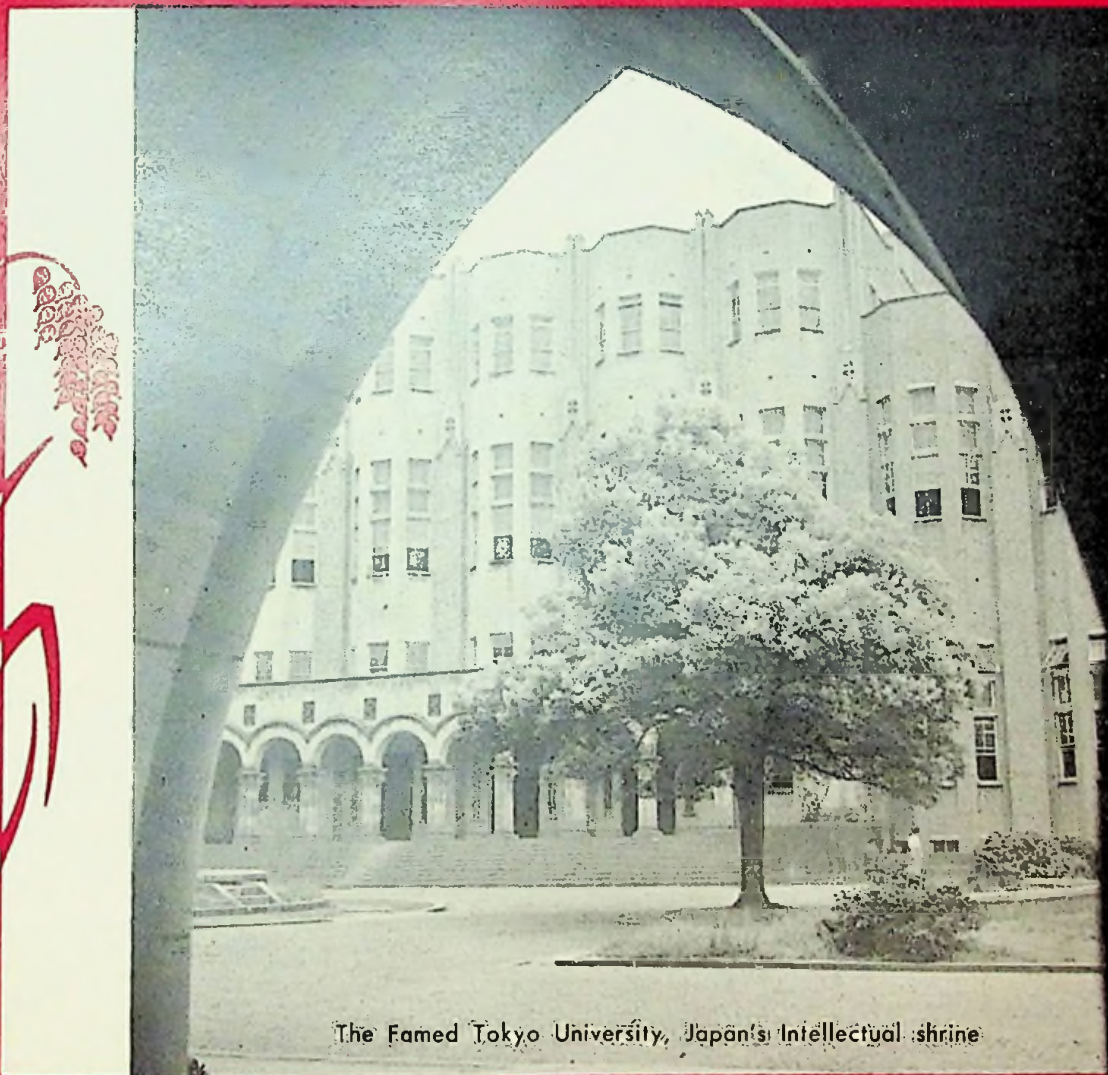


# Japan HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN



The Famed Tokyo University, Japan's Intellectual shrine

IN THIS ISSUE:

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- Overlapping Evangelicals.....
- Evangelicals' Schools, Statistical Surveys
- E. V. C. F., Student Work in Japan
- Missionary Children, Progress, Movements



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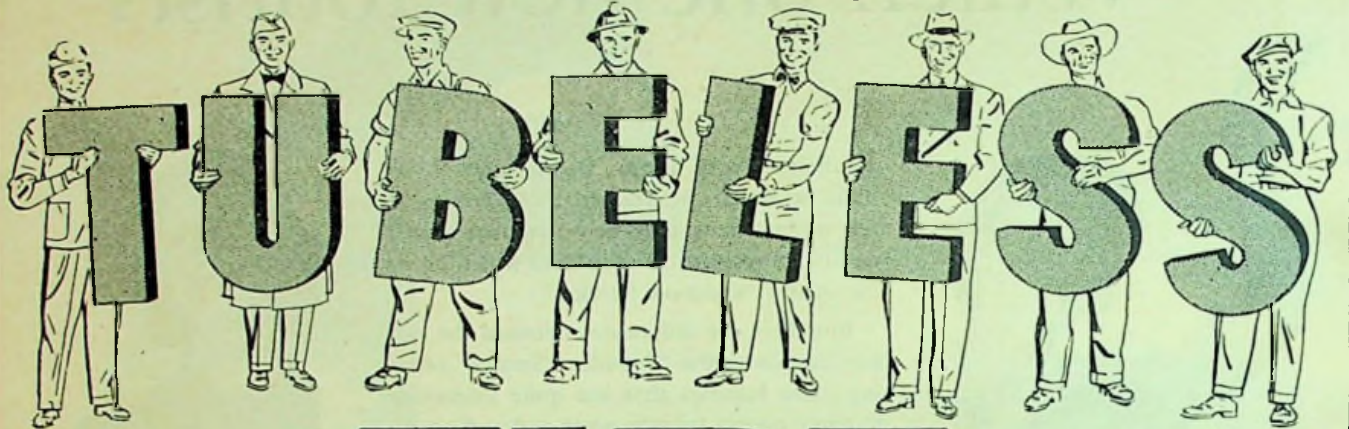
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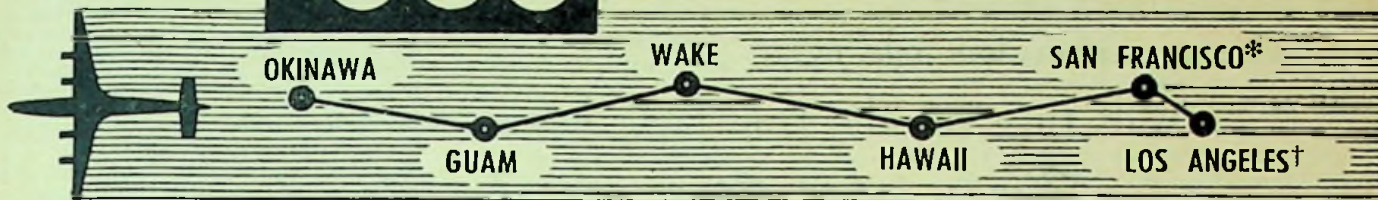
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# JAPAN HARVEST

Vol. 6, No. 1

Winter, 1958

## EDITORIAL PLATFORM

- To provide news, surveys and information on many problems related to the missionary's work and methods.
- To provide positive, thought-provoking signed articles on vital, pertinent issues.
- To evaluate and promote more effective, co-ordinated evangelism and church planting on a nation-wide scale.
- To provide practical "how-to-do-it" articles.

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## READERS' REACTIONS

### Attention: Mission Boards

Sir:

"Our Conference has taken notice of the great improvement in the Harvest and at our last meeting decided to give each of our home board members a copy. Yesterday the approval (financial) came from the home board, so we would like to have you send THIRTY-TWO (32) copies to our board. I do not know which is better: to send them by individual subscriptions, or to send them by bulk at ¥100 a copy."

Chichibu, Saitama Ken

Maas Vander Bilt

Christian Reformed Church

(Thank you, Maas. May your tribe increase! I'm afraid it has to be subscriptions as the bulk-rate is deliverable only in Japan on a one-time introductory basis. We trust several other wide-awake boards will follow your Mission's lead in 1958.—ed.)

### This is Not That

Sir:

"I take exception to one book review of the last Harvest. In the 'This is Not That,' Cole and his associates infer that the doctrine and teaching of the Baptism of the Holy Spirit as taught by the Pentecostal Churches is a 'dangerous digression from Orthodoxy.' Let each man think what he wants about it, but I don't think he should have the right to use EMAJ's of-

ficial organ, Japan Harvest, to channel his prejudices against another fully recognized evangelical group. I may despise a certain teaching of a particular evangelical church but I certainly should not have the privilege to express my prejudice in the Japan Harvest.

I suggest a written apology. Of course if all concerned are in agreement with Mr. Cole, then it must mean that your magazine is not truly interdenominational and therefore time for all Pentecostal pastors and missionaries to have no part in the EMAJ.

I pray that all evangelical pastors and missionaries might live in peace and harmony and ever be a pure testimony of God's Love."

Kumamoto Ken

Richard F. Torres

United Fundamentalist Church

### An Apology

"We regret certain statements made in the book review of 'This is Not That' that were somewhat derogatory toward 'Pentecostal' Christians. The review is accurate as to content of the book, but gave some the impression that the EMAJ or Japan Harvest endorses this position. They do not. More care should have been taken in the wording of the review."

Frank Cole, Book Review Editor

# Japan HARVEST

Winter, 1958

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### Furlough Blues

Sir:

"Please forward me all information on Japan. I saw the Harvest offer in the Sunday School Times. I am a Methodist and Secretary of the Reading Circle on Study of Japan. Thank you.

Youngwood, Pa.

Mrs. Ottis Poole

Sir:

"I have a favor to ask and that is for the name of a book or books that might be helpful for a Women's Missionary Society studying Japan. My sister's church group has put her in charge of getting materials. She is using Japan Harvest (which one of the church members receives) and was wondering what else might be helpful.

Any suggestions will be appreciated. She is trying to get the material together now, and needs enough for about 8 months, around 20 min. each. The material provided is written by a man from Union Seminary and not along our spiritual slant."

Ocean City, N.J.

H. C. McDaniel (TEAM)

(As usual, evangelicals are caught with too little too late. We suggest buying a complete set of Japan Harvest back issues (Y125 or 40c an issue) and digging out pertinent information. The Conservative Baptists put out a handy, "Christianity in Japan" booklet obtainable from their Japan or U.S. headquarters. Several others have been asking about receiving the Harvest on furlough. Our problem was finally solved by opening the following foreign subscription offices: (Write any of these addresses.)

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—cd.)

### Furlough Features

Sir:

"We want to express our appreciation for the good work you have done on the Japan Harvest. The surveys and informative articles are most helpful... I feel the following should be published in the Harvest: It pertains to the Summer Institute of Missions at Wheaton College. I attended the Institute and can highly recommend it to any from Japan who could take advantage of this study. It will be from June 10 to July 19, 1958.

Contact: Dr. Enoch C. Dyrness  
Wheaton College  
Wheaton, Ill.

I just returned from Lincoln, Nebraska, where I attended the 6th annual Evangelical Literature Conference. With the growing demand for more and better evangelical missionary literature, I feel Japan missionaries should be encouraged to get in on some of these special offers while on furlough. The 7th E.L.O. Conference will be held in Phila., Dec. 1-1, 1958. An E.L.O. Conference may be held in Japan in 1959 if plans materialize."

Eau Claire, Wisc.

John Schone, (T.E.A.M.)

### Comparative Japanese Religions

Sir:

"Recent conversation convinces me that some missionaries may hesitate to join or become subscribers of the International Institute for the Study of Religions in Japan (see p. 14) because its nature, purpose or point-of-view has not been made entirely clear. Therefore, I beg the privilege of your columns to make a statement in explanation.

The Institute is a strictly academic, non-sectarian, non-profit organization. It doesn't associate itself with any specific theological, philosophical or religious point-of-view or any theory of religion. Its primary interest is to understand the religions of Japan and the religious life of her people. Its primary functions are objective analysis and description. The religious faith or affiliations of those associated with the Institute, whether as officers, members, subscribers or employees are in no way involved; (no more than in going into a library to get a book on religion or in seeking to understand any area of human experience by the normal scientific processes of investigation.) Questions as to the truth or falsity of any religion, religious teaching or religious system and value judgments regarding them are not within the province of the Institute.

Membership in the Institute entails no obligations and does in no sense constitute an endorsement of the Institute's publications or activities. Individuals who prefer to be considered as subscribers are so listed.

The Institute publications are not for sale. However, members or subscribers who wish to secure additional copies of any publications may do so. (Prices quoted on request.)

My primary interest here is to make the purpose of the Institute clear in order that any who may wish to benefit by its publications, activities and facilities may not deprive themselves of the opportunity simply because of a misunderstanding. I've no economic interest in and receive no economic benefits from the Institute."

Tokyo

William P. Woodard  
Director

### Survey Surveyed

Sir:

"...The fall HARVEST arrived... we want to express our appreciation for this fine publication. We find so much that is informative and of interest to us. Since we were working on our prayer letter when the HARVEST arrived, we were about to include the ratio of Christian workers to the population in our province, given therein, when we noticed a discrepancy. Perhaps this has already been called to your attention. The total number of workers listed for Ishikawa Ken was 24 but should have been 31 instead. This affects the ratio considerably, changing it from 1:46,469, to 1:31,279. It still leaves us enough work to do here, however, especially when we consider that many pastors and missionaries included are not evangelizing at all."

Anamizu, Ishikawa Ken

Hildegard M. Meyer. (N.T.M.)

(Sorry, our mistake.—ed.)

Sir:

"...I question the accuracy of the survey of missionaries according to ken which has been in the last two Harvest issues. For example, 5 are listed for Yamagata Ken, but the Japan Year Book lists over a dozen."

Ishinomaki, Miyagi Ken

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

(Official mission reports submitted at that time listed only five.—ed.)

### Orchids and Onions

Sir:

"...We look forward to receiving our copy of Japan Harvest and read it through-out each time."

London

Rev. J. H. Liversidge

Gen. Sec., J.E.B.

Sir:

"...I received a gift of one issue and it is one of the finest publications I have seen on Japan. We wish to use it in our study of Japan in 1958."

Upper Darby, Pa.

Helen M. Ferree

Sir:

"I find your paper in every department very interesting, but with protracted (to be continued) articles, disappointing, because I set my mind into gear to consider the subject involved and then suddenly it must of necessity go into neutral until the next copy comes. It's like studying a subject and spreading out your research material and having to go out leaving the work where it is only to return and find the housewife, always anxious to keep things tidy-looking, has carefully closed all the books and put them away. It is useful to read your magazine and keep our sights open to the task to be done."

Mission City, British Columbia

E.V. Apps, F.M.C. Chairman  
Japan Regular Baptist Mission



## EDITORIALS

### TEAM-WORK OR INDEPENDENCE ?

**F**OR 1958, what is the greatest need in missions here: more independence or more team-work?

Let's look at it this way. What was Christ's training program in preparing disciples for world evangelization? His three-year training put great emphasis on cooperation, team-work and group spirit. Working together was a miserable assignment for these disciples from varied backgrounds. It would have been far easier for them to work alone, or with another of like temperament, but to accomplish world evangelization our Lord knew that teamwork was not optional but mandatory.

Three years of example and teaching seemed inadequate and unheeded as the disciples gathered for the last supper. Jealousy and strife as to who was greatest yielded no volunteer to observe the Oriental custom of feet washing. Our Lord was grieved by their self-centeredness, pride and contention.

### New Command, motive, attitude

But He was a master of men. He knew their varied temperaments, backgrounds, weaknesses, failures, and the deceitfulness of their hearts. As in the past, again He became their example by stooping to serve them in this unpleasant, menial task. Then He spoke the startling word, "... a servant is not greater than his master... I am among you as One Who serves." Once again the deceitfulness and corruption of their hearts was exposed. "The road to teamwork—group action—is the road of self-humbling for all of you," Christ must have reiterated, "You cannot function as a group if you are not willing to serve one another!"

After our Lord dealt with internal discord and after Judas the traitor departed, Jesus said, "A NEW commandment... love one another even as I have loved you." But hadn't the disciples known this "love" commandment? In Lev. 19:18 the command reads, "You shall love your neighbor as yourself," Was this command NEW? Yes, it was—and infinitely higher!... As I have loved you..." This was the new standard.

"As I have loved you," was to be an unwavering, fervent love that was not conditioned by circumstances, by a brother's social status, by his educational training, or even by his wrong attitude toward me. If he is truly a brother in Christ who knows the cleansing power of the blood, who is indwelt by the Holy Spirit and who loves the Bible as God's inerrant and eternal Word—then I am compelled to imitate Christ's love in his behalf. "See how these Christians love one another" was a common saying, according to Tertullian. On the day of Pentecost, with the Spirit's outpouring, this "agape" (divine love) was released to empower the disciples for world evangelization and to infuse them with supernatural love to work as a team.

Cooperation, physically, is spontaneous. At meal-time we sit down at the table, our eyes see prepared food, our hands reach for the fork, our mouth automatically opens and soon our hungry body is nourished. As members of His Body is it not natural that we, too, encourage and strengthen one another, working together with Christ as our Head?

Next year will climax 100 years of Protestant missions in Japan, for which we praise the Lord. Yet the unreached areas will probably never hear the Gospel unless our missionary strategy is radically revamped. Tremendous problems are raising their heads here—possible revival of "shushin" (compulsory ethics flavored by Confucianism and Shintoism) in schools, a proposal by the Ministry of Education to show "approved" movies to school children on Sunday morning thus depleting Sunday schools, and tax problems facing the Japanese brethren. Christians in Korea, although a minority, have influenced the government to the extent that Sunday is no longer a day for school athletic meets (undokai), general elections and entrance exams. "Ye are the salt of the earth—the light of the world..."

### Divisions hinder Conversions

The article in this issue, "Overlapping Evangelicals" should jolt every conservative missionary and Japanese pastor. Why this duplication of effort when laborers and funds are so limited and when multitudes are dying without adequately hearing the Message? "We are not divided, all One Body we..." is a thrill to sing, but it's still true as Chrysostom wrote long ago, "Divisions among Christians are hindering the conversion of the heathen." What is the reason that we haven't learned the lesson of team-work as members of One Body in areas of

- 1) planning together
- 2) praying together
- 3) working together?

There may be a close liaison in many areas. But the present level of mutual cooperation and team-work needs radical re-appraisal by every one of us.

No super-church is envisioned, nor is it implied that denominational and inter-denominational boards should fold up. But rather we must accent our spiritual unity in Christ and submit as members of His Body to His Headship so that He, our Commander, can direct His soldiers to every battlefield to complete the conquest. Not competition or duplication, but rather fellowship that will lead to realistic cooperation and extension is our greatest need.

To accomplish this I feel there MUST be:

1. **United fellowship** group of both pastors and missionaries in the supernatural Christ as He is revealed through the infallible, God-breathed Scriptures.
2. **United voice** to government and world on vital religious issues.
3. **United team-work** in fields of Christian education, publishing, radio, evangelism, etc., which may later lead to certain practical mergers for His Glory.

One mission leader recently stated, "It is a question of the survival of Christ's testimony rather than

the survival of my group's name or my dogmatic (hair-splitting) interpretation of some minor controversial point e.g., pre-or post-tribulation rapture.

The hour is late—workers are few—and multitudes still wait to hear of God's message of salvation. Brethren, what shall we do? We on the EMAJ executive committee would like to hear some positive, constructive suggestions. (J.S.)

#### AMPLIFICATION

In the last issue, a report on the progress of the Japan Protestant Centennial Conference (J.P.C.C.) for missionaries was inadvertently presented as a Japan Harvest project. The Harvest is of course vitally interested in the success of this Conference. The J.P.C.C. and its present Central Committee, however, compose a larger constituency than the EMAJ represents, and for this we are truly thankful.

#### HAPPY NEW YEAR

Along with the New Year, Japan Harvest in its first 1958 volume comes out with a new face (thanks to Mrs. Phyllis Brannen, TEAM-AVED for the cover artistry), a new price (¥700, \$2 for overseas, p. 4, 6), introduces some new editors (Charles Corwin, Missionary Methods (p. 53), R.S. Nicholson, Book Reviews (p. 49, 50), a new personal missionary inventory (p. 21) and a new objective (the masthead, p. 5). We trust that this New Year will see the greatest advance as we co-laborers with Christ, work in His harvest field to bring in the crop. And that is not only multitudes of decisions at evangelistic campaigns, but also "getting the hay into the barns," i.e., planting Japanese churches. (K.J.)

#### ECONOMICS OR SUPRA-ECUMENICS

In the symposium "Evangelical Overlapping," Donald E. Hoke (former EMAJ president) says in effect: "We must face the possibility that most of our projects would fold up if the missionary had to leave." This gets at the root and very foundation of our missionary work. Ask yourself this question: "If every cent of my support was cut off today, how much of my work would have to stop tomorrow, next month, next year?" Is it true as the Communists say that the world's (and mission's) problem is basically economics? Is our need not rather a new dynamic supra- (not super) national evangelical ecumenic?

An Indian Lutheran bishop said in New York that Asia needs a new type of missionary who is a "friend, philosopher and guide" to the younger churches, instead of a "superintendent, director or boss." Bishop Rajah B. Manikam, of Tranquebar, said "the day has now dawned for the missionary who is willing to get behind the cart and push it along rather than pull it from the front."

Who can deny the truth in this statement? Let us, as we fill out our personal missionary inventory, ponder what type of missionary we are now and by God's amazing grace what He would have us become in 1958. Where there's surrendered will, God always opens up a supernatural way. (K.J.)

#### DIVIDE—AND BE CONQUERED!

In the current boiling, exploding Asian situation, heightened by Russia's advance into space, the 46,000 Dutchmen summarily kicked out of Indonesia by super- (not supra) nationalistic Sukarno, the growing groundswell of criticism against over-lording missionaries by pastors, students and Christians—the puzzled missionary asks, "Well, what is the answer?"

We believe the answer is found in Acts 17:26 where the Lord said He "hath made of one blood all nations of men for to dwell on all the face of the earth." Satan's best method is to deny this oneness in Christ, to "put asunder that which God hath joined together," "in whom we have redemption through His blood." In that redeemed fellowship, there is "no East nor West, no Greek nor Jew, no bond nor free," but all born again Christians, are one in Christ, regardless of race, color, background or customs. While Satan tries to divide and put a wedge in between, parroting pious phrases like: "But you foreigners don't understand us Japanese," "Yes, but we Japanese are so mysterious, so different," "We can read you like a book, but you just don't seem to fit in here," let us turn off this broken phonograph record.

