with White Shield allowance limits. Surgical Benefits are payable for operations resulting from sickness not less than 6 months from date of issuance.
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EDITORIALS



John S. Schwab, President, E. M. A. J.

Don't Faint!

"WHO can bear the weight of souls without sinking to the dust? Passionate longings after men's conversion, if not fully satisfied (and when are they?), consume the soul with anxiety and disappointment. To see the hopeful turn aside, the godly grow cold, professors abusing their privileges and sinners waxing more bold in sin—are not these sights enough to crush us to the earth?" So wrote C. H. Spurgeon to his students.

In the heat of warfare, too often God's servants faint from spiritual and physical exhaustion. In days and hours of disappointment, frustration, desperation of soul or physical weakness, our "faith-crusher," Satan, seeks to pulverize and dilute our faith in HIS greatness and faithfulness. Once unbelief has polluted our souls, we are unfit for victorious warfare.

To prevent fainting by the way, let us mark the words of Scripture:

1. "...the everlasting God, the Lord, the Creator of the ends of the earth, FAINTETH NOT, neither is weary... He giveth power to the FAINT... they that wait upon the Lord shall renew their strength... they shall walk and NOT FAINT." Isaiah 40:28—31.
2. "...let us not be weary in well-doing; for in due season we shall reap, if we FAINT NOT." Galatians 6:9.
3. "...men ought always to pray and NOT TO FAINT." Luke 18:1.

At the beginning of this new year, may we each re-appraise our "mission" here. "But we will give ourselves continually to prayer and to the ministry of the Word" was the pattern of the first century missionary leaders. Of late the conviction has been growing in my heart that in our ministry the time given

to intercession should FAR OUTWEIGH the time given to evangelism and to edifying believers. Following this principle, I firmly believe that the history of missions in Japan would radically change. 1959 will mark one hundred years of Protestant missions here, yet vast multitudes of this great nation have never heard the message of the Supernatural Christ of God. When will they hear?—With war clouds forming in various areas, with Israel now re-constituted as a nation (May 14, 1948) after nearly 2,000 years of being scattered as an outcast among the nations, with rising apostasy and plans underway to enlarge the ecumenical "super-church" by uniting the World Council of Churches with the International Missionary Council possibly in 1960—surely HIS coming is drawing nearer. May we in 1957 appropriate afresh the supernatural power of the Risen and Living Christ for new conquests in His Name, NOT FAINTING in the way!—(J.S.) ★

POSITIVE PROGRESS ON Colloquial Bible Revision

THE editor is greatly encouraged in the positive progress being made to revise and strengthen every weak point of the present Colloquial Japanese Bible. As of the last deadline, over 400 corrections were received from pastors, students and missionaries; however, we believe this is just scraping the surface.

A Japanese Committee has been formally organized in the Kansai area and all the corrections received by the Japan Harvest have been channeled to this committee of scholars who are competent in Hebrew and Greek as well as English. Looking at the immensity of the task, they have decided to devote themselves to this work of gathering, processing, and presenting the requested evangelical revisions to the Japan Bible Society.

In a personal interview with two directors of the Japan Bible Society, the editor received the Society's hearty thanks when he said, "We are confident that without too long a delay we'll have something definite to present to the directors of the Japan Bible Society." The JBS directors said, "We welcome all constructive criticisms and suggestions and thank the Japan Harvest for this contribution to making God's Word even more intelligible for the 90 million Japanese." They went on to say that the American Standard Revised Version since 1946 has not had one edition in which criticisms haven't been considered and incorporated into the text. It is encouraging to note that in the preface already over 80 corrections have been incorporated as of the 1955 edition.

JAPAN HARVEST will continue to serve as a channeling agency for all constructive criticisms received and urge your hearty cooperation. (K.J.) ★

It is more noble to Light one candle, then to curse the darkness.

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JAPAN HARVEST

Vol. 5, No. 1 WINTER, 1957

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

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Hokkaido: ...Bob Klutz, Ralph Buckwalter
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JAPAN HARVEST is the official voice of the Evangelical Missionary Association of Japan (EMAJ). Letters for the Editorial Committee and all matters of publication should be addressed to the Editor. Typed, signed manuscripts are solicited. Send to:

Kenny Joseph, Editor
 992, 4-chome, Shimotakaido
 Suginami Ku, Tokyo (Furikai No. # 180466)
 (Ph. 39-7079) (Cable Address: Christcol, 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)

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Subscription rates:
 ¥ 125 per copy. ¥ 500 per year; Overseas:
 ¥ 500 (\$1.50) (EMAJ member: ¥ 400 per year)

Special rates for contract advertising. For information contact:

Advertising Manager: John Quimby
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Editorial and Advertising Deadlines:
 March 1, June 1, Oct. 1, 1957

The HARVEST is published one month following these dates.

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READER'S REACTIONS

JAPAN HARVEST A QUARTERLY

Sir:
 "...I'm able to see the advantages of a Quarterly from the editorial standpoint, but NOT from that of the subscriber, especially when he gets something like July and October issues; they were fine and very valuable. The only criticism is that it's such a long time to wait until the next one arrives. It would be easy to make up a monthly instead of a quarterly—there is only one difficulty, who will find the writers?

It would be an excellent thing if you got a complete set of the *Japan Evangelist* (1893-1925). There was a good deal of real valuable stuff in it; many important men were described. Much of it would be well worth re-printing, and more might be used as a starting point. I sold my set and several other important ones in order to get back to Japan after the war."

G. M. T. Winther

Kobe
 ("S.O.S. If anyone knows the whereabouts of any stray Japan Evangelists, let us know. We'll buy or borrow them."—Ed.)

WORTHWHILE SOURCE OF NEWS

Sir:
 "...We do appreciate the JAPAN HARVEST and have found it a very worthwhile source of news..."

Clyde W. Taylor, Sec.
 Evangelical Foreign Missions Association

Washington, D.C.

WANTED: AN ARTICLE ON MISSION BOARDS

Sir:
 "...Just been reading the April issue of JAPAN HARVEST. I'm sure it will be of tremendous interest to many.

I suggest you write an article in the JAPAN HARVEST—not trying to show who is right or wrong—but giving the different methods under which the various mission boards operate; such as the way T.E.A.M., C.I.M., Southern Baptist, C. & M.A., and others operate. Give us the different plans and programs and let us decide which we think are really being led of the Lord. It's been a real concern to me since I got back home and it seems to me that a great deal of money is being wasted by some mission boards. I'd like for you to tell me more about how you think it should be and what is wrong with some of the methods in operation..."

Don Mott

Former Vice-president, C.B.M.C.
 Orlando, Florida

JAPAN HARVEST FOR PROSPECTIVE MISSIONARIES

Sir:
 "...Mr. Charles Corwin of the C.J.P.M. spoke to our students and referred to a "Survey on the Indigenous Churches" and "Missionary Psychosomatics" in the July, 1956 issue. Both of these articles, we feel, are vitally connected with the studies for

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OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

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1. Hokkaido Hosō		11: 00—11: 30 am.	JOHR
2. Radio Aomori		11: 30—12: 00 noon	JOGR
3. Radio Tohoku		11: 30—12: 00 noon	JOTR
4. Radio Fukushima		11: 30—12: 00 noon	JOWR
5. Radio Iwate		11: 20—11: 50 am.	JODF
6. Radio Tokyo		11: 30—12: 00 noon	JOKR
7. Radio Niigata		6: 00—6: 30 pm.	JODR
8. Radio Yamanashi		11: 00—11: 30 am.	JOJF
9. Chubu Nippon Hosō		10: 15—10: 45 pm.	JOAR
10. Hokuriku Hosō		10: 30—11: 00 am.	JOMP
11. Kitanihon Hosō		10: 30—11: 00 am.	JOLR
12. Fukui Hosō		10: 30—11: 00 am.	JOPR
13. Shizuoka Hosō		6: 30—7: 00 pm.	JOVR
14. Radio Mie		10: 30—11: 00 am.	JOXR
15. Kyoto Hosō		3: 30—4: 00 pm.	JOBR
16. Kobe Hosō		1: 00—1: 30 pm.	JOCR
17. Radio Chugoku		10: 30—11: 00 am.	JOER
18. Radio Yamaguchi		10: 30—11: 00 am.	JOPE
19. Radio Kyushu		1: 30—2: 00 pm.	JOFO

THE LUTHERAN HOUR

RADIO REVIEW 1956-57

ARE YOU CASHING IN ON RADIO'S BENEFITS ?

Arthur Seely (T.E.A.M.) Director of P.B.A.

EVERY Christian living in this crowded land of 90,000,000 souls at times suffers a sense of hopelessness at his efforts to reach this nation with the Gospel. Pressed in all around us, these industrious, progressive people live and die, so near, yet seemingly so unreachable. An honest pastor, missionary, or evangelist analyzing the extent of his ministry, and multiplying that by the number of others witnessing for Christ throughout the land, must feel the task of total evangelization to be almost impossible. In fact, we're not even keeping up with just the population increase.

But in Japan today radio reaches out and touches the lives and hearts of many hundreds of thousands otherwise unreached. Latest listener surveys indicate several million are hearing the Gospel each week in the privacy of their homes, and in public places as well. Most of those are unconverted.

History of Evangelicals

What is the history of this new radio evangelistic arm? Pre-war Japan knew only the carefully controlled message of the semi-governmental radio corporation, called Nippon Hōsō Kyōkai or NHK. Understandably, Christianity was not given much outlet via this medium. The immediate post-war days saw no change until 1950. Then laws were passed allowing commercial and cultural radio stations. Many Christian groups joined in the rush to apply for a broadcasting permit. The most ambitious plan presented was that of The Evangelical Missions Association of Japan, which envisioned a chain of eight stations in strategic areas.

All of these plans were doomed to failure or change by the eventual decision of the Radio Regulatory Commission to limit all religious station operation to a single "cultural" outlet in Tokyo. Since this involved union of Buddhists, Catholics, Shintoists, Liberals, and Conservatives, to most Evangelicals it was impossible for conscience' sake.

But God in His wisdom had other and better means. Japan's first commercial station, in Nagoya, carried two Christian programs among its early transmissions. First to be aired was a Bible message by Timothy Pietsch, followed the next day by a drama program of the Lutheran Hour. Since those days in October 1951, God has blessed, and the Lutheran Hour, for instance, is now on 39 of Japan's present 83 commercial outlets. The productions of Pacific Broadcasting Association (formerly Pacific Orient Broadcasting

Company—P.O.B.C.) are aired over 37 outlets, sponsored by a score of various mission bodies, churches, and individuals. In addition, a number of denominational and other groups produce their own broadcasts. (See listings in this issue.) Together these provide at least one weekly broadcast to the majority of radio stations in Japan.



AKIRA HATORI, P.B.A. RADIO PREACHER

Most of these programs are released from stations serving the area where missionaries and pastors of the sponsoring group are laboring. This commendable effort to co-ordinate the broadcasts with other forms of evangelism has brought about another advantage: there is an amazingly even distribution of these programs over all Japan.

Furthermore, since most stations carry only one broadcast, can it be said that 15 minutes a week is sufficient witness to an area embracing hundreds of thousands for whom Christ died? A comparison to American radio evangelism with its scores of hours each week in every area should impress us with the necessity for increasing the number of broadcasts to at least an equivalent of one each day. The opportunity is before us. What are we doing to enter in? What are the hindrances?

The principal obvious limitation to further expansion of Gospel broadcasting is financial. Many broadcasts have gone off the air for this reason. A more subtle and even more primary need, however, is for proper faith and vision upon the part of every Christian! Too often the prayer for funds and the labor of production is left entirely to those for whom it is considered a "pet project." Actually, few forms

of evangelism can potentially benefit so many other areas of Christian work, and can be so effectively used in co-ordination with all other types of ministries.

Few missionaries and pastors understand the true economy of evangelism by this means. Consider the broadcasts of the Southern Presbyterians from Nagoya. The most accurate listener surveys indicate an audience of over half a million at a cost of less than \$80 per broadcast, or 62 people reached with a 15-minute witness for 1¢! No tract, no sending of an individual missionary or national worker can so economically reach the millions around them.

Consider, too, the advantage of repetition. At present a very commendable and necessary effort is being made to place a tract in every home, hospital bed, jail cell, and classroom throughout the nation. But with a good degree of cooperation among all Christians over many months, the job is still not done. On the other hand, by radio over 70% of Japanese homes could be reached every day with a handful of personnel, if finances permitted. A large percentage of the rest can be potentially reached in public places where Christian broadcasts are heard each week. No other method of evangelism presently useable in Japan can approach these possibilities of.

Repetition and Outreach

It's said that everyone ought to hear the Gospel once before anyone hears twice, but how many people have come to Christ with only one witness? Even those raised in so-called Christian nations responded only after repeated presentation of the claims of the Gospel. Should it not be expected that in this land of idolatry and spiritual darkness that an even greater amount of repetition be necessary? It seems mandatory that every effort be made to exploit these passing days of opportunity in the field of radio.

How can I help in radio evangelism? For many groups with sufficient personnel and experience in this field, it may be most satisfactory to produce their own program. Usually the commercial stations are happy to help with production problems and facilities. For many who do not have personnel, time, or training, the facilities of the Pacific Broadcasting Association are available and are now used by 14 different groups. In most cases PBA produces the programs and makes all arrangements for broadcasting and even follows up the contacts when the sponsor is not equipped to do so. For others, assistance is given in production of their own programs. For all, substantial discounts are made available through PBA's work as an agency. For these reasons no one need be hindered from entering the radio ministry in Japan provided funds are available. Such a Gospel broadcast from your own area may assist in the enlargement of your own work and in the reaching of thousands you might never otherwise touch.

Every Christian broadcaster experiences the thrill of finding individuals and groups of inquirers and believers upon entering a new area which have never been touched by any other means of evangelism. One missionary reports following up a group of names given him as a result of broadcasts in his area. A year later almost 50% were baptized and joined the

(Cont'd on p. 44)

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Akira Hatori, Chairman

Arthur Seely, Director

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Office: 1433, 2-chome, Setagaya-ku, Tokyo

Telephones: 41-2476, 42-1367

(Formerly Pacific Orient Broadcasting Company)

Radio Program Schedules

Symbol	Program Name	Producer	Type of Pro. ram	Sponsor	Cities Where Broadcast	DAY	Hour	Length
A	Alliance Hour	Pacific Broadcasting Association	Evangelistic	Christian & Missionary Alliance	YONAGO, Tottori	Sat	1000	15min
	Araiansu Awaa	"	"	"	MATSUYAMA, Arahama, Uwajima	Sun	715	15 "
B	Bible Message Seisho no Itanashi	Tim Pietsch	"	Tokyo Bible Center	NAGOYA, Toyohashi, Takayama	Tues	840	15 "
C	Christian Church Time Kirisuto Kyokai no Jikan	Yoyogi Hachiman Church of Christ	"	Yoyogi Hachiman Church of Christ	TOKYO (JOKR)	Sun	630	15 "
D	Glad Tidings Yorokobashiki Otozure	Calvin Hanson	"	Evangelical Free Church	KYOTO, I Maizuru	Sat	1710	15 "
E	Gospel Hour Yoki Otozure	Pacific Broadcasting Association	"	Conservative Baptists	SENDAI I Kisenuma YAMAGATA, Tsuruoka	Sun Sun	980 880	30 " 30 "
	"	"	"	T. E. A. M.	NAGANO, Matsumoto, Okaya Iida	Sun	830	30 "
	"	"	"	"	TOKUSHIMA	Sun	1730	30 "
	"	"	"	"	TAKAMATSU, Kannonji	Sun	1700	30 "
	"	"	"	Japan Evangelical Mission	NIIGATA, Nagaoka, Naotsu	Sun	620	30 "
	"	"	"	No Sponsor at present	YONAGO, Tottori	Sun	1100	30 "
F	Gospel Time Fukuin no Jikan	Howard Budd	"	S. L. Caldwell	AOMORI, Hachinohe, Hirotsuki	Wed	1605	15 "
	"	"	"	Howard Budd	KOBE NAGASAKI, Sasebo	Sun Sat	1715 1815	15 " 15 "
G	Light of the World Yo no Hikari	Pacific Broadcasting Association	"	T. E. A. M.	AOMORI, Hachinohe, Hirotsuki	Sun	1845	15 "
	"	"	"	Lutheran Brethren	AKITA	Sun	625	15 "
	"	"	"	T. E. A. M.	TOYAMA, KANAZAWA, FUKUI, Nanao	Sun	645	15 "
	"	"	"	Committee For Evangelization of Japan	TOKYO (JOLF)	Sun	645	15 "
	"	"	"	Swedish Alliance Mission	Hamamatsu	Sun	1740	15 "
	"	"	"	Newell Adams	TSU, Ueno	Sun	635	15 "
	"	"	"	Mennonite Brethren	OSAKA (JOOR)	Sun	640	15 "
	"	"	"	General Conf. Mennonite	MIYAZAKI, Nobeoka	Sat	640	15 "
H	Lutheran Hour Ruteru Awaa	National Broadcast Productions	Drama & Evangelistic	Lutheran Groups	SAPPORO, Hakodate, Asahikawa, Abashiri, Obihiro, Kushiro, Muroran, Kitami	Sun	1100	30 "
	"	"	"	"	AOMORI, Hachinohe, Hirotsuki	Sun	1130	30 "
	"	"	"	"	AKITA	Sun	1130	30 "
	"	"	"	"	FUKUSHIMA, Koriyama,	Sun	1130	30 "
	"	"	"	"	Aizuwakamatsu, Taira	Sun	1130	30 "
	"	"	"	"	MORIOKA, Maezawa, Kamaishi	Sun	1130	30 "
	"	"	"	"	TOKYO (JOKR)	Sun	1130	30 "
	"	"	"	"	NIIGATA, Nagaoka, Naotsu	Sun	1800	30 "
	"	"	"	"	KOFU, Fujiyoshida	Sun	1100	30 "
	"	"	"	"	NAGOYA, Toyohashi, Takayama	Sun	2015	30 "
	"	"	"	"	TOYAMA, FUKUI, KANAZAWA, Nanao	Sun	1030	30 "
	"	"	"	"	SHIZUOKA, Hamamatsu, I Mishima	Sun	1830	30 "
	"	"	"	"	TSU, Ueno	Sun	1000	30 "
	"	"	"	"	KYOTO, I Maizuru	Sun	1530	30 "
"	"	"	"	KOBE	Sun	1800	30 "	
"	"	"	"	HIROSHIMA	Sun	1030	30 "	
"	"	"	"	TOKUYAMA	Sun	1130	30 "	
"	"	"	"	FUKUOKA, Kokura	Sun	1030	30 "	
J	Mennonite Hour Menonaito Awaa	Pacific Broadcasting Association	Evangelistic	Japan Mennonite Mission	Obihiro, Kushiro	Fri	1225	15 "
K	Time For Christ Kirisuto e no Jikan	Presbyterian Church in the U.S., Japan Mission	"	P. C. U. S. Japan Mission	KOBE	Wed	1700	15 "
	"	"	"	"	KOCHI NAGOYA, Takayama, Toyohashi	Sun Sat	825 610	15 " 15 "
L	Time For New Life Shinsei no Jikan	B. C. Moore	"	B. C. Moore	KAGOSHIMA	Sat	735	15 "
	"	"	"	"	MIYAZAKI, Nobeoka	Sun	730	15 "
	"	"	"	"	OITA, Nakatsu	Sun	830	15 "
	"	"	"	"	KUMAMOTO, Hitoyoshi HIROSHIMA	Sun Mon	845 1605	15 " 15 "
M	Word of Grace Megumi no Kotoba	Assemblies of God	"	Assemblies of God	FUKUSHIMA, Koriyama, Aizuwakamatsu, Taira	Sun	900	15 "
	"	"	"	"	FUKUOKA	Sun	1835	15 "
	"	"	"	"	KOBE	Mon	1745	15 "
	"	"	"	"	TOKYO (JOKR)	Sat	0630	15 "
N	Voice of Prophecy Yogen no Koe	Seventh Day Adventist	"	S. D. A.	SENDAI	Sun	1145	15 "
	"	"	"	"	TOKYO, (JOLF)	Daily	145AM	5 "
	"	"	"	"	TOKYO (JOLF)	Sun	715	15 "
	"	"	"	"	KOBE	Sun	945	15 "
	"	"	"	"	FUKUOKA KAGOSHIMA	Sun	1015 845	15 " 15 "
P	Uncle Sekiya Sekiya no Ojisan	Audio-Visual Aids Commission	A Talk For Intermediates	A. V. A. C. O.	KOCHI	Sun	815	15 "
	"	"	"	" (sustaining)	OKAYAMA, Tsuyama TSU, Ueno	Fri Fri	1185 1730	15 " 15 "
	"	"	"	"	TSU, Ueno	Mon	1030	15 "
Q	Time For Muraoka Hanako Muraoka Hanako no Jikan	"	A Talk To Housewives	"	TOYAMA	Mon	1045	15 "
	"	"	"	"	OKAYAMA, Tsuyama	Tues	1115	15 "
	"	"	"	"	TAKAMATSU, Kannonji	Fri	1530	15 "
	"	"	"	"	KOFU, Fujiyoshida	Sat	1015	15 "
R	He Who Knocks Too Tatakuru Hito	"	Documentary Drama	"	KOFU, Fujiyoshida	Sun	905	15 "
	"	"	"	"	GIFU	Sun	1045	15 "
	"	"	"	"	OITA, Nakatsu	Sun	1540	15 "
S	Catholic	"	Speaking	"	HIROSHIMA	Sun	625	20 "
T	Healing Streams Iyashi no Nagare	Kobe Seisho Gakuin	Message	Kobe Seisho Gakuin	KOBE	Tues	1700	15 "
U	The Voice of Christ Kirisuto No Koe	Chuka Kirisuto Kyo	Chinese Pro ram	Presbyterian	KOBE	Sat	1730	20 "
V	Hymn Time Seika no Jikan	St. Paul Radio	Musical	Catholic sustainin	KOBE	Thur	1700	20 "
	"	"	"	"	FUKUSHIMA, Koriyama, Aizuwakamatsu, Taira	Sat	615	15 "

We regret that two broadcasters failed to give us any information for this listing. If there are others unknown to us, please send information immediately to C. P. O. Box 1000 TOKYO

I these relays to begin broadcasting shortly.

