

Japan

HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

¥ 200

VOL 5, NO. 4, FALL, 1957



Fruits of Summer Evangelism (see pages 41-42)

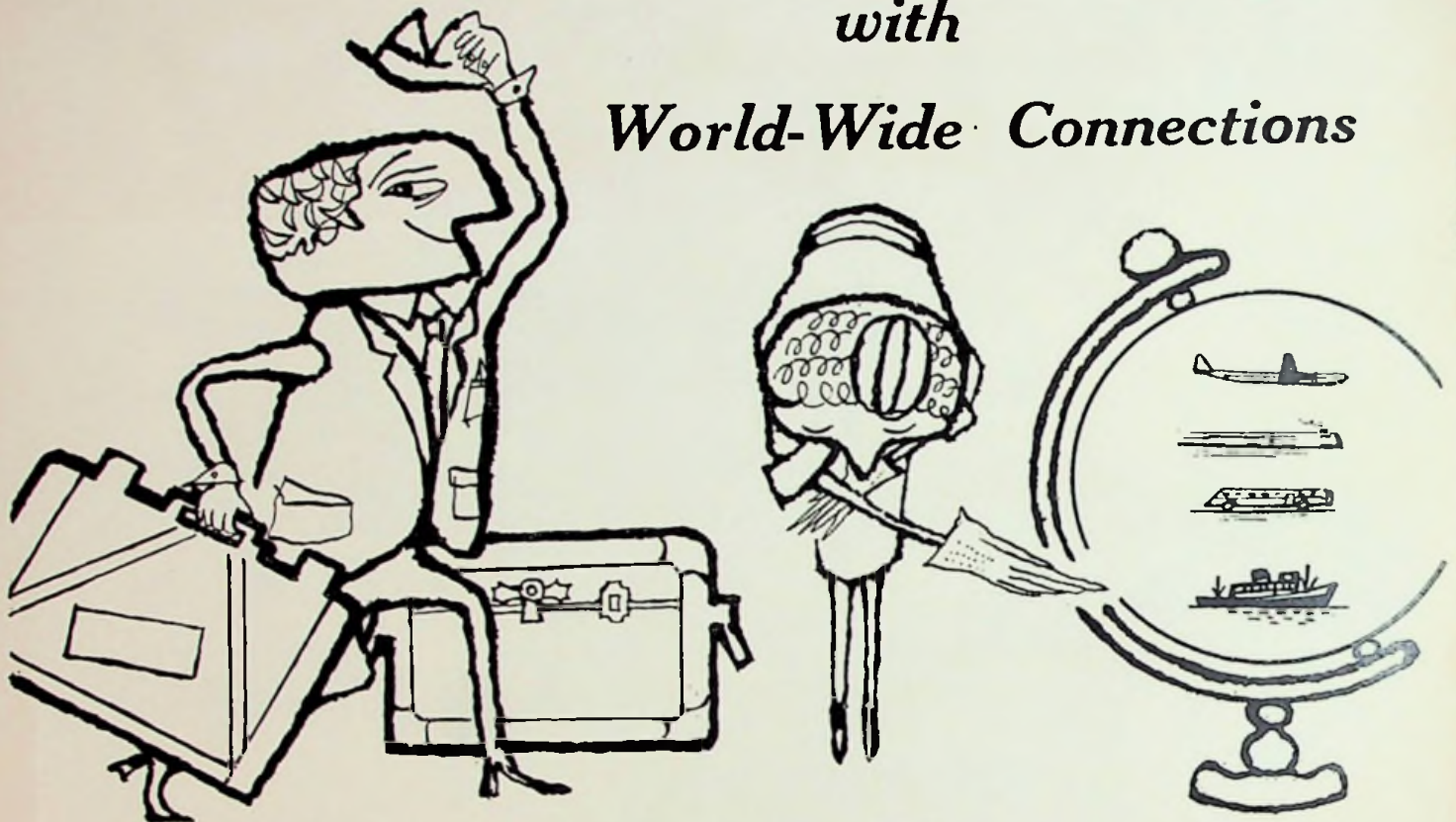
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- **Missionary, Pastor, Tract Surveys**
- **Japan's Theological Trends, Psychology, Sunday Schools**
- **"Christian" Churches in Japan**
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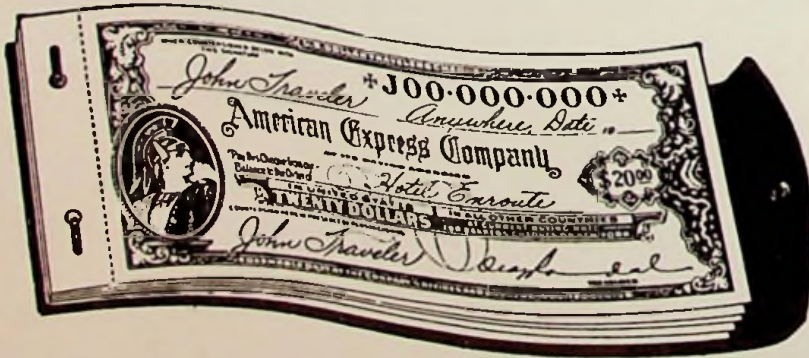


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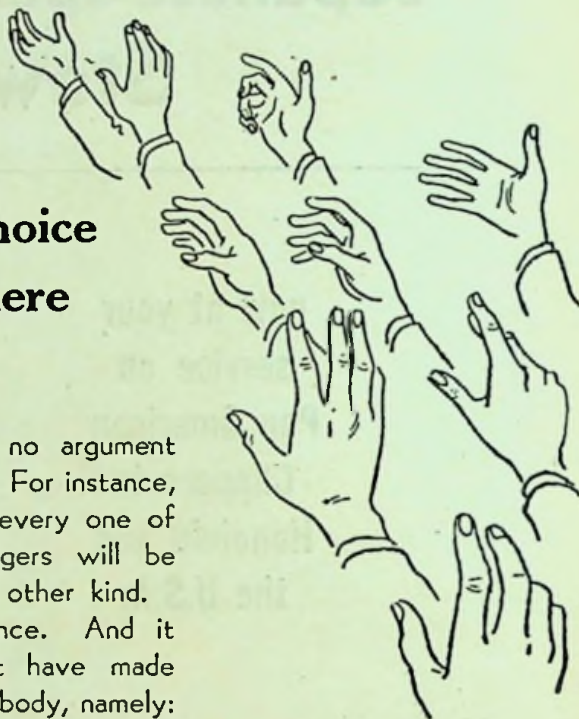


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The Quarterly Voice of Japan's Evangelicals

JAPAN HARVEST

Vol. 5, No. 4 Fall 1957

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

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READERS' REACTIONS

Quotes from other periodicals

Our Loving, Liberal "Brethren" Again

Sir:

"One of our seminar members...met five West-coast Americans in a (Tokyo) restaurant yesterday. They were "independent" missionaries who had been here a few months; had made a few converts, and were about to embark for home to raise more money so they could return and make more converts. None speaks or intends to study Japanese. The five are typical of the American religious carpet-baggers who have appeared here in great numbers since 1950. There are now 125 societies operating in Japan, so far as is known. Since it is unnecessary for such societies to register unless they seek to own property, the number of free-wheeling groups of this kind may be somewhat larger.

Japan Harvest says in its July, 1957, issue that there were 1,912 missionaries in Japan on July 1 of this year. It identified 318 of these as being associated with the Interboard Committee and 1,507 as "non-I.B.C. missionaries." Of the latter

it said "a sizable majority is recognized as being soundly evangelical in faith and practice." This sniping, from which even a statistical summary is not free, is generally not answered by United Church men. The activity of the E.M.A.J. helps to account for the fact that the church is weaker in Japan than it should be. It strengthens the "Non-Church" movement, which consists of perhaps 50,000 Christians who meet in homes for Bible reading and prayer and reject and sharply criticize the churches.

The E.M.A.J. does not always benefit from its campaign against the United Church, for many of the groups it presumes to speak for say it has no authority to do so. The big hope of those who dream of molding Japan's atomistic fundamentalism into a force they can control lies in the return of Billy Graham, scheduled for 1959, the centenary year of modern Christian missions in Japan."

Chicago,

Harold E. Fey, editor
 The Christian Century

(Were those 5 "independent" missionaries Mormons or Jehovah's Witnesses? Certainly Mr. Fey, you could find more typical

Japan HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

Fall, 1957

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examples of the great number of post-war "carpetbaggers." By what twist of ecumenical logic can you prove that EMAJ's unity weakens Japan's church? EMAJ does not strengthen the non-church movement (see "The 'Mukyo-kai' Non-Church Movement" by Rev. Reiji Oyama, J.H. Vol. 3, No. 11, Ap. 1956, p. 11-14), but the United Church's retired, roving evangelist, Dr. William Axling, told a California audience "...Christianity's...most effective agent is the mushrooming 'non-church movement.'" Dr. Emil Brunner of I.C.U. "praised the non-church groups while speaking ill of the Kyodan," (United Church) according to the Kirisuto Shinbun (Christ Weekly newspaper). You see, the Christian Century (or the N.C.C.) does not always benefit from its campaign against evangelical missionaries, for many of the group it presumes to speak for say it has no authority to do so. Please let's be mere "liberal" in the future, shall we? —ed.)

Most Significant

"In my opinion, one of the most significant, fully documented and factual missionary journals now being published is the Japan Harvest. No other journal with which I am acquainted brings together quite so much statistical material and reveals such keen awareness of the dangers of Modernism.

...I should like to recommend this periodical to all who are interested in missions in the Far East. The annual subscription fee is \$1.50, which can be sent to the American office, P.O. Box 757, Elyria, Ohio."

Philadelphia

Dr. Wilbur M. Smith, D.D.
News editor
The Sunday School Times

(Thanks...don't forget, Japan Harvest goes up to \$2.00 a year after Jan. 1—ed.)

To Be Copied

Sir:

"Continue to send us Japan Harvest...I like your magazine and feel it is a publication which could be copied with advantage by evangelical societies in other mission areas."

Melbourne, Australia

Eric J. Daley
Managing Editor
New Life

Assigned Reading

Sir:

"...Mr. Ando and I will be up to our necks this summer before returning to Japan. About 10 prospective missionaries to the Orient, (Japan, largely) from BIOLA, Fuller, and Westmont College, have offered for the 3 weeks training at our Orient Practical Missionary Training Camp among the Japanese of California, Aug. 1-21.

Now, I want to make assigned reading in the Japan Harvest. Please send me copies of each recent issue. It was so good to get the Harvest while on furlough.

It kept us 'back in Japan.'"

Lucerne, Calif.

Chuck Corwin (C.J.P.M.)

Naive, Empty Minds

Sir:

"...I'm writing concerning a letter from Dale Crowley (Vol. 5, No. 1). He decries the fact that missionaries do not have all the answers and states that "experience, authority and confidence are what are needed in Japan..." He also intimates that if the Holy Spirit were given His proper place, the constant analyzing of problems and situations would be unnecessary.

Surely Mr. Crowley is not naive enough to believe that one need only pray earnestly and the Holy Spirit will always inspire him with the correct answer to his problem. Suppose the correct solution is an alternative of which the missionary is completely unaware?

If Mr. Crowley were able to attend the Annual Mission Executives Retreat sponsored by the E.F.M.A. he would be surprised to find that the men who know the most about missions are constantly re-evaluating their principles and methods. The Holy Spirit seems to prefer guiding a thinking mind to filling an empty one. ...For this reason situations must be 'theorized upon, analyzed, journalized, symposium-ized, panelized, etc.'"

Fort Wayne, Ind.

Claude E. Stipe
Department of Missions
and Anthropology
Fort Wayne Bible College

Orchids

Sir:

"I'm thoroughly enjoying my sample copy of Japan Harvest. It has such a wonderful variety of interesting articles and the up-to-date news makes for intelligent and prayerful interest. I will certainly send in my subscription!"

Sao Luiz, Maranhao
Brazil

Kathleen Omayc

Sir:

"Was tickled pink to receive my first 'overseas' copy of the Japan Harvest. From the looks of it, I'm not as indispensable as I thought I was, for it looks as if you and the gang did o.k.—in fact you put out another mighty fine magazine."

Elyria, Ohio

John Quimby

Sir:

"Interest in evangelical missions is rising slowly. It needs to be fed constantly...by information. The average Christian gleans a fact here and a rumor there...an oral missionary report, a denominational appeal, a magazine article. There is no evangelical magazine with complete missionary news coverage. The editors of Missions Tomorrow aim to increase the present news section and produce a magazine which will keep its readers informed on world missionary trends. But we need your help." Chicago, Ill.

R.E. Harlow, News Editor
Missions Tomorrow

(Missions Tomorrow is a free magazine sent to all who request it.—ed.) ★

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EDITORIALS

PROGRESS REPORT ON JAPAN HARVEST PROJECTS

There are several items of vital significance in Japan that the JAPAN HARVEST is interested in seeing develop and progress. There is the pastor-missionary fellowship of Japan, furnishing close liaison between the two. EMAJ president Schwab recently said, "Hold on to your seats—but I would even be in favor of seeing the EMAJ sunk in order to see this joint fellowship realized. I believe this is a top priority in God's program for Japan." Real progress is also being made on the compiling of an accurate, authentic list of places in the colloquial Bible to be considered for revision by the JAPAN BIBLE SOCIETY. The lists already sent in to the JAPAN HARVEST are being analyzed and classified so they can be presented in a form suitable for the Bible Society Committee. The door is still open for more and you're urgently requested to send them in.

At a spiritual retreat in Atami in February, 1957, where missionaries from 25 organizations met for three days of prayer and fellowship, a desire for a missionary Centennial Conference was born. A Central Committee was designated and an executive committee elected, with provision for additional members to be added to both.

Although the conference is to be a conference of missionaries rather than of missions, initial plans called for a letter to be sent first to each missionary organization, (with 4 or more members) that might conceivably be interested as a body in such a conference on it's proposed basis, and later another letter to individual missionaries announcing the plans, inviting them to participate, and asking for suggestions as to time, place, subjects to be considered and possible speakers to be invited from abroad.

To date twenty organizations with over 600 missionaries reported favorably on participation in the Conference.

Two more organizations with 140 missionaries voted favoring the holding of such a Conference, but decided to participate on an individual basis.

Other organizations expressed deep interest in the proposed Conference but seek clarification on certain aspects of the plans, particularly the basic condition of co-operation.

Break-down of individual replies:

Favoring the Conference on the proposed basis..	83%
Conditional approval	7.5%
No	3%
Undecided	6.5%

The names of fifty prominent clergymen were suggested as possible speakers to be invited from abroad, with Billy Graham polling nearly 50%.

The choice of place and season for the Conference represents a wide spread of opinion.

The letter with an enclosed questionnaire was sent to all missionaries during the summer. Those who have not yet replied are encouraged to do so.

Further inquiries are welcomed by the Executive Committee.

Write to Roy P. Adams
Executive Secretary, J.P.C.C.
Shinjuku P.O. Box 59, Tokyo.

Time and space would fail us to elaborate on the other nationwide, interdenominational projects like the Japanese Evangelical Overseas Mission, effective, practical comity and co-ordination, Japan Sunday School Union, mass evangelism and city-wide union campaigns, true evangelical ecumenicity.

In short, the vision of JAPAN HARVEST is just as big as it's name—the successful reaping of the spiritual Harvest of Japan, yea of all Asia. "Lift up your eyes and look on the fields, for they are white already to HARVEST." (K.J.) ★

JAPAN HARVEST QUESTIONNAIRE :

If you're a regular subscriber you received a Harvest questionnaire...and if you were at the EMAJ conference you received another one. The tabulated results of the hundreds we received show the order of popularity of Japan Harvest Feature departments:

- | | |
|---------------------|---------------------------|
| 1. Surveys | 8. Here's What Happened |
| 2. Editorials | 9. With the Evangelists |
| 3. Japanese Say | 10. Missionary Humor |
| 4. Devotionals | 11. Missionary Movements |
| 5. Newsmakers | 12. Language Lessons |
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An interesting sidelight was the "Missionary Humor" feature; Scandanavians and some Europeans were completely opposed to it: "Please have no more of such foolishness!" while Americans wanted more and better humor: "If we can't laugh at ourselves, we're ready for furlough!" Do you wonder why editors go blind, bald and balmy?

Several new columns were requested, some will start with this issue, others later on. Requested features were:

Missionary and Japanese Biographies....?	
Missionary Methods	Charles Corwin
Theological Trends	W. A. McIlwaine
Sunday Schools in Japan	E. W. Fisch
Japanese Psychology	H. Aoki

Several personnel changes are in effect, mostly due to furlough. Charles Corwin and Don Hoke re-join the Editorial Board, Florence Seely edits the "Women Only" column, assisted by Susan Dyck, and Hideo Aoki writes in Percy Luke's absence. Though their names are never listed, several faithful friends give yeoman service in the many behind-the-scenes operations of the Harvest in proof-reading, typing, dictation and advertising. Among others are Sally Cook, Hisako Kawashima, Lila Joseph, May James, Toshiko Ikuno, Lois and Berni Marsh, John Quimby and Shigeo Kato. (K.J.) ★

WHY CRITICIZE EVANGELISTS . . .

. . . or, The Problem of the Back Door

REACTION to the article, "Why Criticize Evangelists" (J. H. Vol. 5, No. 3), was as we privately predicted: Those unreservedly for more and better mass evangelism were loud in their praise; those opposed, un-decided or just too busy buried in their own little project also reacted—some more violent than others. The ugly fact still remains towering above all praise or criticism: Japan still does not have one evangelist of nation-wide stature; there is no "Billy Graham of Japan"; there is no prophet like Isaiah who has the ear of the people and the unction of God. Why? Let's obey God and "Pray the Lord of the Harvest to send forth laborers into HIS harvest."

At a recent missionary conference a Liberal missionary exclaimed something like this, "I'm sick and tired of all these big reports of thousands saved at these evangelistic campaigns. First, E. Stanley Jones claims 25,000 cards signed, then Sherwood Eddy claimed to have saved Japan single-handed, then the Lacour teams claim hundreds. (He forgot to mention Kagawa's claim of 1/4 million decisions.) What I want to know is, why, if there are these thousands getting saved every year, why has the population of the church remained constant at 200,000 for the last 30 years?" (A better-informed missionary corrected his figures to around 325,000 current church members.) Here again, the convenient scapegoat, the favorite whipping boy of many frustrated or fruitless missionaries was carted out: the "straw man" of mass evangelists neatly set up and knocked down (but not out). Reduced to a simple equation, this bit of logic(?) would read: Mass evangelists plus mass evangelism plus thousands of "seekers" equals a weak church. The conclusion: if we could just shoot every mass evangelist, Japan would have a strong church.

I feel Dr. Sigurd Aske (Kobe Lutheran) hit the nail on the head when he wrote an incisive article on this problem entitled, "The Problem of the Back Door." He quoted facts and figures of churches taking in scores of new converts and seekers in the front door . . . and sadly seeing them leave in a few weeks or months through the back door. Here the problem is placed squarely where it belongs: not only on the evangelist's, but the pastor's lap . . . on the lap of the church members and the very heart and core of the message, fellowship and life of the local church or Bible class.

A relevant example just came in the person of a zealous Japanese evangelist who spends his summers in tent evangelism. He said, "We had two 10 day campaigns, one for Missionary A. and one for Mr. B. Mr. A. received the names of 25 seekers, Mr. B. got 29 names. Six months later Mr. A. had exactly 3 left, while Mr. B. had 25. Now, you can't blame this on the evangelists, or on the tent meeting, nor on our methods or message or the people. All we can do is deliver the babies to their new home and spiritual parents. From there on, it's the parents' responsibility." What diet and loving care do you give your new spiritual babes? What are you doing to solve the Problem of the Back Door? (K.J.) ★

HOW TO STAY HUMBLE IN JAPAN

by Kenny Joseph

SO you want to stay humble? Here's a fool-proof way. Just reverse the situation and put yourself in their (Japanese) place and them in your place, back in the homeland. For instance, take a high-powered streetmeeting. You're now in Los Angeles, watering your lawn in the cool of a summer eve. Down the street, you see a bunch of kids running after a sound truck. The sound is Chinese or something, being interpreted by an American—something about an open-air movie from Japan—free! Other curious neighbors gather, so you turn the hose off and laughingly walk down to the street meeting—"Let's see what that crazy Chinaman is selling—this may be even better than TV wrestling."

When you get to the meeting, which is being held on the rear platform of an expensive-looking mobile unit, the un-educated, coarse American interpreter introduces the "Chinaman" as "the most honorable Kentaro Tanaka, High Priest of the Nichiren Sect of Japanese Buddhism, who's come all the way across the Pacific Ocean to introduce you to his best Friend, Lord Buddha. This god is now seated on an honorable heavenly Lotus plant, waiting to hear your sincere cry of repentance and request for salvation." The priest mumbles a few eerie sounding words, then introduces you to the favorite hymn of Buddhism. He's brought along a funny looking banjo to help you learn it. He apologizes in broken English that he's been so busy for 3 years trying to convert Americans to Buddhism that he hasn't had a spare moment to study English—all he can say is "ham and eggs," "beef-steak," "thanks," "goodbye," "no," and "yes." You snicker with the rest, but wonder about his love for America if he's not willing to learn such a "simple" language. After struggling through the song, more out of sympathy for this "poor boob" than desire for his Buddha, the lights go off. Just as he promised over the P. A. system, there follows a picture in technicolor from Japan. It's about a drunken Japanese who goes bankrupt, tries suicide four times and finally stumbles into a Buddhist temple for a free bed for the night. The priests kindly take him in, sober him up and finally convert him to Buddha. The punch line of the film is: "Now if you'll follow the eight-fold path that Lord Buddha sets forth, and if you'll here and now renounce all your evil desire for drink, and continue to give more than your tithe to the Nichiren Temple in town, you'll be saved." The film's protagonist says, "I do" and the family is re-united and they live happily ever after.

Lights on, show's over . . . "But don't go away!!" cries the American, "That was just the appetizer, now comes the full course meal. You're now privileged to hear the finest sermon on Buddhism in America: It really takes three hours, but brother Tanaka has kindly condensed it into 55 minutes; it's the famous "Buddha, Sin, Salvation" sermon which has helped literally thousands of Japanese and Americans to renounce their stupid, superstitious religions for the only true way of salvation. (Cont'd on page 50)

E. M. A. J. CONFERENCE '57

by Lois Marsh (W. U. M. S.)
E. M. A. J. Secretary



“...AND I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.”

As delegates of the 1957 E.M.A.J. Summer Conference gathered daily in the Karuizawa Union Church, they often walked under umbrellas. The physical showers coming down with great intensity expressed a growing anticipation and faith among the missionary body for revival in Japan—showers of blessing flowing with the vitality of the Holy Spirit; showers bringing life to a drought-stricken Japan.

The conference opened with an early morning prayer meeting. As the sessions progressed it was evident that the guest speakers were sent of God to quicken our hearts to God's way for revival and effective evangelism.

Coming to Japan with a world vision and burden rarely seen even among missionaries, Chicago businessman Harry Conn gave forth the Word with a directness and humor that went straight to the hearts of all. The freshness and intensity of his message was a challenge to the full responsibility of obeying our Lord's Words, “If any man would come after me let him deny himself;” “He that beareth not his cross cannot be my disciple.”