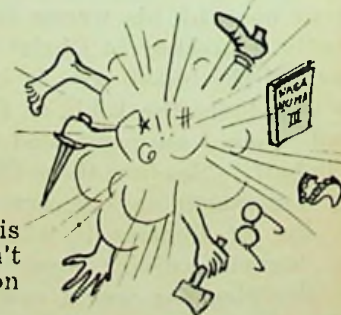
As alert missionaries, let us admit the rights and wrongs of true nationalism, the mistakes and help of colonialism, but let us reject both for true, Biblical, supra-nationalism. These half-truths must be seen through and resisted with a positive, conservative answer given through the concept of supra-nationalism, i.e., God has not delegated all His gifts to any nationality or race. He has distributed the gifts of the Spirit "severally as He willeth." (II Cor. 12) (K.J.)

Japan Harvest and E.M.A.J. announce the new subscription and membership office is moved to 346 Eifuku Cho, Sugunami Ku, Tokyo. Address all J.H. subscription and E.M.A.J. membership correspondence here please.

#### What he SAID and what he MEANT



She confided: "Please pray that my co-worker's needs will soon be met."



She meant: "If this stubborn woman doesn't move to another station soon, I will!"

# Christian Education's Role in Japan

By Donald E. Hoke

President, Japan Christian College



“MISSHYONSKUURU”— ミッションスクール  
 is a universally understood Japanese word. It expressively reveals the man-on-the-street's understanding of Christian education in a pagan society.

To him it means a school related to and partly supported by a foreign mission, and offering private education with a probably inoffensive religious emphasis. Such mission schools on all levels have existed for 80 years in Japan. Post-war “evangelical” missions and churches, however, customarily view Christian education largely in terms of an opposite extreme. To them the term is largely restricted to Bible schools, seminaries, and Christian education on the Sunday school level in the local church.

### Which extreme?

Which of these extremes (or both) represent the primary role of true Christian education in postwar Japan? Not as a result of exhaustive research, but simply as a few observations founded upon certain basic concepts of Christian education I offer these ideas.

The primary role of Christian education in a pagan society is the training of dedicated Christians for spiritual leadership. This, by definition, primarily means the education of pastors, evangelists, and teachers. Secondly, it signifies the simultaneous spiritual and academic training of strong lay leadership for Christian churches. Not evangelism through education, but education to the end of effective Japanese evangelism on both professional and lay level is the Scriptural goal of true Christian education, I believe.

This immediately poses theological and practical problems. The mission schools (meaning in this article “mission supported colleges and universities”), though they would admit as a primary purpose that of training spiritual leadership, nevertheless largely operate on the premise that they will evangelize their overwhelming majority of non-Christian students. Is this a Scripturally-founded concept of Christian educa-

tion? If it is not defended as Scriptural, can it be supported as a successful expedient and medium of evangelism? What are results of the test of historical experience?

This is not an exhaustive critique of mission schools, rather, simply a few broad observations of our philosophy and practice as a background for suggestions regarding the primary role of Christian education here. Light is thrown on this basic problem by two extensive surveys of Japan's Christian education made 25 years ago.

In 1932, CHRISTIAN EDUCATION IN JAPAN, a study on the whole problem, was issued as the result of “a commission on Christian education in Japan.” This commission represented the National Christian Council, the National Christian Education Association of Japan, the Foreign Missions Conference of North America, and the International Missionary Council. Leading American on the Commission was G. Bromley Oxnam, later bishop of the Methodist Church and vice president of the World Council of Churches. In addition, a number of leading Japanese churchmen shared in the extensive study.

Their conclusions were this, “The Commission has no hesitancy in declaring that there is a large and important place for these Christian schools (colleges and universities).”<sup>1</sup>

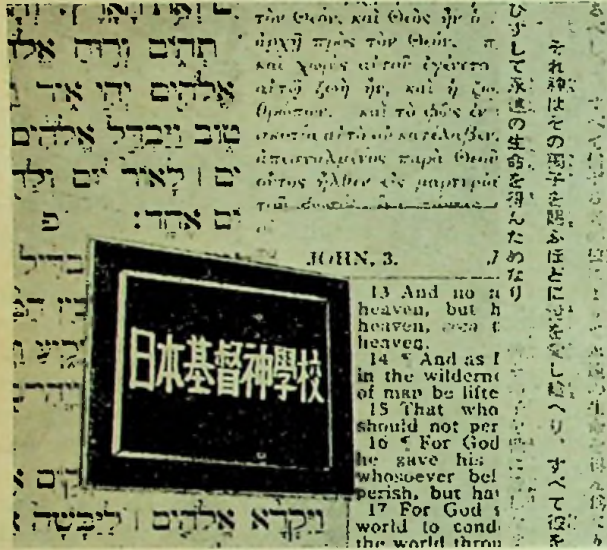
They reached this conclusion on the basis that these schools had five major justifications for their existence. They are justified as “evangelizing agencies, permeating agencies, character building agencies, training institutions, and educational agencies.” Admitting that there is great room for improvement they nevertheless felt that on these premises mission schools had proven their worth.

### Overly optimistic

Without desiring to prejudice their case, I think it nevertheless must be recognized that these men viewed the situation in the broadest and most optimistically possible way. For example, admitting that the effect of higher Christian education on the churches has not been great, they suggest that “it is quite possible that Christianity in Japan may find its most effective expression in quite another way. (Other than through the church!)”

In 1933, the iconoclastic “Laymen's Missionary Inquiry” shook the Christian world with its revolutionary critique and suggestions of world-wide missionary work. Christian education in Japan was not excepted from their attack. Their conclusion was brief and education beyond 3 years of Bible school. Historically it has been so. One of the most vital evangelistic

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## Christian Education in Japan

(Cont'd)

succinct: "We believe that the Christian colleges and universities for men, as at present constituted, are not now rendering an educational service to Japan...there appears to be little reason for continuing the service unless we can make a contribution either of help experimentally or of stimulating excellence. We have been reluctantly forced to the conclusion that as a whole we are not making such a contribution today."<sup>2</sup> Their sweeping conclusion was based on two primary premises: Christian education in Japan is inferior to that of government schools which are doing an adequate job on the college level; and that apparently Christian education was having little practical value in effectively promoting the Christian cause. The laymen made, however, one significant concession. Reviewing the previous years' work of "The Commission on Christian education in Japan," they admitted that their opinions "tended to support the judgment that the colleges are at least rendering a substantial service in this field," i.e., character moulding and strengthening of Christian students. "It is true that the Christian colleges are endeavouring with devotion and a measure of success to nurture Christian youth..."<sup>3</sup>

### Mission School Boos P.T.L.

Post war experience tended to confirm the above conclusions of the laymen, it appears to many. Are the results and blessings to the church of Christ realized from the so-called Christian colleges and universities commensurate with the tremendous investment of money and missionary manpower. From the evangelical viewpoint, I believe the answer is an overwhelming, "No." It would be interesting to know what percent of so-called mission school graduates go on to active participation in the churches. These statistics would have to be impressive to warrant the tremendous funds invested in these schools. Conversely, there are tremendously discouraging features about the whole movement. It is suggestive that the only school in which the Pocket Testament League Teams were booed and hissed, when they presented Gospels of John during their extensive post-war campaigns, was Doshisha, one of Japan's oldest mission schools.

"The basic problem with these schools is theological and philosophical," I believe. One prominent Christian Japanese leader, head of a denomination and highly educated abroad, states clearly, "Because the theology and thinking of these schools are largely liberal, we cannot expect sound education and spiritual results."

A missionary of one of the largest Japanese denominations, a veteran of 40 years' experience in Japan, states, "There is very little hope for what can be accomplished in these schools. There are too many students and too little Christian work is being done

in them. If they were founded on sound Christian doctrine and manned by spiritual workers, there might be some promise." He testified to speaking recently on the campus of a large denominationally supported mission school which had 11,000 students but a chapel seating only 100 at which 80 were present for morning devotions. He believes that a second reason is that many of the schools have many non-Christian or only nominally Christian teachers.

### Mission Schools Unsound?

This is mainly a theological problem. But there is a deeper problem concerning one's philosophy of education. I believe it remains to be proven that the "mission school" concept of evangelizing through education on the college level is Scripturally or experimentally sound. Rather I believe that the basically Reformed concept of Christian education, pioneered by such men as Kuiper, Bavinck, etc. is a Scripturally defensible one.

This philosophy of Christian education, rooted in the idea that the Bible is God's infallible revelation to men, the only rule of faith and practice, holds there are 3 fundamental necessities to have true Christian education: dedicated teachers, Christian students, and every subject, sacred or secular, taught from the Christian world and life viewpoint. In other words, the basic principles in every field of knowledge must be harmonious with the revealed truths of God in the Scriptures. From this viewpoint, the basic "mission school" philosophy of education is, to say the least, inadequate. Experience in Japan, other mission fields, and America as well indicates, I believe, that the results of this philosophy of education are incompatible with the tremendous effort and investment necessary to carry it.

The above conclusions of the Laymen's Missionary Inquiry highlight the thesis that the primary role of Christian education in Japan today is that of training Christian leadership. To the degree that this has resulted in mission schools, to that degree the Laymen's Missionary Inquiry and others would conclude that the schools are justifiable. But is there not a more effective way of training this leadership?

In Japan today the opposite extreme to mission schools have been the educational programs of the "evangelical" mission groups and churches. (The word "evangelical" is not meant to be used critically here, but rather as a definition for those smaller denominational groups, "faith" mission organizations, and conservative groups within the larger denominations which are not sympathetic to the ecumenical thrust of most of the larger denominational programs). Schools representing these groups may be divided into Bible schools, seminaries, and a distinctive type of Christian college.

According to the 1958 Japan Harvest survey, there are now 387 men and women studying in Bible schools, 364 in seminaries (non-NCC), and 236 in Christian colleges (of a special character). Admitting that there are arguments that "Bible school education is inadequate in a complex, cultured society like Japan (or America)," it nevertheless must be recognized that a large percentage of aggressive, evangelistic work is done by men and women who have no

1. CHRISTIAN EDUCATION IN JAPAN by the International Missionary Council, New York, 1932. pg. 159

2. LAYMEN'S MISSIONARY INQUIRY, Regional Reports, Commission of Appraisal, Japan, Vol. III, Harper & Brothers, New York, 1933. pp. 139, 135.

3. Ibid, pg. 135.



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movements in the pre-war period sprang out of the holiness church whose zealous workers were in the main Bible school trained men and women.

In Japan, as well as other mission fields, and in the homeland as well, the Bible school movement must be recognized as a vital spiritual force which has done much to enlarge and preserve evangelism and conservative protestantism.

### Two Improvements

Two suggestions should be made for improving the Bible school education in Japan, I believe. First of all, needless duplications should be eliminated. This is a major weakness of evangelical work in many areas, but particularly so in that of Bible school education. Faculties, libraries, and other facilities are woefully inadequate. Some immediate effort should be made to consolidate Bible schools of similar doctrinal viewpoint in order to improve their training.

Secondly, that the whole Bible school educational level should be up graded is a conclusion of many. Efforts are already being made in this direction. Dr. David Tsutada, president of the Immanuel Mission and Bible School, believes that particularly the postwar period has revealed that 3 years of Bible school education are insufficient. He believes that 4 years may become a requirement for Bible school training; though he fears that too long a period of formal schooling may dim the student's zeal. Dr. J. M. T. Winther, grand old man of the Lutheran movement in Japan, agrees. "There is no danger of too much education if the student keeps the love of Christ in his heart. The more education the Christian student has the more tools he will have and more contacts he will be able to make."

Roy Adams, chairman of the Oriental Missionary Society, working in cooperation with the continuing "Japanese Holiness Church," also holds that the Bible school training should be improved in quality and lengthened in time, indicating that the OMS School is thinking in terms of extending to 4 years.

There seems little doubt that the spiritual value of Bible schools will continue for many years to come, but true cooperation, amalgamation and strengthening of academic program and spiritual effectiveness can undoubtedly be greatly increased.

Seminary training, particularly among the conservative groups, has been notably weak. According to this year's Harvest survey, seminaries serving these groups numbered 6, with 325 students. Here again there is an obvious need to improve the quality of training being offered in these seminaries. They are filling an increasingly important role in the Japanese church. Adams believes that "the hope of the church is tied in definitely with seminary education." I believe it is imperative that we meet the challenge of keen educational competition in Japan by providing education on a high academic level. This necessitates seminary training for our upper level students.

James Patterson of the Baptist General Conference, a virile conservative group, believes that the high educational and cultural level of the Japanese, even in an area such as Wakayama Ken, where his group is working, necessitates seminary training for pastors.

There is an increasing consciousness for seminary level education among many groups which formerly were satisfied with Bible school training.

Evangelical seminaries also are limited by small faculties, inadequate libraries, and limited graduate training. Here, too, cooperation in the construction of interdenominational seminaries among those of like theological conviction is imperative, I believe. In this field the United Church has made strides since the war. The 7 National Christian Council-related seminaries numbered 750 students last year. Of these schools, 3 had faculties and facilities sufficient to offer a doctoral program; 2 offered a master's course, 6 of the 7 emphasized university graduation as pre-requisite to entrance.

In the non-NCC groups there is an increasing cry for seminary men which can only be met by cooperative action.

Christian colleges, which are distinct from the ordinary mission school, college or university (at least in the eyes of some) have also appeared in the postwar church picture. Their distinction is primary in 2 ways: they are committed squarely to a historic conservative Christian doctrinal position characterized by an emphasis on the absolute infallibility of Scripture. Secondly, they emphasize completely Christian faculties, subjects taught from the Christian world view, and Christian students as the objects of the educational process.



### Training Tomorrow's Leaders

The primary purpose of the true Christian college should be Christian leadership training. As such, the Christian school views its students not as objects of but results of evangelism who are to be disciplined for the service of Christ in accordance with the Master's command in Mt. 28:19, 20.

The true Christian college in any system will always be relatively small, simply because the church is relatively small. But it will nevertheless strive for academic excellence and spiritual depth as its program's primary characteristics. The Christian college is intimately related to the other 2 types of Christian education: it will supplement Bible school training and/or be preparatory for seminary training.

It may be terminal training for some ministerial students, it may be terminal training for Christian young men and women desiring spiritual as well as academic discipline in preparation for a life of lay service for Christ.

Within the small, intimate circle of a Christian college where Christian faculty and students study together under the illumination of the Holy Spirit, a superior type of college-level training is possible, I believe. What the small Christian college lacks in elaborate facilities and large library, it makes up in

intimate faculty-student relationship, and the clear objectives and dedication of all members of the college community.

We need not take for granted that because large public or private universities in Japan have 10,000 students their educational program is therefore the most excellent. Huge lecture classes, cafeteria style curriculum, and overcrowded facilities cannot produce the finest education, and their values may be far overshadowed by the smaller, less pretentious but more personal college.

A true Christian philosophy of education founded upon the Word of God and executed by dedicated Christian teachers is bound to reproduce the maximum fruit for Christ in His church here. Churches have the responsibility of challenging Christian youth to make the sacrifice of reputation necessary to go to such lesser known Christian schools. In turn, churches will be rewarded by seeing their finest young people mature into Christian leaders. The tragedies of zealous high school youth growing cold to God and leaving the church as a result of their secular university experiences will be limited.

#### Conclusion

Leadership training, then, is the primary field for Christian education in Japan. Are we presently turning out more pastors and evangelists than are needed, as the "Layman's commission" feared 25 years ago? No. Though there may not be established churches for all Bible school and seminary graduates, with the challenge of almost 90 million non-Christian Japanese facing the church, these dedicated young graduates have an imperative place in the church. It remains for church and mission leaders to devise ways and means of deploying and supporting them for evangelism.

Bible schools and seminaries alike need strengthening and improvement in every area, particularly regarding Japanese faculties and libraries. Christian colleges, founded upon a Biblical philosophy of education, can play an increasingly significant role in both professional and lay leadership training for Christ's church in Japan, the ultimate unit of Christian witness. ★

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# OVERLAPPING EVANGELICALS

A symposium

of current thought

by the editor



*"No missionary is an island, entire and independent of himself. Every missionary is a small piece of his mission, and a smaller piece of the entire Christian Church in Japan. If a Christian worker is washed by the sea of division or conflict, the Christian army is the less, just as if another mission or project of your friend, or even if your own little precious 'work' were. Any other missionary's success enriches me and any other missionary's failure diminishes me, because I, a little private in the Christian Army, am involved in the success or failure of operations 'World Evangelization.'" (adapted from Meditations XVII John Donne, 1626)*

—From the English Booklet "Evangelism in Japan"  
(out of print)

**M**ANY alert patriots today are alarmed at the fierce inter-service rivalry between the American Army, Navy and Air Force in an overlapping, duplicating thrice-costly race to match Russia in the missile race. Similarly many missionary-minded Christians today are alarmed by the appeals they receive from a growing number of Christian organizations. All worthy, the organizations include Christian schools, home missions, foreign missions, projects, churches, etc. Each is faced with the challenge of expanding its operation to present the Gospel more effectively. Yet recipients of the appeals point out they do not have enough money to increase their contributions to those organizations which they've supported in the past, and at the same time aid the new organizations whose appeals now come to them.

A showdown is coming in some areas. Too many organizations overlap in their ministry, resulting in much of the Lord's money wasted on duplicated headquarters, operation costs, overlapping field expense, promotional costs, etc. Thus, some of these organizations will lose ground or be faced with dissolution in the near future.

(Press-time news reveals at least 2 evangelical publishers, 2 missions and 4 Bible schools have or will soon dissolve—ed.)

## Showdown Ahead

Christian Life suggests evangelical Christianity take a lesson from industry. Faced with the same problem, many secular companies find a happy solution by merging their operations. Such mergers in Christian circles would save millions of scarce dollars. Funds thus released could be used to better staff, equip and enlarge existing organizations, enabling them to do a better, more aggressive job in the framework of a true evangelical ecumenicity.

What relevance does this have for evangelical Japan missionaries and missions where there are 143 separate mission agencies, scores of small Bible schools, publishers, similar projects, lack of effective comity, etc. Japan Harvest queried several leaders and missionaries on this. As a preface to their remarks, let's hear some general observations on the problem by a noted evangelical thinker.

In 1948, Dr. A. W. Tozer, editor of the **ALLIANCE WEEKLY** wrote: "Regarding the various movements and organizations which spring up these days like grass in the back pasture, what should be the God-honoring Christian's attitude toward these many clamorous bidders for his support and loyalty?"

"A few organizations can command the respect of the Christian public and are worthy of our support. But the many organizations which spring into bloom are visible evidence of some men's fear and other's ambition. The ambitious lead and the timid follow. The result is a multiplicity of overlapping groups consuming millions of dollars yearly to keep up offices and pay salaries to carry on projects which God never started. From all such we are duty-bound to turn away.

## Seven-fold test

"Every movement that solicits our support should be put to the test of sound Christian godliness. We have a perfect right to ask to see its credentials before we cast in our lot with it. We are commanded so to do, and we disobey God when we fail. We should ask:

- 1) Who is the hero of this piece, Christ or some star of the religious firmament?
- 2) Are they who guide the project saintly and self-denying men whose records show them to be wholly concerned with the honor of God?
- 3) Is there evidence of the travail of the Holy Spirit in the movement, or was it born painlessly at a 'get-together luncheon' somewhere?
- 4) Is there any real need for the organization, or is it a duplication of already existing means of accomplishing the same thing?
- 5) Will our money, if we pay it into their treasuries, be used to spread the message of undying love and to encourage believers to seek to be Christ-like?
- 6) Will we assist men and women to live in all meekness and humility, to study to mind their own business, to live godly lives and attend to their duties as pilgrims of eternity, or will we be giving to the support of overpaid men who know not what sacrifice means?
- 7) Will we be promoting the personal glory of publicity-hungry men or truly supporting the work of the Holy Spirit in this generation?"

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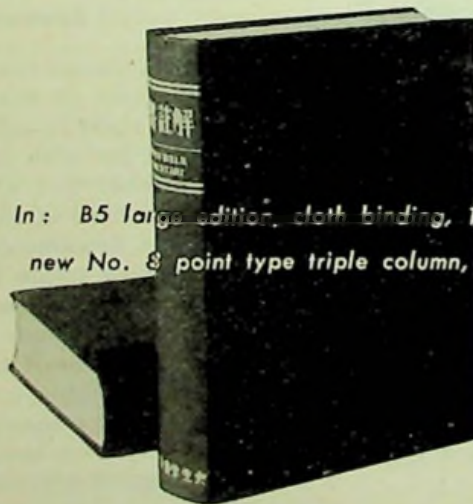
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**Unity already working**

1) Arthur Seely, director of the inter-mission Pacific Broadcasting Association (P.B.A.): "The unity of Christ's body is a cardinal doctrine of all evangelicals, yet there is much duplication, division, disunity, and discord here. Why?"

"In view of this tragic discord, we praise the Lord that He brought about in the Japan Gospel broadcasting field a remarkable degree of spiritual unity, usually considered impossible. The radio messages given by one Japanese pastor are financed for broadcast by Lutheran, Baptist, Christian and Missionary Alliance, Free Church, Mennonite, and several faith missions of widely divergent doctrinal basis. In addition, P.B.A., through which this radio pastor provides this service, also assists Presbyterian and Assembly of God groups in broadcasting their own programs. Furthermore, this fellowship is made up of missionaries and Japanese from 8 different groups.

"The point: spiritual unity is already working to over-ride some organizational disunity here in Japan. I believe that organizational cooperation can only come after spiritual unity. Without humility of mind and a willingness to love the other brother even if he is wrong, no amount of organizing can bring about true unity in the presence of so much fleshly disunity. Perhaps a significant reason for this unity among evangelicals in radio is the great lack of personnel qualified to turn out satisfactory radio programs. Another factor is the considerable amount of money saved the respective groups through this unity, as opposed to doing it alone."

**Mergers are imperative**

2) Eric Gosden (JEB):

(1) "In Britain, missionary giving has decreased for the last decade. The question often arises, 'Shall smaller societies amalgamate?' But there you touch the very sensitive roots of each organization. We're reluctant to give up the personal sentimental attachment to the society, peculiar emphasis, magazine, and home constituency and transfer that attachment to an 'impersonal' whole.

(2) In Japan, some amalgamation is essential. We don't know how long the government will tolerate so many small, organically unrelated similar groups and independent missionaries as now exist. I don't think we'll be able to achieve an organizational unity of missionary societies unless the home constituency can be persuaded that a merger is both necessary and desirable. But on the side of the Japanese groups resulting from missionary activity there could very well be:

- A. A link-up of independent groups with existing church organizations
- B. A new merger to form an evangelical church organization—if (A) cannot be sufficiently developed
- C. A merger of similar Bible Schools to produce better equipment, teaching, and graduates
- D. A merger of Gospel newspapers to produce one or two good, cheap, periodicals for both children and adults

(3) Too often a new mission is formed because of human ambition, a personal grudge, or incompatibility, due to unspirituality. Dr. Tozer's pointers are well worth following."

**Conservative Merger Ripe**

3) Victor M. Springer (TEAM): "Since most missionaries are sent out by a board, the problem rests with the home boards. I'd be very happy to see the merger of boards or projects which have the same objectives and statement of faith. This would eliminate much needless duplication of expense. I don't, however, approve of the present liberal ecumenical movement, which seeks to bring all churches into one 'super-church,' with a greatly watered down statement of faith. Any statement of belief which doesn't include Christ's virgin birth, miracles, bodily resurrection, ascension, His visible return, and the integrity of the Scriptures is a statement of unbelief."