Prepared by staff of Pacific Broadcasting Association

AREA	City	Station's Name	Call Sign	Frequency	Potential (Coverage) %			Program Symbol
					Radio Sets	Families	Listener	
HOKKAIDO	Sapporo	Hokkaido Hōsō	JOHR	1190 kc	670,000	720,000	3,500,000	H.
	Hakodate	"	JOHO	900 "	"	"	"	H.
	Asahikawa	"	JOHE	860 "	"	"	"	H.
	Obihiro	"	JOHW	1460 "	"	"	"	H.J.
	Kushiro	"	JOQL	1280 "	"	"	"	H.J.
	Muroran	"	JOQF	1500 "	"	"	"	H.
	Kitami	"	JOQN	800 "	"	"	"	H.
	Abashiri	"	JOQM	1560 "	"	"	"	H.
TOHOKU	Sendai	Tohoku Hōsō	JOIR	1250	1,119,756	1,684,105	9,541,534	N.E.
	Kisenuma	Tohoku Hōsō	JOIO	800	"	"	"	"
	Aomori	Radio Aomori	JOGR	1120	300,000	600,000	2,000,000	G.H.F.
	Hachinohe	"	JOGO	1060	"	"	"	"
	Hirosaki	"	JOGE	1060	"	"	"	"
	Yamagata	Yamagata Hōsō	JOEF	920	430,000	650,000	2,350,000	E.
	Tsuruoka	"	JOEL	1060	"	"	"	"
	Akita	Radio Tōhoku	JOTR	940	158,399	236,995	1,348,835	G.H.
	Fukushima	Radio Fukushima	JOWR	1060	270,165	370,547	2,090,000	V.M.H.
	Kōriyama	"	JOWO	1000	"	"	"	"
Aizuwakamatsu	"	JOWE	800	"	"	"	"	
Taira	"	JOWW	800	"	"	"	"	
Morioka	Iwate Hōsō	JODF	580	960,414	250,260	1,427,050	H.	
Maizawa	"	JODL	1060	"	"	"	"	
Kamaishi	"	JODM	1060	"	"	"	"	
TOKYO	Tokyo	Radio Tōkyō	JOKR	950	4,200,000		25,200,000	M.H.C.
	Tokyo	Bunka Hōsō	JOQR	1130	3,000,000		24,500,000	
	Tokyo	Nippon Hōsō	JOLF	1310	4,000,000		25,000,000	N.G.
KANTO	Nagano	Shinetsu Hōsō	JOSR	1100	790,000	4,900,000	2,021,000	E.
	Matsumoto	"	JOSO	1060	"	"	"	"
	Okaya	"	JOSE	800	"	"	"	"
	Iida	"	JOSW	1060	"	"	"	"
	Niigata	Radio Niigata	JODR	1220	697,000	862,000	4,780,000	E.H.
	Naoetsu	"	JODO	1560	"	"	"	"
	Nagaoka	"	JODE	800	"	"	"	"
Kōfu	Radio Yamanashi	JOJF	740	800,000	180,000	1,000,000	H.R.Q.	
Fujiyoshida	"	JOJL	1060	"	"	"	H.R.Q.	
CHUBU	Nagoya	Chūbu Nippon Hōsō	JOAR	1070	1,800,000	2,300,000	11,400,000	B.H.K.
	Toyohashi	"	JOAE	1560	"	"	"	"
	Takayama	"	JOAO	1060	"	"	"	"
	Kanazawa	Hokuriku Hōsō	JOMR	760	160,000	195,488	754,803	H.G.
	Nanzo	"	JOMO	1060	"	"	"	"
	Toyama	Kitanippon Hōsō	JOLR	740	140,000	194,656	1,024,405	H.G.Q.
	Fukui	Fukui Hōsō	JOFR	860	110,000	154,424	963,765	H.G.
	Shizuoka	Shizuoka Hōsō	JOVR	1400	408,753	950,000	2,700,000	H.
	Hamamatsu	"	JOVO	1060	"	"	"	H.G.
	Mishima	"	JOVE	1560	"	"	"	H.
Tsu	Kinki Tōkai Hōsō	JOXR	860	2,000,000	1,600,000	7,000,000	G.H.P.Q.	
Ueno	"	JOXO	1560	"	"	"	G.H.P.	
Gifu	Radio Tōkai	JOFF	1460	875,060	1,026,957	1,800,000	R.	
KANSAI	Osaka	Shinnippon Hōsō	JOOR	1210	3,819,668	4,861,000	22,500,000	G.
	Osaka	Asahi Hōsō	JO NR	1010	2,030,000	4,514,000	21,354,000	
	Kyoto	Kyoto Hōsō	JOBR	1040	1,345,156	1,703,265	8,013,979	D.H.
	Maizuru	"	JOBO	1060	"	"	"	"
	Kōbe	Kōbe Hōsō	JO CR	560	2,000,000	3,000,000	12,000,000	N.H.T.M.F.U.K.V.
Hiroshima	Radio Chugoku	JOER	1240	1,500,000	2,200,000	7,000,000	H.S.L.	
CHUGOKU	Okayama	Sanyo Hōsō	JOYR	1280	777,641	1,081,673	3,300,000	P.Q.
	Tsuyama	"	JOYO	800	"	"	"	"
	Yonago	Radio Sanin	JOHP	900	283,500	432,161	2,543,402	E.A.
	Tottori	"	JOHL	1060	"	"	"	"
Tokuyama	Radio Yamaguchi	JO PF	1000	845,000	1,170,000	4,500,000	H.	
SHIKOKU	Tokushima	Shikoku Hōsō	JOIR	940	1,880,692	2,194,249	5,000,000	E.
	Kōchi	Radio Kōchi	JOZR	920	155,000	147,919	665,635	K.P.
	Nakamura	"	JOZO	1060	"	"	"	"
	Matsuyama	Nankai Hōsō	JOAF	1120	1,009,000	968,050	5,155,173	A.
	Araihama	"	JOAL	800	"	"	"	"
	Uwajima	"	JOAM	1560	"	"	"	"
Takamatsu	Nishi Nippon Hōsō	JO KF	1500	384,415	591,168	3,013,610	E.Q.	
Kannonji	"	JO KL	1560	"	"	"	"	
KYUSHU	Fukuoka	Radio Kyushu	JOFR	1270	1,035,923	1,593,705	10,372,098	H.
	Kokura	"	JOFO	1060	"	"	"	"
	Nagasaki	Nagasaki Hōsō	JO UR	1220	250,000	800,000	2,000,000	E.F.
	Sasebo	"	JO MF	1400	"	"	"	"
	Kumamoto	Radio Kumamoto	JO BF	1100	620,542	982,791	3,439,768	L.
	Hitoyoshi	"	JO BL	1560	"	"	"	"
	Oita	Radio Oita	JO GF	580	365,000	734,000	1,800,000	L.R.
	Nakatsu	"	JO GL	1560	"	"	"	"
	Kagoshima	Radio Minami Nippon	JO CF	760	640,000	700,000	3,200,000	N.L.
	Fukuoka	Kyushu Asahi Hōsō	JO IF	1450	2,000,000	2,300,000	11,500,000	N.M.L.
Miyazaki	Radio Miyazaki	JO NF	1480	129,000	250,000	9,000,000	L.G.	
Nobeoka	"	JO NL	1060	"	"	"	"	
Country Wide	Tokyo	Nippon Tanpa Hōsō	JOZ	3925	2,653,000		5,000,000	
	"	"	JOZ ₂	6055	"	"	"	
	"	"	JOZ ₃	9595	"	"	"	
"	N.H.K. I	JOAK	Various	13,718,971	17,958,284	89,269,278	A.VACO	
"	N.H.K. II	JOAB	Various	"	"	"	"	

Shortwave Manila on (9.73, 11.855, 15.3) Megacycles, Daily 630-730, 1230-1300, 1930-2000, Japan Time
 † under construction ※ Based on Station Estimates

EVANGELISM IN JAPAN

REAPING BY RADIO

by Tom Watson, Jr.

Facing the opportunity of gospel radio in Japan today, the alert missionary can put radio to work for him in almost any area of Japan. Tom Watson, former radio station operator and Japan missionary (1951-53) tells how. Watson has just completed construction of a Christian radio station in Korea.

RADIO is no cure-all. It can't be expected to replace the house-to-house, person-to-person, day-to-day efforts of the sower or the reaper whom God has dispatched to the out-of-the-way places. Radio is an aid, and must be employed properly as such.

But every missionary who lives in an area served by a radio station should make a determined, intelligent effort to make the most effective use of this mass communication medium. Careful planning and consistent effort by any missionary will result in an effective radio coverage.

I. THE RADIO STATION. The missionary should make it his business to become acquainted with the personnel of the local radio station. This powerful medium is an important link between the missionary and the people whose hearts he is commended, obligated and commissioned to reach with the message of his Saviour.

Call on the manager of your local broadcasting station. It might be an NHK outlet or a regular commercial station. Show your interest. Ask questions about programs, equipment, etc. Such a contact could lead to an opportunity to use radio for spreading the Gospel.

A missionary with a lively imagination, a little daring and a lot of confidence in his Lord to undertake for him in any circumstance may find himself thrust into all sorts of adventures in utilizing radio for the Gospel. Here are only a few ideas:

a. **Musical Programs.** If you can sing or play an instrument, if your church group has a talented, trained and practiced soloist, quartet or chorus, don't be afraid to ask for an audition. You may find yourself on the radio with the Gospel. Don't do it haphazardly or carelessly, however. **It must be good!** It's for the Lord. He deserves the best!

b. **English Programs.** Don't consider it a waste of time if your local radio station gives you an opportunity to teach English on the air. You may flavor your lessons with Scripture and facts of the Gospel and you'll be surprised at the increasing number of Japanese who will contact you. Each such contact may be a priceless opportunity for eternity.

c. **News Programs.** There is possibility of a news program in English. An enterprising station manager might easily be sold on the listenability of a

short program daily or weekly which features simple news items read in carefully, properly, slowly-spoken English. Such a program also offers an opportunity for the Gospel and will result in personal contacts.

d. **Religious Programs.** Some local stations have sustaining time which is made available proportionately to different religious groups. **You may be missing broadcast time which is rightfully yours by not inquiring.** You could easily prepare a brief Gospel message for a once-a-week broadcast.

e. **Participating Programs.** Some local stations feature regular "panel discussion" type programs, and your contact with the station manager might easily pay off in an opportunity to take part. A foreigner, speaking acceptable Japanese, would be intensely interesting to a great multitude of listeners.

f. **Interviews.** Many stations feature a weekly local news (Konshu no topics program). They interview you on your opinion on current topics. These interviews are usually taped and edited before airing. One caution: keep completely out of politics!

g. **Free "Commercials."** Many stations feature a short program (daily or weekly) devoted to free, public service commercials. Cleverly written, 15—and 30—second spot announcements of your church schedule, etc., will probably be accepted. Don't fail to advise the station manager that you'll be glad to help him and cooperate with the station in any way possible!

II. RADIO ADVERTISING. The missionary misses a tremendous opportunity if he doesn't take full advantage of the broadcast now on his nearby station. This program is attracting many listeners and a good percentage of them probably are enrolled in the correspondence Bible courses. Here are some suggestions:

a. **Direct Use of Program.** Ask the radio station to attach a brief closing announcement to the broadcast giving the time and place of your meetings. The announcement should be short, factual, and the hour and place of the meetings should be twice repeated.

b. **Joint Use of Program.** If there are other evangelical missionaries within the coverage area of your radio station, invite them to cooperate with you in a joint announcement about your meetings. In most cases this announcement should be free—though you may have to pay a small amount for it. In such joint announcements, some missionaries have found it fruitful to say simply that "information on local Bible classes or worship services will be furnished gladly—along with a free book (or pamphlet, or other appropriate item)—if you send your name and address to P.O. Box #——." All the cooperating missionaries in the area share the box, and inquiries are divided according to the location of the person who has written in.

c. **Program Promotion.** It may be a wise investment to purchase brief spot announcements through the week which will remind listeners of the program "heard over this station at——o'clock on——." Consult the station manager on this and first of all ask that the station make these spots available free as promotion for the program for which they are paid. You may have to pay, however.

III. OTHER ADVERTISING. The energetic missionary will not fail to use every means at his disposal to promote listeners to his radio program. This program is an evangelistic effort which will surpass in effectiveness any other single method he may use—**providing** that he promotes it intelligently and persistently. There are countless numbers of tried and true methods:

a. **Billboards.** Native Christians can easily prepare inexpensive paper signs for posting on fences, telephone poles and in other public places. Opportunities and effectiveness are limited only by your imagination.

b. **Newspapers.** A paid advertisement in your local newspaper will help build your listening audience—or an “insert” in the metropolitan papers distributed in your area would be effective. The newspaper itself offers a splendid chance for contact with the people of your area, and the same kind of visit should be made to your local editor as you have made at the local radio station.

c. **Handbills.** Combine a Gospel message with a plug for the radio broadcasts; print or mimeograph handbills and have your local Christians give them out on the streets or house-to-house visitation.

d. **Street Announcements.** Don't be shy about getting out on the streets at night with some of your believers, armed with a megaphone, to announce the time of the radio programs—and your meetings, too, for that matter.

The more you get acquainted with radio, the more enthusiastic you'll be about its tremendous usefulness in reaching the masses with the message of Jesus. It's an honorable, adaptable, effective evangelistic medium, and you can be sure that Peter and Paul would have used it had the citizens of the Middle East in their day been privileged to have a broadcasting station in their town. Use it—but use it wisely. There is no substitute for thorough planning and practice if you go on the air yourself. Sloppy, amateurish work will hinder instead of help the cause of Christ. However, you don't have to be a Lowell Thomas or a Nelson Eddy to effectively witness for your Saviour by means of the ether waves. Screw up your imagination and your courage and try it—and trust the Lord to take glory to Himself.

(condensed) used by Permission—

—From “Evangelism in Japan” (out of print)

Compiled by Kenny Joseph and
T.E.A.M.'s Evangelism Committee. ★

MAIN SHRINES, TEMPLES AGAIN INVADED

Tokyo, Ep/A... Almost 500,000 copies of a special New Year's edition of Dr. John R. Rice's famous tract, **WHAT MUST I DO TO BE SAVED** were distributed to a record crowd of holiday worshippers at Tokyo's Meiji and Yasukuni Shinto Shrines, the Imperial Palace, the Buddhist Goddess of Mercy Temple and Narita Shrine, Chiba. This second annual tract “invasion” was made possible by the readers of Rice's “**SWORD OF THE LORD**” who subsidized the printing of the tracts. They were distributed by faithful students of **JAPAN CHRISTIAN COLLEGE**, workers from **Hi-B.A.**, Youth for Christ, Navigators, church members, some servicemen and a few missionaries who largely provided transportation. Altogether 16 vehicles and 50 workers were mobilized by the director of evangelism at Japan Christian College. ★

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What Greater Privilege than to see lives change as they are given over to the Lord Jesus Christ.

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—○—

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LUTHERANS IN JAPAN

(Third in a series)

By Rev. Sigurd Aske, P.H.D., Lutheran
Free Church of Norway Japan Mission,
Superintendent

THE Lutheran Church has always been a Via Media—a middle way; not in terms of functioning as a mediating force between two extremes, but in terms of being frequently misinterpreted by both wings.

Legalistically-minded conservatives may tend to regard the Lutheran position as something very individualistic. Luther's words at Worms: "...to go against conscience is neither right nor safe" have rightly been understood as being more than a historic utterance. The statement signifies a basic Lutheran stand against all misguided tradition and authority.

Theological left-wingers on the other hand are inclined to look upon Lutheranism as authoritarian and tradition-bound.

The Lutherans speak of but one authority: the Word: (the Bible.) Sola Scriptura ("Scripture only") are two Latin words whose significance most Lutherans understand and treasure. On this time-tested scale even the most attractive products, decoratively labeled and presented on the world market as "Christianity Superior Grade," may be weighed and found wanting.

I've spoken of the Lutherans as if they were one man. And indeed they are, theologically. The Lutheran Church is strongly confessional. On fundamental theological issues, Lutherans the world over speak with one tongue. Since they constitute the largest denominational element in Protestantism¹ this is a remarkable phenomenon.

WHAT DO LUTHERANS BELIEVE?

Not traditionally, but in the present tense, and here in Japan "What do Lutherans believe?" I know of no better way to document this than to quote a Doctrinal Witness prepared by delegates from all Japan Lutheran groups.² Though one or two groups regard the document inadequate as a basis for church union, still, all negotiating bodies have unanimously approved it in this form.

DOCTRINAL WITNESS

We, the officially delegated representatives of the respective Lutheran Churches and Mission Societies in Japan, present this Doctrinal Witness as a testimony to the unity in faith which the Holy Spirit has created among us and as a proclamation of the distinctive message of Lutheranism. This declaration is not to be regarded as a complete exposition of Lutheran doctrine, as drawn from Holy Scripture and set forth in the three Ecumenical Creeds, in the Catechisms of Martin Luther and in the historic Lutheran Confessions to which Lutheranism subscribes. Rather, it is a simple witness to the fundamental Scriptural truths of Lutheranism.

SOLA SCRIPTURE

1. We are united in proclaiming Jesus Christ, true God and true Man, as the only Way of salvation.
2. This affirmation is not a human discovery or an intellectual achievement, it is the Revelation of God.
3. We believe that the Revelation of God to men which reached completion in Christ, the Crucified and Risen Saviour, is faithfully recorded and preserved in the Holy Scriptures, through which alone it comes to us. We further believe that the Bible is not only a human record of God's activity but that it is also itself God's self-revelation to men.
4. We hold that the Bible, as a whole and in all its parts, is the Word of God given by inspiration of the Holy Spirit.
5. By "Inspiration of the Scriptures" we mean that a special operation of the Holy Spirit caused His chosen agents to say the things He wanted said, and to write the things He wanted written, in the manner in which He wanted them said or written.
6. We confess that the Holy Scriptures are the only authentic, infallible and completely adequate source and norm of Christian doctrine and life.
7. These truths can be apprehended only by faith.

SOLA FIDE

8. We affirm that man is reconciled to God and saved by faith in Christ who atoned for the sins of all men by His vicarious suffering and death.
9. By this principle we affirm that by faith alone man can appropriate the forgiveness of sins, life and salvation.
10. This saving faith is absolutely and unconditionally the gift of God which no man can deserve, earn, or be by nature inclined to accept.

SOLA GRATIA

11. We believe that man is saved by GRACE alone.
12. This grace is offered man in the Gospel through the Word and the Sacraments.
13. In accordance with the Scriptural teaching of the universal priesthood of all believers we hold that: The Holy Spirit gives to all Christians gifts of grace to be used for the furtherance and growth of the Body of Christ. These gifts include both the fruit of the Spirit in the life of the believer and the gifts conferred for the performance of specific ministrations within the life of the church.
14. We hold that the Church of Christ exists wherever the Gospel is rightly preached and the Sacraments rightly administered.
15. We proclaim the Gospel by word and deed with complete trust in the promise that the Word of God shall not return to Him void but shall accomplish His gracious purposes.