Harry Conn, Christian consulting engineer from Chicago, featured speaker at the EMAJ Conference, emphasized the need for sending Japanese as missionaries overseas.

Mr. Conn's first message emphasized today's need for men who have died to self. Through the life of Esther, he showed what God can do through His servants who get desperate, tarry before the Lord and then go forth in Holy Ghost boldness that comes only from prayer. Esther had an eternal vision; she was willing to die. The promise of half the kingdom did not sway her, for she wanted only the decree of death cancelled for her people. The church today has an undelivered message of pardon which must be delivered to every nation and tribe. Mr. Conn declared, “Each day 180,000 souls pass into eternity and 130,000 have never heard the Gospel. As Communists live for the purpose of world-wide revolution, Christians must live for one purpose—world-wide evangelism!”



The Union Church summer missionary choir singing together with the congregation, “Wonderful Grace of Jesus,” under the direction of Mr. Dick Duran.

Mr. Conn also stressed the command of Christ, “Go and make disciples.” “Until you have discipled Japanese and they are actually going as missionaries to other Asian countries, you have not done what the Lord Jesus commanded. We cannot disciple others, however, until we know the reality of a life of true discipleship.” The question was asked: “Are you willing to be misquoted, have your reputation ruined, looked on as a failure?”

Mr. Conn spoke of the starving lepers of II Kings 7 as a picture of the spiritual starvation of the world today. Souls are famished for food. We need to be fed “to be conformed to the image of our Saviour.” This is the end of every Christian—to be like Jesus Christ. To attain this takes real effort. But when men begin to move in this spirit for world evangelization, then God begins to act. Mr. Conn closed with, “Be not conformed, but transformed. This will cost us everything.”

Dr. J.M.T. Winther (Lutheran) spoke out of 50 years of rich experiences as Japan's oldest missionary. From this humble servant came the call to holiness and perfection. Dr. Winther outlined, "We must have a progressive walk with God, always a step nearer today than we were yesterday. God will perfect His work in us if only we will allow Him to have His way with us." From the life of Abraham and then of Lot, Dr. Winther illustrated a life given to God for perfection compared with one drifting downward, impoverished and impotent.



Dr. W.A. McIlwaine and Dr. J. M. T. Winther, two of the featured speakers at the EMAJ Conference. Both have spent several decades of service in Japan.

Dr. W. A. McIlwaine (So. Presbyterian) discussed the four names for a Christian: "Saint, disciple, Christian, and brother." In the explanation of these names Dr. McIlwaine presented the deeper life of a Christian and one that could obey the command, "Go ...make disciples..."

The Conference this year was not only a time of heart searching with personal committal to the claims of Christ, but it also offered much instruction in practical missionary matters. The informative discussion periods were helpful. In one session Dr. McIlwaine spoke on "Theological Trends in Japan." (See page 37 for the opening installment) Dr. Hideo Aoki discussed "Cultural Barriers and Japanese Psychology," while Rev. T. Taniguchi spoke on the "Japanese Church and the Missionary."



Rev. T. Taniguchi emphasizing the need for an evangelical pastors' liaison fellowship. Dr. H. Aoki interpreting.

Dr. Aoki stressed, "We must get away from thinking that our culture is the best; we must reach the Japanese in their cultural setting. The indigenous church must have its roots in Japanese culture with the emphasis, burden and responsibility placed on the layman who will make an impact on his group." Dr. Aoki declared, "The real barriers are the attitudes and behaviour we bring with us from the homeland."

Rev. T. Taniguchi (Shinkyo Renmei) gave a historical outline of the development of the Liberal and Evangelical wing of Japan's church and concluded with four requests to the missionaries:

1. Teach Christianity as the way of the only God.
2. Remember that the local church is important, but consider the evangelization of the whole nation.
3. Encourage Japanese to take the lead and you become the "hidden rock."
4. May there be closer ties between the E.M.A.J. and the evangelical Japanese pastors, working toward an evangelical liaison office between the 1,900 ministers and the 1,500 missionaries.



Mr. T. Suekane speaking on Red China (Dr. W. A. McIlwaine interpreting) to the assembled EMAJ body.

Another highlight of the Conference was the report from Pastor Suekane, of the Yokohama YMCA, on his trip to Red China. Contrary to other reports from the 15-man delegation, he spoke unhindered by fear or propaganda. His picture of Red China was not one of prosperity and satisfaction, but of misery, fear and discontent—a China where only the teenagers can laugh; where all talk is concerned with the government and freedom of speech is unknown; a China where the sale of necessities, food, and even underwear is under strict control of the Communists; where arrests and murders are still going on today. Pastor Suekane's report increased our prayer burden for our Christian brothers in Red China. (full text on page 11)



The Girls' Quartette singing, "Come Unto Me."

A REALISTIC REPORT ON RED CHINA



by Toshio Suekane, General Secretary, Yokohama Y.M.C.A

(delivered at the 1957 EMAJ Conference)



Mr. Suekane served as the fraternal secretary of YMCA in Occupied China during the Sino-Japanese and Pacific Wars, from 1939 to 1946.

WHEN I went to China with the 15-man delegation this Spring, I wanted to know what thoughts were uppermost in the Chinese minds. But the answer to this question was difficult to learn, for those who met us were government agents, though representing the so-called church. They were men who approved the current Communist set-up.

Most of my time was spent in Shanghai, but I also visited Peking, Hankow, Sochow, Canton, Hanchow and Nanking, speaking with people in each place. Various ones gave us three hours of orientation and all "parroted" this speech:

"China was victorious so far as the war was concerned, but corruption in government existed from the highest official down to streetcar conductors. The peoples' general opinion was that only a revolution could overthrow this corruption, but this they naturally dreaded. However, when the Communist army first came in, they did not loot or destroy, so they were welcomed."

The changes first took place in Peking, and so eventually Dr. W. W. Yen, chairman of the Board of Trustees of St. John's University, was sent to Peking to bring the "Liberation Army" to Shanghai.

With the coming of the revolution, came the extremeness and awfulness of which the people told me. The Communist party set up groups, and instigated "study classes for self-criticism" if there was opposition. It was actually "brain-washing," a preparation for setting up the Communist regime. This was as if a hole was opened in the head to get out present

thoughts on democracy and capitalism and to beat in Communist ideas; such measures lasted from 2 to 5 hours daily. It is still in progress. Anti-revolutionists were quickly liquidated. Some were killed outright, others were "brain-washed," others went insane, and more committed suicide.

Suicides were committed in such large numbers that it was dangerous to walk near high buildings. Mao Tse Tung admitted 800,000 murders exclusive of suicide. Reports varied, however, for Hongkong heard it was 4,000,000 and Formosa, 12,000,000.¹

I went to a penitentiary and asked the head man how many lives were sacrificed in the revolution. He made no reply. The terror of those days was still so strong that those with whom I talked showed it. Their countenances changed at once when footsteps approached, so great was their fear of being overheard. Once a friend at the hotel where I stayed told me what certain Christians did. Then he said, "God knows—let's not talk about it." After this he bowed his head on my knees and cried, and together we prayed for 30 minutes.

In the country, the land owners' property was confiscated and portioned out to those doing the farming. During a "Peoples' Court," crimes dating three generations back were retold and the present landowners were punished. Some would confess and hand over all they had, but even this wasn't satisfactory and they were still condemned to death. In 1949 and 1950 there were only 3 million Communists, others were fellow travelers. I was told that the intelligentsia didn't approve of Communism, but they thought it was the only expedient way out for the nation.

No Flies, Dogs, Prostitutes, Laughter

You've heard that there are no flies, no dogs, no cats (which would all be a burden to the people to care for so they were eaten as food because of economic necessity) and no prostitutes. Externally this may be true. The situation is changed from what it was 11 years ago. But people clearly show their heartache. Only teen-agers laugh freely. The older ones are very serious and stern, not light-hearted. This is true even among Christians. They are all politicians, concerned with the government—that's all you hear.

Needs are very real: sugar and white flour are impossible to get. Students are often in near rags, just like the Japanese immediately after the war. Even underwear can't be bought without a ration card.

Most people must walk, though some ride buses, though you must wait in line a long time.

Co-operative farming was to be set up but the promised machinery hasn't come. Increase in products was also promised, but no result. Hence there is dissatisfaction. They are told to express their opinion, but they don't dare. Discontent is rampant everywhere. To combat this the Reds instituted the "rectification let-100-flowers-bloom" campaign. A man said that merely means another "bloody purge," and that feeling is evident everywhere. Student opposition is handled by having two governing bodies; one Communist and the other college representatives. The control is in the hands of the Communist members. A man in Shanghai said, "I threw my pen away—couldn't do any writing anyway."

Now I've read of the arrests which took place in July after the "rectification" campaign and I'm afraid many of my friends might have been arrested.

Christian Communistic Pledge.

The Christians in Canton made public this required pledge:

- 1) "We will guard and defend: A) Chairman Mao Tse Tung B) Communism C) the government D) the liberation army and E) the constitution.
- 2) We will enthusiastically take part in loving our country and study Communist policies of the government.
- 3) We will support the 3-self movement.
- 4) We will cut all connections with imperialism.
- 5) We will help one another.
- 6) We will obey Christ's command to love one another.
- 7) We will love man and society.
- 8) On Sunday we will go to church to worship."

This was signed "November 4, 1951" and was put in all the churches. There is a clause in the constitution supposedly guaranteeing religious freedom, but nothing "anti-revolutionary" is tolerated. Not only is there freedom of religion, but also freedom of non-religion or official atheism, therefore no public proclamations (such as street meetings) can be held. It's very hard to know what is "anti-revolutionary" and what isn't. Wang Min Tao a famous Peking evangelist was strong in his evangelical position and refused to enter into the forced union of churches. He was arrested, but their propaganda says it was not because of his Christian faith, rather because of "political" reasons.

The "Sanjiai" (3-self self-governing, supporting, propagating) movement is an official Government-approved patriotic association and has 60% of the Christians.² This group invited us to China. Younger men comprise the group, older men are figureheads only. They took possession of the NCC building. Episcopalians and Baptists are mostly in the leadership. The Student YMCA is not in existence. There's no real advance in the churches, the buildings have been confiscated and not returned. The time may soon come when there'll be a great deal of suffering. My own fear is that the churches will collapse. Young people are few.

Since returning I've gotten many letters criticizing me severely for speaking thus. The "China-Japan Cultural Association" is seemingly neutral, yet there the infiltration of Communism cannot be denied. Many

groups are being penetrated in Japan—you remember how the students rioted because they couldn't attend the Moscow Convention. Some 150 did go and they returned praising Russia's "peaceful" H-bomb and denouncing Britain's and America's "War" H-bomb, as the Chinese did. In the educational world, Nikkyo (the Japan Teacher's Union) is yet influential in sending the Communist belief all over Japan.



The 14-man Japanese "Christian" Delegation to Red China with the Chinese "SANJIAI" Church in Peking, China

In China, society is thoroughly communized, but the church could do little about it. Japan today faces the same issues! Here the student Communist Federation is working to produce leaders for the communist party. We must fight now to retain our freedom, it is a precious thing. My fountain pen was stolen twice in Hongkong, yet I still prefer this harbour city to oppressed Red China, though I could lay it down anywhere in China without being stolen. Freedom is much more precious than a fountain pen! ★

1. Foreign Specialists, carefully sifting all sources estimate that at least 20 million have been "deprived of existence" (Hsiao Mich")—TIME.

Dr. Chiu-Yuan Hu, Professor of modern History in the National University, of Formosa also testified 20 million killed since 1948, some 25 million more Chinese are in prison, brain-washing schools, or in slave labor camps; that Chinese youth from kindergarten to the university are being taught to hate America by what is known as the 'three-look' movement—look to America with hatred; look to America with contempt; look to America with superiority."

2. "The 3-self Patriotic Movement" was set up by the Communist Chinese Religious affairs bureau to maintain contact with and control over the Protestant Churches." "Church Life in Today's China" by Francis P. Jones of the N.C.C.C.—U.S.A.

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JAPAN HARVEST ADS GET RESULTS

JAPAN'S "CHRISTIAN CHURCHES"

Sixth in a Series



by Mark G. Maxey
Kyushu Christian Mission

IF the title seems to cover too much territory, there's a slogan long used by our people which states it better: "We do not claim to be the only Christians but Christians only."

Who are these people who claim to be "Christians only?" In different times and places the churches are called "Church of Christ" or "Christian Church" or "Disciples of Christ."

Early History in Japan

...In 1877 the Foreign Christian Missionary Society was formed and the first call was for recruits for Japan. In 1883 the first two missionary couples arrived. They were the George T. Smiths and the Charles E. Garsts. Captain Garst was a West Pointer who received his commission from General Grant. During eight years of frontier duty during the Indian wars, he had dreamed of doing missionary work. He loved the Japanese and took an active interest in their welfare, politics, taxation as well as their faith. He died in Tokyo in 1898.*

These two families soon left the treaty ports and settled in Akita City. The Disciples have a work there to this day. The first convert after a year of labor was hailed with great rejoicing and a day was set apart for prayer and thanksgiving. Shortly thereafter Mrs. Smith and infant son died there and were buried in a Buddhist cemetery.

In tracing the development of the missionary work noting especially those who pioneered and brought about new patterns of work, we must mention another group of missionaries who came to Japan in 1892 led by W. K. Azbill. Mr. Azbill was a board missionary in Jamaica but was convinced that self-supporting missionaries, independent of any society's supervision was the scriptural method. He brought out two groups of missionaries who supported themselves largely through teaching English, doing a creditable work.

Mission Work of the Church of Christ (Non-instrument)

Of the many missionaries that Mr. Azbill brought out, Mr. and Mrs. John McCaleb were outstanding.

He labored in Japan for 42 years. His autobiography, *Once Traveled Roads*, is the thoroughly enjoyable story of a man of conviction and principle typical of the early Japan Missionaries. In 1897 Mr. McCaleb refused to attend a Fourth of July celebration in Tokyo because "Our citizenship is in heaven." For this the U.S. Minister refused to re-issue his passport until he took the oath of allegiance to the U.S. McCaleb refused. The Minister refused. The Japanese Government finally got McCaleb a passport direct. Yes, there were "giants in the land in those days."

In Japan the Church of Christ has always maintained a strong work. In many ways it's a more rounded work than either of the others. They've made rapid strides in the post-war era especially in the development of Ibaraki Christian College. Harry Robert Fox, 2nd generation missionary, who with his brother is associated with the college, gives this summary:

"We have 45 active churches throughout Japan, 37 of which have church buildings and are paid for. The remaining 8 churches are either meeting in rented halls or in private dwellings. In addition to the 45 churches are 12 groups meeting regularly in private homes which are still too underdeveloped to be considered churches. The total membership in our churches is between 1500 and 2000.

The 45 churches are distributed as follows: Tokyo-4; Yokohama-3; Shizuoka ken-5; Nagoya-1; Tochigi ken-1; Fukushima ken-2; Kyushu-1; Ibaraki ken-26; Yamanashi ken-2.

Thirty-one Japanese preachers serve these churches together with 15 missionaries. In addition 12 young ministerial students are preparing at Ibaraki Christian College.

Our Institutions are:

1. Ibaraki Christian College, a fully accredited high school and Junior College with 600 students on a 35 acre campus with land and buildings worth \$250,000.
2. The Children's Home in Nakada, Ibaragi ken, caring for 54 orphans.
3. The Nazarene Old Folk Home in Urizura, Ibaragi ken caring for 60 old people."¹

Disciples of Christ

The work of the Disciples of Christ, under the auspices of the United Christian Missionary Society, was formed in 1919 to combine all existing agencies into one group. About this time the problem of modernism plagued the "Christians." Charges of radical missionaries, practice of comity, open membership, waste and extravagance made the Society a center of controversy among our people and eventually a division over support of the organization arose. The Society retained the support of a majority of the brotherhood then, and it continues to be the official

* His wife later wrote a biography of her husband entitled: "A West Pointer in the Land of the Mikado."

agency of the Disciples of Christ. Cooperation with denominational work is emphasized; comity is a fundamental policy; social service and education commands a major share of the budget; but the number of missionaries doing evangelism often compares unfavorably with those in other kinds of activities.

The first station opened was Akita, followed by Tokyo in 1890. Writing of the move to Tokyo, the President of the Foreign Society said: (Probably many other mission boards could add the same footnote.)

"It was believed that a mission with its headquarters in the capital would have a prestige that it could not have otherwise... The plan adopted did not work out as well as it had been hoped."²

The Society extended its work to Sendai, Fukushima and Osaka. In 1903 Drake Bible College was started for the training of preachers. Middle schools started in 1905 and 1906 were other institutions on this site.

The preacher training school continued until 1923 when it was closed in favor of a union school, in keeping with their world-wide policy. The present list of institutions on foreign soil lists no preacher training school operated solely by and for the Disciples. The last missionary report of the Disciples lists no ministerial students in Japan.

In 1955 there were 21 missionaries, 220 nationals, 14 churches, 24 place of regular meeting, 95 baptisms, and 1206 members. The 1956 Year Book report combines statistics with the Kyodan but lists 38 churches under the heading "Disciple-related, Japan."

In October 17, 1940 these churches joined the Kyodan. This action was officially confirmed by a "A Commission on Friendly Inquiry" which came to Japan in September 1954 and by the action of the International Convention of the Disciples of Christ which met in Miami the following month.

Their 1956 Annual Report reads:

"Our work in Japan must be reported from the viewpoint of its relations to the total Protestant Christian movement, and especially, but not exclusively, that part of Protestant work known as the (United) Church of Christ in Japan (Kyodan). We are now an integral part of the United Program in view of the facts that:

1. Our historically United Christian Missionary Society-related congregations have, of their own volition, been members of the United Church since its pre-war formation;
2. The integration of our Japan Mission into the Interboard Committee for Christian Work in Japan resulted from the report of the Commission on Friendly Inquiry of 1954.

"Our two schools, while operating under their own autonomous Boards of Directors, are linked with the 73 other schools in the Christian Education Association. Our Social Welfare institution (East Tokyo Institute) in like manner is a unit in the Christian Social Work League, with its 70 member agencies.

"During 1957 three new chapels were erected with Society help: at Honjo, Akita, East Tokyo and Kashima, Ibaraki.

"The Christian High School for Boys, Sei Gakuin, in Tokyo, erected a large, modern auditorium to replace its chapel lost by fire in 1954.

"The Girls' High School, Joshi Sei Gakuin (Margaret K. Long Memorial), with 1,000 students, celebrated its fiftieth anniversary in November, 1955. (Sei Gakuin had a similar celebration in 1956.)

Our 20 missionaries, whether in teaching, preaching, counseling, social welfare, planning, organizing, personal witnessing, music, or various special activities all serve as units in the one united enterprise of bringing Christ to the attention of the Japanese people."³

As with the Church of Christ, relations with the missionaries of the Disciples is cordial, but fellowship between Kyodan-related Churches of Christ and other Churches of Christ is non-existent.

Christian Mission—Direct Support

Quite often the term "independent" is used for missionaries not sent out by any missionary society. The term is not entirely suitable, however, since these missionaries are "dependent" financially and spiritually on like-minded brethren at home. The term "direct support" fits better since they receive their funds directly from their supporters.

The first direct-support missionary of the Christian churches in Japan was Loduska Wirick who came to Tokyo in 1891 supported by a Bible Class in Des Moines, Iowa. She continued a faithful work until her death in Tokyo in 1913.

The W. D. Cunninghams, founders of the Yotsuya Mission in Tokyo, were really the first to introduce direct-support missions to our people on a nation-wide scale. Their work demonstrated that direct-support missions can be dependable, permanent and productive.

The Cunninghams first applied to the Foreign Society to do missionary work in Japan, but soon after Mr. Cunningham had an attack of infantile paralysis. After four subsequent physical examinations the Society's doctor pronounced him unfit for missionary service. At this a friend told him: "If I were you, I'd regard the voice of the missionary organization as the voice of God. I'd feel absolved from all obligation to go to Japan." Cunningham replied: "But it isn't His voice. God's voice is calling me to go. To me your words sound like blasphemy."⁴

In that day, even as now, probably nothing made a man of faith see red more quickly than to hear the voice and authority of a missionary organization equated with the voice and will of God.

The Cunninghams raised some support, came to Tokyo, and further supported themselves by teaching English in government schools. They did a wholehearted work in Tokyo and attracted 17 other missionaries to work with them. Their published reports at home aroused nation-wide interest in Japan missionary work. Mr. Cunningham died in 1936. Mrs. Cunningham returned to her old home in Yotsuya, active until her death in December, 1953.

Three ladies who left the Cunningham mission went over to Tokyo's Maebashi district and began work in 1934. Of these three Miss Farnham still works in the Maebashi church. Miss Schoonover returned after the war and settled in Tanabe, Wakayama Ken where she died shortly after. Miss Lemmon, working with the pastor, carries on a fine work.

The second direct-support work, called the "Osaka Christian Mission," was started in Osaka in 1919 by M. B. Maddens who spent 40 years here. They did an excellent job of evangelism with the Foreign Society since 1895, serving in Akita and Fukushima kens. He became irked, however, at the frequent change of

stations and resigned, starting the work in Osaka after the First World War. The work was centered around a kindergarten, night school, and the planting of churches. Five churches were organized up to 1951.

In 1937, Harold Cole opened the Osaka Bible Seminary. It was reopened after the war and continues as a successful training agency.

The War Years

We'd like to write a thrilling story of how the churches withstood pressure to enter the Kyodan, and maintained their worship services in spite of the privations of war and the loss of their buildings. Unfortunately, such is not the case. Stephen Iijima, now of the Tokyo Bible Seminary, and a young minister during the war years says of those days:

"The only building left in Tokyo was that of the Setagaya Church where Mr. Hanyu ministered. Our main interest is not in the buildings, but the fact that when these buildings were lost, the churches were also mostly lost. This fact tells us something. During the war, soon after the missionaries left, some Japanese pastors whom the Yotsuya Mission hired from other denominations tried to sell the Mission properties or appropriated them for their own profit. Some left the Mission to run to larger ones because of more opportunity for promotion. Two pastors' wives tried to preserve their husbands' churches, and took the Kyodan examination successfully to become the authorized pastors. They joined the Kyodan, not knowing what it meant.

We should discern where the problem lies. The pastors occupied their position as mere professional religious priests. So it was quite natural to make New Testament teaching secondary to the imperative of joining the Kyodan to survive. A few lay-Christians were used as the Lord's new means to restore His church again after the war. In spite of our despair, God always keeps some in His hand for His own use.⁵

Another source says:

"Of the Yotsuya Mission, all but one of the churches ultimately entered the United Church over the protests of Mrs. Cunningham and the Stills. No vote was taken in these churches over the matter; it was decided by the Japanese pastors. Mrs. Cunningham said:

"My members were opposed to it, but were helpless to do anything. The members didn't know they were in the union until I discovered it and told them. They discharged their minister, but they were in and couldn't get out."⁶

In Osaka the war brought a complete loss of buildings, and most of the membership was lost by death and dissemination. None of the churches, however, had joined the Kyodan.