**Christian Comity, Co-operation**

4) Dr. J. M. T. Winther, (Lutheran) " 'Overlapping' doesn't scare me as much as it does others. "It's a rare thing for a single mission to put a force sufficient to evangelize a town of even 10,000 people..."

"Years ago, I worked in a city where the English Church Mission Society, the American Baptist, Lutheran, Methodist, and Nazarene missions together with Japanese congregations belonging to the Congregational and Presbyterian churches and a Salvation Army Corps, each had its own work.

"I never noticed fights or rivalry. All the workers, foreign and national, met monthly for consultation, planning and prayer. There was a monthly union prayer meeting for all Christians, a medical clinic for the poor, run by volunteers from all of these churches, and a weekly street meeting.

I welcomed this 'overlapping' for two reasons.

- 1) Far more work was done than if the whole city had been assigned to a single one of these 8 organizations.
- 2) We're so different that no single denomination could appeal to all. We may owe our divisions to the devil. But He who makes the wrath of men to praise Him, has also dumb-founded the devil by using our very divisions to touch many more men than any single group could ever do.

"At one of our fellowship meetings, the Lutheran Pastor said to the Nazarene evangelist: One of your people is a rather frequent visitor in our church: The answer: Yes, I'm aware of it, but his temperament is such that he'll fit better into your church than in ours. But you've probably missed one of your young girls, for she's been with us and is at home here. Would you agree to an exchange by transfers?"

"It all depends on the Spirit of Christ. When He is permitted to rule, divisions can be tolerated and even utilized. Where that spirit is lacking, even a single organization, no matter how closely welded together, may fail to win souls for Christ.

"It's a question of Christian comity and co-operations, 'In honor preferring one another.' Where it is lacking one denomination may move its church into the very same block as that occupied by another, and thus at least try to wreck its Sunday school. I've seen one denomination rent a house next door to that of another, so that both groups could hear both pastors preach at the same time. What a muddle their singing was!

"Where that is the state of affairs, we must apply James' words: 'This wisdom comes not from above, but is earthly, sensual, devilish. For where jealousy and rivalry exist, there is confusion and every evil deed.'

"There is another kind of overlapping, the starting of work of various kinds apparently without sufficient backing. After a while, solicitations are sent out with heart-rending appeals for support. What's a poor missionary to do?"

"Doubts oppress one in receiving these begging letters. Would it not be a good thing if they have to be sent out to appeal to some committee or group of men, and have them look into the circumstances and give real worthy objects their recommendation? The lack of such recommendation would then be sufficient proof of its unworthiness, and greatly needed money for genuinely worthy objects might escape being wasted. This field of 'overlapping' deserves further investigation."

**High time for Conference**

5) J. A. McAlpine, S. Presbyterian: "I add a hearty 'amen' to this article's main idea. We had a 'comity of missions' worked out in 1910 which delineated the areas in which each mission was to work to prevent overlapping. After the war, this was not known to the many new young post-war missionaries and organizations which poured in; I believe it's high time to call for serious thought, discussion, and practical agreement by all mission organizations in Japan on this problem. I'm heartily in favor of such a meeting in order to work up some definite plan of effective comity."

**Lutherans Merging**

- 6) Dr. Sigurd Aske, Former Lutheran China Missionary: (1) "Comity must begin locally where problems are close enough to be faced realistically. Several groups at work in Mie Ken have an oral comity agreement. No one group will begin work in any village or town where another group is working."

# NEW LIFE LEAGUE SERVICES

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

Telephone 42-4209

## ★EVANGELISM

Evangelist Yoshino, our New Life League evangelist, is still available for meetings. We are especially desirous of assisting in united efforts.

## ★CHILDREN'S CLUBS

We would like to help you in organizing a New Life Club. Why not get your lay Christians to start a children's club? Write for a free copy of our handbook explaining a fully worked out plan for reaching children for Christ. We furnish free membership cards, cutouts, memory aids, prizes, projected songs, etc. Audio visual libraries are now in 46 cities. Thus we can lend you film strips or slides anywhere in Japan. Or you may purchase your own. We have about 40 filmstrips with scripts for an average of about ¥ 300 each.

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● **Cameras:** If you desire to make movies for deputation work, contact us for the loan of equipment, including a sound camera. Also, we have an 8-MM camera for family pictures.

## ★LITERATURE

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● **Sword of the Lord:** The Japanese edition of the *Sword of the Lord* is published monthly. Subscription price is only ¥ 150 per year. Send in subscriptions for your believers. Back issues free!



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● **Travel:** Let us help you get bookings by plane for America. Write for information.

● **Bulk Purchasing:** Write for a price list on items of food and equipment. Here is another opportunity to save money.

"Serving Those Who Serve,"  
NEW LIFE LEAGUE

- (2) "Twelve different Lutheran groups of five different national backgrounds in Japan have, since 1953, been working positively toward the organization of one Lutheran Church in Japan. Organizational unity is possible where confessional unity already exists.
- (3) "Church-related missionary work is one answer to the acute dilemma of overlapping and confusion created by the often very independent work of the so-called 'faith missions' and by the unpredictable activities of the out-of-proportionately large number of independent missionaries."

**Four-point Programs**

- 7) Charles Corwin outlines four practical imperatives for avoiding overlapping:
  - (1) Strengthen the Evangelical Literature Overseas (E.L.O.) Japanese Committee.
  - (2) Receive reports of various missions in prospective fields of labor.
  - (3) Co-ordinate planned strategy to reach by-passed villages.
  - (4) Have more reports of the specialized labors of different inter-mission projects."

**By-passed Villages Wait**

Merrell Vories-Hitotsuyanagi, director of the Omi Brotherhood: "Concerning overlapping missionary work here, I've felt anxiety for more than 50 years; and the post-war situation is more serious, due to the influx of numerous new groups.

"The feature of the situation that seems most unhappy to me is the adverse influence upon Japan's unevangelized people. The multiplicity of little groups competing in the large cities, while thousands of towns and villages are still entirely neglected, makes the people doubt the truth we proclaim, or feel utterly confused as to which (if any) of the groups is the right one. This hinders the cause as much as any non-Christian religion or ideology.

"I heartily endorse the suggestion that there be mergers of similar types of work by several different groups. At the same time, I'd like to see some definite efforts mutually made toward a division of the unreached portions of Japan, so that no two different denominations would attempt to evangelize the same spot, while no one is touching dozens of neglected towns.

"Man-made plans and programs may easily overlap or clash; but never the Lord's plans."

**Roving Merger Commission**

8) Ken Roundhill (I.F.E.S.) believes: "Despite the usefulness of the Japan Harvest and the blessing of the summer conferences, we are deplorably ignorant of what other missions are doing.

"The EMAJ is the natural instrument for evangelicals to present a united front to government and people. The diversity within the orbit of that unity worries me very little. While rightly eschewing the multifarious, self-willed, mushrooming groups up overnight, do we show sufficient consideration for the prodigality of the work of the Spirit and the diversity of His administrations? He refuses to be bound by dead orthodoxy or by liberal uniformity.

"Yet, in thickly-packed Japan, much more can be done to encourage fellowship and liaison that will prevent needless overlapping. The day is near when someone with requisite gifts could act as servant of all evangelical missions and Japanese groups, and with a roving commission freely travel, sharing information that no one group or mission leader has, and that would mutually profit the whole Body of Christ. In the field of literature alone, such a ministry is greatly needed."

**Lose "My" for "His"**

10) Max James (W.E.C.) "The only cleavage which God recognizes is that between light and darkness, life and death, Christ and Belial. This rend in 'Christendom' is violent and irreparable, the chasm uncrossable, the 'great gulf FIXED.' The divisions among born-again believers cannot be of the same class as the uncrossable chasm. 'Those who are 'in Christ' belong to Christ. If all are HIS, then all 'in Christ' are ours—'whether Paul, Apollos, or Cephas.' If Christ receives them 'just as they are,' I cannot reject them, divide from them, nor compel them to conform to my fallible interpretation of the infallible WORD. By losing

'he great 'my, mine, our, ours,' I gain the greater 'theirs' and the infinitely greater HIS. There is no 'comity' in Christ, but Christian love and humility lead each to 'esteem other better than themselves' and insist that each 'look not on his own things, but every man also on the things of others.'"

**Time for Practical Unity**

11) Donald E. Hoke, President, Japan Christian College: "While the majority of 'faith' missions and smaller denominational missions in Japan enjoy a large measure of spiritual fellowship and recognition of spiritual unity among themselves, the activities of the EMAJ, Japan Harvest, the Deeper Life Conference and other such activities have enhanced this.

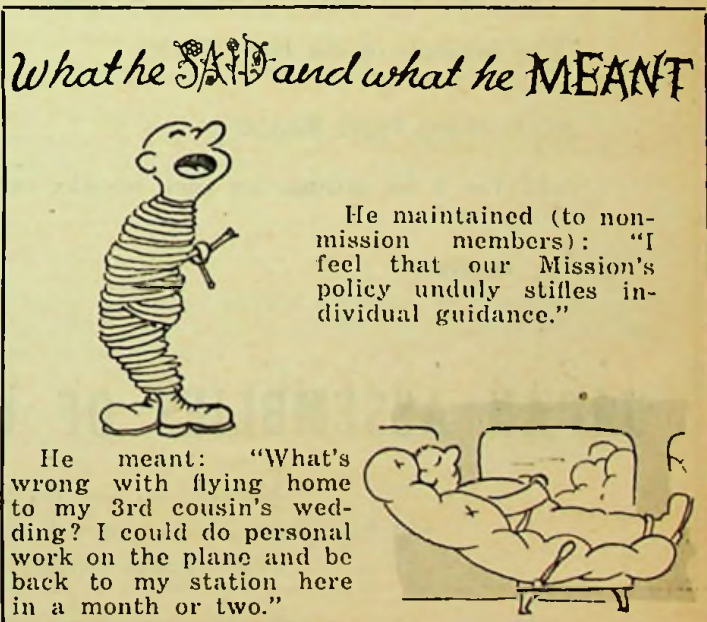
"However, except for a few projects in which enforcing circumstances have played a large part, we have not come to any practical outworking of our basic unity in essential doctrines and evangelistic objective. I feel it is time for us to bring our unity from the fellowship level into the practical area of expression in working together in the following areas:

- 1. A definite comity plan, which I feel will have to recognize between conservative and non-conservative work.
- 2. A large fellowship of evangelical churches with some distinguishing mark which can be used to guide believers when they move from city to city where there may not be a church of their particular denomination.
- 3. Specific projects such as literature, theological education, radio (where a good measure of cooperation already seems to exist), follow-up, etc. As one in the field, I know that actual cooperation in some of these projects appears very difficult; yet it is imperative for the ultimate promise and solidity of many of these works. We must face the reality that many of our projects would probably collapse with the departure of the missionaries from the field.

"I further feel a major problem is selling our Japanese co-workers in our various 'denominational' churches on the idea of broad evangelical cooperation. If our premise of conservative cooperation is right, we have a difficult selling job to do with many of the Japanese.

I feel we ought to immediately work energetically for a practical realization and implication of the unity, both on the missionary level, and simultaneously with our Japanese brethren. It will be a long, hard process involving sacrifice of certain pet ideas, organizational reputations, etc. But to prepare a strong, uncompromising conservative church against the inevitable and possibly imminent day when foreign missionaries will be forced out, I feel it is imperative. Let us go to work on it aggressively now." \*

*(Now that you've read this, what will you do? What should your work, your mission, your related project do? Do you have a further, workable, constructive suggestion to share with us? Type it out and send it in for the next issue, which deadline is Feb. 10.—ed.)*



He meant: "What's wrong with flying home to my 3rd cousin's wedding? I could do personal work on the plane and be back to my station here in a month or two."

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(Personal)

Missionary Progress Report... 1958 Inventory-Questionnaire

*(This is designed to be spread out and filled in before our Lord and Savior in "quietness and confidence." By referring to it during the year, and at New Years, 1959, you can see what was planned and accomplished for Christ. Missionaries are love-slaves of one Master "who is not willing that any should perish." If secular companies can require "Progress Reports" (weekly, monthly and yearly) of their workers who labor for gold, cannot our "General Director" be honored with the same faithfulness from us who labor for God?)*

4. What is my one, all-consuming, overwhelming life purpose and calling? (This one thing I do) \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

5. Was I sidetracked from this in Japan in 1957? \_\_\_\_\_ How? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

How will I remedy this in 1958? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

6. What do I want to see happen in my work, project, field in 1958 that didn't happen in 1957? (List and explain fully)

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_
- d. \_\_\_\_\_
- e. \_\_\_\_\_

7. What am I praying for in my own spiritual life in 1958 that I didn't accomplish or receive in 1957? What definite besetting sins grieved the whom, my wife, my children, the Japanese, the missionaries with whom I work? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Am I counting on the Lord's indwelling presence in my life, according to Galatians 2:20, so that these sins might be put away and that I might live unto righteousness? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

8. What is my margin of faith, i.e., what am I planning (or doing) that I can't possibly get done unless the power of God falls on my ministry? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

1. What goals did I set for myself in 1957? (List) \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

2. How many did I fulfill? \_\_\_\_\_ Only half fulfill? \_\_\_\_\_  
 Why? (Be honest.) \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

3. What goals do I feel God wants me to reach in 1958? (List specifically)

- a. Direct evangelism ..... Percent of daily time \_\_\_\_\_ %
- b. Discipling of believers ..... " " " " \_\_\_\_\_ %
- c. Church building ..... " " " " \_\_\_\_\_ %
- d. Language study ..... " " " " \_\_\_\_\_ %
- e. Bible study (private and group) ... " " " " \_\_\_\_\_ %
- f. Prayer (private and group) ..... " " " " \_\_\_\_\_ %
- g. Reading (sacred and secular) ..... " " " " \_\_\_\_\_ %
- h. Correspondence (Japan and overseas) " " " " \_\_\_\_\_ %
- i. Project work (special) ..... " " " " \_\_\_\_\_ %
- j. Home and family ..... " " " " \_\_\_\_\_ %
- k. Efforts for worldwide evangelism (outside Japan) ..... " " " " \_\_\_\_\_ %
- l. Others ..... " " " " \_\_\_\_\_ %

Total ..... %

## 日本海外宣教会

東京都杉並区下高井戸 4-992

汝を選べり……

## Japanese Evangelical Overseas Mission

往きて……実を結べ

4-992 Shimotakaido, Sugunami-ku, Tokyo

Cable Add: SENKYOKAI TOKYO

Tel: 39-7079

Dec. 9, 1957

Pingtung, Formosa

Dear Friends in Japan:

Since arriving in Taipei Nov. 23, the Lord has been especially good to me and has blessed every meeting. The Customs man did not charge me for my excess baggage of tracts. Dr. Horace Williams (C.L.C.) was very kind and took full care of me. Indeed he is the Lord's instrument for us all.

The last 17 days I've had 30 meetings, using five languages. I spoke in Chinese 10 times, Japanese 6 times, and 14 times with interpreters. They were interpreted into Canton, Fukien and Formosan dialects. The total audience was more than 3,000. I often had 3 or 4 meetings a day. I was really impressed to see such a strong desire among the Taiwanese to hear a Japanese preach.

The Lord is with us in these meetings. I could not have possibly held one meeting without His help. One Chinese pastor prayed in our first meeting expressing his deep conviction that the message was from the Lord. Another man told me that he couldn't believe that I was Japanese as my Chinese came out so smoothly. And to think this was the thing I dreaded most since I didn't preach in Chinese for more than ten years.

After every meeting the Lord gave us one or two souls. Many asked for special prayer and consultation. A man from Pingtung wrote: "I couldn't help tears coming as I heard the message." You all know that I'm not telling this for my credit. It is the least I desire. I want you to praise the Lord with me for His wonderful blessings and work. Surely He has answered our prayer more than we could anticipate.

I tell them that the J.E.O.M. has sent a missionary as "a work meet for repentance" (Acts 26-30) and this is well received by the people. I have challenged them also to go out to preach the Gospel. I believe there will be a new missionary move among the Chinese Christians soon.

Dr. Williams asked me how many Japanese missionaries can come and how soon. The Hsinchu district is, no doubt, one of the most needy areas as the local people are all Cantonese and they don't usually associate with others. They have no pastor of their own tribe. They all speak Japanese. Several mountain tribes-people came to the meeting at Chinshan. They seem to need Japanese missionaries too. I've made no commitments to Dr. Williams on this matter but first will discuss it with you when I return. The sleeping Japanese church must "awake to righteousness and sin not" in not with-holding it's prayers, money and men for overseas missionary evangelism.

Please keep praying for me. I feel your prayers are undergirding me. As to finances, the Lord has supplied more than enough through the Japanese and Chinese Christians. I'm heading for the mountainous districts and then to Taipei.

Yours in His glad Service,

大森三郎

Saburo OMORI



Rev. Saburo Omori who sailed for Formosa on Nov. 15, 1957 as J.E.O.M.'s first official missionary

## 日本海外宣教会



Tsuyoshi Tadenuma, Exec. Sec.

## Japanese Evangelical Overseas Mission

4-992 Shimotakaido, Sugunami-ku, Tokyo  
Tel: 39-7079 Cable Add: SENKYOKAI TOKYO  
Inter-denominational-----Indigenous----- International



# SCHOOL ENROLLMENT DROPS!

- A year ago, Japan Harvest reported an increase in enrollment in Japan's 31 evangelical Bible training schools.
- This year, an up-to-date survey of the same schools shows a marked decrease, to a new total of only 987 students.
- The overall dip in enrollment was 161, excluding a previously reported night school which is no longer operating.
- Among the schools listed, sixteen are reported as Bible Institutes, thirteen as Seminaries, and three as Bible Colleges. Thirteen of them told of a decrease in their student bodies; seven indicated an increase.

- Do not these figures present another challenge to believing prayer? In these crisis days in Japan, we need more prospective leaders for tomorrow's church, not less.
- Other items of interest uncovered in this survey:
  1. Total number of teachers in these schools: about 280.
  2. Proportion of men in the student bodies: 57%.
  3. Average monthly cost to the student: ¥3470 (ranging from a high of ¥8000 to a low of ¥1500).
  4. Fifteen of these evangelical schools are in the Tokyo area; seven in the Osaka-Kobe area.

## CONSERVATIVE BIBLE INSTITUTES, MINARIES, COLLEGES, 1958

No.	School Name	Location	President	Enrollment
<b>Seminaries:</b>				
1	Covenant Seminary (EMC)	Tokyo	Leonard M. Peterson	29
2	Japan Christian Theological Seminary (Int.)	Tokyo	John M. L. Young	29
3	Japan Lutheran Theological Seminary (ELC)	Tokyo	Chitose Kishi	43
4	Kansai Theological Bible College (JEB)	Kobe	Goro Sawamura	51
5	Kobe Reformed Theological Seminary (PCUS)	Kobe	W. A. McIlwaine	19
6	Nazarene Theological Seminary (CN)	Tokyo	William A. Eckel	19
7	Seinan Gakuin Theological Department (SB)	Fukuoka	Tadamo Kawano	53
8	Theological Training Department (MSI)	Tokyo	Otto H. Theiss	18
9	Tokyo Bible Seminary (OMS)	Tokyo	Akiji Kurumada	50
10	Tokyo Bible Seminary (CC)	Tokyo	Andrew Patton	10
11	Tokyo Theological Seminary (Int.)	Tokyo	Roy Hasegawa	13
12	Tokyo Union Bible Seminary (Japan Gospel Ch.)	Tokyo	Eiichi Hoshino	30
				364
<b>Bible Colleges:</b>				
13	Japan Christian College (JCC) (Inter.)	Tokyo	Donald E. Hoke	151
14	Osaka Christian College (FM)	Osaka	Kaneo Oda	28
15	Shikoku Christian College (PCUS)	Shikoku	Shintaro Tokunaga	57
				236
<b>Bible Institutes:</b>				
16	Central Bible Institute (AG)	Tokyo	Kiyoma Yumiyama	34
17	Central Japan Bible Institute (CJPM)	Fukushima	Kiichi Ando	31
18	Evangelical Free Bible Institute (EFC)*	Kyoto	Calvin B. Hanson	9
19	Evangelists Bible School (TEAM)	Nagoya	Frank O. Euler	3
20	Immanuel Bible Training College (Immanuel Church and WM)	Urawa	David T. Tsutada	50
21	Japan Alliance Bible School (CMA)	Hiroshima	A. Paul McGarvey	20
22	Japan Child Evangelism Fellowship Bible School (CEF)	Hyogo Ken	Mrs. K. Attaway	24
23	Japan Mennonite Brethren Bible Institute (MB)	Osaka	Jonathan H. Bartel	8
24	Karuizawa Bible Institute (K.B.I.)	Karuizawa	E. F. Tygert	12
25	Kashiwazaki Bible Institute (JEM)	Niigata Ken	Morris Jacobsen	10
26	Kobe Lutheran Bible Institute (NLM)	Kobe	Arne Lundebly	36
27	Kyoritsu Bible School (WUMS)	Yokohama	Miss Mary Ballantyne	12
28	Salvation Army Training College (SA)	Tokyo	Sr. Major K. Hasegawa	11
29	Seinan Gakuin Women's Training School (SB)	Fukuoka	Toshio Miyoshi	99
30	Soul-winning Tent Evangelism School (Inter.)	Yokohama	Gerald Johnson	8
31	Tokai Lutheran Bible Institute (ELC)	Shizuoka	Philip O. Hyland	17
* Closing in March, 1958.				387

(+ 32-34? Three Full Gospel Bible Institutes are reportedly in operation also.)

Grand Total in 31 schools

987

# MISSIONARY CHILDREN . . .

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by The Christian Academy Staff



Classroom scene at Christian Academy

SHOULD your children be sent away from home to school or should you teach them at home? Though there is no single all-inclusive answer to this problem, there are some points that must be prayerfully considered and faced.

1) One of the biggest questions you'll have to face objectively is whether or not you'll have enough time to teach your child adequately. Is teaching time limited or distracted by the care that must be given younger children? The education of a child, if it is done properly, will require almost the full time of the mother. Supplies must be collected, lessons prepared and papers corrected in addition to the actual time spent in teaching. School must be extremely methodical, yet the very nature of missionary work often precludes this essential because of interruptions.

2) Another important consideration is: Do you know how to teach and do you understand the professional vocabulary used in the instructions given by home courses? There is here no thought of underestimating your intelligence, but the fact remains that the theory and practice of educational techniques requires a certain amount of professional training.

3) It is easy for your child to develop poor study habits at home which are hard to overcome later. It is harder for your child to adjust to school the longer he is kept at home after the normal time to enter school. At school your child is taught to follow a direction given only once, while a mother will often repeat explanations and directions. Your child thus does not learn the independence he should for "standing on his own feet." Teachers in the 2nd and 3rd grades testify that most students taught at home do not know how to follow directions. At school your child

The world has yet to see what God can and will do in and by and through and for a man who doesn't care who gets the credit.