The Japan Evangelical Lutheran Church³

Before the post-war influx of almost 300 Lutheran missionaries from five different countries and twelve sending organizations confused the Lutheran picture in this country,¹ Lutheranism in Japan was comparatively homogeneous and easily explained.

The JELC with a present membership of 8,388 was organized as a national church in 1931. Its historic roots date back to 1892, when missionaries of the United Synod South (now the United Lutheran Church in America) began work in Saga, Kyushu. In 1899 this effort was joined by missionaries of the United Danish Evangelical Lutheran Mission (USA). One of these Danish pioneers, Dr. J.M.T. Winther, is still working 18 or more hours a day, and since 1950 has taught at the Kobe Lutheran Bible Institute. Lutherans from Finland arrived in Japan during 1900. These three groups represented the Lutheran missionary force here prior to World War II.

In 1940 the 12 congregations and the more than 2,000 members affiliated with the Finnish Mission united with the 30 recognized congregations and the 5,152 Christians of the JELC in the hope of mustering enough numerical strength to secure government recognition as a church. However, this failed, and the Lutheran Church suffered a temporary eclipse when it was forced to merge with the United Church of Christ (Kyodan) in 1941.

When the war ended and attempts for a Federation-type affiliation with the Kyodan failed, the JELC was re-organized as an independent church, affiliated with the ULC in America. The special agreement between the JELC and the ULCA was abrogated in 1954, technically qualifying the JELC as a national, independent church, free to take action in the matter of Lutheran Unity in Japan.

To a large degree the JELC has been moulded in the image of its mother churches. In much the same way each of the other ten groups⁵ is in the process of putting its stamp (good or bad, more often a combination of both) on the congregations now being organized throughout the country. To sift out what constitutes a valuable contribution to the Lutheran Church in Japan, and what may politely be discarded as tradition-colored wrappings around a distinctive message, is one of the most important tasks of the emerging united Japan Evangelical Lutheran Church.

The All Lutheran Free Conference

In 1950 the All Lutheran Free Conference was born. Representatives from six groups met in Dr. A.J. Stirewalt's home in Tokyo, on JELC/ULCA initiative. That the rather sudden influx of hundreds of Lutheran missionaries from so many different missionary organizations and churches unloaded a rather delicate problem outside JELC's front door is a seldom voiced fact.

Let it be entered to JELC's credit that she showed a remarkable willingness to help the new missions, both in terms of personnel and attitude.

The All Lutheran Free Conference is a free forum where all Lutheran missionary groups have equal rep-

resentation. The primary purpose is spiritual fellowship. And here they discuss, without authority to pass binding resolutions, matters of concern to the entire Lutheran body in Japan. Officers are elected for one year by a rotation system, whereby eventually all groups will have been represented at the helm.

Conferences are held annually in the fall.⁶ To the last conference at Miyajima the ALFC invited a well-known preacher-author from Norway, the Rev. Fredrick Wisloff, whose book "I Believe in the Holy Spirit" recently was translated into Japanese.

The Lutheran Literature Society

This organization was the first tangible result of the ALFC. Organized in 1951, its main contribution has been that of making available in Japanese some of the internationally known Lutheran books. All groups represented in the ALFC cooperate in the LLS. A monthly paper (Fukuin Shimbun), with a circulation of 15,000, serves as an important link between Lutherans in Japan. In 1954 the LLS took over Sei Bun Sha in Kobe, a Christian book store which continues to serve churches of all denominations in Southern Japan. Present plans of the LLS include the building of a Publication Center in Tokyo.⁷

Lutheran Unity

Another fruit of the All Lutheran Free Conference was the Committee on Lutheran Unity, appointed at the Nara conference in October 1953.

From the beginning everybody concerned knew that it would prove no easy task to attempt to coordinate into one church the efforts of such widely different characteristics. Here on the one hand is the JELC with a history of more than sixty years.⁸ On the other side are many entirely new works initiated at times by two or more missionaries, but usually strongly linked up with older churches in the homelands. Here are some of the problems facing this move for unity.

1) The matter of difference in leadership.

While the JELC has its own well-educated and competent Japanese pastors, the younger groups are still being guided by (often inexperienced) missionaries. The introduction of the Lutheran Bible Institute idea in Japan after World War II has accentuated this problem, which some would formulate as the tension between clerical leadership and lay initiative. The Kobe Lutheran Bible Institute (NLM) has since its opening in 1950 turned out more than 100 young men and women who almost to a man are engaged in some type of evangelistic work. A similar process is developing at the Tokai Lutheran Bible Institute at Shizuoka (ELC) since 1954.

These young people are turned loose on the Lutheran field in Japan without a recognized status. Oftentimes they themselves are as puzzled as are the pastors, for none of them know exactly where and how they can fit into the total program. Meanwhile many of them are doing an outstanding piece of work, and have thus received a divine stamp of approval which few dare to ignore.

2) Difference in methods

Superficially this does not present grave difficulties. Variety makes for richness. However, the principles underlying such difference in methods must be examined before diagnosis is pronounced. For example, consider the problem of financial subsidy to Japanese churches. Missionaries tend to agree that in the early stage of work the financial burden is borne by the sending church. But from this starting point there are about as many roads as there are missionaries, Lutherans being no exception. And all too often the difference becomes apparent when one, after some years, has time to look back and reflect. In other words, certain practices, by virtue of old age, have been established as principles. Add to that the fact that while some missionaries come from small and financially poor churches, others represent churches with almost unlimited potentialities, and you have an idea of what the Lutheran Unity Committee has been battling from every possible angle for the last two years.

Will the Lutherans ever really unite and organize one Lutheran Church in Japan? Lutheran Unity negotiations have gone on continually since 1953, and have now reached an advanced stage. Each group will soon have to give its yes or no. No responsible Lutheran leader would volunteer to prophesy about a possible date for the actual organization of the new united church. If pressed for a purely personal opinion, the author of this article would hopefully point to 1959.

The Lutheran Hour

Some feel that perhaps more than anything else, the radio work of the Missouri Synod has made the name "Lutheran" known in non-Christian circles in Japan. "Ruteru Au-a" has become almost a household term since 1951, when the program was launched over a few major stations. Several groups other than the Missouri Synod are contributing to this specialized work, presently aired over 35 stations in Japan, Okinawa, Hawaii and the Philippines. Where follow-up work has been well organized, results have been most gratifying, constituting up to one third of local church membership.

Faith and Practice.

In December 1955 representatives from the groups negotiating for one Evangelical Lutheran Church in Japan adopted the following statement on faith and practice, which has been approved by all the groups as representing the official Lutheran stand toward non-Christian religions and religious practices.¹⁰ This statement will perhaps serve to illustrate The actual emphasis of the church:

FAITH AND PRACTICE

1. The Word of God teaches that there is only one true God, the Maker of heaven and earth, the Judge of all mankind, and the Father of our Lord Jesus Christ. As Christians we must give wholehearted allegiance to Him and have no other gods.
2. We hold that any religious practice which denies the one true God revealed in Scripture as Father, Son and Holy Spirit is sinful.
3. We urge all Christian believers to seek to help one another to be true to Jesus Christ, the Son of God, as their only Lord and Savior, and not to compromise their faith by participating in any non-Christian religious practice.
4. We urge all pastors and teachers to make known, privately and publicly, the teaching of the Word of God regarding idolatry and non-Christian religious practices. As a guide in applying the above principles we urge that:
 - a. A Christian abstain from any kind of worship or service at a non-Christian altar in the home or in a public place.
 - b. When a Christian attends non-Christian funerals, he does not participate in non-Christian religious practices such as burning incense, etc.
 - c. The Christian funeral should be a Christian witness to the living. (In this connection we recommend that a definitely Christian funeral service be prepared. This is not a reference to the order of service, but to such things as can be used in connection with the service to give a definitely Christian emphasis.)
 - d. In all other family and civil matters a Christian should seek to be a witness to his Lord and Savior.
5. We recommend that a permanent commission on Faith and Practice be established by the New Lutheran Church to study the problem of developing a positive Christian tradition in Japan.

The 10,869 baptized Lutheran Christians in Japan are located in widely scattered and numerically small groups. Sustained by the Almighty hand of God, this weak and failing church is ever struggling not to compromise its loyalty to Jesus Christ in the midst of a powerful and demanding society. Of Luther it was said that "preaching, he was always teaching; teaching, he was always preaching." They do not always live up to this motto, but the interaction of these two activities will nevertheless remain one of the most prominent characteristics of Lutheranism in Japan.

FOOT-NOTES

1. World Christian Handbook, 1949, p. 40: 90,000,000 Lutherans out of the estimated world "Christia" population of 692,-400,000. More reliable Lutheran figures (LWF) 70 million. In any case about 10% of the world Christian population.
2. For different reasons, neither the Wisconsin Synod nor the Christian Mission to Buddhists have taken part in union negotiations.
3. Data taken from "History of the Lutheran Church in Japan" (1956), by Dr. B. P. Huddle, professor, Lutheran Theological Seminary in Tokyo. Cf. "Strategy of the Japan Lutheran Missionaries Association," Japan Missionary Quarterly (formerly) Japan Christian Quarterly, January, 1957, by Rev. Harold C. Deal, Jr.
4. Year of arrival and general area of operation:
 - 1) Lutheran Church, Missouri Synod, Japan Mission (USA), 1949, Tokyo, Niigata and Hokkaido.
 - 2) Evangelical Lutheran Church, Japan Mission (USA), 1949, Tokyo-Nagoya area.
 - 3) Lutheran Brethren Mission (USA), 1949, Akita Prefecture.
 - 4) Norwegian Lutheran Mission (Norway), 1949, Kobe and San-in area (Shimane and Tottori).

- 5) Augustana Lutheran Mission, Japan (USA), 1950. (Hiroshima area).
- 6) Lutheran Free Church of Norway, Japan Mission (Norway), 1950, Southern Mic.
- 7) Norwegian Missionary Society (Norway), 1950, Osaka-Wakayama area.
- 8) Japan Mission of the Suomi Synod (USA), 1950, Yamana-nashi Prefecture.
- 9) Christian Mission to Buddhists (Norway-Denmark-Sweden), 1953, Kyoto.
- 10) Wisconsin Synod, Japan (USA), 1953, Tokyo area.

Location of older groups:

- 1) ULCA and UELCA: Mainly Kyushu, Tokyo and Kansai.
- 2) Finnish group: Tokyo, Nagano and Hokkaido.

5. For location, see footnote 4. For number of missionaries, see statistics.
6. Present Chairman: Rev. David L. Vikner, Augustana Lutheran Mission.
7. Rev. Douglas Swendseid, Promotional Secretary, Tokyo Lutheran Center, 16, 1-chome, Fujimi-cho, Chiyoda-ku, Tokyo.
8. A 576 page history in Japanese was published 1951.
9. 1956 figures: 340,000 letters received, 30,000 actively enrolled in Bible Correspondence Course, 13,000 have finished the 12-lesson course, 50,000 Bibles distributed, all upon individual request, 25,000 copies of Luther's Small Catechism distributed, 1,200 blind students enrolled in Braille correspondence course, of these 275 finished the entire course.
10. Cf. Sigurd Aske: "Trends in the Christian Movement in Japan," The Japan Christian Year Book 1956, pp. 29-31.

ALL-LUTHERAN FREE CONFERENCE REPORT

STATISTICS (*)

AS OF DECEMBER 31, 1955

by Russell Sanoden

I STATISTICS-PERSONNEL	1. J E L C				5. LCMS	6. ELC	7. LBM	8. NLM	9. SSM	10. LFCN	11. NMS	12. CMB	TOTAL
	2. ULC	3. LEAF	4. ALM										
A. Missionaries on Field													
1. Ordained	18	4	10		19	26	6	7	2	2	5	2	101
2. Wives	15	4	10		19	26	6	6	1	2	5	1	95
3. Unordained a. Men	1				1								2
b. Women	9	6	2		1	15	2	5	1		2		43
4. Home on Furlough	11	3	5		10	4	5	6	1	2	4		50
TOTAL Missionaries	54	17	27		50	71	19	24	5	6	16	3	293
	1. J E L C												
B. Japanese 1. Ordained		51			4	1					1		57
2. Unordained		15			14	12	7	19	1	5	10		83
TOTAL Japanese		66			18	13	7	19	1	5	11		140
II STATISTICS-CHURCH													
A. Congregations													
1. Organized		63			2	1	1	1					68
2. Unorganized		29			22	15	6	8	2	3	6		91
B. Baptized Christians		8388			1131	368	272	342	41	133	194		10869
C. Communicant Members		4001			921	338	172	292	41	81	177		6023
D. Children's Work #													
1. No. of Sunday Schools		103			27	22	30	31	2	6	22	1	244
2. Sunday School Pupils		11580			1798	1408	1229	1451	200	165	973	30	18834
3. No. of Kindergartens													
a. Yochien		33			7		1	6		1			48
b. Hoikusho		16									1		17
4. Kindergarten Pupils													
a. Yochien		3000			589		35	157		29			8310
b. Hoikusho		1500									38		1538
E. Christian Workers' Education													
1. Theological Seminary		1			1								2
2. Seminary Students		45			(5)(10)*	3							63
3. Bible Schools						1	1	1					3
4. Bible School Students						29	12	30					71

1. JELC Japan Evangelical Lutheran Church
2. ULC United Lutheran Church
3. LEAF Lutheran Evangelical Association of Finland
4. ALM Augustana Lutheran Mission
5. LCMC Lutheran Church, Missouri Synod
6. ELC Evangelical Lutheran Church

7. LBM Lutheran Brethren Mission
8. NLM Norwegian Lutheran Mission
9. SSM Suomi Synod Mission
10. LFCN Lutheran Free Church of Norway
11. NMS Norwegian Missionary Society
12. CMB Christian Mission to Buddhists

Elementary Schools, LCMS-1, (48)

* 5-Regular, 10-Pre-Theolog.

JAPAN'S NEW RELIGIONS

By William Woodard

Former special Projects officer of Civil
Information and Education and S. C. A. P.
officer in Charge of Religions.



"NEW Religions," so-called, flourished in postwar Japan primarily because government restrictions, which in one form or another had been imposed for centuries, were suddenly removed. Had religious freedom, and separation of church and state previously existed in Japan in any but a very limited manner, it is very doubtful whether there would have been any unusual religious developments after the surrender in 1945. But freedom did not exist, at least insofar as the establishment of new religious movements were concerned.

On the contrary, instead of the familiar phenomenon of sects and cults, which have been common in the Occident, potential leaders of such movements were obliged to operate within the framework of the so-called established religions, that is, the 56 denominations of Buddhism and the 13 sects of Shinto. Furthermore, the secession of groups or individual temples and churches of Buddhism and Shinto was practically impossible, so that regardless of discontent within a given denominational system there was practically no recourse but to accept the status quo and make the best of it.

NOT "NEW" OR "RELIGION"

Consequently when the restrictions were removed, many religious leaders, who had operated within a given sect and those who were disgruntled over even minor issues, took advantage of the opportunity to secede and set up independent organizations. This being the case, relatively few of the hundreds of religious organizations established since the war are really new. Even fewer can be truly called new religions. Most of them are, in reality, merely new denominations or independent administrative units which differ very little, if at all, in doctrine from the body from which they separated.

A survey of social movements made by the police in 1937 gives the names of many religious leaders and numerous organizations which today are functioning in this field of new religions. Some of the so-called new religions are, in fact, rather old. The P.L. (Perfect Liberty) Kyodan, for example, under the name of "Hito no Michi" (Way of Man), achieved considerable strength—and notoriety—in prewar Japan, as a part of Fusokyo, a well-known Shinto sect. In 1930 it was reported to have 130 branches and 600,000 to 800,000 adherents.

"Seicho no Ie" (House of Growth) was prominent as an independent cultural movement or rather as a publishing company which promoted religious groups, such as many Japanese women's magazines today organize their readers into local clubs. In 1937 it had 700 branches and 150,000 "believers," that is, subscribers, throughout the country. "Omotokyo," the oldest of all, originated late in the 19th century and was said to have had 300,000 to 400,000 followers in the early 1930's. Nevertheless these organizations are considered new religions in this survey.

But I would rule out completely such religions as "Konkokyo" and "Tenrikyo" because they have been established too long and were previously officially recognized by the government. This does not mean that there are no postwar religious organizations which are definitely new and deserve to be called religions. There are a few, as we shall see, but the number is not as large as is generally supposed.

A secondary, but none-the-less important factor in this sudden increase in "New Religions," was the privilege of tax exemption, which was given to organizations incorporated as religious juridical persons (Shūkyo Hōjin) under the Religious Corporation Ordinance, and which offered an irresistible temptation to a number of unscrupulous individuals.

As a consequence of this, many quacks, charlatans, fortune tellers and even some small businesses were transformed almost overnight into "religious organizations" in order to cash-in on this golden opportunity. To a certain extent the Religious Juridical Persons Law, which replaced the Religious Corporation Ordinance, eliminated a number of these, but lack of any intelligent understanding of the basic principles of religious freedom, coupled with a seeming inability to administer the law strictly, appears to have left a considerable number of "religions" in this category, particularly among those incorporated on a prefectural level.

FEW FACTS AVAILABLE

Unfortunately, relatively little scholarly study has been made of this subject, so every generalization must be regarded as more or less tentative. Generally speaking, too much dependence must be placed on the Ministry of Education's Year Book of Religions (Shu-

kyo Nenkan), which is the only publication containing descriptive material about most religious organizations, and which simply reproduces what the organizations themselves report. According to the 1955 edition there were 371 incorporated religious denominations.* Of these, 141 are classified as Shinto, 166 as Buddhist, 36 as Christian, and 28 as miscellaneous. How many of these should be considered new religions, as distinct from sectarian divisions due to secession, depends upon the criteria used. One well-known scholar estimates that 120 belong to this category.

This figure may be approximately accurate. Some, of course, are Buddhist, some Shinto, and perhaps a few may be Christian. Others are syncretistic. But one of the most prominent so-called new religions, the "Soka Gakkai," is not incorporated with the Ministry of Education but with the Tokyo Metropolitan Government and hence is not included in the above number. How many others there are like this, I do not know.

For the purposes of this brief survey a new religion is defined as "a religious organization, operating on a denominational level outside the so-called established religions, which has created its own special system of teachings with a somewhat unique emphasis and has come into existence in recent years, particularly in the postwar period." This is a much broader definition that is usually used. Most people consider new religions to be a strictly postwar phenomenon. But, as can be seen from the accompanying chart, this is not actually the case. It was only the unusual situation existing at the end of the war which brought them into prominence and enabled them to flourish.

SEVEN CHARACTERISTICS

Close contact with some of the more active genuine new religions reveals seven important characteristics which readers of *Japan Harvest* may find of interest.

1. Their central emphasis is usually simple, direct and related to the everyday life of the believers, as a rule focusing attention on some immediate material, physical or worldly advantage which will benefit the faithful.

2. There is a definite personal interest on the part of the leaders in the individual believer. Anyone who comes in contact with a new religion almost invariably finds a glow of friendliness and sympathy. The believer becomes aware of himself as a person. He is not just a cog in the wheel of society, but is made to feel a sense of personal worth and self-esteem.

3. There is considerable flexibility in their activities and programs. The meetings aren't planned on the premise that the believer must adjust his daily schedule and convenience to these organizations. On the contrary, the new religions meet the convenience of the believer. Many meetings are held early in the morning or late in the evening. Most of the "Sanctuaries" are open all day, everyday in the week, and there is almost always someone there to talk to.

4. The newcomer can readily become a part of the organization. There may be steps for advancement in the faith or within the system, but usually there is

no rigid dividing line, such as that created by baptism and formal church membership. Once an interest is expressed, participation begins and the individual becomes a member by signing his name and meeting a minimum requirement, such as the payment of a fee.

5. There is ample opportunity for the individual to render some service—each according to his ability—to his organization. Not infrequently this service is expected as a testimony of faith. In some cases it is definitely required. Many religious buildings are constructed by volunteer labor. (Muryo Hōshi)

6. Most founders claim to possess special spiritual power. In some cases this is what is known as *Kami-gakari*, in which case the founder is said to be possessed by the deity; or he is in possession of some technique, such as *chinkon*, that enables him to acquire special power or insight which may or may not be transmitted to the believer.

7. There is an effort to bring the believer in touch with the Unseen and to create a conviction that the Unseen, whether by means of charms, incantations, or normal ritual, is causing changes in the physical or material conditions as well as in the spiritual life of the individual believer. There may or may not be a moral content in this experience.

