

Japan HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

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IN THIS ISSUE :

- BIBLE SCHOOL, FOLLOW-UP SURVEY
- JAPAN'S PRESSBYTERIANS
- CHRISTIANITY IN CHINA
- BARTHIANISM IN JAPAN
- MISSIONARY HUMOR

P. 56

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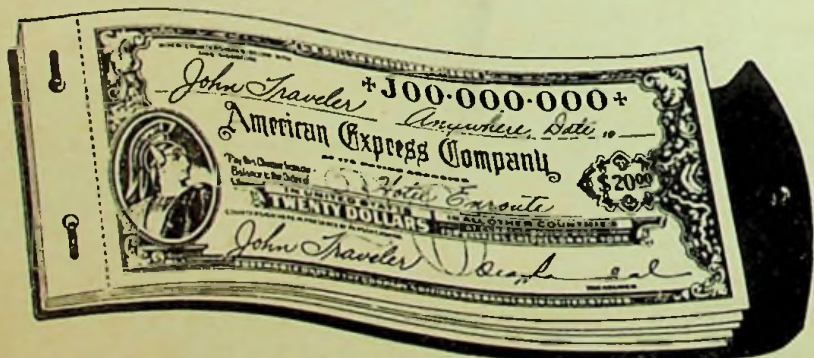


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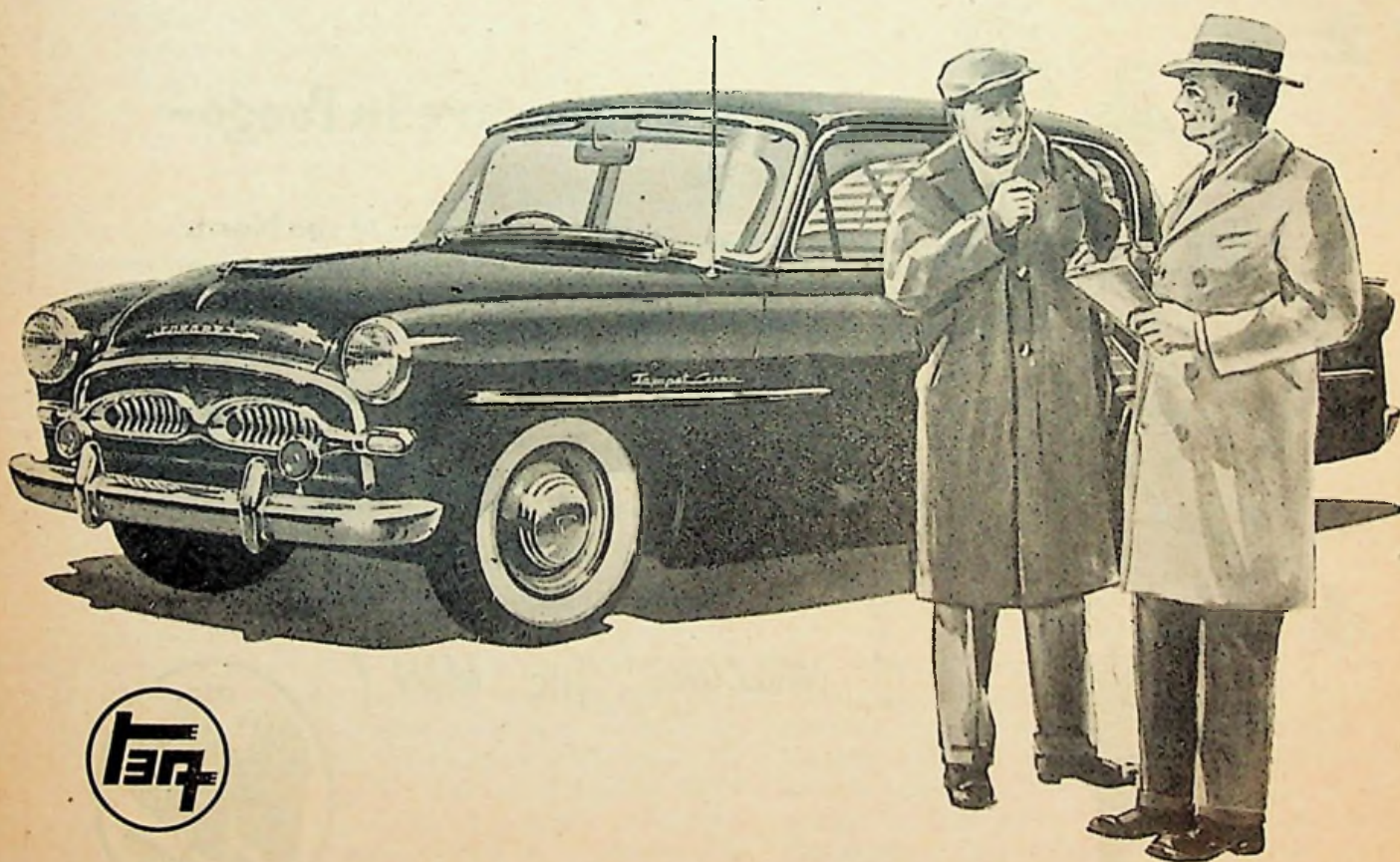
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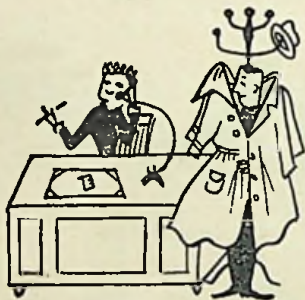
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EDITORIALS

THE HEATHEN PERCEIVED

Seeing the wall rise from ashes and ruins to a magnificent rebuilt wall in fifty-two days completely confounded the enemies of Nehemiah. News of the broken-down wall at Jerusalem drove this man of God to weeping, fasting and prayer. Soon God answered, and King Artaxerxes' heart was turned to approve his request to rebuild the wall. (Proverbs 21:1) "The king's heart is in the hand of the Lord as the water-courses; He turneth it whithersoever He will." God's man might have easily sought by political scheming to remove the obstacles. But no, he prayed and God abundantly answered!

After a thorough inspection of the wall's condition, Nehemiah's report to his captive fellow-countrymen inspired faith in their hearts, and they too decided, "Let us rise up and build." Challenged by the enemy just as he began work on the wall, Nehemiah continued on undismayed. In the face of persistent enemy opposition—threatenings, ridicule, angry words and conspiracy against the builders—though taking necessary precautions and urging constant vigilance, still his watchword was: "Our GOD will fight for us." Day after day opposition continued on all sides, yet in record time the wall was finished.

What was the reaction of the heathen enemies? (Neh 6:16.) "And it came to pass, when all our enemies heard thereof, that all the nations that were about us feared, and were much cast down in their own eyes: FOR THEY PERCEIVED THAT THIS WORK WAS WROUGHT OF OUR GOD!"

This is a thrilling testimony. There were insurmountable barriers, problems by the dozens, perpetual enemy resistance plus internal disorders. Yet overcoming all of these odds in such a short time made it clear to the heathen enemies that this rebuilt wall was not the result of Nehemiah's human efforts nor his political strategy, nor his superb managerial techniques, nor his university education, nor even the wisdom of his mission board with its long years of experience. Rather the heathen perceived that Nehemiah was a man with "mountain-moving" faith in a "mountain-moving" God. (Matt. 17:20) The rebuilt wall was a testimony that GOD had wrought it, and that GOD would be glorified. Similarly, David's slaying of Goliath with a stone was not a cause for David to boast, but rather to exalt "GOD Who had wrought it." Again, the fire falling and consuming the sacrifice, stones and water on Mount Carmel in answer to Elijah's prayer caused the heathen to conclude: "GOD has wrought this."

Some months ago a missionary's wife was flown to the States for emergency surgery to remove cancer which was threatening her life. Meanwhile the father and children remained in Japan trusting God to bring her back completely restored (which HE did). In this hour of heartache, with little human assurance of seeing his wife again, this missionary continued to radiate the joy of the LORD with a humble, confident faith in Him. This unshakeable faith in God did not pass unnoticed. Sensing the reality of the LORD in his life, a neighbor lady for whom he had been praying became aware of the hollow emptiness of her own heart. She realized that if she were in a similar situation her heart would instead be filled with sadness and unrest, not peace. She acknowledged that GOD had wrought this in his life. The conviction of her sin and need grew unbearable, and soon she willingly surrendered her heart and life to Christ. Today she serves the Lord in a local church.

The Christian life is a supernatural one because of our identification with the supernatural Christ. Japan's non-Christians are quick to detect superficial, natural methods of the flesh which can never turn men from darkness to His marvelous Light. Holiness of life and fulness of joy in every situation, as a result of our union with the supernatural Christ—only this will cause the heathen to perceive, "Surely, 'GOD HATH WROUGHT THIS'." (J.S.)

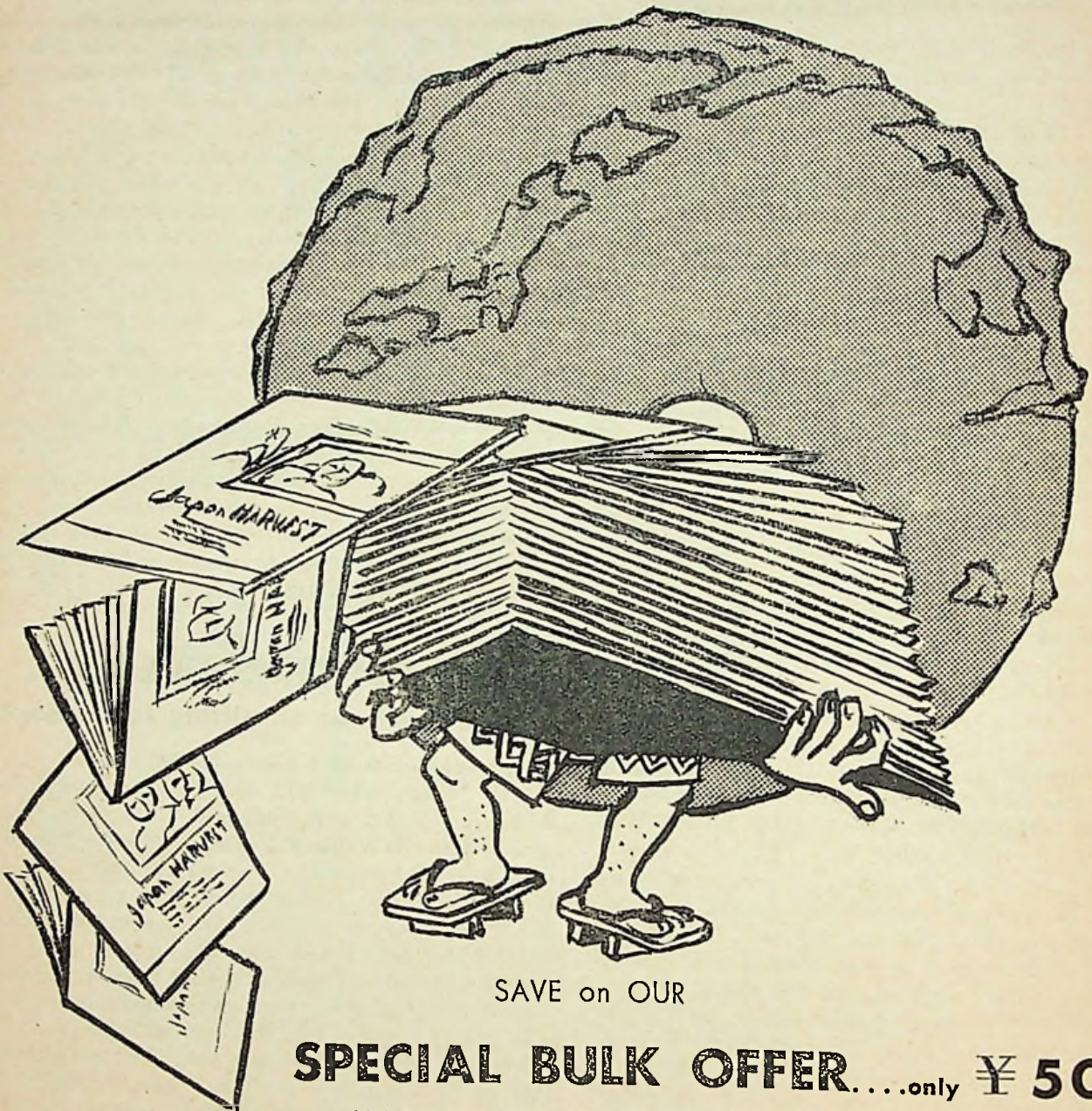
THE EDITOR'S DREAM...

...after one year of editing Japan Harvest

(A paraphrase from I Kings 3:5-14)

In [Tokyo], the Lord appeared to [Joseph] in a dream by night; and God said, "Ask what I shall give thee." And [Joseph] said, "...Now, O Lord my God, thou hast made thy servant [editor]... and I am but a little child; I know not how to go out or come in. Thy servant is in the midst of thy [missionaries] which thou hast chosen, a great people... Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" And the prayer pleased the Lord, that [Joseph] had asked this thing. And God said unto him, "Because thou hast asked this thing, and hast not asked for thyself a [long second term,] neither hast asked for an [increase in support,] nor hast asked for the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold I have done according to thy words: lo I have given thee a wise and an understanding heart;... and I have also given thee that which thou hast not asked, both riches and honor... and if thou wilt walk in my ways to keep my... commandments, then I will lengthen thy days." And [Joseph] awoke;" (K.J.)

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Spring 1957

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CHURCHMAN PRAISES COMMUNISM

Sir:

"I was also present at the meeting in question—and remember that the speaker stated emphatically that his remarks were not for publication. Imagine my dismay, then, to see that you chose to ignore his expressed wish and reported it in the Harvest. It seems to me that you have been guilty at best of flouting elementary courtesy and decency or the worst, of revealing a very dull and shallow sense of moral obligation—I trust that in the future you'll try not to confuse frankness with rudeness.

Tokyo

E.F. Carey
 UCC-IBC

(The speaker stated his remarks were not for publication until after his superior, Archbishop Maxwell, Primate of the Anglican Church in Australia, released his statement to the press. This the Archbishop did (to the United Press) on January 7th when he said, "The church has not gone underground in China." Thus Japan Harvest was absolved of any moral obligation to remain silent. Our position on issues like this is that of Abraham Lincoln who said, "All that evil needs to succeed is for good men to remain silent." See also page 34-37. -ed.)

Sir:

I was also at the meeting where the Australian delegate spoke. I request, (after

re-reading TIME magazine on "The Horror of Red China,") the editors of JAPAN HARVEST to kindly forward these questions to our Australian friend behind his clerical curtain:

- 1) Before your tour of Communist China's compromised churches, did you ever openly speak against Communism in Australia?
- 2) Do you really think any Bible-believing Christian swallowed what you related regarding China's "New Ideal"?
- 3) Were you "enlightened" on Communism while in China, or before you went?
- 4) I gathered from your talk that you highly endorse the Chinese Communist brand of "liberty"; would you like to experiment with it first in Australia or New Zealand?
- 5) Being noted as a great preacher and a zealous Christian, would you say that between Red China and Heaven there is a. very little difference? b. a great difference? c. no difference?
- 6) You stated "Christians under Communism in China are allowed freedom 'within limits.' Is that more or less freedom than is enjoyed by a caged canary?"
 Japan

"Doubting Thomas"

(Forwarded behind the 'Clerical Curtain.'—ed.)
 (Turn to page 8)



HARVEST

INDEX

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

TITLE	PAGE	TITLE	PAGE
Editorials	5	News Makers	37
Readers' Reactions	7-8	By Their Books	39-41
Barthianism in Japan	9-11	Fellowship	42
Bible School Survey	12-13	Capturing Nationalism for Christ	43-47
Japan's Presbyterians.....	15-22	Language Lessons	49-50
Kyodan formed Without Pressure?	23-24	Your Health.....	51-52
Liberals and Confusion	25-27	With the Evangelists; schedule	53-54
We Don't Want This Foreigner!	29-30	For Women Only	55
Red Dragon over China	32, 36	Missionary Movements.....	57
Christianity in China.....	33	Use Your Furikae	59
Missionary Portraits-Drivers ...	34-35	Correspondence Course Survey...	60-61

READER'S REACTIONS

CHURCHMAN PRAISES COMMUNISM(cont'd)

Sir:

"...We raise the question: "What was really accomplished by the Australian visit. Is there any indication that it in any way carried forward the cause of Christ in China, or that it stimulated evangelistic effort, or enhanced the cause of religious freedom for Chinese Christians?"

On the other hand we ask: What did it accomplish politically? Is it not obvious that it has pulled in the direction of Australian and American recognition of Red China? Would any of the Australian delegation care to deny that this factor was the greatest in causing the Red Chinese regime to allow this visit? The Red Chinese regime is willing to lift up a corner of the bamboo curtain here and there when and if it appears to be in their interest in becoming a recognized nation and making their conquest of the mainland complete."

Donald H. Gill, asst. Sec.
Public Affairs, N.A.E.

Washington, D.C.

Sir:

"Your Winter '57 copy just came—beautifully done and so easy to read it is a joy. I like your magazine. It's different. I don't suppose I'll agree with every word in it. The time any of us start agreeing completely with each other we can be sure that we've become rubber stamps—or are in heaven already. "Did you see Eternity's (March issue) article on Red China by an Australian churchman, H. M. Arrowsmith? It bothered me considerably. In some ways I welcome 'the other side' to counteract the drivel so often circulated and believed about Communism. The propagandists would have it both ways, that Communism is a terrible menace, and also that all its people are about to revolt and its economy is collapsing. They are experts at the old game of eating their cake and having it, too. But I feel that this article has the wrong slant. The good Australian brothers were 'took.' I'm much troubled that it was published with only very slight hedging. From reviews he has written, our good Brother Barnhouse has the idea that as the powers that be are ordained of God, therefore Christians can nicely cooperate with a Red Government and should tell others to do so. He said this in reviewing Geoffrey Bull's book, 'When Iron Gates Yield.' I feel that Dr. Barnhouse, for all his learning, simply doesn't understand Communism, nor what it is to live in a Communist country, nor how Communists bait the trap for unwary preachers. Hal! How well I remember how we went after the poor 'goons.' I remember we had a whole Spiritualist Church marching in a parade with us in Portland one time, and a Negro church, and often had pastors on united fronts with us on various issues. Usually they knew we were Communists, too, though not always. If only our Australian brother knew the attitudes toward them behind the smiles... Father Divine was the object of one series of efforts at the united front, for we went after cultists as well as churches. You may recall that the Pope said, regarding Mussolini, that 'he would cooperate with the devil if it would aid the church.' Well, the Communists would cooperate with the Pope if it would help Communism. It is absolutely impossible for Communism to be anything but atheistic, because its whole philosophy is based on dialectic materialism.

Likewise it is impossible for it to have any desire less than the taking of the whole world. Sometime the Party will take a soft line as the best way of destroying the church—but let no one mistake their aim, it is to destroy faith as rapidly as possible. The soft line is indicated at certain times for two reasons—first, they may feel that martyrs are making their enemies more resolute, and second, they may want to build a good reputation abroad. They believe they can eventually take the youth away from the church..."

Mrs. Helen Sigrist
(former Communist Party member)
(Watch for Mrs. Sigrist's article in the next Harvest.)

Pleasantville, N.Y.
(Watch for Mrs. Sigrist's article in the next Harvest.)

CRITICAL LETTERS

Sir:

"A veteran missionary once said: 'If a critical letter must be written, before sending it, first sleep over it, then pray over it, then tear it up and throw it in the waste basket.' Mr. Dale P. Crowley (p. 43, winter, 1957), must have forgotten this advice."

Kobe

Merril S. Bennet...

RE "MISSIONARY HUMOR"

Sir:

"I move that we nominate a committee to thoroughly inspect the private lives of anyone who growls to the editor about how 'unspiritual' or 'unscriptural' the new feature 'Missionary Humor' is. Purpose of the committee: to determine how many times these self-deceived 'growlers' saw portrayed the ugly points of their characters in those masterfully drawn quips—points they'd rather keep covered than deal with! My flesh would love to be known all over as a "Victorious Vicite," but lo! I was brutally mauled by 'Individualistic Isaac' (and one or two others)!"

Could the editor please refrain from being so personal in the future? If he isn't careful he might help some of us into victory over our pet temperamental peevcs!"

Karuizawa

M. L. Fieldhouse
O.B.S.F. Inc. (Founder, Manager, Sec.-Treas., etc.)

"HERETICAL TENDENCIES"

Sir:

"You are to be congratulated on your work with the JAPAN HARVEST. You have put personality into the magazine. I don't see eye to eye with you on all your journalistic heretical tendencies, but you're going somewhere...and with great speed and determination."

Kobe

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BARTHIANISM IN JAPAN

By Rev. Tamekichi Saito

Rev. Tamekichi Saito graduated from Japan Theological Seminary (Kyodan) in 1939. After serving one year as a Kyodan minister in Chiba Ken, he was drafted. He was wounded in the battle of Nomonhan, Manchuria, against Russia. Discharged, he served as assistant pastor of Kochi Church in Shikoku. Later he moved to Sukumo Church in West Kochi Ken. While there, his Barthian view of the Scriptures so troubled him that he began to review this entire question. As a result of his study, he withdrew from the denomination known as the 'United Church-Kyodan' and entered the Reformed Church (Kaiikakuha). He recently returned from 3 years at Westminster Seminary (Philadelphia) where he received the B.D. degree in 1955. He presently pastors the Ueno Reformed Church in Mie Ken. His penetrating analysis of the rice of the "Barthian heresy" in Japan is "must" reading for all those who seek to serve Christ's church in Japan.—ed.

BEFORE WORLD WAR II

Japan was prepared to receive Barthianism because of Barth's nationality. For years, Japan looked to Germany for leadership in medical, philosophical and various scientific fields. So great was the impact of German thinking on Japan's philosophical leaders, particularly in the realm of modern philosophy, that modern Japanese philosophy is perhaps an importation of German philosophy. The Japanese excel at imitation, which in some cases can be interpreted to mean that they lack originality. Under these favorable conditions Barthian theology had good soil for cultivation.

A second factor favoring the rapid growth of Barthianism was its modernistic color. This was popular among Japanese and many other nationalities who favored the modern vogue. Barth's popularity came from his intense struggle with the hopeless spiritual dualism of the modern world and also because he built a new philosophical Christianity upon the foundation of German idealism. Accordingly, modern people who struggled under similar circumstances found refuge from the modern world's unrest in Barth's system of thought.

A third factor for the ready acceptance of Barthianism was found in Japan's political system, which is built upon centralization of power. This also carries over into other departments of life. Anything emanating from Tokyo, the political center, is considered as superior by the rest of Japan. Thus, without any particular reason, Tokyo Seminary achieved prestige, and was accorded an unconscious superiority due to its geographical location. Of course Tokyo Seminary was not the only seminary in the capital city, but this unconscious deference, when added to its real points of excellence, gave it unquestioned superiority in the theological world.

Rev. Masahisa Uemura, the main founder of the Church of Christ in Japan (Nihon Kirisuto Kyokai), also known as the N.K.K. or "Nikki," was its founder. Mr. Uemura, though a Calvinist, wasn't a strict and

consistent one, even though he thought of himself as such. Under his able leadership, many good teachers were gathered together in his Tokyo Seminary. These men worked hard, the seminary thus gaining an excellent reputation.

Another Calvinistic seminary in Tokyo at this time was the theological department in Meiji Gakuin. This seemed to be less strictly Calvinistic than Tokyo Seminary. These two united under the name of Nippon Theological Seminary. Thus the inconsistencies of Tokyo Seminary, married to the weaker Calvinism (which already had Lutheran influences in it) of Meiji Gakuin Department of Theology resulted in the birth of a Calvinistic-Lutheran colored theology. The new institution now proceeded to build a moderate reformed theology. In this way, Nippon Theological Seminary gradually lost its distinctive Calvinistic color, changed to a moderate Calvinistic-Lutheran type, and then moved over into Barthian theology. In spite of these changes it maintained its prestige and position of superiority over against the other seminaries in Tokyo. Consequently high quality students from colleges and universities all over Japan entered its doors.

During these transitional years, both at the time when Tokyo Seminary and the Theological department of Meiji Gakuin were separate institutions, and after the merger, the professors seemed to consider themselves as thoroughly consistent Calvinists. In reality they were semi-Calvinistic and Lutheran in their thinking. Consequently it wasn't difficult for their students to accept a position which drew closer to Barth's theology.

This was especially true with the professor of Systematic Theology in Nippon Theological Seminary who was a famous Barthian. With this at the center of the seminary, it was only natural that other professors should freely teach Barthian dogmatics, and the students read Barth's sermons as well as his monthly magazine with avid interest.

When Barth took a position against the modern immanent consciousness theology, Nippon Seminary followed suit. Thus this seminary became the center of Barthian theology in Japan. Though every professor didn't become a Barthian in the full sense, yet all of them were influenced to a greater or lesser degree by Barth. The leading staff members, especially, were all followers and teachers of Barthian theology. Some professors, of course, favored Brunner, but this is immaterial; the main stream of teaching was Barthian, which influence, then, spread to other Japan seminaries.

The training received by these young ministers was then carried to all the churches they served, so that Barthianism was eagerly studied by young people, college and university students, and the church lay leaders. Barthianism thus spread to all parts of Japan and the people listened to it preached from the pulpits each Sunday.

DURING WORLD WAR II

Those acquainted with Barth's way of thinking realize that he didn't think in straight, simple and plain ways. Barth's thought is full of circumlocutions. Despite this drawback, and the difficulty of understanding him, Barth's theology easily gained a hearing and then a large following for these two reasons:—

1) The high esteem in which German philosophy was held in Japan, and 2) our natural tendency to imitate, and our lack of originality. However it's very doubtful that Barthianism was properly understood and that it was taught without mistakes. This is stated because there were a great many different opinions and differing interpretations of what purported to be Barthian theology even among the professors themselves. Accordingly, the students could not correctly evaluate nor understand Barth. So it's not to be wondered at that the average church member didn't begin to properly understand Barthian theology.

In spite of these difficulties, Barth's words had great weight with about two-thirds of the young ministers, and he was quoted in sermons all over Japan by these same young ministers who sought authority for their teaching. At times it appeared that Barth's word had more authority with them than the Scriptures. Thus a large percent of the Japanese church was under the control of Barthian theology.