The Last Decade

The great post-war resurgence of missionary interest in Western churches was also felt among the Churches of Christ and Christian Churches.

Japan received a major share of missionary interest. Many former servicemen returned for a higher type of service. There are today 45 Japan missionaries, directly supported. They are located at Obihiro and Sapporo, Sendai, Tokyo, Nagoya, Osaka, Hirakata, Tanabe, Kutsugi, Shikoku, Kagoshima, Kanoya, and Nishinomote on Tanegashima.

For purposes of support and geographical identification the missionaries by groups selected these individual mission names:

1) Church of Christ, Cunningham Mission 2) Christian Missionary Fellowship 3) Christian Radio Mission 4) Hokkaido Christian Mission 5) Japanese Christian Mission 6) Kyushu Christian Mission 7) Mission to Japan 8) Maebashi Christian Mission 9) Nagoya Christian Mission 10) Osaka Christian Mission 11) Shikoku Church of Christian Mission 12) Tanabe Christian Mission 13) Tohoku Rural Evangelism.

Of the missionaries 16 are at the Tokyo and Osaka Bible Seminaries. Here the Bible is the chief textbook. Indigenous church principles are taught, though we claim no more success in bringing them about than others.

Fifteen missionaries work in cities or are in language study; 14 are in rural or village evangelism and one in radio evangelism.

These missionaries have a remarkable fellowship. Coming from diverse areas, churches and training institutions they made their own way to Japan. Where others were not working, they began. Though tied together by no organization, they form voluntary associations to accomplish their missionary objectives. They exchange leadership, teaching responsibilities, teaching materials and evangelistic efforts. Such a voluntary fellowship helps eliminate some of the tensions which arise when the fellowship is compulsory.

The missionaries work in close fellowship with 33 pastors and 10 lay leaders in 49 congregations and 13 preaching points. Membership is conservatively estimated at 1500. Ten students are training for the ministry.

The churches are congregational in government and autonomous. Each local body selects its own elders and calls its own pastor as soon as it is able. Fellowship and cooperation is voluntary. The church itself is considered sufficient organization to carry out the Lord's work.

The churches gather for a yearly convention of fellowship and inspiration, each year in a different place. At these meetings, other than selecting a place for the following convention, no business is conducted and no officers elected. There are no rules or by-laws, no delegates and no pronouncements on how the world's problems may best be solved. The missionaries have an annual convention on the same terms. Of course there are those who prefer to stay at home and work alone and that's their privilege. None are penalized.

Beliefs and Practices

An early Christian slogan said: "In faith, unity; in opinions, liberty; in all things, charity." That philosophy governs most of our relationships together.

Local congregations ordain for the ministry those young men who are qualified and dedicated to the Lord's work. No titles, mystical powers or special privileges accompany this laying on of hands, however. In America, Christian ministers prefer to be called "Brother," "Mister" or just plain "Bill" instead of "Reverend" and "Doctor" which unduly sets one apart,

Things are different in Japan, however, and Japanese preachers will be called "sensei" with all the rights, privileges and distinctions pertaining thereto long after this missionary is dead and buried. Any believer may lead a service, preach a sermon, pronounce the benediction, conduct the Lord's Supper or baptize. In most of our churches the Lord's Supper is conducted every Lord's Day by the elders and deacons exclusively; though in Japan the pastor may be in charge of the service, in keeping with his "sensei" role.

However, like most Japan churches, they tend to become paternalistic, dominated by the pastor. Our social consciousness is not highly developed; we do not share spontaneously as often as we should.

After more than 50 years of work in Japan, however, we have only two churches that fully pay a pastor's wages out of their own giving without resorting to income from a kindergarten or other business. I say this to our shame.

We also lack in power and perseverance in prayer; holiness and spirituality; a consuming zeal for evangelism; and a real concern for the unity of God's people. While holding up the ideal of restoring the New Testament church, we admit our own failure to live up to the light that we have.

In matters of faith, "Christians" believe without reservation that Christ is the Son of God. They believe that the Bible is divinely inspired, accepting it as their only rule of faith and practice. From the very first they've said: "No book but the Bible, no creed but Christ."

We believe that both baptism and the Lord's Supper are ordinances of the church, commanded by the Lord, Himself, and of great importance to the believer. We attach no miraculous significance to either. The Lord's Supper is observed as a memorial. Though we are sometimes accused of believing in "baptismal regeneration," both the terminology and the theology are foreign to us. I don't know a single person who believes it. We do, however, take exception to the fundamentalists easy "only believe" theology on salvation. We believe that baptism is an act of obedience duplicating the death, burial and resurrection of Christ. This along with faith in Christ, repentance and a public confession of faith, brings us "into Christ."

Last winter a missionary friend in Kobe asked me: "Say, Maxey, what are you anyway? You say you're a 'Christian' but you don't seem to fit any category that I know of." I considered that a compliment.

Our heart's desire is to be simply Christians in the fullest and most scriptural sense. We hope all of Christ's followers will do likewise, leaving the human names, creeds, opinions and denominational loyalties that divide and defeat us. ★

Footnotes and Bibliography

- 1) Personal letter on file.
- 2) McClean, Foreign Christian Missionary Society, p. 201
- 3) 1956 Yearbook of Disciples of Christ, p. 232-233.
- 4) Cunningham and Still, The Flaming Torch, p. 27.
- 5) Personal letter on file.
- 6) Carr, Foreign Missionary Work of the Christian Church, p. 146.

"Christian's" Survey in Japan

Item	Church of Christ or Christian Church	Church of Christ (Does not use instrumental music in worship)	Disciples of Christ (Kyodan-related)	Total
MISSIONARIES (including wives)	45 (All directly supported by a church or churches)	15 (same)	20 (All supported by the United Christian Missionary Society)	80
JAPANESE PASTORS, WORKERS	33	31	18 (in 1954)	82
CHURCHES	49	45	14	108
PREACHING POINTS	13	12	24	49
CHRISTIANS	approx. 1,500	approx. 1,700	1,206	4,406
CHURCH BUILDINGS	33	34	14	81
KINDERGARTENS	4	?	10	14
BIBLE COLLEGES	2	1	(union schools only)	3
STUDENTS TRAINING FOR MINISTRY	19	12	approx. 8	39



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JAPANESE PSYCHOLOGY

THE JAPANESE INDIVIDUAL IN CULTURE AND SOCIETY

by Hideo Aoki, Ph. D.

Lecture presented at the 1957

EMAJ Conference



THIS very comprehensive study covers three disciplines of the social or behavioral sciences. We'll examine the Japanese personality in the light of psychology, sociology and cultural anthropology.

We believe an adequate understanding of the basic Japanese personality structure and his culture will enable the missionary to more effectively bring the impact of the gospel upon Japan's multitudes.

A word or two of caution is needed here.

The understanding of the Japanese mind and his culture is not the answer for the missionary. This understanding merely aids the missionary to diagnose the individual and his environment. There is no substitute for the gospel of Jesus Christ—the good news of salvation.

"Old Stuff" Illusion

The other word of caution is that the missionary, particularly the second or third term missionary, faces an "old stuff" illusion. This tendency to take the familiar for granted is one of the problems faced by missionaries who have lived sometime in a foreign country. Superficially, the material we deal with looks like "old stuff." What's more commonplace than to look at customs, behaviours, at families which we've observed for years and the communities where we've lived. What, then, is new? It's the approach and the viewpoint. It's the asking of questions about the familiar social world in which we live. It's asking old questions as if for the first time.

The basic Japanese personality structure is the result of factors in his social environment of which culture is the most important aspect. It makes us the way we are. We're products of the culture in which we've been reared. Now, all of this sounds very neat. But we'll get ourselves hopelessly confused in analyzing the development of the Japanese personality if we forget that this way of speaking is only a figurative one. In actuality, culture cannot "do" anything to us. Culture is really an abstraction. It consists of the shared ways of thinking and doing learned by the members of a group. This means that culture exists only in persons. It is only through persons that it comes into expression.

If we wish to understand how personalities get "influenced" by culture, we must examine the dynamic relationship among persons, which we call interpersonal interaction. We learn culture from persons. Most simply put, the acquisition of a culture is a learning process that goes on between persons. The child learns from his mother, father, and other persons in his environment. He learns the ideas, habits, attitudes and values which have been "built" into their personalities as the result of a similar process of learning from others in the group.

Generally speaking, four factors are involved in personality formation. They are:

(1) heredity (2) physical environment (natural resources, food, climate and topography) (3) culture (4) unique experiences.

Attitudes constitute the most basic aspect of personality. Personality is defined as "the individual's organization of attitudes." The most meaningful long-run analysis of Japanese personality may be best handled by analyzing the cultural attitudes of the Japanese toward other persons and objects.

Individual Insignificant

An attitude is an acquired predisposition to act in a certain way toward a specific object, person or in a specific situation. When we speak of a person's attitudes we refer to every conceivable predisposition which that person has to "perform, perceive, think and feel" with regard to something. The predispositions are the deposit of the person's total experience—millions of experiences. Cultural attitudes are more or less identical and rather generally shared attitudes to be found in any group.

An important cultural attitude in Japanese society is the insistence upon the insignificance of the individual. For example, a Japanese psychiatrist, Tsuneo Muramatsu, drawing upon the history of the Tokugawa era, differentiates the traditional contrasts between the character structure of Japanese and American adults. He writes:

"Americans were emphasizing individuality, spontaneity, efficiency, progressivism, rationalism, and mutual cooperation—contractual relationship between individuals. In contrast, the Japanese were still stressing the concept of society as a unity under the direction of a single authority, uniformity in each defined status, the insignificance of the individual, family relationship between individuals."

Actually, that American individualism, especially of the "rugged" type has largely disappeared and the "right to be free" concept has degenerated into an American myth.

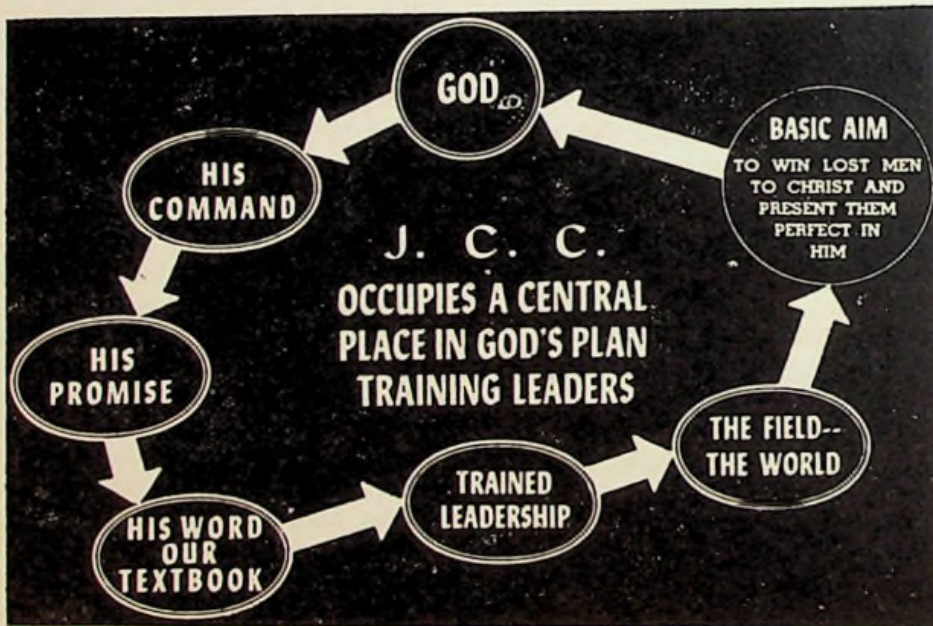
On the other hand, as a result of cultural persistence, the 250 years of feudalism of the Tokugawa Era has left an indelible mark upon Japanese culture. Having laid the background for this study and the introduction of the concept of the insignificance of the individual in the Japanese society in Part I, the next part will deal with the related concepts of stratified society, the hierarchal system, and authoritarianism. *

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The 1957 Deeper Life Convention

DEVOTIONALS



Briefs Compiled By Col. and Mrs. T.T.S. Cooke (C.J.P.M.)

ABOUT 400 missionaries met for five days from August 1 to 5 in Karuizawa to wait on the Lord and enjoy the ministry of the Word. The spirit of prayer, both in the meetings and in prayer preparation, undoubtedly contributed to the great spiritual blessings received through the ministry of Rev. William Bee, Rev. Earl Tygert and Rev. Leonard Street.



Rev. Mr. Bee spoke on, "Go on to Perfection," bringing out the perfection of redemption, cleansing, conscience, and a heart made perfect to obey, believe and love God. Perfection is "to accomplish that purpose or object you set out to attain." God expects us to continue in His covenant and cease from conscious sinning. God undertakes to "put my law into their minds and write them in their hearts"; (Hebrews 8:10) "The purpose of our sanctification is that we may enter and dwell within the veil... In order to enter, our hearts must be sprinkled from an evil conscience; we must be outwardly conforming to the will and Word of God, and have a true heart and fulness of faith."

Rev. Mr. Tygert's message, "Draw Near—This is the Place of Faith," brought out that Satan seeks to destroy our faith. "Faith can change the course of nature, turn obstacles into stepping stones, and produce much out of little... It begets life, overcomes death, moves mountains, and enables us to obey. Faith releases God's power... and permits God to work. To build faith, ye must will to believe, accept the gift of faith... abide in Him, obey, and repent of the sin of unbelief."



The featured speaker was Rev. L.A. Street, Japan director of the Overseas Missionary Fellowship of the China Inland Mission (OMF-CIM) who recently returned from Singapore. His five expository messages were taken from:



THE FIRST EPISTLE OF PETER, CHAPTERS FOUR AND FIVE

Throughout the Epistle the Apostle Peter has said much concerning the sufferings of Christ and in exhorting his readers to live according to the will of God he calls them to arm themselves with the same mind that sustained Christ, the fact that He was suffering according to the will of God. His suffering came to Him through His circumstances of daily living, His anticipation of the Cross, the knowledge that He was causing others to suffer, and the shame associated with it. He met that suffering with a readiness to sacrifice Himself, with meekness and patience, and with the assurance springing from the testimony of a pure conscience. His purpose in suffering was that we should cease from sin and self-pleasing and live according to the will of God in righteousness and true holiness. "We are not all called to a martyr's death, but we are all called to a martyr's life."

The imminence of the end of all things is the Apostle's ground for exhortation to love and service. If the circumstances of his day indicated that the end was near how much more the calamities and frustrations of the world to-day! We are called to exercise a disciplined mind, vigilance in prayer, persistence in that love which issues in self-sacrificing service and covers the deficiencies of others, and to offer ungrudging hospitality to fellow-travelers along the King's Highway. Service is the natural outcome of the inward character of holiness and the outward attitude of love and each has some faculty of grace from God. None are exempt from the privilege and responsibility of exercising it, and God expects from each according to our capacity. There is a variety of ministry and the Apostle selects two examples—the gift of preaching the word of God, and the gift of ministering the love of God. The manifold grace of God issues in manifold glory to God through the ministry of the Christian.

There will be need for fortitude inasmuch as we are members of "the Church under the cross" and in varying degrees will experience testing and trial, reproach and suffering. All worthwhile things are tested. Should our faith be exempt or should we be surprised if believers in the English-speaking countries encounter persecution when our brethren in Europe and in Asia have not been exempt? We share in the sufferings of Christ—He shares in ours and there is strength from His company. We may rejoice in anticipation of His glory and enjoy the fellowship of His Spirit, only let us be sure we do not suffer as "meddlers," but as Christians in association with Christ. The persecution is a prelude to the last judgment, a process of sifting, a test of genuineness and faithfulness. There is no escape in "going back," but there is security and

certainty of endurance to the end in the constant committal of ourselves to our faithful Creator. The reality of that deposit is seen in active well-doing as our lives are lived according to God's will no matter how rough the pathway ahead.

Trial, Temptation, Apostasy

The fiery trial will bring temptations to apostasy; the judgment beginning at the house of God may lead to fear. The challenge to commit their souls to a faithful Creator can be met with compromise, so there is urgent need for faithful pastoral care. Peter places himself alongside the leaders of the churches to whom he is writing. The uncomplaining Saviour has broken down his self-reliance and curbed his impetuosity, and his sympathy and humility are evident. He makes a personal appeal for faithfulness as he describes the task and the spirit in which it is to be carried out. They are under-shepherds of God's flock; the sheep need seeking out and caring for and each has his own particular responsibility in matters of discipline and of doctrine. There must be a willing spirit, the avoidance of professionalism and the acceptance of moral responsibility. There must be an eager spirit, the shunning of avarice and ambition and the shepherding of souls for love of the Lord. There must be a humble spirit, for pride and a domineering spirit have no place in the oversight of the Church. Faithfulness in service is inspired by the glorious prospect of the appearing of the Chief Shepherd with the reward of victorious achievement for every faithful under-shepherd.

Peter is well aware of "the problem of two generations" in the church as in the world, and in his final exhortation he gives the answer, "All of you gird yourselves with humility." The paradox of the Christian life is that everyone is to be subject to everyone else! And when we are under the mighty hand of God, we are in our true position. There are no second causes; for the committed Christian, the man who is humble before God and his fellow-men, is in the place of blessing and power. The call to humility is followed by a call to trustfulness in the cares that arise from the toil of shepherding, from the temptations of the devil, from the trial of faith, and from an uncertain future. "He careth"—is the Divine encouragement in a time of doubt. Such an assurance precedes a call to conflict, for God's care does not countenance our carelessness and we face a relentless foe. Satan comes with the suddenness and stealth of a lion, hence the need for watchfulness and to beware of the tired mind and the weary spirit. He can be resisted as we maintain our steadfast confidence in Christ, that rock-like resolution of Peter. We do not suffer alone and there is an end of suffering, not simply of termination, but of perfection of purpose. The Apostle's whole exhortation is set in the context of the Gospel, of what God has done in Christ for men, and what He is doing now by His Holy Spirit. He, the God of all grace, is Himself perfecting, establishing, and strengthening all who commit themselves to Him. "To Him be the dominion for ever and ever." ★

The Committee for the Deepening of the Spiritual Life Conference announced the speakers for Summer, 1958: Captain J. C. Metcalf, of the Overcomer Literature Trust, (England), and Mr. F. J. Hugel, missionary to Mexico and author of "Bone of His Bone" and many other well known books. Both speakers will have time available for speaking engagements during August and possibly September, 1958. Those interested in securing these speakers kindly write the Conference Secretary, Rev. Earl Tygert, #2163, The Bible Institute of Japan, Karui-zawa Machi, Nagano Ken.

E. M. A. J. WINTER RALLY Nov. 22 at Tokyo Chapel Center

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Assistant
Home Director
For North America
of C. I. M.-O. M. F.



5 pm Message: "World Evangelization"

6 pm Supper

7:30 Message: "Communism in Asia Today"

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John S. Schwab
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What he SAID and what he MEANT

He reported: "Our Sunday School attendance during 1956 has doubled."



What he meant was:
"We now have four."

NEWSPAPER AD-VANGELISM!

by Eddie Karnes, director
World Harvesters Inc.



"In 1926 a revolting murder took place in Tokyo. With a callousness almost incredible, the criminal sat down beside the victim and played a flute. A study of his record revealed an old hand though still a young man... But the prison books did not tell of a little boy years before who went to Sunday School.¹

Soon a newspaper Gospel ad penetrated not only his prison walls but also his heart. This was the connecting link that resulted in his salvation, enabling him to write:

"I cannot say how thankful I am. I'm indeed happy. I truly believe that I'm now entrusted to the love of God. I await the day of resurrection. The time is near when I have to mount the scaffold, but I have no fear. I'm filled with an overflowing joy."²

Hiroshi Tamazawa was just one of 100,000 who wrote in to the 29 newspaper evangelism centers throughout Japan in pre-war days. There were hundreds of additions to the church. Dr. J.M.T. Winther, pioneer in this work, said, "Two of our leading Lutheran pastors were brought to the Lord through newspaper ads. Furthermore, in 20 years, ending in 1941, there were 45,000 inquirers. Of this number 451 were baptized and out of this group came 45 full-time Christian workers."

Ad's Amazing Power

In 1926 the Episcopal Church placed newspaper ads in connection with their Church's fortieth anniversary. So great were the results that the chairman of the Diocesan Evangelistic Committee wrote:

"...I myself was frankly amazed at the power of the method... The Church was full for the first time in its history."³

Other were full of praise for this plan. Galen Fisher wrote in *The East and West* in April 1922;

"It is now recognized as one of the most telling and economical evangelistic methods, especially for the country districts where churches are few and the people are conservative... There have been some dramatic conversions through this long-distance or "correspondence evangelism... The success of this plan in Japan has led to its adoption by a mission in China."

Even that great missionary to the Moslems, Dr. Samuel Zwemer, used this method in his work in Cairo, Egypt.

First, I'll answer this oft-asked question: "If newspaper evangelism was such a wonderful plan then why is so little being done today?" Answer: "Shortage of finances!" This work given the proper amount of finances has endless possibilities. As this was so pre-war so is it post-war.

Thus it is that 1957 is still waiting for someone again to enter this gold mine of undeveloped possibilities.

It's reported that "The Catholic Church is being defeated in Japan by mass communications."

The Maryknoll missionary, Father James F. Hyatt, reported:

"The church teachings are excluded from public thought through failure to penetrate mass communications media. ... They (the Communists) are constantly employing mass communication media to 'educate' the youth..."⁴

Today newspaper "ad-vangelism" must be re-examined. Japan's largest advertising agency, Dentsu says: Today there are "...21 million morning and 13.5 million evening newspapers reaching 85.5 percent of the nation's adult population." This literate nation can be reached through prayerful and skillfully prepared paid ads.

Ad-Vangelism History

This history of Japan's newspaper evangelism is a romantic one, pioneered by men of vision and faith, whose hearts burned with a desire to communicate this saving Gospel to all. Dr. Albertus Pieters (Reformed Church), wrote to Dr. Vories (Omi Brotherhood) "We must find means to influence men in the mass."⁵

Of Dr. Pieters, Rev. W. H. Murray Walton wrote, "The first person to awake fully to the value of the press as an evangelistic agency was the Rev. Albertus Pieters, working in Oita. Others before him used the press to insert a Christian text or a Church notice, but he developed the method on scientific lines and with a vision which is appreciated more as the years pass. Indeed his system of follow-up has formed the basis of the whole campaign ever since.

Dr. Pieters, possessed a rare fighting spirit, and got into more than one scrape as a result of the material that he published. For example, once he attacked the compulsory attendance of school children at Shinto shrines, which is a common practice, and would be innocuous if the shrines were what they are declared to be—non-religious. By the following Sunday, the Sunday schools in town were empty, while an Imperial University graduate, an ardent Shintoist, undertook to answer the article in a series upholding the national cult. So powerful, however, were Dr. Pieter's articles that his opponent ended by becoming a Christian himself."⁶

The *Japan Advertiser* of August 22, 1918, carried an article on Pieters by Edith Wilds, "Advertising Makes Mission Work Easy."

"The Evangelism that prayed and sang psalms to a few benighted heathen has gone and in its place is Evangelism organized."