In conclusion, I want to specially emphasize one point: The new religions have been widely criticized for superstitions and improper practices which are considered detrimental to society. But such ideas and practices are not new to Japan. And to single them out for special criticism is to ignore the fact that Buddhism, Shinto and popular beliefs have had the same superstitions and practices for centuries. Furthermore, any advocacy of their punishment or suppression, for anything except the violation of laws and ordinances, is to play into the hands of those who desire government control of all religion."

To accompany this informative article, Mr. Woodard kindly prepared an extensive chart of 27 of these new religions. Concerning it and the above material he said:

"This brief survey of new religions is prepared for *Japan Harvest* from publications by the Ministry of Education (mombusho) based on information furnished by the religious organizations concerned, and from the writer's personal observation. The list of organizations given in the chart was prepared in consultation with Mr. Shuten Oishi, a priest of the Soto denomination of Zen Buddhism and who is currently General Secretary of the Union of the New Religious Organizations of Japan.

The chart describes these religious organizations based largely on their own statements. A careful, critical evaluation of their actual teachings, practices and activities is needed, but the writer hasn't studied the subject sufficiently to qualify him for such a task. While every effort was made to select the central teachings and characteristics, undoubtedly there will be considerable disagreement on this subject. As for the statistics, only the naive would regard them as reliable. However, they do have a relative value. Probably the smaller the figure, the more dependable it is." ★

* Dr. Wilhelm Schiffer, S. J. "New Religions of Japan:" *Today's Japan* No. 4, p. 15, July 1956,

SURVEY OF NEW RELIGIONS

Name Founder Founding Date	Teaching	Dominant Religion	Statistics	Remarks
1. ANNAI KYO "To tie God with man" (1) NAKANO Yonosuke (m) (2) 1926 (3) 1934	Worships the "Great spirit of the universe: god"; stresses kamigakari , that is "God descending upon man," Chinkon or "soul tranquilization," and the unity of all faiths. Awaits the coming of a saviour. Stresses cooperation of all religions.	Syncretism (Shinto and Christianity)	Churches 65 Teachers 3,817 Believers 74,913	Founder, formerly with Omoto-kyo, claims to be Deguchi's successor. Nakano family were Shrine Shinto priests. Has wide international connection. Headquarters: Shimizu, Shizuoka Pref.
2. BUSSHO GONENKAI "Buddha-Protection-Pray Society" (1) SEKIGUCHI Kaichi (m) (3) 1950	Seceded from Reiyukai Kyodan.	Buddhism (Nichiren)	Main church 1 Branches 286 Teachers 573 Believers 341,270	
3. DAIJO KYO "Great-Vehicle Teaching" (1) SUGIYAMA Tatsuko (f) (2) 1927	Doctrine based primarily on Lotus Sutra,* but does not follow Nichiren specifically. Stresses elimination of poverty, illness and discord.	Buddhism	Churches 33 Branches 532 Teachers 88 Believers 831,838	Claims to carry on much social welfare work. Headquarters in Nagoya.
4. DAIEI KAI "Great Wisdom Society" (1) ISHIKURA Hosuke (m) (3) 1951	Seceded from Reiyukai Kyodan.	Buddhism (Nichiren)	Church 1 Branches 6 Teachers 29 Believers 11,068	
5. DAINICHI DAIRITSU GENRI KYODAN "Commie Buddha Establish Principle Association" (1) MOTOKI ISAMU (m) (2) 1938 (3) 1950	Worships eight Shinto deities, emphasizes the unity of gods and men, the oneness of the earth and the spiritual world, purification of the soul by spirit, personal experience of universal spirit, and universal love.	Shinto (Buddhism)	Churches 2 Teachers 20 Believers 789	Formerly called "Tsutomonokai." Headquarters in Tennoji, Osaka.
6. ENNO KYO "Teaching-Application Teaching" (1) FUKADA Chiyoko (f) (2) 1919 (3) 1948	Worships Shinto and Buddhist deities. Emphasizes love and faithfulness, self-consciousness of divine nature, culture of human life, universal life which produces growth and development.	Buddhism (Shinto)	Churches 594 Teachers 685 Believers 117,325	Formerly called "Enno Shuho Kai"
7. GEDATSU-HON-KANSHA KAI "Emmancipation-Repayment-Gratitude Society" (1) OKANO Seikan (m) (2) 1932	Worships Buddha, Gochi Nyorai, as well as Shinto deities of heaven and earth. Stresses practice of religious faith rather than doctrinal learning. Promotes happiness for self and others by realization of spirit of emancipation and repayment of kindness.	Buddhism (Shigon) (Shinto)	Churches 210 Teachers 212 Believers 15,709	
8. HINO OSHIE "Deity-Teaching of" (1) SAKUMA Shunichi (m) (2) 1919 (3) 1946	Central deity is the Sun Goddess. Advocates the way in which man can become at one with the gods, and in conformity with the Original Vow (Hongan) bring salvation to all living beings, past, present and future.	Shinto (Buddhism)	Churches 2 Teachers 7 Believers 3,981	Formerly "Toitsu Kyokai" of Mitakekyo (Sect Shinto)
9. MOMMICHI "Proper Way" (1) ONISHI Aijiro (m) (2) 1913	Regards founder as true successor of Nakayama Miki, founder of Tenrikyo. But claims Kanrodai (Terrace of Heaven) is in the founder himself and not at Tenrikyokai Headquarters in Nara Pref. Also disagrees with Tenrikyo on other details of doctrine.	Tenrikyo	Church 1 Teachers 3,318 Believers 222,977	Founder was propagandist for Tenrikyo. Formerly called "Tenri Honmichi". Considers himself rightful Emperor and as such can save the world.
10. ISHIN KAI "Only-gods Society" KISHI Ichita (m) (2) 1928 (3) 1940	Worships Yagokoro Omoikane no Kami , spirit of Atsutane HIRATA, tutelary deities and ancestral spirits. Stresses the spirit of piety, benevolence, service and welfare.	Shinto	Churches 6 Teachers 340 Believers 45,340	Formerly "Meido Kai".
11. KANNAGARA KYO "According to gods Teaching" (1) MIZUNO Fusa (f) (2) 1911 (3) 1948	Worships Shinto pantheon. Stresses pious devotion, ancestor worship, and moral practices. Four cardinal principles: confession, thanksgiving, hope and devotion. Four chants: "Heaven and earth are bright and clear;" "Divine virtues are boundless;" "Divine light is limitless"; "Everything comes from the universal root."	Shinto	Churches 9 Teachers 75 Believers 18,093	Originated in Dairen as "Shinto Kinsho Kyokai." In 1948 became "Ishin Dai Kyokai" of Shinto Taikyo (Sect. Shinto).

NEW RELIGIONS SURVEY

Name Founder Founding Date	Teaching	Dominant Religion	Statistics	Remarks
12. KODO KYODAN "Filial-Way Association" (1) OKANO Shodo (m) (2) 1935	Doctrine based on Lotus Sutra in Tendai tradition. Stresses ancestor worship divine healing, misfortune due to neglect in making suitable offerings to ancestral spirits.	Buddhism (Tendai)	Churches 1 Propaganda Centers 1,200 Teachers 11 Believers 113,780	Founder was formerly priest of Tendai Buddhism and Reiyu Kai from which he seceded. Headquarters in Yokohama.
13. MARUYAMA KYO "Maruyama (family name) Teaching" (1) ITO Rokurobei (m) (2) 1975 (3) 1946	Worships the three creator-gods: Amenominakanushi no Kami, Takamisubi no Kami, and Kamimusubu no Kami. Stresses ascetic and mystic practices including climbing of Mount Fuji, which it also worships.	Shinto	Churches 80 Teachers 953 Believers 88,850	Formerly a part of Fusokyo (Sect Shinto). Later transferred to Shinto Taikyo, from which it seceded in 1946.
14. MYOCHI KAI "Wonderful Wisdom Society" (1) MIYAMOTO Mitsu (f) (3) 1950	Seceded from Reiyukai Kyodan.	Buddhism (Nichiren)	Churches 2 Branches 86 Teachers 94 Believers 543,797	Founder was formerly teacher of Reiyukai. Headquarter in Yoyogi, Tokyo.
15. MYODOKAI KYODAN "Wonderful Way Association" (1) SAWARA Chujiro (m) (3) 1951	Seceded from Reiyukai Kyodan	Buddhism	Churches 2 Branches 38 Teachers 323 Believers 179,320	Founder was formerly teacher of Reiyukai.
16. NEMPŌSHIN KYO "Pray-Teaching-True-Teaching" (1) OGURA Reigen (m) (2) 1925 (3) 1947	Aims at attaining nirvana and Buddhahood and the establishment of Buddhist society where there is no illness, conflict or suffering. Respects Shinto and Buddhists gods, and ancestors; stresses early rising, praising and not speaking ill of others, repayment of kindness, observance of Buddhist teachings, and repayment of obligations to the country.	Buddhism (Tendai)	Churches 224 Teachers 1,039 Believers 36,470	Started by revelation from Amida. Formerly "Kongo Kyokai" and later changed to "Ogurasan Kongoji."
17. OMOTO "Great Foundation" (1) DEGUCHI Non (f) (2) 1892 Revived in 1946	God is Spirit-all pervading in the universe. Man is the minister governing all heaven and earth. When man's unity with God is attained, he commands an illimitable power and authority.	Syncretism	Churches 630 Teachers 3,817 Believers 74,913	Onisaburo DEGUCHI, married foundress's daughter, Sumiko in 1900. Regarded as world saviour. Sect violently suppressed in 1937. Leaders imprisoned for "Lese Majeste." Called Aizen-en directly after war. Headquarters at Ayabe and Kameoka, Kyoto prefecture.
18. P. L. KYODAN "Perfect Liberty" (1) MIKI Tokuharu (m) (2) Early in 1920 Revived in 1946	Worships "Supreme Spirit of the Universe" and ancestral spirits of believers. Realization of the idea that all people can be mutually blessed under the motto, "Life is art," by free and noble expressions of their respective personalities, and thereby contribute to the realization of permanent peace and the welfare of mankind.	Syncretism	Churches 467 Teachers 554 Believers 463,832	Founder was priest of Obaku a Zen buddhist denomination, then became a teacher of Tokumitsukyo and later founded "Hitonomichi Kyodan", which was suppressed in 1937. Miki and his son, Tokuchika, were both imprisoned. A large center is being established in Tonda-bayashi outside Osaka.
19. REIYU KAI KYODAN "Soul-Friend Association" (1) KUBO Kakutarō (m) (2) 1925	Doctrine based on Lotus Sutra; all beings can attain Buddhahood. Stresses consolation of ancestral spirits; filial piety is primary obligation, regardless of character of ancestors, who can cause unhappiness if they are dissatisfied with the deeds of descendants.	Buddhism (Nichiren)	Main Church 1 Branch Churches 4 Teachers 50 Believers 2,154,410	This organization is the mother of many groups most of which separated as a result of "financial difficulties." Headquarters at Iigura, Minato-ku, Tokyo. Festival days: 8, 18, 28.
20. RISSHO KOSEI KAI "Establish-Righteousness-Friendly Intercourse-Becoming Society" (1) NIWANO Nikkyo (m) NAGANUMA Myoko (f) (3) 1938	Doctrine based on Lotus Sutra; worships Nichiren Mandala; teaches way to recognize real aspect of direct and indirect causality and that ignorance is source or cycle of birth and death. Importance attached to penitence, endeavor to attain Buddhahood and practice of living for others. Special emphasis on services for ancestral spirits.	Buddhism (Nichiren)	Churches 66 Branches 135 Teachers 3,935 Believers 1,300,000	Separated from Reiyu Kai. One of the active new religions today. Headquarters in Suginami-ku, Tokyo. Counsels thousands daily. Annual festival on Oct. 12 is stupendous.

NEW RELIGIONS SURVEY

Name Founder Founding Date	Teaching	Dominant Religion	Statistics	Remarks
21. SEICHO NO IE "House of Growth" (1) TANIGUCHI Masaharu (m) (2) About 1934	Laws of life are ways of infinite growth. Man as child of God has infinite possibility. All men are spiritual sons of god; sin and evil are products of imagination. Faith healing.	Syncertism (mental Science)	Churches 1,644 Branches 1,614 Teachers 2,408 Believers 1,457,812	Founder was formerly on staff of Omotokyo. Publishes many magazines and books in English and Japanese. Headquarters in Harajuku, Tokyo.
22. SHISHIN KAI "Thinking of Parents Society" (1) IDO Seiko (m) (3) 1938	Doctrine based on Lotus Sutra. Stresses services for ancestors, repayment to them as basis of conduct and service for others.	Buddhism (Nichiren)	Churches 13 Propaganda Centers 81 Teachers 40 Believers 24,092	Seceded from Reiyukai
23. SEKAI MESHIIYA KYO "World Messianic Church" (1) OKADA Mokichi (2) 1934	Jehovah sends men to earth as his proxies. The founder, was sent to this age as saviour to remove illness, poverty and human struggle which cloud the souls of men, so that heaven will be realized on earth.	Syncretism	Churches 1,176 Teachers 3,160 Believers 349,094	Founder was propagandist for Omotokyo. Formerly called "Kannon Kai" great emphasis on healing. Headquarters in Atami is "Heaven on Earth."
24. SHUYODAN HOSEI-KAI "Spiritual-Training-Giving-Truth Society" (1) IDEI Seitaro (m) (2) 1942	Reveres the deity from which the universe and nature originated. Unity of god and man attained by moral life which stresses gentleness and sincerity.	Ethical Culture (Shinto)	Church 1 Propaganda Centers 61 Teachers 122 Believers 8,417	
25. SOKA GAKKAI "Creative-Value-Study Society" (1) MAKIGUCHI Zozaburo (m) (2) 1930 (3) 1947	A fanatical society belonging to the Nichiren Sho denomination of Nichiren Buddhism which uses coercive tactics in making converts.	Buddhism (Nichiren)	No statistics available	Seek complete annihilation of all other religions including other Buddhist sects. Elected four members to upper house in last election. Formerly "Soka Kyoku Gakka."
26. TENCHI KODO ZEN-RIN KAI "Heaven-Earth-Public-Way-Good-Neighbor Society" (1) RIKISHISA Tatsusai (m) (2) 1908	Worships parent god of heaven and earth. Seeks (1) health and peaceful racial development; (2) penetration of material and spiritual world; (3) enlightenment of neighboring countries; (4) avoidance of confusion and return to the true principles of heaven and earth.	Ethical Culture (Shinto)	Churches 29 Teachers 272 Believers 390,698	Founder was formerly an official in headquarters of Jikkokyo (Sect Shinto). Succeeding his father but position has no religious significance.
27. TENSHO KOTAI JINGU KYO "Heaven-Shining-Great-Deity-Dwelling Teaching" (1) KITAMURA Sayo (f) (2) 1942	Founder regarded as god-possessed and as the successor of the Buddha and the Christ. Heaven can be created here by selfless existence, observance of spiritual practices, repentance for sins. "Polish your soul."	Syncretism	Churches 223 Teachers 196 Believers 85,279	This is the so-called "Dancing Religion." The foundress, a farmer's wife, recently spent a year in Hawaii and USA preaching her message. Headquarters in Tobuse, Yamaguchi Pref.

Note: (1) Founder
(2) Date of original revelation or beginning of religious movement
(3) Date of separation from "mother" denomination
M-Male
F-Female
* English books available

Grand total:

- 1.) Churches 5,483
- 2.) Branches 4,043
- 3.) Teachers 26,138
- 4.) Believers 8,954,067

Additional Terms:

Lotus Sutra: One of the Scriptures of Northern Buddhism. It is highly respected in the Tendai tradition and the sole basis of Nichiren Buddhism.
Gochi Nyorai: The five Buddhas of Shingon Buddhism.
Ameno Minakanushi no Kami: Heaven-August-Center-Master Deity
Takamimusubi no Kami: High-August-Growth-Deity
Kamimusubi no Kami: Divine-August-Growth Deity
Mandala: a pictorial arrangement of Buddhist figures or symbols.

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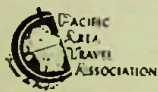


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NEWS MAKERS

by Victor Springer

"CHRISTIAN" MISSION TO CHINA

Tokyo, Ep/A. . . . A group of Japanese pastors has been invited to visit Communist China, a recent issue of the Kirisuto Shimbun reports. In March ('56) a group of pastors met in a round table conference to discuss the possibility of making such a trip. At the meeting, the Preparation Committee of the Japanese Christian Mission to China was formed and a letter was sent by Asano Junichiro, head of the committee, to Mr. Wu, head of the China Christian Committee. Permission was requested for about 20 members, representing every denomination, to visit China for about one month. Request was also made that all hotel and travel expense within China be paid for by the China Committee.

In the middle of October, a letter was received from Mr. Wu approving the request. It was stipulated in this letter that no more than fifteen members would be allowed in the mission to China and that the visit should take place between March 15 and May 1, 1957. All travel expenses within China would be paid for by the Chinese. (On November 15, Mr. Asano called the Preparation Committee together to discuss concrete plans for the trip. It was agreed at that time that the members of the mission would be decided by the year end.) (See page 43)

The so-called "Christian church of China," which will welcome this mission of Japanese churchmen, is the same group which by its accusations brought about, in August, 1955, the arrest of Rev. and Mrs. Wang Ming Tao of the Christian Church in Peiping. The principal charge against them was reported to be "opposition to the revolution." Wang, one of the leading pastors of China for the past thirty years, is considered by many to be the leader in the Chinese church of those who have rejected Communism and held true to the Gospel. After their arrest, Pastor and Mrs. Wang were sentenced to fifteen years of hard labor. Mrs. Wang reportedly died, and nothing is known of the pastor's assistant and 18 Christian college students who were arrested for trying to carry on the work.

The government sponsored China Church is now directing its opposition against the indigenous group known as the Little Flock. Members of this evangelical group (similar to the Plymouth Brethren) are being accused by the government-approved church of "betraying the country and people" and "serving" the United States and Bandit Chiang Kai Shek in opposing the government.

Good-will visits such as the proposed visit of Japanese churchmen to China, and the visit to Russia a few months ago by American churchmen of the NCC fit in with the plan of the Central Committee of the World Council of Churches to bring all churches in the Red Communist states into WCC membership. It seems to be only a matter of time until representatives of the Communist-upheld churches will take their places in the policy-making bodies of the WCC.

ROME PROFITS FROM ECUADOR MARTYRS

Miami, Ep/A. . . . Ecuadorean martyrdom of five Christian missionaries early this year aroused the interest of Catholics as well as Protestants. Roman Catholic missionaries working in the area in which the five men were murdered by Auca Indians have received a \$7,000 Piper four-place aircraft for use in their work. The plane was provided by a Miami, Florida group of Roman Catholic laymen.

RADIO ON THE MARCH

Tokyo, Ep/A. . . . Plans are now under way for the building of a new recording studio, Arthur J. Seely, president of the Pacific Broadcasting Association (formerly POBC), announced last month. PBA, which turns out some 38 Gospel broadcasts a week, on tape, has long been in need of expanded facilities. Blueprints are finished, and preparations made for the actual laying of the foundation. Provided funds are forthcoming, it is hoped that the studio will be ready for use in the early spring of 1957.

Besides turning out programs for Japanese consumption, sponsored by different evangelical groups, PBA has recently begun producing programs to be used by the new 20,000 watt Gospel Station HLKX built by Tom Watson (T.E.A.M.) in Korea. (see p. 7)

The pioneer missionary Gospel Station HCJB, now celebrating its 25th anniversary of broadcasting from the Andes mountains in Ecuador, will become on Christmas Eve the first missionary station to broadcast with 50,000 watts of power, according to their latest Bulletin. Directed by Clarence W. Jones, the station broadcasts in a total of nine languages, on two long-wave frequencies, an FM outlet, and five short-wave frequencies.

Another missionary station which is greatly expanding its facilities is the Far East Broadcasting Company, which recently purchased an entire Voice Of America radio installation for use in Manila. The United States Government has used these transmitters (50,000 and 100,000 watts) to beam official programs several thousand miles. The 100,000 watt transmitter purchased by FEBIAS is twice as powerful as any commercial station licensed to operate in America, and should have no trouble penetrating well into Communist China with the Gospel.