We teach our children at Home

by Jim Weber,

C.B.F.M.S.



THIS is a testimony of personal conviction and the basis for such a conviction.

... You cannot proceed very far in Bible study without coming face to face with the realization that the family, an institution ordained of God, is the very focal point of human society and as such occupies an exalted place throughout the Bible. From the very beginning of time, child training fell on the parents. There is much exhortation on child training in the Word. Today, however, it appears Satan has discovered he can best carry on his battle against righteousness by turning his guns on the family. Whereas the Scriptures teach that the raising of a family is a God-given privilege and responsibility, Satan minimizes this to the point where many societies advocate (or at least look with favor upon) voluntary childless marriages or one and two children families. This same type of reasoning has so permeated the Church today that not a few of God's people have been misled by it.



Classroom scene with Mrs. Weber

Many mission boards impress upon their appointees that both the husband and wife are being appointed as missionaries and this is as it should be. The problem arises, however, on the interpretation of this policy. Some feel they are missionaries first and husbands or wives, fathers or mothers second. Such a position is without Scriptural backing. Of course

# SCHOOL or HOME EDUCATION?

## WE'VE TRIED BOTH

by Dr. Edwin B. Dozier (S.B.)

**I**T was wonderful to stay at home and study the Calvert School system\* under Mother's care.

Then there were wonderful book friends that introduced me to great people in biographical stories. I enjoyed Sunday school and church with my Japanese friends. If I had it to do over, I wouldn't leave home any earlier than I did (to high school at 14), for home life is most important to a growing youngster. To see my parents at work for the Lord, amidst their joys and difficulties, did as much as anything to prepare me for mission work.

Yet, our children attend school away from home here in Tokyo. They are having a normal school life with a home background. We believe that the early formative years are the parent's God-given responsibility, and no one should usurp that privilege. Nevertheless there are circumstances that are unavoidable. Then to have a Christian dormitory is second best.

### To School... or not to school?

Every parent with deep heart searching must make the choice. When God gives us children He gives us wonderful treasures, and as such we must see that they are polished to be of the greatest usefulness in His world. If we fail here, our missionary witness is greatly hampered. Next to the church the home is God's most sacred instrument. To my mind the quiet testimony of a missionary mother rearing and educating her children with beautiful Christian graces of love, obedience, truthfulness and concern for other people oftentimes is more effective evangelism than many meetings. Yet, health and numbers of children may make it wise to send the children at a tender age away to school. Then, like Hannah, much and constant prayer for each child is a minimum responsibility of both parents. Children can grow like weeds or like fragrant flowers of great beauty. ★

\*(For details write "Calvert School" 35 E. Tuscany Rd. Baltimore, 10, Md. U.S.A.)

### BE SHORT, BE SPECIFIC, BE SEATED!

"Many people seem to be vaccinated with a gramophone needle when they talk, and many writers unfortunately get paid by the word, forgetting that brevity is the soul of wit. Lincoln's Gettysburg Address contains 266 words. The Ten Commandments contain 297 words. The U.S. wartime office of Price Stabilization's order to reduce the price of cabbage contains 26,911 words."

(The main difference seems to be that Moses and Lincoln got their orders straight from heaven, while the cabbage order went through a committee.—ed.)

## To School 400 Miles From Home

by Melodee Werdal



Dear Friends,

I am going to tell you a little about the school we go to here in Tokyo.

Our school has a dining room, 11 class rooms and 4 dorms. About 160 children go to school here. There are 56 boarding, 32 boys and 24 girls.

Johnnie, my youngest brother at school, is in the first grade. His teacher's name is Mrs. Messenger. He was only five when he came here. He likes school when he is not homesick. He gets lots of rest because he goes to bed at 7 o'clock every night.

Jewel, my younger sister, is 8 years old and in the 3rd grade. Her birthday is January 24. She likes school a lot but thinks she would like staying home a little better. She used to get homesick all the time but says she is getting over that now, but still counts up the days until she gets to go home. She thinks it is a lot of fun in the dorm because there are so many other girls to play with. Her bedtime is 8 o'clock. Her teacher's name is Miss Habbestad.

### Busy School Schedule

Ronnie, my older brother, is in the 7th grade. There are 11 in his class. His favorite sport is football. He rooms with Mike and Steven. His daily schedule is—Rising bell—7:00, breakfast—8:00 and school starts at 9:15. He has to go to bed at 9:30 except on weekends when they get to stay up till 10:30.

I am 11 years old and in the 6th grade. We keep pretty busy during the week but on weekends when most of the kids go home there isn't much to do. The fifth and sixth grades are together so our classroom is quite big. There are 31 in our class. We have devotions right before breakfast and right before we go to bed at night. For Sunday school a bus comes and takes us to Tokyo Chapel Center. We get back to school at 1:30, eat dinner and have a rest period until 3:00. Then comes free period until supper which is at 5:00. In the evening we have a fellowship meeting. We get acquainted with children from other countries here. We don't get home very often because Akita is 400 miles from Tokyo. ★

Sincerely,

*Melodee Werdal*

New Japan Harvest—E. M. A. J. subscription  
office: 346 Eifuku Cho, Suginami Ku, Tokyo

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*The school offers classes from grades one through twelve. The school is a member of the National Association of Christian Schools. The curriculum is patterned along conservative lines, and a high academic standard is maintained. The high school curriculum follows a college preparatory course which will meet the educational entrance requirements of most colleges and universities. The Bible is taught in all grades.*

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# Missionary Children's Education

**We train your children at school (cont'd.)**

has to complete his work in a given time and compete with others. The importance of competition in your child's education should not be underestimated. It is a stimulus and real pleasure to most children and they are motivated thereby to do better work than when studying and reciting alone. The reiteration and repetition encountered in classroom recitation is a valuable aid to learning.

4) Your children in a non-Christian environment are at a great disadvantage. Those who do not attend school miss the companionship and the "give and take" of others of their own race, especially if there are few children in the family. There often is social retardation in your child trained at home. At school there is plenty of wholesome activity and reasonably close supervision. The group needs of your child become more pronounced as he grows older and from the 4th grade up are most important.



Christian Academy Girls Chorus

5) You'll be glad to know that though parting is generally hard, it is easier for your child than you, since children adjust quite easily to new situations.

Finally, here are some suggestions for parents with children in boarding school:

- Write your child frequently.
- Send him trinkets, clothes or items that will show your interest in him.
- Visit him at school when you can.
- When he is home on vacation, do things together as a family.
- Consult with his dormitory supervisor about his social and moral behavior. ★

## Bethel Mission Opens New School in Hong Kong

Hong Kong E/p... 240 children are enrolled in the new "roof-top" school which the Bethel Mission of China has opened in Hong Kong. The government is building large settlement houses for the refugees, and the various missions are allowed to apply for permission to build schools on the flat roofs of these buildings. Bethel's teachers and pupils have to climb eight flights of stairs daily to attend classes. (MNS)

**We teach our children at home (cont'd.)**

many would refuse to confess to such a position, yet when the family is faced with the problem of schooling for the children, one of the first reasons set forth in favor of sending them away to school is that the mother might have time for evangelism or other so-called missionary endeavor. The whole problem of sending or not sending children off to school boils down to this: which is the mother's first God-given responsibility? In my philosophy, the training of the children (and this includes far more than the few school hours) is not a privilege which we may gladly give up for the purpose of serving the Lord (as many would have us believe). It is a God-given responsibility which ranks just as high in God's judgment as the responsibility for tent evangelism, personal work, or any other missionary work, and is not to be passed off to someone else. Many parents fail to realize that the greatest mission field on which they will ever have opportunity to work is right in their own homes—and they want to send that field away so they can be free to work another! Nowhere else will they find such receptive hearts and minds.

### Scriptural Plan Followed?

Granted that there are cases where the parent's health or some other extenuating circumstance might make it necessary for children to be sent away for schooling. Yet I believe the Scriptural plan is for the child to be under the influence of the family. If this means schooling at home it should take priority in the mother's schedule. When you consider child training to be a responsibility not to be given to someone else in order to gain time for doing other Christian work, many of the arguments in favor of a school away from home become invalid. The Scriptures don't say, "If the parents are qualified teachers—," or "If the parent understands the professional vocabulary," or "If the child has good study habits." There are no conditions, no qualifications. God has placed flesh and blood responsibilities in our homes and we must see them as such. I, too, believe that companionship with other children of their own race is a valuable part of my children's education, but it should never take priority over their companionship with their parents.

### Children First or Nothing

If you don't agree that training your children in your family should come before active missionary endeavor, then by all means send them away to school for the good of the parents, the children and the community. If you keep your child at home to train him and then proceed in a slipshod manner to conduct his schooling while doing the family washing and ironing, you're bound to decide sooner or later that you are a

(cont'd.)

failure or that your child doesn't seem able to study at home. You wouldn't try to cook a meal or run the washing machine while conducting a Bible class. Yet some set the student down at the desk, give him an assignment to work on and then go off for 30 minutes or an hour of housework—and expect the child to do his work. This parent hasn't faced up squarely with his or her responsibilities, and will before long decide it's better to send the child away to school.

That it is easier to send them away to school is granted. Such is the course of least resistance, but often the greatest resistance comes from following God's plan. When this is the case the greater resistance produces the greater blessing.

Finally it is very important to maintain the family unit on a mission field where the family is as highly regarded as it is in Japan. One can but guess at the impressions many Japanese have of those foreigners who are so busy in their work that they don't have the time (or patience) to keep the child home where he belongs.

Now after having said all this I must confess to a problem in my own mind. How long should my child be kept at home? At this stage I frankly admit I don't know. Perhaps the ideal situation would be for the family to move into the general area where a school exists so the children can benefit by both school and family life during junior high and high school, but certainly this is not practical. The general trend of the times and the opinion of the majority of missionaries today makes one wonder if perhaps the away from home schooling is all right for the older children, but I for one will have to cross that bridge when I get to it. ★

## M. K.'s Are Tops

by Zoe Ann Alford, Missionary,  
Children's School, Chikalda, India

**W**HEN we speak about missionary children (M.K.'s, missionary kids, some call them), we usually emphasize the spiritual aspect of their development, and rightly so. But to us as teachers their mental growth is also very interesting and important.

Missionary children are usually an extremely intelligent and gifted group. Teaching them challenges the best that is in us.

Once when scores were compiled for the entire enrollment, the average I.Q. of all children in our school was 118. (The U.S. average is 103). Seven children had I.Q.'s of 140 or above. Last year our eighth grade graduating class averaged 141.

Dr. Paul Popenoe, General Director of the American Institute of Family Relations, says: "Children (of the clergy) turn out notably well. If ranked by the number included in *Who's Who*, the offspring of clergymen are surpassed only by the offspring of foreign missionaries."

We are not striving to have our missionary children appear in *Who's Who*, although some may do so. We seek only that theirs may be the full-rounded development, strong in body, keen of mind, and warm of heart. Only so can the gifts which God has given be used to the fullest for His glory and praise. ★

—Missionary Broadcaster

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Eleanor Goss, M.A.  
Elementary Supervisor

# STATISTICAL SURVEY — 1957-58

by the editor

*(In answer to several insistent demands for an over-all summary of missions in Japan—especially by furloughed missionary and board chairmen—and because millions of church members in the 82 N.C.C.-related denominations of North America will study Japan in special mission classes we present this digest of current facts and figures.—ed.)*

## 1) POPULATION :

At New Year's, 1958, Japan (whose total land area equals Montana, which has only 1/2 million people) boasted 91 million people, with Tokyo (over 8½ million people) acclaimed the world's largest city.

## 2) BUDDHISM :

Of the 170 Buddhist sects, there were 128,763 Buddhist priests presiding over 90,210 temples where some 42,573,844 believers worshipped.

## 3) SHINTOISM :

Meanwhile the two main divisions of Shinto (Shrine and Sect) have 142 Shinto sects which have a combined number of 192,199 priests in charge of 115,926 shrines and churches ministering to an estimated 89,232,642 believers. Of the above, 80,952 are shrines which formerly constituted Shinto. These Shrines are served by 20,513 priests and an estimated 462,535 worshippers. In addition there are 127 Shinto sects with 39,974 churches served by 171,686 priests, claiming 23,570,107 followers. These believers' figures naturally over-lap since a Japanese can belong to several different religions at the same time without any apparent contradiction.

## 4) NEW RELIGIONS :

A post-war phenomenon is the new religions which have sprung up to fill the vacuum created by Japan's surrender and subsequent occupation. In 1956, there were 377 different denominations incorporated under the Ministry of Education. An unofficial survey revealed that there were at least 120 new religions, with about 17,500 teachers officiating at about 12,000 meeting places and claiming at least 11,000,000 adherents to these new religions which are usually an amalgamation of Buddhism, faith-healing Shintoism, Christianity and Confucianism.

## 5) COMMUNISM :

Though Russia lost much face among Japanese during the Hungarian revolt, the recent escapades of Sputnik and Mutnik have again brought awe and deep respect for the military might of Russia. Many believe this could be critical in a showdown because of the Japanese nature which reasons: "If you can't beat them, join them." The Communist card-carrying

members numbered only about 60,000—100,000, meeting in about 6,000 cells, while the fellow-traveler, left-wing, pink socialists, are estimated at 5 to 12 million.

## 6) ROMAN CATHOLICS :

Although their figures are habitually padded with baptized infants and all the members of the communicant's family, their official figures reveal 227,063 believers meeting in 671 churches which are run by 1,088 foreign priests and nuns, assisted by 300 Japanese workers.

## 7) PROTESTANTS :

The United Church (Kyodan) and the National Christian Council (NCC) have 318 missionaries working under the Inter-Board Committee (IBC). They are usually found in the Fellowship of Christian Missionaries (FCM) Conferences and have as their mouth-piece the Japan Christian Quarterly. The United Church claims 1,446 Japanese ministers work in 1,217 churches with 172,166 baptized believers. The Conservative camp numbering five times as many missionaries, (1,597) are generally affiliated with the Evangelical Missionary Association of Japan (EMAJ) and most subscribe to the Japan Harvest. The conservative Japanese constituency of believers probably numbers 102,000 presided over by 1,791 licensed and ordained ministers meeting in 1,700 churches. A conservative estimate places the total number of uncounted adherents (seekers and/or believers meeting in missionaries' Bible classes, English classes, preaching points, etc.) at 101,000 thus boosting the conservative total to a par with the liberal camp. The total Protestant membership is listed at 375,166 but a more realistic number is probably 400,000.

## 8) SCHOOLS :

There are 76 NCC-Kyodan related high schools, universities and seminaries with a total enrollment of 139,783, but only 10 to 25% of the college and high school students even profess Christianity. The latest survey reveals 35 evangelical Bible schools, colleges and seminaries, with a total enrollment of 987. At least two evangelical schools have closed.

## 9) LITERATURE :

At least 47 different printing presses or companies pour out millions of conservative tracts, books and pamphlets. Over 50 million Gospel tracts have been distributed post-war. The Every Home Crusade has put a Gospel tract in over 75% of Japan's 17 million homes. Over 500 different evangelical Japanese books are on the market today, as compared with only 32 ten years ago.

**10) RADIO-TELEVISION :**

In a country with 14,382,351 radios and 688,303 television sets, the evangelical penetration of this mass communication media is appalling. Currently there are 36 different evangelical groups or missions sponsoring radio broadcasts, programs provided largely for them by the Pacific Broadcasting Association (PBA) intermission radio agency. A total coverage of 49 hours of radio a week is for orthodox programs, while liberal sponsored broadcasts include 7¼ hours a week. To date only N.C.C.'s A.V.A.C.O. and The Lutheran Hour are preparing to enter the beckoning, expensive door of TV over Japan's 18 television outlets.

**11) FOLLOW-UP :**

There are at least 12 different intermission follow-up agencies in Japan boasting of at least 358,916 courses sent out with at least 37,962 continuing in the courses. The NCC-related evangelists do not use correspondence courses but refer their "seekers" to local churches to be followed-up by visitation evangelism. A new revival of a pre-war ministry, gospel ads in secular newspapers, is being expanded into Newspaper Ad-Vangelism by World Harvesters Inc., and a similar is followed by Southern Presbyterians.

**12) AUDIO-VISUAL EVANGELISM :**

There are at least 4 inter-mission conservative organizations producing film strips and slides and kami-shibai (paper plays), with only one group, TEAM-AVED, endeavoring to make made-in-Japan movies to reach Japanese for Christ. Evangelical Films president, L.J. Smith, produced a soul-winning movie for the Japanese, but the consensus is it came far short. Meanwhile, Gospel Films, Inc., sent Ken Anderson to survey the possibilities of making a teenage appealing, soul-winning film for Japanese. Millions of feet of colored and black and white film have been shot by missionaries, but almost invariably for the purpose of showing the films to their home constituency to raise prayer support and money for missions in Japan. Meanwhile the devil has captivated the minds and the eyes of the new generation in Japan's 15,000 movie houses, where 443 Japanese movies (made in 1957) were seen by 846,756,000 people.

**13) EVANGELISTS :**

Though there isn't one nationally-famous conservative Japanese itinerating evangelist, there is an organization of tent team evangelists who travel in four teams holding small tent campaigns for pastors and missionaries. Another organization furnishes free equipment, tents, trucks, projectors, etc. Effective, itinerant evangelists are one of Japan's greatest needs and it will not be met by critical missionaries and pastor-crazy young graduates.

**14) BIBLE DISTRIBUTION :**

The Pocket Testament League (PTL) heroically distributed 11 million Gospels of John, post war. The Gideons have left at least 700,000 Bibles and Bi-

Lingual Testaments in hotels, schools and hospitals. The Japan Bible Society, post-war, has distributed over 20 million Bible portions, estimating that 1 out of every 5 Japanese have read parts of the Bible. A continuing furor is raised over the new colloquial version which many feel is too indefinite and engenders doubt in the reader's mind as to the certainty of "thus saith the Lord" and prophecy. Japan Harvest has encouraged a committee of Japanese scholars who have gathered over 450 separate places in the colloquial version which are worthy of re-study with a view to a stronger revision. The Japan Bible Society, too, encourages this movement.

**15) JAPANESE SENDING MISSION BOARD :**

Many missionaries and pastors are again taking seriously the Great Commission. New Tribes Mission continues to try to send out lay-workers, the liberal Kyodan has an overseas department to send Japanese workers overseas (to minister to other Japanese only), various Bible camps and schools take offerings for Western missionaries, and the Japanese Evangelical Overseas Mission (J.E.O.M.) just celebrated its first year of operation by helping to send out the following nationals: a lay-missionary to Burma, a missionary couple to Okinawa, a missionary to Formosa, and it plans to send another lay-missionary to Pakistan. Also, the Japan Christian College has begun a foreign missions course for some 23 students who definitely feel the Lord of the Harvest calling them overseas.

With millions studying the Japan mission field in 1958, the conservative's prayer is: "Oh Lord, in this atomic age with missiles, satellites and H-bombs flying, help us not to be using stone-age methods in fulfilling your Great Commission." ★

**Footnotes**

Americans spent 21 times as much money on their pets in 1956 as upon foreign missions—pray for revival in the church. ★

**Footnotes**

"The Christian statistics are taken from the Japan Harvest surveys and 1957 Christian Year Book. Other statistics of religious organization are based mainly on the 1956 Religions Year Book, published by the Ministry of Education, the only statistical report available on all religions in Japan."

**JAPAN HARVEST Goes Overseas**

Tokyo E/p... The Japan Harvest, quarterly voice of the Evangelical Missionary Association of Japan (EMAJ) announced that it is receiving overseas subscriptions in all English-speaking countries in anticipation of a great volume of prayer and interest in Japan during 1958-9. Almost 100 years ago the first Protestant missionary came to Japan and it is this Centennial which will be celebrated in 1959. In August, 1958, some 2,000 foreign delegates are expected to attend the World Sunday School Convention in Tokyo. The editor of Japan Harvest, Rev. Kenny Joseph, stated: "Our editorial office is being swamped with requests for 'factual information on Japan' from church leaders and members in North America. All we can offer them are back copies of and a year's subscription to the Japan Harvest." (see p. 4, 6)

**God absolutely refuses to bless anything in my life's testimony or ministry that does not have as its source, Jesus Christ.**



# I. V. C. F. In Japan . . . The K. G. K.

(Seventh in a series)

By KGK staff members



**R**EGARDING student world work, Dr. Rene Pache, President of Institute Emmaus, Lausanne, Switzerland, and Vice-Chairman of the International Fellowship of Evangelical Students, said:

"Our task is most difficult and yet absolutely imperative. We must reach a company of people which is most unevangelized and unlikely to accept the 'foolishness' of the Cross. Fortunately, the responsibility of such a work rests upon God, who is expecting from us obedience rather than success. Let us believe that His Word shall never return unto Him void."

Reminiscing over the past ten year's work among students, we gratefully recall God's faithfulness in leading us to form what is now the Inter-Varsity Christian Fellowship of Japan, or in the Japanese equivalent, Kirisutosha Gakusei Kai.

### Critical 4 years

Most will admit that the four years spent at university are often the most formative of one's life. Here vocations are realized or missed. And whatever course an individual takes, it influences to some extent the Christian community. The Kirisutosha Gakusei Kai (KGK), with its definite attempt to evangelize the student world, finds at this point one of its greatest reasons for existence. For if the centers of learning haven't the opportunity to hear the Gospel, from where will come men with combined scholarship and godliness to enrich the Christian world? Without such, schools will be supplied with teachers entirely secular or even hostile to the Christian faith, contaminating our children's minds.

Also, problems facing university students necessitate such an organization as KGK. For instance, continuity is one of the biggest problems confronting a campus Christian organization, which experiences an entire change-over every four years. However, because

KGK is a continuing body, it is able to assist each generation of students.

**Two Fundamental Principles:** In the embryonic stage of post-war Japan, the Spirit of God began to burden individuals about the student world. Gradually these were brought together and found mutual fellowship, unity and a basis for cooperation in spreading the Gospel among students. Obviously, this is not the place for a detailed account of how unity and cooperation came to be realized in this fellowship. Yet a few words of explanation may help to understand their great significance in a country like Japan.

With the ending of the war, Japan again opened to the Gospel. The first to use this opportunity for evangelism were faithful Christians serving in the Allied forces. Students converted began to attend Japanese churches, but gradually some became aware of a difference in their teaching of and attitude toward the Bible. A similar sense of disillusionment was also experienced by students brought up in a small circle of evangelicals kept through the war but upon entering university they discovered already existing Christian organizations. Though some retired from active campus witness to the cozy atmosphere of their home churches, God brought the remaining faithful ones together with newly converted students and through them a true conservative witness in Japan's universities started.

### Liberal-Conservative battle

These have been the circumstances preceding and attending the foundation of the KGK. Regarding the governing principles, so keen was the desire to win students for Christ that creeds and principles were not fixed, but were left to take shape. In the competing battlefield between Japan's traditional Christianity with its liberalism, Barthian theology, strong even before the war, and the ecumenical movement, those early students stood up for evangelical historic Christianity.