The Rev. Albertus Pieters is a business man by instinct and an evangelist by inclination and training. Therefore he thinks spiritually in business terms. When he found himself preaching to only 15 people every Sunday, he decided it wasn't good business and something must be done. So he canvassed the district, and left written notices of the meetings at every door. That worked for a time and then the novelty wore off. He had a church, he hired a good Japanese preacher but the people simply would not come. How to make them come for the "goods" was

a question that tormented him night and day. He reasoned that his "business" had fundamentally the same problem as any big business, and success rested upon four principles:

- 1) A demand rooted deep in the requirements of human nature
- 2) An article of good quality to supply that demand
- 3) Distributing medium to make that article easy of access
- 4) A knowledge on the part of the public at large of their need of the article and of the places where it may be obtained.

...There was everything but the demand. The Japanese people were not conscious of their need of the Gospel, some did not know that the Gospel existed: What ought to be done? Why, precisely what is done in any big business. Advertise!

At this point Mr. Pieters went on furlough. He put his proposition up to business men. They jumped at it like fish after bait. They saw at once that if they were putting a million dollars a year into missionary effort in Japan, it would be a good thing to put a thousand into advertising the "business." So Mr. Pieters came back to Japan with \$1,000 in his pocket and a full-fledged scheme in his head. The more difficult the proposition, the better he likes it, so he selected Oita Ken, a most difficult province to evangelize. It was here that the Roman Catholics were stamped out in blood. The result is that the people in the district have a traditional horror of everything Christian. Mr. Pieters saw his opportunity right here. He would get this people so accustomed to think and talk of Christ that they would become Christians before they knew it.

He asked the proprietors of the largest paper if he might put in a column of Christian doctrine. They replied that if he paid for the space he might put in "any old thing he liked" as long as it did not violate the rules on the subject of obscene literature. So he made a contract with this paper at \$2.50 a column for one insertion.

Chicken or Egg?

Following business methods, he made his articles popular with catchy headlines. For instance a column on the Existence of the Creator bore the heading: "Which was First—the Hen or the Egg?"...At the end of the article there is always an invitation to any person interested to send his name and address to headquarters with the promise that free literature will be sent him. The average number of replies for the last five years is three a day. Some are written from curiosity; many are from school boys. But people having mere curiosity may get interested, and school boys have a habit of growing up, so no letter is left unanswered. When people become much interested, two tracts are sent to them. These carefully explain what it means to be a Christian and why a person who believes should receive baptism and join some church. In these tracts there is a printed form for application for baptism.

One thing remains to complete the method—to organize the believers into little societies which will develop into an organized church. To these societies are sent once a week a complete Christian service in printed form, indicating the hymns to be sung, the passages of Scripture to be read, the prayers to be offered, the text and the sermon. After a certain probation time, the society is organized into a church and turned over to ecclesiastical authorities.

Some time ago a letter was addressed merely "Headquarters Christianity, Oita City." Although there are several churches and missionaries in the town, the post office promptly delivered it to Mr. Pieters' office—which shows the value of advertising. ...The most popular brand of Japanese cigarettes is not popular because of its superior quality but because it's backed by American capital which has brought it to the attention of the smoking public by prodigious advertising. A Japanese Christian statesman, remarked: "If America would put as much capital into advertising Christianity as they put into advertising that cigarette they would have the Gospel in every hamlet within 5 years."

Among many others, Rev. W. H. Murray Walton, (Church Missionary Society): Dr. J.M.T. Winther (Lutheran) and Rev. Boude Moore, (Reformed Church Mission), contributed much toward the development of newspaper evangelism. Mr. Moore still carries on Dr. Pieters' work in Fukuoka. Christian books are lent out as one of their unique services. They enroll members who receive their monthly paper, and have other privileges for a yearly fee.

Catholic Campaigning

A gauge as to the effectiveness of newspaper evangelism is seen in the work of the "Knights of Columbus," who up to last year had spent over 3 million dollars over an eight-year period, with over two million resultant inquiries. Their budget has since increased for their "Information Bureau" runs a \$700,000 advertising campaign giving information and inviting questions on Catholicism. Here priests decide on answers to some of the 400,000 yearly letters."

Don Hillis, of the World Gospel Crusade, is a present-day leader in newspaper evangelism. He carried out an extensive program in India under T.E.A.M. and, until his wife's recent sickness, was expanding "Ad-vangelism" in Costa Rica.

His Correspondence School Program *Light of Life* is now in 51 countries, and in 39 languages. 115,000 students have graduated from its courses. They're growing at the rate of 13,000 a month.

His twin brother, Dick Hillis, head of the Orient Crusades, told of receiving 118 responses in return for an \$18 ad in Taipei. Some were actually testimonies of conversion. Dr. Clyde Taylor, of the N.A.E., was so impressed with this that on the closing night of the Evangelical Literature Overseas convention in Lincoln, Nebraska, last December, he made note of it in his keynote address by saying, "What a buy in literature! 100,000 Gospel tracts for \$18."

Mr. Robert Walker, editor of *Christian Life*, said: "You're on the right track. More money is spent on newspaper advertising in America than on any other advertising media." Dr. Oswald Smith said, "This will be a wonderful way to reach Japan's educated classes. This is also one of the methods of 'speed-up evangelism' that I recommend."

Dr. Clarence Jones of HCJB, helped in the choosing of the name of the only U.S. incorporated body exclusively engaged in missionary newspaper evangelism: "World Harvesters, Inc." This service agency, organized only after unsuccessfully trying to get some existing organizations to pick up this program as their own, was brought into being to:

- 1) Encourage the use of the newspapers as a medium for getting out a Gospel witness on the world mission fields through paid ads.
- 2) Pass on to others the technical "know-how" of placing these Gospel ads, so that the missionary will get the most for his dollar.
- 3) Receive and make known the experience of others who are engaged in newspaper evangelism.

"Why should anyone hear the Gospel twice before everyone has heard it once?" It is not God's will for one million Japanese yearly to go to hell without the

opportunity to receive an adequate hearing of the Gospel.

God is more interested in reaching the "one lost sheep" than in blessing the 99 in the fold." It's not right that "93% of all Protestant Christian workers minister to only 9% of the world's population which is English-speaking and where 90% of all evangelical Christians already reside."

It's not right for "96% of all church finances to be spent reaching this same 9%." Japan can be evangelized through the newspapers, a potent force where over 99% literacy exists.

This is the hour when the Church in Japan and in the West must stop and take inventory of our cause.

Communists Communicate

"The Communist world spends about \$3.4 billion a year on propaganda to keep its own subjects in line and to convert others to its cause."⁷ "In 1955, 280 foreign missionary agencies (including over 60 which supply funds, promote missionary causes, or furnish special services but don't appoint missionaries) received over 130 million dollars in contributions... with almost 100 million dollars spent overseas..."⁸

Thus the Communists spent 25 times more for their atheistic propaganda than the American Church spent on its total world-wide missionary program in 1955. The Communists are aware of the disparity between our talk and our action.

Today missions stand at the crossroads. The Protestant Church in Japan (with an overall strength of about 300,000) has made little appreciable progress in the last ten years.

Harold R. Cook, head of Moody's Mission Department in his article, "Our Return to Literature" said,

"We are beginning to awake to our danger in neglecting missionary... Thoughts are still our most powerful instruments. The thoughts wrapped up in the gospel of Christ are the most potent force in the world. But for the widest spread and the most constant repetition they need to be written and spread abroad."

Today, why not plan to place some Gospel ads in your local newspapers? The basic steps of placing and producing a Gospel ad are:

(1) Write an easy-to-understand ad, checking with both saved and unsaved as to simplicity and content. Trust God to honor His Word. Remember, no one ad's message will be complete in itself, but the Holy Spirit is faithful to reach prepared hearts with Gospel seed.

(2) Make sure that there is an address to which they can write for follow-up literature. (One way to avoid the "coupon clippers" is to require that a postage stamp be sent for the literature). There are many service agencies who stand ready to assist you in your follow-up work, such as the Navigators, C.P.O. Box 1067, Tokyo.

(3) Place the ad directly with the newspaper office or use an advertising agency such as Mannensha or Dentsu to place it for you. You can begin your "Ad-vangelism" for a few dollars by placing a one or two inch ad in the classified ad section. Or, for example, a five inch ad can be placed in the Shizuoka Shimbun, reaching over 100,000 homes for less than \$20. A five inch ad costs \$56 in the Tokyo Shimbun

世界平和の道

人は皆平和を求めています
あの原水爆実験競争も止める
様子がありません。この
ように人類が互にいつまでもにらみあつていては平和は永久にやつ
てまいりません。「汝の敵を愛せよ」と叫んで、自ら十字架にかか
り、人類の救主となられたキリストを仰ぎ、その大きな愛をうける
ことによつて人は始めて新しく生きる事ができます。このキリスト
にあらわれた父なる神の愛を信じる事が世界の平和に通ずる唯一の
途であります。心の平和を得たい方は十円切手をそえて左記へ申込
んで下されば左の書物を無料進呈します。

私書函一四四四

神戶中央郵便局
基 督 教 案 内 九 四 頁

十 新 希 望 会

キリスト?

トは云われた。西洋の太陽東洋の太陽の区別が無い様に世界に活
ける神は唯一人です。それは愛の神です。即ち人類を凡ての
罪へ家庭不和・事業の失敗・失恋・汚職等から救つて十字架
に懸けられたキリストを信じなさい。そうすれば貴方の悩み苦しみを
さすれおられます。救われたらお方は左記へ御申下されば
印刷物を無料進呈します。

私書函一四四四

十 新 希 望 会

Sample of an ad we ran for \$25 on the first
page of the evening edition of the *Kyoto
Shimbun*, which has a circulation of 293,091.

to reach over 700,000 homes. Over 150,000 homes can be reached with the same size ad in the Kumamoto Nichinichi Shimbun and the Ehime Shimbun for \$30 and \$35 respectively. Hokkaido can be fairly well covered with a five-inch ad costing \$95, and reaching over 700,000 homes.

Remember the cost includes both the printing and delivery of the Gospel message, thus fulfilling the motto of World Harvesters, "every Newspaper a Gospel Tract and Every Newsboy a Gospel Messenger."

Is there not a need for these interested to once again join together in a cooperative effort? I would appreciate hearing from others about their current experiences in this work. For further technical information or assistance please write to:

World Harvesters, Inc.
P.O. Box 1144

Footnotes:

- 1) Walton, W. H. Murray, *The Press and the Gospel. The Story of a Japanese Experiment*, 1932.
- 2) Ibid.
- 3) Ibid.
- 4) Oct. 16, 1956, issue of the Japan Times.
- 5) Volies, W. M., *The Evangelization of Rural Japan*, 1957, p. 46.
- 6) Walton, W. H. Murray, *The Press and the Gospel. The Story of a Japanese Experiment*, 1932.
- 7) Life, May 27, 1957.
- 8) Missionary Research Library Bulletin of Nov. 16, 1956. ★

THE BEST IN FILM STRIPS

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said Harry Conn at EMAJ conference.

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Rev. Saburo Omari who sailed for Formosa Nov. 1, on 1957 as J.E.O.M.'s first bona-fide missionary



Rev. Hisa Tanaka who plans to go to Pakistan as a Lay Missionary in 1958.



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Church of Indonesia: AWAKE!

by Dr. Timothy Dzaio, president
Gamaliel University



The opening meeting of the Christian Workers' Conference in Bandung.

After ministering here for nine years, I write concerning the need of the church of Indonesia.

There are only 3,000,000 Protestant Christians in this country (are they all born again?) of 80,000,000. Christians in Indonesia and in the Orient weren't taught by the missionaries or pastors to tithe. That made Christians depend upon the mission more than the Lord. Christians have lost showers of blessings from not obeying Malachi 3:10. National Christian leaders suffered because of the shortage of their monthly support. Sponsors of churches think that the national ministers should live humbly and sacrificially. Some ministers receive only 1/5 or 1/10 of what missionaries receive. This led many Oriental Christians to hold back, afraid to be called into full time work. A few ministers therefore have secular jobs to earn their livings. Many grow weak physically because of malnutrition. Rich Christians give only one or two rupiahs (¥40) for Sunday offerings.

Whenever the church is run by nominal Christians as elders and deacons, it may run like a company. The church is a spiritual organization and church leaders should live by faith, carrying out God's plan.

Also Christians weren't taught to be soul-winners. The church atmosphere is formal and you can feel the coldness and deadness.

It's impossible for the Holy Spirit to reveal the needed revelation if the minister merely reads a "canned" sermon written by another person! No human knows the need of each member of the congregation, only the Holy Spirit is able to speak to every needy soul.

Many churches don't believe in revival and evangelistic meetings. Many think that calling souls to the altar is too emotional. The number of the congregation remains the same for years. The only way to add new members is to baptize the infants. Some of the churches in Java's large cities gain new members because village Christians move there. It's not like in the apostolic age that each day the Lord added new souls to His church. (Acts 2:47) It is imperative that a church have an evangelistic revival meeting at least once a year. The Holy Spirit gives different gifts to build up the body of Christ. (Eph. 4:11) One who has the gift of a pastor is unable to supply all the needs unless the Lord sends revivalists and evangelists and even gifted teachers to build up the work. For pioneering you need both Paul and Apollos. (I Cor. 3:6)

Currently God has raised Billy Graham to preach the gospel and the Navigators to do the follow-up work. Years ago in China, God raised up Dr. John Sung who had the gift of a prophet. The Holy Spirit used him as a vessel to revive many nominal and back-slidden Christians and even many ministers.

Recently I visited a small city, Singkawang, in West Borneo, and met Mr. Hsih, a deacon of a Chinese Church, originally from the Methodist Mission which has 50 years of history. Mr. Hsih said: "I lived in Singkawang for over 40 years and passed the church many times without knowing what was the church's



Rev. J.B. Kawet, chairman of the Indonesia Fellowship of Evangelicals addressing the group.

business. No one ever spoke to me about Jesus. No Christian ever invited me to attend a church service. People even today in this city are just the same as I was!"

Christians need revival first, then they have fire in their hearts to preach the gospel among lost souls, not only in Indonesia, but in all Asia.

Oh, Church of Indonesia, Awake!

(Now read this article again, exchanging the word "Japan" for "Indonesia." —ed.)

SUNDAY SCHOOLS

SUNDAY SCHOOLS

by E. W. Fisch, Gen. Sec.
Japan Sunday School Union



Mr. Edwin S. Fisch, Director of the Japan Sunday School Union, emphasized the need for Sunday school evangelism in preparation for the 1958 World S. S. Convention in Tokyo. (At EMAJ Conference)

NEXT year, 1958, will see intense interest in Japan's Sunday Schools as the International Council of Christian Religious Education, (the former World Sunday School Association) conducts its conference in Tokyo. Three thousand foreign delegates are expected, and both the religious and secular press will give extended coverage to Japan's largest post-war convention. This Sunday School convention will be a part of the 1959 centenary program of the Nippon Kirisuto Kyodan. (United Church)

An examination of child evangelism requires a careful definition of terms, for all present names for such work are relatively modern.

The New Testament term "euaggelion" refers primarily to the proclamation or announcement of the gospel. However, the early church did not long restrict it to mere gospel preaching, but established schools of instruction as a prerequisite to intelligent church membership. We agree with Miss Vincent that through all ages,

"The broad definition of evangelism regards the gradual nurture of the child in the Christian faith from the cradle up. It includes the definite personal acceptance of Christ as Saviour and Lord, (which is the goal of all such nurture) and develop-

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IN CHURCH HISTORY

ment in the Christian life which should be the outgrowth of such a decision. It emphasizes the value of educating a child in the things of God prior to the decision for Christ, thus putting the roots down deep."

Child evangelism includes patient guidance, daily family altar in Christian homes, Holy Spirit anointed teaching and opportunity for decisions in the Sunday School. It demands that children be urged to attend morning worship, revival services, and other meetings.

Christ often referred His disciples to a consideration of child life as the expression of proper relationship to God. While we encourage children to follow the parents example, He exhorted adults to follow the pattern of children! With this instruction fresh in their minds, the apostles would naturally be interested in child evangelism.

The apostles, however, came from a Jewish background, where the home was the center of the child's early religious training. They looked to the home to initiate religious instruction for children. Thus Paul refers to Timothy's home as one which began Scripture teaching at a very early age.

The record of the Philippian jailor's conversion

adds the significant detail: "He took them the same hour of the night, and washed their stripes; and was baptised, he and all his."

No doubt this record of an entire family, (presuming children were included) was duplicated many times in the early church. This would be a natural outgrowth of home meetings, where there was ample opportunity for intimate personal contact with every family member.

The lack of written Bibles meant that the early Christian home could not have family Bible reading. Doubtless favorite verses were written down, and many memorized much of the existing word. In addition, conversation in menial-class homes tends to revolve around events of daily life, so no doubt the conversation contained much repetition of messages heard as well as the results of private meditation on the word. Though this private instruction was continued, yet as communities of Christians arose, it was necessary to provide some definite method of Christian instruction. As Sherril mentions.

"The frequent appearance of the word 'paideia', (child) together with the contexts, suggests that three ideas were upper-

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most concerning this earliest Christian education of children.

"First, it was to be 'in the Lord.'"

Then there was the emphasis upon moral conduct. "Keeping one's hand" on his children was, to these early Christians, a sign of the convert's earnestness regarding the morality of his household as well as himself.

"The third idea was instruction."

Thus in the earliest church, child evangelism was considered largely in relation to home and parents.

There was a thorough program of child evangelism from AD 100. Even at the age of 7, there were those who were well indoctrinated and boldly proclaiming their faith.

To quote Foxe:

"Romanus made a long oration on the eternity, human nature, death, and satisfaction of Christ for all mankind. When done he said, 'Give me a child, O Captain, but seven years of age, which age is free from malice and other vices, wherewith ripe age is commonly infected, and thou shalt hear what he will say.' A pretty boy was called out of the multitude and set before him. 'Tell me, my babe,' quoth the martyr, 'whether thou think it reason, that we worship one Christ, and in Christ one Father, or else that we worship many gods?' Unto whom the child answered, 'That certainly, whatever it is that men affirm to be God, must needs be one; and as that one is Christ, of necessity Christ must be the true God; for that there be many gods, we children cannot believe.' The captain, much astonished at this, said, 'Thou young villain and traitor, of whom hast thou learned this?' 'Of my mother,' quoth the babe, 'from whose breast I also learned this lesson, that I must believe in Christ.'"

"Heron, Ater, and Isodorus, and with them Dioscorus, also a child of 15 years, were crowned with the same crown of martyrdom. The judge began with the child, thinking him more easily to be won with words to entice him, than with torments to constrain him. But he persisted immovable."

You may wonder why these children should be so willing to be martyred for Christ. The answer lies in the earnestness of the parents and Christian teachers; all of whom could expect at any moment to be apprehended and killed for their faith. Many could make no provision for their families materially, but they determined that the faith they were prepared to die for, should be communicated to their children. And as like begets like, so the earnestness of the parents was communicated even to young children.

Even pagan writers of the third century believed that childhood was the golden age of opportunity for teaching. This emphasis gave added weight to Christ's words.

Ignatius, the immediate successor to the apostle John said, "Fathers, bring up your children in the admonition and nurture of the Lord; and teach them the Holy Scriptures."

The list of leaders in the early church who received such training in the home includes Augustine, taught by his mother Monica; Basil and Gregory of Nyassa, taught like Timothy, by both grandmother Macrine and mother Emmelia; as well as Chrysostom who was taught by his mother. This work of home instruction was so thorough that Chrysostom refers to it as "every home was a church!"

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The Apostolic Constitutions declare:

"He therefore that neglects to admonish and instruct his own child. Do you therefore, teach your children the work of the Lord... Make them subject from infancy, teaching them the Holy Scripture."

Chrysostom pleads: "Before all things whatsoever, compose the manners of your children... bring up a champion for Christ, and instruct him from his very cradle."

The early Christians were largely from the lower and uneducated strata of society, and their numbers were not large, yet they recognized a responsibility to keep their children from attending the pagan schools on the one hand, while at the same time providing for instruction in the home.

If the early church regarded the home as responsible for Christian instruction of children, what about children in non-Christian Japanese homes? Is there no method for reaching them inherent in the practice of the early church?

The basic assumption of the early church is: someone must take full responsibility for the Christian instruction of the child, namely the parents. However this did not preclude that responsibility passing to others when the parents were unable or unwilling to so instruct their children.

In this, the modern Sunday School teacher most nearly fulfills that responsibility. The Sunday School teacher is actually the spiritual guardian of each child in the class. For this reason, classes strive to

be small, in order that the teacher may better understand and work with her pupils. As the natural parent plans for the child's well being, so the teacher plans for every opportunity to meet spiritual problems, leading first to acceptance of Christ as Saviour, then to development in the Christian life and service, to make each child a working member of the Church. And the earnestness of the teacher should be as well appreciated by the child today as was the earnestness of early Christians by their children.

Frequently today Sunday Schools are emphasized as a means of enlisting children for Christ, and for development to be good neighbors, and good citizens. This was not the emphasis of the early church. It was rather to know Christ and commit all to Him, determining to be faithful in life or death. And this is the emphasis of conservative Sunday School work in Japan today. May this be strengthened rather than weakened during 1958.

(A further principle from the Reformation will be presented in the next issue.) ★

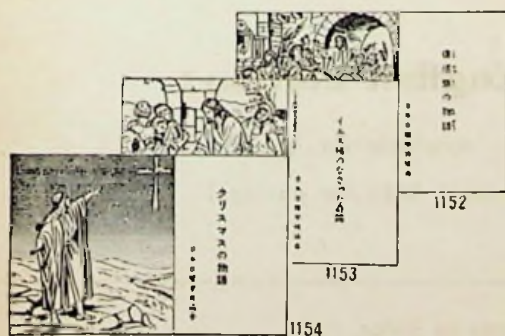
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CORRECTION

Our good friend, Dr. Karl Eitel, points out that Dr. Karl Barth is not German, as Rev. Tamekichi Saito inferred in his article on "Barthianism in Japan." (J. H., Volume 5, #2: Spring, '57, p. 9-11) but is Swiss, coming from Basel, Switzerland.

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1957 TRACT SURVEY

by Morris Jacobsen
and Staff



"I news, yonde kudasai," we cried to pedestrians as we slipped tracts out the windows of the carry-all. Men, women and children scrambled to pick them up, cyclists hopped off their vehicles, and farmers left their rice paddies and tools to come dashing to the road. Even a baseball game broke up temporarily as the players bolted our way to pick up the multicoloured slips of paper. A red-bannered Communist speaker using a truck as a platform was left high and dry with practically his entire audience in the scramble for the literature left in our wake. Yes, but that was back in 1949.

Since then, millions of tracts have been passed out in much the same helter-skelter fashion and with surprising results. How effective are these little pieces of paper? Any who pass them out at all regularly say they are a MUST. Which tract, then, ought I to use?

The survey staff of Japan Harvest has done months of work to try to help you answer that question more intelligently for yourself. A group of workers—entirely Japanese—coached especially for the job have carefully read every tract available, outlined them and answered a series of questions concerning each one. They have worked hard and honestly. The authors are practically unknown personally to most of them, and we feel what they have to offer is as good a representation of unbiased Japanese opinion as we could get anywhere. What we have to say is based entirely upon the poll of the opinion worked out individually and later averaged up and compiled. Though they did not confer with each other, their opinions were fairly uniform.