SOCIAL SECURITY

Washington, Ep/A. . . . EFMA Missionary News Service reports that hundreds of missionaries are expected to lose out on the opportunity to come under Social Security because of lack of proper information concerning the benefits of Social Security. Ordained, licensed, or commissioned American missionaries who were active as missionaries on or before January 1, 1955 have until April, 1957 to file their election of coverage with the Internal Revenue Bureau. If they fail to file by that date, they will forfeit all right to participate in Social Security as self-employed individuals. It is now or never for missionaries who wish to participate in the Social Security Program.

(Cont'd on p. 12, 43)

MISSIONARY HUMOR

Script by The Editor
Sketches by Phyllis Brannen

"Blessed is the man who can laugh at himself...verily he shall not crack up!" Read this over and check the ones where you fit. Be honest.

Box score...0-2...You're dead
3-5...Perfectionist
6-9...Average
10-13...Furlough is due
14-16...Retire please

(Any similarity to actual persons, living or dead, is purely intentional)

- 1) **Efficient Eddie:** He has a card-catalogue mind, a place for everything and everything in it's place. His files are well classified but he is a slave to detail, controlled by it, not controlling it.



- 2) **Perfectionist Pete:** He's sure if he doesn't personally do it, it just won't be done right, so he bitterly goes about doing a few things perfect. He never learns the secret of leadership: delegation of responsibility... the difference between the president of a department store and a shoe-shine man.



- 3) **Indigenous Ike:** He's a fanatic on being "all things to all men". Though his motive is noble, his method sometimes rubs "State-side" missionaries the wrong way, embarrasses his wife, but gladdens the Japanese, who overlook the way his kimono is sometimes inside out.



- 4) **Executive Eric:** He was used to push-buttons on his desk-one for his secretary, another for office boy, etc. Now he furiously pushes but the button simply replies "ashita dekiru deshō!"



Missionary

- 5) **Critical Carlie:** To him every glass of water is half-empty, never half-full. He sees a demon on every shoulder and believes his calling is to critically analyze everything and everyone but himself. Slowly his soul dries up, shriveled up from the bitterness of bickering.



- 6) **Investigator Ivan:** Being convinced he is the Christian Joe McCarthy who "has come to the kingdom for such a time as this"...he forever minds everybody else's business but his own, computing statistics on evil in others. Then without any semblance of Christian charity or truthfulness, he circulates 8 carbon copies of his charges "confidentially."



- 7) **Naive Nelson:** "Whatever they say (Japanese brethren, Field Council leaders, latest mimeographed policies) is right, so why fight?" is his motto. He is as pliable as putty, dependable only to follow the latest twist in the party line, be quiet, offend no one, and go on his mediocre missionary way.



- 8) **Crisis Cyrus:** He sees dark, gathering storms in every morning headline and is prepared to flee at a moment's notice ahead of the invading communists, income tax collectors or H. Bomb ashes, leaving behind similiar neurotic, unstable Christians "tossed about by every strange wind of doctrine."



- 9) **Plodder Paul:** He is slow motion incarnate, who plans on a 40 year ministry. Violently against evangelists, he says, "I prefer hand-picked fruit," not because he picks them himself, but because he doesn't happen to own a "reaper" and he piously must justify himself to his wife.



Portraits . . . Men Only

- 10) **State-side Stanley:** "Look, this is the way we do it at home—we have the offering before the sermon, we build concrete churches, people raise their hands and come forward" . . . his unconscious goal . . . "Americanize, not evangelize the Japanese."



- 11) **Reformer Roger:** He secretly plans to "purge the land" by driving at nite and overturning all the little roadside idols. He's also planning a petition to the Government to change over to English.



- 12) **Pessimist Percy:** To him, the world is fast going to the "bow-wows" and what's more, so is the church. With his pink pessimistic glasses he reads all news with the view of bolstering his pre-concieved notions that "all's wrong with the world and God's left His throne." Meanwhile most people avoid him, for with him there is no "good word."



- 13) **Milktoast Melvin:** His favorite verse is "the servant of the Lord must not strive, but be patient." He goes on his rubbery, watered-down, door-mat way, trying to whittle himself down to please everyone. His brother did this till he woke up one day to find himself whittled down to a toothpick.



- 14) **Optimist Otto:** It's always a "bea-u-ti-ful day" and everything is always "just fine" even though his office and home are one big unswept mess, half his support is dropped and the kids are sick. If only he and Pessimist Percy could live together, they'd be the most balanced men alive.



- 15) **Individualist Isaac:** He has a congenital fear of committees and believes everyone is conspiring to overthrow his projects. The truth is most people don't even remember his name. His tribe, sprouting like weeds all over God's pasture, usually overlap in their ministry. He also loves to be the combination president, vice-president, secretary and treasurer.



- 16) **Squatter Steve:** Not only does he plan to settle down to a 40 year ministry, but he plans to spend it in one place. Oh yes, he has scripture—"He shall not suffer the righteous to be moved."



- 17) **Victorious Vic:** Though he realizes that there's a little bit of each of these 16 characters in him, yet he also realizes that the secret of victory is Col. 1:27 "Christ in you, the hope of glory" . . . for "It is God working in you" both to will and to do of His good pleasure." So he invests his time in prayer and fellowship and the ministry of the Word, liberating the Holy Ghost of God, Christ, Himself, to live, plan, expedite, will, campaign, think and do all His Holy pleasure in and by and through him.



A SENSE OF HUMOR IS THE OIL IN LIFE'S ENGINE.

The editors realize that some consider all humor wrong for Christians. A Kyoto missionary wrote: "God never told a joke!" We solicit your comments. Shall someone write "Missionary Portraits—Women Only??"

PUMP-PRIMING PAUPERIZING ?

By J.A. McAlpine, Missionary, Presbyterian, U.S.

"WE do not subsidize our Mission work by even a penny," says Mr. A, in describing his Mission's policy toward securing land or buildings for indigenous groups. "We work on a 50—50 basis," says Mr. B, while Mr. C characterizes the policy of his Mission as "considering each project according to its individual merits."

It's the last named policy with which the writer is most familiar, and which he believes is a sane and well-balanced approach to the ever-present problem of how to help without "killing with kindness."

JAPAN—A SICK MAN

For the purpose of perspective and clear understanding of mission policies in Japan, it's necessary to eliminate the immediate postwar years of 1945 to 1952 from consideration. During these seven years the Japanese nation was like a person recovering from a severe operation. First there was a period of "emergence from shock." This was very real. The writer returned to Japan in January of 1947. At that time, communications were still disrupted, families were scattered, shelter was horribly inadequate; food, shelter and clothing, in that order, were the uppermost problems in everyone's mind.

The next short period may be compared to a patient becoming ambulatory. The nation was "up and about" but that was about all. Then came the peace treaty in 1952 which was in effect a "discharge from the hospital." Once more the nation was out in the world on its own.

During these seven years, most conditions were extraordinary and special. Therefore comparison of prewar with postwar methods of assistance to churches is more possible.

Please consider the church extension policy of your own denomination at home. Is it not the custom for a "General Council," or a "Planning Committee," or some such setup, either regional or national, to suggest a new church in a certain locality? Then a survey of that area is made, invitations extended, an organizational meeting held, and financial aid extended to launch the group. This financial aid may take the form of a.) rent, b.) an outright grant-in-aid, or c.) a loan, or d.) a combination of these in some form. Isn't this the usual way of our "colonization" at home?

It appears that this is a sane and reasonable method at home, and also applicable to local situations throughout the world. A strict policy of "no aid" from the very beginning seems to ask entirely too much of the new convert, and may be a possible reason for the high percentage of loss in membership. They can't bear the burden, and rather than embarrass anyone, they just fade out of the picture.

Opposed to this, a definite policy of financial aid, the amount of which is agreed upon by the parties concerned in view of the circumstances involved, and is predicated upon sound principles understood by all.

The principles involved here are:

1. That the new converts are few in number and therefore even their combined strength is unequal to the task;
2. That numerical strength will grow, and this growth is taken into account;
3. That spiritual strength likewise will grow, and with this growth the grace of giving will be fostered and encouraged; in short the principle of stewardship will be inculcated;
4. A permanent place of worship is more conducive to numerical growth and respect in the community than meetings held in private homes or rented facilities; and,
5. The principle of the parent helping the child, the elder aiding the younger to get established.

This is a thumbnail sketch of the principles of "priming the pump". It assumes that there is water in the well. No amount of priming will cause water to flow where there is no water. Likewise unless there is some priming, some pumps won't work at all. Of course, we can't carry this metaphor too far, but it serves to illustrate the point, namely, that judicious aid builds permanent spiritual churches faster than no aid at all.

HISTORY SHOWS PATTERN

If you examine the history of the major churches in Japan today, in the majority of cases either the building or the land, or both, were provided, all, or in large part, by foreign money. This is definitely the case of the very first Protestant church erected in Japan, the Kaigan Kyōkai, on the waterfront in Yokohama. One thousand dollars of the cost of the original building was a gift from the Christians of the Solomon Islands. Other gifts from the missionaries and business people of Yokohama and Tokyo are recorded in that church's archives which reveal that both land and initial building (the present edifice is the third building on that site) were outright gifts to the nine young men who were the charter members. Since then this church has sent into the Christian stream in Japan incalculable assets in the form of ministers and elders who have multiplied themselves many fold.

This pattern is normal, natural, and sensible. Efforts at rigid control by conditioning gifts on a 50—50 basis is still better than a policy of no aid, but again this is too inflexible to meet the variable factors involved in so many different areas. This is particularly true of country areas where growth is so slow as to be almost invisible to the impatient human agents. There the principles of aid must be flexible enough to encourage and stimulate the local group.

Let us all, therefore, with understanding and loving cooperation, put our shoulders to the task of establishing a healthy indigenous church rather than by a critical, demanding attitude, require so much that the "new-born babes in Christ" be smothered by the weight of burdens beyond their ability to bear. *

NATIONALISM . . . Blessing or Blight?

A Symposium of thought

by the Editor

IT'S self-evident that this is the age of rising nationalism. India politely forced England out of India and Pakistan. China kicked all Western missionaries out, as has North Korea and North Indo-China. The Cypriots agitate against England. Morocco and Algeria fight to rid themselves of France's Colonial yoke. Indonesian President Sukarno said "I'd rather deliver my country to the Communists, than ever to be under the rule of the Dutch again."

Egypt's Nasser slapped America, France and England as he seized the Suez Canal and nationalized it. Young King Hussein grabbed Jordan's Arab legion from England's Glub Pasha and fired him. The Philippines enjoy their recently-won independence from America. Japan's Socialists won resounding victories at the last election on an anti-American, anti-Mac-Arthur Constitution, pro-Red China Platform. Meanwhile South Africa's Bible-quoting Dutch Prime Minister carries on an obsolete colonial policy that makes most Christians blush.

Japan's Dr. Hotta wrote: "In Okinawa, in Hong-kong, in the Philippines and Singapore, in Goa and Ceylon, in Egypt with the Suez Canal, in Iraq, Jordan, Syria and the other Arab nations, and again in Israel, in Tunisia, Algeria, and Morocco, countries but nominally independent, and in Kenya, and Cyprus, and in Greece as that country has supported the Cyprus independence movement, and farther north, in the so-called satellite countries—Budapest in Hungary and Poznan in Poland, nay, farther north yet, almost at the North Pole, in Iceland, from Sunakawa to Budapest and Poznan, from Poznan and Budapest to Sunakawa a new reality is being born. Over a wide belt from northwest to southeast—let us call it the New Reality Belt—the thought and the will to do away with dependence are coming into existence."

COMMUNISTS USE NATIONALISM

Apparently the only people who know how to utilize this rising nationalism for profit are the Russians. George E. Sokolsky writes, "It's impossible to understand Nasser's program unless Mao Tse Tung's program, Nehru's program and the revolt of the Moors in North Africa are simultaneously considered, because what is happening in Egypt is only a phase of the world-wide revolution initiated by Lenin and Trotzky and their associates in 1917. . . . The current phase is the revolt of the dark-skinned peoples against the white peoples. If a Hindu, for instance, were told that Soviet Russia is the most colonial nation on earth, the Hindu is likely to reject the idea. He probably adopts the attitude that colonialism means the subjection of the dark skinned peoples to the white-skinned countries. And it is this formula that Soviet Russia has succeeded in establishing in Asia and Africa to the peril of all Western countries and the peace of the world.

"It is a devastating formula because, as things stand today, it could mean a retreat from civilization. When to these historical differences are added the racial distinction of pigmentation, the relationships become complex and difficult of solution. For the pigmented peoples have always resented the power the white-skinned peoples have asserted over them.

"Here is a conflict that for centuries was limited to academic discussion; now it is the foremost problem of our century. . . .

"Even had the wisest men foreseen this. . . there would still be no answer. It is one of those crucial historic situations, which works itself out over the centuries. The hope now is that whatever else it brings, it will not bring more war."

CHRISTIANS ABUSE NATIONALISM?

Veteran Missionary Ruth Paxson told the author five years ago: "I predict the next great world movement will be rising nationalism. If we abuse it, it will kill us. If we learn to use it, it will be the greatest force to carry out the great commission imaginable."

The question is: are missions harnessing this force? How many hundreds of missionaries and their missions may be just as obsolete and are fighting, instead of capitalizing nationalism for God's glory.

What is the evangelical's attitude toward this world-wide rising nationalism? On this critical nationalism problem missionaries have two choices. . . . hide our heads ostrich style and live in a fool's paradise; or face the facts realistically and make the best of it, capturing the very emotions of nationalism for God's glory. Here are some practical suggestions as to how this can be done, right here in Japan.

1. Listen with an attentive (not suspicious) ear to their honest complaints.

2. Add to their list some of your own similar observation, making sure that in the process you don't elevate yourself in their eyes at the expense of other missionaries.

3. Put them in your place, asking "What would you do? . . . any positive suggestions?"

4. Admit that many of their grievances are justified, but quickly hammer home the fact that all Christians are one in Christ—therefore if one suffers, all suffer.

5. Agree wherever you can with them that Japanese are better than missionaries in evangelizing, etc., and use nationalism as a lever to life the responsibility from your shoulders to theirs.

6. Root out the false, egotistical, unscriptural idea that being a Westerner automatically makes you a paragon of virtues and possessor of spiritual gifts far surpassing any Japanese. This unconscious attitude is quickly noticeable to the Japanese and is a direct cause for rising nationalism. (Cont'd)

NATIONALISM (Cont'd)

Contemporary leaders have this to say on this vital subject:

1) Philippine President Ramon Magsaysay: "We must bring into play all the positive and constructive potential of nationalism as an ideological force, rejecting the negative elements of distrust and hostility, which at the same time develops a sense of inferiority and inadequacy in those individuals destined to become the nation's future leaders."

2) Norman Grubb speaking to Japan Missionaries in 1953: "We have to face the probability in God's wisdom of this being the close of the 'foreign missions' . . . Now the era of 'world nationalism' has arrived. All nations and countries are feeling and beginning to claim their rights to their independence, and we who treasure our own liberties and independence must gladly recognize their rights to the same. This has its immediate repercussion on 'foreign missions,' which inevitably have the flavor of foreign domination or influence, even though we don't intend it. We must expect, therefore, a rapid increase of the importance of the rising young national churches, and an equal diminution in the acceptability, influence and even existence of foreign missions."

3) Dr. Everett Cattell, 20-year veteran India missionary and secretary of the Evangelical Fellowship of India: "It is an agonizingly painful statement to make but those missions which have a long history of missionary-centric planning and organization find it almost impossible to switch over to true indigenous principles. This has been proved time and again in India where these missions would try with all their strength, but find their organization too deep-rooted and cumbersome."

4) India's Nehru: "As far as possible the Union Christian Church should be independent. We've had various churches of Protestant persuasion for the last 100 or 150 years. These periods are long enough to build up an indigenous church which need not rely too much on external assistance."

To enforce this principle, an official statement was published by the Indian authorities stating, "Foreign missionaries coming as additional members of a mission or in replacement of existing missionaries will be admitted into India providing they possess outstanding qualifications or specialized experience and Indians are not available for such posts."

Someone said India is usually five years ahead of Japan. If that principle should be promulgated as law by the Japanese Diet, how many missionaries would qualify to come back for the next term. Sadly, missionaries in many lands are being forced to apply indigenous methods not because the Bible teaches it (and it does), nor because the home board desires it (and most do), or because we believe it, but because of external pressure from secular governments, as in Poland, Hungary, Rumania, China, N. Korea, N. Indo-China, Russia, Mongolia, India, E. Germany, etc.

In India the Board of Foreign Missions of the Presbyterian Church in the U.S.A. has "welcomed and voted to approve the plan drawn up for turning over all rights, duties, and responsibilities to the provincial

(national) division of the United Church of Northern India."

This includes work assignments for all missionaries, who will henceforth be called "fraternal workers"; and all requests for new personnel from America and responsibility for all the institutions formerly carried on by the Mission . . . the center of gravity moves from "foreign missions" to the ecumenical Church in a dynamic revolutionary mission. "Foreign" and "missions" are outdated, an authoritative publication states. "The ecumenical mission of the Church is united Christian faith and love in action in this new day, each Church participating 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 do not presume educational and spiritual superiority to Christians of other lands. Our American Church will send out more workers, far more than now, but those who represent us are in new ecumenical relationships. Christian workers go from Church to Church across the world."

5) Dr. Archibald Campbell, Presbyterian missionary in Korea: "Strangely, General James Van Fleet, the famous commander of the U.N. forces in Korea, advocated a policy very similar to ours in military affairs. He argues that the job of the American army and GI is not to fight the enemies of democracy, themselves, but to train the armies and soldiers in the countries most affected, to do the job. American soldiers should go into direct combat with the enemy only as an emergency until the nationals can be trained to fight for themselves. American soldiers are far more expensive, harder to maintain and in the end, less effective fighters. Much the same could be said of foreign missionaries as soldiers in the warfare 'not against flesh and blood.'"

6) Kenneth Strachen, director of the Latin American Mission: "I'd like to pass on to you a further step toward the L.A.M.'s solution of the biggest problem that faces all missions today. Because of the pressures of nationalism, and motivated by the "indigenous church" ideal, some mission boards are working toward the day when the national church is so established that foreign funds and personnel can be completely withdrawn. But in the light of the "exploding" population and the religious and political situation in Latin America, we do not feel that this is the true solution to the problem here.

"The Lord's answer to us seems to be this: The L.A.M. should open its doors to Latin Americans, looking forward to the day when we become a missionary agency of the Latin American as well as the North American church, with our missionaries and constituency drawn impartially from both. We believe this is the way to proper partnership with Latin Americans in the evangelization of this vast continent. And we believe this is the way by which the North American church with its great resources can best discharge its missionary obligation to Latin America.

It was a special joy, therefore, to conduct a major part of our mission meetings in Spanish rather than in English, and to have with us a goodly number of our Latin American colleagues." (Cont'd on p. 41)

LANGUAGE LESSON

God's Purifying Flame

By M. L. Fieldhouse

For legitimate reasons some missionaries will probably never master Japanese fluently. However, whether or not they completely master it, they'll learn a host of blessed lessons by faithfully studying merely from the standpoint that it's an impossible obstacle to the flesh and requires Divine power to overcome. This article will definitely not apply to some; it's primarily written to all who thought that their battles were over as soon as they set foot on that boat bound for Japan!

"I will refine them as silver is refined, and will try them as gold is tried." (Zechariah 13:19)

ALL real gold and silver must be refined many times if the pure metal is to be finally realized. When the raw metal is put into the fire, the dross rises to the surface as scum. Let's consider three of these spiritual refinings and their results, and compare them with our own experiences:

1. **The Dross of UNDISCIPLINED LAZINESS:** This is possibly the first alloy that rises to the surface when God's flame is applied to the missionary's life. Those who were very zealous in conference meetings, pastoral work, evangelistic campaigns, etc., back home, after a short period of Japanese language study, suddenly discover the awful fact that they are undisciplined and lazy.

Some are able, by God's help, and many tearful struggles, to gain complete victory, while others evidently will be lazy forever! Their spiritual gymnastics cause one to be amused at rather than to sympathize with them. Little phrases like these appear: "We're not here primarily to study language." . . . "There's no time to study Japanese—we must evangelize!" "Foreigners will never master this difficult language." This next one takes first prize: "We ought to pray more and study only if God leads us!"

Like the octopus who tries both to conceal himself and to confuse his enemy, so this kind of missionary glides about, cleverly shooting spurts of spiritual ink to hide his laziness and lack of discipline. Meanwhile, he attempts to impress everyone with his super spirituality. If anyone mentions "language study," he calls a prayer meeting. Laziness loves to stay lazy, and woe betide the person who tries to smoke it out!

Ask God, my lazy brother or sister, to skim this dross off your heart. He wants to see in your life and in mine the reflection of . . . disciplined faithfulness.