Soon help began to be offered by both Japanese and foreign conservative leaders. (Literature sent by the British and American Inter-Varsity became a powerful weapon for the students.) Therefore when in 1948 KGK's doctrinal position was drawn up on the basis of great evangelical principles, Christians had no difficulty in perceiving its evangelical and interdenominational character, and the result was united effort to establish such a witness in the universities.

Secondly, regarding methods, since the Holy Spirit, Himself, brought about the conviction that student evangelism should be carried on by students, themselves, this is a guiding principle in KGK. A professor in Budapest University, Hungary, actively associated

(I.V.C.F.-K.G.K. cont'd.)

with student work for more than 25 years, wrote:

"I am convinced as a result of long years of work with university students that the local group must preserve student initiative and must be autonomous. This is necessary for two reasons—first, only the students, themselves, are aware of the spiritual atmosphere of their local college or university. Furthermore, students are quick to resist interference from those who are not students. Secondly, only by maintaining student initiative in each autonomous Evangelical Union will the students' God-given spiritual gifts be developed. These gifts must be developed by exercise, and the best place for their exercise is in the local Union, taking responsibility for the work and their fellows. I have observed that a student group run by an outsider or denominational leader becomes weak and ineffective and soon dies out."

#### Early Days:

From Oyama's article, "Retrospects of Grace" (1952): "In April, 1947: Daily prayer meetings and Bible Study were begun at Waseda University. Only two persons came out regularly. Because of the scarcity of rooms and damage done by bombing, we had to pray amidst piled-up desks in a musty and dirty workshed."

"At last, the fruit of our prayer meetings became manifest. June 14, 1947 a student meeting was held in a classroom of the Nippon Medical College, near the center of Tokyo metropolitan. This meeting continued to be held every Saturday from then on."

"The first major outcome of these meetings was a summer evangelistic tour of nearly ten days, supported by prayer and sustained by offerings and the proceeds of two week's Bible selling at street corners."

"About this time through the help of Miss Webster Smith, Japan IVCF staff member and now a council member of the Ochanomizu Student Center, and Mr. Charles Hummel, American IVCF staff member, Bible classes were begun in various universities. Our activities were supported by the voluntary offerings of the students themselves in spite of no knowledge of indigenous principles. By the end of six months, these meetings brought together students from various universities and became increasingly active."

"In 1948 our first summer conference was held at Lake Hamana; also during that year many Friday nights were spent in all-night fellowship and prayer meetings. Zeal for evangelism increased; sometimes going to extremes. Some newly saved students threw away their studies in order to devote their time to evangelistic work. Yet, regardless of such mistakes the group continued to grow under the guidance of the Holy Spirit."

The following year K.G.K. was blessed with the visit of Mr. Robert Finley, now president of International Students Incorporated. In 1950, Rev. John Schwab began to help the work. Mr. Calvin Chao of China IVCF, and later David H. Adeney (present IFES Asian representative) visited Japan and made valuable contributions from their varied China experiences.

## ARE YOU LOSING CONTACT WITH YOUR TOKYO-BOUND UNIVERSITY STUDENTS ?



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Anything in your life testimony or manner of life that in any way offends, drives away or embarrasses a sinner, besides the offense of the cross, is your own fault; don't blame it on Jesus.

### Period of Organization

In 1951 a Field Council of both foreign and Japanese was formed and matters of formation of doctrine, policies and property were discussed. But though these matters were necessary, they temporarily delayed getting to the basic issue, namely campus evangelism. Students were slack, student leadership was weak and consequently the work tended to become centralized.

Thus the years 1951-54 were difficult. It was apparent recession, but it was like the tide that recedes only to mark further advance upon its return. In 1954 the pioneer students, who were then in Seminary, Bible school or business and thus unable to directly assist on campuses, formed an executive committee from among lay members of the Graduates Fellowship.

Evangelical leaders who helped were Dr. W.A. McIlwaine, Southern Presbyterian; Rev. Nao, Missouri Lutheran, Rev. Ojima, JEB; Rev. M. Okada and Rev. Tanaka, Reformed; Rev. A. Hatori, Pacific Broadcasting Association; and Rev. J. Funaki, Japan Scripture Union. Such interdenominational representation did much to strengthen the interdenominational character of the KGK.

Later staff workers were appointed, the first three being supported by gifts of the graduates and for a short time by income from "arbeit." However, with the increase of administration it was decided to accept the proposed financial support from the IFES on a receding basis for four years. In 1956 another national full-time staff was added, and in 1957 Mr. Ken Roundhill became a foreign staff member. Now there are 4 on the Japanese staff.

A system of associate workers, whereby university professors, pastors and missionaries with a burden for student work and who are in complete agreement with the constitution of the KGK are asked to become associate workers, was begun. Elaine Nordstrom, Baptist General Conference, has closely co-operated in this way. Any readers who wish to help please write for details.

The present executive committee of graduates takes much of the managerial responsibility; however wholesome advice and help of experienced conservative leaders was needed, and so in 1957 an Advisory Council was formed, consisting of 24 outstanding church and academic leaders.

### Campus Activities

KGK is an on-campus witness by Christian students standing for Christ in the place of His appointment. The staff member is only a spiritual guide or coach who trains and inspires the student to win his classmates to Christ and to maturity in Him.

During the last years the field of work has enlarged from only a handful to around 40 campuses. Many groups are still not firmly established, but in most cases we see sound development, both in numbers and in student leadership. Yet there are about 400 university and college campuses with little organized evangelical witness. The staff works to find entrance into these campuses. Churches and missionaries are showing interest in student work and have helped us con-

tact new universities, in many cases inviting us to meet with students and to organize KGK groups. This is an encouragement and we hope these initial contacts will become established groups.

Prayer meetings are strongly emphasized. Students in many schools gather during the lunch hour or in the morning before lectures for brief united prayer. Sometimes the prayer meeting becomes a place for "dendo" as well. To encourage the student to think for himself and come to independent judgment based upon personal study, we use the question and answer inductive method of Bible study in the group approach. ★

Evangelistic meetings are a usual feature, for students are not contented with spending all their available time in prayer and Bible study only. Most schools try to have an evangelistic meeting once a year; larger groups, once a semester. At such times KGK tracts and pamphlets, e.g., the translated "Have You Considered Him" by Dr. Wilbur Smith and "The Limitations of Science" by a British scientist are used. Evan Hopkins' "Henceforth" has proved a help to the newly converted.

### Camps help Summer Slump

Summer Bible Conferences are a major part of the program. They have been instrumental in the salvation of many, as well as in the consecration of Christians for full-time service. They are nearly entirely student led with various speakers to present basic Biblical truths. Campus problems are discussed and the students' spiritual problems prayed over. Isolated Christians are encouraged to witness boldly, keeping in focus the needs of Japan and the whole world. This breath of new life brings blessing to the student's home church. Some churches have eagerly contributed financially to enable their students to attend.

Last year a missionary brought four students with whom we had had no previous contact. One was a Christian while the others found Christ and today they are presenting a united witness.

Local spring conferences were also held in the Kansai area. This year such conferences are planned for Shikoku, Tohoku and Hokkaido. These are planned and run by local student committees. The Kansai committee has existed since 1956 and comprises students from 5 different universities and one graduate working on a doctor's course. They pray and plan together regularly and also lead a monthly training session. This is the only organized student committee but we pray that there will be one in each area.

Each year members are added to the Graduates Fellowship. In Tokyo and Osaka they meet once a month.

In conclusion, just a word about the place of the KGK in the church of God, for nowhere in the New Testament is there reference to organizations outside the church doing evangelistic work. It was the work of the church to bring lost sheep into the body of Christ. We realize that the existence of organizations such as the KGK are not normal. Has He raised us up to supplement and challenge the work of the church? It is

a thought that humbles us. So we covet constructive criticisms and positive suggestions by pastors and missionaries.

What the future holds, we do not know. Our only prayer is that His Name be so glorified that it may be said of Japan also, "Post Tenebras Lux"—After Darkness, Light! ★

\* A series of questions are deduced from the passage under consideration to gradually unfold the plan of presentation and developing argument of the Bible writer. They are so worded that the answer can be found in the actual text being studied or can be compared with a text recently studied. Students are thus instructed to discover the historical setting, the meaning of the text and to make the Bible its own interpreter.

Locality	Established group(s) <sup>1</sup>	Contacted campus(es) <sup>2</sup>
Hokkaido	2	
Tōhoku	3	4
Kantō	2	
Tokyo	10	6
Chūbu	1	
Kinki	10	1
Chūgoku	1	
Shikoku	3	1
Khūshū	2	

1. Because of the non-membership system we adopted, we cannot supply the number of students here.

2. Larger groups consist of 20 to 50 converted members. But most groups have between 4 and 10 (less than 20).

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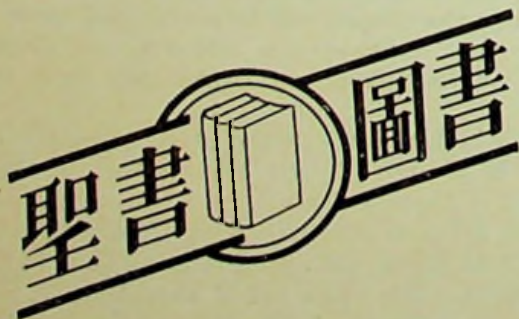
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What would I do if I knew nobody else would ever know?

## NEWS MAKERS

by Victor M. Springer  
(T. E. A. M.)



### Christian Group Opposes Sunday Movies in Japan

**T**OKYO Christian Press... The Education Ministry has recently proposed to show educational movies to children every other Sunday morning at a reduced price of 10 yen (about 3¢) in an effort to counteract what it says is "a dangerous trend toward juvenile delinquency due in part to attendance at movies of questionable character." Churches are opposing this move because of its obvious harm to the Sunday School program of the Christian church. The "New Home Life Movement" of the National Christian Council asked General Sec'y Hiyoshi Hirai, and Chairman Michio Kozaki to convey in person to the Education Ministry the following note of opposition:

"If the Education Ministry's plan is implemented, the situation will be extremely regrettable to us who are holding Sunday mornings open exclusively for religious education of our youth, and we should like to hereby express our opposition to the plan. The Ministry has been deeply concerned about the nurture of the ethical and religious sentiments of young people in light of the many evidences of misbehavior on the part of our younger generation since the war. Together with your efforts to combat this trend we are holding Sunday School every Sunday morning to nurture the moral training and the religious consciousness of our youth. But if the above plan is inaugurated it will make it impossible for them to attend Sunday School and church and will thus seriously impair our endeavor. Of course, we appreciate the fact that this plan is intended to keep children from evil pictures and enable them to see good ones, but we feel constrained to strongly oppose the showing of movies at ordinary movie houses on Sunday mornings. We hope very much that you will understand our feelings about the matter and take necessary steps to carry out your program in some other way."

### CHRISTIAN MOVIES FOR JAPAN'S YOUTH?

Tokyo, ep/a... Ken Anderson, Director of Gospel Films Inc., youth author, speaker and associate editor of Youth for Christ magazine arrived in Japan January 11 to do basic research on producing a dramatic feature-length film suited for Japan's post-war teenage "Taiyo-zoku" (Children of the sun). Already Anderson has successfully produced and distributed 3 well-received teen-age films, "Seventeen," "Midtown Awakening" and "Silent Witness." Anderson, who previously visited China and Korea with Youth for Christ, will also investigate film possibilities in Formosa, India, Germany and France. While in Japan he was hosted by TEAM-AVED and Japan Y.F.C. He spoke at the Winter Fellowship meeting of the EMAJ, and Japan Christian College where he also premiered his film "Silent Witness." On a journalistic assignment from the Grand Rapids's HERALD "to find out what Asia's youth are thinking about world problems," Anderson sandwiched in interviews with scores of Japan's youth. He was accompanied by Gospel Films' board member James Kaminga and Youth for Christ's overseas director Bishop Sam Wolgemuth, former missionary here. ★

### THIRD ANNUAL NEW YEAR'S TRACT CAMPAIGN

Tokyo, ep/a... While six million people thronged to Shinto Shrines and Buddhist temples throughout Japan, a dedicated band of Christian workers methodically covered the main shrine and temples at Meiji, Asakusa, Imperial Palace, Narita San, Kawasaki Daishi and Yasukuni Shrines in the Kanto area, distributing 1/2 million special New Year's Gospel tracts. The three day New Year campaign which enlisted over 80 missionaries and Japanese youth from J.C.C., Y.F.C., Hi. B.A., Navigators, etc. was spear-headed again by the Japan Christian College evangelism department. Ford Porter's tract, "God's Plan of Salvation," was provided by the Berean Gospel Publishing Co., through the New Life League. A surprising phenomena was noted: Whereas last year over 15% of the tracts were thrown away, this year less than 3% were discarded and the crowds were uniformly more sober and subdued. Commented one worker: "More than ever I'm convinced that Japanese are living in a religious vacuum. We should capitalize on this New Year season next time and have nation-wide mass-evangelistic campaigns with the tract distribution." ★

### New Guinea Tribes-people Respond to Gospel

E/p... In New Guinea, four Kapauku chiefs have jointly requested that the Christian and Missionary Alliance place another worker at Obano, scene of a violent uprising against the mission last November.

Since the uprising the Kapaukus have been more open to the Gospel than ever before. One chief who is a baptized Christian made a tour of his own area preaching the gospel. Hundreds gathered to hear him. Spokesmen from several other outlying areas have also declared that their people want God's Word and are begging for someone to teach them.

The Kapauku people are the largest group in Netherlands New Guinea speaking one language. They were the first tribesmen in the newly discovered regions of the Wissel Lakes to come in contact with men from civilized lands, and the first to hear the gospel. (MNS)

### Japan WCTU Credited for Passage of Reform Bill

Tokyo E/p... "Much of the credit for the passage of the Anti-Prostitution Bill in the Japanese Diet is given to the untiring efforts of the Women's Christian Temperance Union women of Japan, who have worked many years to get such a bill passed," says Miss Mary G. Searcy, of Columbia, Missouri, Methodist missionary to Japan. "It doesn't go into full effect until the spring of 1958, but in the meantime something is being done to prepare both owners and inmates of such quarters for some way to make a living when they are deprived of their means of livelihood. The 10,828 brothel keepers are appealing for government loans for changing their 'occupations.' A few rescue homes are operating, but many more are needed."

### Buddhist Evangelists

Osaka E/p... A newspaper in Osaka, Japan, reported the inauguration of a training center of Buddhist evangelists for America. "The Center will be managed by the Japan Buddhist Mission which has its headquarters in San Francisco. It will provide Japanese-Buddhist missionaries with practical training of English so that they can propagate the Jōdo-Shin sect of Buddhism to 130,000 Japanese-Americans in the United States and also to other Americans."

### Formosa Restricts Bibles

Formosa E/p...Formosa government authorities have banned the use of Bibles printed in provincial Chinese dialects. The purpose is to encourage the use of Mandarin, the official Chinese language. A spokesman said the ban does not apply to English or other foreign language editions. (MNS)

### Pocket Testament League Reports Opposition

E/p...Dr. Alfred A. Kunz, international director of the Pocket Testament League, reports that "recently one of our teams working in Northern Rhodesia encountered strong opposition from violent mobs which stoned our representatives repeatedly as they attempted to preach the Gospel. This is just another indication of the tensions that abound in that "continent in ferment." As a result of these bitter demonstrations, arrangements have been made for our work in that area to be continued by a specially trained team of African evangelists. Meanwhile we are throwing practically our entire personnel and equipment into a very extensive campaign in South Africa, where the authorities have afforded us wonderful opportunities."

Prior to the opening of its campaign in Africa, PTL distributed eleven million Scripture portions in Japan and two million in Korea. Potential target for 1959 is reported to be Brazil.

### World Vision Executive Dead

PASADENA, California E/P...

Dr. Frank C. Phillips, 46, a pioneer in two world-wide Christian organizations—Youth for Christ International and World Vision, Inc.—died Friday, January 17, after being stricken with a heart attack. Dr. Phillips was executive secretary of World Vision, Inc., with headquarters in Pasadena, California, where he served with Dr. Bob Pierce, president, in the evangelical missionary organization dedicated to meeting emergency world needs through established churches. In 1947 he served as executive director of Youth for Christ International, with offices in Chicago.



### 3rd Class Fare For PAA

E/p... Pan American World Airways is planning to introduce a third-class air passage which will be 20 per cent cheaper than the ordinary rate, the airline's president Mr. Juan T. Trippe, announced at Hongkong on October 28.

Speaking at a press conference on the occasion of PAA's 30th anniversary, he said the low cost rate would possibly be introduced next year when a fleet of giant jet airliners would be available for service.

**SAY YOU SAW IT IN THE HARVEST**

### Lenin Translations Exceed Bible Translations

E/p...In a thought-provoking statement, Carl J. Tanis, executive secretary of Christian Life Missions, reports, "Communism has not relaxed its push to capture the minds of the world. No longer is the Bible the most widely translated book in the world. The writings of V. I. Lenin, Russian revolutionary leader, have taken first place, with 968 translations since 1948. The Bible took second place with 887 translations since that date. Today nearly half the world's population is under direct or indirect control and influence of Moscow's pen. Each year 3.4 billion dollars is spent by the Communist world on propaganda. Perhaps we laugh at their ill-fitting clothes, their lack of individualism and luxury—but we do not begin to sacrifice (as they are forced to do) that others may hear the wonderful truths that we have experienced through Jesus Christ."

### Sputnik Disproves God?

E/p...East Germany's Communist newspaper News Deutschland delivered a new item of Kremlin theology with the flat announcement that the earth satellites "demonstrate to the masses of the people very clearly that space beyond our earth is neither at the mercy of a God or any other supernatural or imaginary powers." Khrushchev boasted: "Our 'moon' was placed in the sky by Soviet science and intelligence, not by the imaginary God of the Old Testament."

### Tidbits

Tokyo E/p...After an absence of three years, veteran missionary Gordon Chapman is returning to Japan, to be assigned to the Tokyo area.

JEOM's first full-fledged missionary, Rev. S. Omori, is reportedly thrilled with his opportunities for evangelism on the island of Formosa. He plans to send for his family to join him there. His present schedule, up to six meetings a day, is enough to challenge many a missionary in Japan to further dedication.

Billy Graham is planning an extensive campaign in Australia beginning in March, 1959.

### ☆☆☆☆☆ Late News

#### NCC Centenary Evangelist Blasts Bible

Kobe E/P...Dr. Donald Soper, British Socialist-Evangelist answered the question "Is not the Bible our only basis of authority?" with an unequivocal "no!" at a N.K. Kyodan-N.C.C.—sponsored Centennial open-air meeting here. According to the Kobe Harvest correspondent, Soper further said in his message and during question-time, "I believe in a one-world government. We are all one big family... The Christian Gospel is a live-revolution—it is Christian Socialism... Capitalism is worthless... Communism... has done many good things which they learned from Christianity... I preach about peace, Japan's Labor Party and the elections... The trouble with the Bible is that you can find texts for anything: for war, having 2 wives, drinking wine. Only those texts that are in accord with the spirit of Christ are true... Those who love other people will go to heaven... I don't want to take the Bible as complete, but Jesus only... There are many translations and they don't agree—sometimes they disagree. This is why there are so many sects."

Certain Conservative pastors were represented on the platform. κ

How can I know God's will for my life? Realize that the general will of God for believers is missions; His particular will is revealed privately in the measure in which one surrenders body and soul to the cause.

## JAPANESE PSYCHOLOGY

### THE JAPANESE HIERARCHY

by Hideo Aoki, Ph. D.



(second in a series)

*"Japan is still largely rural. In 1920 about 18 per cent of the population lived in 81 cities. By 1950 the percentage had increased significantly but still amounted to only 37.5 per cent, while the number of cities rose to 241. On April 1, 1954, there were 383 cities. In 1950, of Japan's 46 prefectures there were five where the city population out-numbered the rural population. In April, 1953, their number rose to seven."*

THOSE figures reveal a predominately "rural society." On the other hand, she is becoming more and more urbanized, with many threads leading back and forth between rural and urban Japan. A great percentage of the city population was born and reared in the villages. Continuous urban inroads into rural life result from industrialization and the expansion of the means of transportation and communication. Yet, the transformation of traditional values and behaviour patterns is much more rapid in cities than in the countryside. The result is a gap between the urban and rural sub-cultures.

In a typical agricultural village or *buraku* (which consists of a number of scattered settlements, each one a cluster of houses surrounded by fields), the traditional Japanese family system has retained much of its vigor. In these hamlets, the family is the constituent unit; the status of the individual is determined by the standing of his family and by his position within the family hierarchy. The family considerations determine most of the individual's decisions and actions. The individual's interests are subordinated to the interests of the collectivity; self-effacement is a virtue, self-assertion a vice; a diffuse system of mutual loyalties takes the place of a system of specific rights; hierarchy—not equality—is the basis of the social order; and harmony—not justice—is its aim.

Although the family hierarchy existed in the large cities as a "core value," the essential cultural homogeneity that is found in the *buraku* no longer exists. Similarly, as the country becomes increasingly urbanized, the family system shows signs of weakening. The older generation frequently complain about the youths' unrest and non-conformity. Hierarchy, based on ascribed status is no longer a universally recognized value. The land reform contributed its share to the weakening of the concept. Particularly in the larger

cities, a modified form of hierarchy based on both achieved and ascribed statuses have developed. For example, we find persons who achieved their position as construction bosses, or by accumulation of wealth.

The degree and forms of hierarchy may differ in various sub-cultures in Japan, but they nevertheless exist. Hence, they must be taken into account. Despite certain misinterpretations of Japanese culture, Ruth Benedict correctly begins her analysis of the Japanese by stating:

"Any attempt to understand the Japanese must begin with their version of what it means to 'take one's proper station.' Their reliance upon order and hierarchy and our faith, freedom and equality are poles apart and it is hard for us to give hierarchy its just due as a possible social mechanism. Japan's confidence in hierarchy is basic in her whole notion of man's relation to his fellow man and of man's relation to the State and it is only by describing some of their national institutions like the family, the State, religious and economic life that it is possible for us to understand their view of life."<sup>2</sup>

Cohen said, "the past literally continues into the present."<sup>3</sup> Although the feudal regime was legally abolished 75 years ago, strong national habits continue to shape this generation.

In addition to hierarchy, related concepts of

- (1) insignificance of the individual,
- (2) group loyalty and responsibility, and
- (3) authoritarianism comprise the Japanese cultural synthesis or pattern.