Since the chart already gives you most of that information, we can limit ourselves to a few basic considerations. About twenty-five of the above tracts appear to be translations. Of these, nine have been classed as popular, within the scope, of course, of the questions asked. The remainder of the tracts have been written by Japanese. . . .

Tracts printed abroad or those widely in use a few years ago but not now being printed are not included in this survey. One such example is Jacob De Shazer's "WATAKUSHI WA NIHON NO HORYO DESHITA," a tract used to bring literally thousands to a decision for Christ but now no longer popular because of its association with the last war.

CONCLUSIONS

While we have much to praise the Lord for in the material already at hand, we have seen that the most excellent material of a few years ago is in disuse today. We're in a changing world and perhaps one of the distinguishing features of present day Japanese society is its demand for the new and novel. Business, art,

journalism, education and what have you is constantly on the stretch to keep pace with an onward marching world. Shall we be content with the mediocre and the second-rate in this most vital avenue of reaching the lost? The Hyakuman Tract Club, among others possibly, is doing an admirable job of impressing on its members the importance of effective, prayerful distribution and is seeking to supply new tracts each month.

But what can be done to gather fresh, vital, spiritual material that will meet the multiple needs of Japan's multitudes of today and tomorrow? The answer undoubtedly lies in the latent of our Christian Japanese community. "Stir up the gift that is in thee." The Kyurei Renmei of Karuizawa conducts periodical tract contests as a last resort to garner in some of this unwilling talent. Urge your friends and co-workers to launch out into the deep and prove God's blessing in this tract literature field. He can yet use the five loaves and the two small fish to His glory. In the meantime let us use the material we have—prayerfully and effectively.

A WORD TO THE PRINTERS—

The survey staff asks you to consider the following in future tract production:

1. Comfortable spacing of lines and paragraphs, making for greater ease in reading.
2. Please use only modern Kana spelling.
3. For adult tracts it seems best not to use furigana. At the same time old, difficult kanji should be avoided as much as possible.
4. By all means use furigana for children's tracts.
5. There are no tracts in the scope of this survey especially written for:
 - a. University students,
 - b. Old people (old people's homes, etc.),
 - c. More could be written for Mothers Day.
6. Tracts written in both English and Japanese e.g. WHAT ARE YOUR PLANS? are well received by students. More of that type are desirable.
7. Admittedly one has to watch the budget, but instead of putting out a lot of cheaply done tracts, it seems better to improve the paper and the cover, seeking to put out a few superior tracts with a message that really strikes home to the heart. ★

Important Memo--

IMPORTANT NOTICE TO ALL TRACT PUBLISHERS!

Were any of your tracts (NOT Pamphlets or booklets) omitted in the tract survey on pages 32 & 33? Would you like to see them included in a special section in the next issue? Then please send 5 samples of each

sokutatsu to: Morris Jacobsen (J.E.M.)
Kujiranami, Kashiwazaki Shi
Niigata ken

The deadline Dec. I, 1957

General Evangelistic Tracts							General Evangelistic Tracts							
Tract color	Publisher	Pages	Appearance	Content	Appeal	Rating	Tract Title	Publisher	pages	Appearance	Content	Appeal	Rating	
Two color folders														
Is Life Worth Living? (bilingual)	CMA	8	G	G	G	10	What is Sin?	SP	6	F	G	G	9	
I wish you knew My Jesus (bilingual)	CMA	6	G	G	G	9	God the Creator	SP	6	G	G	F	9	
I am The Way (bilingual)	CMA	6	G	G	G	9	God the Father	SP	6	F	G	G	9	
Guide to Christian Faith*	LLS	6	G	F	G	8	Victory over Death	SP	6	F	G	G	9	
Faith & Superstition	LLS	8	G	G	G	9	He seeketh even me, a Sinner	SP	6	F	F	G	8	
The Way to Deal with Troubles	LLS	8	G	G	G	9	Christ	SP	6	F	G	F	7	
Eternal Life	LLS	6	G	G	F	8	Christ is Saviour	SP	6	F	G	G	8	
New Start in Life	LLS	6	G	G	G	10	Love God	SP	6	F	G	G	8	
From Death to Life	LLS	8	G	F	G	8	Seven Things you Ought to know	WLP	6	F	G	G	8	
Who is Jesus Christ	LLS	6	G	F	F	8	After Death-What Then?*	WLP	18	F	F	G	7	
The Meaning of the Cross	LLS	6	G	G	G	10	Four Problems	WLP	4	G	G	G	10	
Regarding Man	LLS	8	G	G	G	9	Steps to Heaven	WLP	8	G	G	G	10	
From Doubt to Faith*	LLS	8	G	G	G	9	The Country Where There are no Tears	WLP	8	F	G	G	9	
What was the Reformation	LLS	8	G	G	G	9	The Voice that Calls you	WLP	8	G	G	G	10	
Meaning of Suffering & the Solution	LLS	8	G	F	F	7	Gods by the Million	WLP	8	G	G	G	10	
The Real Way to Live*	LLS	8	G	G	F	9	Bring him to Me	EC	6S	F	F	G	7	
Hard Realities of Life*	LLS	6	G	F	F	7	Death & Life	EC	6	F	G	G	9	
Exhortation to Faith	LLS	8	G	G	G	9	Disposal of Sin	EC	6	F	F	G	7	
True Love	LLS	8	G	G	F	9	In Order to Become a Christian	EC	12	F	G	G	9	
A Friend in Court*	LLS	12	G	F	F	7	How to Find God*	KR	12	F	F	G	8	
Reconciliation*	LLS	6	G	G	F	7	God's Gift-Eternal Life*	NAV	20	F	G	F	8	
The Changed Life	STK	4S	G	G	G	10	Plain design							
Hawaiian Mother & Child	WLP	4	G	G	G	10	What is Your Religion?	BDK	4	G	G	G	9	
Unopened Eyes	WLP	4	G	G	G	9	How Can I Believe God?	CJPM	4L	F	E	G	8	
Have you Prepared to Meet God?*	WLP	4	G	F	F	7	What the Bible says about Warr	CJPM	4L	F	G	G	9	
The Cross of Christ	WLP	4	G	G	G	9	What the Bible says about Human Life	CJPM	4L	F	G	G	9	
Fish are not Free	WLP	4	G	G	G	10	Rest for the Soul	CJPM	4L	F	G	G	9	
The Death of Daichan	WLP	4	G	G	G	9	You are a Fugitive	CJPM	4L	F	G	G	9	
The End of King James	WLP	4	G	G	G	10	The Words of the Cross	CJPM	4L	F	G	G	9	
Why was I Born?	WLP	8	G	G	F	8	The Greatest Transaction in Life	CJPM	4L	F	G	G	9	
Broken Tomb	WLP	4	G	G	G	9	Freedom through the Truth	CJPM	4L	F	G	G	9	
Invitation to True Happiness	LLS	6S	G	G	G	9	Have you Believed in Jesus Christ?	EPD	2L	F	G	F	9	
One color, with cover design							The Unknown God	EPD	4L	F	G	G	9	
When I am Weak I am Strong	CJPM	4L	F	G	G	9	What are You Seeking?	EPD	4	F	G	G	8	
Who Can be Saved?	CJPM	4L	F	G	G	9	The Dependable Advice	EPD	2L	F	F	G	7	
The World Where There is no Chance	CJPM	4L	F	G	G	9	The Dependable Way	EPD	4	F	G	G	9	
Fear the Mighty One	CJPM	4L	F	G	G	9	The Dependable Book	EPD	4	F	F	F	8	
Way to God	EPD	16	F	G	F	7	The Dependable Strength	EPD	2L	F	G	F	8	
The Essence of Christianity	JEB	4L	F	G	G	9	Now is the Time to be Saved	EPD	4	F	F	G	7	
The Love of Christ	JEB	4L	F	G	G	9	Four Fundamentals	EPD	4L	F	G	G	8	
Christ the Friend of the Meek	JEB	4L	F	G	G	9	The Dependable Salvation	EPD	2L	F	G	F	9	
The Foundation of Life	JEB	4L	F	G	G	9	What are You Living For?	EPD	4L	F	F	G	8	
The Eternal Life	JEB	4L	F	G	G	9	Where are You Going?	EPD	4L	F	G	G	9	
Unshaken Peace	JEB	4L	F	G	G	9	It Pays to Think	EPD	4L	F	G	G	9	
The Greatest Invention in the World	JEB	4L	F	G	G	9	The Atheist & Peace	EPD	2L	F	F	F	9	
The True God Speaks to You	KR	4L	F	F	F	6	The Salvation of the Cross	Goto	8	F	G	G	7	
Four Great Facts*	KR	6	F	F	F	7	What is Christianity?	Sato	8	F	G	G	8	
True God Revealed in Christ	KR	8	F	G	G	7	The Heart's Desire	JEB	4L	F	G	G	9	
God's Gift	KR	6	F	F	G	8	The Cry of the Human Heart	JEB	4L	F	G	G	9	
Mystery of the Pearl	KR	4	G	G	G	10	Judgment & Salvation	JEB	4L	F	G	G	9	
I was a Buddhist Priest	KR	6	G	G	G	10	The Way of Salvation	KR	8	F	G	F	8	
Call on the Lord of Heaven & Earth	KR	4	F	G	G	8	God helps those in the Slough of Despair	KR	6	F	F	F	7	
The Lord of Hosts*	KR	4	F	F	F	7	Brahman & his servant*	KR	4	F	G	F	8	
Three Steps in the Right Direction*	KR	6	F	G	F	7	The Story of a General*	KR	4	F	F	F	6	
The Story of a Certain Doctor*	KR	6	F	F	F	7	What is a Christian?*	NLL	18	G	G	F	7	
Jesus, the True God	KR	6	G	G	G	10	Twelve Aspects of the Christian Life	SA	4L	F	G	G	9	
What are Your Plans	KR	4	F	G	G	9	Repentance & Faith	SA	4L	F	G	G	9	
Why I need Christ?	LLS	6	G	G	G	10	The Way of Salvation	SA	4L	F	G	G	9	
Guide to Christianity	LLS	8	G	G	G	10	Man's Duty	SA	4L	F	F	G	8	
This is the Way*	NLL	4L	F	G	F	8	The Journey of Life	SA	4L	F	G	G	9	
What Must I do to be Saved?*	NLL	28	G	G	F	8	Tidings of Grace*	WLP	15	F	G	F	7	
Fellowship with Christ	SP	6	F	G	G	8	Tidings of Joy	walters	7	G	F	G	9	
The Work of Jesus	SP	6	F	G	G	9								
The Way to Happiness	SP	6	G	G	G	9								

Children's Tracts							For Special Occasions						
Tract Title	Publisher	Pages	Appearance	Content	Appeal	Rating	Tract Title	Publisher	Pages	Appearance	Content	Appeal	Rating
Two color folders													
Learn from the Ant	BDK	4L	G	G	G	9	Joy & Sorrow in Christmas	EC	4	F	G	F	8
The Creation	EPD	4L	G	F	F	7	The Religion of the Resurrection	EC	6	F	G	F	8
The Bible	EPD	4L	G	G	F	8	The Meaning of Christmas	KR	8	P	G	G	7
The Light of the World	EPD	4L	G	G	F	9	The Christ of the Resurrection	KR	6	F	F	G	7
Death & Judgment	EPD	4L	G	F	G	8	Christmas in the Heart	LLS	4	G	F	G	8
Sin	EPD	4L	G	G	F	9	Christmas Light	LLS	8	G	G	G	10
The Heart	EPD	4L	G	F	G	8	Meaning of Christmas	LLS	8	G	F	F	8
The Gospel	EPD	4L	G	G	G	9	Good Tidings of Great Joy	LLS	8	G	G	G	9
The Lamb of God	EPD	4L	G	F	F	8	Meaning of New Years from	LLS	8	G	F	G	8
Man's Heart*	KR	6S	G	F	G	8	Standpoint of Faith,						
The Lost Coin	WLP	4S	G	G	G	10	The Resurrection of the Dead.	SP	6	F	F	G	8
Jesus Raises the Dead Girl	WLP	4S	G	G	G	9	Springtime & Resurrection	WLP	8	G	G	G	10
The Prayer of Two Men	WLP	4S	G	G	F	10	The Most Welcomed Present	WLP	4	G	G	G	8
The Son Who Came Back	WLP	4S	G	G	G	9	Christmas Greetings	WLP	4	F	G	G	8
The Rich Man's Feast	WLP	4S	G	G	F	9	Memories of Siberia	WLP	4	G	G	G	9
The Foolish Farmer	WLP	4S	G	G	G	9	It's New Years But the End is Near	WLP	4	G	G	G	9
Lion	WLP	4S	G	G	F	9	New Years in Your Heart	WLP	4	G	G	F	9
Good Samaritan	WLP	4S	G	G	G	9	The Prelude to the Resurrection	WLP	4	G	G	G	10
The Story of Kokko-chan	WLP	4S	G	G	G	10	Resurrection of Christ	WLP	4	G	G	F	8
A Strange Story	WLP	16	G	G	G	9							
For Hospital Visitation							Believers' Tracts						
Jesus Heals the Sick	KR	6	G	G	F	8	The Light Switch	CMA	12	G	G	G	10
Christianity and the Sick Person*	LLS	6S	G	G	G	9	How Can I Know God's Will?	CMA	4	G	G	G	10
We Need God*	LLS	4	G	G	G	9	For the Newly Baptized	LLS	6	G	G	G	9
The Lord Calls Our Name*	LLS	4	G	F	G	8	Meaning of the Life of Faith	LLS	8	G	G	G	9
The Road I Should Take*	LLS	4	G	F	G	8	For Parents who lost a Young One	LLS	8	G	G	G	10
Nothing to Fear	LLS	4	G	G	G	9	Guide to the Church	LLS	8	G	G	G	10
Under the Lord's Wings	LLS	4	G	G	G	10	Your King Will Come*	KR	8	F	G	G	9
God is Our Refuge*	LLS	4	G	G	G	9	Be Silent*	KR	4	F	G	G	8
Put Your Burden on Christ*	LLS	4	G	G	G	9	How to Overcome Temptations	SA	4	F	G	G	9
Ye Who Wait on the Lord*	LLS	4	G	G	G	9	The Reasonableness of Christianity	SP	6	F	G	G	9
The Lord is My Shepherd*	LLS	4	G	G	G	9	The Enemy Within & Without	SP	6	F	G	G	8
Our Daily Delight*	LLS	4	G	G	G	9	Peace	SP	6	F	G	G	9
What is Man?*	LLS	4	G	G	G	9	Hints for New Believers*	WLP	14	F	G	F	8
Greater than Life*	LLS	4	G	G	G	9	What Must I do After I am Saved?	WLP	10S	G	G	F	8

*Indicates translation

PUBLISHER	Abbreviation	No. of tracts	ADDRESS
Bunsho Dendo Kai	BDK	2	935 Kugahara Machi Ota Ku, Tokyo
Central Japan Pioneer Mission	CJPM	12	445 Hyakken Machi Maebas Shi, Gunma Ken
Christian Missionary Alliance	CMA	5	P. O. Box 60 Hiroshima Shi
Immanuel Church	EC	6	10-57 Tokiwa Cho Urawa Shi, Saitama Ken
Evangelical Publishing Depot	EPD	26	15, 1-chome Kagurazaka Shinjuku Ku, Tokyo
Japan Evangelistic Band	JEB	10	87 Shioya Tarumi Ku, Kobe
Kyurei Renmei	KR	22	Karuizawa Bible Institute 2163 Karuizawa Machi, Nagano Ken
Lutheran Literature Society	LLS	43	16, 1-chome Fujimi Cho Chiyoda Ku, Tokyo
Navigators	NAV	1	C. P. O. Box 553 Tokyo
New Life League	N.L.L.	3	1, 2-chome Kitazawa Setagaya Ku, Tokyo
Seisho Tosho Kankokai	STK	2	Box 66 Sendai Shi, Miyagi Ken
Salvation Army	SA	10	17-2 Jimbo Cho, Kanda, Chiyoda Ku, Tokyo
Southern Presbyterian	SP	15	1-6 Kokonoe Cho Gifu Shi, Gifu Ken
Word of Life Press	WLP	37	346 Eifuku Cho Suginami Ku, Tokyo

Fifty Million Tracts!

EVANGELICAL TRACT SURVEY '57-'58

At-Tract-ive Tracts Needed!

"Do not the publications of the Tract Societies fail in one important point? A tract ought to be attract-ive. Would it not be well, even though the price must be somewhat increased, to use better paper and, what is more important, have covers that make people wish to look inside? Look at the covers of the unbound books that are displayed in Japanese bookstores and ask if their publishers do not present wares that look far more tempting than do most of ours."

(This was not written in 1957 for the Japan Harvest Tract Survey but for the JAPAN EVANGELIST Vol. 5, No. 3, March, 1898, almost 50 years ago; live...and learn? —ed.) *

More than 50 million Gospel tracts have been distributed in postwar Japan—about one for every second person in the land.

This interesting sidelight on recent missionary turned up in Japan Harvest's latest survey—of Gospel tracts in Japanese. Among evangelicals, fourteen tract publishers were found, currently handling a wide variety of 196 titles (see listing on page 31).

Although facing a formidable task in this survey, Morris Jacobsen (JEM, Niigata Ken) and his associates have produced an admirable piece of work. Their survey includes a chart of the title, publisher and size of each tract, together with an expression of Japanese opinion on each one.

These appraisals express as accurately as can be done in a survey of this kind the opinions of a considerable number of Japanese readers from various walks of life. To obtain these opinions, several Japanese were asked to read each tract. Then their answers to the following questions were carefully recorded and analysed:

APPEARANCE:

1. Is the cover attractive?
2. Is it such that you would, on receiving it, feel that you must read it?

CONTENT:

1. Is the tract of suitable length?
2. Is the truth set forth in the tract well illustrated?
3. Does it presuppose too great a knowledge of the Bible on the part of the reader to be effective for one who has had no contact with Christianity?

APPEAL:

1. Is the style good and interesting and does it have general reading appeal? Does it have a foreign flavor?
2. Is it well suited to Japan? Does it create a

feeling of opposition or contempt?

3. Is the conclusion effective? Are the contents summarized and the truth driven home?
4. Is the bait suited to the hook? Is the drawing element in proportion to the element calling for decision?

The resulting appraisal of each tract therefore is not necessarily the opinion of Japan Harvest, but an attempt to pass on the reaction of Japanese readers. While this approach will not in any sense give the final word on the tracts surveyed, the information will be of great interest. The selection of the ideal tract must inevitably be colored by the varying local situations.

One very marked feature of this survey: most translated tracts received a very low rating. Although not listed, a considerable number of translated tracts printed abroad were surveyed and were consistently marked "poor."

Encouragingly, the survey shows a very strong trend toward Japanese-written tracts on the part of publishers. Of the 196 titles now available, less than 20% are listed as translations.

Another very apparent trend: the quality of the printing and design of tracts is definitely being improved. About one-third now have attractive two-color designs.

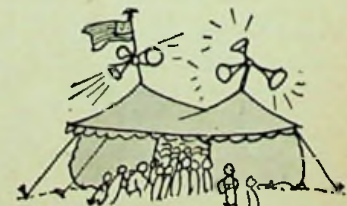
The most popular size for tracts apparently is the small "B7" (3½" by 5"). This is taken as standard size in the survey chart with smaller sizes marked "S," larger page sizes marked "L."

The prices being charged for tracts are surprisingly consistent, usually one yen each for 4-page tracts and 1½ to 2 yen each for 8-page tracts, with some discount in quantities. There are some exceptions, however, so publishers should be contacted for prices before ordering.

Two of the publishers listed do not sell their tracts. The Kyurei Renmei (E. Tygert) operates on a free-will offering basis. The New Life League gives its tracts free. (K.M.)

What he SAID and what he MEANT

They wrote: "The famous evangelist, Dr. Suzuki, assisted us in our recent city-wide tent campaign."



What really happened was that they returned from a shopping tour in Tokyo just in time to pass out a few tracts on the last night of his meetings.

NEWS MAKERS

by Victor M. Springer



EMAJ Conference

Karuizawa E/pA... The eighth annual convention of the Evangelical Missionary Association of Japan (E.M.A.J.) was held from August 7-11 in the Union Church of Karuizawa. Harry Conn, consulting engineer from Chicago, keynoted the conference by emphasizing the responsibility of all Christians for world evangelism. Other speakers and their subjects at the conference were: Dr. J.M.T. Winther, devotionals; Dr. Hideo Aoki, Japanese Psychology; Dr. W. A. McIlwaine, Theological Trends in Japan; Rev. T. Taniguchi, of the Protestant Federation, who reported on efforts to form a conservative fellowship of non-N.C.C., Kyodan Japanese pastors and evangelists; Rev. Edwin Fisch, who with Lucius Butler stressed Sunday School evangelism; and Toshio Suekane, director of the Yokohama YMCA.

Mr. Suekane, one of the 15 delegates to Red China (he first went there 35 years ago), said "The so-called freedom of the Christian Church in Red China is largely restricted to the inside of the church building itself. For fear of persecution from the Communist party, true Christians have been forced to go underground, while the government-tolerated Three-Self Church is presented to the world as the united church.

The EMAJ, which now has close to 700 members, elected these officers for the coming year: President, John Schwab (TEAM); Vice Pres., Jack McDaniel (CBFMS); Secretary, Lois Marsh (WUMS); Treasurer, Leonard Nipper (AG); Members at large, W. A. Eckel (Naz.), Norman Lund (SSM), Philip Malmvall (SAMJ) At the editorial conference of the JAPAN HARVEST, a 400 per cent subscription increase was reported by Kenny Joseph, who was reelected for another year as managing editor. The latest HAR-



The Japan Harvest Editorial Conference, Aug. 12, Karuizawa.

VEST survey revealed that of the 2710 Protestant missionaries assigned to Japan, 798 (29%) are on furlough. Inter-Board Committee related missionaries on the field number 318 (16%), while non-IBC Missionaries number 1594 (84%). ★

PBA At Standstill

Tokyo E/pA... Pacific Broadcasting Association (PBA), which produces 43 gospel broadcasts a week for 16 mission boards, is still without the studio which it had hoped to be using by the early part of this year. Though the foundation was completed months ago, lack of funds has prevented completion of the much needed studio and office building. Also needed, reports President Arthur Seely, are top-notch recording equipment and qualified technicians. Also seeking the programming services of PBA are Gospel stations in Korea, the Philippines, and Okinawa, all of which are asking for several hours of tape-recorded broadcasts a day. ★

New Okinawa Station

Tokyo E/pA... Far East Broadcasting Company (FEBC) announces the opening in September of a new 1,000 watt radio station in Okinawa. Broadcasts will feature Gospel programs, news features, and educational programs. Broadcast time will be divided between Japanese (for the 650,000 Japanese speaking Okinawans) and English (for the 70,000 or more Americans stationed there). Planned for the future is a 100,000 watt station, with primary coverage directed to the Chinese mainland. The anticipated antenna design will produce an effective radiated power of one million watts toward the mainland. ★

Missionaries Still Needed

Tokyo E/pA... In its report to the annual FCM (Fellowship of Christian Missionaries) Conference, held in August at Karuizawa, the FCM Study Commission on Missionary Strategy stated that many Japanese pastors would advocate complete withdrawal of foreign missionaries, if they could be assured of continuing and increased financial support after such a withdrawal. "At the same time," continues the report, "we note that the Japanese churches are not spontaneously expanding. Most of the existing churches were founded by missionaries." ★

NCC Works on WSSC

Tokyo E/pA... Responsibility for planning for the 1958 Tokyo World Sunday School Convention, has passed from the Church School Department of NCC to a central committee of 15 members answerable directly to the NCC Executive Committee. The world gathering will get under way when the preliminary "Institute" meets from July 21 to August 1, followed by the World Convention Central Committee meeting on August 4-5. Immediately following will be the World Convention itself from August 6-13, and finally, local area conferences from August 15-20. ★

Candidate-training Program Held

California Ep/A... In an effort to put Japan-bound recruits through the test before, not after, going to Japan, the new Practical Missionary Training program was established and held its first sessions among the Japanese of California from August 1 to 21. Co-sponsoring with P.M.T. were BIOLA and the Central Japan Pioneer Mission. (C.J.P.M.)