At this time, the Sino-Japanese war expanded into the Second World War. Japanese militarists contracted an alliance with Germany and followed in the steps of Hitlerism. These steps included the complete control of all thought within the nation, religious as well as secular. Thus the government, civil and military, joined hands in forcing the Japanese church to form a United Church. This word "force" is used advisedly, because in 1939 and 1940 the Thought Police (Tokko-ka) were present in the Church Assemblies and the delegates were warned that notes were being taken of their speeches. Thus all opposition was effectively silenced. In this way the Japanese churches surrendered to military pressure, though of course no written orders were ever issued. Not long afterwards, all seminaries were merged, and Nippon Theological Seminary was the only seminary recognized by the government (now known as Tokyo Union Theological Seminary). Departments of universities remained but no other independent seminaries.

As a result of this militarily-controlled government action, students and professors from all other independent seminaries were brought into the one recognized seminary in Tokyo, the center of Barthianism in Japan. The best Barthian scholars of each denomination were brought to this one united seminary of the United Church (Kyodan) with the result that Barthianism became even more firmly entrenched in Japanese theological circles. Due to the spirit of the times, some of the professors there published their own books along Japanese themes rather than translations of foreign books. These seemed to have some originality, but in essence they only expressed in new terminology the same Barthian theology.

Just as the political situation caused hatred for

the Western Allies and brought about acceptance of Germany, so the war-time situation caused a rejection of the theological thought of Scotland, England and America, namely Calvinism, and an acceptance of German theology and Barthianism. This, however, was partly due to the general ignorance on the part of the Japanese of Hitler's persecution of Barth.

AFTER WORLD WAR II

In 1945 Japan's defeat brought an end to the war. Everything changed in Japan. Great changes occurred in our churches. Military force was broken by the power of freedom. Once more the common people of Japan were free. The churches also caught this sense of freedom and some denominations withdrew at once from the so-called United Church. Those who were consistently Calvinists organized the new Reformed Church. Later some of the moderate Calvinists formed other new denominations. Most of the Dispensationalists also withdrew from the Kyodan. Thus those remaining in the Kyodan were mostly of the Liberal group, some of the less consistent Calvinists, and a few of the Dispensationalists. Practically all the Liberal professors of Tokyo Union Seminary, however, remained in their positions. Because this is the present Tokyo Union Seminary, which is Barthian, Barthianism is still in the center of the Japanese theological world. It's influence still reaches out to all the churches in the Kyodan and to many other churches as well. Thus Barthianism probably controls about two-thirds of Japanese Christianity, even today.

In Tokyo Union Seminary, Barthianism is taught as true Calvinistic against modern immanent consciousness theology. They feel they are truly Calvinistic and fighters against modernism. By saying this I don't mean to imply that the "United Church" members are true Barthians or true Reformed. They are in reality of the liberal group, but they consider themselves Reformed.

BARTH'S VIEW OF THE BIBLE

Space limitations prevent a full discussion of Barthian theology, so I will limit myself to a presentation of his view of the Bible.

In the first place, Barth's position is that of a modernist, or liberal. He doesn't base his theology on Scripture but builds it on the foundation of modern philosophical thought, especially that of German philosophy since Kant. For that reason Barth views the Bible through the screen of modern philosophy.

We, on the other hand, view the Scripture as infallible, our only rule of faith and practice. Scripture interprets Scripture, and we interpret everything in accordance with this principle. Consequently our interpretation must follow the Word of God. For that reason, our interpretation is never original, but is a reinterpretation of the Word of God by the light of Scripture itself.

In contrast to this, Barth's principle of interpretation rises from his background of modern philosophical thought, particularly that of existential philosophy. Therefore the subject who does the interpreting

is a would-be "autonomous or self-sufficient man," who looks upon the Word of God. Then this "autonomous man" interprets everything according to his self-determination. Accordingly, Barth's view of the world and of man depends upon the self-determination of this "autonomous man."

The Scripture thus becomes not the revelation of God to man, but merely a human witness about the true revelation, that is, Jesus Christ. To Barth, the Bible is no more than a human document or ordinary literature. In this meaning, it is merely a Jewish religious document along with other human religious documents. The only point of difference between the Bible and other religious documents is where the Bible presents the true revelation, the Lord Jesus Christ. Therefore, it is not surprising that "the Bible is full of scientific and literary errors." Moses, the Apostles and the other writers made many mistakes. They are all fallible men. But, through a miracle of God, they have heard and spoken the words of God. Thus we, too, can expect the same phenomena, and through a miracle of God in our hearts the human Bible becomes the Word of God, or sacred Scripture. However, this miracle does not happen in the historical world, but only in the realm of "primal history" (*URGESCHICHTE* is the German word) which lies in the realm beyond the phenomenal world, in the world of "the thing itself," or according to Kant, in the noumenal world.

This miracle is the miracle of faith. By its means we can have the same experience as the prophets and apostles of old. When this occurs, then we can speak the words of God through the text of Scripture. In this way, the Word of God becomes indirectly, the Scripture, but it isn't itself the direct Word of God.

Consistent Calvinists reject this view completely. For us the Scripture is the sole special direct revelation of God in history. This is the Word of God itself. Without this we can know nothing rightly. It has absolute authority.

"The authority of the Holy Scripture for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is Truth itself), and the Author thereof; and it is to be received, because it is the Word of God." (Westminster Confession)

Thus Barth's view is different from the historical consistent Calvinist position and reflects his background of modern philosophy, revealing him as a modernist.

THE FUTURE OF BARTHIANISM IN JAPAN

By showing that Barth's theology is based upon existential philosophy, it's now clear that there are wide differences from that of Reformed Theology. Therefore it's doubtful that Barth's influence will be acceptable for long, whether in Europe or Japan. That which isn't based on the unchangeable Word of God, but on shifting sands of modern thought, cannot long stand. "This too shall pass."

Another defect lies in its inherent abstruseness and involved complexity. It is too far from the "common people." Some books on Barth in Japanese are more difficult to understand than even Calvin's "Institutes." Therefore I don't believe it will last long. The Gospel is for the common people. "The common

people heard him gladly." Barth has forgotten this.

Furthermore, the consistent Calvinists will attack his inconsistencies more and more, chiefly because his system isn't built upon the unchangeable Word of God itself. Barth needs to heed his own advice of "Return to the Word of God." It is my hope that all people, including Barthians, may actually return to the Word of God. ★

.....For Barthians Only

"HYPERTEENSION"

The fall Angst Lectures by the Professor of Dialectical Theology from *Zwischen den Zeiten* were fabulous. Einstein didn't touch this chap for extrapolating in another dimension. His polysyllabic prose inspired me to try a cadenced reply:

"Do you find it essential
to be existential
Since you've been up-ended in time?
Dialectical tension
describes your suspension
For you dare not ignore Kier—
kegaard's either/or now
Expect to find reason or rhyme
In a life where the moment
foments that sheer torment,
The crisis of being in time.
But before such deep pathos
descends into bathos
And poetry drowns in a shriek,
I would venture to ask if
this temporal casket,
Inner lined wiith red woes, is
the cause of neurosis
Which we existentially seek?
As we trace all our crime to
this framework of time, since
We're for the time being too weak.
We are told that the blame must
be ours just the same though
The fall did not happen in time.
By the sheerest invention
we hold fast our tension.
Sharing Adam's declension
outside this dimension
In new super-temporal time.
But in all this two-timing
our ego is climbing....
Existence! So tragic-sublime!
Blaming time and existence,
we keep at a distance
The guilt of primordial crime.
We are evil and covet,
we sin and we love it
As did Adam before us;
but Christ to restore us
Lived sinless in calendar time.
Both our fall and salvation
took place in duration
In that frame of creation,
that time of decision,
That daily and commonplace time....
Momentous significant time!"

—EUTYCHUS

(by permission of Christianity Today)

Bible School, College, Seminary Survey.... 1957

	NAME	ADDRESS	MISSION	PRESIDENT or PRINCIPAL	PURPOSE	ENROLLMENT	
						MEN	WOMEN
1.	Central Bible Institute (Chuo Seisho Gakko)	430, 13-chome, Komagome, Toshima-ku, Tokyo.	Japan Assemblies of God.	Rev. Kiyoma Yumiyama.	A practical course of in- struction and training of ministers, evangelists, and Christian workers.	30	29
2.	Chuo Nippon Seisho Gakujuku	Tsutsumi, Sukagawa-shi, Fukushima-ken.	Central Japan Pioneer Mission.	Pastor K. Ando,	Specializes in rural pas- toral training and train- ing of evangelists.	9	13
3.	Covenant Seminary (Sei Kei Shin Gakko)	990, 3-chome, Nakameguro, Meguro-ku, Tokyo.	Evangelical Mission Covenant of America, and Japan Covenant Church.	Rev. William Rigmark.	The student receives ex- perience as well as train- ing in S. S. work, chil- dren's classes, personal evangelism, evangelistic meetings, preaching, visitation.	17	12
4.	Ikoma Bible College (Ikoma Seisho Gakuin)	Ikoma-machi, Ikoma-gun, Tawaraguchi, Nara-ken.	Japan Apostolic Mission	Rev. Leonard W. Coote.	Essentially a training school in all forms of evangelism with emphasis laid upon a passion for souls.		
5.	Immanuel Bible Training College (Sei-sen Shingakuin)	57, 10-chome, Tokiwawa-cho, Urawa-shi, Saitama-ken.	Immanuel Church and Wesleyan Methodist.	Rev. David Tsutada, D. D.	The whole emphasis is on the indigenous prin- ciples of church building.	17	46
6.	Japan Alliance Bible School (Nihon Araiatsu Seisho Gakko)	225, Itsukaichi- machi, Saikigun, Hiroshima-ken.	The Indigenous Japan Alliance Church and the C. and M. A. Japan Mis- sion.	Rev. A. Paul McGarvey.	Special training is given to evangelistic pastors who are taught to be in- digenous from the start.	8	12
7.	Japan Child Evangelism Fellowship Bible School (Nihon Jido Fukuin Dendo Kyokai Seisho Gakuin)	146, Nishiyama- cho, Ashiya, Hyogo-ken.	International Child Evangelism Fellowship.	Mrs. Kenneth Attaway.	To train workers in the Bible and child evangeli- sm so that they in turn can teach teachers and children.	4	18
8.	Japan Christian College (Nihon Kurisuchan Kareji)	992, 4-chome, Shimotakaido, Suginami-ku, Tokyo.	Interdenominational.	Rev. Donald E. Hoke.	To train Christian work- ers and teachers; empha- sizing victorious Chris- tian living and high aca- demic standards.	78	70
9.	Japan Christian Theological Seminary	273 1-chome, Horinouchi, Suginami-ku, Tokyo.	Independent Board for Presbyterian Foreign Missions.	Rev. John M. L. Young.	Emphasizing a thorough knowledge of the Scrip- ture as the infallible Word of God.	28	7
10.	Japan Evangelistic Band Kansai Bible School (Nihon Dendo Tai Kansai Seisho Gakko)	87 Shioya, Tarumi-ku, Kobe, Hyogo-ken.	J.E.B.	Rev. Goro Sawamura.	Training in pastoral work, children's work, tent missions: empha- sizing the indigenous prin- ciple.	32	14
11.	Japan Evangelical Free Bible Institute (Nippon Jiyu Seisho Gakuin)	58, Komatsuba- ra, Kita-machi, Kamigyo-ku, Kyoto.	Japan Mission of Evangelical Free Church of America.	Rev. Calvin B. Hanson.	Pastoral training and training of lay workers.	5	4
12.	Japan Lutheran Theological Seminary (Nihon Ruteru Shingakko)	921, 2-chome, Saginomiya, Nakano-ku, Tokyo.	Japan Evangelical Lutheran Church.	Dr. Chitose Kishi.	Training of Christian teachers and leaders.	43	
13.	Japan Nazarene Theological School (Nippon Nazaren Shin-Gakko)	229, Oyama-cho, Tamagawa, Setagaya-ku, Tokyo.	Church of the Nazarene.		Evangelical and Bible Centered to make minis- ter and layman emphasis. Salvation and Sanctifica- tion.	13	6
14.	Kashiwazaki Bible Institute (Kashiwazaki Seisho Gakuin)	Kujiranami- machi, Kashiwazaki-shi, Niigata-ken.	Japan Evangelical Mission.	Rev. Morris Jacobsen.	Emphasis on rural work, both in evangelism and pastoral training.	2	5
15.	Kobe Lutheran Bible Institute	3, Nakajima dori, 2-chome, Fukiai-ku, Kobe.	Norwegian Lutheran Mission.	Rev. Arne Lundeby.	To give Christians a fun- damental practical know- ledge of the Bible. Special course for evangelists. Emphasis on develop- ment and the training of the gift of grace in the church.	16	17

EVANGELICAL ENROLLMENT INCREASES

	NAME	ADDRESS	MISSION	PRESIDENT or PRINCIPAL	PURPOSE	ENROLLMENT	
						MEN	WOMEN
16.	Kobe Reformed Theological Seminary (Kobe Kaikakuha Shin-Gakko)	Kotobuki, Takaha, Nada-ku, Kobe City.	Reformed Church. (Nihon Kirisuto) Kaikakuha Kyokai.)	Dr. W. A. McIlwaine.	General Minister's Seminary Training Confession.	19	
17.	Kyoritsu Bible School (Kyoritsu Joshi Seisho Gakuin)	221, Yamate-cho, Naka-ku, Yokohama.	Woman's Union Missionary Society of America.	Miss Mary Ballantyne.	Training of pastors' assistants, Christian workers and Bible teachers.		16
18.	Osaka Christian College (Osaka Kirisutokyo Daigaku)	81, 1-chome, Maruyama-dori, Abeno-ku, Osaka.	Free Methodist Church.	Rev. Kaneo Oda.	Training Pastors, evangelists, and Bible Women, plus workers for Church-related Kindergartens and Nursery schools. Both day school and night school classes.	Seminary: 15 Junior College: 11 Night: 26	17 119 141
19.	Salvation Army Training College (Kyuseigun Shikan Gakko)	31, 2-chome, Jingugudori, Shibuya-ku, Tokyo.	Salvation Army.	Sr. Major K. Hasegawa	Training covers full curriculum of Salvation Army activities both Evangelical and social; adult and Y. P.	7	10
20.	Seinan Gakuin Theological Department (Seinan Gakuin Daigaku Shin Gakko)	420, Hoshikuma, Fukuoka-shi, Fukuoka-ken.	Southern Baptist and Nippon Baputesuto Renmei.	Dr. Sadamoto Kawano,		57	
21.	Seihan Gakuin Women's Training School (Seinan Gakuin Tanki Daigaku Jido Hoikuka)	6-chome, Torikae, Fukuoka-shi, Fukuoka-ken.	Southern Baptist and Nippon Baputesuto Renmei.	Mr. Toshio Miyoshi.	Government recognized Kindergarten and Day Nursery teacher's diplomas.		99
22.	Shikoku Christian College (Shikoku Kirisutokyo Gakuen)	Ikuno, Zentsusi-shi, Kagawa-ken.	Southern Presbyterian Church.	Rev. L. W. Moore.	4 year Liberal Arts College with special Emphasis on Preministerial Training.	50	
23.	Theological Training program-Lutheran Church, Missouri Synod. Tokyo	c/o Tokyo Lutheran Centre, 16, 1-chome, Fujimicho, Chiyoda-ku, Tokyo.	Missouri Synod Lutheran Church.	Rev. O. H. Theiss, MA STD.	General Theological training with guided field work program for each student.	Theological M-8 Pre-Theological - 10	
24.	Tokai Lutheran Bible Institute (Tokai Ruteru Seisho Gakuin)	432 Furusho, Shizuoka-shi, Shizuoka-ken.	Evangelical Lutheran Church, Japan Mission.	Rev. Oliver Bergh.	Designed to train students for S.S. teaching, parish work and lay witnessing.	12	19
25.	Tokyo Bible Seminary (Tokyo Seisho Gakuin)	391, 3-chome, Kashiwagi-cho, Shinjuku-ku, Tokyo.	Oriental Missionary Society and Japan Holiness Church.	Rev. Akiji Kurumada.	To provide three years of special traing for young people with a High school diploma who have consecrated themselves for full-time Christian service.	53	52
26.	Tokyo Bible Seminary (Tokyo Seisho Shin-Gakko)	27 Sakurayamamachi, Nakano-ku, Tokyo.	Church of Christ. (affiliated)	Andrew Patton, Pres.	Bible based education for those who truly feel called to be evangelists for Christ.	10	
27.	Tokyo Theological Seminary (Tokyo Shin Gaku Juku)	3, 1-chome, Horinouchi, Suginami-ku, Tokyo.	Inter-denominational.	Rev. Roy S. Hasegawa.	The training of evangelical pastors, teachers and evangelists to establish and serve indigenous churches in Japan.	13	8
28.	Tokyo Union Bible Seminary (Tokyo Seisho Shingakuin)	1-3, Nishiha- tchobori, Chuo-ku, Tokyo.	Japan Gospel Church.	Rev. Eiichi Hoshino.	Training of holiness preachers. Evangelical theology of "agape."	15	25
29.	Japan Mennonite Brethren Bible Institute Nihon Menonaito Burezaren Seisho Gakuin	7, 6-chome Kasugade-cho Konohana-ku Osaka-shi	Mennonite Brethren	Rev. Jonathan H. Bartel	Train workers for our conference and other groups.	5	4
30.	Soul-winning Evangelism School. (Kyurci Dendo Gakko)	64 Honmoku Midoriga-oka Naka-ku Yokohama-shi	Inter-denominational	Rev. Gerry Johnson	Train evangelists (winter only.)	8	
31.	Pleasure District Evangelism Training School	Kozoji-machi 83 Kaino, Oaza Tamano, Aichi-ken	T. E. A. M.	Rev. Wilbur Lingle	Train Gospel Hall Workers.	3	
Total						622	763
						1,335	

(* If we have inadvertently excluded any other Evangelical School, please inform the editor in writing, listing the facts in exactly the manner herein presented and it will appear in the next issue. -ed.)

BIBLE SCHOOL SURVEY

JAPAN HARVEST spring survey of Bible Schools, Colleges and Seminaries shows another increase in total school enrollment. A year ago, 1197 students were reported to be studying in evangelical schools. Today, toward the end of another school year, there are 1272.

This growing total speaks well for the future of the Church in Japan. Trained, dedicated youth are greatly needed to take their place in a strong, aggressive Church that will stand even in the hour of testing.

It is interesting to note from this survey that the men outnumber the women, although by only a small margin.

These prospective Christian workers of tomorrow are training in thirty-one institutes, sixteen of which are located in or near Tokyo. These schools can be divided roughly into three major groups (although there is considerable overlapping): 19 Bible Institutes, with 559 students; 4 Colleges, with 363 students; 10 Seminaries, with 268 students.

We look forward to the day when these young people will help swell the depleted ranks of Japanese evangelists, pastors, Christian workers.

Ought we not to be praying much for them during these vital, formative days?

Another great call to prayer: for many new enrollees for the coming school year. They are needed not only to occupy the desks of graduating students, but especially to raise the number of students in evangelical schools beyond present levels—still far too low for a nation of 90,000,000 people. (K.M.)

MORE SURVEYS COMING UP

To survey means "to inspect, examine, measure or estimate." Here there is no room for opinions, theories, hopes or dreams. JAPAN HARVEST surveys present cold facts warmed with the burden and prayer that "Correct information is the irreducible minimum for intelligent action." No other single feature of the JAPAN HARVEST has received such warm praise as the various surveys. Japan missionaries are fortunate to have the expert services of our survey editor, Ken McVety, former editor of JAPAN HARVEST and president of E.M.A.J. He asks for whole-hearted positive co-operation in compiling material for these future surveys which are presently "in the works.":

1. Gospel Tracts
2. Missionary-Pastor Comity
3. Bible Camps
4. Student Evangelism
5. Sunday School material
6. Audio-Visual Materials

No doubt, there are other phases of Japan Evangelism which you'd like to see surveyed. Or maybe you have some valuable information about these surveys underway which you could share. Let us hear from you as to how we can further serve those who serve. Remember: "Inspiration depends upon information!" (K.J.)



" JUNIOR " BIBLE SCHOOL

by Elsie Jean Utterback (T.E.A.M.)

YO chan asked one of his foster mothers, "Aunt Betty, when Yayoi leaves for her trip, our Sunday School will be short of teachers, won't they?"

"Yes, they'll have only two teachers then," answered Betty, wondering just what was on this little boy's mind at Heaven House.

"Well then, why can't I take Yayoi's place as a teacher, huh, Aunt Betty?" Yo chan asked.

"But Yo chan, Aunt Jeanie and I think you're awfully young to be a Sunday School teacher. The village boys and girls might not listen to so young a teacher. Anyway, it's only a year until you're ten years old. Maybe then you can help. How will that be?"

Yo chan thought for a minute and then with dark brown eyes shining wide, said, "Aunt Betty, do I have to be ten before I can work for Jesus?"

No, the Lord doesn't require years as a prerequisite for His work; but Christian training and a yielded heart are necessary requirements for serving Christ. Heaven House is "home" for 24 children who've come from sorrowful and sinful backgrounds and who've found salvation in Christ here. From the small children of 3 and 4 years of age to the older children of high school and college age, the family is influenced by the Christian living of their adopted mothers and by the constant teaching of the Gospel of salvation in Christ.

From this combination of Christian living and teaching in the home, the children are further drawn to the Lord by attending the Christian Kindergarten and Grade School operated for the past six years by Heaven House. In both of these schools Christian Japanese teachers are employed to teach not only the regular subjects required by all government schools, but also to make God's Word real and applicable to the children's lives through the daily Bible study period.

With this Scriptural combination of a Christian home, consistent Christian living, and daily Christian teaching following salvation, we find that the Holy Spirit is then able to use these children in the work of spreading the Gospel of Christ to the needy Japanese around us. The children are eager to help with evangelistic and Sunday School services. Their lives are being shaped and they will be future Christian workers of the Japanese church. Christian education in the lives of the Heaven House children will show a profit in souls for eternity. ★

PRESBYTERIANISM IN JAPAN

by Dr. W. A. McIlwaine

(Fourth in a series)

FROM the beginning of Protestant missionary work in Japan to the period when Japan entered World War II, Presbyterianism was dominant in the Protestant movement in Japan.

Presbyterianism is not an adequate word, for it describes a type of church government. The term Reformed Faith better describes its most distinctive element, referring to the Christian faith as set forth in the Reformed standards, (i.e., the Westminster Confession and Catechisms, the Canons of the Synod of Dort, the Belgic Confession and the Heidelberg Catechism.) Presbyterian and Reformed Churches have the same basic system of doctrine as well as the basically identical Presbyterian form of church government.

EARLY PRESBYTERIAN PIONEERS

The first Protestant Church in Japan, organized in 1872, was the result of the work of the mission of the Reformed Church in America (RCA). In 1877 the two churches founded by this mission and the three churches of the presbytery set up by the mission of the Presbyterian Church, U.S.A., (PCUSA) united to form the United Church of Christ in Japan, with 623 members, 12 ordained missionaries and 8 elders. At this meeting 3 Japanese were ordained as ministers, and there were at the time 25 men studying for the ministry. For mutual cooperation, the missions of the RCA, PCUSA and the United Church of Scotland organized the Council of Three Missions, which was joined in 1885 by the mission of the Reformed Church, U.S., (since union with the Evangelical Church it is known as the Evangelical and Reformed Church—(E & R). The Mission of the Presbyterian Church U.S. (PCUS), entered Japan and joined this body in 1885, as did the Woman's Union Missionary Society of America (WUMS) and the Mission of the Cumberland Presbyterian Church (CPC), which was united with the PCUSA Mission in 1906. The Scotch Mission later gave up its work in Japan. The name of the organization was later changed to the Council of Missions Cooperating with the Church of Christ in Japan. This body was dissolved in 1920 and no organization of similar function succeeded it.

In 1887 a movement was begun to unite the United Church of Christ in Japan with the Congregational Church. In 1889 the former voted for the union but the Congregational Church declined to unite. The United Church of Christ, (which had had the Westminster Confession, the Canons of the Synod of Dort, and the Westminster and Heidelberg Catechisms as its standards,) agreed to accept for the proposed new united church the Apostles' and Nicene Creeds and the Nine Articles of the Evangelical Alliance. In 1890, however, it adopted the following creed (at the same time its name was changed to Nihon Kirisuto Kyokai (NKK), translated the Church of Christ in Japan).

"The Lord Jesus Christ, Whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

"The Holy Ghost, Who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace man being dead in sin cannot enter the Kingdom of God. By Him the prophets and Apostles and holy men of old were inspired; and He speaking in the Scriptures of the Old and the New Testament is the supreme and infallible judge of all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its confession; and we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving." (Here follows the Apostles' Creed.)

The fields of the missions working with the NKK were clearly defined. For example the PCUSA Mission worked in Hokkaido, the Tokyo area, Ehime Prefecture in Shikoku, and the Western end of Honshu. The Cumberland Presbyterians were in the Osaka area, RCUS in Tohoku, RCA in the Tokyo area and Kyushu, PCUS in the Nagoya area, Kobe and the remaining three prefectures of Shikoku; the WUMS in Yokohama.

Although the NKK gave up the Reformed standards in 1890 it remained basically Reformed in doctrine both because the missionaries working in it were of the Presbyterian and Reformed Churches and because the theological seminaries supplying its ministers had the same background. Before the PCUS Mission entered the work the PCUSA Mission had started a theological seminary in connection with its men's school, the Meiji Gakuin, in Tokyo. The RCA Mission early began to cooperate with them in it, and this mission also conducted a theological seminary at Nagasaki. The RCUS Mission opened a seminary in Sendai in northern Japan, in 1887. The PCUS Mission saw no occasion to start a fourth seminary, but cooperated with the school in Nagasaki. The institution was closed in 1897 and a few years later it cooperated with the Meiji Gakuin seminary in Tokyo.

MODERNISM INFILTRATES

The use of W.N. Clarke's *Outlines of Theology* as the textbook in systematic theology at the Meiji Gakuin became an issue on account of the view of the Atonement set forth in it. As a result the PCUS Mission withdrew from the Meiji Gakuin and in 1907 established its own seminary in Kobe, which continued until the outbreak of war in December, 1911.

In 1903 Rev. D.A. Murray of the PCUSA Mission opened a theological school in Osaka, to train workers of lower academic attainment with stress on practical training. This school developed into a full-fledged seminary, and in 1927 it united with the PCUSA seminary in Kobe under the name of Chuo Theological Seminary. This institution adopted the standards of the two supporting missions and of the NKK as standards of its teaching. It continued until December, 1941.

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.....The Registrar

DIVINE LORD AND SAVIOUR by

Albertus Pieters

Translated by J. A. McAlpine

Dr. Pieters takes up the questions of "Why and Saviour?" and "Why This Saviour?" and answers them clearly, unequivocally and forcefully. Dr. Samuel Zwemer says: "This is the best, brief apologetic for the faith of our fathers that I have seen for years. It is sober, searching, and convincing. A book to read it, to commend to others. It is a book for every man."