#### Group Loyalty and Responsibility

Emphasis on group solidarity involves the duty of loyalty to one group so that the individual will traditionally defend the interest of his employer, family, and of any other group of which he is an active member. Corollary to the concept of the insignificance of the individual are the two traditional behaviour patterns in Japanese society—group responsibility and "face-saving." The individualist is regarded as selfish and anti-social. The Japanese learns to act in behalf of his family or his nation rather than himself. One aspect of this pattern is a tendency to avoid individual responsibility for actions. Administrators tend to act only after consultation with, and agreement of, a council. There is no vote on an issue and no majority and minority report. It is considered more important to reach a unanimous and compromise decision, and if this cannot be done, the dissenting members may resign. From Cabinet ministers and army officers to village headman, this procedure is practiced. In family matters the head of house has authority over its members but in the upper classes all important family matters (i.e. disposal of family property) are decided by a meeting of the family council. Often important group decisions are not made in the leader's name but in that of the group.

These concepts of loyalty, group action, and avoidance of face to face embarrassment grew up in Japan as a result of two influences: (1) the impact of her long national history, especially the two and a half centuries of feudalism which ended in the nineteenth century, and (2) the penetration of Confucian ethics on Japanese thought and life. The Japanese

philosophical traditionalisms have their roots in Confucianism with an emphasis on family loyalty, and propriety in human relations.

### Authoritarianism

The incoming Japanese infant must adapt himself to a rigid family system enmeshed in a stratified society. He is expected to learn early to conform to his society and to be submissive to those occupying a higher status. The deep-rooted belief in authority is often difficult for the Westerner to grasp. It governs every area of Japanese life, including religious faith.

Japan's military defeat, however, shook the myth of the infallibility of the superiors. The shaky foundation built on the belief in the authority of their superiors began to crumble. Kojima, urging a democratic philosophy of education in Japan, wrote:

"The fact that the greater part of our people lost their spiritual mainstay when the Imperial Rescript on Education and the morals as then taught in schools were abolished shows first that the people were not educated to think autonomously as individuals and as human beings, or to act in accordance with their conscience and to be responsible for their own action."<sup>4</sup>

Again, Professor Oishi of Kyoto University laments the loss of authority. Before a committee of the House of Representatives of the National Diet which was considering the question of re-establishing Shinto as a state religion, he said:

"A characteristic of Japanese since the war is the weakness of their national spirit because the authority of the State has been lost on account of its defeat. Authority is an important thing which gives support to our national life."<sup>5</sup>

The form of authority still exists but the "spirit and substance" is missing. The present generation of confused and disillusioned young people (tayōzuku: "children of the sun") fail to find a cause to which they can pledge their allegiance. The challenge and task of establishing the absolute authority of the Word of God in this nation amid cultural barriers must be seriously accepted. ★(To be continued.)

#### Footnotes

1. The figures of 1920 and 1950 are based on Nippon Toshi Nenkan 1952 (Japan Municipal Yearbook 1952), a publication of the Tokyo Shisei Chosa Kai (Tokyo Institute of Municipal Research), pp. 19, 24, 37. Those for 1953 are based on Chiho Jichi Nenkan 1954, (Local Autonomy Yearbook 1954), Statistical Part, p. 6; those for 1954 on the monthly publication of the National Association of City Mayors, Shisei, III (May 1954), p. 2.
2. Benedict, Ruth, *The Chrysanthemum and the Sword*, Tokyo, Japan, Charles E. Tuttle Company, 1946, p. 43.
3. Cohen, Morris R., *The Meaning of Human History*, La Salle, Illinois, Open Court Publishing Company, 1917, p. 107.
4. Kojima, Gunzo, "Japan's Need Today: A Democratic Philosophy of Education," *Confluence*, Vol. 6, No. 2, Summer, 1957, p. 180.
5. Oishi, Yoshio, *Jinja Shimpō*, Feb. 25, 1956.

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## THEOLOGICAL TRENDS

JAPAN'S  
THEOLOGICAL  
LIBERALISM

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)

FROM the first baptism in 1864 through to the organization of the first church in 1872, and until the completion of the translation of the Bible in 1888, the whole Protestant community—missionary and Japanese—concentrated on evangelism and the establishing of churches. Theological differences were generally not emphasized. The last few years of this period were marked by exceedingly rapid growth followed by a decade of practically no growth until the end of the century. For example, between 1885 and 1888 the number of communicant members increased from 9,536 to 23,026, but in 1891 the total was only 31,360, and in 1900 it had increased to only 37,068.

## Three Main Groups

During the churches' early formative days three groups of Christian young men appeared; groups that were to have definite influence upon the whole church later on. These were:

(1) Those under the influence of Dr. James Ballagh and other Reformed and Presbyterian missionaries, who became the nucleus of the Kaigan Kyokai in Yokohama, Japan's first Protestant church. This was the real beginning of the Nihon Kirisuto Kyokai, the leading denomination until the formation of the N.K. Kyodan in 1941. Masahisa Uemura was the group's outstanding leader.

(2) The Kumamoto Band, led by Captain L. L. James in his school in Kumamoto. In 1876 this group went to Kyoto to enter the Doshisha which was started that year by Niishima. They set the patterns for the Kumiai Kyokai (Congregational church).

(3) The Sapporo Band, drawn together by Dr. William S. Clark at the Agricultural College in Sapporo in 1876. Members of this group were later found in various denominations. Under Kanzo Uchimura, its most famous member, the Mukyōkai (non-church) movement developed.

In the late eighties a decided reaction against Christianity set in. Behind it there was a very strong nationalistic movement which succeeded in making Shinto mythology about the Imperial Ancestors, the officially recognized foundation of the Japanese Empire. Both the National Constitution (1889) and the Imperial Rescript on Education (1890) stated this very clearly and it was diligently taught in all schools after that. In 1891 Mr. Kanzo Uchimura, a lecturer at the First High School in Tokyo, refused to bow before the

Imperial Rescript on Education when it was read before the students and the faculty. He lost his position, and other Christians who took similar stands elsewhere also suffered. A great debate ensued, within and without the church, but the church as a whole did not take a consistent position in this matter. Those who compromised, necessarily weakened in their faith in the authority of the Scriptures. Their concept of God was also affected. The fifth commandment was often interpreted so as to inculcate reverence, even using traditional forms, for personal and Imperial ancestors alike, mythological as well as historical. There was, and continued to be, talk of showing Christ as the one who came to fulfill Japanese tradition rather than the Old Testament. The effects of these views became fully evident in the days of the militarists' final drive in order to realize their ambition for a huge empire.

## Enemies Within Church

But there was as much to fight within the church as without. Right at the height of the rapid expansion of the church, what is now known as the older liberalism was brought into Japan by German missionaries who arrived in Kyoto in 1885 and 1887. They published a monthly magazine "Shinri" (Truth) which set forth the theories of radical Biblical criticism. In particular they set forth the theology of O. Pfeleiderer and A. Biedermann, also the views of the Tuebingen School. They presented these views in such a way as to discredit the conservative beliefs of almost all of the American and English missionaries as being un-scholarly. At that time the Presbyterian and Reformed seminary in Tokyo, founded in 1887 (later the theological department of the Meiji Gakuin), and the theological department of the Doshisha were the two principal schools for training ministers. The Doshisha students were exposed directly to this new teaching and many of them turned away from belief in the Bible as the fully inspired Word of God. Some of these men gave up their faith in entirety while the faith of others in the true deity of Christ was badly shaken or distorted. Among those deeply affected was Paul M. Kanamori, who left the ministry, but early in this century came back and became Japan's greatest evangelist, with his three-hour sermon, "God, Sin and Salvation." (Found in the Missionary Language Handbook, Vol. I, pp. 121-158, Eng. and Romaji.—ed.)

Rev. Danjo Ebina was also very much affected by these views and they entered into his preaching. When he was pastor of the Hongo Church in Tokyo he published them in his magazine, "Shinjin" (the New man), just after the turn of the century. Masahisa Uemura of the Fujimicho Church replied to Mr. Ebina's views about the deity of Christ, using his paper, the "Fukuin Shinpo" (Gospel News). Mr. Uemura summed up Mr. Ebina's and his own positions as follows: (see Uemura Masahisa Den by Aoyoshi Katsushisa, pp. 361 f.)

"Mr. Ebina puts the emphasis upon the spirit of the age; accordingly he insists that Christianity is one of many developments of that age. Although we recognize the historical development of Christianity, we are convinced that its faith came from heaven. We put emphasis on God's work rather than on the spirit

of the age.

"Mr. Ebina does not believe in the deity of Christ. His Christianity does not make Christ Lord, it does not worship Him. We believe that Christ is God, He is God who became man. We believe in the immanence and the omnipresence of Christ. We worship Christ and offer prayer to Him.

"Mr. Ebina merely looks up to Christ as a teacher. We not only do this but we believe that He is the Saviour.

"Mr. Ebina's salvation is like placing emphasis upon understanding. His Christ honors giving sight. We agree with Mr. Ebina in these points. However, going much farther, we believe the forgiveness of sins is far more important. Mr. Ebina honors learning of Christ. We honor believing in Him in life and in death, being united with Him, trusting in Him and entrusting all to Him."

Rev. Hiromichi Kozaki and some others also opposed Mr. Ebina in this matter. Mr. Uemura said of this debate that the factors involved were "Occidental books and Japanese minds." There is no doubt that it did much to bring theological consciousness into the Japanese church and to point out the dangers of deviation from the historic Christian faith. But the question of the Bible's inspiration and authority had not become an open issue, although liberal views of varying degrees were held by many holding to the deity of Christ. \* (To be continued.)

x x x x x

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What would I do, what changes would I make in my life, plans, ambitions and goals if I knew beyond a shadow of a doubt that Jesus was coming tonite, next hour, week or year? Why not now?

《 QUOTABLE QUOTES 》

... Missionary Prayer Breakfast and  
EMAJ Fellowship Meetings, Fall 1957

**Missionary Prayer Breakfast**

*Under the leadership of CBFMS missionary Joe R. Gooden, the meetings are held on Thursday mornings from 6 to 8 A.M., at the Tokyo Chapel Center. No advance reservations are needed. Prayer time from 6 to 7 A.M. is followed by breakfast and then a guest speaker.*

"Some people feel they can close their eyes to the need and thus be without responsibility."

—Dr. David Johnson

"...In India the people walk past the vacant foreign architecture, foreign music church to the tune of music produced at the movie houses adapted to the Indian—architecture that pleases the Indian eye, sounds that please the Indian ear!"

—Dr. Bob Pierce

"Missionaries, in a real sense, are commandos. They don't have time to stop to argue or quibble.

...Every missionary who's worth his salt will get criticism. He must learn to evaluate this criticism—consider its source and don't get all worried about it."

—Dr. Frank Birch

"By not really turning the work over to the LORD we are frustrated."

—Harold Johnson

"...The real battle regarding love is not hatred—but indifference—which is a violation of love."

—Don Hoke

"...One of the great tragedies in Christian service is that everybody is trying to be somebody else. Recognize the essentials and non-essentials in your individual ministry. ... Know—do—finish—and look forward to meeting the LORD face to face."

—Kenn Clark

"...The most satisfactory service that can be rendered to the LORD is that which is done in obscurity under the eye of GOD."

—Don Hunter

"...No 'crowd' produced the crossing of the Red Sea; no 'crowd' blackened that sky and made it thunder at Mount Carmel; no 'crowd' killed Goliath—but one man did! ... The faster the athlete runs the more breath he needs. The busier we are the more prayer we must have. The best time of my day is to be given to GOD."

—Joe Gooden

"... 'If I could get out of this organization I'd be all right,' we say. But it isn't the place. We take ourselves with us wherever we go!"

—Chaplain Stemple

"...Christ had poured out HIS life teaching the disciples; yet at perhaps the most strategic hour, they were contentious and argued among themselves who was greatest. ... Love for the brethren has to start at the place of humility—where we esteem another greater than ourselves."

—John Schwab

"GOD is going to judge some of us for the careless way we can defend unrighteousness. If everybody at home forgets to pray for you, remember, you're on the High Priest's breast."

—Dr. Paul Rees

"A person with a task but no vision—drudgery; a vision and no task—a visionary; where you have both—a missionary. (Pro. 29:18) Nothing dims our vision so quickly as a little sin. Dirt in the heart throws dust in the eyes. A vision is not gotten by travel—if it were, more people would have it! We need to have a vision of the possibilities of one individual." A little one must become a thousand (Isa. 60:22)—because of the tremendous need! How?—multiplication!"

—Lorne Sanny



Mrs. Glasser, Rev. Arthur Glasser and Rev. John Schwab at the Fall EMAJ Fellowship Meeting

"When the HOLY SPIRIT takes hold of a people they start moving out with the Gospel despite outward obstacles. Don't forget the coming of the LORD—it's the dynamic of our message—gives stabilizing truth to weather any storm."

—Art Glasser

"During the revival in 1931 the most often confessed sin was criticism—a critical spirit toward my brother. Today, that is the most noticeable part of missionary conversation—we need revival!"

—R. S. Nicholson ★

... Found on the flyleaf of a  
missionary's Bible:

**My Covenant with Almighty God**

Jesus, my Lord and Master, I give up all my own plans and purposes, all my own desires, hopes and ambitions, and accept Thy perfect will for my life. I give myself, my life, my body, my all utterly to Thee to be Thine forever. Take my life; cleanse, empty, fill and use me as Thou wilt, send me where Thou wilt and work out Thy perfect will in my life at any cost, now and forever.

**Develop These Graces:**

1. Truly humble: lack of all pride.
2. Sweet inner joy and love shown.
3. Lovable: easy to get along with.
4. Quiet, calm, settled nature.
5. Consistent, steady, established, well-rooted.
6. Approachable, unimportant, unassuming appearance.
7. Sincere care, interest in others.
8. Genuine gratefulness and thanks shown.
9. An eternal estimate of values.
10. Patience, endurance, cool attitude.
11. Pause, pray with people over their needs.
12. Sincere, right motive for Christ only.
13. Divine, long-range vision, yet active today.
14. Try to understand, not impress others.

**Overcome these Sines:**

1. Cold, dictatorial orders; more suggestion.
2. An unconscious arrogant, "know-it-all" attitude.
3. Referred to as a "big-wheel."
4. Flippant, jesty, light-hearted attitude.
5. Inherent selfishness; always getting, not giving.
6. Cutting corners, taking the easy short-cut way.
7. Working in the nervous energy of the flesh, not Spirit.
8. Impure, lustful thoughts and "mind-ruts."
9. Hypocritical "Do as I say" life.
10. Always living in a "pressure cooker."
11. Blunt, straight-forward, discourteous manner.
12. Too demanding, overbearing on others.
13. Putting people on the defensive; no before yes.

# SUNDAY SCHOOLS

# In Church History

by Edwin W. Fisch  
General Secretary,  
Japan  
Sunday School Union  
(JSSU)



*(In the Fall, '57 issue, the early church period was considered in its relation to child evangelization. This second in a series considers the next period.)*

**F**OLLOWING 476 AD, emphasis shifted from instructing the child in the home to formal instruction under the bishop. Where the previous age had seen parents with a holy, personal concern for the salvation of their children, now that concern was delegated to the established church. The church was occupied with an ecumenical spirit and viewpoint, leading to an attempt to fuse politics and religion, together with a lust for power expressed in trying to establish a Roman bishop as the supreme pontif. In this spirit, the church assumed the responsibility for Christian education of children. At first this was similar to Hannah giving Samuel to Eli to be trained for service, but as the Christian movement became more strongly established and churches had special buildings, formal classes arose.

### Inclusivism always Fatal

The church's inclusion of large bodies of pagans precipitated ritual formalism over the true faith. Pagan concepts took centuries to eradicate, and many of them were incorporated into the church. Primary among these was the attitude toward the world as necessarily evil, and the practice of asceticism to counteract it. Soon the church had its monasticism. Child evangelism became fettered with the same concepts, and a child looked to the monastery as the real source of life. To gain peace of mind, only the ascetic life, as the only true expression of Christian life,

would suffice.

Homes gave the work of instruction of children over to the church, which had lost its vitality. Much indoctrination was along the line of the efficacy of relics, and spurious miracles. Hence this period was a rapid decline in the church's life.

As the year 1000 drew near, many feared that it signaled the end of the age. Popular preachers capitalized upon this fear, and everywhere desperate famines, which lasted over 70 years, were looked upon as the fulfillment of the apocalypse. It was a period of deepening religious feeling, but the religion of superstition. Evangelism was probably at the lowest ebb in all church history.

### Misguided Crusades

In 1213, that misguided movement, the "Children's Crusade" was launched, showing the depths of ignorance to which the church fell. The appeals for the Crusades, with the grossly exaggerated stories of itinerant monks and preachers inflamed young minds.

"From towns and cities issued bands of boys and girls, who in response to the question, 'Whither goest thou?' replied, 'To Jerusalem.' 'Boy preachers' were universally encouraged to proclaim the Crusade. One lad, named Stephen, announcing that Christ had visited him, led hundreds away. A boy named Nickolas, instigated by older persons, deluded a company into crossing the Alps, where many were starved, killed, or kidnapped.

Augustine believed that infants inherited sin and needed baptism for the canceling of the guilt. This led to the thought of baptismal regeneration, and baptised infants were regarded as having faith.

The need for personal faith being now obscured, faith's meaning became vague. It ended with a faith confused and entangled in blind submission to the church.

This profoundly affected the viewpoint of evangelism, and the result was emphasis upon nominal church allegiance, resulting in a very ignorant and superstitious following. To instruct the people, itinerant friars and monks preached around the countryside, oftentimes more idle tales and superstitious in-

(Cont'd on p. 44)

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## JAPAN SUNDAY SCHOOL UNION

36 Mita Matsuzaka Cho, Minato Ku, Tokyo

The way up is down; way to life is death; power through weakness.

# S. S. Questions and Answers

Questions asked by Sunday School Teachers  
by Lucius Butler (B. G. C. A.) and JSSU staff



Wokayama City S. S. teachers discuss S. S. Problems

*During the last 8 months several Regional Sunday School Teacher's Rallies were held by the Japan Sunday School Union. (J.S.S.U.) At each rally, a discussion hour considered teachers' problems and other questions about S.S. work. This is a summary of their questions and some of the answers suggested.—ed.)*

**Q: How can we keep S.S. pupils coming every Sunday?**

**A:** A teacher must encourage attendance by being fully prepared to teach. Poor teaching equals low attendance. Even good teaching does not guarantee good attendance. Then attendance awards (cards, badges, etc.) when given out systematically encourage those children who might otherwise miss several Sundays each quarter. Prayer, of course, must undergird everything done.

**Q: Why are there no "chu-gakko" (grade school) curriculum materials available?**

**A:** There is a common belief here (false, yet real) that Sunday school is only for children. Result: a publishing organization must heavily subsidize the

publication of "chu-gakko" curriculum materials. Also, (as in the J.S.S.U. case) until the grades 1-6 curriculum materials are finished, chu-gakko materials will not be published. There is an urgent need for initial capital funds to publish this series, as well as high school and adult curriculum materials.

**Q: We teachers would like to regularly learn more about good teaching methods. Is there a Japanese language correspondence course for teachers?**

**A:** There will be a Japanese S.S. Teachers Correspondence Course beginning with the April issue of "The Sunday School Monthly." This course is the first of six courses to be offered for credit towards a Standard S. S. Teacher's Diploma. The first course will be a Bible survey-type course. Teaching methods will follow shortly. Also good teachers' manuals will provide weekly helps for the new teacher and ideas for the experienced one.

**Q: Who can attend the World Sunday School Convention in Tokyo in 1958?**

**A:** This is not entirely clear but we understand from conversations with the Church School Department of the National Christian Council that official delegates will be chosen only from the NCC districts. There will be inspirational "open" evening sessions. These will not be education-teacher-training type of meetings.

**Q: What is the World Sunday School Association?**

**A:** The World Sunday School Association is the "Sunday school arm" of the World Council of Churches.

**Q: What can we do about discipline problems in the classroom?**

**A:** Discipline problems often result from the environment in which the class meets. A well organized class of pupils will not tolerate one of their fellows doing something disturbing if the teacher is well prepared and "doing the job." This means several things are necessary:

- 1) Teacher's good preparation

(Cont'd on p. 95)

## SUNDAY SCHOOL LESSON MATERIALS

(5) Are they educationally adequate?

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(6) Are they proved and approved?

JSSU materials are the result of 48 years' work in the Orient and have been used in every evangelical mission in the Far East.

(7) Are they low priced and attractive?

JSSU produces the most attractive and lowest priced material on the market.

(8) Who is responsible for materials?

JSSU is governed by a multi-mission, multi-church committee of evangelicals.

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**JAPAN SUNDAY SCHOOL UNION**

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**S. S. in History**

(Cont'd)

cantations than exposition of the Word. Miracle plays rapidly degenerated into buffoonery. The introduction of paper and use of carved wooden blocks made possible the printing of images of the saints. One series on the saints, with some Scripture narratives, was sold in uniform size sets, and were soon transformed into playing cards by the non-too-pious laity.

**Conservative Remnant**

All was not lost, however, for "the doctrines of Wycliffe proceeding from Oxford had spread over Christendom, and had preserved adherants in Bavaria, Swabia, Franconia and Prussia...Belonging equally to German and Slavonian races, these simple Christians had missionaries among different nations."

Perhaps the greatest of these missionaries was the German, Berthold of Ratisbon. His observation was that children reached the age of 20 without even learning the Lord's Prayer though nominally reckoned Christians! Literature published abounded in errors, even when supposedly quoting the Bible.

But among the Waldensians, the children learned by heart long portions of the Bible in their own tongue. The Albigencies, Waldensians, Lollards and Hussites carried on a definite program of child evangelism. Other individuals kept alive the spark of truth without revolting from the ecumenical church.

Luther, Calvin and Zwingli, emphasizing the priesthood of all believers, unlocked the door for home religious instruction. As long as there was a special class of priests to whom the Word was committed, child evangelism must stand or fall with the priests. Now as the Word was returned again to its rightful place, one of the first emphasis was child training.

Luther told parents they merited hell if they failed to instruct their children. He said: "No man should become a father unless he is able to instruct his children in the Ten Commandments and in the Gospels, so that he may bring up true Christians." He also installed Bible-centered formal school instruction.

John Knox and Zwingli saw the need for instruction and emphasized setting Sundays apart to instruct youth.

The reformers felt the hold of the ecumenical church of Rome, and saw that their own strength lay in thoroughly indoctrinating their followers. Without a thorough knowledge of doctrine, the movement would soon die out or be re-absorbed into the ecumenical church. Hence they began early with child instruction.

That they were wise in this emphasis was soon evident though it was used against them. "When the Reformation came, the ecumenical church was forced to combat learning with learning. Ignatius Loyola saw the opportunity of winning back the lost multitudes through teaching their children. The supreme tools of the Jesuits were their schools. Following their leadership, the Roman hierarchy won back through superior school teaching great multitudes, and whole nations that seemed lost to her forever.

**S.S. Defeats Reformation**

"Carlo Borromeo (1538-84), Archbishop of Milan, was a very enthusiastic educational reformer in the Church of Rome, and held a Sunday School in the cathedral of Milan Sunday afternoons with hundreds of pupils divided into small classes under the assistance of a clergyman and one or more lay assistants. He promoted these schools throughout his diocese."