According to Dr. Oran Smith, BIOLA mission head and pioneer in missionary training in Cuba and Haiti, "There are 1,000 fewer missionaries on the field in '57 than in '54. Dr. Smith further declared to the 500 present at the August 11th service in Los Angeles Church of the Open Door, "This rising tempo of casualties on tough mission fronts of the world must be halted; we at home must raise the level of those going to difficult fields like Japan."

Objectives of the three-week venture were to introduce the recruit to Japanese culture and language, observe him under actual field conditions, and expose practical and spiritual problems encountered in the Orient. The staff consisted of: Dr. Smith, co-director and instructor in "Spiritual life of the Missionary"; Rev. Kiichi Ando, Dean of the C.J.P.M. Bible Institute, who taught, "Men and Methods of Evangelism"; Rev. Shimpei Higuchi, Pastor, Evangelical Church, Tokyo and Senior at Fuller Seminary, who taught "Japanese Culture and the Japanese Language"; and C.J.P.M.'s Rev. Charles Corwin who taught "Language, and Church Planting."

After a week of orientation, the group saw extensive and intensive evangelism in Central and Southern California churches of the Japanese Evangelical Missionary Society. The final week was a period of evaluation, and included Mr. Ando's closing remarks to the students: "You've understood clearly the difficulties of working in Japan. Unless you're clear on God's special call to Japan, and unless you're full of faith, do not venture to Japan's shores. As for me, I have a double responsibility to help you and pray for you when you come to Japan... As you work with national evangelists and workers in the love of Christ, no differences, no barriers, the glory of God will be seen in Japan and many precious souls will be won." (Mr. Ando's lectures and Mr. Higuchi's treatment of Japanese history are on tape. Title of lectures and tapes will be furnished (library basis) for those writing Japan Harvest.) ★

JEOM Sends First Missionary

Tokyo E/pA... Soon to leave for Formosa as the first overseas missionary of the Japanese Evangelical Overseas Mission is Rev. S. Omori, former missionary to China. Rev. Omori, now 42 years old, plans to hold meetings in both Chinese and Japanese during his three months or more there. His former period of service as a missionary ended in 1946, when he was repatriated to Tokyo.

Rev. Omori learned experientially the blessing of walking by faith. After the surrender in China, he made a long trip to the interior of North China, covering more than 600 miles on foot, ministering in

abandoned churches along the way. It was very dangerous even for a Chinese to travel in those days, because of the many bandits, and Japanese were actually forbidden to go out. But feeling the call of God, he travelled for three months, ministering to destitute Chinese Christians. Setting out with no money in his purse and no replacement for his Chinese cloth shoes, he found the Lord sufficient to supply all his needs. It is to be hoped that this will be only the start of a Japanese overseas missionary movement that will someday spread all over the Orient.

Church Cool Toward Anti A-H Bomb Conference

Tokyo E/pA... The Third World Conference Against A-H Bombs was held in Tokyo on August 12-16. Support and cooperation was solicited on a world-wide scale. Among those Japanese whose names appeared as supporters were Toyohiko Kagawa and Dr. Michio Kozaki. In general, however, the religious world has shown no enthusiasm for this movement. The reasons are threefold: (1) the council has maintained close relations with the Communist-dominated World Peace Council; (2) radical and communist elements in Japan use the council as a sounding board for their ideas; (3) although claiming to be politically neutral, the council vigorously attacks Britain and the U.S. but maintains a mild attitude toward the U.S.S.R. (JCA News) ★

Late News Bulletin

Ceylon, Ep/A... Dr. A. P. Guruswamy, President of the Evangelical Fellowship of Ceylon and Vice-President of the newly formed Asian Evangelical Fellowship, drowned in India. This is a tremendous loss to the evangelical cause. He was in the midst of planning for the Asian Evangelical Fellowship Conference, to be held in Singapore in April, 1958. Prayer is requested that God will raise up a worthy successor. ★



The Lorne Sanny Men's Dinner, Teito Hotel, Tokyo

*****Late News Flash

World Vision Pastors' Conference

Tokyo, EP/A... On September 26 and 27, six hundred pastors representing various Japanese churches gathered at Chapel Center for a pastors' conference sponsored by World Vision. Dr. Bob Pierce led a team composed of Dr. Richard Halverson, Dr. Paul Rees, Bishop Theophilus of the Mar Thoma Church of India, and Bishop Sobriprena of the United Church of Christ in the Philippines.

Special music was provided by Professor Fague Springmann of the Univ. of Maryland and Rev. Howard Skinner of the Maranatha Bible Conference. The messages ranged from Biblical exposition to the world mission responsibilities of every Christian church.

(Cont'd on p. 51, 58) ★

THEOLOGICAL TRENDS



by Rev. Minoru Okada (Professor of Systematic Theology)
and Dr. W. A. McIlwaine (Professor of Old Testament)
of the Kobe Kaikaku Shingakko (Kobe Reformed
Theological Seminary)

IN this series of articles we will present the main tendencies of theological thought and teaching in Japan today. This will involve a good deal of background showing when and how certain trends appeared and developed. But even before that we must consider the factors that have entered into the thinking of the Japanese church and its teachers. This involves the background of Japanese students in general, as well as the special background of Christian scholars and teachers.

Modern Athenians

In considering any intellectual movements in Japan we should always remember Acts 17:21, "Now all the Athenians and the foreigners who lived there spent their time in nothing except telling or hearing something new" (literally, "something newer"). This is eminently true in principle of Japan's intellectual world, and the reason for this situation is basically the same. In each case we have a group of people with active, often brilliant minds, who have not found in their own experience or in what they have heard and read of human experience, wisdom or discovery in the past, anything that solved the riddle of life and the universe or gave the peace of assurance their restless minds and hearts crave. So they naturally came to believe that if what they are looking for is to be found, it must be in something newer than anything they have ever heard of. And as they vie with each other in discovering, telling and hearing something new, each hopes to be the discoverer of the key to the universe, and in pride of intellect is likely to hold stubbornly to his chosen theory or philosophy, unable to accept the incredible factfounded revelation of the risen Christ.

Beyond this basic pattern certain other factors have greatly influenced the Japanese mind. First there is Buddhism, which is pantheistic and characterized by the idea that all knowledge is relative. Although there may be absolute truth, it cannot be expressed in absolute terms. Truth cannot be considered as having any factual element, cannot be expressed rationally.

JAPAN'S THEOLOGICAL BACKGROUND

Any personal being such as God, if there is one, is an expression of truth, but as an expression cannot be absolute. The basis of all this is an existence that is itself a nothingness. Knowledge and faith are both subjective, having their value in themselves and their use. What is true for me is not necessarily true for you or another person. All faiths are relative and even though mutually contradictory, eventually lead to the same inexpressible truth. And so the content of what is believed, or what a philosophy or theology expresses, is not very important. The important thing is the believer's, the philosopher's, the theologian's dealing with the matter. The vagaries of form and expression, of the very nature of the ideas involved, are of no final consequence.

End Justifies Means

Buddhist thought supplies another element that weakens faith and conviction, i.e., the idea of *hoben*. *Hoben* is a "expedient means to an end." For example, images are not deities, but means to direct the thoughts of the worshipper. To worship an image is of course to worship what has no power, but images are of great value to lead the ignorant and uninitiated to reverence. A false teaching may actually be used to enable a person to understand a hidden truth. Within the realm of Christian faith and theology such a principle makes possible the view that the factuality of any Bible statement is not important. The only value of any apparently factual setting is to present the spiritual teaching contained in it. This false principle can easily be followed even in regard to doctrines clearly taught in the Bible.

These Buddhist ideas made it possible before the war for intelligent well-informed Japanese to believe in the rightness of the claims of Japanese State Shinto. Although these claims could not really be defended rationally, even Christians, unconscious of their "hoben" type of thinking, not only accepted the system, but defended it.

Strong national pride played its part here. It was reassuring to believe that when Christ said that He had come not to destroy but to fulfill, He spoke in relation to the whole past, not merely the Old Testament. His teachings were therefore to fulfill the traditions of Japan. And so ancestor and support of State Shinto could not only be justified, but recognized as virtues, rightly practiced by all Japanese alike.

Philosophical ideas imbibed from the West have been in Japan's higher education for almost a century. Utilitarian philosophies have had the most effect, teaching that faith, philosophy, theology, etc., are of value in proportion to their pragmatic beneficent effect upon society. Any belief or theory that in its practice brings harm or trouble to society is therefore to be avoided.

Though based on different ideas, this kind of thought is accepted easily by one accustomed to Buddhist relativism. So the Japanese student is handicapped by the West's agnosticism as well as by Buddhism. The ideas of evolutionary philosophy are also congenial, especially because any new development is generally assumed to be superior to what preceded it.

The Greek idea, "philosophy, guide of life," is not unknown to western students, but few actually make any formal philosophy their own guide. However, the Japanese student, like the Greek, often really tries to do so. Buddhism is something to be studied, a kind of philosophy. Accordingly Christianity must be similar, basically a system of teaching. The Japanese words Bukkyo and Kirisutokyo (Buddhist teaching, Christian teaching) in themselves carry this idea. A teaching is understood through the mind, and is a person's guide of life. But it is not absolute, can only be relatively true, and is valid only for those accepting it.

Non-Christian Barthian

Coming more directly to Japan's theological trends in Christianity, considerable study of Christianity in all of its phases, including theology, is made by non-Christian scholars, many of them university professors. For example, among the Japanese studying under Barth in recent years, the one he considered the most promising, and who has written the most ambitious book in Japanese based on Barthian principles, *Studies on the Person of Christ*, is not even a Christian.

Christian scholars have, in varying degree, the same general background as the non-Christian. If the Christian's faith is basically a sort of philosophy and not a real implanting by the Holy Spirit through the word of God, his theology will show predominantly the other elements of his background. And even the truly converted Christian scholar finds it hard to grow out of the errors and false principles of thought in which he grew up.

Seeing the Japan situation, we realize how it was necessary for the apostles and first teachers of the Christian church to be Jews, who had never been influenced by polytheistic, pantheistic or agnostic thought. We can also understand better how later teachers of pagan backgrounds with the best of intentions allowed pagan elements to enter the Church's thought and practice.

However this general background does not necessarily dominate all Japanese Christian scholars. Many are conscious of it and are on their guard against its influence. Some are definitely critical of its presuppositions and attitudes. But if we bear in mind the presence of this background, we can better understand some theological positions that have been taken. It is perfectly possible, too, that as Occidental readers think over some of these positions, they themselves may become conscious for the first time of elements in the Western heritage that are not Christian, and cause blind spots in their understanding of the Word of God. ★



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Word of Life Press

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THE JAPANESE SAY

by Mrs. Kimiko Kaneshiro-Oshiro

(Now a missionary in Okinawa)



TO find out what Japanese believe about life after death, I prepared a questionnaire and had it filled out by various people. The usage of this questionnaire was limited, so the answers given here represent "samples" of their opinion rather than a complete survey. From among those answering (ranging in age from 20 to 72), the older were not necessarily more conservative than the younger. Besides preliminary questions relating to the individual, the following questions were asked.

A. What is a "hotoke" (buddha)? Who becomes a hotoke? When? Where? Where are they now?

Answers:

- 1) "All those who have died become hotoke."
- 2) "All those who die in the Buddhist faith become hotoke upon death."
- 3) "Where the hotoke is, I do not know. Some say in the heart of the living, but who knows?"
- 4) "There is no such thing."
- 5) "I believe in the great eternal 'truth,' so I do not believe in the hotoke."
- 6) "Hotoke is the Absolute One—no one can become a hotoke."
- 7) "There are different ranks of hotoke. Which rank the dead will attain is dependent upon his conduct while living."

B. What is a "kami" (god)?

Answers:

- 1) "There is no difference between a hotoke and a kami."
- 2) "No one can become a god."
- 3) "There is only one god, the creator of heaven and earth."
- 4) "Amaterasu Omikami and Christ—both are gods."
- 5) "Depends upon which kami you mean—the Shinto gods, or the Christian God."

C. Do you believe in life after death? What is gokuraku (western paradise)? What is jigoku (hell)? Can a person once entering hell ever depart?

Answers:

- 1) "Heaven and hell are both resident in the person."
- 2) "You're in heaven when blessed and in hell when things go wrong."
- 3) "A person makes his own heaven and hell. It is a state of the mind."
- 4) "You're in heaven in this life when your behavior in the past life was good, and vice versa."
- 5) "Gokuraku and jigoku are both abodes of the dead. The good go to gokuraku and the bad to jigoku."
- 6) "Those sent to jigoku can be 'prayed out' by the earnest prayers of the living."
- 7) "Those sent to jigoku cannot come out."

D. Memorial services—what are they for? What is your daily family ritual?

In the answers there was the extreme from "noth-

AFTER DEATH... WHAT?

ing" to "daily ritual."

Most families offered food before each meal, three times daily, and also food brought in by friends.

Rice, water, tea and incense were offered, and prayers uttered.

The reasons:

- 1) "To console the dead."
- 2) "For the sake of the living; that they might be consoled."
- 3) "No special reason for observance; just following custom."
- 4) "As a memorial."
- 5) "To 'quiet' the spirit of the dead."
- 6) "To help the dead reach Buddhahood."



- 7) "To show our appreciation for all that the dead have done for us."
- 8) "That ill fortune might not befall me or my family."
- 9) "That I might be assured of attaining Buddhahood when I die."

The answers were not only varied, but inconsistent. They were also very vague and nebulous. Many of the answers began with, "It is said," "I'm told," "Perhaps," "Probably," etc. Many care nothing about the state of their souls. There are, on the other hand, many who desire to reach "heaven," or western paradise, as they think of it, about which they know very little, but which they surmise must be a utopia.

The question, "What would you like to have done at your funeral?" was put to a number of Christians, and the answers were very encouraging. Most of them answered, "I would like to have a completely Christian funeral. May there be nothing present that has a tinge of Buddhism. I want the Gospel preached at my funeral service."

Our people must have Bible truths taught to them with greater clarity than ever before.

"Wherefore should the heathen say, Where is now their God?" We answer, "Our God is in the heavens ... O ye people of Japan, trust in the LORD. He is your help and your shield." ★

HAVE THEY BEEN ASKING YOU,

WHY SO MANY DENOMINATIONS?

Why not let them read about the origin of denominations, how Romanism has departed from the Bible and what Liberalism and Neo-orthodoxy are in the only up-to-date, complete history of Christianity in Japanese?

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CHRISTIANITY THROUGH THE CENTURIES

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by Tomonobu Yanagita

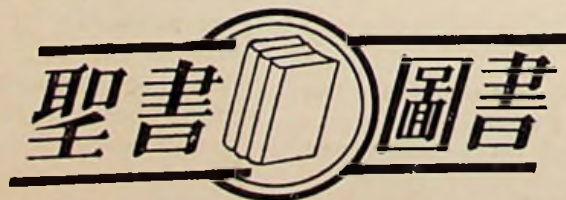
Also available separately in English: ¥ 180 or \$. 70.

A TOKYO UNIVERSITY PROFESSOR WRITES, "The book is very well written, the descriptions and opinions are correct and unbiased; consequently I believe this book will assist greatly, not only those engaging in Christian work in Japan, but all Christian people who are concerned about the spiritual needs in Japan, both foreigners and Japanese." (He refers specifically to the chapter on *Christianity in Japan*.)

OTHER SEISHO TOSHO BOOKS

In Japanese

McDaniel—Church and Its Leaders	¥ 75	Pickford—What Is Baptism of H.S.	¥ 60
Halley —Pocket Bible Handbook	500	Ramm —Protestant Biblical	
Hodge —What Is Catholicism?	120	Interpretation	250
Morgan —Acts of the Apostles	420	Sabina —Japanese Faith and God	
Morgan —Corinthian Letters	420	of the Bible	100
Thiessen—Introduction to N.T.	450	Sauer —Dawn of World Redemption	320
Young —Introduction to O.T.	700	Sauer —Triumph of the Crucified	320
Hudson Taylor—Through Oriental Eyes	350		
Bible Text Cyclopedic: Small—450; Large—1200			



Seisho Toshokan Kankokai
Box 66, Sendai, Japan

WITH THE EVANGELISTS

GOD'S BLESSING ON THE TENT TEAMS

FOUR tent teams of 4 men each held 462 services in 47 campaigns with missionaries and pastors in 16 kens this summer. Over 25,000 people heard the gospel. Some 1,164 souls made decisions for Christ. The teams also held 501 street meetings besides going house to house presenting the claims of Christ. 462 children's meetings were held with 60,000 children attending. For these blessings of God and the privilege of serving Him, we give God all the praise.

—Gerry Johnson, director

CAMPAIGN REPORTS

Tent team under Evangelist M. Ikeda:

"We thank God for having a team with us for two weeks. They were so easy to have in the home, and really hard working men who burn for the Lord. It was a real joy to see them at work. Their meetings were a 'shot in the arm' for our work and we rejoice to see many new faces in our weekly meetings."



Arnfinn Andass
Fukushima ken

"I felt that the tent meetings were a help in getting the older Christians back into the group and giving them more zeal to work together. Those with whom we had been dealing for some time accepted the Lord during the meetings. Out of 11 that accepted the Lord, six were seekers who had been coming to our meetings."

Frank Holceck
Iwate ken



The Team under Evangelist M. Kobayashi:

"We thank God for the team coming to Hokkaido. Ushio Sensei gave me several precious hints on missionary labour, which are proving a blessing. The week in Horonai yielded 26 decision slips. For two months now 12 of these people have regularly attended our

services. I baptized six, and these all show signs of growth in grace and are witnessing. I've sent invitations to all the rest to come to our meetings. Several others have come to Christ since then and a precious awakening of sin and need of salvation is evident in the area."

Jim Campbell
Hokkaido

"There were no overwhelming crowds, but every evening a few remained after the service for further inquiry and prayer. Twenty-one of these turned up for the first follow-up service. On the next Sunday there were 19 despite the rain. At their request we meet twice a week. The Lord has done a real work of grace in many people and we trust He will also continue what He has begun."

Miss M. Roesti
Tokyo

Tent team with Evangelist T. Unno as Captain:

"We had the tent team here for three weeks. The attendance varied, seldom below 15 and never above 50. I don't know exactly what drew the crowds, but I know who drew the 50 people who decided to put down their names! Praise God for them! He, too, can make them come to the church services and Christ, Himself. So far 7 of them attend our meetings since the campaign ended."



Gosta Goes
Shizuoka ken



Tent Team under Evangelist M. Koyama:

"The 12 Christians in Niitsu prayed and worked hard preparing for the meetings. Ushio Sensei preached the first two nights with about 200 people in attendance. Eighty of these stayed right on to the last night. Twelve came to the seekers meeting, over half being

adult men. In our first regular meeting after the campaign 10 new members attended. All of them continue to come to the regular meetings. We believe most of these are truly born again.

The Christians are carrying on an extensive visitation follow-up campaign for the 20 seekers from the tent meeting.

A campaign was also held in an untouched part of Niigata shi, Koyama Sensei and Nakamura Sensei did most of the preaching, helped by our co-worker and Kenny Joseph.

We received about 20 seekers' names and their desire is to start a weekly service in that neighborhood. Pray that we may locate a suitable building for these meetings.

We are deeply thankful for the ministry of the tent teams and look forward to their visit again next year."

Buz Reece
Niigata ken

EVANGELIST HONDA'S MEETINGS

From May 7 to July 31st Evangelist Koji Honda held campaigns in Beppu City, Takeda, Oita, Kobe, Toshima Ku, Tokyo, Nagano, Osaka, Okazaki, Koga, Kiryu, Yuki, Kamioka, Takayama and Hondawara. 12,697 adults attended, and 975 made decisions for Christ.



Part of the crowd.
KOBÉ GOSPEL CRUSADE—Minatogawa Park—
May—22-31, 1957



**GREATER KOBE
UNION
GOSPEL CRUSADE**

THE Greater Kobe mass evangelistic meetings were held from May 22 to 31. Forty churches and thirty missionaries backed the meetings with prayers and support. Evangelist Koji Honda preached the Word in the power of the Holy Spirit with over 400 decision slips being signed.

What made the meeting different from most post-war evangelistic meetings was that this was a joint cooperative effort by the Japanese and missionaries. They came together unselfishly to win souls for Christ and to back a Japanese evangelist, in order to further develop indigenous evangelism.

The outdoor meetings were held in the Minatogawa Park. 100,000 tracts and invitations (with the names and the addresses of the cooperating churches) were distributed. The meetings were advertised in the daily newspapers. A Chinese choir led by a Korean pastor worked together to win Japanese for Christ.



Cooperating pastors and missionaries
KOBE GOSPEL CRUSADE—Minatogawa Park—

Besides the wonderful talent of many missionaries, the Lutheran Bible School choir helped. The Crusade's chairman was Rev. Mishima assisted by missionary chairman Eddie Karnes. One pastor has already had 12 come to his church for the first time. Milton Wayne (J.E.B.) reported their Gospel hall had two Christians coming from the meetings and possibly others. Other pastors have received fruit from the meetings. The total cost of the ten nights was \$300, totally paid for by the local committee.

Evangelist Honda, upon whom the Lord has laid a special burden for the evangelization of Japan, pastors one of Kobe's largest churches. However, during the past years God has laid heavily on his heart the burden of reaching the cities with union

evangelistic campaigns. For the past year he was away from his church about 70% of the time in city-wide meetings.

Evangelist Honda will go wherever Japanese pastors and missionaries will come together in an unselfish effort to get out a witness to the lost. He comes highly recommended by the many pastors and missionaries who have heard him preach. His 1958 evangelistic schedule is currently being made up and for any who want him for a city-wide cooperative evangelistic campaign write to:

Evangelist Koji Honda
C.P.O. Box 1144
Kobe



800 children at meeting in Nakanogo, Hachijo-jima

HACHIJO-JIMA EVANGELISM

During July, 7 students from the Japan Christian College Gospel Team and Kenny Joseph, Director of the Evangelism Department, held 40 meetings in 5 campaigns on the island of Hachijo, 15 hours by boat from Tokyo. 4,300 adults and 4,100 children attended, with 232 adults making decisions for Christ. A pastor and missionary are urgently wanted to go and further develop the work there.