Many of our "language regulations," "study requirements," and "weekly study reports" bespeak a sad condition. It is criminal that missionaries representing the living God in a dark, non-Christian

land, must be hemmed in and whipped into place by language study requirements. I feel sorry for the leaders of large missions who spend much precious time pampering a few unfaithful missionaries who haven't the heart to put themselves to work. The law indeed is for the ungodly and the disobedient, for the undisciplined and the lazy. There should be absolutely no necessity for any such "language requirements" if each missionary were girt up and alert. However, because of the unfaithful few in a group, everyone must be subjected to the same ugly scrutiny that should have been shipped back home with the one who occasioned the making thereof!

How free a man becomes when God works disciplined faithfulness into his life! "Thou shalt put in thirty hours of language study per week" can be done with joy and gladness—not because it's a mission requirement and you'll be looked down on by others if you don't submit, but because you do it as unto the Lord. "Let the lazy ones drag their heavy feet all the way through the thirty hours, Lord, but make me disciplined and faithful."

2. **The Dross of JEALOUSY:** This green-eyed monster appears on the world's mission fields more frequently than any other demon in the lives of missionaries. Just let that younger missionary make faster strides in the language than the senior worker, and watch the scum rise! How full of "senior" . . . "authority" and "prestige" the older one becomes!

An older missionary once said to me: "A China missionary says that the single young men are just a headache on the mission field." (Wonderful encouragement to a single missionary!) But there are other statements just as cutting when used by the wrong tongue at the right time: "The single ladies are, on the whole, worse than useless." Or, "You new missionaries are a liability to any mission board: your whole first term is just wasted."

After a few months in Japan a young missionary stood up and read off an hour long sermon in Japanese. When the service ended a senior missionary and his wife said in a very cynical tone, "And how many times have you read off that sermon without understanding it?" The answer was, "Three times now," . . . "without understanding it." Then his wife gave her volley: "Well, at least I understand all the Japanese I speak!" Oh, the bitterness and jealousy that can eat away the missionary's soul! Oh, the hatred and marred fellowship caused by jealousy!

Is there any Japan missionary who has not either clearly observed this shameful dross in another missionary's life or experienced it in his own? Is there any in your heart right now? Who are you jealous of? Some senior missionaries must think they have the definite call and ministry to make life miserable for their junior helpers, the way they keep up a never-ending inquisition of their spiritual, physical, and mental well-being. May God's flame sear each of us and purify our souls from the dross of jealousy, and then will appear the reflection of love!

Try praying fervently for that brother. God turned the captivity of saintly Job when he prayed for his over-wise friends. Jealousy needs a merciless death blow. Look not on your own things, but on those

of that younger worker, and ask God to help us to rejoice with those that do rejoice. The heathen might see it and turn to the Lord!

3. **The Dross of PRIDE:** Every earnest soul is plagued with the temptation to make a display, be it of place, face, race, or grace! We love to make the other man look small in comparison to ourselves. How many times have you deliberately used difficult Japanese to confuse another missionary and to draw praise from the Japanese. All of us thrive too well on, "Jōzu desu ne!" How skillfully we angle for praise, and we know just what bait to use, because it worked very successfully for us before on other occasions:

That mention of your progress in the language before older missionaries (or younger ones), that deliberate display of hours you spend each week in study, that belittling of the other man when you corrected him in public to his shame and your glory—we're all guilty. If we go on with God, we discover that He has His own blessed ways of turning the heat on us and making the dross rise. When He has skimmed it off, He will see the reflection of humility. This is the quality about which most is propounded, yet least practised, in the lives of God's people. Great, long definitions aren't necessary. Humility shows itself when one is given an occasion to make a fleshly display and yet deliberately keeps his mouth sealed shut!

We missionaries came to Japan to sail through the language and get out among the Japanese to preach

the unsearchable riches of Christ, but God knows that many of us aren't yet even acquainted with the very riches that we want to preach about! Don't complain about the hardness of the language and the trial of it all; God will use it in a hundred ways privately in your own life, long before He will use you one way with it publicly. Through the study of Japanese you will come to abhor yourself in dust and ashes.

"But why does it take so long to learn this tongue? Why doesn't God give it to me soon" etc., etc? Remember two things:

1) Good silver and gold need plenty of long, concentrated heat before all the alloy can be skimmed off.

2) You and I have plenty of dross in our souls that doesn't seem to rise to the surface through the application of dry ice! Let's quit our silly whimpering about all the "difficulties of the language" and let the "Refiner of silver" purify us into His brand of purity.

Many who faithfully study Japanese and yet aren't able to speak it have much more of Christ's fragrance about their lives than those who speak it well, and who give off an air of importance. Many of us must admit that God has broken us over the language; maybe He knows, then, what a good tool He has! Why should He simplify matters and let us get away with a half knowledge of His Grace? Give Him credit, at least, for His wise selection of an appropriate instrument to conform us to His image. ★

1. (ENGLISH)	2. (ROMAJI)	3. (KANJI)
GOD	KAMI	
THE CLOCK AND THE TELEPHONE GIRL	TOKU TO DENWA-KŌKANSHU	
1. In a certain city there was a big clock tower in front of the telephone office.	1. Aru machi no, denwakyoku no mukai ni, ōki no tokaidai ga arimashita.	
2. The girl working there was very often asked, "hello, what time is it?"	2. Denwa no kōkanshu wa, tabitabi, "Moshi moshi, ima nanji desu ka?" to, jikan o tazune-raremasu.	
3. Each time, the girl looked at the tower clock outside and replied, "It's now such and such o'clock."	3. Surute sono kōkanshu wa itsumo, soto no ōdokei o mite, "Hai, ima nanji, nannun desu" to, kotaeru no ga, itsune deshita.	
4. One day as usual she was asked, "Hello, what time is it now, please?" When she said, "It's now such and such o'clock," the man said, "Say, what clock are you looking at?"	4. Aru hi, "Moshi moshi, ima nanji desu ka?" to, itsumo no yō ni denwa ga kakarimashita no da, "Hai ima, nanji nannun desu" to, kotomasute aite wa "Tondeko nai, kiri wa donna tokoi o mite iru no ka?" to iimashita.	
5. She replied, "The clock in front of our office."	5. "Hai, mukai no ōdokei desu" to kotomashita.	
6. At that the man cried, "No joke! I'm the one living in the tower."	6. Surute, aite wa, "Jōdan ja nai. Watashi wa sono tokaidai ni iru mono da.	
7. The clock got out of order, and that's why I called you!"	7. Yono tokoi ga kurutta kama, kiite iru-ja nai ka?" to koteta to iu koto desu.	
8. Man-made religions are all like this.	8. Ningen no tsukuridashita shūkyō wa, minna kenna mono desu.	
9. Truly, the only one we should depend on is the one and only true God.	9. Watashitachi no tayoru-beki Zata wa, tada Hitori no tadashi Kamisama dake desu.	
10. Isaiah 44:9-11. "....."	10. "Dare ga kami o tsukuri, mata nan no yaku nimo tatarai gūzō o ōtō ka?" Izaya 44:9-11.	

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by Dr. Ovid Bush, Southern Presbyterian
Hospital, Osaka

This interview is a condensation of an informal Panel Discussion at a recent Kobe Missionary Fellowship gathering. Almost 50 questions were discussed but space permits only the 20. Let us know if you want more of this down-to-earth stuff. —ed.

1. WHAT THINGS CAN WE EAT?

THE Army tells their people not to eat any Japanese food. This is a precaution. Generally speaking, any food which you can peel—apples, pears and such—are safe to eat raw. Any other food is not safe to eat raw. We have many such remedies as soaking in salt, potassium permanganate and such, but the worm larvae are so imbedded in the food that often these remedies don't reach them, and thus don't kill them. Any Japanese food is perfectly safe if well cooked. Most cities have markets which sell vegetables and fruits raised with commercial fertilizer. These shops have the Prefectural Market seal and are as safe as anything you can get here.

Canned goods in Japan are very sanitary. Occasionally a case of cans is not fully sterile and causes gastric upsets.

2. WHAT SHOULD ONE DO WHEN OFFERED RAW FISH?

I'm afraid I'd turn it down if I possibly could. Some areas have very serious types of worms which involve the liver. It's safer NOT to eat it.

3. HOW DOES VITAMIN CONTENT OF JAPANESE-GROWN FRUITS AND VEGETABLES COMPARE WITH THAT OF OTHER COUNTRIES?

The food value of Japanese food is said to be less because the land is so overworked. I don't know that this was proved true or false. I think if one eats enough of the usual vegetables, fruits and meats there probably won't be vitamin deficiency. There are seasons when getting enough variety in foods is impossible.

4. MAY FRESH, POWDERED AND CANNED MILK BE USED?

Doctors' opinions vary. We don't use fresh milk. Probably in 99 out of 100 cases it's safe, but that one time isn't worth the risk with my children.

5. TO BE SURE IT'S STERILE, HOW LONG SHOULD WATER BE BOILED FOR A CHILD?

In most large cities there is adequate chlorinating of the water. In the country, of course, well-water is not sanitary. It's surface water, and very unsafe for drinking. As a general rule, it's safe to boil the water (rapid boil) five minutes. Boiled water tastes better if it's cooled. Beating with an egg beater puts the air back in and helps the taste.

6. ARE JAPANESE RESTAURANTS SAFE?

Restaurants with the sign "Class A" are not accurate as we think of Class A. Many were inspected when new and then were probably clean, but over the years they've changed in appearance. Any hot food or food which is just boiled can be eaten. Egg-salad dishes, mayonnaise, cream and such cause internal type diseases.

HEALTH

7. ARE YEARLY CHECK-UPS NECESSARY?

Yearly physical examinations are of great help because the doctor, seeing you at a yearly interval, can find ailments much sooner than you can. With a doctor's training and the previous year's records it's easier for him to tell how one is doing. Common ailments are looked for, such as lack of proper rest, overwork and anemia.

8. WHY ARE SHOTS NECESSARY?

A lot of typhoid and paratyphoid make keeping up yearly immunizations necessary. Smallpox, diphtheria and whooping cough injections are necessary, especially among children. Tetanus, whooping cough, and diphtheria are given in one injection, with a series of three. A booster shot is given at the end of one year and another at the time the child reaches school age. It is more essential that you have the injections here than in the States.

9. PLEASE DISCUSS SOME OF JAPAN'S COMMON DISEASES.

The only way to keep from having worms at some time or other is to go back to the homeland. If you live here long enough, you'll have them. Just running a hand along the table can give one worms. Just walking across the yard with sandals on can give you hook worm. There is No Sure Fire way of preventing it. The hook worm gets in through unbroken skin on our toes. The only thing we can do is wash our feet each time after we've been out.

Polio is also present here, but the percentage here is much smaller than in America.

10. IS JAPAN IN THE "SLEEPING SICKNESS ZONE?"

There are three kinds of sleeping sickness: American, African and Japanese. Japanese Encephalitis B is well known. It is present here, usually in the late summer. The probable mode of transportation is by filth and flies. The chances of getting Japanese B and polio here are very small.

11. HOW CAN TRACHOMA BE TREATED?

Trachoma is a disease of the eye involving the upper and lower eyelids. Many times the granulation of the lower lid is not Trachoma. Trachoma always has granulation spots on the upper lid. The treatment is relatively simple in most cases. Use a type of bland eye drops (Boric acid) and afterwards Aurcomycin three times a day for several weeks. This will usually clear up most eye disorders.

12. IS ATHLETE'S FOOT RECEIVED FROM THE PUBLIC OFURO?

The ofuro is a probable place to get it. If the ofuro has just been heated up, it's safe to go in. Skin diseases so prevalent in Japan, can be gotten there. The steamy hot places breed the fungus types of disease.

13. DO JAPANESE DOCTORS AND DENTISTS MEET AMERICAN STANDARDS?

In general Japanese doctors and dentists are good. In any town one can probably find a good doctor and dentist, but just to go to anyone is a serious mistake. It's perfectly all right to go to a well-recommended doctor. The doctors in large university hospitals are good.

14. DO WE REQUIRE MORE SLEEP HERE?

I know of no medical reason why we need more sleep here. It's just the fact that we go harder.

15. WHAT BRAND OF VITAMINS ARE RECOMMENDED?

American Unicaps or one-a-day type vitamins, or Japanese Panvitan (Takeda) are good. Compare a reputable preparation such as that of Lilly, Upjohn or Squibb with the vitamin you are taking to see if your brand is standard.

16. WHY TAKE VITAMINS?

Children should take vitamins the first year and preferably the second year also. We usually give a multi-vitamin drop. After two years of age they eat everything necessary and it's probably as well to give them vitamins once a week. The reason for this is that many times during the year we don't get enough vitamins and minerals. We give our children Vitamin D (sunshine vitamin) every day and multi-vitamins only once a week. One-a-day vitamins are not necessary for those who get a balanced diet. Vitamins not needed are thrown out of the body anyway.

17. PLEASE DISCUSS THE CLIMATE AND LIVING CONDITIONS DUE TO THE CLIMATE.

I've heard many people say that the climate here was harder on them than it would have been in the States. Many older missionaries felt this way. They didn't have facilities like we have now—refrigerator, fans, screens and such. If one has the conveniences that make living comfortable he can live in this country without getting additional rest. We stayed in Kōbe all summer. It was hot! But, it wasn't anything like Atlanta, Georgia.

18. ARE FURLOUGHS NECESSARY?

I think furloughs are necessary, to give us a perspective of our work. If we get away we can view it dispassionately. We can see our mistakes. Just getting away where people are not after us 24 hours a day, 365 days a year, is what we need. Some people are capable of staying here 15 years and not going home. Others need to go home in four years. This is an individual variation.

19. IS THE AFTERNOON REST NECESSARY?

It's wise. Missionaries don't rest enough. We are all of a disposition to work, work, work and we feel that the kingdom will not get here unless we go, go, go.

20. WHY ARE THERE SO MANY NERVOUS BREAK-DOWNS HERE WHEN CONDITIONS SEEM MORE FAVORABLE THAN IN OTHER COUNTRIES?

While all the things around us should make our work easier, I feel that's the very reason we have nervous breakdowns. I have a helper, a dictaphone and a secretary and I expect myself to do more because of these. We try to drive ourselves because we have these things. Our aids help us have nervous breakdowns. We don't rest. I think it's important for us to follow the Lord's example and this is the heart of the message I want to give you. Most of us work on Sunday, and therefore think we can get by without resting the other days. Take a rest some other day during the week. If you don't, you'll find yourself getting weaker. More work is accomplished in six days with one day of rest than working the week's seven days. *

WHEN DOWN IN THE MOUTH, THINK OF JONAH: HE CAME OUT ALL RIGHT.



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THE JAPANESE SAY

WHY MISUNDERSTANDINGS ?

by Rev. and Mrs. P.T. Luke (J.E.B.)

In response to repeated requests for articles on practical discussion of "What do our Japanese brethren really think of us missionaries?" "Where are we failing?", etc., JAPAN HARVEST gladly presents this first in a series by a beloved couple who've labored many faithful years in rugged village evangelism. —ed.

THE choice of this subject for the first of this orientation series springs only from the prayerful desire to contribute toward the elimination of the frequently recurring misunderstandings between foreign missionaries and Japanese people, particularly workers, evangelists and pastors.

That such misunderstandings do arise, and become the direct cause of friction and all too often of tragic and permanent disagreements, would surely not be questioned by anyone with experience in working with Japanese. There is, however, considerable difference of opinion as to why these misunderstandings arise. . . Why does the missionary so often misunderstand the reactions of his Japanese helper or co-worker? Why does the Japanese co-worker or pastor so often misinterpret the missionary's intention?

It is true that the language barrier can be blamed for a good deal of the trouble on both sides, but it's evident to those who've been here long enough to know, that the foreign missionary's behavior is all too often the real cause of friction. Japanese people are incredibly sensitive to attitudes: an attitude of friendly equality evokes friendly co-operation, while an attitude of superiority or "business" (no matter how well-concealed) produces a response of cool reserve or formal polite non-co-operation, maddeningly frustrating to the foreigner.

But we're discussing behavior rather than attitudes—although behavior, of course, reveals attitudes with startling clarity. A thoughtless indifference to the creature comforts of one's Japanese visitor may make him feel that the missionary's interest in his soul's welfare is after all merely professional! Here are a few behaviorisms that call for serious reflection on our part:

OVER-DIRECTNESS—This comes first because it's usually the first thing the foreigner does wrong in Japan. Many of us pride ourselves on our blunt, frank outspokenness, but a merely superficial knowledge of Japanese thought, poetry and art should be sufficient to inform the thoughtful foreigner that the Japanese expresses only a part of his feelings about a serious or delicate subject. According to Japanese ideals a good picture is only about 30 percent line and form—the rest is in the imagination of the artist and the beholder.

The art of suggestion is still greatly appreciated

in Japan, and if the missionary feels that he simply must put his helper "right" in the matter of his conduct of the service or the way he wears his necktie, for the sake of future harmony let him check that impulse: Let him (1) use constructive suggestion rather than destructive, outspoken criticism ("kono hō ga ii dewa nai deshō ka" rather than "sore wa dame desu"); and (2) let him be careful never to criticize or correct his co-worker in the presence of others, particularly if they are members of the church.

The loss of face suffered is well-nigh intolerable. (And incidentally why, oh why, are most missionaries so reluctant to praise their helpers? It can make up for all the discouragement suffered and strengthen the spirit—try it!)

Over-directness on the missionary's part doesn't enhance his reputation or make him more attractive in Japanese eyes, but rather the reverse, for to them it indicates a crude inability to cope with a situation delicately, wisely and to the benefit of all concerned.

LACK OF CONSIDERATION—How sadly foreigners often fail here. How often we're put to shame by the consideration shown us when we are guests of the Japanese! This lack of consideration is the result of that pre-occupation with our own essentially foreign point of view that shuts out proper consideration for the Japanese way of doing things; not that the Japanese way of doing things is always and necessarily right—by no means; it is however more often right than wrong. (We're not concerned here with anti-Christian heathen customs.) For instance, it may be smart and business-like to receive your Japanese visitor with a "Well, what is your business?" attitude, but it won't open the door of his heart. . . such bluntness could only make him feel unwelcome, or at the least a lack of sympathy with his problems.

The more important a Japanese person's business may be the longer he'll take to get around to it. But all too often it happens that the missionary is too impatient to wait for the ultimate revelation, which sometimes may turn out to be critical, tragic, or urgent. Many missionaries have complained to us that they "can't get near to the Japanese people." I suspect that in most cases it's the result of their own too business-like and impatient attitude—they simply just don't give the people concerned a chance to thaw out and get to the point, if there is a point. This, by the way, is the place to mention how effective a cup of coffee or tea served Western style can be.

This will be much more appreciated than the ocha they get at home anyway.

It is inconsiderate to imagine that any Japanese can be persuaded to lay bare his soul before you make friends with him and win his confidence, which process may take a year or more. "You cannot hurry the East" is as true of individual souls as of systems. Experienced missionaries have always suspected the motives of persons who are too easily won, who become too friendly and too zealous much too soon to be genuine. It's true that through sheer force of personality and go-getting hard work some missionaries have built up a remarkably successful-looking work. But experience has repeatedly shown that the conversions that last are usually the ones that have

slowly ripened in patient love until faith became inevitable and conversion permanent and solid.

It is inconsiderate on our part to take for granted that our Japanese workers can live on next to nothing simply because they eat Japanese food. The Japanese Government in a recent survey declared that the absolute minimum for adequate living was ¥4,000 per month per person for food alone (¥16,000 for a family of 4). It is a deplorable and humiliating policy for a missionary to keep his or her helper waiting for extra "hand-outs" to augment an inadequate monthly salary.

The reaction to this policy is always and necessarily an undercurrent of resentment, as it holds the worker in a constant state of uncertainty and bitter humiliating dependence on the foreigner. Pay your worker adequately and give him all the self respect he needs to enable him to stand before his fellow-Japanese.

Few missionaries realise how damaging it can be to their work to use their maids in a place of instruction or authority among the Christians. This is deeply resented by the Christians, though they may not say anything to the missionary about it. It may be permissible to use the maid as a Sunday School teacher, if there is a real call for it, but even that is a tricky business. In the eyes of the Japanese a maid is a maid, and must keep her place as such.

It is also dangerous to take the maid's advice on such matters as how to treat Japanese visitors, or to imagine that because the maid sleeps on one thin futon the visiting guest can also do the same. Very few maids know anything about these things, and when their advice is sought too often, they usually become arrogant and a stumbling block and offense to the Christians. And most missionaries can't follow the innuendos of the maid's speech to other Japanese.