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school, though now it is also looking to European and American theologians of more recent fame.

LEAVEN OF LIBERALISM

The story of the seminaries in the NKK reflects the problem of liberalism in belief that has long been a very real one in Japan. The teaching and acceptance of the views of Pfeleiderer, in particular, at the theological school of Doshisha University in Kyoto led many prominent Congregational ministers into extreme liberalism. Most noteworthy of these men was Rev. Danjo Ebina, whose views of Christ were practically Unitarian. He was openly opposed by Rev. M. Uemura of the NKK. Ebina's views soon characterized a large part of the Congregational Church.

But liberalism was not confined to the Congregational Church. It appeared in other denominations as well. Gradually looser views of inspiration and more liberal theological views entered the Presbyterian and Reformed seminaries, one result being the establishment of the PCUS seminary in Kobe. The fact that the PCUS Mission insisted upon stricter views increasingly affected its relationship to the NKK, in which views of increasing degrees of latitude were spreading.

In the end the difference in policy between this Mission and the PCUSA resulted in the permanent closing of Chuo Seminary in Kobe. The PCUS Mission held that should the missions be forced to withdraw, the doctrinal standards as required by the constitution of the seminary, also this Mission's stand regarding shrine attendance, should be maintained in the seminary after the missions had left. But the PCUSA Mission maintained that the school should be turned over to the NKK or one of its presbyteries regardless of these matters. Therefore, in accordance with the terms of agreement between the two missions, it became necessary to dissolve the relationship and close the school. Actually, because of the outbreak of the war, the Japanese government ordered it closed a few months before the time set by the missions.

SHINTOISM:

The problem of National Shinto was undoubtedly the most tremendous one that confronted the Japanese church and the missions during the First Period of Protestant Missions in Japan. It was apparently utterly unanticipated by the early missionaries, who found Shinto largely a superstition of the common people, with no moral effect upon them except for evil, for its vile phallic manifestations were seen everywhere. Even the phase of Shinto centered in the sun goddess as the ancestress of the Imperial family was played down by the shogunate as just the cult of one of the many tutelary deities, lest it be used to exalt the imperial family unduly, and Buddhism had been made the established religion. Of course, this policy of the shogunate had not really broken the hold of Shinto upon the common people, but to the early Christians of the samurai class it meant little, and it was not difficult to teach Christians of the lower classes that it was utterly incompatible with worship of the true God.

However, from the beginning of the restoration of power to the emperor, government and Shinto ceremonies were considered united functions under one head. In 1889 the national constitution, and in 1890 the Imperial Rescript on Education, explicitly

recognized the mythological imperial ancestors, tracing the state back to them. These were matters of deliberate policy, and forced increasingly upon the Japanese people the ancient doctrine that the emperor is the human manifestation of the divine line and that to him is due reverence and fealty above that demanded by any other being.

UCHIMURA'S PARADOX

The regulation that the Imperial Rescript on Education must be read on the three (later, four) great holidays and at the graduation exercises of all schools having any kind of government recognition, and that all must stand with heads reverently bowed while hearing it read, brought Mr. Kanzo Uchimura to the position that he would resign his government college professorship rather than comply and thereby appear to admit that the emperor was in any way divine. Few other Christians stood with him in this. It is interesting that, as he told me himself, he was willing to bow before the imperial portrait as required on the same occasions in schools with full government recognition because the portrait merely represented his living sovereign, but that to bow before the reading of a document was to admit that the words were those of a superhuman being. (The rescript speaks of the imperial ancestors founding the Japanese empire on a basis broad and everlasting, of the imperial throne as coeval with heaven and earth, and says that the declarations made in the document are true at all times and in all places.

Mr. Uchimura's explanation shows the difficulties involved in the system, for such elements as actually went no farther than reverence for a human ruler are legitimate. But where should the line be drawn, or does a line really exist? Practically all Christians bowed at the reading of the rescript, but a few would not bow before the portrait. Almost no one followed Uchimura's position exactly.

Besides the ceremonial reading of the Rescript there was increasing insistence that reference expressing agreement with it be made in the constitutions of all recognized schools, making Christian schools give allegiance to its principles as well as to Christian principles. Though a few missionaries and lay Christians objected to this in at least one instance, their protests were unavailing.

COMPROMISING CHRISTIANS

After the Russo-Japanese war the practice of making teachers and pupils of all recognized secondary schools go to Shinto shrines to pay reverence was instituted. The government had already adroitly taken steps to break down objections by Christians to this practice. In 1900 it declared that the State Shinto system, which included shrines venerating the sun goddess, Imperial ancestors and national heroes, was not religious, and had accordingly transferred administration of them from the Department of Education, which had charge of matters concerning religion, to the Home Department. This made the claim that bowing before shrines was not a religious act more credible. After this preparation the government through its Department of Education began requiring shrine visitation by teachers and pupils of fully recognized schools.

Many Christians were much concerned at first, but those who refused to let their children go to the

shrines were few, and Christian teachers who refused to go themselves or take children to them were far fewer. Most of those who refused eventually lost their positions. The NKK in 1917 asked the government to stop requiring shrine attendance by the schools, with no result. But the Minutes of the 1939 Synod of the NKK included a document called "Advice to Christians," stating that it was drawn up by a committee appointed for the purpose, and that it was approved by the Synod although the paper was not actually adopted. A very large part of the NKK considered its contents satisfactory. Among the various items of advice is a statement that inasmuch as the shrines are not religious, visiting them has no religious significance but has patriotic and educational value, and therefore does not conflict with Christian faith, but that people who according to popular belief mistakenly think it to be a religious act or to have religious meaning must be corrected in their view. Prior to this meeting of the Synod, the NCC took action urging Christians to go to the shrines.

Though many had misgivings, all recognized secondary schools connected with Presbyterianism in Japan arranged for shrine visitation, though the PCUS Mission broke with its school on that account.

ARMY PRESSURES RELIGIONS

When Japan began large-scale military operations in China, the Diet took up the formulation of the Religious Bodies Law (which was first attempted in 1889 and more than once after that, but had been dropped each time, much to the relief of the Christian churches, which had generally opposed it.) The purpose

of this law was to bring all religious bodies under full control of the government, especially in view of the need for national unity. As the articles of the law were gradually worked out they were brought for discussion and suggestion to a committee consisting of representatives of the various religions, i.e., Buddhist and Shinto sects, the Protestant NCC, the Roman Catholic Church and the Greek Orthodox Church. Some changes suggested by this committee were incorporated in the law. However, more important to the government was the psychological advantage of being able to say (in case there should be later objection) that the law was the result of consultation with the parties concerned. Actually the law did not change the points on which the authorities claimed the right to regulate religious bodies. Article 28 of the Constitution of Japan had defined the religious liberty of Japanese subjects as existing only in so far as it did not disturb public peace and order or interfere with their duties as subjects. Heretofore Buddhist and Shinto bodies were governed by a heterogeneous set of laws, whereas Christianity and some newer Shinto sects were under direct police supervision. The new law was to put all religious bodies desiring recognition, in order that they might not be subject to interference from the police without due process of law, under the same code. In asking to come under its provisions they would thereby be asking the government to grant them a permit to hold their beliefs and maintain their organization, thus recognizing the government's explicit claim that it had the right to license, supervise and protect religious bodies. Although various kinds of internal organization were

THE DISTRIBUTION OF PRESBYTERIAN GROUPS IN JAPAN

Japanese Denomination	Members	Ministers & Licentiates	Churches	Preaching Places	Affiliated Missions	Number of Missionaries	Seminaries (S) & Bible Schools (B)
1) N. K. Kyodan (Probably at least 70% of former NKK)					{ E & R PCUSA } in IBC RCA PCUS part	37 62 26 —	?
2) N. K. Kyokai	9,714	92	79	12	PCUS Part (Potential)	—	1 (S)
3) N. K. Kaikakuha Kyokai	2,992	46	31	23	{ CRC OPC PCUS part	14 4 —	1 (S)
4) N. K. Choro Kyokai	160	10	3	7	IBPFM	11	1 (S)
5) Kaikaku Choro Kyokai	25	1	1		RPC	6	
6) Cumberland Choro Kyokai	160	2	1	2	CPC	2	
7) Nihon Kirisuto Kai	100	3	5	2			
8) Independent Churches with Presbyterian Background	900	4	4	1			1 (S)
9) Korean Church in Japan	1,941	28	23	27	PCC	2	
TOTAL	15,992	186	147	74		164	4 (S) 1 (B)

permitted, the law demands that one person be appointed by each religious body, who alone would be considered its head and representative, responsible for the organization and its actions in every way.

SMALL GROUPS SQUEEZED

The law was passed in 1939, to take final effect in 1941, giving time for religious bodies to make necessary preparations for securing recognition before the deadline. Most of the churches began at once to make application for recognition as denominations under it, but when their applications began to come in, the Religions Bureau of the Department of Education suddenly realized how many tiny organizations there would be to supervise. Therefore they handed down the arbitrary rule that no application from a body of fewer than 5,000 members would be considered. . . . At once the smaller denominations that were fairly closely related began to get together in groups to meet this requirement. Some joined a larger denomination (i.e., the Evangelical and United Brethren Churches and the tiny Universalist Church went in with the Congregationalists). Including the larger denominations which remained alone, eleven groups or blocs in all were formed. But an interpretation came down saying that each of these was too small, that only one Protestant Church could hope to get recognition. And so the movement for church union was under way almost overnight, with not only government pressure, but the urging of all those in the churches who had long been agitating for union, behind it.

There were many difficulties to be resolved, of creed or confession, of church government, of worship and the sacraments and so on. Everything would have to be drawn up, the organization completed and the application in, before the deadline. Otherwise all Protestant churches would be without recognition as religious bodies, doubly subject to police whim because they had not taken their opportunity to get recognition. Although the law technically required a really integrated organization, tacit approval was secured from the authorities for a federal type of union. This was because the NKK and the Lutheran Church insisted upon having a creed. And so the United Church was formed as a sort of federation of eleven blocs, each holding to its own creed, internal government, worship, etc. The NKK, at least, when it finally entered the union, had the understanding that the bloc system would be allowed to continue, and it also went on record that whatever creed the new church might eventually adopt, it must contain the four Ecumenical Creeds. On the final vote eighteen ministers had their votes in opposition recorded.

Thirty-four denominations (one of them a part of the Episcopal Church) made up the eleven blocs. Rev. Mitsuru Tomita, an NKK minister, who had been chairman of the Protestant group on the committee consulted by the Diet committee when the Religious Bodies Law was being drafted, was elected *torisha*, or head of the United Church. The federal type of organization lasted only one year, the government forcing reorganization by geographical districts in 1942. However, the old denominational ties were strong, and in practice the church was still more of a federation than a unity until after the war.

This new church has from the first been popularly known as the Kyodan. Its full name is Nihon Kirisuto Kyodan, translated Church of Christ in Japan—exactly the same in English as the NKK. In making the law the government made use of the word, Kyodan—(religious) teaching organization—to signify church in the sense of a denomination, instead of *Kyokai*—(religious) teaching assembly—which was the term for church in any sense. Christians generally felt that this change was an unwarranted imposition (although some new denominations since the war have used the term in their official names), especially as the word *Kyokai* was used in the law for Shinto sects.

KYODAN FORMED UNDER PRESSURE

When war broke out the Kyodan was only a few days old, for recognition had not officially come until late in November. Pressure was on the new church from the first, and its official conformity to National Shinto began. On January 11, 1942, the *torisha* and another official of the Kyodan visited the shrine of the sun goddess at Ise and “announced” the beginning of the Kyodan and “requested” that it might prosper thereafter. Afterwards similar visits were made to the same shrine, and similar idolatrous acts were performed by district officials.

On August 10, 1944, the Kyodan official organ carried a notice of required bowing toward the Ise shrine, to be carried out on a national holiday connected with the Emperor's priestly functions in Shinto. The leaders of the Kyodan were required to join with all other religious bodies in regular meetings to discuss ways and means of putting religious motives behind the war effort.

An evangelistic campaign was instituted in the fall of 1944. Among its objectives was the teaching of reverence to God and honor to ancestors, also that the talisman of the shrine of the sun goddess should be received and treated with respect. Churches were required to have prayers and even special meetings to pray for victory.

KYODAN LEADERS COMPROMISE

In order to present as true a picture as possible of the Kyodan during the war, I've read copies of its official organ published during the war. Of course every issue was scrutinized closely by the authorities—the smallest slip could cause a great deal of trouble. Any decision or action or expression not exactly in line with the united drive for victory might be considered traitorous. The pressure and tension are hard for westerners to imagine. If the churches had declined to ask for recognition they would have been in a better position, though probably there would have been many congregations dissolved and much direct persecution. But the churches in uniting to form the Kyodan and so secure recognition were for the most part taking a path of compromise in order to save themselves from possible persecution through the police. It had been made very clear in the law and its official interpretation that religious bodies would be recognized with the distinct understanding that the government had the full right to control them for its own ends (which, of course, could not be really wrong because of the perfection of the Japanese Imperial Rule).



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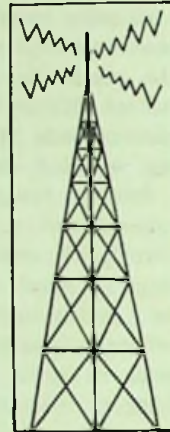
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Of course, the picture was not all dark. The witness of many imprisoned Holiness ministers is well known, and there were many others, ministers and laymen, who stood firm, especially in certain small groups that never entered the Kyodan. In the NKK I think of one minister in whose church the ceremony of bowing toward the palace was never performed. Another, as soon as the NKK had voted to enter the Kyodan, returned to his church and presented the matter. The church then adopted the Westminster Standards as its own and kept them right through the war, then took part in forming the Reformed Church. Near the end of the war he and three other NKK ministers, all of whom are now teaching in the Reformed Seminary, were sent to work in a coal mine in Kyushu, as war-time service. There everyone working in the mine was required to bow before the shrine of the god of the mountain. American prisoners of war and all others bowed except these four men. They were not punished, but other Kyodan ministers working in the mine complained to them that their refusal to bow might put the other Christians in danger because their disobedience might be attributed to all.

KYODAN I.B.C. PLOT

After the war there was much uncertainty as to the future of the Kyodan, as well as difference of opinion within it as to whether it should continue and really integrate itself as a church, go back to the original federation form or disband. At this point a long-quiescent element entered the picture, i.e., the Interboard Cooperation (I.B.C.) program of a group of mission boards in North America in relation to work in Japan. As Dr. John B. Cobb says in his article on "Cooperation Between the Interboard Committee for Christian Work and the United Church of Christ" (*Japan Christian Quarterly*, January 1957, pp. 18, 19):

"This policy had its beginnings back in 1941. In that year the Christians of Japan sent an important commission to the United States. Their first purpose was to strive, as Christians, to improve the worsening relations between Japan and the United States, but they had a second purpose, to express to the American churches their appreciation for all they had done for Japan in the past and to announce that the churches of Japan had decided to unite to form one Protestant Church. They had important meetings at Riverside, Calif., Atlantic City, and Chicago with leaders of the missionary movement in America. After these meetings, a number of Mission Board officers joined together in the decision that, when it became possible again to engage actively in missionary work in Japan, if the Japanese had a united church, then the various mission boards should join together to cooperate with that church. Nothing could be done to implement this decision during the war years which followed, but in the fall of 1945 the then Foreign Missions Conference of North America sent four of its leading members on a flying visit to Japan. All four of these had been present at meetings with the Japanese delegation in 1941. They were able to re-establish contact with the Japanese Church, and reported, when they got back to the United States in December, 1945, that the Church in Japan would welcome the return of missionaries and the cooperation of the American churches in trying to meet the challenge on the tremendous opportunities of the post-war days."

The very fact of this now implemented pre-war commitment necessarily greatly affected the future of the Kyodan. Although several denominations withdrew as units returning to their pre-war status, and the part of the Episcopal Church that had entered left

to reunite with the rest of it, still the three largest denominations (NKK, Congregational and Methodist) continued in it—except that two segments of the NKK withdrew. These withdrawals, especially the first one, caused a great deal of bitterness because they meant a real disintegration of what had been the largest denomination before the war, having 55,000 members when it entered the Kyodan.

A few weeks after the surrender in 1945, before any missionaries had returned to Japan, steps were taken by a few NKK ministers which resulted in the formation of the Nihon Kirisuto Kaikakuha Kyokai (Reformed Church) in April, 1946, with eight ministers, twelve churches and fewer than 400 members. This church adopted the Westminster Standards and took this "slogan":

"The Bible is the Word of God, the infallible rule of faith and life. We are determined to destroy atheism and superstition." This church later passed a resolution condemning all forms of idolatry as incompatible with the Christian faith.

NIKKI QUILTS KYODAN

We come now to the second segment of the former NKK to leave the Kyodan. In 1950, Rev. Rinzo Onomura (a former NKK minister, pastor of the largest Kyodan church in Sapporo, who had been imprisoned for several months during the war because of his strong stand) started a movement to change the organization of the Kyodan so as to allow denominations within it—he invented a name, *kaiha*, for such groups. Some fourteen former NKK churches in northern Japan joined with him. One of his chief reasons for urging this reorganization was that he and the ministers joining with him were finding it impossible to build up sound Christians and churches under a condition which allowed other Kyodan ministers (sent officially on various missions) to come and tell the Christians that this and that belief were not necessary. He also objected to the over-centralization of the Kyodan. Mr. Onomura and his group, in order to present the matter to the whole NKK constituency, invited all former NKK ministers and elders to meet in Tokyo. They also invited all of the ordained members of the four missions formerly cooperating with the NKK, who had been in Japan before the war, to be present. About 200 met together. Two members of the PCUS Mission, and against great opposition one each from the PCUSA and RCA Mission (none from the ERC Mission), attended this meeting. The opposition was on the ground that attending such a meeting would help weaken the Kyodan.

KYODAN CRITICIZED

It was evident at this meeting that during the years members of the old NKK Synod had drifted so far apart that there was no single principle that would be strong enough to draw them back together into a single body again or unite them in supporting Mr. Onomura's proposal. It was also evident, however, that there was great dissatisfaction with the Kyodan. A committee was appointed to study the proposal, and later in the year it was submitted to the Kyodan, which turned it down. Whereupon Mr. Onomura's group withdrew, being joined by churches in other parts of

the country. At this time all NKK pastors and churches still within the Kyodan were visited and urged to join in this movement to re-establish the NKK.

Reactions to this withdrawal were very interesting. Interviews with leaders of the various denominational groups within the Kyodan were printed in the "Christ Weekly" (Kirisuto Shimbun). Several of them, among them Methodists and Baptists (Northern) said in effect, "We are not leaving the Kyodan but we are going to carry on according to our traditions. If we are told that we cannot do so, we will have to withdraw." So the executive committee of the Kyodan modified the action that had been taken, but it was too late to hold the NKK group that had already withdrawn, or to prevent others from joining them. They have formed a church that bears the same name as the NKK of pre-Kyodan days. Its confession is very similar to that of the pre-war NKK and to the Kyodan Confession. Its official seminary located in Tokyo, opened in 1954, has Barthian tendencies. The theological school in Kobe, started after the war by Rev. Yoshitaro Imamura, former president of Chuo Seminary, on conservative Reformed lines, has been discontinued because the denomination was unable to provide financial support for both institutions.

POST WAR PROGRESS

Since the war the missions that had been working with the former NKK are no longer all working unitedly. The PCUSA, RCA and ERC missionaries are under the IBC, working in the Kyodan. The PCUS Mission is working in its former territory, so far without formal relationship to any denomination, but many of its missionaries are working with the Reformed Church in Japan, others with Kyodan churches, and the door is wide open for work with the new NKK as well. This is because the churches connected with the Mission before the war are now in these three denominations, and both the Mission Board and the Mission feel responsible for the Mission's connections in all three. It has established a hospital in Osaka, has renewed its connection with Kinjo Gakuin (girl's school and college) in Nagoya, and also conducts a girls' high school in Kochi and a men's college in Zentsuji, Kagawa Ken. It gives aid in personnel, equipment and financial support to the Reformed Church's seminary in Kobe. It also carries on radio, correspondence Bible school and other publication work.

The Presbyterian Church in Canada (PCC) is working with the Korean Church in Japan, which while predominantly Presbyterian in background was started in Japan on an interdenominational basis that has been maintained in effect before, during and after its Kyodan membership phase.

Before the war the Orthodox Presbyterian Mission (OPC) began work in Japan outside the NKK, but its small groups of Christians were swallowed up during the war. This Mission now cooperates with the Reformed Church in Japan in the Tohoku district.

After the war the Christian Reformed Church in America (CRC) established a mission which works in connection with the Reformed Church in Japan in Tokyo and Nagano Ken.

The Independent Board for Presbyterian Foreign Missions (IBPFM) began work in Mic Ken soon after the war and has since established the Japan Christian Theological Seminary in Tokyo. A new denomination, the Nihon Kirisuto Choro Kyokai (Presbyterian Church in Japan), has very recently been organized as a result of its work.

In Kobe the Reformed Presbyterian Church (RPC) began work in 1950, and is building up its own Japanese denomination, the Kaikaku Choro Kyokai. This Mission gives a great deal of attention to publication, translating and sending many books on Reformed doctrine and against communism to China. It also conducts the Covenanter Christian Bookstore in Kobe.

The Cumberland Presbyterian Church (CPC) has opened work in Japan since the war, but it has no connection with any Presbyterian groups stemming from the pre-war NKK.

The Independent Churches in connection with the Tokyo Shingakujuku Theological School are also of the Reformed and Presbyterian connection. The Kaigan Kyokai in Yokohama, Japan's First Protestant Church, must also be included with those independent Presbyterian Churches.

SUMMARY

To sum up the situation, Presbyterianism in Japan before the war constituted the largest segment, close to one-fourth of the Protestant movement in Japan. Now the vast majority of the Presbyterian group is swallowed up in the Kyodan, though not fully digested. Many of the former NKK churches in the Kyodan follow the policy of calling only pastors of Presbyterian background, but this will be impossible in a few years for the simple reason that no Kyodan seminary can maintain a distinctively Reformed position without being guilty of trying to preserve exclusive doctrinal elements within that body. Furthermore, the policy of the Committee of Cooperation of the Kyodan and the IBC seems to be more and more to place missionaries in fields where the pre-Kyodan denominational background of the churches is different from their own. So it would seem that any missionaries or others desiring to build up churches within the Kyodan that have any distinctively Presbyterian and Reformed characteristics will increasingly have to work against the whole digestive process.

What contribution schools and colleges supported by the Reformed and Presbyterian bodies in the IBC will make toward the advance of Presbyterianism in Japan is not known. It does not promise to be great unless they are able to maintain the policy of having only persons of NKK background in key positions, as some are now doing. For the reason stated above, this looks like an impossibility.

Without some startling change in the present situation, the future of Presbyterianism in Japan seems to lie with a few small denominations, the largest of which has under ten thousand members, and the smallest only a handful, also a few dozen missionaries. But as one of the basic Reformed principles is trust in God and His truth, not in numbers, we look to the future with confidence and with earnest desire for increasing unity in the fulness of His truth. ★

KYODAN FORMED WITHOUT PRESSURE ?

As stated in the "Readers in Council" column of the *Japan Times* (Jan. 17, '57) the *Japan Harvest* will air all outstanding Protestant problems, with the purpose of printing all the facts and arriving at a positive, practical conclusion. (ed.)

• Rev. Takaoki Tokiwa of Tokyo Grace Reformed Church (Kaikaku Ha) answered thus:

1. Mr. Miyakoda wrote in the *Japan Times*: "The organization of the Kyodan was through Divine Providence without any official pressure."

The official pressure was not conspicuous outwardly. But it was exactly like the "freedom of religion" in Communist Russia and Red-China today. As long as it agrees with the national policy, there is limited freedom.

At that time Japan was carrying on the Great-War; the government tried to keep all functions under control and rule them for its own advantage.

The government thought of uniting together all Protestants in Japan and of ruling them. For this reason, oppression was inflicted upon churches. I don't think it was possible to organize the Kyodan, if without such oppression.

Such being the case, the Kyodan was organized by the official, unwritten oppression and by the efforts of those people who persisted in the union of churches.

2. I'll relate the progress of the great conference for the year 2,600 of the Japan era at Aoyama-Gakuin on Oct. 17, 1940, (not as Miyakoda wrote)—mainly from my diary and memory—about twenty thousand assembled for this meeting.

The meeting began with worshipping the Imperial Palace from a distance (Kyūjo Yohai) led by the former General Iwane Matsui—who was later hanged in 1948)—and made this declaration:

"It has been 2,600 years since the Emperor Jimmu established our Empire. The Imperial Line is unbroken and its glory shines all over the world. When we think of this glorious history, we must tender the most sincere gratitude. Today, all Christians in Japan are assembled here so we want to extend respectful congratulations for "Long Live the Emperor." (Bansai)

The contemporary world situation is charged with many dangers, so we cannot snatch any moment of ease. In the West there is war-torn Europe and in the East, the China Affair which is not over yet. In this international dispute, our country (carried out) nicely the national policy without making any error and is making the nation prosperous and building up the national power.

We attribute it solely to Divine influence. This rests, we believe firmly, on the basis of the most majestic fundamental character of our country which is one director and subjects.

Now as for the dreadful situation of the world, our country is strengthening the structure of the nation and pushing on establishing the new order of Greater East Asia. (Hakko Itchu) We Christians also agree with the Holy War and leaving aside all differences of church and denomination, we ought to take part in the great work of leading the national spirit with the colition (of Christians.)

We are willing to help the policy and to make manifest our spirit of loyalty and patriotism. Here, therefore, we make a following declaration on this momentous day.

1. We are confident of accomplishing our mission of soul-winning with preaching the Gospel of Christ.

1. We are confident of accomplishing the union of all Christian churches.



(Yasukuni Shinto Shrine, Tokyo)

1. We are confident of inspiring the minds and of promoting the morality and of reforming the mode of living."

Oct. 17th, 1940.

Nation-Wide Christians' Conference celebrating the year 2,600 of Japan Era.

By this declaration, we may see the main purpose of uniting the churches and what kind of driving force there was.

I think it is quite natural that at a national crisis, all Christians are worried about the nation and try their best (for its safety). But the worst thing before God was at this ceremony they bowed low with respect toward the Imperial Palace which is idolatry and a deadly sin against God.

We keenly feel our responsibility for this. Though I myself didn't worship it at this moment, this is inexcusable. I did also worship it at another time—I feared men rather than God.