Keep Tracts Moving

Get them into the hands of needy souls. Jack Wyrzten was saved after he received the same Gospel portion the third or fourth time!

KYUREI RENMEI

2163

Karuizawa

BOOK REVIEWS

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



SOULWINNERS VEST POCKET COMPANION

by R. A. Torrey—Japanese Adaptation,
Word of Life Press, 130 pp., ¥80

"Rev. B. F. Buxton, the founder of J.E.B., once said to us in his lecture, "The man filled with the Holy Spirit is the man filled with Holy Words". In this sense the "Vest Pocket Companion for Soul Winners" is very helpful and recommendable to those who desire to be men used by God in evangelistic and pastoral work. A special section on Buddhism and Shintoism is excellent.

PASTOR'S HANDBOOK OF CEREMONIES

Word of Life Press, 87 pp., ¥150

All who partook in the compilation of this book are much experienced in pastoral work. They know well how to supply what Japanese Christians really need in various ceremonial occasions. The spoken colloquial language also makes this handbook very imperative for this day.

SCOFIELD'S BIBLE LESSONS

Word of Life Press, 100 pp., ¥100

"Dr. Scofield's book is not so much doctrinal as it is Biblical. His teaching on the Bible is impartial and we always get some precious thoughts from his book whenever we read it. These Bible Study Lessons are no exception. They are in the Missionary Language Handbook, Vol. II in Romaji, English and Kanji; I anticipate many missionaries will use this book in their Bible Classes."

—Shinpei Nobata ★

"CHRISTIANITY THROUGH THE CENTURIES"

By E. Cairns, Seisho Tosho Kankokai, ¥ 720

Missionaries have long demanded a good History of Christianity textbook. This demand was met by the Japanese edition of *Christianity Through the Centuries*, recently published by Seisho Tosho Kankokai. This edition is first of all marked by its very popular content which is profitable even for the unbeliever. Here we have a plain history of Christianity explained in relation to universal history of culture. It is supplemented by *Christianity in Japan*, which is not a translation, but an original work of Mr. Tomonobu Yanagita, Lecturer of the Literature Department of St. Paul's University. The translation is sufficiently readable.

—Enkichi Kan

A LEXICON OF CHRISTIAN ILLUSTRATIONS

Edited by O. Yoneda, San-Ichi-Shoten, ¥ 680

This is a most helpful book for pastors and teachers who are seeking illustrations. It contains

1,208 well-classified illustrations divided into 179 topics. These illustrations are related to 1,091 people, 924 of whom are foreigners. It's disappointing to see so many of these illustrations in foreign setting, but there may be a lack of fitting source books. The style is popular and very readable, but the book-making is inferior. The price seems high, especially since it has a paper cover and only 444 pages.

THE CORINTHIAN LETTERS OF PAUL

By J. Campbell Morgan, Seisho Tosho Kankokai,
¥ 420

This book provides a unique spiritual digest of the Corinthian letters by an outstanding English expositor, and may rightly claim a distinguished place among existing commentaries.

It excels by far other commentaries in its vivid original grasp of the messages contained in the letters. An advanced student would certainly subscribe to our appraisal by only glancing at the general tables of analysis indicated in the book. All its detailed expositions are controlled and determined by a strong survey of the whole letter, firmly founded on a precise grammatical understanding of the original Greek.

Even this brilliant masterpiece is not free from defect. Its construction is considerably disproportionate. Out of nearly 500 pages, the part for the second Corinthian letter occupies only 100 pages. Therefore it does not deserve to be called a commentary, but it presents only a brief outline of the letter. Similarly, out of 400 pages of first Corinthians, the explanation of the first three chapters occupies 109 pages.

The translation is fine and popular; however, the book-making in its technical aspects is inferior.

We appreciate this sober edition as a good contribution to Japanese Christendom.

—T. Yanagita

THE SECRET OF HAPPINESS

By Billy Graham, Diamond Press, ¥ 160

This is a popular guide to Christian ethics in the form of a modern interpretation of the Beatitudes. This book reveals the personality of Billy Graham more clearly than his *Peace With God*. By using everyday illustrations, the author takes the reader into American life. His illustrations reveal that Graham is an average American citizen. Mr. Hatori comments that the secret of his success is that he is a man of the "Spirit."

Mr. Hatori must be complimented for his excellent translation of this book.

VOICES OF THE PASSION

By Kretzmann and Oldsen, Lutheran Literature Society,
¥ 120

This book is a series of meditations on the passion, death, and resurrection of Christ in a fresh, original style. It is written for college students especially, but will certainly be welcomed by a wider circle of Christians of orthodox faith.

The translation, bookmaking, and content are first grade, and it is one of the finest books put out by this publisher. We highly recommend it to all believers.

VISITING THE HOLY LANDS

By Sakiko Kato, Matsunoki Church, Young Men's Ass'n., ¥ 100

As a fine popular travel sketch of the holy lands by a woman student who studied the Old Testament at Faith Theological Seminary, this book can be recommended for enjoyable reading.

The author writes as if she were writing you a letter. She tells how God answered prayer in helping her take her trip. We cannot expect deep theological teaching from this book, but the reader will find himself more intimate with the Bible lands after reading the book.

BILLY GRAHAM IN JAPAN

Edited and published by Word of Life Press, ¥ 70

This book contains Graham's addresses to ministers at Tucker Hall of St. Paul's University, questions and answers, interviews with journalists, and his messages given at the International Stadium. As such it contains evangelistic teaching, advice to missionaries and teaching related to the Christian life.

The translation is good and the style is popular.

THIS IS NOT THAT

By J. H. Pickford, Seisho Toshokan, ¥ 60

One of the characteristic features of Christendom in post-war Japan is the growth of the "tongues-movement" (approximately 7% of all professing Christians). This book is a popular theological monograph dealing with the main teachings of this movement. After an accurate analysis of pertinent Biblical references, the author refutes the theory of this movement in regard to the baptism of the Holy Spirit. His argument is clear-cut, effective, and high-toned. I believe it can make a good contribution for defending orthodoxy against this dangerous digression.

The translation is fine, and as such it helped greatly in bringing forward the main points of the argument in a simplified manner, thus making it more accessible to general readers. The cover, however, is disappointing.

—T. Yanagita

SOCIAL PRACTICE OF CHRISTIANS

By Haruo Ikenaga, Lutheran Press, ¥ 50

This book reflects a modern development of the social gospel tradition having as its organ the "All Japan Frontier Fellowship of Socialist Christians" as represented by Reinhold Niebuhr, John Bennett, and Paul Tillich. The book follows and conforms to the decisions made at Amsterdam by the World Council of Churches.

The author is thoroughly neo-orthodox. His basic attitude toward Marxism is undetermined, leaving ground for co-existence with it.

The style is rather affected because it uses the

new vocabularies of Marxism and Socialism.

We regret seeing this kind of book coming from a Lutheran Publishing House, for most Lutheran books published in Japan thus far have been orthodox.

by Myer Pearlman

Assemblies of God Publications, 202 p. ¥ 80

NATIONAL leaders in publications have often expressed the need for teacher training material in Japanese to give Sunday School workers more "know-how" in the classroom. This new low-priced booklet was prepared and tested in direct teaching in Japanese during the past two years. The marked differences in the traditional concepts of education in Japan and America made it necessary to choose a textbook written in non-professional terms. The book combines sound educational practices, emphasizing the teacher's spiritual preparation. The many illustrations from classroom incidents, apt quotations from educators, and practical comparisons to well-known objects make the book practically self-teaching. Thus, missionaries engaged in Christian education work can read the English version, add their own teaching illustrations freely, and have confidence at the same time that the basic techniques presented in the book will be clear to the student through his own reading assignments.

The ten picture charts drawn by a Japanese artist plus the study guide questions at the end of each chapter were added to the Japanese edition. Only the standard 1860 authorized Japanese Kanji are used. Thus any high school student, and the diligent missionary, can read the Japanese edition. ★

NEWEST BOOKS

CAN WE TRUST BIBLE HISTORY?

(Seisho to Rekishi) By A. Pieters

Translated by J. A. McAlpine.

A wonderfully concise yet satisfying presentation of the trustworthiness of the historicity of the Bible. Just the thing for your inquirers' class or for earnest beginners in Bible study.

Pocket size, ¥ 130. P. O. 8.

KIRISUTO

By Rev. Minoru Okada.

In clear, simple language, the leading Reformed minister of present-day Japan introduces Jesus Christ. This completes the author's three-fold presentation of CHRISTIANITY—THE CHRISTIAN—CHRIST.

Pocket size, ¥ 140. P. O. 8.

Kwassuisha Shoten

2/1 Kumochibashi Dori, Fukiai ku, Kobe

YOUR HEALTH

Submitted by C. F. Clark, M. D.
and the Medical Staff of
The Japan Baptist Hospital



Good Health is no accident!

While we shouldn't be "paralyzed by our fears" on one hand, neither should we "throw all caution to the wind" on the other. You can stay healthy in Japan by following several simple rules:

1. Use your head.
2. When in doubt, check with a reliable source.
3. Remember that "your body is the temple of the Holy Spirit."

I. FOOD

A. RAW VEGETABLES AND FRUITS

Eat raw vegetables and fruits only when chemically grown or properly treated. Remember! Dirty hands contaminate even properly-grown food.

Proper treatment for safety:

1. Wash vigorously with soap, water, and a brush.
2. Peel.
3. Soak in full-strength vinegar for 15 minutes.
4. Dip in boiling water for 10 seconds. Be sure that all external portions of the food are adequately exposed.

- Carrots, radishes, turnips(1 & 3 & 4) or (1 & 2)
- Cucumbers(1 & 2)
- Tomatoes(1 & 4 'for easier peeling' & 2)
- Lettuce, cabbage(1 & 3); still not completely free of ascaris roundworms.
- Bananas(2)
- Apples, pears(1); (2) optional and actually safer
- Peaches, plums etc.(1 & 2)
- Oranges, other citrus fruits .(1 & 2)
- StrawberriesNot safe unless chemically grown, but stirring for 1 minute in boiling water is probably safe.
- Biwa1 & 2); peel out membrane around seed.
- Grapes and melon(1)

Halazone, Chlorox, and other chlorine preparations do not destroy the agent causing amebiasis. Raw fruits and vegetables are an important source of vitamins. Where practical, eat some raw, fresh foods every day.

B. WATER

Water boiled (actually bubbling) for 10 minutes when taken from contaminated source and 3 minutes when taken from clean source is considered safe for drinking.

Commercial ice is **not** safe for drinks. Use only drinking water for making ice. Prevent small children from drinking bath water.

Note: In some large cities water is safe without boiling. Have your water tested at the local ward office.

C. SOFT DRINKS

Carbonation kills some but not all disease-producing organisms. Bireley's Orange is reportedly pasteurized.

D. MILK AND MILK PRODUCTS

Milk is relatively safe if boiled, evaporated, condensed, or powdered. Boiled water should be used in making dilutions of these.

Pasteurized milk can be considered safe if:

1. The milk is properly pasteurized and refrigerated.
2. The bottles are adequately sterilized and sealed. Ice cream, whipping cream, butter and cheese should also be made from milk treated as above.

E. RAW FISH

This is potentially Japan's most dangerous food. The disease caused by eating raw fish is very difficult and sometimes impossible to cure. We're assured that Japanese aren't offended if we refuse to eat it, so there is no excuse.

Fish of all kinds (including shell fish) should be adequately cooked. Fugu (blowfish) may contain a poison causing instant paralysis if improperly prepared.

F. CANNED FOODS

Canned foods are safe unless the cans are swollen or badly rusted. Remove foods from opened cans and refrigerate well.

C. POISONING

Meats should be well done. Thin cuts are best. Locally-packed sandwich meats should be recooked.

H. BAKERY PRODUCTS

Bakery products are relatively safe if the bakery is clean. Cream puffs and custard pies, however, are a dangerous source of infection in any bakery. If there's question about the cleanliness of the bakery, heat the product in the oven at 212° for 10 minutes.

II. MEDICAL AND SURGICAL EMERGENCIES

A. GET ACQUAINTED IN ADVANCE

Find a reliable Japanese doctor and hospital in your community. Make a social call and introduce yourself. Japanese doctors do not like to accept as patients people whom they haven't met.

B. APPENDICITIS

If you think you have appendicitis, contact a doctor immediately. Do not take laxatives, paregoric, or other pain relievers. Restrict your diet to clear fluids and cracked ice—until a diagnosis is made. Avoid undue physical exertion. An ice cap to the area gives some relief. (Do not use a hot water bottle.)

C. POISONING

Should you or your child drink turpentine, insecticides, lye, or other poison, it's very important that you give treatment immediately. Waiting for the doctor's arrival may prove fatal. Keep a small supply of the following antidote already mixed and easily available at all times:

- Milk of Magnesia (Magnesium oxide)1 tablespoon

Charred toast (powdered charcoal)

.....2 tablespoons
Strong tea (tannic acid)1 tablespoon

Dose: One teaspoon in a small amount of water or milk as soon as possible following ingestion. If lye or strong acid has been taken, give olive oil and do not induce vomiting. For all other poisoning induce vomiting with the finger, a teaspoon of mustard, or a strong solution of salt water. Follow the vomiting with another teaspoon of this antidote. Contact physician immediately.

D. VAGINAL HEMORRHAGE

In case of vaginal hemorrhage due to any cause:

1. Go to bed immediately (flat).
2. Elevate the foot of the bed.
3. Contact mission doctor or other reliable doctor immediately.
4. Apply ice cap to lower abdomen.

III. SELF-MEDICATION

A. ASPIRIN

Japanese aspirin are probably reliable, as well as the more expensive Bayer aspirin from Germany. **Caution!** Japanese and German Bayer aspirin are 1½ times stronger than U.S. aspirin. They are 7½ grains as compared with the U.S. 5 grains.

Dosages suggested are:

Children: 1 grain (1/7 of 1 Japanese tablet) per year of age every four hours as needed.

Adults: 7 grains (1 Japanese tablet) every four hours as needed. Not more than 8 tablets daily.

B. VITAMINS

1. Panvitan or "Popon" solution. Dosage: 1.0 c.c. daily for children.
2. Panvitan or "Polyvitamin" capsules. Dosage: 1-3 daily for older children and adults.
3. Pancitan "M" capsules. These contain iron and calcium and are prepared for expectant mothers. Dosage: 3-6 daily.
4. Q-P Vitamins: 1-2 daily for children ages 2-6 years.

C. MENTHOLATUM

This is a soothing ointment for skin irritations, stuffy noses, insect bites, and burns, made by the Omi Brotherhood.

D. BARAMYCIN OINTMENT

This Japanese ointment is excellent for treating skin infections of purulent nature (boils, impetigo, etc.)

Dosage: Adults, 3-5 tablets three times daily.

E. ANTIHISTAMINES

Allergin is similar to ½-strength U.S. Chlor-Trimeton anti-histamine tablet.

Adult Restamin (10 mgm.) is a Japanese anti-histamine similar to Benadryl. These tablets are only 1/5 the strength of U.S. tablets.

Baby Restamin (5 mgm.) may be given to children for colds as follows:

Weight of child in pounds divided by 10=no. of tablets (5 mgm.) given four times daily.

A-P-C-tablets (aspirin, phenacetin, caffeine, restamin) used early (at the first sign of a cold) may help an upper respiratory infection.

Dosage: Older children, 1 tablet every four hours.

Adults, 2 tablets every four hours.

IV. MISCELLANEOUS

A. IMMUNIZATIONS: Suggested programs are as follows:

D.P.T. (Whooping Cough, Diphtheria, Tetanus): 3 shots beginning at the third month:

"Booster" one year later (age 1½ years);

"Booster" two years later (age 3½ years);

"Booster" every three years subsequently until ten years of age.

This preparation (D.P.T.) is best obtained from the U.S. No such combination appears on the Japanese market as of this date. **Immediately following exposure to whooping cough, diphtheria, or tetanus (deep or dirty wounds), a booster of the toxoid should be given.**

Smallpox vaccine should be given at the age of 6 months and repeated every five years thereafter. If there is an epidemic locally, give it every year. It should not be given when a skin rash is present.

Typhoid-Paratyphoid vaccine should be given to infants as soon as you begin to feed them foods other than boiled formula. **Dosage:** three injections at least 1 week apart. A "booster" at least every 2 years is advisable, and every year is preferable.

B. PUBLIC BATHING

Swimming in the ocean is relatively safe. Public baths and swimming pools are dangerous, especially if the head is submerged. Small lakes and ponds should not be used for swimming purposes.

C. BARE FEET OR HANDS

Bare feet or hands should not be allowed on ground previously contaminated by night-soil unless it has been exposed to bright sunlight for at least one year.

D. HELPERS

All should be encouraged to wash their hands and nails with a brush after using the toilet and before preparing food. Brushes should be provided for this purpose. Helpers should have chest x-rays, stool examinations, and general check-ups every 6-12 months.

E. INSECTS

Insects are disease transmitters; D.D.T. is effective, but also poisonous. Both powdered and oily preparations should be kept away from children. Poisoning may occur either by ingestion of the drug or by its contact with the skin.

F. DRESSINGS

Japanese packaged dressings are reliable if sealed and recently dated. ★

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PHARMACY Put a price on your family's health? Priceless yet easily lost. But today you stand a better chance of buying back good health than anyone in the whole history of mankind. That's why money spent for medical care is wisely invested. Your health is guarded by our pharmacists who carefully prepare your prescriptions from our stock of thousands of imported drugs. MEDICINE

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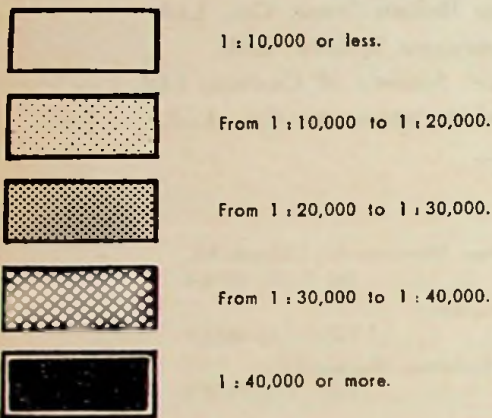
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Pastor-Missionary Survey-'57-58



by
Kenneth McVety
Survey Editor

Today's Ratio of Pastors and
Missionaries to the Population



On these pages Japan Harvest presents a visual survey of pastors and missionaries throughout Japan—a further step in its coverage of Christian work today.

Based on current, up-to-date information, this survey plots the locations of 1912 Protestant missionaries (Japan Harvest, Summer, 1957), together with 2546 Protestant pastors reported in *Kirisuto Shimbun's* "Christian Yearbook" (August, 1957). Population figures are taken from the latest official estimates of the Census Bureau, and show a national population of almost 92,000,000 as of April of this year.

It should be noted especially that only established pastors are surveyed here, and only those reported by the *Kirisuto Shimbun*. As a result, the survey should show a relatively accurate picture of older, established churches and their location—and to that extent will help give an over-all view of Protestant Christian work today. However information is still lacking on a great number of Japanese workers associated with new postwar groups and on a large number of unordained—even though full-time—pastors and evangelists.

Without these additional facts the picture is still incomplete, especially the current picture of conservative, evangelical work. Another soon-coming Japan Harvest survey will be devoted to this important phase of the developing situation in Japan.

Fragmentary information available indicates this later total of full-time Japanese Christian workers will be over 4500, 2000 more than the totals given in the present survey.

While it is encouraging to know there are 4458 pastors and missionaries scattered throughout Japan, this survey again points up the crying need of rural Japan—our twentieth century "Macedonia." Are we praying and sacrificing as we ought in the face of this challenge? Are we laying this burden on the hearts of Japanese believers near us?

1. Hokkaido
2. Aomori
3. Akita
4. Yamanashi
5. Iwate
6. Miyagi
7. Fukuoka
8. Nagasaki
9. Saga
10. Gunma
11. Saitama
12. Chiba
13. Tokyo
14. Kanagawa
15. Niigata
16. Toyo
17. Ishikawa
18. Fukuoka
19. Yamaguchi
20. Nagano
21. Shizuoka
22. Aichi
23. Gifu
24. Shiga
25. Mie
26. Wakayama
27. Nara
28. Kyoto
29. Osaka
30. Hyogo
31. Tottori
32. Shimane
33. Oka
34. Hiro
35. Yamaguchi
36. Kochi
37. Tokushima
38. Kagawa
39. Ehime
40. Kagawa
41. Miyazaki
42. Oita
43. Kumamoto
44. Nagasaki
45. Saga
46. Fuku
All J.

JAPAN HARVEST

Prefecture	1957 Population	Protestant Missionaries	Pastors		Total	Ratio to Population
			United Church and Episcopal.	*Evangelical		
Aomori	4,936,210	69	59	39	167	1 : 29,558
Iwate Ken	1,430,863	36	12	9	57	1 : 25,278
Miyagi Ken	1,384,096	9	13	5	27	1 : 51,263
Yamagata Ken	1,369,933	5	12	5	22	1 : 62,270
Fukushima Ken	1,471,137	15	16	6	37	1 : 39,760
Ibaraki Ken	1,763,382	50	26	19	95	1 : 18,560
Tochigi Ken	2,138,529	33	28	11	72	1 : 29,702
Gunma Ken	2,118,339	36	14	24	74	1 : 28,626
Saitama Ken	1,580,586	16	22	8	46	1 : 34,361
Chiba Ken	1,625,646	25	24	12	61	1 : 26,650
Tokyo Ken	2,328,296	27	38	29	94	1 : 24,769
Kanagawa Ken	2,274,666	28	39	28	95	1 : 23,949
Chugoh To	8,360,719	494	374	222	1090	1 : 7,670
Yamanashi Ken	3,049,287	113	123	7	243	1 : 12,549
Nagano Ken	2,515,393	40	15	11	66	1 : 38,112
Gifu Ken	1,032,973	18	8	1	27	1 : 38,258
Shizuoka Ken	975,865	19	9	3	21	1 : 46,469
Aichi Ken	754,896	7	8	4	19	1 : 39,731
Nagasaki Ken	822,625	20	12	3	35	1 : 23,949
Sanjo Ken	2,052,942	54	33	19	106	1 : 19,367
Fukuoka Ken	2,691,576	60	52	22	134	1 : 20,086
Kyushu Ken	3,933,296	61	43	31	135	1 : 29,135
Osaka Ken	1,622,573	18	3	10	31	1 : 53,631
Hyogo Ken	895,222	13	21	4	38	1 : 22,611
Shiga Ken	1,514,678	17	13	3	33	1 : 45,899
Yamaguchi Ken	1,021,970	14	15	9	38	1 : 26,893
Chugoku Ken	781,783	12	6	6	24	1 : 32,574
Shimane Ken	1,978,188	78	81	33	192	1 : 10,303
Tokushima Ken	4,799,989	80	94	71	245	1 : 19,591
Sanjo Ken	3,775,141	182	116	82	380	1 : 9,934
Iwate Ken	620,200	10	10	3	23	1 : 26,965
Yamagata Ken	935,261	10	6	18	34	1 : 27,507
Miyagi Ken	1,732,990	11	31	20	62	1 : 27,951
Fukushima Ken	2,214,589	31	24	30	85	1 : 26,053
Ibaraki Ken	1,638,647	17	25	5	47	1 : 34,864
Tochigi Ken	916,201	9	12	10	31	1 : 29,554
Gunma Ken	896,746	10	9	5	24	1 : 37,364
Saitama Ken	144,812	22	6	7	35	1 : 27,320
Chiba Ken	1,580,094	7	37	16	60	1 : 26,334
Fukushima Ken	2,107,123	18	9	13	40	1 : 52,678
Ibaraki Ken	1,181,061	20	13	3	36	1 : 32,777
Tochigi Ken	1,320,935	12	8	6	26	1 : 50,805
Gunma Ken	1,935,862	14	9	19	42	1 : 46,092
Saitama Ken	1,826,864	14	14	11	39	1 : 46,843
Chiba Ken	992,014	5	2	5	12	1 : 82,668
Fukuoka Ken	4,006,547	54	42	52	148	1 : 27,071
Japan Total	91,826,160	1912	1587	959	4458	1 : 20,598

*Not in United Church; includes various Baptist, Presbyterian, Lutheran, Pentecostal, Holiness, Independent groups, etc.