Time and time again the hard won ground of many missionaries has been lost by maids who were permitted to stand between them and the Christians.

I'd like to close on a positive note. What are the things that the Japanese like about the foreign missionary? Briefly there can be no doubt, whatever, how enthusiastic they are about the missionary who makes a real effort to share their life—who can eat their food and enjoy their companionship and, vice versa, who will share his life with them. But it is certainly not necessary to "go Japanese" to the extent of clothing, kimonos, etc. Let our prayer be: "God, make me all things to all men, that by all means I may save some." ★

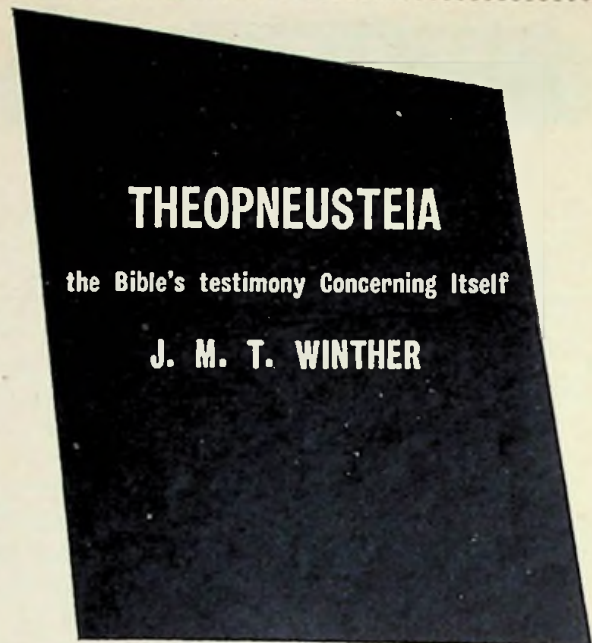


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by Dr. Janet Kiel

This is the opinion and testimony of one Missionary Housewife. What's your opinion? What do you feel should be the chief responsibilities of a Missionary Wife? How do you feel about problems of "help," language study, attitude toward children, family chores and "active" missionary endeavor? Please write your opinions so we all may profit by your experiences. We'd like to have your ideas for use in a later issue. Let's hear from you. Send all typed, double-spaced manuscripts to:

Miss Janet R. Kiel
93 Uyama, Sumoto City
Awaji Island, Hyogo Ken

"RUT-LESS LIVING"

By A Missionary Housewife

Someone asked me a few weeks ago how I kept from "going to pot" as a housewife on the mission field. This was my answer:

I have four children and by the time the oldest will be five years old, there'll be five. We planned for every one (except the extra twin). I have a daily schedule which I follow but, if unexpected interruptions come which make it impossible to keep that schedule, I don't let it bother me. I don't do any more housework than is absolutely necessary. I don't do anything for the children that I feel they can do for themselves, however crude it may be. And I don't have a maid. The biggest advantage of not having so-called "help" is that my children are fully in control—and not of me.

Missionary children have a reputation of being wild and unruly. Although I feel that they are more directly Satan's target, yet I think some have allowed secondary things (in my opinion—language study and Bible classes) to take the place of guiding our own children.

I aim to spend an hour a day in language study. I don't have an interpreter or a maid. This being the case, I'm forced to carry on home business in the language, do the shopping, and pay "social visits" on my Japanese women neighbors with the ultimate motive of winning them to the Lord.

I find it possible to have a Bible class once or twice a week—either during the children's nap time in the afternoon or in the evening after they're in bed. The matter of "private devotions" is something different. It's imperative to invest time daily to renew spiritual strength. The best time for me is around 2 P.M. At 1:30 I have "Sunday School" for the children and soon after that they settle down for their naps. Also, the bulk of the work is out of the way and I can begin to relax.

However, I admit that it's a real fight—and takes much will power—to spend this time in devotions when there are so many "other things" that need to

be done. But if I allow these "other things" to crowd out time with God, I soon suffer in many ways.

I've talked to many missionary wives about this subject and have come to some definite conclusion as to why some may be frustrated. Some reasons are:

1. Too stiff language requirements imposed by Boards.
2. Keeping "help"—so as to free the wife for the sake of the supporters at home, therefore not being free to do what she feels she should do in God's sight.
3. Wrong attitudes (towards rapidly accumulating children, daily monotonous chores).
4. Not realizing the eternal value of time.

A verse says,

"I have only just a minute,
Only 60 seconds in it,
Forced upon me; can't refuse it;
Didn't seek it; didn't choose it.
I must suffer if I lose it.
Give account if I abuse it.
Just a tiny little minute.....
BUT ETERNITY IS IN IT".

The conclusion then, I feel, is that the missionary wife is not left to herself to plan her day's schedule or be a slave to a routine, controlled by details, but the Lord Jesus Christ Himself, in the person of the Holy Spirit, is living in our bodies. If we let Him, He will regulate our lives with the precision of a Swiss watch. ★

"SINGLE BLISS" MISSIONARIES

A great deal is said about missionaries, their various problems and responsibilities. To be sure, all do not face the same difficulties or share the same privileges; however, in various fields of endeavor and circumstances, all have a job to do for God.

Some women in Japan are married and have the tremendous responsibility of rearing a family and carrying on the many household duties along with their missionary work. Our "Hats are off" to them, for theirs is a vital job.

There is another group of women in Japan, however, in an entirely different situation,—the "single women missionaries." According to statistics over 500 of these "single bliss ladies" are scattered throughout the island and engaged in various types of missionary endeavor.

We've heard all kinds of comments on their work, their limitations, the sincerity of their call and the types of ministries they should do, etc; therefore we felt it worthwhile to contact a representative group of them and ask a few pointed questions which may be enlightening.

The interviews begin in this issue, but may continue as reports come in. We hope it will result in a great deal more prayer for these who have dared to face alone the responsibilities of the field.

Our first visit and interview is with one of years of experience and whose work has proven throughout the years the testimony she gives, Miss Mabel Francis—Matsuyama, Japan.

"I came to Japan in 1909, 47 years ago," Miss

Francis said. "I'm working with the Christian & Missionary Alliance Mission. Our work is soul winning, and we're expected to do all kinds of evangelistic work.

My present work is traveling to villages preaching and holding special meetings with the churches. Also I receive visitors into my home for counsel and spiritual help. I'm free to follow the leading of God in any kind of work in which He may lead. Because the natural gifts and abilities of individuals differ, the work of each missionary will vary in its type.

I see no objection to the lady missionary having full charge of a station if she is qualified for such a task. Our aim is to get souls saved and believers built up. Let's keep that in mind, and under God do our best to get the job done."

• Our second visit is to Beppu, Oita ken, Kyushu to interview—Miss Ada Coryell. "I came to Japan on November 21, 1952, under the American Soul Clinic Mission.

My co-worker and I are the 'Directors' of the Deaf-Soul Clinic in the Orient, and my tasks and duties are many and varied.

I most surely feel that God has called me to do the things I'm doing and has equipped me to do them for His glory. If God had wanted a man to do this work, He could have called a man to do it, but since He has not done so, and since He HAS put the burden on my heart, it's now my joy, privilege and duty to do these various ministries for Him. I feel that a single woman should be allowed to use ALL of her talents

in any area or endeavor God leads her. If God leads her to run a station, she should by all means be free to do so. However I do believe that it is best for a younger single missionary to be accompanied by an older woman if that's possible."

• Visit Number Three,—KOBE, JAPAN, Miss Mary Dillard:

"I'm working with the Oriental Boat Mission. We're expected to do general evangelistic work. My work is usually teaching Bible classes and directing a Sunday School (which we try to keep in the hands of the Japanese). Also do child evangelism work and tract distribution. I feel that God has called me to a broader ministry than I've yet been able to reach. I do NOT consider myself a "preacher" or do I feel preaching to be my calling.

I'm called to "TEACH" and to help behind the scenes. IF this is limiting a woman's labors, then perhaps I do feel that they should be limited—unless the LORD directs otherwise. If there is NO MAN available then the single woman missionary must "man" the station. Someone said, "IF men will not BE MEN, and DO THE WORK THAT GOD CALLED THEM TO DO, then the WOMEN will HAVE to." ★

THESE ARE SOME OF THE RESPONSES THUS FAR. THIRTY—FIVE LADIES WERE CONTACTED FROM VARIOUS MISSION BOARDS AND VARIOUS TYPES OF MISSIONARY WORK. REPORTS FROM THESE WILL APPEAR IN THE NEXT ISSUE. PLEASE SEND REMARKS AND REPORTS TO: Miss Janet R. Kiel.

The book of the hour . . .

THE SECRET OF HAPPINESS

by Billy Graham

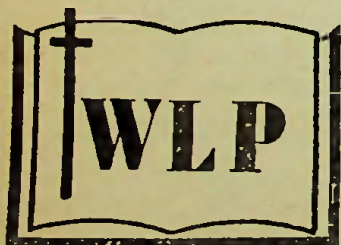
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are you a TITHER?

by Tsuneyoshi Tadenuma

THE matter of tithing to the Lord was a big problem for me for a long time. In churches that I attended, pastors made no attempt to teach on this matter. I did, however, pose questions to several pastors, but all they could tell me was either "It was the system of the Old Testament time and therefore not applicable to this day," or "Since it's so hard to give one-tenth of one's income under the present tax system, give one-twentieth instead.

Three years ago I started my career anew as a businessman. At that time I said to myself that if the truths of the Bible were not practicable in the business world but only applied to the life which was apart from daily reality, I'd rather not be a Christian. In such a feeling of desperation, I made up my mind to begin tithing and based my hopes on the promise of Malachi 3:10 and thereby proved those words. Just at this time, an unknown American friend in the Lord sent me a small tither's notebook called 'An Account between God and Me.' It helped me a great deal to start tithing.

Income Increases

The income I received for the first half of the month of April was ¥14,000, and so gave ¥1,400 as my first tithe. It increased in the latter half of the month to ¥1,650. That month as I received a pay increase, I felt that the words in Malachi were probably true. The amount of my tithe in May was ¥5,250 which showed a considerable increase compared with the ¥3,050 in April. This was a great encouragement and I almost believed the words in Malachi and thus entered into the month of June. The tithe amount in June was ¥5,800 and in July it grew to ¥7,300. With great joy and praise I gave the amount to the Lord, praying: 'Oh Lord, please forgive my unbelief. You have proven your faithfulness enough. I don't doubt your Word any more!

The Lord has also blessed this small gift. Mrs. X, a minister's wife whom we respect very much, wrote us from Shikoku, telling how they praised the Lord when they received some of my tithe. Mrs. X had two guests from Tokyo when her husband was out on a field trip. She found, to her great embarrassment, that all their money was gone. Just when she was wondering how to entertain guests she heard a postman call at the door "Registered mail." The money needed was in the letter! They wrote telling how the shower of blessings fell from on high. My heart was blessed more than anybody else when I received this news. Indeed giving is nothing but receiving.

Challenge to Tithe

I've since then recommended to friends that they start tithing and share the personal blessings such as I've received. All of those who followed my advice and tithed give testimonies of thanks. To some, the

income didn't increase automatically as in my case, but their hearts were much blessed through their giving. Their lives were changed from that of receiving to giving. This is the spirit of Christianity.

I challenge you with full confidence to receive the immeasurable amount of heavenly blessings by becoming a tither. Then you will also be revived. And we shall even be able to send missionaries to foreign fields from our own small Japanese churches. It is a solemn fact that we shall be measured by the same measure that we give.

(Luke 6:38)

P.S. If you've experienced this blessing and want to share it with other Christians, please send your tithing testimonies to:

Japan Evangelical Overseas Mission
Mr. T. Tadenuma, secretary
992-4 Chome, Shimotakaido
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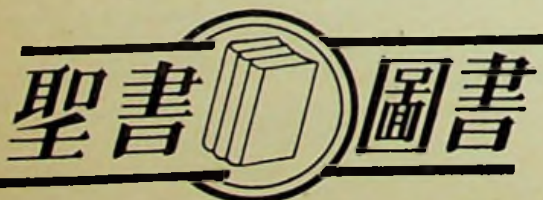
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WITH THE EVANGELISTS

Several requests came to JAPAN HARVEST for a column featuring reports, schedules and recommendations of proven, trustworthy evangelists, foreign and national. Though this is a feeble start, we trust you will help us make this feature worthwhile by sending in reliable, conservative reports of evangelistic campaigns, evangelists, etc. Reports must be in the JAPAN HARVEST office by March 1 and will appear April 1. —Ed.

THE EVANGELISTS CRY!

By Evangelist T. Ushio

THERE never was such a desperate need for evangelists as today. In Japan, they are absolutely necessary. Many want to set up churches and want to be pastors or professors, but few want to be evangelists because it's very hard for evangelists to earn their living. There are hundreds of towns and villages which have never heard the Gospel. The Gospel hasn't gotten to the difficult places where there is bad communication and unhealthy climate.

Churches, Christians, and pastors are busy taking care of themselves without shouldering the responsibility of pioneer evangelism. "Come over and help us!" lost souls are crying here now, yet in Japan few Christians and workers are listening to these voices. Making light of mass evangelism, they retreat into self-satisfaction. This is a very deplorable fact today.

In Japan, many theological schools teach how to manage the church etc., but I advocate that evangelism must be the center and life of the church. For this reason, I've lost many opportunities to contact young people in those schools and churches. This is an unbearable sorrow for me.

Please pray that, at this very moment, Japanese churches, pastors and Christians will awaken to realize the importance of pioneer evangelistic work and that they will shoulder their responsibility of evangelism. ★

CAMPAIGN REPORTS BY TENT TEAM CAPTAINS

Chōshi, Chiba:

"Through much prayer, hard work and the working of the Holy Spirit, our Choshi meetings were victorious in spite of the fact that our tent was surrounded by a hotel, a restaurant, a bank, a factory and a warehouse. We advertised with tracts and street meetings and people came from miles away. Thirty to forty gathered each evening and sixteen made decisions for Christ."
—Evangelist Kobayashi

Kitazawa, Tokyo:

"Our tent was put up in Kitazawa during a driving rain as Typhoon No. 15 approached. We worked hard, but the typhoon daily grew worse, until from headquarters came the telegram: "Take down the tent!" We prayed and the Lord answered in stopping the wind and rain. Though the attendance was not large, we continued, and left praying that God would greatly bless the new souls saved."
—Evangelist Nakamura ★

NATIONALISM: BLESSING or BLIGHT?

(Cont'd from p. 28)

As far as we know this represents a new step in the missionary enterprise. It is our deep conviction that it is a right step—the only one under the circumstances. We do not know all that it will involve for our Mission and for our missionaries. It may require sacrifice of some sort, but already we have begun to experience a greater measure of joy and satisfaction in thus drawing closer to our Latin American brethren."

7) Dr. J.M.T. Winther, Lutheran missionary in Japan: "First of all, let's realize that nationalism is not necessarily evil. It may be something legitimate, proper, and warranted, a blessing, a privilege and a duty. Love of country is only an enlargement of love for home and family. Its lack may be as much of a sin and evil as its excess. A people without a nationalistic spirit will generally be a spineless parody of humanity, seldom excelling in anything good. He who does not value respect and love home and country will hardly be induced to respect his Creator or trust and love his Redeemer. Nationalism may therefore to a certain extent be desirable and cordially welcomed.

It is the excess that is to be feared, deplored and warned against, exactly as excess in food, drink, rest, sex, ambition, possessiveness, etc., are direct sins, leading to gross vices and evils. Nationalism, when excessive, may be as destructive as communism: when just and proper, may serve as a strong bulwark against communism and anarchism.

Criticism may not be our first duty, but warning against hidden dangers certainly is. Speak the truth, but speak it in love (Eph. 4:15).

Do not merely try to show love for Japan. Permit God to create genuine and warm love in your heart; that will be felt without trying to show it (Jer 29:7). And do not hesitate to show that you still love the country of your birth and that you thank God for it.

There is an internationalism that may be as false, hollow and harmful as chauvinistic nationalism. There are borders, created by God, and it was not accidental on which side of the border you were born. To trim the sails according to the breezes, is generally thought of as something blameworthy and shameful, as it may imply falsity. But woe to the sailor who does not know how to do it, or who neglects to do it in time!

Meet the nationalistic spirit in such a way that it serves your purpose. "If you value, respect, love and serve your own country above every other part of the world, and sacrifice for it, then love, trust and serve the God who gave it, so that you, united to Him, may be used by Him to protect it." And then by preaching repentance and forgiveness of sins show how it can be done.

8. Rev. Eric Gosden (J.E.B.) gives this final advice:

a. Let our lives be lived in Japan as far as possible like the Japanese, not living in a "little Britain" or a "little America." (Why quote money in dollars? there are other widely used currencies. Yen understood by all.)

b. Let us give praise where it is due of things Japanese, and lavishly—not the “Yes, but back home we have this, or we do it this way!”

c. Build your work around the Japanese, and let any support be indirect, impersonal and advisedly only the “scaffolding” used for a time.

d. I listened to six addresses recently by a veteran Japanese which were in the highest order of spiritual exposition. Such a talk as he gave on “Justification” I have never heard. It was a heart-warming experience to sit at his feet.

e. Don't push your plans: state them and then leave the Spirit of God to work them out, as He alone can. ★

× × ×

THREE TYPES OF WHITE MEN

A leading Nigerian (Africa) Politician wrote.... “There is the most unwanted type, the pure poison, the type of those who come to exploit Nigerians, to make Nigerians mere means to serve their selfish ends. There is a second type whom some friends call ‘necessary evils,’ the type we must allow to exploit us partly for our ends, and partly for their own ends. There is the third type, the type of those who identify themselves completely with Nigerians, to whom the end of Nigeria is their own end, whose sole purpose is to serve the people at whatever sacrifice to themselves....”

“These last are not always foreign missionaries, who, paradoxically, have in their ranks some of that most infernal lot referred to as pure poison.” ★

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READERS REACTIONS

(Cont'd from p. 5)

prospective missionaries and would prove practical for research purposes. We'd like to have at least two copies of the July issue if possible. A number of the students would like copies also."

Lois A. Kramer
The Bible Institute
of Los Angeles

Los Angeles, California

CHURCH UNION

Sir:

"In the article, "The Holiness Church in Japan" by Y. Yoneda, in your Fall issue, he states on page 21, 'During the war all the churches in Japan were forced to unite in one organization (Kyodan) by government order.' This is a very commonly heard statement. I was a secretary of the NCC during the entire period when the United Church was being formed. I attended every meeting of the NCC Executive, though, of course, not the meetings of the representatives of the uniting churches who drafted the constitution. I certainly never heard any report of an "order." Bishop Abe who was Chairman of the NCC and also of the Church Union Preparatory Committee has stated categorically that during the entire process no "order" was received, either from the Department of Education, the military or any other government agency. If Mr. Yoneda can produce a copy of any alleged "order," it would be a great contribution for him to publish it.

There were requirements from the Religious Section of the Department of Education that organizations for registration as recognized religious bodies must have at least 50 churches and 5,000 members. There may have been individual government officers who personally urged a single union church though I have no evidence of that. The Protestant Christians after arrests of Salvation Army officers and threatened arrests of Anglican leaders were plainly frightened. They would be stronger against the government by being together.

If there is, however, any authentic evidence of actual government orders they

should be produced or the statements should not continue to be made in responsible Christian journals."

Darley Downs, Exec. Sec.
Council of Cooperation,
Interboard Missionary Field Comm.

Tokyo

(After receiving this letter, Japan Harvest editors requested Mr. Roy Adams, Chairman of the Oriental Missionary Society which works with the Japan Holiness Church to check these facts. Here is his reply. ed.)

Sir:

"I've carefully read Mr. Downs' letter and am glad he has called our attention to the statement in Rev. Yoneda's article regarding a government order.

At your request I've approached Mr. Yoneda regarding above statement and have given him Mr. Downs' letter. Mr. Yoneda replied. 'True, we received no written order from the Department of Education demanding church union, but we (individual pastors and leaders) received repeated verbal orders from the military to that effect. These verbal orders were accompanied with threats of reprisals if we did not comply.'

Mr. Downs states: 'There may have been individual government officers who personally urged a single union church though I have no evidence of that.'

'That was the case,' says Mr. Yoneda. 'When a military officer emphasizes his word with threats of reprisal, and with his hand on his weapon, it can be considered a government "order" though it may not be handed in the conventional style from a department head.'

Leaders in the Japan Holiness Church, and some of other denominations, verify Mr. Yoneda's statement that their affiliation with the United Church was not a matter of free choice, but occasioned by pressure, coercion and threats of reprisal, direct and indirect, by military officers.