I do believe this is a great sin before God. I stand before Him with fear and trembling. I'm convinced that the churches in Japan will not receive God's true blessing without confessing this sin before God publicly.

3. At the extraordinary meeting of Nihon Kirisuto Kyokai (Presbyterian) as you know, the old N.K.K. was the largest Protestant organization in pre-war days—I belonged to it.

April 22nd, 1941, the extraordinary general meeting was held and the question of uniting churches in the Kyodan was warmly discussed. After provoking much debate among the members, they decided it to be carried out. The vote was 75 for and 28 against. At this meeting some neighboring police-detectives were present taking notes for the public as auditor.

I remember that there was silent pressure in the meeting.

5. Pastor Tokiwa further stated that God's blessing never could rest upon the United Church of Japan until it repents of its official act of sending its moderator as its official representative to the grand shrine of the sun goddess at Ise to report to the sun goddess the founding and affairs of the United Church of Japan. Pastor Tokiwa pointed out that not only did the leaders of the United Church of Japan go as

individuals to this false god but the United Church of Japan by an official action sent its official representative; and until this was repented of and repudiated, God would not listen to their prayer for revival coming to Japan. Each time it has been rejected and the matter covered over by stating that it happened during a time of national emergency and that it had no real religious significance, and if the United Church had not accepted the Japanese government's directives regarding the Shinto shrines, it would have been exterminated. At the end of the World War in 1945, before any missionaries had returned to Japan, Pastor Tokiwa and other pastors left the United Church of Japan and began to organize the "Kaikaku Ha." They left the United Church because of the disgraceful sellout to the Shinto militarists by the leaders of the United Church of Japan. They did not leave the United Church at the pleading of missionaries and the promise of financial support as Mr. Miyakoda infers, but because they refused to endorse its idolatrous actions. ★

x x x x

Positive Progress among Evangelicals can be reported on at least 4 fronts: Colloquial Bible Revision, Japanese-sending Mission Board, Evangelical Centennial celebrations and the formation of a truly representative Evangelical Pastor's Liaison organization. Here is a brief report of the latter.

Evangelical Pastors Merger

THERE is a "Religions League of Japan" (Shukyō Renmei) formed including the All-Japan Buddhist Federation, Shrine Association (Shinto), Sectarian Shinto Federation, Union of the New Religious Organizations of Japan and a Christian Liaison committee. But conservative Christians long for the cooperation of all Bible-believing churches. The E.M.A.J., meeting with this demand on the missionary level, is promoting its effort for the evangelization of Japan with the true Gospel. It has considerable influence.

In cooperative religious activity along the same line on the Japanese level substantial progress was made at three conferences for the merging of the Fukuin-Renmei (Evangelical Association) and Shinkyō-Renmei (Protestant Federation). We trust this movement will result in a liaison organization for representation to the government and common and domestic problems of all Evangelical Pastors. Though there are many difficult obstacles before this cooperation and construction, this co-operation must be organized from the motive of love, modesty and unselfishness of the organizations and missions' leaders. (E.H.) ★

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LIBERAL DOUBLE-TALK AND CONFUSION

By Dr. Chester E. Tulga, Conservative Baptist.

(Greatly abridged from the "Sword of the Lord.")

"..Liberalism (or Neo-Orthodoxy) offers to the world an unethical Bible, produced by unethical writers or editors, and "doctored" by an unethical early church to bolster its own ideas....

2. Liberalism has no hesitancy in accepting an immoral view of the incarnation of Christ....

3. Liberalism offers to a sinful world a sinning "saviour"; inferior in some respects to the men he aspires to save....

4. Liberalism, rejecting the Biblical teaching of the atonement by which a holy and just God can justify the sinner and still be just (Rom. 3), offers a non-ethical atonement....

5. Liberalism presents an unethical church....

6. Liberalism, in keeping with the questionable ethics of its theology, uses unethical methods to propagate itself. H. C. Phillips, a liberal writer, says, "Truthfulness is the correspondence between our words and our thoughts." This is true, but liberals consistently violate this principle in propagating their views.

(a) The use of dishonest exegesis of the Scriptures. Due to natural difficulties there will always be honest differences in interpretation, but when these differences go beyond reasonable bounds and impose alien meanings on plain statements in Holy Writ, it becomes dishonest. Paul warns against those who handle the Word of God "deceitfully" (II Cor. 4:2); Shakespeare reminds us that the devil can quote Scripture for his purpose. Luther quotes Ephesians 4:14 and remarks, "Sleight is originally dice playing and here means just this, that they use the words of God like dice, find no certainty in them, but make them serve all manners of varying opinions."

Many liberal writers acknowledge that men bring to the Scriptures certain "presuppositions" into which they force the Scriptures to fit, thus dishonestly warping the plain meaning of the Biblical writers. If they handled the words of present-day writers in such a way they would be justly held in contempt. The same liberals, who continually charge the evangelical with taking quotations out of their setting and imposing upon them meaning never intended by the author, are continually guilty of that very thing in their exegesis of Holy Writ.

Holmes Rolston (*Consider Paul*, p. 53) shows how men with certain basic assumptions foreign to the Scriptures endeavored to find a Christ who would be acceptable to modern thought. "The basic assumption of the quest for the historical Jesus in modern theology was the conviction that Paul had changed the Jesus of history into the Christ of faith and that if it were possible to go back behind the Christ of Paul to the real Jesus, we would find there a figure who

would not be offensive to modern thought." Using this basic assumption as a starting point, liberal exegetes made the Scriptures a shambles, recklessly imposing upon them the most incredible meanings. Charles E. Jefferson (*Things Fundamental*, p. 161) discussing the same problem said, "If he cuts the portrait of Christ, his action is not warranted by any external evidence whatsoever, but is prompted by certain presuppositions existing in his own mind. These presuppositions may be whims, or they may be prejudices, or they may be hypotheses, or they may be the product of his own mental constitution wrought upon by the spirit of the age." Liberal theology made heavy contributions to the "Assassination of sanity" which they deplore in neo-orthodoxy.

(b) The use of dishonest terminology. Paul exhorts Timothy: "Hold fast the form of sound words" (II Tim. 1:13). Paul wrote to Timothy: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:8). Arnold Lunn (*The Revolt Against Reason*, p. 3) quotes Trench as saying, "The success and enduring influence of any systematic construction of truth depends as much on an exact terminology as upon close and deep thinking itself."

The importance of sound words and correct terminology was known to Paul and was widely held by scholars in general until the advent of liberal theology which, in order to successfully penetrate the citadels of orthodoxy, used dishonest and deceptive words to deceive the credulous and trusting, and Neo-Orthodoxy has completed the process by glorifying irrationalism as "faith." James S. Stewart (*A Faith to Proclaim*, p. 32) quotes an author as saying that certain types of religious interpreters are "sinning against the meaning of words." Arnold Lunn (*The Revolt Against Reason*) observes, "It is true that the success and enduring influence of a systematic construction of falsehood depends very largely on inexact terminology." The liberal boasting loud and long about their intellectualism and speaking often of the "obscurantism" of the evangelicals, disregard and even despise the fundamentals of sound scholarship, the exact and honest use of words. Liberalism, using these unscrupulous methods, penetrated the defenses of orthodoxy and entrenched themselves in educational and ecclesiastical institutions and continue to use words deceptively to defend their positions. The liberals have a sad record for dishonesty in the use of words. They paved the way for the more radical forms of irrationalism which characterized neo-orthodoxy.

(c) **Liberals use the double standard in truth.** The liberal John C. Bennett (*Christianity and our World*, pp. 24,25) says truly, "There is nothing more necessary in our kind of world than that we be able to trust each other, that there be real correspondence between what we say and what we think, between what we say and what we do. It is even difficult to live with ourselves if we are conscious of a lie in our souls..." He protests against "the policy of manufacturing shams by means of propaganda which is thought to be in the interest of the group." Liberalism, however, has constantly disregarded these words.

William Pepperell Montague, Professor of Philosophy, Columbia University (*Liberal Theology*, edited by David E. Roberts and H. P. Van Dusen, p. 157) writing on the problem of the liberal and the orthodox creeds, says, "One solution of the problem more often put into practice than defended in theory is the 'double-standard' of truth—one for the parson, the other for the congregation; or at least for the more simple of its members. The latter are to be allowed, if not encouraged, to take the creed literally; while the minister takes it with reservations. It is difficult to defend this policy against the charge of bad faith and deception in a matter where, if anywhere, absolute honesty and frankness should be required. Sooner or later the minister will be asked point-blank by one of his flock, who is assailed with doubt, as to the truth of some article of doctrine. He must then either tell an outright lie or else let the cat out of the bag and abandon his double-standard of truth." The professor seems to think this form of dishonesty, while widely practiced, is a bit crude and even perilous, so he proposes a more subtle form of deception.

(d) **Liberals make dishonest use of symbol.** Montague continues, "If we leave the 'double-standard' as not a worthy or at least not a final policy, we may consider the very radical and very attractive device of keeping a historical creed intact in all its emotional strength by accepting it only symbolically. Here we have a single standard for pulpit and pew, and a definite abandonment by both of the policy of defending their doctrine as objectively true in either a scientific or a historical sense." The professor does not reject this because it is a subtle form of dishonesty but because he doubts its effectiveness. This approach, however, is fairly common and is widely used by the neo-orthodox who use orthodox language, not to describe fact but symbolically, to the confusion of both friend and foe.

(e) **Liberalism sometimes uses a "double creed."** It does not occur to Montague to advocate a return to common honesty, for liberalism would lose its standing and fat ecclesiastical perquisites if it stated its infidelity openly and honestly. He proposes, therefore, "two creeds for every church." He says, "Let us retain the creed of our cultural past and use our own present creed not as a substitute for the other but as a supplement to it. These two creeds thus adopted may, of course, be widely divergent; and to keep this divergence from degenerating into a flat contradiction our attitudes toward the two must be different. The one creed will be sung, and the other will be said." So it has come to pass that many liberal churches sing the

songs of dead fundamentalists and preach the heresies of the liberal of the hour who happens to be in fashion. A Unitarian Church can open its services by singing "Faith of our fathers living still." This is the liberal theology which speaks much of ethics.

(f) **Liberalism covers this insincerity and dishonesty by a sentimental piety.** Liberalism speaks much of love and a little of holiness, and consequently the sentimentalism that passes for love in liberal circles bears little resemblance to the love which is set forth in the Scriptures, but its sugary character often passes for piety among the unthinking. Using a false doctrine of love as a criterion of character, they find every one in the Bible, from God and Christ down to every Biblical writer guilty of being unloving, leaving only the liberals as possessed of this synthetic virtue, forgetting that holiness is the ground of love.

The Bible is undoubtedly the book of books on the subject of love, but liberalism long ago rejected the Biblical conception of love, for its own idea. Love to the liberal is not the deep love for men which moved the heart of God, or the deep love for lost men which sustained Christ and His followers into the highways and hedges to seek lost souls. Liberalism with its idealistic sentimentalism is more often found in the wealthy suburbs than in the poverty stricken slums. Liberalism tends to love humanity rather than persons. Georgia Harkness, a liberal Methodist (*The Resources of Religion*, p. 31), says of the liberal idea of love, "Christian love must be made concrete, and this is best done in terms of reverence for personality." Christian love is set forth in the Scriptures as love for persons, a love far more difficult than love for personality. Liberalism, covering its inherent unholiness with the veneer of a pious sentimentalism, deceives the unwary and often makes its "love" seem far superior to the Christianity which displays the more rugged virtues and makes liberalism effeminate by contrast. Love in liberalism is divorced from holiness, making it a false love.

Looking away from the ethical confusion of modern religion which calls itself "Christian," we listen with sympathy to John Wesley, who, turning from the rationalistic confusion of his own times, set his face toward Georgia, saying, "They have no comments to construe away the text; no vain philosophy to corrupt it; no luxurious, sensual, covetous, ambitious expounders to soften its unpleasing truths, to reconcile earthly-mindedness and faith, the Spirit of God and the spirit of the world. They have no party, no interest to serve, and are therefore free to receive the Gospel in its simplicity." Alice Mary Tenney (*Blueprint for a Christian World*, p. 85).

We stand in deadly peril and there are those who exhort us not to get excited. The foundations of Christian morality have been undermined and there are those who say we mustn't get alarmed. The Christian faith has been completely denied by men within the churches, and there are those who urge us to a shameful theological pacifism. The Christian faith has been morally corrupted by those who deceitfully dote on love and ethics, and there are those who say we must not express moral indignation, lest we be unbrotherly.

Modernism has rendered the churches lifeless and impotent in a day of world-wide peril, but we are exhorted to be content with our shameful inclusivism or our stagnant separatism and be comfortable. Our house is burning down, but we must not cry "fire" lest we disturb the sleepy brethren.

Absolute truth is gone, but we must not contend. Absolute morality is gone, juvenile delinquency, vandalism, corruption and crime stalks the earth, but we must stick to our parish chores and serve our ecclesiasticisms. **WE MUST FIGHT OR BE ENGULFED BY APOSTASY.** How can we remain silent without betraying the cause we profess to love? ★

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(A current example of this Neo-Orthodox double-talk is revealed in excerpts from correspondence between the editor of *Japan Harvest* and the executive secretary of the Inter-Board Missionary Field Committee co-operating with the Kyodan.)

Dear Mr. Joseph:

"... There is no missionary under appointment of any member of the Inter-Board Committee who is not warmly and thoroughly evangelical, nor will any hereafter be appointed."

—Darley Downs

Dear Dr. Downs:

"... Do you accept the historic meaning of the word 'evangelical'? By evangelical, do you mean what we evangelicals mean by the word—namely, a man who "warmly and thoroughly" believes in a doctrinal statement such as that of the EMAJ? If so, there's a great deal of misunderstanding abroad. If not, I don't think the word 'evangelical' should be used so loosely, do you?"

Kenny Joseph, Editor

Dear Mr. Joseph:

"... I can't quite see why my description of our IBC missionaries as 'thoroughly and warmly evangelical' can properly be regarded as a 'problem in semantics.' I know of no other definition of 'evangelical' that would have general acceptance than persons who simply accept the good news ('evangel') of salvation through faith in Jesus Christ and accept Him as supreme Lord and Saviour. This is the platform of all the member churches of NCCC-USA and, of course, of most American Christian churches outside of NCCC-USA. If a little group of persons wish to formulate on their own a set of tests which they undertake to apply to all Christians, I suppose that is their privilege, but 90% of the Protestant Christians in America are certainly not going to accept that test of being an evangelical Christian. We of the standard great churches have no desire or disposition to deny the essentially evangelical faith and character of the minority group. We only wish they could take as fair and Christian, if I may use the word, an attitude towards us."

—Darley Downs

(Rev. J. Marcellus Kik, Associate Editor of *Christianity Today* defines the term: "Historically, the term 'evangelical' designates one who holds to the absolute supremacy of the Scriptures as the rule of faith and practice, and to justification by free grace through faith. Webster's *New International Dictionary* defines 'evangelical' as 'designating that party among the Protestants which holds that the essence of the Gospel consists mainly in its doctrines of man's sinful condition and the need of salvation, the revelation of God's grace in Christ, the necessity of spiritual renovation and participation in the experience of redemption through faith.' In accord with this definition the evangelical follows in the succession of Augustine, Wycliffe, Luther, Calvin, Knox, Wesley, Whitefield, Spurgeon, Hodge, Moody, Kuyper, Warfield, Machen and men of like caliber. Not the aberrant but the normal evangelical should supply the meaning of the term. . . . He is one who retains the literal sense of Scriptural teaching concerning the virgin birth, the deity of our Lord, the bodily resurrection, and who holds to such doctrines as the vicarious atonement, justification by faith and plenary inspiration.") ★

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- Do you know about the three-year evangelistic plan which the New Life League inaugurated at our Pastors' Conference last summer? Missionaries, service personnel and nationals throughout the nation are cooperating in seeking to win 100,000 souls before 1959, the 100th anniversary of Protestant Christianity in Japan. Pray about these efforts that are being conducted in many parts of Japan. If you would like a team of pastors to visit your area, write to us.
- Would you like to borrow a tent? We have 24 of them located in 10 cities in Japan. No charge for use.
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 THE JAPANESE SAY

“WE DON'T WANT THIS FOREIGNER”

by Rev. & Mrs. Percy Luke, (J. E. B.)

ANYONE WHO TELLS YOU WHAT IS WRONG, AND HELPS MAKE IT RIGHT, IS YOUR FRIEND.

When I first arrived in Japan as an enthusiastic young missionary wearing rose-colored spectacles and full of hopeful ambitions, our Field Director, Mr. James Cuthbertson, gave me three unforgettable pieces of advice on the train journey to Karuizawa... he said, “Always take off your hat when you speak to a Japanese policeman; never give your seat to a woman in a street-car, as you'll be misunderstood; and remember you have come to a country where you are not wanted.” The first piece of advice took me a long way in that pre-war Japan. The second I had to prove to my own embarrassment; and the third became obvious enough in next to no time. That was in 1932, and of course things have changed almost beyond recognition since then—with the exception of that last item, for alas it is becoming true again in 1957 that the foreigner is *persona non grata* at least until he can prove himself a true friend.

“The children stare, and the adult looks the other way.” How often this sums up the attitude toward the new young missionary: to the children the foreigner is a curiosity, while to the adult he is a needless intrusion—and so it seems to be the business of the sincere missionary to make himself acceptable to his Japanese neighbours. The Gospel preaching he does before he has succeeded in this soul-searching task is almost all futile, for the simple reason that they are not listening to him yet. They are watching—looking for the signs of true humility, of friendliness, the warmth of personal interest... in other words, the labor of making friends, the labor that is never “Love's Labor Lost.”

Does it really matter as much as that whether or not we are “acceptable”? “Unto the Jews I became as a Jew, that I might gain the Jews... to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.” There are of course those whose approach is essentially compulsive, imperative—who feel that as “ambassadors of Christ” they do not have to apologise for their presence or their message, but rather regard the “heathen” as under obligation to them to listen and obey. Be that as it may, the fact remains that the Japanese do not think so, and there is abundant evidence to prove that no one has ever made friends among them in that way. How necessary it is for us to be ever reminding ourselves that we are uninvited guests in their country!

May we be permitted now, in an effort to take a more positive line than hitherto, to suggest some of the things that in our experience seem to count most in building that bridge of friendship:

SINCERITY

Some will vigorously reject the thought that a Christian missionary could be insincere; on the other hand, missionaries are often regarded, especially by the inhabitants of the land, as the most insincere people on earth. The fact is, that due to the extreme differences of background and upbringing, the Japanese often see us as shockingly inconsistent in both life and speech. (To say that we see glaring inconsistencies in them is beside the point—if they were as perfect as some of us seem to think they should be there would surely be no object in coming all this way to save them!)

But disregarding the unavoidable inconsistencies of background, let's face honestly the distressing question of the things that render us positively insincere in their eyes. Take for example the missionary who lives in a comfortable well-heated home who nevertheless pares down work expenses in an ostentatious manner apparently intended to convey the impression that he isn't really as well-off as they may think he is; he invites a Japanese preacher to take the morning and evening services, and when it's over he dismisses the hard-working servant of God with a nod, hands him the bare equivalent of his 3rd class fare with perhaps a little over, and lets him walk or ride the street-car to the station. But the Japanese brother knows quite well the habits of missionaries; he knows that the food he eats, the fuel he burns, costs far more than the Japanese could afford; he knows that the missionary would surely take a taxi or use his car if he was in a hurry. The Japanese brother also knows what perhaps the missionary doesn't know—that any self-respecting indigenous Japanese church would have paid him at least ¥1,000 for a Sunday's services, in addition to his fare, and sent him back to the station in a taxi. They would also have treated the honoured sensei with great respect, given him special food, and seen that he had warm futons and a hot-water bottle at night.

Is it not a fact that many missionaries are so afraid of giving the Japanese the impression that they have money that they actually moderate their normal

living for the time being lest the visiting sensei should think they are too extravagant? The ever-present fear of "stumbling" the Japanese leads many of us to lead a sort of double life—one for the Japanese to look at, and the other, our own more comfortable private life. The motive for this duplicity may be good, but it is unwise and unnecessary, for the simple reason that no one is deceived by it, and the effect of this insincerity on the Japanese is worse than the "stumbling" we so much fear.

SYMPATHY

Isn't sympathy one of the hall-marks of friendship? Yet how often we harden our hearts to the thought of the burdened lives, and blind our eyes to the intolerable circumstances of those ignorant, stumbling young Christians, preferring rather to criticise them for their erratic attendance at "reihai" or for failing to tear down the family god-shelf immediately after conversion. Times without number we have seen patient sympathy pay off in surrendered lives that have come as the direct result of our home being open to these tender plantings of the Lord that are struggling out of the unimaginable swamps of heathendom, and that come to us with their problems and doubts, counting on us for sympathy above all else. As is so often said but so little practised in this mechanical age, it's the personal touch that really counts—the machine, the tape recorder, none of these auxiliaries no matter how skillfully used, can ever make up for the personal, warm, sympathetic touch.

PATIENCE

If there is one thing above all others that the Japanese despise the foreigner for, it's impatience... to them a sure sign of lack of self-discipline and culture. It seems also to cause them to lose confidence in the missionary, whereas on the contrary where unfailing patience is manifested, real admiration is the reward. I say "reward," but of course to the spiritual missionary the real reward is in the soul that is won to Christ as a result of his long-suffering patience.

What are the things that a missionary has to be patient about? Everybody knows of course about the visitor that comes to "play" with the sensei...the time-killer who very successfully kills the missionary's time with a bland disregard for the poor sensei's convenience. Sometimes these time-killers have to be very firmly dealt with, and keen prayerful discretion may be needed to separate the sheep from the goats, so that one's precious time may be spent on the worthwhile seekers.

In our experience the sharpest trial of patience is with the wavering Christians and backsliders whose wayward and undependable behaviour is often painfully discouraging. How patient, tender and loving we have to be with them, remembering always His patience with us... "a bruised reed shall He not break, and the smoking flax shall He not quench... He shall not fail nor be discouraged..." and Hebrews 5:2—"Every High Priest... who can bear gently with the ignorant and erring..." Then what unspeakable joy when we see these wavering souls brought at last into the "establishing grace" of a sanctified and surrendered life, no more to give us anxious and sleep-

less nights, but joy, service and fruitfulness!

HUMILITY

We deliberately place this last because we think it is safe to say that here in Japan it's probably the most powerful element in any missionary's testimony—the Japanese simply can't resist a humble foreigner, for he breaks down all pride, prejudice and enmity; how often we have seen this—and in foreigners whose working knowledge of the language is negligible—that true Christ-like humility which has no self-asserting of itself but which only loves the soul with a selfless disregard for its own reputation, simply melts away all barriers like snow in the spring sunshine. Such a missionary's children will never give offense in trains or buses, for they'll reflect the parent's spirit and attitude, totally different from the haughty superior manner of those who speak of "these Japanese" as if they were the most despicable creatures in the world.

What a counsel of perfection all this appears to be! There's no need for any one of us to be discouraged, however, for there is an inexhaustible fountain of love and grace for each of us to draw from, and in the great mercy of our patient, loving Master we missionaries shall be brought to the place of useful, fruitful servants in this His Japanese vineyard. ★

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"WHITE MAN IN ASIA"

"James Michener in his book *"The Voice of Asia"*, quotes Bill Downes as saying, "Let's face it like men. The white sahib is through in Asia. Absolutely through. I don't mean he's going to be asked to leave. He's going to be kicked out. Out of Korea, Hong Kong, Indo-China, Singapore, Indonesia. And if he doesn't scam he's going to be murdered."

"The white man is absolutely through. He's done Asia a world of good, and much evil. But any careful balancing of good and evil is past. He's getting the bum's rush."

"And if he insists upon fighting his way back he's going to be massacred. He's out and he's got to stay out for at least a dozen years while Asian rearrange the furniture in what we often forget was their home."

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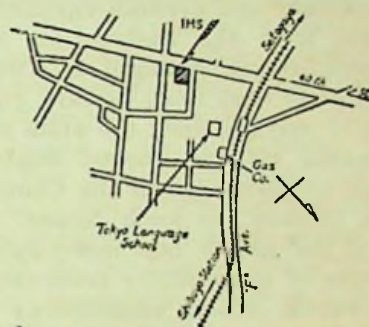
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"RED DRAGON OVER CHINA"

By Rev. Harold H. Martinson

China-Born Missionary of the Evangelical Lutheran Church.

"...In some six years of rule the Communists have executed or killed over fifty million victims. We all realize the horrors of World War II with the death and sufferings showered upon the nations; yet the Chinese Communists have tortured and killed more than three times as many civilians as all the soldiers that perished on all the battlefields of World War II. The total of military and civilian casualties combined cannot compare with the destruction of life, with excruciating painfulness wrought by Communists.¹

We hear a good deal from certain quarters about the immorality of relying upon the atom and hydrogen bombs for staving off the enemy, implying that it would be better to surrender to the Communists than to defend our country by such means. But let us consider that if the enemy laid down atom bombs on every square mile of our country from the Mississippi River to the Pacific coast, annihilating every man, woman, and child in that vast area—yet the number of slain would not equal the number of people butchered by the Chinese Communists during the "peace" they established in China after the civil war was over.

The number of executions, of course, is merely an estimate—but an estimate that can be arrived at from different directions.

FIFTY MILLION MURDERED

First of all, compiling independent first-hand reports from all over China, not counting suicides or starvations, one comes to the conclusion that an average of twenty-five thousand people killed per county is a conservative estimate. In some populous counties there have been twenty thousand or forty thousand people killed in just one or two waves of liquidation. According to the 1952-3 China Handbook there are 2,031 counties in China besides 51 municipalities like Shanghai and Peking. The resultant figure of over fifty million victims is thereby arrived at.

By another method a like figure may be computed. Throughout China the Communists published partial lists of people whom they executed in order to put fear into the hearts of the survivors. However, from overwhelming testimony, twice as many people were killed secretly as openly. These Communist reports have been compiled and the numbers added up. Though partial and incomplete, the figures by August, 1951, had reached over fifteen million. With liquidations taking place since that time and with the double number of secret killings added plus the missing reports not taken into account, one arrives at an estimate far exceeding fifty million.

In 1954 Bishop Quentin K.Y. Huang, who himself escaped after arrest and imprisonment, published a book titled, 'Now I Can Tell.' In this book he gave the figure (which could take one through 1953 only) of 43,400,000 massacred by the Communists, including almost two hundred thousand Christians. How he obtained his estimate, I do not know.