Thus with 1100 Sunday Schools, Borromeo defeated the Reformation in Italy.

Conclusion: as the early church was in dead earnest that the faith should be transmitted to children because it was the faith to die for, so the Reformation was determined that children should accept Christ for it was the faith to live for. The early church in the midst of persecution reduced life to its simplest—man was born to be saved. The Reformation Church in the midst of warfare totalled up its resources—man was born to be saved and serve.

In the early church, the parent alone was responsible for the child. In the Reformation, primary responsibility lay upon the parent, secondary responsibility with the church. But in either age, the strongest churches were the ones with the most intensive work among children. ★

(The third installment will consider the history of the Sunday School movement in Japan.)



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JAPAN SUNDAY SCHOOL UNION

36 Mita Matsuzaka Cho, Minato Ku, Tokyo

S. S. Questions and Answers

- 2) Constant alertness during class
- 3) Some class "self-government" of older children
- 4) Elimination of outside disturbances, as much as possible

One young lady found that her class discipline problems almost ceased when her husband "sat in" to help.

Q: We have only one room for our whole S.S. of 50 children ranging in age from 2 to 15. What can we do to have more than one class?

A: Grading of classes in Sunday School is just as important as in public schools. Just dividing the children in little groups in one room, however, won't answer the problem. If all the groups must meet on Sunday morning, more rooms must be found. Perhaps one of the S.S. children lives nearby and after the opening worship service one of the classes could meet in his home. A curtain might be used to divide the room into two smaller S.S. rooms. If some of the groups can meet on other days or on Sunday afternoon, perhaps each class could be scheduled at a different time. This arrangement would also help in case of sickness or shortage of teachers.

Q: We have used the entire series of published lessons. When will some new lesson materials be published?

A: Publishing new materials and revisions is a slow process. Each year new materials are published by almost every Japan publishing house but we must remember that after we have taught those in grades 1-3 their lesson materials, (a three year course) these children will "graduate" into the class which uses the materials for grades 4-6 and the teacher may begin using the same materials because the pupils are new. This is exactly what happens in Japan's public schools. The curriculum is the same almost every year, but the pupils graduate from one grade to the next. Our Sunday schools operate on the same basis.

Q: I notice that the J.S.S.U. publishes two sets of lesson materials. Why is this?

A: The J.S.S.U. publishes three sets of lesson materials:

- 1) the Neighborhood Series
- 2) the Gospel light series
- 3) the Vacation Bible School series

Each is designed for a different situation. The Neighborhood series is for the branch S.S. or the "one-room" school where one teacher teaches all ages. Some large schools also use part of this series for their pre-school class and another part for children who come into S.S. without previous Christian background. The Gospel Light series is for the S.S. that can divide the children into at least three groups below the Chugakko level:

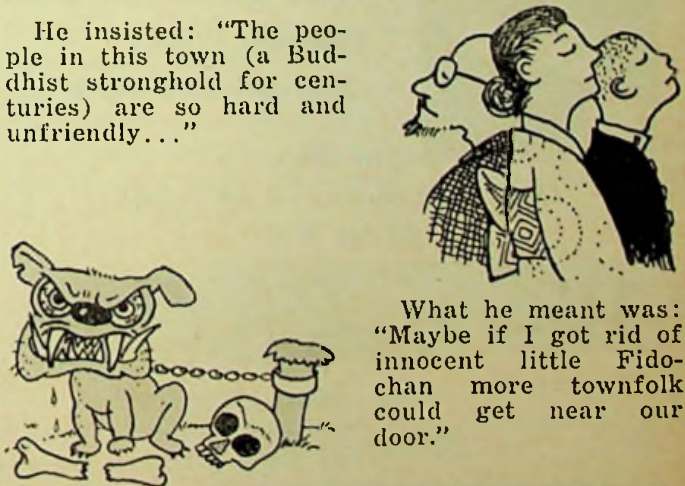
- 1) pre-school
- 2) grades 1-3
- 3) grades 4-6

The Vacation Bible School series is designed for summer or Christmas holiday week-day classes. It is also used with good results in connection with tent meetings. ★

(To be continued. Send in your questions to be answered by a Japanese-missionary panel of Sunday school experts.—ed.)

*What he SAID and what he MEANT*

He insisted: "The people in this town (a Buddhist stronghold for centuries) are so hard and unfriendly..."



What he meant was: "Maybe if I got rid of innocent little Fido-chan more townfolk could get near our door."

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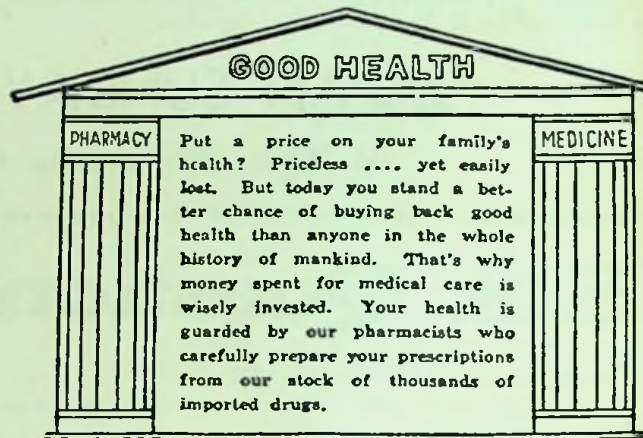
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# EVANGELISM IN JAPAN

## How To Work With Students

by

Hisashi Ariga

and

Kenneth S. Roundhill



*"I have often speculated as to what choice the Apostle Paul would have made, if he were alive today, in determining his sphere of service for the Lord Jesus Christ. I have a strong suspicion that he would make straight for some of our large universities. It is very noteworthy in the New Testament record how he selected the strategic centers—Jerusalem, Antioch, etc. There was only one university (Alexandria) so far as we know that he did not succeed in reaching."*

—Professor Rendle Short

**T**HE great Commission, "Go ye into all the world and preach the Gospel to every creature" includes students.

Numerically, the student population attracts little interest, since it amounts to only half a million among 90 million Japanese. The increase of ungodliness, demoralization, delinquency and secularism in the universities makes us hesitant to engage in student work. Besides, results are not always abundant and the work requires much patience. Only because of the great influence the student world exerts upon the nation do we consider its great significance. Their influence is great, as is seen in the history of the expansion of missionary enterprise in Japan. Most of the early Japanese churches which sprang up between 1872 and '74 were the results of student work. Many of Japan's foremost Christian leaders found Christ during university years. Even today we see congregations made up almost entirely from the student class—and that with a Japanese or missionary pastor.

### Critical Years

Why is this? The four university years are the years most free from the shackles of an all-embracing web of society. It is the time when one is most self-contained, energetic and highly critical, yet easily led by a few outstanding personalities; years when one is able to freely discuss almost anything with sincerity and intelligence. Unfortunately, the inroads of western anti-supernaturalism have had their most far-reaching effects on this impressionable ground. Great was the fall of some of the giants of faith and that largely for lack of sound scholarship from a conservative, historical point of view.

Because of all this, we must reconsider the nature, aspects and methods of work among students.

### Its Nature:

It is commonly supposed that a worker must have certain academic attainments, some professional status or technical abilities along with good character and a sincere purpose. We, however, reassert the importance of the worker's spiritual qualifications. Our work is primarily a spiritual service, undertaken for spiritual results, to be achieved only by spiritual means.

There are three things, characteristic features of our Lord as the true Shepherd in seeking the lost, which we must emulate in student work.

- 1) His desire to lead them into the green pastures of salvation.
- 2) His considerateness in taking care of those who come to Him.
- 3) His guidance by which He teaches one to stay in the center of His will to do His work.

Continuity is an extremely important factor, so when one feels led to take up student work, he must consider whether he is willing to continue it, once begun. There must be stability somewhere, since the student body is always changing.

### Its Aspects:

There are at least three aspects in our work. As prophets, we engage in soul winning, Bible teaching and evangelistic meetings. As priests, we encourage devotional meetings. As kings, we discipline believing students to be active in the Lord's work.

First of all, we bring God's Word to the students. Those students who come to hear you know practically nothing of Christianity and if you approach them with a particular denominational bias, they will soon cease to come. We, like the prophets, should be wholly dependent upon Him who commissioned us, becoming a voice and not the speaker, the instrument and not the player.

Even in our secularized university atmosphere, careless missionary habits, which are foreign to the students, will make them doubt the sincerity of the worker. God is not only glorified in our being sincere, but He is glorified in our reflecting that sincerity in life's looks as well as tones. "Any lack of dignity, any carelessness in dress or manner, may not be tolerated—he must think always and ever of the reputation of his Royal Master." (M. Cable & F. French)

A tendency among evangelicals is to think that the only worthwhile work among students is winning the unconverted to Christ. Without doubt, this is the most important aspect. Yet, there is also the developing of the students' spiritual life. There are those who enter universities as Christians. They immediately feel compelled to answer as to the reasonableness of their faith. The result, in many cases, is that because of neglect of spiritual things they soon become spiritually barren, even if they are equipped with a minimum of sound knowledge. Therefore, if the students can have a devotional meeting, many Christians will emerge from a merely nominal Christian life to an extra-ordinary one.

In the priestly aspect, love is the highest quality. Love will neither shy away from the man of intellect nor pass by the weak and soul-stricken. It will lead one to pray: "He must increase, but I must decrease."

Love, accompanied by a life of sacrifice, will determine the students' willingness to obey Christ and sacrifice for Him. We must direct students to do His will.

We must teach the students of all the resources he has at hand. Above all, he must be supplied with vision and the knowledge of what vision can do. It should already be clear to us that true vision is not merely an inward urge or desire with some tangible evidence to justify it, but it is knowledge of facts combined with God-given conviction that it will be realized. Students who have such a vision of God are undefeatable in their witness.

Then, a student must be taught about the wiles of his greatest enemy. He must be warned against defeatism and ineffectiveness which will be great snares in his Christian life; against temptation which though not sin in itself, should not be succumbed to; and against his old nature, the flesh and self, which should be controlled in this spiritual battle. That the Devil is a foe already defeated by our Lord must also be taught without fail. Then, too, he must be put on guard against Japan's traditional Christianity and its unmistakably liberal "do your best" theology; against Barthian theology which causes a desperate sense of frustration but brings no peace; against that which highly emphasizes method or approach but neglects the fundamental message of the Bible; and against the message of an ecumenical movement which tends to forget the true nature and uniqueness of the Church of Christ on earth. Catholic students are astonishingly well instructed in different Protestant movements and doctrines. How much more should our students be taught of the more complex situation of our spiritual climate.

Finally, but gradually, the student must be put to work. University life, which may have been their battlefield, should now become their mission field. Testifying to the simple Gospel strengthens the students. Such university experiences prepare them for coming difficulties of service in the church and the world.

We have a great responsibility and so we need wisdom and love. There are people who know, but lack love; there are those who love, but lack knowledge; again there are those who are called men of action, but lack the proper knowledge as well as the proper love to act constructively.

#### Its Methods.

Method itself is not the most important thing, though we don't deny its tremendous influence on success or failure. In teaching by interpretation, for example, many pitfalls can be prevented by avoiding English idioms. A famous evangelist urged his hearers to "get on the ball for God." What they heard was the literal "tama no ue ni notte kudasai." The result is much more serious when the foreigner's colloquialism touches on matters of vital doctrines. Use short sentences, plain unadorned English, and illustrations from Japanese history and customs to keep the interest of your audience.

A method, aimed primarily at the student who wants to learn English, is to self-interpret your message. The student then tries to get the meaning before the Japanese translation. When the Word be-

comes a sword to his heart, he either stops coming or forgets his desire for English in a desire to know the Saviour.

#### Personal Approach.

In many cases one will have to begin the work on a personal scale. "May I talk to you in English?" can lead to a direct talk with a student about Christ and His claim on him. But oftentimes, good beginnings end in sad disappointments for missionaries. Mostly, beware of over-enthusiasm or high-pressure evangelism. Instead,

1) Show kindness as Christ's ambassador; Prayer, Bible reading, and fellowship with him, and above all much patience, will finally win him for the Lord.

2) Exercise great, great caution. Don't speak too much. Just listen. Often a heretical statement is made, but don't start an attack immediately, wait for a convenient time to elucidate. Instead of debating, testify.

3) Give him a minimum knowledge of God's law. This is particularly important in this country.

4) Show him some aspect of the width of the Bible message. Though we reject the comprehensive method, we do have a comprehensive message (See J. H. Bavinck's "The Impact of Christianity on Non-Christian World").

**Bible Class.** Continue the class as long as possible. On the basis of this, try to form another student-led Bible class. You may be able to give suggestions and show examples of how students can study the Bible without a teacher; providing for personal work should also be started.

#### Training Course.

Let the students try something by themselves; for instance, holding children's services.

Second, make an occasion for them to meet with students of other universities, thus opening their eyes to wider fields of opportunity for service.

Third, instruct them to be responsible Christian leaders. Try to foster the natural quality of leadership in each member. The worker's necessary spiritual qualification should also be taught at this stage.

Fourth, organize them for student evangelism. They must be willing to work with others—working, praying and suffering as a team, sinking unnecessary differences, yet encouraging individual gifts, and sharing the responsibility. Eventually a committee may be formed. Allocation of officers is important. Regarding officers, we suggest a president, prayer secretary, and treasurer.

**CONCLUSION.** "Lift up your eyes, and look on the fields." The student world is a world of greater possibilities. But where are the men of enduring vision for it? ★

#### WORLD DAY OF PRAYER

Feb. 21, 1958 is the scheduled world Day of Prayer as outlined by the American Council of Christian Churches (ACCC) and the National Association of Evangelicals (N.A.E.). The theme is "Lord teach us to pray." Luke 11:1. Let us pray.

**BOOK REVIEWS**



Compiled by  
R.S. Nicholson

JAPAN HARVEST welcomes R. S. Nicholson (Wesleyan Methodist) as our new book reviewer. (We hereby announce to all book publishers, authors and distributors that JAPAN HARVEST is now receiving review copies of new English and Japanese books from England, America, New Zealand, Canada, Australia and Japan. We cannot, however, guarantee that all books received will be reviewed. All books become the property of JAPAN HARVEST and cannot be returned.—ed.)

The National Council of Churches in America and Canada designated Japan as the mission study country for 1958. As a result, their Friendship Press published many new books and materials which are widely advertised. While not recommending them, we present these reviews for missionary information. Sad to report, conservatives have yet to produce any similar books (exception: "Christianity in Japan," T. Yanagita, C.B.F.M.S.).

● **This Is Japan**—William Axling—Friendship Press, N.Y., 1957. 24 pages. \$50

Dr. Axling's 50 years in Japan qualify him to speak with authority. This magazine is an introduction to the Japanese people, their problems, and the post-war churches. It is concise and full of pictures and vital statistics. Naturally, the N.C.C. and United Church work is highlighted, and the evangelical picture is ignored.

—R. S. Nicholson

● **Ten Against The Storm**—Marianna and Norman Prichard—Friendship Press, N.Y., 1957. \$1.25

Every missionary should own this interesting record of the conversion and work of ten of Japan's most well-known early Christians. Included are Joseph Niishima, (Doshisha University founder) and Gumpei Yamamuro of Salvation Army fame. Outstanding are the accounts of Kaji Yajima and Michi Kawai, two of their generation's most loved women. The sympathetic treatment of Kanzo Uchimura is a new look at this indigenous leader's inner life. Only by knowing the leaders of yesterday can we train men for today. Intermediates will appreciate its vivid portrayal of these valiant warriors. Although the presentation is excellent, the author's universalistic interpretations of these men's thoughts are often subject to question. The excellent color relief map is outstanding.

—R. S. N.

● **Making Men Whole**—J. B. Phillips—Collins Press, London, 1955. ¥140

The author draws some thoughtful conclusions as a result of his popular translation "Letters to Young Churches." These chapters are well suited to active missionaries. The whole emphasis is subjective. His first chapter "God and a World Dis-integrated" and the third chapter "Inner Resources for the Task" will be a spiritual boost.

—R. S. N.

● **New Testament Bible Stories** (Shinyaku Seisho Monogatari) Vol. I. 1957. Japan Sunday School Union. 332 pages. ¥350

There are not many Christian books for children in Japan. But this is the first to appear from the Japan Sunday School Union to meet their needs. Covering the Birth of Christ up to the Passion Week, the text is based upon the Moody Bible Story Book. The translator has, however, added stories of the Transfiguration and Peter's Confession, which make the book more complete. It is full of colored pictures.

The stories are interestingly written and put into excellent Japanese. We hope that soon a children's Bible, as well as more of such story books will be published to be used in raising a Christian family.

We express appreciation to the publisher and translator Miss Watanabe for producing this luxurious edition.

—H. Ariga

● **"Grace Abounding"** (Oncho Mugen)—by Ryouin Kametani, ¥80

● **"Words of Consolation to Those in Sorrow"** (Kanashimeru Hito-bito ni Okuru)—by Rinzo Onomura, Seitosha, 1957, ¥80

The first is a collection of 157 short meditations on such important topics of the Christian faith as God, the Father, Son, Holy Spirit, the Scripture, the Cross, salvation, etc. by a converted Buddhist priest. It shows the way to live in child-like faith and is good reading material for the general and young believers.

The author of the latter is the pastor of Japan's largest congregation and the six essays of which the book is composed, reflect the consideration of a good pastor. Though intended for believers, the contents seem more suitable for seekers, especially the last four chapters, which give an answer to those perplexed with the problems of Buddhism, simply yet effectively. The words: "Today too I wish to live

With the heart of a little child

Leaving all souls in the hands of His care"

in the introduction, shows the author's spirit better than anything else. This is a fine book to be used widely in evangelical circles.

—H. Ariga

● **"We—For The Sake Of Faith"** (Wang Min Tao no Shogen to Senno), Christian Reformed Presbyterian Church, ¥50

"The problem is, can Japanese Christians stand firm against the onslaughts of Soviet politics. This book does not answer this, but it sets forth the bold confession of faith of a true believer, faced with Communism, and the defeat that resulted. This book humbles us and should be read by Japan's entire Christian population, in order to know what problems our neighbouring brethren are facing and to beware. The beginning statements, by Mr. D. H. Adeney, are a good introduction.

The reviewer is in complete agreement with Wang Min Tao's orthodox position but cannot agree with his attitude towards other evangelical leaders.

The second chapter—"My Self Criticism"—is a record of his confession as to his seven sins on anti-revolution(?) and shows vividly what Communists demand of Christians. One is impressed with the likeness of Wang Ming Tao's self-criticism to that of the Russian Orthodox Church leaders after the Revolution. This is seen from the following quotation from "The Church in Soviet Russia" by Matthew Spinka who refers to a certain patriarch who said: "In the Soviet Union no religious persecution has ever existed, nor does it now exist. Churches are closed not by governmental order but because of the will of the inhabitants, and in many cases even the decision of the faithful...the reports concerning cruelties of the agents of the Soviet government in relation to certain priests absolutely do not correspond to reality and are lies" p. 78f. In Wang Ming Tao's confession, we see the sword-point from which no Christian can escape when his nation becomes communistic. The articles added by Mr. Boyle, the publisher, are all important. They give wholesome suggestions for Japan's Christians. The Japanese church is dismissing Communism too lightly. May all Christians be better equipped for the spiritual battle against Satan by reading this book. Mr. Boyle has rendered great service to Japan's church through its publication. Those who wish to obtain it in English, write to: Missionary Research Library, 3021 Broadway, New York 27, N.Y.

—H. Ariga

**REVIVAL SERMON OUTLINES** (94 pp.); **SERMON OUTLINES FOR EVANGELISTIC OCCASIONS** (64 pp.); **SERMON OUTLINES FOR WORSHIP SERVICES** (64 pp.), compiled by Al Bryant. Zondervan Brothers. Paper, each \$1.00.

Some are always skeptical of sermon outlines. Spurgeon said: "The young prophet borrowed an axe of a friend and was not censured for it so long as the strokes he gave it were his own. . . . Every man should have an axe of his own. . . . but there are times of special pressure, bodily sickness, or mental weariness, wherein a man is glad of brotherly help and may use it without question."

Many will be glad for the brotherly help of Bryant who has carefully worked through 350 sermons for these 4 books of selected choice outlines from the best of Spurgeon, McCheyne, F. E. Marsh, Charles Simeon, Robert G. Lee, S. Franklin Logsdon, and many others. These sermons are from every part of the Bible, upon every major theme, and are the proven master strokes of practically every type of preaching. They have the additional advantage of being in loose-leaf form, removable for pulpit or for one's own notebook. There are 6 more books in this series.

—Max James (W.E.C.)

● **This Revolutionary Faith**—Floyd Shacklock—Friendship Press, N.Y., 1955, \$1.25

Upon the premise that the Age of Revolution is upon us, Shacklock presents the Christian faith as an adequate answer (if not the root) to the longings of rising nationalism. Since we cannot choose our battleground we must enter the present age not as competitors with Communists, but as those who are bringing God's salvation. That salvation often involves an empty stomach and soul is clearly presented. As evangelical missionaries we may profitably consider these calls to social action contained in the Gospel as a means of enriching our testimony rather than diluting it.

—R. S. Nicholson

● **Kenji**—Gertrude J. Rinden—Friendship Press, N.Y., 1957, \$2.50

This is a delightful story for children about the adventures of a Japanese middle school boy and his efforts to support his widowed mother. More interesting is the help afforded him by the Christian pastor in his village. His solutions to family problems makes interesting reading for youngsters over ten years old. A number of Japanese words are introduced and a small self-pronouncing vocabulary follows each chapter. This is an excellent book to use to present some of the problems of Japan and the Christian work here to young Americans. While the solution could be more Christ-centered, the presentation of the problem is well done. (\*Other Japan study material will be reviewed in the next issue.)

—R. S. N.

● **Consider Nippon**—Nobumi Isayama—Beacon Hill Press, Kansas City, 1957, \$1.00

Mr. Isayama, now the grand old man of the Japan Nazarene Church, views his life with its sorrows and its victories since 1882. The resolute prayer he offered from his church's prayer room (while the fire bombs rained down on his community and the unbelieving neighbours stood taunting him) is most forceful. He—like Moses—determined to perish with his church if God permitted its destruction. This testimony is part of the Nazarene 1957-1958 missionary study course and will be enlightening to any one who would know the heart of an older Japanese pastor.

—R. S. N.

● **The Pendulum Swings**—W. A. Eckel—Beacon Hill Press, Kansas City, 1957, \$1.00

Dr. William Eckel, one of the few pre-war evangelicals still in Japan, reviews the Nazarene Church's development and summarizes the Japanese culture and geographical backgrounds in a little volume full of information. This is also a study book for the 1957-1958 Church of the Nazarene. The section on the Japan Nazarene Church's history since 1905 contains many points of interest for today's church planters.

—R. S. N.

● **Commentary on First Corinthians** (Korinto Zensho)—by Takuo Matsumoto, Shinkyo Shuppansha, 1957, ¥550

This commentary is the second impression of the pre-war revised edition. The revised 'bungo' text is used and the reading is not easy but it is a work of accurate scholarship and clear exegetical insight.