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HERE'S WHAT HAPPENED

HE was a wordly businessman, a philosophising pagan, living deep in sin, with no fear of God. He had been in Japan 17 years and no one had spoken to him about his soul.

Once he spent a short while in Nojiri. It rained every day and feeling bored and "blue," he decided to leave after only 5 days. Sunday he asked for a taxi to be sent next morning to take him to the station. Strolling back along the shore he passed the Club House. There he once more looked over the various "announcements," when suddenly his eye caught a new one: "Mr... a businessman ... will speak tomorrow night at the tent." Turning away he said to himself "Oh that's something Christian. I'm not a bit interested."

But he had hardly taken another few steps up the hill when suddenly he seemingly felt a large, heavy hand on his shoulder and a voice said to him: "STOP! You can't leave to-morrow! You MUST hear this!" Whether that voice was in him or outside he really can't say, but he felt that HAND and heard that "STOP!" And for the first time in his life he obeyed that "God" in whom he did not believe. So he went to the telephone again and asked that taxi to be sent a day later.

He had had a dream long before that: He saw himself somewhere in a desert-like place, looking at a dead body laid out on a marble table, and suddenly realized that that body was his. Yet, he thought, "Here I am, looking at my own dead body! So I am also apart from my body." This vision remained with him and in time brought him to a certain belief in some life in the spirit after death, and a "notion" that, perhaps, there was such a being as men call "God."

So the next evening he went to the tent, and there for the first time in his life saw and heard a man who was neither a missionary nor a "clergyman" speak about God as if he really knew Him. As the speaker related his experiences it seemed as though they just fit his (the sinner's) case. A battle ensued in his heart, "If he's right, then what about your philosophy?" "He is right and you are wrong."

He wasn't turned from darkness to light that evening; but a month later, visiting the speaker of Nojiri, who had come to Kobe, he breathed his first prayer: "Lord, I believe, help THOU mine unbelief." Immediately his heart became full of Light, and he fell on his knees and asked God to forgive his awful life of unbelief and (consequent) sin. Immediately he knew he was forgiven.

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the Lord took him into His service, and he has been serving Him ever since. This business man was myself. Then I was 43, now I am 66. And "the joy of the Lord is my strength." Praise God!

Whether in Japan or anywhere else, we must not "limit the Holy One of Israel." His ways are past finding out" and who will say unto Him: "What doest Thou?"

—Contributed by R.H. Dick

x x x x x

Editorials (cont'd from page 1)

As he screams away in a high pitched tone of un-understandable gibberish which is interpreted by the uncouth American who seems to have memorized the speech, you slink away from the crowd and head for the corner drugstore. Seeing a friend, you shout, "Hey Harry, you ought a see the circus down at the corner of 4th and Pine...real live Jap shouting about Buddha. That really takes nerve, gotta hand it to him." "Yeah, was reading in the paper where the Mohammedans also are invading California...but I guess this is still a free country. Our church sends missionaries to Japan, so I guess turn about is fair play," Harry says. You decide to have a thick malted and head back for the closing to see what he gives away.

The American's voice floats over the P. A. system, "Now thats all there's to it—simply turn your back once for all on your religions, I don't care which of the 256 brands of Christianity it is...they're all false according to our holy books. Turn; repent; and with a simple, childlike faith trust the all-loving Buddha to save

you from yourself, your desires, and from hell. It's so simple, little children who aren't prejudiced by their superstitious parents quickly believe, but it's so profound that the president of Chicago University will stumble over it intellectually." This may be your last chance; all of you who aren't interested, you can go back to your TV sets, turn your back on Buddha, spit on his image and continue your mad dash to hell. I only want to speak to you who are earnestly seeking truth. You please come to the front and we've got a free, simple correspondence course we want to give you."

"Yet it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21)

x x x x x

NKK Statistics Released

Tokyo E/pA...According to a statistical report released by the Church of Christ in Japan (NKK), the total membership of the church is now 172,166. During the last twelve months, 7521 adults and 407 children were baptized. The total number of churches and chapels increased by 22 to 1,528. Ordained ministers number 994, while 452 are as yet unordained, making a total of 1446 clergy associated with the United Church.

Average Sunday morning attendance in the denomination decreased by 514 to 48,418, or an average of 32 per preaching place. Sunday School attendance dropped by 8%, with the total average figure of 91,508 being 8,183 less than a year ago.

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With real regret we announce that the Japan Gospel Fellowship corporation is being dissolved. Circumstances due to differences on matters of policies and administration arose on the field, making this step necessary.

Both groups have been asked, in fairness to all concerned, to form new corporations in Japan (and America, if desired).

We commend each missionary to the God of all grace.

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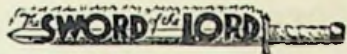
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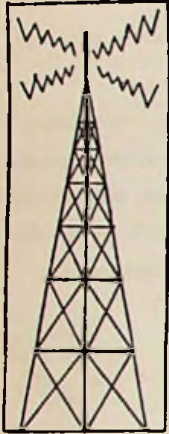
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JAPAN HARVEST

Next deadline: December 20, 1957



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RETURNED FROM FURLOUGH:

Mr. & Mrs. Roger Fox, Mr. & Mrs. Sydney Best (FEGC); Mr. & Mrs. Verney Unruh (GCMM); Mrs. Isabel Dittmore, Mr. & Mrs. Mark Maxey (CC); Anna Svendsen (NEOM); Mr. & Mrs. Wm. Bee, Eunice Clark (JEB); Mr. & Mrs. Ralph Calcotte, Mr. & Mrs. Calvin Parker, Mr. & Mrs. A. E. Spencer, Dr. Audrey Fontnote, Dr. & Mrs. J. P. Satterwhite, Hannah Barlow, Dottie Lane (SB); Esther Nader, Mildred Swift, Mrs. Wm. Powell, Mr. & Mrs. Myron Hegge, Barbara Dean, Hans Magnusson, Mr. & Mrs. Frank Euler, Mr. & Mrs. Don Hoke, Mr. & Mrs. Dave Martin (TEAM); Ruth Wiens (JMBM); Alice Feusome (JFM); Thali Anderson (SAM); Mr. & Mrs. H. V. Nicholson (IND); Helen Kennedy, Mildred Anderson (JEM); Mr. & Mrs. Harrison Davis (CN); Helen Walter, Lorraine Fleischman, Harriet Pease (CBFMS); Mabel Fredlund (OMF); Mr. & Mrs. Lee H. Kanagy (JMM); Mr. & Mrs. Dale Crowley (Ind.); Mr. & Mrs. Thomas Nordvedt (LB); Mr. & Mrs. Harold I. Johnson (WM); Mr. & Mrs. Harry Westberg (EMC); Mr. & Mrs. J. W. Benton (BPT); Marian Hovey (OBM); Mr. & Mrs. Don Hunter (Ind.); Rev. S. Conrad, Margaret Marcks, Mr. & Mrs. Ronald Heywood (JEB).

NEW ARRIVALS:

Mr. & Mrs. Wm. Vickman (FEGC); Mr. & Mrs. Merle, Mr. & Mrs. Oscar Marvin, Mr. & Mrs. John Reagan, Katherine Womeldfor (PCUS); Mr. & Mrs. Raymond Reimer (GCMM); Sylvia Gravklev (NEOM); Mr. & Mrs. Gene Clark, Mr. & Mrs. Donald Heiss, Bertha Marshall (SB); Mrs. Hans Magnusson, Mr. & Mrs. Manley Chase, June Habbestad (TEAM); Mr. & Mrs. Lyndon Swenson, Mr. & Mrs. Rolland Halberg (CBFMS); Leslie Groves, Wilma Arthur (JEM); Mr. & Mrs. Maurice Rhoden (CN); Alan Mitchell, E. N. Howard, E. O. Owins (OMF); Dr. & Mrs. Paul Peachey (MCC); Mr. & Mrs. John W. Graybill (BIC); Mr. & Mrs. Charles Shenk (MCC).

BIRTHS:

Julie Marshall (July 16) to Mr. & Mrs. Jack Marshall (YFC); Patricia (July 15) to Mr. & Mrs. John Brady (PCUS); Philip (July 20) to Mr. & Mrs. Edwin Swanson (ALM); Lyndel John (June 7) to Mr. & Mrs. Arthur Moe, Rebeca Louise (July 19) to Mr. & Mrs. Clarence Swanson, Phillip (June 28) to Mr. & Mrs. Frank L. Placzek, Judy Lynn (Aug. 13) to Mr. & Mrs. Duane Engholm (FEGC); Eleanor Ann (June 25) to Mr. & Mrs. Ernest C. Christensen (EMC); Jaynealcyce Tomoko (June 26) to Mr. & Mrs. Tomoki Masaki (SB); Naomi Judith (July 1) to Mr. & Mrs. Oliver G. Bergh (ELC); Stephen Phillip (July 17) to Mr. & Mrs. Harry A. Engeman (EMC); Lois Ruth (Aug. 9) to Mr. & Mrs. Donnel McLean (JEM); Marcia Joy (Aug. 11) to Mr. & Mrs. Russell Sanoden (ELC); Daniel Hugh (Aug. 11) to Mr. & Mrs. Kenneth McVety, Sara Jean (July 5) to Mr. & Mrs. Anton Netland (TEAM); Pauline Frances (Aug. 12) to Mr. & Mrs. Edward Skudler (JFM); Paul Magnus (July 5) to Mr. & Mrs. Thore Lyreskog (SEOM); Gilbert Timothy (July 9) to Mr. & Mrs. Gilbert Zinke (CBFMS); Faith Joanne (Sept. 12) to Mr. & Mrs. Vincent Gizzi (OBM); Phillip (March) to Mr. & Mrs. D. Troyer (NTM).

ADOPTIONS:

Nobuko Joanna (June 18) to Mr. & Mrs. Herbert Murata (FEGC).

DEATHS:

Dr. James Cutlbertson (JEB) in Vancouver, British Columbia on Aug. 9, 1957.

MISSION CHANGES:

Resigned from TEAM—Dr. & Mrs. Fred Jarvis, Mr. & Mrs. Wm. Lautz, Mr. & Mrs. Warren Adams, Mrs. Doris Christmas; Joined TEAM in Japan—Margit Cederholm, Mr. & Mrs. Raymond Chandler.

IMPORTANT VISITORS:

Mr. Harry Conn, Dr. David H. Johnson, Mr. & Mrs. Carl Gunderson, Mr. Lorne Sanny, Dr. Bob Pierce, Dr. Paul Rees, Rev. Roy Johnson, Rev. Roy Robertson, Mr. Rod. Sargent, Rev. Dwight Ferguson, Bishop M. Theopholus, Dr. Frank Phillips, Bishop Enrico Sobnrepena, Dr. Prof. Fague Springmann, Mr. Bill Bresseau, Mr. Fred Roberts, Rev. Harry C. Trover, George Burnham, Dr. James R. Graham, Mr. Carleton Booth, Richard Halverson, Dr. W. C. Jones, Dr. Harold Jeffries, Dr. Howard Skinner.

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(Mistakes found in the Yearbook)

Mr. & Mrs. Wayne Russell (CEF) are not on furlough.

Barbara J. Stroup (NAV) CPO Box 1067 (Not 1076).

Mrs. Helen Kaylor (IND) 30 Ochiai, Higashi Kurume, Kitatama-gun, Tokyo. (Kurume 22).

Rev. & Mrs. Don McCammon (JEM) is not 38-9275, but 38-9969.

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Bertha Marshall (SB)

352, 2-chome, Nishiokubo, Shinjuku-ku, Tokyo.

Thali Anderson (SAM)

Yokosa Furujukocho Toyokawa-shi, Aichi-ken.

Mr. & Mrs. Dewey (SB)

252 Miyawaki-cho, Takamatsu-shi.

Mr. & Mrs. Verney Unruh (GCOMM)

122, Yamamoto-dori, 4-chome, Ikuta-ku, Kobe.

Eunice Clark (JEB)

140-4, Iwasaki, Saida, Muya-cho, Naruto-shi, Shikoku.

Mr. & Mrs. Roger Fox (FEGC)

556-1, Minami-sawa, Higashi Kurume-machi, Kitatama-gun, Tokyo.

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FOR WOMEN ONLY

MISSIONARY—mother.....or missionary—MOTHER?

Eldora J. Schwab



feeling of thankfulness filled our hearts when our oldest boy sighed: "It's so good to be back in Japan!" on the day we returned home. How we pray that each of our children will love the Lord first of all, but also love their country and her people. As parents, we realize much of the responsibility for this rests on our shoulders, God working through us.

When we arrived in '48 with our two small boys, I was to be a good missionary and a good mother. I began a full schedule of language study, a Bible class, leaving the children in the hands of a Christian helper in my absence. With the help of a woman named Loanne the next year, however, more time was spent at home. Since then the Lord blessed us with a little boy and a wee girl, just a year old. I challenge to claim His miracle of salvation and victory for each one of them as they look into our very eyes! How we look to the Lord daily for the needed divine wisdom He has promised to "give to all men liberally."

Over our years here the Lord has taught many lessons. One is: God has no standardized plan for all missionary-mothers. He knows our varying circumstances, abilities, strengths, and hearts. Thus, in infinite wisdom He leads each of us individually into a life of fruitfulness. The significant question is: Am I letting the Lord enable and bless while I rest in His faithfulness? Am I planning, trying, struggling—and missing the blessing?

Observation (and experience) is that the enemy would like us to follow either of two extremes, his strategy. On the one hand we may decide that we will be a good mother—only. Concerned only with our own vision tends to become circumscribed, easily discouraged. Perhaps we even wonder how we have been "put on the shelf" while others push their inevitably devotional life reaches a low ebb. We've discovered that it's easy to use our own as an excuse for neglect of other important things, even deceiving even ourselves and rendering our lives virtually useless while we lull ourselves into thinking we're doing our best.

On the other hand we may decide that missionary activity comes first—always! We're determined that nothing shall come between us and our service for the Lord. No, not even the needs of our families. But can it possibly be God's will to turn over the training and discipline of our little ones to even the most capable helper with only "sparetime care" from dad and mom? We may discover too late our children are slipping away from the Lord and bringing shame rather than blessing to His Name. If we should fail in this paramount task of training our children in His way, how can we expect God to use us in winning and training others? This exaggerated feeling of responsibility toward the Lord's work often leads to frustration instead of the deep, settled peace known only in His perfect will.

Either of these extremes may lead to tragedy. Then which course would the Lord have us to follow? Proverbs 30: 26, 27 and 28, gives us clear teaching concerning our duties as well as a precious promise of a sure response.

Spending much time with our children in their early years may not outwardly seem to be as fruitful as teaching several Bible classes. Yet as we walk with Him daily, He'll bring from this "hidden ministry" praises to His Name as our children grow to love and serve Him. For many mothers opportunities for an outside ministry may have to wait a few years, but who can measure the value of a life of constant intercession and personal witnessing?

Here are a few practical suggestions:

1. Let's be persistent in training our children in His Word, faithful in discipline, balanced with plenty of love. We must be consistent in our daily example of holy Christian living.

2. Let's **not** neglect our language study! I'm firmly convinced that we must set aside a definite time for study, whether much or little, or it will be crowded right out of our schedule. Not as easy as it sounds, I know, but with the possibility of many years to serve Him here after our children are grown, how much easier it will be if we can speak fluently and effectively.

3. Let's be untiring in our prayer ministry for our husband, our children, and all those whose lives we touch.

4. Let's not "bolt the door" against opportunities for service while the children are small, but let's be careful to KNOW He's leading.

5. Let's guard carefully the use of our time, not letting even good things take the place of the best. Unnecessary reading, games or too frequent entertaining can subtly rob us of valuable time. Time spent over an ironing board, dishpan, or mending basket can be well used as moments of worship, praise and intercession.

6. Is letter-writing a chore? Let's pray that the Lord may use our pens (or typewriters) as an effective means of challenge and blessing.

7. Above all, let's ask the Lord to live out His love and joy through us so that many a casual conversation may become a vital soul-winning witness for Christ. ★

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Japan Harvest is still looking for pre-war copies of the **Japan Christian Quarterly**, the **Japan Christian Yearbook** and the **Japan Evangelist**. If anyone has any of of these, or can put us in touch with those having them, please write or phone **Kenny Joseph** at 39-7079.

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JSSU Centennial Preparations

Tokyo E/pA... Fifty years ago, in the great China Centennial missionary conference at Shanghai, the China Sunday School Union, parent organization of the Japan Sunday School Union, was formed by action of the centennial conference. With the approach of Japan's missionary centennial year, 1959, JSSU has begun preparations to quicken the interest of Japan's church in Sunday School work.

Already being published is the "Sunday School Monthly," a magazine for teachers and pastors, to inspire greater effort in the Sunday School. Also under way are three regional Sunday School institutes. The first was held at Okayama on September 23; the next is scheduled for Nagoya on November 23; while the seventh annual Greater Tokyo Sunday School Rally on March 21 will be the largest yet conducted. During the fall of 1957 and the spring of 1958, nine-week teacher-training classes are being held in the Tokyo area. ★

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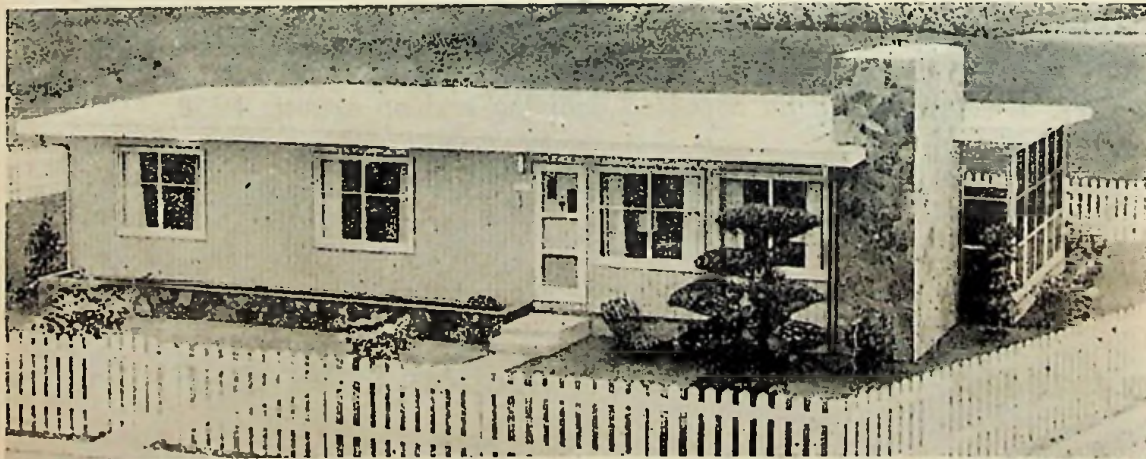
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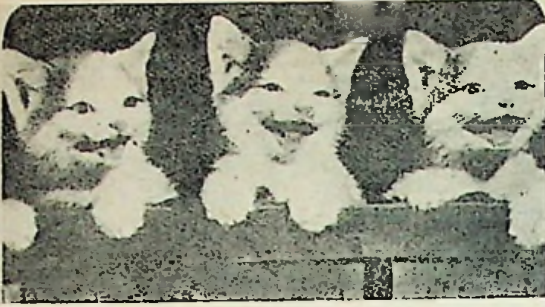
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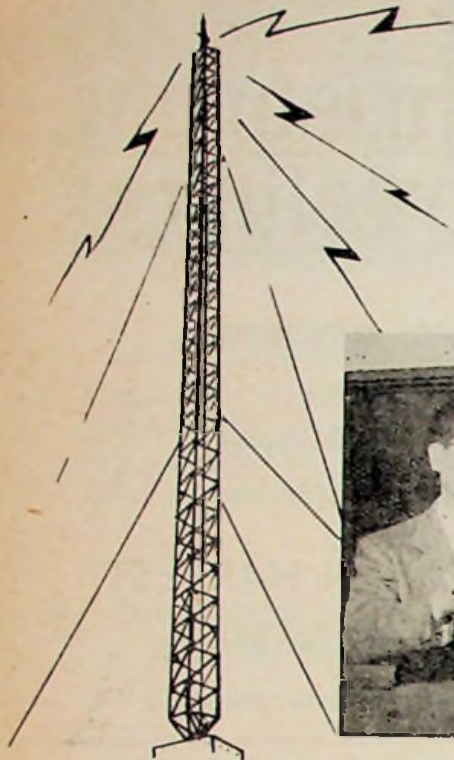
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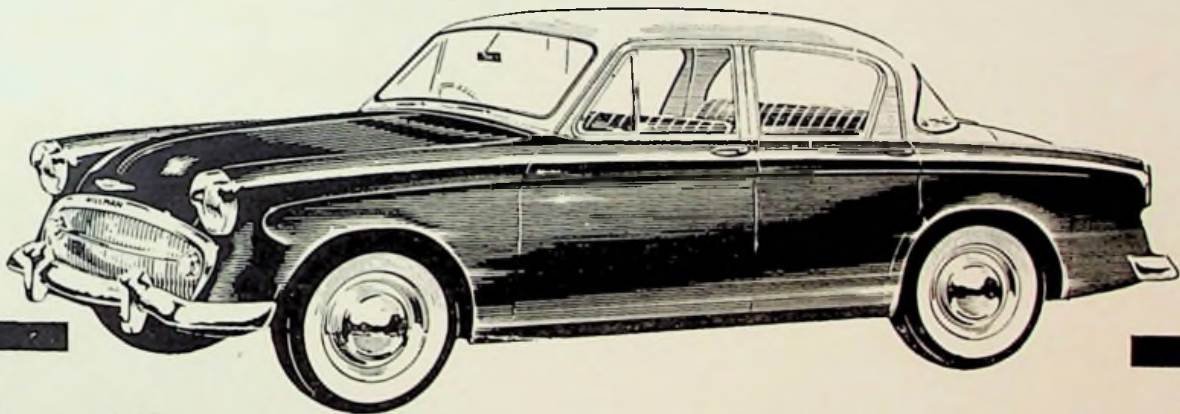
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