According to experts on the Soviet Union, Russia slaughtered fifteen million people in her purges. It is not surprising, therefore, that China (where life is cheap), having almost three times as large a population and using the perfected techniques of Russia, should exterminate a somewhat proportionate number of people.⁽²⁾

In this connection one meets an interesting sidelight from a document released by the American China Policy Association on July 16, 1950. The text contains the Mao-Stalin Secret Pact attached to the treaty made between Mao and Stalin. The Association announced that the document was smuggled out of China but there was no way of checking its authenticity. However, other points set forth in the document outlining China's coming participation in the Korean War and her mixing into the Indo-China situation, were amply demonstrated before the year was up. Article 7 states:

100 MILLION ?

'The population of the Chinese people's Republic must, owing to the existing lack of resources, be diminished by one hundred million, since otherwise they cannot be sustained. Its detailed procedures are to be determined by the Chinese People's Government itself.' In Hong Kong we heard rumors of this agreement but had no proof on which to base its reliability.

Not long after this time the Communist Government broadcast to the world in order to cover up her own black crimes that the population of China had risen to six hundred million. She might have announced seven hundred million and a gullible public would not know the difference. Who will be able to check the facts before Communism has conquered the whole world?

In the general terrorism the Christian Church has not escaped, but many warriors of the Faith have fallen in the battle. In many places true Christians have had to go underground—but the promise of Christ remains that the Gates of Hell shall not prevail against His Church. The Communists have set up a puppet Church of compromised Christians who have often helped in the liquidation of their brethren. These "reformed" Christians will say what the Government wants them to say and act the way the Government wants them to act. They have the form of godliness but have denied the power thereof. True Evangelicals suffer untold persecution in China today.

The Great Red Dragon is a gory creature. ★

(1) A survey of European Civilization (Houghton Mifflin Co., 1952) by Ferguson (New York University) and Brun (Cornell University) on p. 978 places the total number of forces engaged at 70,000,000 with the cost in lives at 10,000,000 soldiers and 12,000,000 civilians. Other sources set the figures higher.

(2) The Statemen's Yearbook for 1955 gives Russia's population in 1931 (when liquidations were still unfinished) as 160,430,300.

—From Chapter 12: "THE AFTERMATH" p. 156-160 of "Red Dragon Over China," by kind permission of Augsburg Press, Minneapolis, Minnesota.

CHRISTIANITY IN CHINA

by Hollington K. Tong

Ambassador of the Republic of China to the United States

"...How many Christians are openly maintaining their faith on the Chinese mainland, under Communist rule, is not easy to estimate.

In the pre-communist period, in 1934, three years before the outbreak of the war, there were 5,493 Protestant missionaries in China, and 475,205 Protestant church members. This latter figure had increased by 1948 to 618,600. In the same year there were 2,624,166 Chinese Catholics.

The only figure known to us since the communists seized China is that 499,229 Christians signed the Christian Manifesto in September, 1950. This Manifesto was issued by the so-called National Christian Council, organized by the communists...

Signing the Manifesto was obligatory for all Christians if they wished to avoid public accusations as supporters of Western imperialism. This Manifesto followed a virulent campaign of the communists against all Christian churches which were affiliated or connected with any foreign body. The major object of the Manifesto was to single out the United States for attack. According to the communists, all mission work done by any nation or Christian organization was prompted by American imperialism...

50 % UNDERGROUND

I fear that at least 50 per cent of the Christians on the mainland have been driven underground by communist persecution. They dare not openly attend services. Communists keep a close tally on church attendance, and those who attend are subjected to stern discrimination. I can only guess that 50 per cent of the preachers have capitulated to Chinese communist pressure by including communist propaganda in their sermons. Sad to relate, most of the churches on the mainland have joined the so-called new order.

We can understand this apostasy, even though it hurts us. It takes rare courage for any Chinese to be a Christian in Red-ruled China today. It means that he will be treated as an outcast. Paragraph 21 of the Election Law of March 1, 1953, denies the franchise to Christians and Buddhists unless they belong to organizations that are members of government-sponsored bodies, and unless their political conduct is good.

The attack upon religion by the Chinese communists follows the historic Soviet line...

Immediately after the communists took over, an official order was issued requiring all churches and Christian groups to register with the government if they wished to continue. At the same time a government bureau for the control of religious matters was created. Many churches and Christian groups registered with the bureau, but a few had the courage to refuse to register.

In order to centralize control over the churches,

the communist bureau in 1950 set up the so-called National Christian Council. After issuing the Manifesto, the Council proceeded to set up what it called the Three Self-Reform Church Movement. This was a control measure designed to detach the churches from all identity with their original denominations. The "Movement" insists upon self-government, self-support and self-propagation. If a church refuses to join the "Movement," its property is subject to confiscation by means of heavy taxation. An unaffiliated church must pay heavy land taxes. If these are not promptly paid, a fine of one-half per cent a day is imposed. Thus a church can exist in Red China only on condition that it "reforms." When it accepts affiliation with the "Movement," it pays either no taxes at all or extremely low taxes.

The Three Self-Reform Church Movement has made existence very hazardous for preachers. They declare that the preacher must be a man who stands firmly on the side of the people. Of course, the communist meaning of the term "the people" differs sharply from the meaning that free peoples accept.

The kind of directives given to the churches through the "Movement" are exemplified by an article entitled "Christians Must Oppose Imperialism and Be Patriotic" by Wang Chin-hsin, a professor in the Liberal Nanking Theological Seminary, in Tien Feng (June, 1955), a church paper published by the communists. He argues that those who oppose the Three Self-Reforms have been trying to quote the Scriptures incorrectly to suit their purposes. He condemns them for opposing the new communist church changes.

RED CONTROL AND CONFUSION |

Another pamphlet, issued in Peiping, indicates that the Three Self-Reform Church Movement has caused wide confusion within the church groups themselves.

Religious magazines formerly devoted to the spread of the Gospel have also been converted into communist media of information. An instance is the *Kung Po*, formerly the publication of the Church of Christ in China.

As late as January, 1950, the *Kung Po* dared to write fearlessly in opposition to the communist evil. The change in the atmosphere in Red China may be seen in the change that has come over *Kung Po* since that time. The same magazine has been filled with articles equating Christianity with the Marxist doctrines. In 1951, for example, there appeared an article entitled "A Christian of the New Generation." The writer declared "there is a lack of faith in the church of China today." This is due, he points out, to the

(turn to page 36)

MISSIONARY HUMOR

Missionary Portraits: Drivers Only

Script by Morris Jacobsen (J. E. M.)

Sketches by Clarence Young (F. E. G. C.)

(Any resemblance to any missionary, living or dead, is purely intentional.)



The highway offers an excellent opportunity to study human nature. After driving 20,000 miles on furlough, I noted a few characteristics of drivers which serve, as Shakespeare puts it, "to hold, as it were, the mirror up to nature; to show virtue her own feature, scorn her own image. . . ."

The "JACK-RABBIT" DRIVER: He starts out with a thunderous roar and with squealing tires that leave the bystander in a cloud of smoke and burnt rubber. Like the policeman who stepped off his motorcycle going fifty miles an hour because he thought he had stopped when the car ahead suddenly doubled its speed, the mediocre missionary feels he's getting nowhere when he compares himself with one of these fellows. Not bothering with such minor details as learning the language and customs of the people, this meteor has massive strategy for bringing the whole land to its knees. Meanwhile the tortoise, shyly winning his twos and threes, is winning the race.

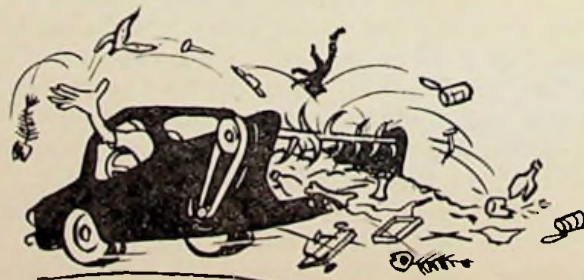


The "HORN MANIAC": A man was cutting grass along the highway's edge when he lost control of his power Lawn mower and it went ambling across the highway. Before he could rescue it, a screech of brakes followed by the squealing tires of a car veering sharply off its course greeted his ears. The harried driver, safely past the runaway machine, did what drivers the world around do—honked his horn at it.

"Tooting our own horn" is second nature with many of us. Peter had difficulty that way. After the Mount of Transfiguration experience he was so awe-struck that for once "wist not what to say." But with tongue in third gear and brain in neutral he said something anyway—and you know the rest of the story.

The "SNAIL-PACE" DRIVER: Content with driving 12 miles per hour since 1912, he's the greatest menace on the road. He boasts that he's never had an accident—but he doesn't realize that he's caused hundreds.

His missionary counterpart demands a standard of perfection from his "converts" that neither he nor his forefathers were able to bear. He prefers to wait ten years before baptizing the first believer for fear he may backslide. Sitting on the "lid" of the church he has thus far successfully stifled any serious signs of spiritual life. He can truthfully boast of no casualties among his church members. There is a meticulous exactness and precision there all right—but very little forward progress.



The "LITTER-BUG": So used to throwing out cigarette butts, wrapping paper and every conceivable bit of rubbish, this happy-go-lucky specimen of motorized naivete never dreamt any inconvenience followed his trail. Not in the habit of returning the same way he came, he hasn't had a chance to find out.

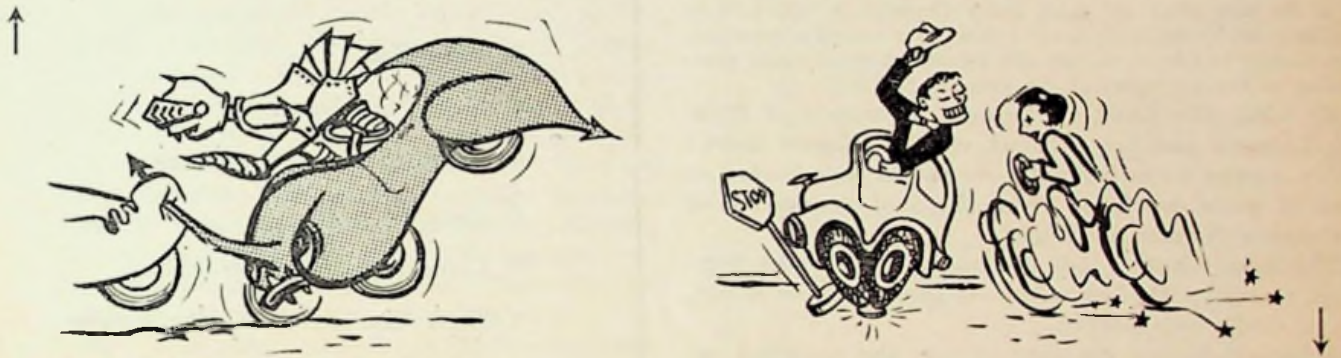
His cousin-missionary, too is blind to the furor he's creating. Feeling led to the "itinerant" type of ministry, he feels he must "deliver his soul" on certain issues to his Japanese brethren, and incidentally, in so doing, delivers the local missionary of about four years of hard-earned goodwill and circumspect testimony. He's a "first stage" St. Paul missionary—he doesn't revisit the churches. He'll even tell the immigration authorities off when he boards his furlough ship.—He's not planning to come back anyway.

The **TWO-LANE STRADDLER**: Either she (feminine pronoun seems most suitable) is conducting a gallant last-ditch stand with her road map or she simply can't make up mind which way to turn. Meanwhile she follows a "middle-of-the-road" policy. A man in traffic court explained his reason for colliding: "She signalled she was going to turn right . . . and she turned right."

But it's no use trying to hurry such people into a decision, (men included) for the more they're pressed, the more nervously they hold to both alternatives. Meanwhile, others are kept in a dither while he tries to make up his mind.

The **"FIGHTING DRIVER"**: Walking across an intersection one evening, I heard steel clanging, tires screeching and horns blaring. The car on the inner lane, a small European model, was being crowded over the center line by the drunken driver of a bigger American model (no allegorizing, please). This expensive jostling continued, when suddenly the inner car careened to a crazy stop while the outer one, side-swiping it, pulled ahead a few feet. Then the smaller car, whose driver now saw red, lurched forward in a suicidal crash into the rear of the larger model. "A rather expensive way of settling an argument," I thought as I hurried home, almost doubling over with laughter.

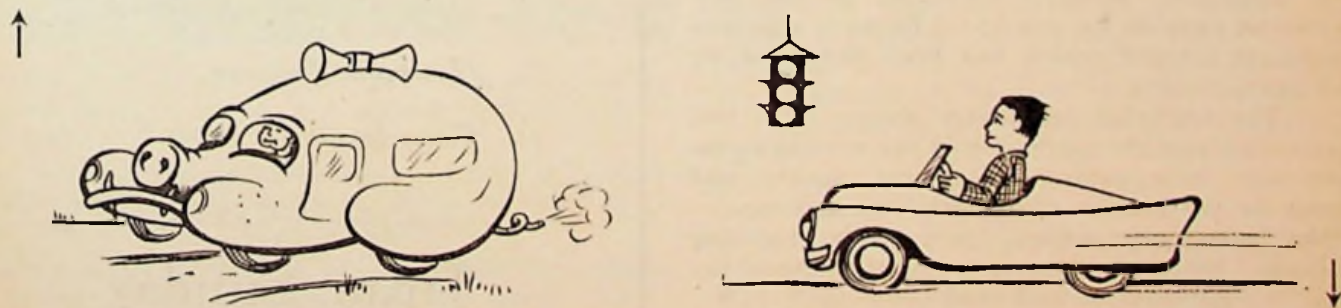
How sad it is when God's children give themselves to needless controversy and the stirring up of trouble which does great damage to themselves spiritually and no good to others. Drunk by a near fanatical zeal to contend (for the faith) they make damaging assertions and thrusts. This type, which often like to hit and run, are usually absent when called upon to corroborate their statements with fact.



The **"STOP-ON-A-DIME" DRIVER**: I did it once in a fog and the lady behind me found her beautiful Nash had suddenly decreased about \$300 in value. The way this type drives right up to the stop sign as if he didn't see it gives the man with right-of-way and ulcer on top of his ulcer. Oh, no, he doesn't mean to harm anyone. He has no intention of going through with what he seems to suggest, but he gets morbid satisfaction from watching facial expressions of people in a semi-state of shock. He loves to hear people draw their breath in amazement or horror, or to produce a violent reaction.

The **"ROAD-HOG"**: Woe betide the poor unfortunate whom he should happen to meet head on in a narrow alley. Better for him to have meekly parked somewhere in a nook, making himself as small as possible waiting with bowed head until the overbearing monster passed. This self-esteemed driver has developed to a T the questionable art of hogging the center of the road to the last split second. Pulling over slightly, he just avoids hitting the oncoming driver who by now, crowded to the road's extremity and blinded by the unlimmed lights, prays fervently for a safe landing in the ditch.

Like his driver friend who feels most at home in the center lane of a one-way street and for whom the line is just a nuisance, this missionary, like the proverbial camel, once he gets his nose into a supposedly joint project, has a knack of elbowing everybody else out of the picture and taking over completely. All his enterprising co-workers find themselves ditched somewhere along the way by this road-hog who just isn't interested unless he can be the whole show, the founder and president.



"MODEL DRIVER" for '57: Conscious of all these other drivers, though not unduly critical of them, he sees himself reflected in every one and says, "That's me but for the grace of God." He keeps up-to-date on all the safety devices and uses his brake more than his horn, but still feels the most dangerous part of the car is the nut behind the steering wheel and therefore prays before starting, "Lord, keep me from all temptation to show and to vanity. When irked by erring drivers and careless pedestrians, please keep my tongue and my spirit. Help me to dim my lights first, give right of way to others and to show Christian courtesy just as much in the unfamiliar crossing as in the fellowship of friends.

(cont'd from p. 33)

fact that the members do not rightly understand the "People's Principles" and that they have not cut away completely from "imperialistic doctrines." Without doing these two things, he says, a Christian cannot develop a true love for his nation and church. He then proceeded to tell them, under four heads, what a Christian of the new generation needs.

(1) New Life—"resurrection life." This means putting forth all one's strength, working with every breath one draws, "to enter the New Order."

(2) New Thinking—"Lift up your intelligence." This means to develop a plan to carry out the principles of Marx, Lenin and Mao.

(3) New Knowledge—One should increase his knowledge. The author argued that American imperialism leads the Chinese to divide and perish, but that Mao is a brave lover of the people.

(4) New Work—Christ commanded His disciples to go into all the world and teach all nations, releasing men from bondage. This is the new work to which every Christian is called. Paul exemplified it. Today, men must follow their example, proclaiming the Gospel of Christ, namely, the establishment of world peace according to the principles of the People's Republic.

By 1952, the Kung Po printed a cartoon of President Truman and his Cabinet on their knees before a rat in a cage, pleading with the rat to save them (by means of germ warfare) from the just vengeance of the People's Armies in Korea.

The State Church today is only a tool of the communist regime, although within it there are, no doubt, some of God's own people. . . .

A certain pastor declined to join the so-called reform movement. The communists induced one of his nephews to accuse him of immoral conduct and to publish an untruthful exposé of him in the State Church magazine, "Heavenly Wind." The nephew later committed suicide and the pastor was stoned to death by communist terrorists.

So great is the fear in Red China that some day the communists may take the Bible away from the Christians that an "Eat the Bible Society" has been organized among the Christian students in a certain university. The purpose of the society is to require each member to memorize an assigned portion of the Bible against the day when no true Bible will be obtainable in China. . . . *

—abridged by permission "Christianity Today"

Russia Defines "Missions"

"A missionary society," according to the new official Soviet Lexicon, "is one of the forms of religious and political activity which has been developed by church organizations.

"...The Christian missionary society is a tool for aggression and the repression of the colored races. In our day missionaries are secret agents and saboteurs in the service of imperialistic nations.

"The missionary schools seem to be teaching Christianity, but their purpose is to strengthen the position of capitalists in backward countries." *

— APOLOGY —

Due to the Nation-wide strikes affecting Major Printing Plants, the Publication of this issue of Japan Harvest was delayed.

— The Editors —

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NEWS MAKERS

by Victor M. Springer

CENTENNIAL CONFERENCE FOR MISSIONARIES

Atami ep/a...Thirty missionaries from 24 different mission groups meeting at a spiritual retreat from February 22-24 at Atami discussed plans for a 1959 Protestant Centennial Conference.

It was agreed that an invitation immediately go out to all Japan missionaries inviting them to participate in this conference on the basis of this statement of faith: "We believe in the Bible as the fully inspired, infallible Word of God, the only rule of faith and practice." Those assembled were constituted as the official central committee for the Japan Protestant Centennial Conference. More members will be added later. The following executive committee was elected:

Chairman: W.A. McIlwaine, Southern Presbyterian;
Roy P. Adams, the Oriental Missionary Society;
John Schwab, Evangelical Alliance Mission;
Eric W. Gosden, Japan Evangelistic Band;
W. A. Eckel, Church of the Nazarene;
Leonard Nipper, Assemblies of God;
John McDaniel, Conservative Baptist.

The chairman, Japan-born Dr. W. A. McIlwaine said: "The life and growth of the church have always been through the Bible, the Word of God. This Word is its only weapon against its enemies, who always fight to break down confidence in it. The Protestant churches all owe their existence to the power of this Word against the claims of Rome. In Japan its light produced the growth of the Protestant church. Now in Japan's new day we must unite in lifting up this same Bible as the light and weapon for the new advance for which all Christians in Japan long and pray."



Front row: (L.-R.) P. Foxwell (I.B.P.F.M.) J. Patterson, (B.C.C.A.) P. Luttio, (E.L.C.) J. Schwab, (Pres. E.M.A.J.) J. Brisbin, (J.E.M.) B. Thiessen, (G.C. Menn.)

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Third row: Kenny Joseph (editor: Japan Harvest) H. Friesen (M.B.) N. Overland (F. Meth.) C. Hanson (E.F.C.) M. Vanderbilt (R.C.A.) B. Boardman (Nav.) B. Gerry (W.E.C.—C.L.C.) J. McDaniel (C.B. F.M.S.) M. Metcalf (M. Cov.)

Not Pictured: A. Etting (Lieb. M.) R. Nicholson (W. Meth.) C. Pierce (C.E.F.) L. Butler (J.S.S.U.) P. Shook (A.B.W.E.)

JAPANESE PASTORS TO VISIT RED CHINA

Tokyo ep/a...In an exclusive interview with the

Rev. T. Kamata, of the Kirisuto Shinbun, the Japan Harvest learned that on Feb. 8 at the Tokyo YMCA, 30 pastors and Christians met regarding the problem of a Japanese delegation to Red China. Rev. J. Asano, Japan Biblical Seminary professor and pastor of Mitaka Kyodan Church, will be the delegation leader. His assistant leader will be Mrs. Tamaki Uemura, YWCA president and pastor of Kashiwagi Presbyterian Church. The 14 members will leave at the end of April, arriving in Hong Kong and going by train to Peking, Tientsin, Hankow, Shanghai and other places, (at the time of the Communist May Day celebration), and other places, traveling for one month as guests of the Rev. Y.T. Wu, president of the "Chinese Christian 3 self-government movement."

Others on the Committee are:

- 3) S. Ogasawara, Episcopal Church
- 4) S. Aoyama, Lutheran
- 5) K. Yuya, Chairman of S. Baptist Convention
- 6) K. Oda, Free Methodist
- 7) M. Takegami, Japanese W.C.T.U.
- 8) M. Seo, Japan Gospel Church Member
- 9) T. Suekane, Yokohama Y.M.C.A. Secretary
- 10) H. Nonomiya, Vice Chairman Japan Christian Peace Movement
- 11) Y. Inoue, Chairman Christian's Committee of Peace, Professor at Tokyo Union Seminary
- 12) S. Yamamoto, Pastor, Shibuya Kyodan Church
- 13) S. Waki, Assistant editor of Kirisuto Shinbun

In August 1958 at the World S. S. Convention in Tokyo, a return delegation from Red China's "Government approved Church" will visit for one month, in connection with the N.C.C. centennial celebrations.

Dr. Darley Downs told the Harvest news editor: "I don't object to Japanese Churchmen going to China if it is free from anything political. I do object to their going at the time of the May Day Celebration (Communism's chief holiday)."

"NO FREEDOM IN RED CHINA"

ASIAN LEADER DENOUNCES JAPANESE CLERGY TRIP TO CHINA

Tokyo ep/a...A prominent Asian Christian leader visiting Japan (who requested his name be withheld for security reasons) told a reporter of the JAPAN HARVEST that, "There is no freedom of religion, thought or conversation in China today." He said, "When two people come together they ask: 'Shall we talk true or false.' If false (meaning they can't trust each other), then they just talk nonsense."

Commenting on an article (in the Winter issue of JAPAN HARVEST) quoting from an Australian delegate who returned from a tour of China saying, "Churches are allowed freedom within limitations... no one suffers because he is a Christian. If any Christian is in prison, he is guilty of political offences, etc.," this prominent Asian evangelist replied, "That is a devil's lie." All these delegations can only see the big cities, never real Chinese life in the villages. Even if they could have personal interviews, the Chinese must talk through a government-approved interpreter who reports anything said to his master and interprets only what the party line approves. No outsider can get a true picture, but only propaganda."

(News Makers (Cont'd))

Asked to comment on the 13-man, Protestant-Japanese delegation going to China in April at the invitation of Rev. Y.T. Wu, he said, "Mr. Wu is known to all evangelical Chinese as a Modernist, trained in New York's Union Seminary. He is the 'traitor' who helped send Wang Ming Tao,* his wife, 17 church members and many other evangelicals to Communist prisons. He compromised the Liberal church and gave the order forcing all Chinese pastors to speak for 30 minutes against America and for North Korea during the war. The pastors were then forced to submit all sermons in writing to be censored by Communist officials. To preach on the second coming of Christ or mention that we're living in the last days was forbidden. However, I'm not completely opposed to this Japanese delegation if (and this is a big if),

1. They can travel freely, see out-of-the-way places, and ask personal questions;

2. They can interview imprisoned Chinese evangelical Christians and personally meet men like Wang Ming Tao and others. However, I predict they cannot. I also predict these men will return like 'walking tape-recorders' saying only what is approved by the Chinese Communists, because of fear of hurting the Christians there."

(*Reliable sources consider that Wang Ming Tao signed a "recantation" after possibly undergoing a brainwashing self-criticism session, suffered a physical and nervous breakdown and was carried to his home, unfit to preach. His wife, contrary to published reports, is alive.)

VISIT TO RED CHINA OPPOSED

Tokyo ep/a... The JAPAN HARVEST also learned that the National Association of Evangelicals (N.A.E.) has asked the Department of State to hold to its present policy of invalidating American passports for travel to Communist China. This action followed the announcement by a commission of the National Council of Churches (N.C.C.) to send a delegation of American churchmen to Red China.

In a letter to Secretary of State John Foster Dulles, NAE Secretary of Public Affairs, Clyde W. Taylor, stated that the evangelical constituency in the United States supported "over two thousand Christian missionaries in China prior to 1949 when missionary activity on the Chinese mainland became impossible."

He further stated that these missionaries had left a "vigorous body of evangelical Christians" who had refused to "collaborate with Communism" and pointed out that the "liberal segment of Chinese Protestantism submitted itself to the Communist ideology" and thus had become the "government-approved" church. Any visit of Protestant churchmen to Communist China would be in conjunction with the program of this government—approved church.

Taylor listed the reasons for opposing such a visit as follows:

1) It would be a source of great discouragement to the leadership of the vital evangelical segment of the Chinese Church.

2) It would undoubtedly produce a very unrealistic picture of the situation of the Church in China.

3) It undoubtedly would be used as a means to bring further pressures on the U.S. Department of State toward the recognition of Communist China.

4) Such a visit would imply U.S. approval of the collaborationist tactics of the leaders of the "government-approved" church in China. "These facts lead us to the conclusion that the suggested visit of American churchmen to Communist China would be against the best interests of the evangelical believers in China and of our nation," he concluded.

(Ed. note: Dulles called this protest "Heartening.")

NEW MISSIONARY RADIO STATION

Inchon, Korea, ep/a... A new missionary radio station is now on the air. As of December 23, 1956, station HLKX, at Inchon, began broadcasting in Chinese, Korean, and English. Sponsored by the Evangelical Alliance Mission, and under the direction of Tom Watson, former Japan missionary, the station began with an initial power of 5,000 watts. With the arrival of a new generator, its output was stepped up to 20,000 watts on March 10, when the station was formally dedicated.

PICTURE WORSHIP ENFORCED IN FORMOSA

Tokyo, ep/a... The Formosa Cabinet has ruled that all government employees must bow before the portrait of Sun Yat Sen, founder of the Chinese Republic. Those refusing to do so will be dismissed from their jobs. Vigorous protests from Christian leaders have thus far been ineffectual.