Pastor Yoneda may not be able to produce a copy of a written order from the government demanding church union, but

he can produce witness to the fact of having received verbal orders from military officers of the government demanding it.

Personally I feel Mr. Yoneda's statement '...all the churches in Japan...' was too inclusive, and this he admits, but neither can it be truthfully said or intimated that the union was effected by voluntary action on the part of all the denominations."

Roy P. Adams, Chairman
Oriental Missionary Society

Tokyo

(The testimony of many pastors corroborate Pastor Yoneda's above statements. The Harvest hopes to run a fuller, more accurate discussion of the ecumenical problem in a later issue. ed.)

THEORETICAL ADVICE WITHOUT EXPERIENCE

Sir:

"...Mr. Corwin's article is indicative of the editorial character of JAPAN HARVEST for quite a while now; that is, theoretical advice on very grave matters in which the editors have had no actual first-hand experience. I realize that you may have had some very valuable experience along certain lines, but the very tone of your editorial is that you are not sure about what you are writing—'Might this not be the best way?' Experience, authority and confidence are what are needed in Japan, not the journalistic theories of men who know nothing except to sit in Tokyo and observe what others are doing all over Japan. My heart is daily grieved when I think of the lack of confidence, indecision and frustration (psycho-somatics?) of so many of Christ's servants there....

In experience, the Spirit of God has been forgotten. Every situation must be theorized upon, analyzed, journalized, symposium-ized, panel-ized, etc. The ministry, place, will and wisdom of the blessed Holy Spirit in each problem and situation are never considered...."

Dale P. Crowley

Kensington, Maryland

(Reader's Reactions Solicited)★

★★★★★ LATE NEWS BULLETIN

AUSTRALIAN CHURCHMAN PRAISES COMMUNISM

Tokyo, Ep/A...At the fall meeting of the Fellowship of Christian Missionaries (FCM) (not to be confused with the two conservative missionary groups, E.M.A.J. and J.B.C.C.) a seemingly "brainwashed" Anglican minister praised Red China in these words, "There's a peaceful sense of security...the bandit days are completely gone...there's a remarkable moral transformation—Prostitution is unknown, dope and gambling are gone, Divorce is strongly discouraged, Beggars are unknown, as is bartering. Churches are allowed freedom within limitations...no one suffers because he is a Christian. If anyone is in prison, he is guilty of political offenses. All loyal Churches must: 1. Promote World Peace Movement and 2. Foster loyalty among the churches to the Communist Government."

During the question period, the speaker was visibly afraid as he carefully fielded critical questions, many by old China Missionaries who "knew better." One missionary publicly deplored the fact that "a churchman was being used as an approving mouthpiece for Communist Propaganda, regarded by Moscow as the very highest type of publicity possible." He also asked why no mention was made of the fact that over 19,000,000 people were murdered during the communist regime. The speaker said "We never found an opportune time to ask that question." Overheard in the lobby was this terse comment by two un-brainwashed missionaries: "Was he describing Red China or Heaven?" Since 15 Kyodan ministers are definitely preparing to go on a similar "brainwashing tour" of Red China in March or April, strong pressure is being lodged with the responsible men, Rev. J. Asano and his "advisor," Rev. Darley Downs. ★

FIVE MODERN MARTYRS

by Hiroshi Hidaka,
Junior at Japan Christian College

ALL men like sheep have gone astray.
They have turned every one to his own way.
Where did man come from?
What does he live for?
Where is he going?
Where Christ is not known,
Man is groping in the dark everywhere.

Five devout men of God
Responding to the great command of the Lord
Much did they spend on their knees,
For months, studied and prepared,
For the contact with the savages,
With the burning spirit within,
That they might also know the redeeming love
And the transforming power of Jesus.
Into the jungle of eastern Ecuador,
To the stone age Auca Indians
Whose language was little known,
They flew in to stay and live.
A friendly contact was made at first.
Oh, how happy they might have been!
No pen nor tongue can depict enough.

But alas! how mysterious providence of the Almighty
How it happened we do not know.
Expected call did not reach the base camp.
Five anxious days elapsed,
In tangle of debris in the river,
Their pierced bodies were found,
A broken spear still remaining in a body.

Fortitude the widows showed in their bereavement,
Acceptance of their Master's will as well.
We ask not why God permitted it to happen.
Jesus' command is ever standing unchanging,
Go and make known the gospel to every man.
Who will succeed the work for the Aucas' salvation
For which these apostles gave their lives? *

x x x x

RADIO REVIEW—1956-7

(Cont'd from p. 5)

church. In Aomori those distributing tracts on the street almost never find anyone who has not already heard the Gospel through the "Light of the World" broadcast in that area. Buddhist priests are studying Bible Correspondence Courses as a result of a radio contact.

The National Christian Council of Japan through its Audio Visual Aids Commission produces all programs regularly heard over NHK. It is disappointing to hear that these programs have sometimes had quite a small audience, apparently due in large part to the use of recorded church services, notable for being

"poor radio" in any country. In addition, AVACO airs programs where free time is granted by commercial stations. Usually, these are not evangelistic in character but rather deal with related "Christian subject matter."

In the field of television, attempts are being made by AVACO, and are also being planned by T.E.A.M.'s Audio Visual Education Department. Costly production is a major problem, blocking advance. Tremendous possibilities are opening in the field of TV and evangelicals should be getting in on the ground floor! Men of vision, faith, and sufficient training are needed to seize the initiative in this powerful new method of touching souls for Christ.

Needed also is the co-operation of every Christian in this land, Japanese and foreign, to enlarge the radio ministry. What can you do?

- Enclose a broadcast schedule in every tract and letter.
- Emphasize the time of broadcasts in every public meeting.
- Encourage prayerful and financial support.
- Enroll your Christians in the Bible Study course offered on most broadcasts.
- Exercise faith with those responsible for these broadcasts until literally all of Japan's 90 million may HEAR! *

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THE ROOT OF THE RIGHTEOUS

by A. W. Tozer

ONE marked difference between the faith of our fathers as conceived by the fathers and the same faith as understood and lived by their children is that the fathers were concerned with the root of the matter, while their present-day descendants seem concerned only with the fruit.

This appears in our attitude toward certain great Christian souls whose names are honored among the churches, as, for instance, Augustine and Bernard in earlier times, or Luther and Wesley in times more recent. Today we write the biographies of such as these and celebrate their fruit, but the tendency is to ignore the root out of which the fruit sprang. "The root of the righteous yieldeth fruit," said the wise man in the Proverbs. Our fathers looked well to the root of the tree and were willing to wait with patience for the fruit to appear. We demand the fruit immediately even though the root may be weak and knobby or missing altogether. Impatient Christians today explain away the simple beliefs of the saints of other days and smile off their serious-minded approach to God and sacred things. They were victims of their own limited religious outlook, but great and sturdy souls withal who managed to achieve a satisfying experience and do a lot of good in the world in spite of their handicaps. So we'll imitate their fruit without accepting their theology or inconveniencing ourselves too greatly by adopting their all-or-nothing attitude toward religion.

So we say (or more likely think without saying), and every voice of wisdom, every datum of religious experience, every law of nature tells us how wrong we are. The bough that breaks off from the tree in a storm may bloom briefly and give to the unthinking passer-by the impression that it is a healthy and fruitful branch, but its tender blossoms will soon perish and the bough itself wither and die. There is no lasting life apart from the root.

Much that passes for Christianity today is the brief bright effort of the severed branch to bring forth its fruit in its season. But the deep laws of life are against it. Preoccupation with appearances and a corresponding neglect of the out-of-sight root of the true spiritual life are prophetic signs which go unheeded. Immediate "results" are all that matter, quick proofs of present success without a thought of next week or next year. Religious pragmatism is running wild among the orthodox. Truth is whatever works. If it gets results it is good. There is but one test for the religious leader: success. Everything is forgiven him except failure.

A tree can weather almost any storm if its root is sound, but when the fig tree which our Lord cursed "dried up from the roots" it immediately "withered away." A church that is soundly rooted cannot be destroyed, but nothing can save a church whose root is dried up. No stimulation, no advertising campaigns, no gifts of money and no beautiful edifice can bring back life to the rootless tree.

With a happy disregard for consistency of metaphor the apostle Paul exhorts us to look to our sources. "Rooted and grounded in love," he says in what is obviously a confusion of figure; and again he urges his readers to be "rooted and built up in him," which envisages the Christian both as a tree to be well rooted and as a temple to rise on a solid foundation.

The whole Bible and all the great saints of the past join to tell us the same thing. "Take nothing for granted," they say to us; "go back to the grass roots. Open your hearts and search the Scriptures. Bear your cross, follow your Lord and pay no heed to the passing religious vogue. The masses are always wrong. In every generation the number of the righteous is small. Be sure you are among them."

"A man shall not be established by wickedness; but the root of the righteous shall not be moved." ★

By Permission—Alliance Weekly)

THE ACTIONS OF MEN ARE THE BEST
INTERPRETATION OF THEIR THOUGHTS.

— THREE JAPANS —

CHARLES A. WELLS, Editor and recent visitor to the Orient, believes that there are Three Japans—

First, the Americanized Japan which surrounds the transplanted Americans, and includes the Japanese who are employees of the U.S. military or businesses associated with the U.S. military and who seem to look upon all things through Pentagon binoculars.

Second, the International Japan, although detesting the U.S. security forces, offers earnest cooperation to all the world, including the U.S., for they know their impoverished crowded nation cannot survive with freedom and strength except through worldwide economic and political cooperation. They detest communism, are democratic in spirit. They are afraid to demand openly that the U.S. get out for fear of rupturing cooperation with the West.

Third, the Historic Japan is made up of millions of able Japanese who, though they practice the usual courtesies, look with cynicism upon all the West, especially the U.S. and look with equal cynicism upon Russia....

They believe Japan's destiny is one in common with Red China and India through sheer laws of political and economic gravitation. They especially resent that America forbids Japan to trade with China while fostering barriers against Japanese trade elsewhere.

Few Americans seem aware of this Japan, which by all odds is the most powerful and extensive force within the nation and will rise to power before long. ★

EMAJ CONSTITUTION

Preamble

WHEREAS, it is the express purpose of our Heavenly Father, to call out of the world a saved people who shall constitute the body or church of our Lord Jesus Christ, built and established upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; and WHEREAS, the members of the body, the church of Jesus Christ, are so enjoined to assemble themselves together for worship, fellowship, council, and instruction in the word of God and the work of the ministry; therefore, be it
RESOLVED: That we constitute ourselves a co-operative missionary association of evangelicals in Japan.

I. Name

The name of the Association shall be "The Evangelical Missionary Association of Japan."

II. Purpose

This association shall be established as a non-profit, religious, educational, and charitable fellowship. It shall seek to advance the Christian faith by providing means of unified action and co-operation under the guidance of the Holy Scriptures in any of the following activities:

- A. Promotion of Christian fellowship
- B. Promotion of field comity
- C. Provision of field information
- D. Representation before government authorities when necessary
- E. Any other activity which may be adopted by this association not in conflict with the laws governing voluntary religious and educational corporations.

III. Statement of Faith

- A. We believe the Bible, as originally given, to be the verbally inspired, only infallible, authoritative Word of God. II Tim. 3:16; II Peter 1:21.
- B. We believe there is one God, eternally existent in three persons, Father, Son and Holy Spirit. Deut. 6:4; Is. 43:10,11; I Tim. 2:5; I Cor. 8:4; Matt. 28:19.
- C. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. Jn. 1:1; Jn. 1:18; Heb. 1:3; Tit. 2:13; I Jn. 5:20; I Cor. 15:3,4.
- D. We believe that all men are sinners, and that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential. Rom. 3:23; Jn. 3:7; Luke 24:46,47; Jn. 1:12,13; I Pet. 1:18,19,23; Rom. 10:9,10.
- E. We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life. Tit. 3:5; Gal. 5:22,23; I Thess. 5:23,24.
- F. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation. Jn. 5:28,29; Rev. 14:11.
- G. We believe in the spiritual unity of believers of our Lord Jesus Christ. Rom. 12:5; I Cor. 10:17; Gal. 3:28; Jn. 17:21; Eph. 4:13.

IV. Membership

Membership in this association shall consist of individuals who subscribe to the constitution and who have paid the membership fee or annual dues as prescribed in the by-laws.

Individuals and members of missionary organizations who desire to join as a group are admitted upon favorable action by the Executive Committee as determined in the by-laws.

V. Officers

The officers of the association shall be elected at the annual meetings by the members of the association. They shall include a president, vice-president, secretary, treasurer, and three other members-at-large who will form the Executive Committee. Their duties shall be such as are defined in the by-laws or are delegated to them by the association. Not more than one officer shall be elected from the same society, and no officer shall succeed himself in that office.

VI. Committees

The Executive Committee shall appoint the members of all committees that may be provided for in the by-laws or created by the association or the Executive Committee and shall fill such vacancies as may occur. Not more than one member of a society shall be appointed to the same committee.

VII. Executive Secretary

The Executive Committee may appoint an Executive Secretary and define his duties and powers, subject to the constitution and by-laws. He shall be a member *ex officio* of all committees, and shall represent the association and the Legal Affairs Committee in its contact with the government.

VIII. Seal

The association shall have seal of such design as the Executive Committee may adopt.

IX. Fiscal Year

The fiscal year of the association shall begin on the first day of August of each year.

X. Amendments

These articles, with the exception of Article III (Statement of Faith), may be amended by a three-fourths majority vote at any annual or special meeting, provided notice is given of any proposed changes to members 30 days in advance. Article III may not be amended.

I. Meetings

An annual conference shall be held in Karuizawa during July or August. The annual business meeting of this association shall be held sometime during the annual conference. Notice of such meeting shall be sent to each member at least one month in advance. The date and place of fellowship meetings shall be fixed by the Executive Committee. Special business meetings may be called at any time by the President on advice of the Executive Committee, notice of which shall be sent ten days in advance to each member.

II. Committees

The standing committees of the association shall be appointed by the Executive Committee and shall be the following: Legal Affairs Committee, Committee on Devotions and Summer Conference, and Committee on Comity and Field Information, Annual Directory Committee, and Editorial Committee. Each committee shall meet upon call of its chairman, and shall submit any necessary recommendations to the Executive Committee. Each committee shall adopt its own rules of procedure.

A. Legal Affairs Committee

This committee shall prepare the drafts of amendments to the constitution or by-laws, act as the representative of the association before governmental authorities, and conduct all transactions with relation to the acquisition or disposal of the property of the association.

B. Committee on Devotions and Summer Conference

This committee shall be responsible for arranging all meetings, and for preparing and executing the program for the annual summer conference of the association.

C. Committee on Comity and Field Information

This committee shall give due consideration to all matters of comity, including the correlation of location of mission work, and shall disseminate information relating to the activities of mission organizations.

D. Annual Directory Committee

This committee shall prepare and publish an annual directory of evangelical missionaries and pastors in Japan.

E. Editorial Committee

This committee shall be responsible for the publication of the official organ of the E.M.A.J. and any other such literature as the association or Executive Committee shall direct. The editor of the official organ shall be appointed by the Executive Committee and may attend the Executive Committee meetings as a non-voting member. Editorial policies are subject to the approval of the Executive Committee.

III. Officers

The officers of the association shall consist of a president, vice-president, secretary, treasurer, and three others. They shall assume office at the close of the annual conference.

A. Duties

The president shall act as chairman of the Executive Committee and shall preside at the annual meetings. He shall call special meetings of the association upon the request of the Executive Committee.

The vice-president shall act in the absence or inability of the president and shall exercise the same powers and duties while so acting.

The secretary shall keep the minutes of all meetings of the association, and perform such other duties as may be assigned by the president or the Executive Committee.

The treasurer shall receive, disburse, and keep an account of all money of the association, including membership fees or dues, except that all capital expenditures shall be under the direction of the Executive Committee.

B. Terms of Office

The terms of office of Executive Committee members shall be two years. The president, secretary, and one member-at-large shall be elected the one year; the vice-president, treasurer, and two members-at-large shall be elected the following year. Although no officer may succeed himself to the same office, he may be elected to a different office for a succeeding term.

C. Vacancies

In case of a vacancy on the Executive Committee, the Executive Committee shall have the authority to appoint another member to complete the fiscal year.

IV. Voting

Only members in good standing as defined in Article IV of the constitution shall be entitled to vote and to the privileges of the floor at meetings of the association. A nominating committee shall be appointed by the Executive Committee at least sixty days before the annual conference. Nominations shall be made by this nominating committee and further nominations may be made from the floor. A majority of the members present and voting shall be sufficient for election or adoption.

V. Dues

Annual membership fees are as follows: Single membership—¥400; husband and wife—¥500; all members of a mission joining as a body at one time—same as above less 20%.

VI. Amendments

These by-laws may be amended at any annual or special meeting by a two-thirds vote, provided at least 10 days notice of the proposed amendment shall have been given.

—Amended and Adopted August 11, 1956



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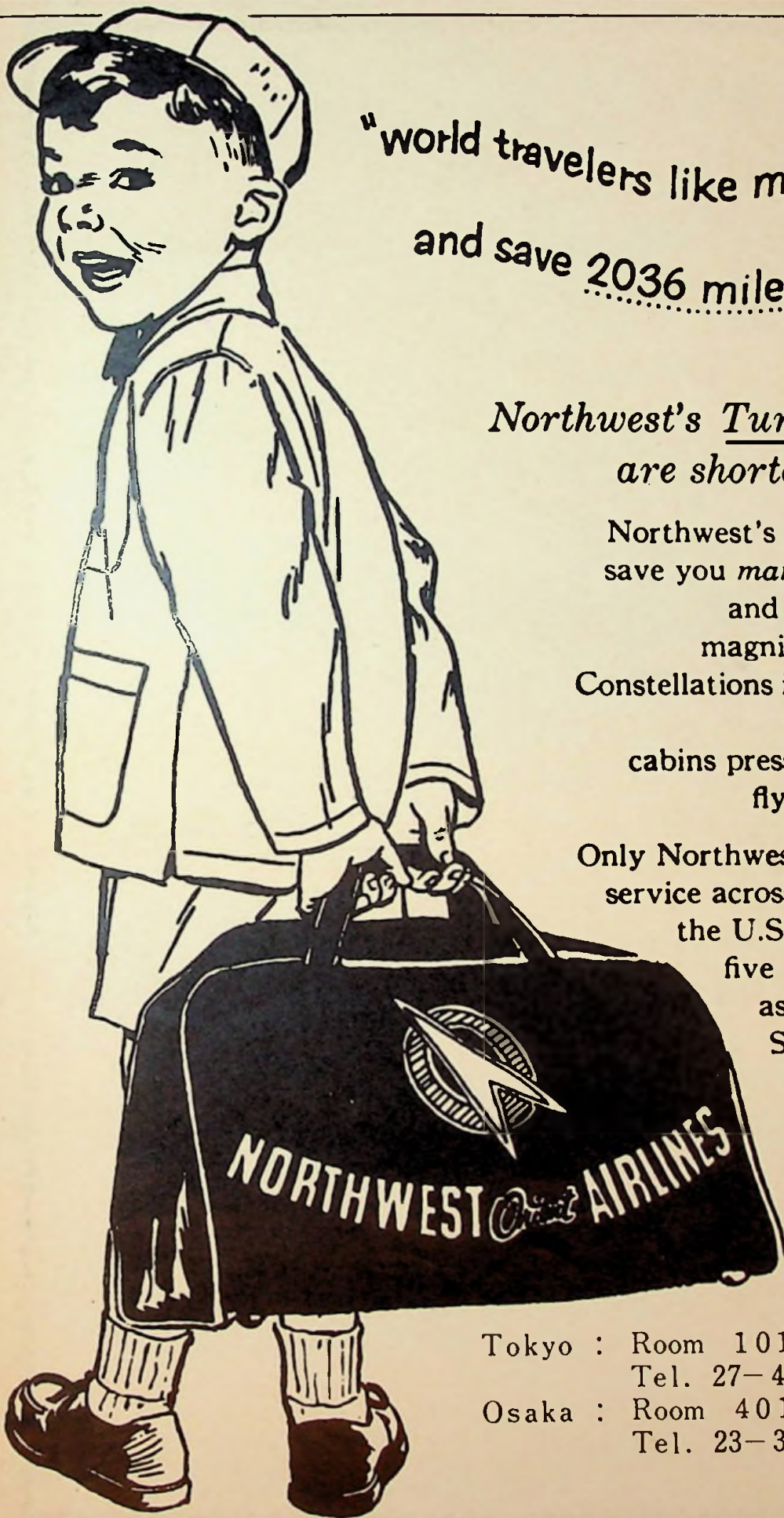
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