CAR IMPORTS STOPPED

Tokyo, ep/a... As the result of a new ruling by the Japanese government, it is no longer possible for a missionary resident in Japan to import a foreign made car. Only those who have been out of the country for more than one year are permitted to bring an automobile in with them, provided they owned it at least 6 month overseas. (Ed. note: as of Ap. 1. ownership must be 1 year before leaving for Japan)

PHILIPPINES DEDICATED TO SACRED HEART

Tokyo, ep/a... Despite protests by other religious groups, President Ramon Magsaysay officially dedicated the Philippine Islands to the "Sacred Heart of Jesus." The six million non-Catholics in the country consider this a violation of constitutional guarantees of separation of church and state. In the two other nations of the world which have been similarly dedicated, Spain and Ecuador, Protestants have undergone much official oppression. (This was written before his sudden death—ed.)

BILLY GRAHAM INVADES NEW YORK

Tokyo, ep/a... On May 15, 1957, Billy Graham and his team are slated to open at Madison Square Garden for a crusade that may last into mid-October. This will represent the fulfillment of a long-hoped-for ambition to preach the same Gospel in New York that he has preached in Tokyo, London, Berlin, Paris and New Delhi. According to Graham, he and his team have "wept and prayed more over New York than any other community." Graham's task is made doubly difficult by the fact that not even 10% of New York's 8,000,000 are listed as Protestants; and over 50% are unaffiliated with any faith.

“By Their Books You Shall Know Them”

(A survey of sub-orthodox literature in Japan)

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

RECENTLY (J. Harvest, Fall, '56) we surveyed evangelical (orthodox) books in Japan. Now we survey liberal (sub-orthodox) books. We make no pretense of having reviewed all the books published, but an attempt has been made to review all important books and in cases where an author has written much, to review enough of the author's work to determine his theology, etc.

Under the heading sub-orthodox we must list many variations. There is the older modernism which denied almost all the basic doctrines of historical Christianity. There is also “Christian” existentialism (neo-orthodoxy) which usually holds some basic doctrines while denying others. There are also many who have been so influenced by these two schools of thought that though they call themselves orthodox, in reality they deny the inerrancy of the Bible and eternal hell. Yet, these same men may believe in the bodily resurrection of Christ, His virgin birth, and all other major doctrines of historical Christianity.

Basic to anyone's theology is his view of the Bible. Today a strange phenomenon exists. Some have destroyed their own faith in the authority of the Bible by a view that it is full of inaccuracies, yet hold to most of the major doctrines of the Bible even though these doctrines can only be learned from the Bible. They say that the Bible is a “fallible record of infallible inspiration.” The result is that every man must decide for himself what is the infallible teaching of God which is revealed to us by means of the “far-from-perfect Bible.” To some (Brunner) the bodily resurrection of Christ is a product of fallible human authors. To others (Barth), God revealed this truth to us through the Bible. One rejects the resurrection while the other accepts it; but both have the same basic idea of inspiration (with certain modifications). We must, therefore, consider any book which permits the belief that the Bible is full of errors as sub-orthodox.

NCC PUBLICATIONS

The NCC publication department is not as productive as it often appears. It is a publishing enterprise consisting of a committee of popular writers and pastors without the support of an experienced editorial staff to carry out its plans. Circulation ability is also rather poor. The committee has shown ability in making plans. In June 1954 it adopted a grand publishing plan in memory of the coming centennial of protestant missions in Japan which consists of such voluminous books as *A Century History of Japan Missions*, concordance of the Bible in vernacular tongue, “selected books of Christian Classics” (12 vols.),

“Young Men's Christian Library”, etc.

Were all these books actually published by the NCC publication department, we would be very impressed; but actually most of its books are done through other publishers such as the Protestant Publishing Company, the Kyobunkan, The Kyodan Publishing Department, etc. Hence we have to distinguish between what the NCC has actually published, and what it has instigated. Actually, among the 233 books published between September, 1955, and August 1956, the NCC has published only five (of which four were books of mental cultivation). Thus it only ranked 14th amongst the “Christian” publishers in number of publications.

This does not mean we should underestimate the power of the ecumenical movement in Japan, because other publishers have more effectively propagated ecumenicity. The Kyodan, rather than the NCC, is the chief proponent of such teaching.

Of the books reviewed most of the NCC's scholarly books are from the liberal or existential theological position.

Both Bible dictionaries, (*Complete Bible Dictionary* and *New Bible Dictionary*) produced with the help of the NCC are sub-orthodox. They follow higher critical views consistently.

Even in more popular literature such as the *Lay Leader's Handbook* sub-orthodox theology abounds. The bodily resurrection of Christ is rejected and interpreted according to Bultmann's “De-mythology.” Among translated books sub-orthodox authors also abound (Barth, S. Jones, Niebuhr).

The book making and translation work is generally good, though previously mentioned books by Berdyaev and Aulen are not first grade translations. This is especially true of Aulen's book which has a rather crude literal translation.

N.K. KYODAN PUBLICATIONS

In recent years the Kyodan publication department has published a great deal of literature and may be rightly called one of the most impressive “Christian” publishers in Japan, in quantity of publications.

It publishes at least eight periodicals including newspapers such as the “Kirisuto Shimpo,” and practical magazine such as “The Bible World,” “Teacher's Friend” (for Sunday school teachers), “Worship and Music,” etc. To a great extent it has monopoly on the publication of hymns which guarantees its financial stability.

Nearly 90% of Kyodan publications are written by Japanese. Only the Kyodan shows such a high degree of independence from foreign authors.

A closer examination of this company's publications reveal that there seems to be a general sacrificing of quality for quantity. The book making is comparatively rough and poor, though it is improving. Most of the books have been written by authors of little influence. Only a few books of lasting scholarly value have been published. The list of authors is rather limited to a small circle of theological thought. We do not find all the variations of theological thought present in the Kyodan represented in its publications.

Strangely enough, few books of theology and

philosophy have been published. There has been much done on Biblical exposition and background. Some of the best scholarship is revealed in this kind of book: i.e. Z. Watanabe's *Introduction to the Books of the Old Testament*, Z. Watanabe and Okamura's *Introduction to the Books of the New Testament*, A. Matsuda's *Commentary on Job*, S. Yamaya's *Understanding the New Testament*, and more recently, Yamaya, Takayanagi, Ogawa's *A Brief Explanation of the New Testament*, etc. However, the main emphasis now seems to be shifting to popular and practical books of morals and culture, missions and education, etc. Most of these books have no particular lasting value. Nearly all these books are based on higher critical views of the Bible, and as such are sub-orthodox.

PROTESTANT PUBLISHING COMPANY'S PUBLICATIONS

The Protestant Publishing Company is probably the greatest of all Protestant publishers in Japan both in quantity and quality. Unlike the Kyodan Publishing Department, it has no support from any particular denomination. It has published over 250 books. Between September, 1955, and August, 1956, it published 33 books and is ranked first in quantity.

This company's emphasis is on theology. It has a strong editorial staff as well as a consistent publishing plan and has developed wide circulation after thirty years of extensive publishing.

Protestant Publishing Company has published more sub-orthodox books than any other publisher in Japan. They have also published many conservative books especially books for children and great classics such as *Pilgrim's Progress*, etc. Those books published by the Bible Library Publishing Group (Conservative Baptist) with the help of this company are also all conservative.

Ishijima, *Primer to Christianity* was this company's best seller up to the end of 1955. The theological position of this book is definitely sub-orthodox (Barthian), but its clear-cut explanation and good readability are to be admired.

Takakura, *Evangelical Christianity* was second in sales at that time. It is said to have founded the theology of Japan. Though it claims to be a return to the tradition of the reformers, it is in reality sub-orthodox (also basically Barthian).

Next in order of sales is the *Halley Bible Handbook* (Bible Library Publishing Group) which is orthodox, followed by Brunner, *Our Faith*, Mitani, *Theory of Faith*, Hatano, Paul and the *New Bible Dictionary* which are all basically sub-orthodox.

Nearly 20 of Barth's books have been published. His sub-orthodoxy is noticeable in most of these books.

Several books of Brunner have been published by this company. The number is few in comparison with Barth's. This does not imply a more orthodox brand of existentialism in the publications of this company, for nearly 15 of Dodd, Tillich, and Bultmann's books are published. Rather it indicates that this company is striving to publish good books of all theological positions within "Protestantism" (as its name indicates).

Most of the books of value to conservatives were listed in the previous Japan Harvest evangelical book survey. For missionaries using care, there are other books of value. These include books on interpretation, histories, and commentaries.

KYOBUNKAN PUBLICATIONS

In general the Kyobunkan is a better distributor than a publisher, though they have published a number of books. Its publications are almost entirely sub-orthodox. The level of scholarship is very high in the books of such men as Z. Watanabe.

Their first achievement was the publication of commentaries which, though not orthodox, have value if used wisely. (It has published commentaries on Ezra, Nehemiah, Ezekiel, Mark, Luke, John, I Corinthians, Ephesians, I and II Thessalonians, I and II Timothy, Titus, etc.)

Natural Science and Christianity by Ishiguro is one of the few books which could be called conservative. He opposes evolution mildly, accepts the bodily resurrection of Christ, the virgin birth, etc., and has generally produced one of the best books on the subject of Science and Christianity in Japan.

Several books on history such as Ariga and Uoki's *A History of Christian Thought* are usable by conservative Christians, Hiyane's *History of Christian Missions in Japan* is also helpful, though it is not always trustworthy.

YMCA PUBLICATIONS

Like NCC and Kyobunkan, YMCA publishing is second class in quantity and quality.

A member of the NCC, the YMCA publishing is generally similar in theology and basic philosophy to the NCC's except that its books are more secular in approach. This is the case with many articles in the *Pioneer* magazine. Its publications include books of Brunner, Tillich, Fosdick, etc. Most books deal with Christianity and society, hence, several are written against communism. While these books don't have an orthodox theological foundation, there is much value in showing that communism is wrong from a political and philosophical viewpoint. Endo, *Christianity and Communism* (not listed in latest catalogue) is perhaps the best. John C. Bennet's *Christianity and Communism* is fair. However, being an American, whatever he says about communism will not be greatly respected. Neither of these books is orthodox. Sakakibara's books on communism can't be recommended since he gives the impression that one can be both a Christian and a communist. Other books by this company include one defending pacifism and several on church party games and folk dances.

The book of most value to conservatives is Morrison's *Man Does Not Stand Alone*. It contains reasons why he, a scientist, believes in God. The author is an evolutionist, but tries to use evolution as an "evidence" for God's existence. Its value would be in showing that materialism is false, even if evolution were true (we do not believe it is true, however).

OTHER SUB-ORTHODOX PUBLISHERS

With regard to other publishers, it is a strange fact that the Episcopal Church, second to the Nihon Kirisuto Kyodan in number of adherents, has no real publishing body. Its authors, who mostly belong to the low church school, usually use the NCC or YMCA publishers. The Jordan Press has been growing remarkably lately ranking fifth with twelve books.

The Jordan Press recently published E. Stanley Jones' *The Act of Mastering Life*. Christ Liveth, edited by Matsumura (not listed in latest book lists) contains a series of popular sermons of which many are rather liberal. Ozaki's *Justification and Sanctification* has several authors, one of which (Miyoshi) is thoroughly sub-orthodox, denying the Mosaic authorship of the Pentateuch (He subscribes to the documentary hypothesis-JEDP), asserts that Isaiah was written by three authors, denies that Jonah wrote "Jonah," denies the Solomonic authorship of Proverbs and Ecclesiastes, etc. The author of the New Testament section is generally more conservative. Baab's *The Theology of the Old Testament* is one of the most scholarly Old Testament theologies written in Japanese but is thoroughly liberal. The work is based on the Higher critical theories.

Books published by Mukyokai companies are generally weak on inspiration, but the commentaries are usually very useful if used with care. Especially the achievements of Toraji Tsukamoto should be mentioned. He has recently published *The Synopsis of the Gospels, Synoptic Survey of the Life of Jesus, The Gospel of John* (includes a comparison of the Greek with the Japanese translation) the translation of the first three gospels, etc.

Sekine has published the translation of Genesis through the Iwanami.

Most of the study of New Testament Greek and Aramaic in Japan is limited to Mukyokai scholars. In this regard, Tateo Kanda has published a textbook of New Testament Greek through Iwanami.

Most secular companies who publish so-called "Christian" books occasionally, publish mostly sub-orthodox books. A bright exception was Diamond's publishing of Billy Graham's "*Secret of Happiness*."

SEVEN CONCLUSIONS

From a survey of these books we can form certain conclusions, especially as we compare these with more conservative publications.

I. There is more sub-orthodox literature than orthodox.

II. Sub-orthodox literature is generally more scholarly, better translated, better distributed, etc.

III. In sub-orthodox literature (as compared to orthodox literature) there are proportionately more books written by Japanese than foreigners (translations). This can be explained in two ways. 1. Liberal Christianity was strong before and through the war; hence, has more mature leaders. 2. More attention was placed on training leaders. Most translated books are for students, with the purpose of training these leaders. The result is that they have leaders who can write popular literature. Evangelicals, on the

other hand, generally have ignored the student and hence can't expect to have trained leaders who can write.

IV. There is an absence of apologetical works to a great extent. This is in keeping with crisis theology whose only apologetic is the "mystical encounter." (Many evangelicals are very close to this same position.) The fact that such variant views can result from this mystical experience is evidence of its lack of reliability. We are told to test the spirits, but existentialism has no way to test to see if they encountered God or Satan. They appealed to science to destroy the Bible, but, having destroyed the only foundation for Christianity (in their minds), they must appeal to the most unreliable member of our faculties, feeling, to assure themselves, that they have met God and have the truth.

V. There is little literature for evangelism. This is a result perhaps of the conviction that all will go to "heaven" anyway. (Universalism)

VI. Amongst publishers who publish sub-orthodox books the general trend seems to have been to permit the publishing of orthodox books on devotional and evangelistic topics occasionally, but to prevent such books on more scholarly topics. Hence, we can expect the leaders related to such publishing companies to remain sub-orthodox in doctrine.

VII. While there are orthodox pastors in the Kyodan, NCC, etc., it is clear that they are either in a minority, or don't care, since the sub-orthodox men control the publishing in these organizations.

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DEVOTIONALS

Christian FELLOWSHIP

By Elizabeth W. Strachan

Of the Latin American Mission

"...THE communion of the saints is one of God's gracious gifts to His children to help them along the steep pathway to Heaven. It is a source of joy and strength to all. Notwithstanding, as with other good things, it can be abused. Unconsciously a person can glide into a sort of subtle web of reciprocal entertaining and not be free to give his time to that which counts most. When Christians spend the greater part of their social hours and their hours of leisure only with other Christians, it is impossible for them to be the light and salt of the world that God intends them to be. Their light is being hidden under the bushel of Christian fellowship.

The blessings of the gospel were meant to be shared. When we fail to share them we invite spiritual disaster. Christian fellowship somehow loses its joy and purity when we cease to enlarge the circle. Closed Christian cliques are fertile soil for gossiping, misunderstandings, and those divisions which do violence to the Body of our Lord.

MISSIONARY'S PITFALL

This sad fact has been illustrated... on the mission field. For years one of the skeletons in the mission field closet has been the large number of missionaries who have gone back to the homeland, disillusioned because they failed to get along with fellow-missionaries. Perhaps even more tragic is the case of those who have stayed on, but without power, because they failed to show that indelible mark of a true disciple. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) The missionaries who, year in and year out, seem to get along so well with their fellow-missionaries are those who live their lives out among their national brethren.

Perhaps too little warning was given to the new recruit of that almost fatal pitfall on the mission field, the pitfall of innocent, time-consuming social life among missionaries themselves. Missionaries, to be their best for Christ, need recreation just as other folk do, but, as many veteran missionaries have observed, unless social times are shared with those we have come to serve, they hinder the very cause for which we have given our lives, for they are a barrier to friendship with nationals. Somehow our best in-

surance in preserving that vital unity of the Spirit within the fold is to be occupied in the fields, helping others to find their way into the fold.

Probably friendship is second only to prayer in its importance in soul-winning. To offer sincerely one's friendship to another is an almost certain way to gain an opportunity to speak an effective word for the Lord. But can one introduce two people to each other if one is a friend of only one? How can we introduce someone to Christ if we know only Christ, and not the unsaved person? The validity of this law of friendship in personal work is seen on the mission field.

...However, one word of warning might be in order. Our love and friendship should be freely given—not as a calculated bribe for conversion. God gave as His reason for loving Israel—He loved them because He loved them. The pure love of the Spirit is what we want, not the professional smile and approach, its carnal counterpart.

May the Lord teach us all the glad secret of preserving that fervent love of the brethren—not by making Christian fellowship an end in itself but by being occupied in bringing others into that wonderful fellowship. "...that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." (I John 1:3) ★

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CAPTURING RISING NATIONALISM

or

Why Must Japan Send Japanese Missionaries Abroad?

by Tsuyoshi Tadenuma Exec. Sec. J. E. O. M.

BEFORE we answer this question, let's see what's happening in Asia, especially where new countries were born after World War II. Politically we see the birth of several new countries. British India became independent and was split into three countries: Ceylon, Pakistan and India. Burma is independent. So is Indonesia. Singapore and Malaya seek independence, successfully negotiating with Britain. French Indo-China is free from French control and Viet Nam is born with the northern half occupied by communists. China is completely occupied by communists. Korea is set free and independent, however, divided into two.

There are a few under developed areas left as colonies but most of them are independent now. A new era is, thus, open in Asia.

What are these countries looking for now? What is their national slogan? Has Christianity given them any national appeal? Has it offered anything which will form the backbone of their political and social reform? To a limited extent it brought Democratic and Social welfare concepts, Communism, on the contrary, played a vital role in some lands, but had to be established by force of arms. So we see today Red China, Red North Korea and Red North—Indo China. Next to communism, nationalism has played the most important role in Asia. Nationalism accentuated by anti-colonialism is the dominating sentiment. For instance, in Burma it is forbidden to wear western style suits to work in government offices. Burma doesn't rest on Sundays any more but takes Buddhist holidays. These countries are unanimous in crying 'Asia for Asiatic.' This is even true in the realm of religion. Indian Christian leaders are particularly active in forming conferences among the Asian countries. They are holding a rally in Singapore in August, 1957, inviting delegates from many Asian countries.

Butter and Bullets

What these Asian countries seek is, "A prosperous nation and strong armed forces." They are striving hard to modernize their countries. They want more factories, schools, hospitals, roads and ships but care little for their spiritual need. They believe that they can do well with their traditional religions, namely, Buddhism, Hinduism, Confucianism and Mohammedanism. These beliefs are deeply rooted in their life and culture for centuries. Asia is not like Africa but Asians are more sophisticated than Westerners in spiritual culture. To prove this, statistics show that there were only 2% Christians in Burma before the War and it even declined to 1.5% after the war. There are only 1.5% Indian Christians in spite of the fact that Christianity was brought to India by Thomas the Apostle 1800 years ago.

Christianity is not felt to be needed in any sense in these countries. They admit it is a good religion, teaching high morality and temperance. But will they admit that it is vital for their political, social and personal life? Even in Japan, the majority of church attendants are women and students who are more or less free from the actual strife of life. They say Christianity serves only as an accessory to life?

Are we, then, justified in sending our missionaries into those countries under such a situation? Are Japanese missionaries gladly welcomed by the natives? The answer is decisively 'NO' except in a few countries where no actual fighting was done during the last war. Our latest survey shows that some places are impossible for the Japanese missionaries to enter for the next twenty years or so. The evils done during the war by the Japanese are still deep in people's hearts and they abhor the thought that Japanese are returning to their land. This is a sad reality but we must face it.

Nevertheless we hear an inner voice calling us to go out. We must follow His voice and obey His command to go out. The more we hear of our people's sins and crimes against the natives of those countries, the more deeply we feel the call to go out. We want to wash the feet of those who suffered during and after the war. We wish to do our utmost to heal their wounds. We desire to compensate in whatever way possible to give them satisfaction both materially and spiritually. Can reparation or money then heal them completely? No! Only Christian love can melt their hearts.

HOW ARE WE GOING TO DO THIS? Have we enough funds to send out missionaries?

1) We plan to send our missionaries in such a way as to be received by the community and let them become one of their members. They will live the life of the natives and share their joy and toil. Don't say that our missionaries can't live on a lower standard of living. Think of the life we had after the Surrender with no food and shelter. We wish to go out humbly and live among the natives as one of them.

2) We plan to send young Christian engineers, technicians, doctors, nurses, farmers, teachers and businessmen as our missionary spearhead and let them witness to the people in their shops and through personal contacts. Such men and women are in great demand. There are many International Economic Rehabilitation Plans in Asia calling for the participation of Japanese engineers as well as civil and engineering works in connection with reparations. Let them organize small Christian groups before we send out bona fide missionaries. (turn to page 45)

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(Cont'd From p. 43)

3) We wish to follow up the students from South East Asian countries including those from China. There are over 150 such students studying in Tokyo. They are inadequately accommodated in a dormitory furnished by the Japanese Government. We plan to give them personal care and look after their needs both spiritually and materially while in Japan. We trust some will find the Saviour and go back to be a missionary to their own people. For this purpose we plan to hold fellowship meetings and invite them to Christian homes and, the Lord willing, live together.

So now you have a general idea what we are and what we plan to do. We are a small group who believe that the Bible is inspired by the Holy Spirit and He is speaking to us through it today. Our sole desire is to seek after His righteousness and be faithful to the end. We are simple Bible believers, poor and obscure, not wishing to engage in fruitless theological controversies. Anybody is welcome, as long as he stands on the historical evangelical faith. We are, naturally, interdenominational and also international, although the majority of us are Japanese Christians.

J.E.O.M. IS NEW. It was organized on August 31, 1956, at the foot of Mt. Fuji, the symbol of Japan. Attending the historic Hakone Conference were twelve who were once abroad, either as pastors, missionaries or businessmen. The start of the Mission, however, is traceable back to the early part of May 1956, when Mr. Tadenuma (now executive secretary), called on Dr. Niiro (a former medical missionary to China) at his T.E.A.M. church in Yokohama and discussed overseas evangelism. Dr. Niiro took Mr. Tadenuma to see Rev. Kenny Joseph, who was praying for the Japanese churches to venture into foreign missionary work. After discussion and prayer, they were led to take definite steps to materialize the vision. The work was thus started in faith with ¥1,000 (\$3.00) which was offered by Mr. Tadenuma out of his tithe, added to ¥3,200 (\$9.33) from Nagano ken Christians and ¥5,000 (\$15.00) from a missionary offering from Japan Christian College students.

WHAT HAVE WE DONE? The executive committee meets regularly on Saturday mornings for prayer, interviews and business matters. Among other things we've already done the following:

1. We sent out inquiry letters to 35 mission stations in 18 Asian countries sounding out the possibility of sending Japanese missionaries. We received detailed answers from 11 countries.

2. We've printed a **Tither's Handbook**, advocating the need of being more faithful in stewardship. This is one of the most neglected phases of Christian life in Japan. We believe that until the relationship between God and ourselves is made right in this matter, there can be no real blessings flowing from churches. Outwardly it may appear that tithing has no direct relation with overseas mission work but we place much importance in it since churches are the foundation upon which we build our missionary work.

3. We've printed a challenging booklet in Japanese entitled "Go and Preach!" "Yukite Nobetsutaeyo" on the importance of sending qualified missionaries to Asian countries, giving a short J.E.O.M. history. It is a 70-page booklet (¥80, or 30¢ a copy) obtainable through J.E.O.M. Do you have your copy? This can form the basis for indigenous missions study groups as well as a textbook for Japan's 30 evangelical Bible schools and seminaries.

WHAT IS OUR PLAN FOR 1957? We will continue challenging people to be more faithful in stewardship and tithing. Tither's handbooks are available at ¥10 (4 cents) a copy. We also accept invitations from churches to testify.

2. We seek a house where one of the executive officers may live and take care of some of the students from the South East Asian countries studying in Tokyo.

We wish to experiment on this plan to contact these students, provide a homey Christian atmosphere, win them to Christ and send them back as a missionary to their own country.

3. We want to send our representative to the conference scheduled in Singapore from August 10-17 sponsored by the Asian Evangelical Fellowship Conference. We will visit potential mission countries enroute, meet representatives from various countries in Asia and establish contacts, as well obtain firsthand information as to the need of those people.

4. With the knowledge obtained in this Conference, we will appeal to Japan's students and Christians to open their eyes to the needs in neighbouring countries. Student mission prayer bands are important in that they form our future missionary resources.

5. We will continue to maintain close contacts with key missionaries, national and mission boards in various countries and exchange vital information.

6. We will publish books, pamphlets and tracts both in Japanese and other tongues as required. Korean and Chinese types are available now. Also we have access to facilities to make any language types.

7. We will challenge Japanese Bible Schools to include a "Foreign Missions" course as well as have regular "Mission Prayer Bands" on campus.

HOW ARE THE EXPENSES MET? We'll tell you the secret. The Lord is our supplier. We draw from the Heavenly Bank as Hudson Taylor and others did. He will never fail us. We stand on the simple belief that whatsoever we shall ask in His Name He will give, as long as we put His righteousness first. Our mission was started on \$3.00, but we have so far spent ¥100,000 (\$300.00), all of which was supplied by the Lord. We have never appealed to anybody for financial help, nor have we gone into debt. Jehovah-jireh! Our policy is never to go into debt.

There is, however, one thing in which we seek your help. That is to collect as many used stamps as possible from all countries in all denominations, and send them to us. We "convert" them into Gospel tracts. Write us for your free "J.E.O.M. Stamp Collector's Envelope." Just cut them off the envelope and don't bother soaking them off paper.

WHO ARE THE OFFICERS? We have no President yet. Two men serve as executive secretaries

and twelve as co-operating Board members besides one Advisor. We are not in a hurry to invite a President but wait for the right time when He provides one. Here is a brief sketch of the officers and co-operating Board members:

Mr. T. Tadenuma: Executive secretary. Gideon member. Elder of Shinamachi Church; spent 20 years in China as business executive. Currently serving as community relations advisor to US Army stationed in Japan.

Rev. M. Goto: Executive promotion secretary. Professor and Board member of Japan Christian Theological Seminary, Chairman of Christian Presbyterian in Japan, J.B.C.C. member, spent six years in Manchuria.

Board Members:

- 1) **Mr. H. Ariga:** Studied in Free University, Holland, currently General secretary of Japan's I.V.C.F. (Kirisutosha Gakusei Kai).
- 2) **Mr. A. Horiuchi:** Graduate Tokyo Foreign Language's University currently National director of Japan's Hi—B.A.
- 3) **Mr. K. Ishikawa:** Christian businessman, Chairman of the Board of Sei Gakuin, Leader of International Christian Leadership. President of Japan Submarine Cable Manufacturing Company.
- 4) **Mr. K. Kiyoshige:** President of Yohane Construction Company, specializing in building Christian Churches, Schools and Hospitals.
- 5) **Mr. Mototani:** President of Gideon's International, Japan's founder of Japan Literature Evangelism Society; Chief Editor of Family Worship Companion, President of Momotani-Juntenkan Co.
- 6) **Dr. T. Niuro:** Pastor of Yokohama Church (T.E.A.M.), Doctor at Yokohama Christian Clinic.
- 7) **Mr. T. Tokunaga:** Liscensed Pharmacist, for many years President of Osaka Drug Manufacturing Company. Recently resigned to become Gideon's General Secretary.
- 8) **Rev. R. Oyama:** Pastor, Takatanobaba Independent Church, Professor at Tokyo Theological Seminary, personally burdened for overseas service.
- 9) **Rev. S. Taniguchi:** Tokyo University graduate, began career as Christian Businessman, but later became pastor of Tokyo Church of God. President of Tamagawa Sei Gakuin, publisher and editor of "Bible Life" and lecturer at the Japan Christian College and Immanuel Bible School.
- 10) **Rev. S. Nobata:** Pastor of Shina-machi Church (T.E.A.M.) (of which church Mr. Tadenuma is an elder), Professor at Japan Christian College, graduate of Keio University and studied in Cambridge, England.
- 11) **Mr. T. Yamanaka:** Studied at Doshisha University, onetime Bible School President, Independent Evangelist, Board member of Japan I.V.C.F., editor of "Spring of Life."
- 12) **Dr. K. Yamamoto:** Christian Dentist, C.B.M.C. member, elder of Christian Presbyterian Church.

Second Pearl Harbor?

Now let's come back to our initial theme. Suppose the young Asian countries go on merely seeking after material wealth and physical development; what will happen in the future? They will eventually master western techniques, attain their national goals and become strong countries. But who can guarantee their fate? The West has attained its present civilization only because guided by the Christian spirit and maintains it even though their society contains many faults. It is impossible to think of a western civilization, without foundations in Christianity. Strong nationalism, backed by anti-colonialism, will inevitably lead a nation to totalitarianism and may drive her even to a second "Pearl Harbor."

That is exactly what happened to Japan since her opening of her doors to the West from 1850 up to the last war. Japan, in her desperate effort to amend

unequal treaties imported every possible western civilization and did welcome Christianity in the early 1880's. She was also well aware of the dangerous situation prevailing then in the Far East, namely the Opium War in China and the invasion into Burma. But when she realized that it was not so easy to get the unequal treaty remedied, she discarded Christianity and concentrated all her energy to import and imitate material civilization. Japan rose up as one of the five powers after fifty years but ended her destiny in miserable defeat. We must not let history repeat the same mistake.

Confucianism gives a definite moral code to abide by and by which to judge social conduct. It teaches only negatively to obey the rules, not how to think constructively and form individual opinions or make positive decisions. Buddhism states that the way of salvation from this world is to get emancipated from all human desires. So the ultimate object of Buddhism is negative resignation from all transitory, worldly and phenomenal existences. It is the negation of all. After death, it sends you to the boundless ocean of nothingness where you are supposedly finally freed from all the cares of life. Consequently neither Buddhism nor Confucianism teach the real significance or value of life. They do not give the answer to: Where did I come from, why am I here and where am I going?

WE HAVE THE ANSWER

We need, therefore, to let the people who are not truly enlightened know the solemn historical fact that even their hair is numbered and there are "many mansion" prepared for those who believe, beyond the grave, by our Heavenly Father. He who is "not willing that any should perish" gave His only son to die on the cross to free us from sin, Satan and self. When we become His children, we are truly brothers and sisters no matter how we may be different in our racial, political or social background. Is this not the only way to attain equality and brotherly relationship among nations.

We are cursed if we do not tell this joyful news to our Asian neighbours who are still in darkness and are heading toward the wrong direction as Japan once did. The Lord commands us to **ARISE** and **SHINE** in this dark era, and He gives His wonderful promises through the verses in Isaiah. We need your prayers. Do remember us and pray that we may fulfil His missionary orders.

"Arise shine, for the light is come,
And the glory of the Lord is risen upon thee.
For behold the darkness shall cover the earth,
and gross darkness the people.
But the Lord shall arise upon thee,
and His glory shall be seen upon thee.
And the Gentiles shall come to thy light...
All they gather themselves together,
They come to thee." (Isa. 60:1—4)

× × × ×

**IF YOU DIED TODAY, WHO HAVE YOU TRAINED TO TAKE
YOUR PLACE TOMORROW?—TROTMAN**

SEND JAPANESE MISSIONARIES!

Tokyo, ep/a... Dr. Timothy Dzaio, independent evangelical leader of Indonesia, told the executive committee of the Japan Evangelical Overseas Mission, "Remember, Japan's missionaries and ministers will always tell you it's premature to send out missionaries. They've said that for 150 years in China and soon 100 years in Japan. The principle is the same as in the story of Elijah and the widow—though she only had two cakes, one for her and one for her son, Elijah brazenly asked for one for himself. What happened? When she began to give, she had more than enough.

The same applies to missionary giving of men, materials and money. With a broken heart I confess that for 150 years of missionary work in China, they taught us how to be pastors, evangelists, teachers, medical men, etc., but not missionaries. Therefore foreign missionaries actually taught and trained us Chinese not to be foreign missionaries. This is an eternal loss to the Chinese church... a loss which we're still reaping. Don't make the same fatal mistake in Japan."

x x x x



Tokyo, ep/a... Pictured above are the official delegates to the third invitational discussion-meeting of the newly formed Japan Evangelical Overseas Mission (JEOM) which was held at Tokyo's YMCA on Feb. 9. Ellsworth Culver brought greetings from the Philippines, telling of their plans to send 35 missionaries to S.E. Asia. Mitsuzo Goto stressed the need for 'repentance evangelism' first and that Satan's voice always says: 'foreign missions is premature.'

Executive secretary T. Tadenuma brought the semi-annual business and progress report and outlined future plans. Dr. T. Niino stressed the need of a J.E.O.M. headquarters in the Kansai, The Rev. T. Minaguchi related his plans of going to Okinawa, as did Miss K. Kaneshiro. Construction executive Kiyoshige told of his wartime experiences of Christian work on Okinawa and of his desire to return as a missionary, and T. Miyagi (Japan Christian College student) told of current conditions there. Pastor Wada talked on the problem of Japanese delegations touring Red China.

Evangelist Ishimura summed the meeting up with his impassioned plea "To obey Christ's command and, by all means, 'Go into all the world and preach the gospel to every creature.'" ★

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THE EVANGELICAL ALLIANCE MISSION



NINE STEPS ON THE JAPANESE LADDER

By Glen Willard Bruner, B.S., M.A.

engineer, diplomat, missionary, retired American Foreign Service officer who presently serves the Tokyo School of the Japanese Language as Associate Director and Student Consultant.

LIVES of individual Japanese are profoundly affected by the life of one American above all others. That American, once a poor country lad, studied at night by the flickering light of the open fire. His motto:

"I'll study and get ready and maybe the chance will come!" What a motto! What a model for the moulding of our ideals of performance!

"If I ever get a chance to hit that thing, I'll hit it hard!" declared young Abe Lincoln. He saw slavery while on a journey down the River. What he saw led to decision. That decision determined his and his country's destiny. America, thanks to his unflagging leadership in war and in peace, took its stand on moral issues, a stand which in 1957 still determines that nation's destiny. Moral decision backed by moral fiber lasts through the ages!

The Japanese language is very difficult. Lincoln's decision led his country into terrible war and paved the way to his own assassination. Your decision to get the Japanese language may possibly lead you through "Japan head" and "nervous breakdown." But if you stick to it through thick and thin, that decision will make your contribution, like Lincoln's, of eternal worth.

There is no royal road to "getting" Japanese. It's learned only by dogged determination—by patient, continuing, hard work. It's mastered only where inspiration, born of anticipation of a final "Well done, good and faithful servant," urges on throughout life. Competence in Japanese comes only where the heart burns with conviction of the necessity of getting this language—is attained only through an unflagging determination to keep everlastingly at language study.

Writing thirty-six years ago in *The Japan Evangelist*, one (who by that time had succeeded) confessed his own early dismay. His plans to get the language had been curtly dismissed by an able Christian leader thus: "It won't make any difference—you'll never get it anyhow!" But this same successful missionary went on, in that same article, to recall that the Master said: "Except ye turn and become as little children, ye shall in no wise enter." I therefore emphasize child-like approach, compelling conviction, and consecrated determination that lasts and lasts, and lasts even unto death.

For the Japan missionary who would best serve

both God and man, two things are essential. First and foremost is prayer. And he who maintains communion with the Most High can, in this country, serve his Master well even with no Japanese at all. But he who would best serve his Risen Lord—he from whom the Father demands the very best—can be satisfied only when he shall have "gotten the language" to communicate the Good News.

The reasons are self-evident. The language is a most useful tool. It flings wide open doors which otherwise are locked. It enables the missionary really to know the people. It makes the missionary a man among men, a learned man in a literate land where illiteracy cheapens both messenger and message.

The missionary who builds a solid language foundation during his first three years in Japan prepares himself well for lifelong, effective service.

Most of us are convinced of the necessity of getting the language, but many of us wander, some get lost, and more really don't know how to proceed. Methods outlined below emanate from 17 years of wandering, from 35 years of patient (?) plodding, and from a full realization that "It takes 50 years to get the language," many of which yet lie ahead:

1. Attend the best Language School available. If a full-time student (and that is the way really to get Japanese), give not less than nine hours a day, five days a week, to conscientious study and/or classroom work with a teacher. As you get into the swing of the language, study 50 minutes, then rest ten. So doing, the days, weeks, and months will fly, and you'll be a full-fledged, fledgling scholar before you know it.

2. If you simply cannot attend school, choose a well-developed course of study—one whose worth has stood the test of time; and employ the best teacher available. If he or she is not already trained, arrange for a period of training under the best possible tutelage. As woman's language differs materially from that of the Japanese male, a missionary lady simply must learn from a woman teacher—or else her speech will forever be mannish. On the other hand, as the differences are chiefly in degree of politeness, any man can profitably study under an able woman teacher.

Throughout your period of intensive study, give two hours honest study in preparation for each hour's lesson with your instructor.

3. In mental attitude, begin as a babe-in-arms, and grow through infancy into childhood and on into adult maturity.

4. From the outset, loyally and faithfully attend Japanese church, keeping your mind open and your heart free from wandering. Concentrate on participation in spirit even when the meaning of the spoken word is not understood.

5. Carry with you, always, the best available Japanese-English pocket dictionary. Use it freely in the market place, when travelling, in worship. Get Japanese through Japanese. Listen intently, alertly, constantly. When the time comes, repeat—child-like—that which you've learned. Repeat it again. Repeat

it again and again.

6. **Think in Japanese.** Literal translations of English sentence forms are often unintelligible in Japanese.

7. **Speak Japanese at once.** Use an expression as soon as you learn it, thus making it live. The set forms of polite social intercourse must be learned by rote. Memorize them. Then master them through daily use.

8. **Learn also through the printed page,** making use of hiragana, katakana, and the ideograph. 881 kanji are mastered by every child who goes to Japanese school. High school graduates must know 1850 or more. Write Japanese always. Get a new character into your head through your hand. Habitually address your own correspondence. Compose your own letters, using kana and Chinese ideographs.

9. **Read perpetually,** for "much reading maketh a full man." Know your own field, and know that you know it. Know what your Japanese colleagues and peers are thinking. Freely and intelligently discuss current issues with them. Take your own place among the workers in the Christian Movement in Japan.

Admittedly not everyone will master Japanese, but a working knowledge of the language is essential to good missionary performance. A consular colleague (1931) religiously read three daily papers, a weekly magazine, and the two most popular monthlies—all in Japanese. A diplomat colleague (1951) read a new Japanese book each week. A missionary friend was called (1939) to fill a Japanese pulpit. The pastor was drafted into the Japanese army. His flock was shepherdless. Fortunately that missionary had studied and was ready. He read, spoke, and dreamed Japanese. That year, his was the only Christian Church in that whole area which showed growth in every department. Despite increasing international tension and notwithstanding the narrow nationalism of the day—that missionary foreigner, ignoring imminent outbreak of terrible war, preached salvation from sin through Christ's atonement, personally portrayed and told of God's love, and won Japanese men and women for the Kingdom.

"Study and get ready and the chance will surely come!" ★

Important Memo--

IMPORTANT NOTICE TO ALL TRACT PUBLISHERS!

You'll want your tracts to be included in the first exhaustive *Japan Harvest* tract survey in the next issue. Though every evangelical publisher we know has received a questionnaire, the response is not even half complete. Even though you may not be a publisher, send in any evangelical tract (5 copies of each) that is in circulation and our Japanese-Missionary staff will process it, evaluate it and print the findings. The deadline April 15.

Sokutatsu to: Morris Jacobsen (J.E.M.)
Kujiranami, Kashiwazaki Shi
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BLESSED IS THE MISSIONARY WHO GOETH ABOUT IN CIRCLES RAPIDLY; VERILY HE SHALL BE CALLED A "BIG WHEEL."



FOLLOWING A SCHEDULE

by Dr. Paul Adolph

Let's Explore Your Mind

By DOCTOR WIGGAM

Do preachers' sons have a better than average chance for success?

Yes. Ellsworth Huntington, in his "Builders of America," showed that preachers' sons have 25 times more chance of success than the average.

Sons of missionaries have the best chance. He ascribed this to the fact that a missionary is the only man who is compelled to have an intelligent wife.

No church has enough money to send a stupid woman to a foreign country and have her rear children like herself for the church to support.

Of course, preachers and their wives are above average in intelligence.

DECISIVE living not only has its implications as to what we should, do, but also as to when and where we should do it. This involves following a schedule properly proportioned and tempered as to content, with attention to periods of . . .

- (1) uninterrupted concentration on work
- (2) complete relaxation
- (3) adequate exercise
- (4) rest in sleep.

Some missionaries insist that they will not be enslaved, as it were, by a schedule. Actually, such folk eventually find themselves inextricably in bondage to confusion, frustration, and emotional tensions as they view what lingers about them undone. A schedule recognizes that there is only a selection of things that can be done and that these things are to be done "decently and in order" in accordance with the scriptural injunction of I Corinthians 14:40.

The confusion or order, as the case may be, of people's lives is not purely a matter of mental attitude but is quite as much a matter of physical arrangement in one's home and in one's room. Those who tend to make their desks and rooms into junk piles are often those who likewise present the spectacle of confusion in their mental attitudes. (Incidentally, these folk will most likely profit greatly from the purchase and use of a sizable waste paper basket.) Their mental junk piles produce unnecessary frustrations and emotional tensions. It's important that this confusion be avoided at any cost so that the work appointed may be accomplished.

WORK

The most important item in your schedule is of course your work. This at first thought seems so ob-

vious that it scarcely bears mentioning. However, the fact is that there are those who putter away at their work instead of working at it; that is, they half work and half relax and really accomplish neither work nor relaxation. This should not be the case. When work is being done, full concentration of effort should be put into it and every moment used to full advantage. Only in this way is one prepared for the next item on the agenda—complete relaxation after a job well and thoroughly done.

Physiology teaches that muscles maintain their healthy state through a period of contraction or effort followed by a period of relaxation. The same is true of that aggregate of muscles and nerves, the human body. If there is no let up in our work, a state of tension develops like the spastic contraction of a muscle in which it becomes inefficient in contracting since its mechanical advantage is lost through failure of previous relaxation. Over-fatigue results when relaxation does not take place, and this is an essential factor in producing disease symptoms.

RELAX

The occurrence of three mealtimes a day makes for just the type of break in your work that is physiologically suited to bring about relaxation of the entire body. Such times should be utilized in uplifting and cheerful social intercourse in a manner you find most relaxing. The temptation to make mealtime into a time for transacting business should be firmly resisted. Perhaps we Christian workers are the more prone to do this since the mealtime sometimes tends to be the most fixed part of our program. This tendency should be avoided since it provokes nervous indigestion. Often this can be done through unannounced changes of time and/or place of eating.

Experiments on dogs show conclusively that worry and tormenting of dogs while eating is usually followed promptly by vomiting. The delicate mechanism of the human digestion is even more sensitive and must be protected through adequate relaxation. It is much easier to draw the line between work and relaxation when both of them are of the concentrated type and not the puttering type. Relaxation should include relaxation of body, mind, and spirit. For many, actually lying down for 15 or 20 minutes or longer after meals, particularly after the heavy meal of the day, is productive of great refreshment.

Not only should daily periods of relaxation be arranged, but also weekly, monthly, and yearly periods of relaxation. The busier you are, the more important this becomes. While Christians today observe the first day of the week as a special day of worship and devotion and not the seventh day of the week as was customary in Old Testament times, the principle of one day in seven set aside for rest and relaxation is an eternal and a God-given one. In ordaining one day of rest in seven, God said: "Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work" (Exod. 20:9, 10a).

To neglect to take a weekly day of rest is to invite eventual disaster. Let it not be thought that, since the Sabbath as such has been abrogated, you may work seven days a week with impunity. There must be a laying aside of at least the greater part of a day each week for sheer relaxation. In other words, there should be a scheduled time each week in which no work is scheduled. At such a time you should plan on going elsewhere than where you're accustomed to carry on your ordinary work and doing other things such as appeal to you and quite apart from the pressure of a schedule. This may well include a hobby.

Similarly, an annual vacation is mandatory. When you say you don't feel the need of a vacation, this is almost always a sure sign that you do need a vacation for perchance your feelings are past the sensitive state and have gotten so benumbed that they no longer feel.

I recall a mission worker in a large city who came to me in utter nervous exhaustion. For some ten years he had lived under the conviction that his work was so important that no let up or vacation was to be taken. Wonderful as his work was, he eventually came to the place where he was all tension and could no longer relax; with it the balm of sleep had departed from him. Even though the most modern treatments were used for him, it was practically a year before he could actively participate full time in his work again. He learned his lesson, however, and when he went back to his work, it was with planned periods of relaxation. Actually he foolishly risked his health, and spent every bit as much time as he thought he had saved over the years, by not taking vacations, in recovering from his nervous breakdown.

EXERCISE

Another important element in the daily schedule is regular exercise. It should not be characterized by sudden spurts of protracted exertion such as is not indulged in day by day. It should, however, be adequate to keep your body in a state of good muscle tone and nutrition. The type of exercise should be adapted to your bodily needs, particularly with regard to age and physique. With advancing age, (beyond 45 years) no sudden display of physical prowess should be indulged which goes beyond your customary type of exercise.

SLEEP

Finally, the daily schedule should allow adequate time for rest in sleep. Most people require eight hours sleep each night, and it's wrong for you to curtail the sleeping hours merely to allow yourself to become busier. Indeed, God gives us the darkness of the night seemingly to remind us that that is the normal time to sleep. The healing powers of sleep for a tired body are God-given. A quiet and rested spirit as an approach to your daily tasks is even more important than the actual performance of the tasks even as Isaiah proclaimed: "For thus said the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (30:15).

Furthermore, if you're confronted with sleeplessness, it's not a sign that the hours in bed at night are to be curtailed but rather is it usually an indication of maladjustment and emotional tension. Often this tendency to sleeplessness is overcome through preparing the mind for sleep through relaxation during the hours preceding going to bed. This can best be done

through avoiding heavy reading, study, and most of all, one's daily work schedule during this time. The psalmist of old gave expression to this when he said: "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep." (Ps. 127:2).

As to the matter of where we are to do our work, this is often more important in the schedule than we at first think. Sometimes through supposed force of circumstances you may attempt to schedule your work, relaxation, exercise, and rest all in the same building, namely, your home. The results of this may be tragic. Relaxation and rest are to be accomplished largely through change of scene from the place of one's accustomed work. The temptation to "putter" (i.e., to half work and half relax and really accomplish neither) is too great. The work is not done well nor is the remainder of the schedule done well. It is a recognized principle that the best arrangement is to go away from home to an office elsewhere for your work and to leave one's work there when you come back home again. It's surprising the problems that are solved by simply letting them stand idle for awhile during which time your brain can give attention to other things. When the mind is brought back to the matter in question, often there is a ready answer, particularly if the matter is committed to the Lord in prayer.

Proper attention must be given to forethought in making one's arrangements along the above-mentioned lines. "Let all things be done decently and in order." ★

—abridged from Dr. Adolph's latest book, "Health Shall Spring Forth." By permission of Moody Press. (on Sale at word of Life Press)



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SOUL-WINNING TENT CAMPAIGNS 1957 SCHEDULE

TENT EVANGELISM

The Soul-winning Tent Campaign's spring and summer schedule is still tentative and thus has openings. Especially welcome are requests for April and May meetings.

Four teams, consisting of four men each, are being sent out this year. Each team is supervised by a captain of several year's experience and a proven soul-winner with good recommendations from the missionary or pastor in areas he has previously worked. The four captains are: Koyama Masatoshi, Ikeda Masao, Kobayashi Mototsune and Uno Toyoichi.




This year pioneer evangelistic tent campaigns will be held in areas where the Gospel has never before been preached. The meetings will continue for a month.

After this, one of the evangelists will follow up the work by monthly or twice a month meetings. He will give full-time to this area's work during winter months.

Two film evangelists Deguchi Jun and Kikuchi Saburo, will spend two or three days with each team, showing Gospel films.

Ushio Uji, an experienced, gifted evangelist with a powerful message, is responsible for training the new men. He will travel from one team to the other helping in the preaching. Gerry Johnson, who is in charge of the over-all program, will travel extensively overseeing the work.

For Further details
write: Rev. Gerry Johnson
Soul-Winning Tent Campaigns
64 Honmoku, Midorigaoka
Naka-ku, Yokohama Shi (Phone: 8-5768)

A TEAM	B TEAM	C TEAM	D TEAM
May 1 to May 23 Miss G. Goes Numazu-shi, Shizuoka	April 15 to May 1 Rev. T. Obana Yokohama-shi	May 7 to May 27 Rev. D. Phibbs Tokyo	April 15 to April 24 Rev. A. Vereide Ichikawa-shi, Chiba-ken
June 1 to June 27 Rev. M. Werdal Akita-ken	June 1 to June 25 Miss Mjoes Katsuyama, Fukui-ken	June 2 to June 10 Rev. F. Holecek Kitakami-shi, Iwate-ken	April 28 to May 12 Miss M. Roesti Tokyo
July 1 to August 14 Rev. C. Leonard Wajima-shi, Ishikawa-ken	June 15 to July 15 Pioneer Evangelism	July 20 to August 10 Rev. S. Metcalf Aomori-ken	June 15 to July 15 Rev. W. Calvery Hokkaido
August 4 to August 14 Rev. J. Brisbin Niigata-ken	August 14 to August 28 Rev. T. Reece Niigata-ken	August 20 to Sept. 5 Rev. K. Frandell Okazaki-ken	August 23 to Sept. 1 Rev. Bohlin Hokkaido
Pioneer Evangelism	Sept. 1 to Sept. 15 Rev. J. Parker Niigata-ken	August 25 to Sept. 5 Rev. P. Luttio Aichi-ken	Sept. 5 to Sept. 14 Rev. Nillson Fujinomiya, Shizuoka-ken
Pioneer Evangelism	Sept. 18 to Sept. 28 Rev. L. Jossang Rev. Johnson Tottori-shi	Sept. 9 to Sept. 24 Rev. H. Kanai Nara-ken	Sept. 17 to Sept. 26 Rev. Swenson Toyohashi-shi
	Oct. 1 to Oct. 10 Rev. Kinuta Yonago-shi	Sept. 28 to Oct. 8 Rev. P. Malmvall Hamamatsu-shi	Sept. 28 to Oct. 6 Rev. A. Lonander Toyokawa-shi
	Oct. 15 to Oct. 25 Rev. Kobayashi Matsue-shi		Oct. 10 to Oct. 25 Rev. Shozu Masao Kobe-shi
			
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FOR WOMEN ONLY

SINGLE WOMEN
MISSIONARIES

By Dr. Janet R. Kiel

BECAUSE many reports came in from various workers, we'll continue our interview with "SINGLE" missionaries. Visit Number four takes us to Naruo City to see Jewel Price. "I arrived Sept. 1950, and I'm serving with Universal Missions Inc. It's been my privilege during the past seven years to establish a native church and a small Bible school here. I also teach many Bible classes. I feel that God is surely leading me and giving me strength to do ALL these things. My main task in Japan is to win souls to Jesus Christ. I feel that this should be done through any and every method that God puts before me. I don't believe a woman's service should be limited in any way, but that she should be free to do any work that God calls her to do."

5) Nagoya—Marian Hanson, "In August, 1951, I came to Japan under the Board of Foreign Missions of the Evangelical Lutheran Church. As a missionary of this group, my 'letter of call' requires that I teach the pure and undefiled Word of God. My work at present includes teaching Sunday school and Bible classes, visitation, and women's work. Also my co-worker and I have started a new work in a very neglected area, holding adult services there each Sunday. Recently an instruction class was begun to prepare new believers for baptism. My idea is that a lady missionary's work should remain flexible and she should be allowed to do work for which she is best fitted. This will depend largely on ability, training, background and experience. I don't see how she can blindly overlook natural abilities or limitations and try to fit into a mold that someone else has decided for her. If she is placed into a position of this type, she may accomplish a little, but her work will not provide her with the sense of "belonging," usefulness and the joy of intelligent consecrated service that she needs if she chooses the life that excludes homemaking. Regarding what a single woman can do, let's reread the Scripture that applies to the last days in which we live: Acts 2: 17-18."

6) Kyushu Island...Martha Griesbrecht. "Three years ago I came to Japan under the General Conference Mennonite Mission. Another young lady and I are trying to "man" this station. We supervise the S.S., hold several children's meetings, teach English in high schools, feed the flock of Christians, have meetings in hospitals and also in many homes. At times it seems we're called upon to do almost the impossible—but God gives special strength and wisdom and comes to our rescue.

I firmly believe that our first responsibility is to learn the language thoroughly and then by the leading

of the Holy Spirit do the work each one is best fitted to do. I don't feel that it's best for a young woman to work alone, but it's good experience to work with someone else. That girl may be entirely different than yourself, but the Lord often teaches many very wonderful lessons through such associations. I believe that no one has any business on the mission field unless he or she can get along with others."

7) Okaya Shi, Nagano Ken. Lelah De Long. "I came to Japan in 1949 under T.E.A.M. Our Mission aim is to evangelize widely and establish indigenous churches. My present tasks are: evangelistic meetings for adults, five Sunday schools, church meetings, tract distribution, home visitation work and personal soul winning. We endeavor to give out the Gospel in any way possible. We stress evangelism, and train the Christians to witness to their own people. My partner and I are in charge of a station, and our labors surely seem limitless. We do not perform the church ordinances, but we do bring the messages from God's Word. If we didn't—these people would never hear—for there is no man available."

8) Kobe—Florence Byers. "I arrived in Japan in May, 1928, and work with the Assemblies of God. My first task was to learn the language and while doing this, I assisted some older missionaries in their established works. After my study, I felt burdened to evangelize in some of the neglected towns. God blessed in this effort, and my heart rejoiced. Later I took over our Mission's orphanage work in Nishinomiya. We now have a Japanese staff of six workers, and school. A fine Japanese Pastor and his family joined 20 children. We also conduct a neighborhood Sunday us, and since their arrival the work has grown. We now have weekly evangelistic and prayer meetings in three out-stations. These are mostly the results of tent meetings. A new church also has been built. I don't feel that there should be any limitations to hinder any servant of God. The task is so urgent. May God help us all to press forward and work—until He comes." ★

Other letters and reports came in, and we'll try to print them in our concluding article in the next issue.

Notice: We solicit more articles from missionary housewives. Let's have your ideas. What do you want on your page? Write to your new "Women Only" Editor: Miss Susan Dyck
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● **NEW ARRIVALS:**

Mr. & Mrs. R.W. Patterson (JRB); Mr. & Mrs. William Flewelling, Shirley Bragg (AAM); Ethel Berg (TEAM); E. Wilma Theron, Aletta Brandt, J. Philip Visser, Freda Stanley, Edna Luckens (JEB); Mr. & Mrs. D. Cook, Miss G. Morris, Miss S. Tamsitt (OMF-CIM); Mr. Uri Fox (Ind.); Irene Knutsson, (Rev. & Mrs. Torsten Brynte (S.H.M.); Rev. Eddie Karnes (W.H.); Mrs. Betty Cooper (Ind.).

● **DEPARTURES:**

M. Elaine Voller (ABWE); Mr. & Mrs. John Meyer (HI-BA); Mr. & Mrs. Paul Boychman (CCMM); Dorothy Stermer, Mr. & Mrs. Chalmers McDaniel, Mr. & Mrs. Lloyd White, Verna Vogt, David Laug (TEAM); Mr. & Mrs. Sten Lindberg (BGCA). Rev. & Mrs. Rollin Reasoner, Rev. & Mrs. Clarence Young, Rev. & Mrs. Clarence Swanson (F.E.G.C.); Rev. & Mrs. Arthur Reynolds, Rev. & Mrs. D. Abrahams, Margrit Bahler, Lucille Hill (O.M.F.-CIM); Rev. Russell Stellwagon, Rev. & Mrs. Sam Archer, Rev. & Mrs. W. Shorey, Rev. & Mrs. J. Winters, Rev. & Mrs. Les Sapsford, Rev. & Mrs. Bill James, Rev. & Mrs. Don Hoke (TEAM).

● **RETURNED FROM FURLOUGH:**

Mr. & Mrs. Willis Carrico (IND); Leonore Friesen (CCMM); Mr. & Mrs. W.H. Jackson, Jr. (SB); Mr. & Mrs. Floyd Powers (AAM); Mr. & Mrs. Vincent Gizzi (OBM); Mr. & Mrs. Don McAlpine (TEAM); Mr. & Mrs. Glen Swanson (BGCA); Mr. & Mrs. Conrad Miller, Mr. & Mrs. John Siebert, Marie Olfert, Bertha Neufeld (FEGC); Eunice Clark (JEB); Mr. & Mrs. Dwight Bennett, Mr. & Mrs. B. Holritz (T.E.A.M.); Mr. & Mrs. Eric Almfors (S.A.M.).

● **ADDRESS CHANGES:**

Mr. & Mrs. R. W. Patterson (JRB) to 325, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo.
 Mr. & Mrs. Christian Stoecker to 107, Nakaishi-machi, Toyama-shi, (Phone 6743).
 Karl Wunstorf to 107, Nakaishi-machi, Toyama-shi, (Phone 6743).
 Lorraine Fleischman (CBFMS) to 53, Ta-machi, Minato, Ishinomaki-shi, Miyagi-ken.
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 Laura Dales (TEAM) to 423 Honan-cho, Suginami-ku, Tokyo.
 Mr. & Mrs. Carl McMahan (FEGC) to 1027, Shimo Tano, Minano-machi, Chichibu-gun, Saitama-ken.
 Mr. & Mrs. Conrad Miller, Marie Olfert, Bertha Neufeld (FEGC) to 111, Hakuraku, Kanagawa-ku, Yokohama.
 Mr. & Mrs. John Siebert (FEGC) to 877, Koganci, Koganci-machi, Kitatama-gun, Tokyo.
 Eunice Clark, E. William Theron, Aletta Brandt, Freda Stanley, Edna Luckens, J. Philip Visser (JEB) to 11, 5-chome, Shiomidai-cho, Suma-ku, Kobe.
 Mr. & Mrs. Eric Almfors (S.A.M.) to 2526, Karuizawa, Nagano-ken.
 Wanda Anderson (E.L.C.) from Tokyo to 381, 1-chome, Torisuchio, Minami-ku, Nagoya.
 Rev. H. Belknap (Ind.) to 44, Shoya-cho, Nada-ku, Kobe-shi.
 Mr. & Mrs. D. Bennett (TEAM) to 1190, Karuizawa, Nagano-ken.
 Mr. & Mrs. D. Cook, Miss S. Tamsitt, Miss G. Morris (O.M.F.-

CIM) to 54, Matsubara-cho, Aomori-shi.
 Mr. Uri Fox (Ind.) to c/o National Y.M.C.A., Kanda, Tokyo.
 Rev. Howard Larson (Ind.) to 2001, Yoshida-machi, Totsuka-ku, Yokohama-shi.
 Mr. & Mrs. Don McAlpine (TEAM) to 1603, Omiya-cho, Suginami-ku, Tokyo.
 Rev. Alfred J. Winroth to 2106, Kumisawa-cho, Totsuka-ku, Yokohama-shi, (Tel. 854).
 Rev. & Mrs. M. L. Fieldhouse, P.O. Box 2, Karuizawa, Nagano-ken.

● **WEDDINGS:**

Margot S. Skoog to Hana Magnusson (TEAM) Feb. 23, in U.S.A.
 Rev. L. Thomson and Miss E. Bach will be married May 15 in Sapporo-shi.
 Rev. A. Friesen and Miss J. Slinging April 10, in Goshogahara.
 Rev. D. Hagman and Dr. R. Ormiston will be married June 21, in Aomori-shi.
 Rev. R. Oshiro and Miss K. Kaneshiro will be married April 20, in Yokohama-shi.

● **BIRTHS:**

Joanne Eileen (Feb. 23) to Mr. & Mrs. Morris Jacobsen (JEM); David Alan (Dec. 27) to Mr. & Mrs. Alan Dillon (FEGC); Mary Margaret (Oct. 27) to Mr. & Mrs. Morris A. Sorenson, Janet Marie (Nov. 25) to Mr. & Mrs. Harold N. Eimon, Timothy James (Jan. 15) to Mr. & Mrs. Stanley Klemesrud, Anita Pearl (Jan. 23) to Mrs. John E. Bowman (E.L.C.); Theodore Scott (Nov. 7) to Mr. & Mrs. A.P. Soltan (IBPFM); Patrice Louise (Nov. 10) to Mr. & Mrs. Charles L. Martin (FMB); Timothy Lane (Dec. 8) to Mr. & Mrs. Frank E. Cole (CBFMS); Donald Boyd (Dec. 11) to Mr. & Mrs. Donald B. Goens (CG); David Charles (Dec. 12) to Mr. & Mrs. Charles J. Dupree (QMS); Noel Ray (Dec. 22) to Mr. & Mrs. James A. Patton (CC-CM); Deborah B.G. & Daniel Rae (Jan. 5) to Mr. & Mrs. Kenneth G. Reddington (FEGC); Frederick Stephen (Jan. 6) to Mr. & Mrs. David L. Lindberg (ALM); Joy Deborah (Jan. 8) to Mr. & Mrs. Clement D. Walbert (BGCA); Nora Jean (Jan. 18) to Mr. & Mrs. Leonard Sweetman (CRBM); Margaret Jane (Jan. 20) to Mr. & Mrs. Kenneth W. Clark (HIBA); Daniel Paul (Jan. 27) to Mr. & Mrs. Hiram D. Oxley (BPM); Kenneth Phillip (Feb. 3) to Mr. & Mrs. Kenneth R. Joseph (TEAM); Barbara Joan (Feb. 12) to Mr. & Mrs. Elmer Bauman (JEM); Bethany Dawn (Feb. 20) to Mr. & Mrs. Clarence E. Boggs (WGM); Martha (Jan. 12) to Mr. & Mrs. R.C. Sherer (SB).

● **IMPORTANT VISITORS:**

Dr. C. E. Autrey, Dr. Paul Stevens, Dr. R. R. Brown, Dr. Bob Pierce, Rev. Ellsworth Culver, Mr. Les Barnett, Mr. Jack Conner, Dr. L. Nelson Bell, Dr. James R. Graham, Dr. Timothy Dazo, Rev. William Schubert, Rev. Herbert S. McKeel, Rev. Paul Haines, Sr.

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by J. A. McAlpine.,

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2) **Deposits:** You may deposit into your account an unlimited sum, free of charge. Deposits into other accounts are charged thus: up to ¥1,000 the fee is ¥25; up to ¥10,000, ¥45; for any sum over ¥10,000, ¥60. The deposit form is called "HARAI KOMI YOSHI," available at any post office, free. But if you wish to send out deposit blanks to others to pay into your account, these are available in pads of 100 for ¥40. You may print anything on these forms you wish, and there is a space for a message to you by the one making a deposit into your account. (Notice the enclosed Japan Harvest deposit form.) This deposit is sent from anywhere in Japan to the Furikae office where your account is carried, and the account owner receives a numbered slip showing the amount of the deposit, the former balance, and the new balance, enclosing the deposit slip so you have the information for your records as to who paid you and for what.

3) **Withdrawals:** Payment forms, like checks, called "HARAI DASHI YOSHI" are available in pads of 100, for ¥50. These are red in color, contrasting with the blue deposit slips, and have three sections: a) a stub for the payer, b) a slip for the payee (on the reverse side you may write any message you desire), c) and a slip for the Furikae Office where your account is carried. Payment may be made by these check forms to either another Furikae account, or to one who has no account. In the case that the payee has an account, you write in the space the Furikae Office name, the account number, the amount to be paid, affix your seal or signature and take it to any post office. They send it in free. The cost of a transfer of money from your account to any other account anywhere in Japan for any sum is ¥15 per check. In case the payee has no Furikae account, the charge for a payment is up to ¥1,000, ¥30; up to ¥5,500, ¥50; up to ¥10,000, ¥70; for any sum above

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Follow-up Survey

JAPAN HARVEST in this issue takes a look at another active and fruitful form of ministry in Japan—Bible Correspondence Courses.

Thanks to the month-long efforts of Geoff Roberts (WEC), all of the major missionary groups, Japanese denominations, and Bible Institutes were contacted, and an exhaustive report of existing courses prepared. We will gladly print in a later issue any information which has been inadvertently omitted.

Mr. Roberts located 11 correspondence schools, offering a total of twenty-five different courses.

Reflecting the great number of interested missionary contacts in postwar days, more than 359,000 initial courses are reported as having been sent. 80% of these were sent from the two largest schools: The Lutheran Hour Courses, and the Bible Investigation and Correspondence School (Navigators).

With graduates and inactive students dropped out, these 11 correspondence schools report about 35,000 (10% of the original enrollees) as currently studying their courses. The system of compiling statistics varies considerably with each school, but an "active" student generally is interpreted as one who has submitted a completed lesson within the past six to twelve months.

Mr. Roberts observes in his report: "Most of the courses offered are for the benefit of seekers and new converts. There are very few for the more advanced believer who wants to study the Word book by book. We look and pray for the day when those unable to take a full-time course at Bible School will be able to take its equivalent by correspondence."

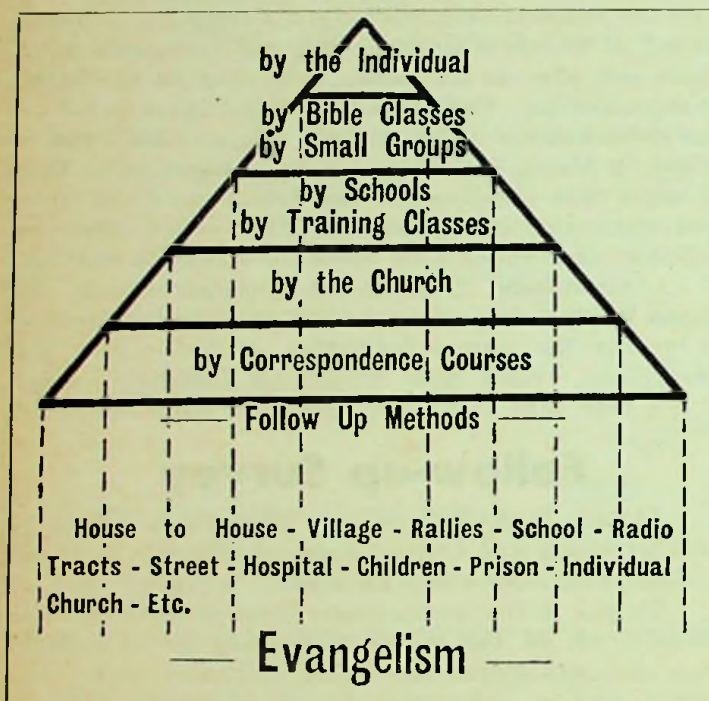
We see the need, too, for more Japanese-written material to be used in this correspondence work with its wide potential for the glory of God. (KM)

317 Correspondence Courses

by Bob Boardman, director
The Navigators

Purpose and Relation to the Church

Following is a chart which portrays the place that Correspondence Courses have in Follow Up and reveals its relation to Evangelism.



Vision of Correspondence Courses

There seem to be three main types of correspondence courses in Japan:

1. Courses from CHRISTian books or pamphlets which teach the student about the WORD of GOD;
2. Courses which deal directly from the BIBLE;
3. A combination of the first two.

Sources of Students

Direct evangelism is the key source of obtaining students for the Correspondence Courses. People begin the courses through making decisions in all types of evangelistic meetings (see chart), in reading tracts with a return address inviting them to study the WORD, through personal witnessing of other students, and as different churches and missionaries give the names of people they want to enroll. The Lutheran Hour, PBA, and Conservative Baptists use the radio as one of their most effective means of obtaining students.

In our own correspondence school when there is little evangelism being done there are few new students. When much evangelism is underway, there is a great increase in students and work.

However, the Correspondence Course itself can be an evangelistic outreach. In our course, from lesson three and with each succeeding lesson, we enclose a

witnessing slip which explains to the student the importance of witnessing. Attached to this slip are three sections which can be filled out with the names and addresses of the students' friends and sent in to us. There are three places to check with the kind of decision the students' friends are making. We then send these seekers lesson 1 and a GOSPEL of John as a study text. To date, as a result of the witnessing of our students, 24,411 people have been sent lesson 1 and a GOSPEL. Of these, 6,925 have finished lesson 1, which is 27 per cent. In the past six months we have received an average of 127 contacts per month to send lesson 1 and the GOSPEL of John to as the result of our students witnessing.

Therefore of the total lesson 1's sent out (126,735), 19 per cent (24,411) have been from our students witnessing. Of the total lesson 1's completed (30,151), 23 per cent (6,925) were completed by those to whom another student witnessed.

These figures show the potential that is in the Japanese Correspondence School students themselves. Pray with us as Correspondence Schools, that the LORD will enable us to fully exploit and develop this phase of Evangelism and Follow Up.

Statistics

Statistics usually need to be interpreted to give a clearer picture. I've been asked to clarify and go into more detail regarding the general figures listed by us in the list of Correspondence Schools in Japan. Our four courses are broken down into two main phases: Bible study and memory. In relation to BIBLE study, to date 126,735 lesson 1's have been sent out with a GOSPEL of John. There are five lessons in the John series. To date 30,151 (24%) have enrolled, which means they have finished lesson 1; 10,000 have completed the John series which is 33%. Those completing the John series are sent a New Testament with lesson 1 of the CHRISTian Life series. In the CHRISTian Life series there are four study booklets, and of the 10,000 who have completed John, 2,600 (26%) have graduated and proceeded into a modified chapter analysis type study.

In the memory course, which is almost identical to the English translation, 7,089 have completed the B-Rations and have enrolled; of these, 1,067 have completed the three sets, which is only 15%.

All of the Bible study courses are graded and a file card is kept on each student. If after three months we do not hear from a student, a check-up post card or letter is sent. If after another three months we do not receive a response, the student's card is put into an inactive file.

In conclusion, I trust that as I've shared these statistics, needs, and challenges, GOD will lay upon every reader's heart to diligently make intercession for Bible Correspondence Courses in Japan. With a population of 90 million, the field is both white and unlimited. Speaking for every worker in every Correspondence Course, we would request with Paul, "Finally, brethren, pray for us, that the WORD of the LORD may have free course, and be glorified, even as it is with you" (II Thess. 3:1). ★

EVANGELICAL BIBLE CORRESPONDENCE COURSES SURVEY....1957

	Sponsoring Group	Address for Application	Available Subjects	Price	Grade	Courses Sent Out	Current Enrollment	
①	Conservative Baptist Mission of Japan (C. B.F. M. S.) Planning— 1. New Follow-up Course 2. Christian Life Course 3. Apologetics	Seisho Tosho Kanko Kai Box 66, Sendai-Shi	(Emmaus) Japanese Faith & God of Bible Genesis (Hajime ni Kami) Luke (Life of Christ) Acts (newly translated) The Church & Its Leaders 3 pamphlets (Introduction to Bible, Guides to O.T. & N. T.)	Free ¥80 ¥150 ¥50 ¥150 Free	Seekers & N. B. Average Bel. Av. & Adv. B. Av. & Adv. B. Adv. B. Church Mem. (with Halley's Hand book.)	5,000		
②	Christian & Missionary Alliance (Nippon Araiatsu Seisho Tsushin Koza)	C. & M. A. P. O. Box 70, Hiroshima-Shi	Life of Christ (John's Gospel)	Free	New Converts	2,700		
③	Emmaus Correspondence Course Planning—O. T. & N. T. Survey of Bible.	Seisho Shinri Tsushin Kyoju-Sho 1875 Kichijoji, Musashino-cho, Tokyo.	What the Bible Teaches Servant of God (Mark's Gospel) Lessons for Christian Living Primary Truths of Christian Faith (Also Courses in Eng. & Braille)	Free Free ¥100 ¥200	Seekers & N. B. " " " " New Believers Av. & Adv. Believers	10,313	2,120	
④	Kansai Bible Correspondence Course (Kaikakuha Kyokai)	Kansai Tsushin Seisho Gakko c/o Motomachi Kirisutokyo Dendokan 4-135, Motomachi dori, Ikeda-ku, Kobe-shi	12 Booklets (1 a month for a year) Covering- Doctrine 4 Christian History 3 Bible 4 Bel. & Ch. 1	Beginning Free & 50 ¥ monthly for year.	Seekers & New Believers	400		
⑤	Lutheran Hour Correspondence Course (Ruteru Awaa Seisho Tsushin Koza)	Tokyo Lutheran Centre 16, 1-chome, Fujimi-cho, Chiyoda-ku, Tokyo	12 Booklets on Christ (also in Braille) Available Subjects	Free	Seekers & New Believers	155,000	16,000	
⑥	Navigators (Seisho Kenkyu Tsushin Gakko) Planning—Advanced Bible Study Lessons	C.P.O. Box 1067, Tokyo (Eng.) C. P. O. Box 533, Tokyo (Japan)	Gospel of John Series Christian Life (Wheel Series) Search the Scriptures (Chap. Analysis) Topical Memory System	Free Free	New Believers New & Average Believers Av. & Adv. Believers	126,000 (30,000)	5000	
⑦	Pacific Broadcasting Association Planning—1. Mark (Emmaus) 2. Full Course in Future	Taiheiyō Hoso Kyokai C.P.O. Box 1000, Tokyo	Michi no Hikari (P.B.A.) Christian Life (Nav.) What Bible Teaches (Emmaus) Introduction to Bible Doctrine (Schwab) Japanese Faith & God of Bible (C. B.)	Free Free Free ¥150 ¥100 ¥100	Unbelievers & Seekers New Believers Seekers & N. B. Average Believers Aver. Believers	20,100	5000	
⑧	Schwab, John S.	Ochanomizu Student Christian Center 1, 2-chome, Surugadai, Chiyoda-ku, Tokyo	Introduction to Biblical Doctrine (Seisho Kyori Nyumon) 188pp.) Questions & Answers with Daily Divisions for 3 months)	¥100	Average Believers			
⑨	T. E. A. M. (Yoki Otozure Kai Tsushin Koza)	Yoki Otozure Kai 316 Eifuku-cho, Suginami-ku, Tokyo	(Emmaus) Gospel of John Secrets of Christian Life (Rice) Will of God (Coder) Rightly Dividing Word Bible & Science (Coder) Book of Romans (Ironside) Children of Grace	Free Free ¥100 ¥200 ¥100 ¥200 ¥200 Free	Seekers & N.B. Seekers & N.B. New Believer New Believer New & Average Believers Average Believers Adv. Believers Shogakko	34,903	3,312	
⑩	New Life League	1, 2-chome, Kitazawa, Setagaya-ku, Tokyo	Light of Life	Free	Seekers		2,500	
⑪	Child Evangelism Fellowship	25, Shoto-cho, Shibuya-ku, Tokyo	Child of Light	Free	Children		2,000	
						Total	358,916	37,962

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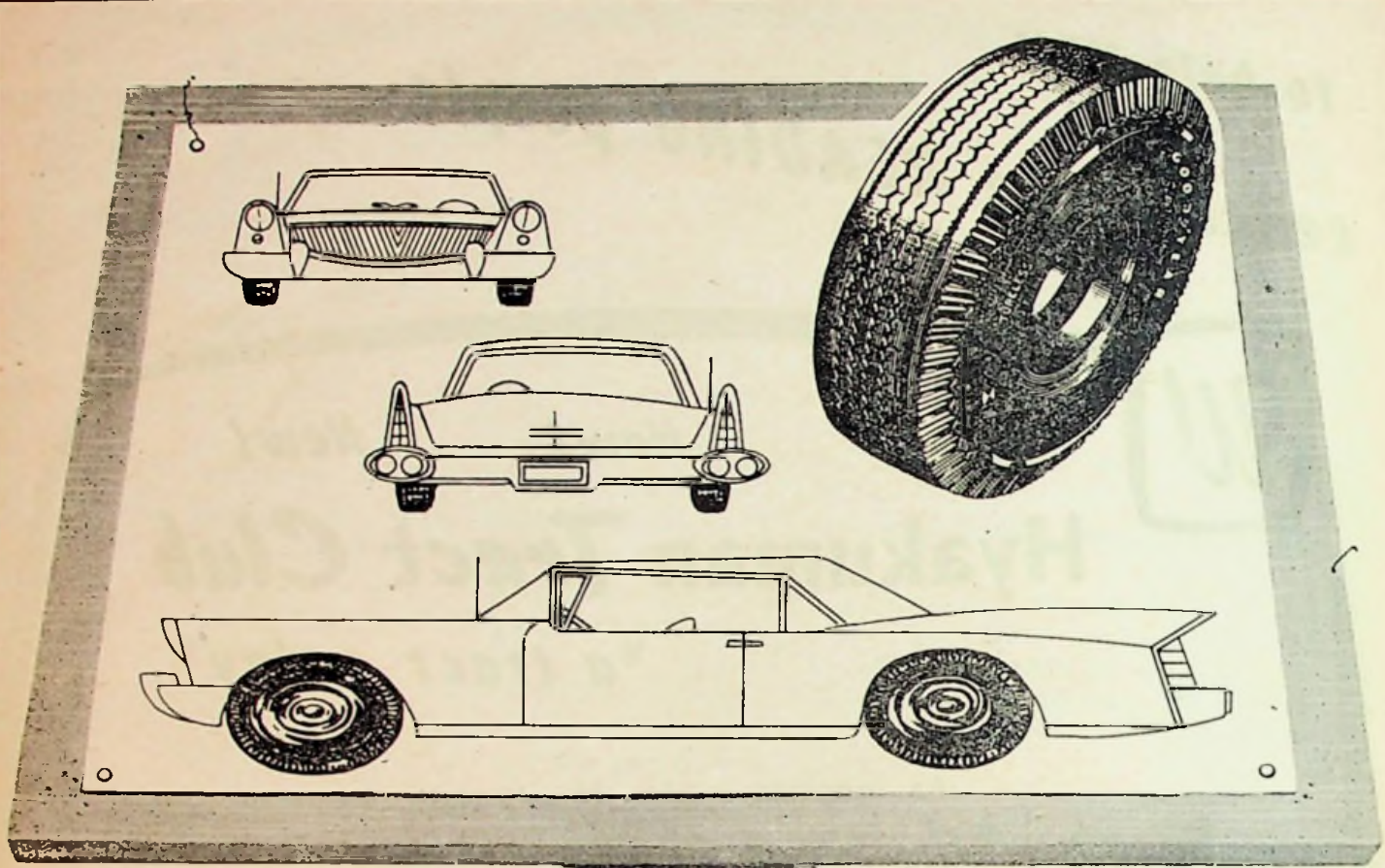
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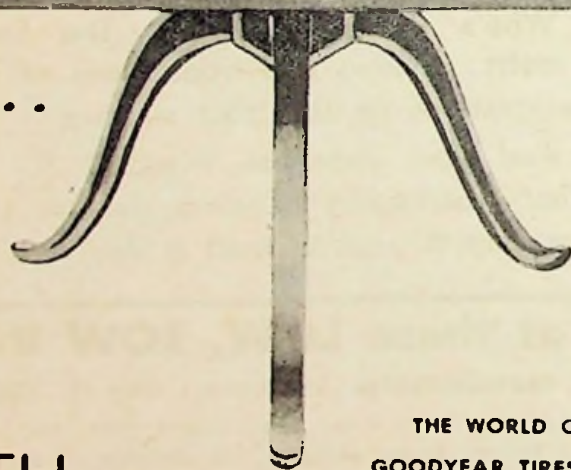
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