Most of the statements in the introduction show acceptance of conservative opinions in general, but this may be because I Corinthians presents few problems.

He is unnecessarily dogmatic in picking out verses here and there as expressions of Paul's religious experience. Even the spiritual gifts in chapters 12-14 are regarded as demonstrations of religious passion.

Comments on chapters 7 and 15 are unsatisfactory. The author uses such ambiguous statements as "It was the experience of the resurrection which made the disciples, at the depths of despair, believe in Jesus as the Christ." In reference to the phrase, 'according to the Scriptures' (verse 3), he gives Isa. 53 as if it were the only reference and as to the same phrase in verse 4 he only refers to Hosea 6:2, when other references such as Ps. 16, Isa. 53:8ff, Mt. 12:40 could be given. However, the special appendix on "Paul on the Resurrection" is very profitable and supplements the lack of commentary notes.

—H. Ariga

● **Japanese Buddhism And Christianity**—by Dr. Tucker N. Callaway, Southern Baptist—Chas. Tuttle Pub. Co.

This is the first book in English or Japanese which examines seriously the philosophical presuppositions of Japanese Buddhism as these relate to Christian evangelism. One problem involved in an effective evangelistic approach to informed Buddhists is finding the real meaning of Buddhist doctrines. "This is made difficult because there is a great difference between the accommodated language in which these doctrines are set forth and the philosophical concepts which underlie this language." (p. 1). This book endeavors to distinguish between the metaphorical expressions employed by Japanese Buddhist teachers and the ultimate realities they portray.

One occasionally hears: "Christianity and Buddhism are similar in many respects." Still others contend for a syncretism of the world's religions. "The ultimate goal is the same, the paths to the goal only are different," they say. This strikes at such superficiality and shows the fallaciousness of that thinking. "When Buddhist teachings are examined in the light of the philosophical presuppositions of that religion, it becomes clear that they are utterly and completely dissimilar to those of Christianity." (p. 251).

In the final chapter the author states the nearly insurmountable task of the Christian evangelist in trying to convert the confirmed Buddhist. So long as the Buddhist remains in his own thought-world of monistic idealism there is little possibility of dislodging him. Until the Buddhist abandons his philosophical position and makes a temporary excursion into pluristic realism and until the Christian evangelist has won the confidence of his Buddhist friend by humility and love the battle cannot even begin.

This book is invaluable to the Christian evangelist in his witness to any Japanese. Moreover, the book will be of great help to many Japanese Buddhists who need to think through, logically, their own doctrines and who need an apologetic statement of the Christian faith.

—Dr. George H. Hays

● **God In The Garden**—by Curtis Mitchell—Doubleday & Co., Inc., Garden City, N.Y., 195 pages, \$2.50

To come from a secular writer associated with the American Weekly GOD IN THE GARDEN is amazingly sympathetic and understanding. It's written in a popular, illustration-packed style that grips attention and dramatically underlines the fulfillment of the crusade's purpose.

Mitchell effectively weaves in dramatic testimonies, newspaper quotations, quotes from Graham's personal diary, and sidelights from related ministries.

Naturally, Mitchell doesn't touch upon basic issues raised in theological and ecclesiastical controversy. Read it for information and inspiration from the New York Crusade; don't expect any new insights or answers to some of the problems such a Crusade raises.

—Don E. Hoke

## MISSIONARY MOVEMENT

Send in all personals  
directly to:  
Mabel Lindsay  
c/o JAPAN HARVEST  
Next deadline:  
March 1, 1958



• **DEPARTURES:**

Mr. & Mrs. Victor Garrod (IND); Mr. & Mrs. Harold J. McSherry (IND); Arthur Kunz (LM); G.E. Morris & S. Tamsitt (OMF); Mr. & Mrs. D. T. Dale (TEAM); Peggy King (WUMS); Mr. & Mrs. Ken Roundhill (WEC); Mr. & Mrs. Kenneth Attaway (CEF); Mr. & Mrs. Robert Gerry (CLC); Wanda Lautzenheiser (FEGC); Kirsten Winsjansen (FCM); Esther Benzinger (LM); Mr. & Mrs. Aake Loenander (SAMJ); Richard Torres (IND); Mr. & Mrs. Frank Sanderholm (JSC); Nancy Nelson (WC); Mary Weller (OMF); Maureen Miller (OMF); Mr. & Mrs. D. E. Hayman (OMF); Alice Black (FKK); Ruth Anne Lowe (CBFMS); Mr. & Mrs. Arthur Asbill (IND); Carnella Davis (WEC); Mr. & Mrs. Theodore Paulson (WMC).

• **RETURNED FROM FURLOUGH:**

Eulalia Spoor (IND); Mrs. Eva Paul (IND); Arthur Greyell (IND); Mr. & Mrs. Donald Kauffman (PAC); Mr. & Mrs. Raymond Greer (JBMM); Lorraine Fleischman (CBFMS); Mr. & Mrs. Charles Pierce (CEF); Mr. & Mrs. Donald Hunter (IND); Mabel M. Fredlund, Monica M. Hogben (OMF).

• **NEW ARRIVALS:**

Mr. & Mrs. Lyndon Swenson (CBFMS); Siegrid Riedel; Carolyn Ahlstrand; Alice Stolee; Mabel Bowden (IND); John Sayer; Clara Mae Robinson (TEAM); Alan K. Mitchel, Ethel M. Howard, Elaine D. Owings (OMF); Kristoffer Kjos (NLM); Joan Halliwell (WEC); Mr. & Mrs. LaVerne Schneider (FM).

• **BIRTHS:**

Rolf (Oct. 22) to Mr. & Mrs. Robert Gornitzka (NEOM); Donna Kay (Oct. 29) to Mr. & Mrs. Harold R. Aaslund (ELC); Timothy Rowe (Nov. 1) to Mr. & Mrs. Taylor C. Reece (TEAM); Mary Lynn (Nov. 4) to Mr. & Mrs. Albert W. Huston; Greta Jean (Sep. 19) to Mr. & Mrs. Melvin D. Swendseid (ELC); Bryan Ward (Sep. 23) to Mr. & Mrs. Roland H. Friesen, James Howard (Oct. 10) to Mr. & Mrs. Carl D. McMahan (FEGC); Samuel Ray (Sep. 24) to Mr. & Mrs. Frederick W. Hersey (FWBM); Stephen Akira (Sep. 29) to Mr. & Mrs. Aiga Kamikawa (USMS); Kristine Sue (Oct. 16) to Mr. & Mrs. Gordon S. Johnson (EMCA); Ellen Ruth (Oct. 17) to Mr. & Mrs. David W. Hinz (MSL); Meredith Elaine (Oct. 16) to Mr. & Mrs. William K. Vickman (FEGC); David Brainard (Oct. 21) to Mr. & Mrs. Calvin F. Junker (TEAM); Iris Angelika (Oct. 13) to Mr. & Mrs. Ernst Vatter (LM); Heiderose (April 8) to Mr. & Mrs. Gotthald Beck (LM); Bjarne (Sep. 1) to Mr. & Mrs. Lars Jossang (NLM); Jonathan David (Dec. 14) to Mr. & Mrs. Chester Carlson (TEAM); John Eric (Dec. 5) to Mr. & Mrs. Herbert Skoglund (BGCA); John Mark (Dec. 7) to Mr. & Mrs. Charles J. Dupree (OMS); Philip Ross (Dec. 11) to Mr. & Mrs. Philip R. Foxwell, Sr. (IBPFM); Eija Helena (Dec. 20) to Mr. & Mrs. Petti T. Karikoshi (LEAF); John R. (Dec. 10) to Mr. & Mrs. John Reagan (PCUS); Paul M. (Dec. 9) to Mr. & Mrs. Alvin Van Schooten (CMA); Mark (Jan. 5) to Mr. & Mrs. Hans Magnusson (TEAM); David Allen (Nov.) to Mr. & Mrs. Ken Sunde (WEC).

• **MISSION CHANGES:**

Mr. & Mrs. William Harms, Mr. & Mrs. William Powell resigned from TEAM; Japan Gospel Fellowship (JGF) was officially dissolved Aug. 20, 1957; Mr. & Mrs. Charles Corwin released from CJPM; Mr. & Mrs. Bob Hardley, Mr. & Mrs. Carl Johnson, Mr. & Mrs. George Rolph, Mr. & Mrs. John Woollett, Mr. & Mrs. Charles Roth, Mr. & Mrs. Leo Kaylor, Mr. & Mrs. Frank Sanderholm, Mrs. & Miss Ada Coryell, Cleo Lee, Ferne Borgman, Norma Sides, Mildred Gronland, Doris Borrer, Eva Allen Paul and Eileen Sano all resigned from the Japan Soul Clinic (JSC). Mrs. & Miss Ada Coryell joined the newly-formed Soul-Winner's Missionary Fellowship (SWMF); Rev. & Mrs. Kurt Ribi resigned from the Independent Board for Presbyterian Missions.

• **EMAJ YEARBOOK CORRECTIONS:**

Add Mr. & Mrs. J. W. Benton (BPT) 1101 Kumagawa Fussa, Nishitama Gun, Tokyo.  
Drop Marianne Weiss (LM) 1933 Nakanoshina, Kawasaki Shi, Kanagawa Ken. She is now Mrs. Hans Meyer (LM) Ura Machi, Nakabe Machi, Makabe Gun, Ibaraki Ken.  
Mr. & Mrs. Charles Zimmerman do not belong to FKK but to JBMM.  
Add Raymond Shelhorn (IND) 3-21-4, Nakasawai cho, Kawasaki Shi, Kanagawa Ken.


• **IMPORTANT VISITORS:**

Rev. & Mrs. Arthur Glasser, Dr. Timothy Dzaio, Rev. & Mrs. Kristian Haanes, Mr. Ken Anderson, Mr. James Kaminga, (Gospel Films Inc.) Bishop Sam Wolgemuth (Y.F.C)

• **MARRIAGES:**

Dorothy Garnham (OMF) to D. C. Highwood (OMF) on Nov. 13 in Sapporo.  
E. Robinson (OMF) to S. A. Metcalf (OMF).

for  
**LEFAX**



Notebooks  
& Paper

**THOMPSON CHAIN**  
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● ADDRESS CHANGES:

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Maj Davidsson and Thali Andersson (SAMJ)  
60 Yokosa, Furujuku Cho, Toyokawa Shi, Aichi Ken.  
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Gerda Bergman  
Matsushiro Cho, Hamamatsu Shi.  
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Midorigaoka, Naka Ku, Yokohama.  
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### IN A MAN'S WORLD

One Place of Service for A Woman  
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by Mrs. Joe Meeko,  
C. B. F. M. S.



“**D**ID you bring it, Teacher? Did you remember?” asked the children excitedly as they swarmed to the door to meet me. It was the wonderful “obento” (lunch) day in Tendo. Oh, I ate before with their mothers and teachers—but today I was to eat with the boys and girls! When the Gospel message was finished, the children were all smiles as we finished our blessing and opened our lunch packages together. It didn’t matter that the “obento” which I opened consisted of a peanut butter sandwich put together rather hastily before catching the morning bus. And, it tasted wonderful with the cup of hot, heavily sugared goat’s milk on that blustery winter day. At the bus stop one of the shopkeepers stepped out to tell me of how her little son told her that the next time Meeko Sensei (teacher) came, she was going to bring her lunch!

### Community's Attitude Changes

Working with kindergarten children has been a very rewarding experience here in our valley. In the beginning days when we “invaded” Yamagata (for we were considered the “Allied Forces” here then) we were able to note the complete change in the attitude of our entire community with the opening of the “yochien” (kindergarten). Then last winter, upon the death of the elderly principal of the church kindergarten in Tendo, I was asked to take her place. Though I visited there many times in the past, still I felt the little “pedestal,” which Japanese insist upon slipping under missionaries, was still there. But after “obento” day I belonged to the little ones, who slipped warm hands into mine at the “genkan” (entrance). In Tendo, as in Yamagata City, I find that working with the children on their level brings me closer to them and to their homes than any other service I’ve had in Japan.

There are many testimonies of real spiritual fruit the work has produced among the teachers, workers, children and members of their families. We receive many opportunities to bring a Christian witness to the entire area through newspaper articles, invitations to speak on the radio, conferences with many important men in official positions and meetings with many

teachers’ groups. Just this summer I was asked to speak at a conference of kindergarten teachers of the Prefecture—including teachers from the Government, Buddhist, and Shinto kindergartens. I spoke on “The Bible as the authority in training children.”

The achievements of kindergarten work have proven it to be well worth the nearly eight years spent in it. It has made a real contribution, we feel, to the over-all evangelization of this valley. In Yamagata City the kindergarten brings us into close relationship with hundreds of homes of white-collar workers and professional people. In the village of Tendo we have just as close a relationship with mostly farmers. The little ones who entered our first classes are now junior high school students. Not only do they contribute to the work of the Sunday school, but also are members of the Alumni Association of the kindergarten, of which the older children are officers and leaders. The combined kindergartens give us about 175 mothers in the Mothers’ Bible Study class each month. After three years of contact with the kindergarten, many mothers are won for Christ and join the regular Womens’ Bible Class (of which there are now 21). The fathers are reached through a monthly Sunday afternoon worship service attended by the children accompanied by their fathers. What a thrill it is to see more than a hundred men with their little ones in church. Thus the kindergarten provides a wealth of ways for reaching homes for Christ. Our own children were also included in the program over the years and all of them had a real interest in making their contribution. For me, as a missionary wife and mother, the kindergarten provided a place of service in working, through the children, with the entire community.

### How to start

Should you be interested in the “how” to do a similar work in your area, we suggest it be done in conference with your own church leaders as they can handle the involved “mechanics” of getting the work started. Each area may have different rules and regulations, but the missionary’s responsibility should be the spiritual emphasis. A church kindergarten should not be considered secular education but an outreach for Christ. It is not a source of “arbeit” income for a pastor or workers, but should support only itself. Because of the vast opportunity of openings for a spiritual ministry, the pastor, his wife, or church workers must donate their time to this spiritual ministry—but not for financial remuneration. The concept of an evangelical kindergarten must be instilled in the committee and staff. Teachers must have exemplary, separated lives and they must attend all church services. The business affairs and entire program of our kindergartens are handled by church-elected committees composed of leading Christians. The kindergartens are subservient to the churches in all matters. Thus the spiritual emphasis is assured even though the P.T.A. membership were to exceed the membership of the church itself in numbers—and this often happens. The kindergarten work provides a wonderful opening, too, for girls who want to give their lives in full-time service to the Lord.

(Kindergarten work Cont'd.)

The Christians of your church must lead out in this kind of a program. Probably most will be enthusiastic about it. If they are not, then one should wait and pray that the Lord will either give them a vision or take yours away! This is a project which, when enthusiastically supported as a means of evangelistic outreach by the church itself, engenders all sorts of spiritual blessing. For though people are no longer thronging to our church doors as in days gone by, we are going to their doors with the Gospel; doors that are opened as mothers and fathers see Christ's love for their children. ★

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the blood out of the atonement,  
the infallibility out of inspiration,  
the miracles out of both Old and New Testaments,  
the prediction out of prophecy,  
the Deity out of Christ,  
the transcendence away from God and  
the locality out of Heaven.

In conclusion, we indict and arraign Liberalism for attempting to take the authority out of the New Testament,

and in a word, the supernatural out of religion.

It practically takes the new birth out of Christianity, and substitutes morality, good works, forms, ceremonies, sociology, and religious education."

—Andrew Johnson in Biblical Witness



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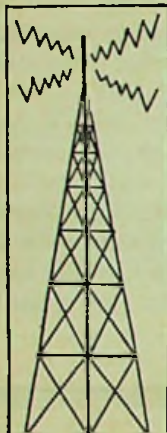
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# DEADLIER

*than the H-Bomb!*



WE are greatly concerned about the "A" Bomb and the "H" Bomb. They are so deadly and so close. But there is another bomb which, in its own frightful way, is deadlier and closer than either of these demons of destruction. It has long been in the possession of those who would recoil in horror at the very mention of the possibility; even Christians are guilty of having set up a stockpile of this frightful instrument, with-

out realizing it.

It is the "G" Bomb. In itself it is quite small. It is evident everywhere, but never recognized. This "G" Bomb is composed of but one movable part described as: "a movable, muscular organ comprised of a large number of muscles covered by mucous membrane from which project numerous papillae."

Have you recognized it? This "G" Bomb is the GOSSIP BOMB, and the "one movable part," the operating trigger, is the TONGUE.

## Murderous G-Bomb slow death

There you have the cruelest combination in the deadliest instrument on earth. Gossip—the tongue. By this, more murders have been committed than by all other instruments of death put together. For this is slow, very slow, murder. A whisper of a word, left to trail dangerously in the air, the sly sneaking in of a sinuous syllable, "Did you hear?" "Have you heard?" Slowly, very slowly, and then character is crucified, reputation is ridiculed or ruined. There is the choking mist of misunderstanding, there is another broken heart and life cast upon the wreckage heap, a terrible tribute to the grind of gossip and the terror of a tattling tongue, all together fed by the folly of the thoughtless and unfeeling heart.

Little wonder that a prominent Christian leader said, "I would rather play with forked lightning, or take in my hands live wires, than speak a reckless word or repeat slanderous darts."

When the Lord made man, He gave him two eyes and two ears, but one mouth and one tongue. It may indicate that at best, we should only say half of what we see and what is sounded to us. We would do best if everything seen and heard were carefully and conscientiously channeled through the safe guide of the Word of God; particularly such a word as Deuteronomy 13:12, 14: "If thou

shalt hear say...then shalt thou enquire, and make search, and ask diligently; and behold, if it be truth, and the thing certain, that such abomination is wrought among you."

"If thou shalt hear say." That by itself easily becomes the stepping stone to slander, touching off that terrible trigger of the tongue. Oh, the horror of hanging all on "hearsay." But note these God-given neutralizers to arrest the avalanche. "Enquire." "Make search." "Ask diligently." "Behold if it be truth."

The Bible says: "Touch not mine anointed, and do my prophets no harm." (Psalm 105:15) No touch is so touched with tragedy as that of the tattling tongue. The Bible says "The tongue is a little member, and boasteth great things...The tongue is a fire; a world of iniquity...The tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:5, 6, 8) "My brethren, these things ought not so to be." (James 3:10)

Ultimately there is only one thing that can be done with gossip and the tongue. Certainly it cannot be left with US and well do we know it by sad experience! All must be taken far away from man, and brought close to the Lord Jesus Christ for His dealing, His touch, His cleansing. "The blood of Jesus Christ His Son (which) cleanseth us from all sin," (I John 1:7) provides grace over gossip and triumph for the tongue. May each of us claim Him for this need even now." ★

—Edwin Raymond Anderson

## "... Gossip is the favorite indoor sport of Christians

There may be many reasons why we gossip. It is a form of aggressive comparison, which is a primitive habit of the human race. In the days of barbarianism our society was completely aggressive. The purpose of aggressive comparison was to build favor in the eyes of one person at the expense of another—that is, one builds up his own ego at the expense of another person. Sometimes gossip is a method of justifying our own weakness.

Some think that it does no harm. But look at the results. Like a snowball, an evil word gathers momentum and increases until the influence of it is beyond calculation. We all know the story of the peasant who was guilty of scandal. He was told by his pastor to spread a bag of feathers about the town and then to go and gather the feathers. He came back and said, "The wind blew them all away." "Ah," said the pastor, "so it is with gossip. Unkind words are so easily dropped, but we can never take them back again."

But the evil of gossip is not so much to those about whom evil is spoken as to those who pass on the evil word. It leads them to a disrespect for friends and thus renders them incapable of friendship. By causing them to concentrate upon the evil that is in other people, they soon become blind to the good.

We can really rise above this mean and little habit only if we learn to see each other through the eyes of our Lord, if we learn to forgive others their trespasses as we ourselves have been forgiven."—An Episcopal editor ★

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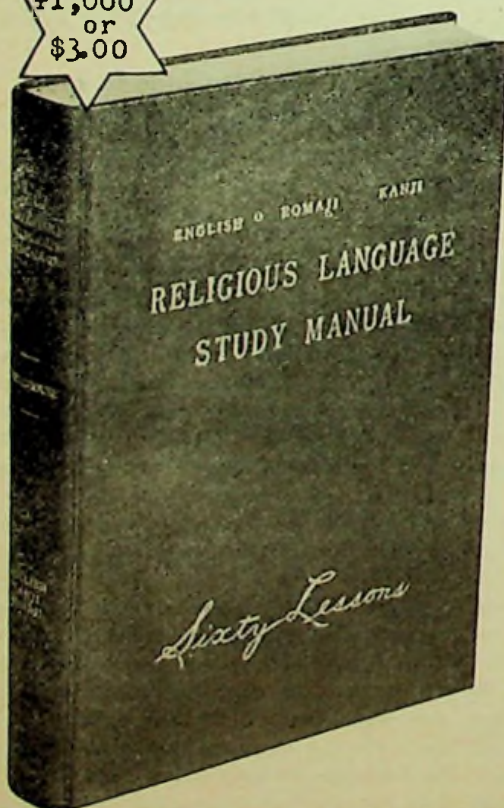
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# War....but Love Wins!



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## "BY LOVE CONSTRAINED"

by Elsie Jean Utterback, co-director  
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WITH war clouds hanging over the world, it is good to remember that the love of Christ is victorious even in the deprivations of war and internment. Here are the testimonies of two veteran missionaries to this fact.

• Dorothy Parr, Central Japan Pioneer Mission, spoke thus: "On Monday morning December 8, 1941, I was out visiting when I heard that Japan had declared war. Cycling home I noticed many faces turned toward me. They showed curiosity but no enmity.

The police came next morning and we were interrogated until 3 o'clock in the afternoon at police headquarters. Our CJPM house in Maebashi was used for our internment. After the first few days our Japanese friends and pastors began to come and we had many hours of spiritual fellowship together.

As Japan met reversals in the war, food rations were shorter with no fats or soap, meat non-existent, and vegetables and grain gleaned from fields and roadsides.

Once the Lord brought an extra delight that was accented by our depths of suffering. Our helper went to visit a home where a farewell feast for a soldier was in preparation. She spied the head of a slaughtered rabbit and asked, 'Oh, what are you going to do with that head?' The friends were surprised, 'Nothing, why?' They were amazed when she answered, 'My missionary friends would like to have it.' With frostbitten potatoes, two carrots, and the rabbit head we made a delicious stew!

When the war ended we had plentiful extra rations from the Red Cross. And then with supplies from occupation troops, we had a joyous party for the Christians and neighbors who had befriended us during the hard, lean years. But these Japanese friends were still thinking of our needs. As they left our party, gifts of money were put inside our doorway to help us on our return trip home!"

• Mabel Francis, Christian and Missionary Alliance, writes from Shikoku. "After one year of internment

in my home during the war, I was taken to a camp in Tokyo. The neighborhood people stood half-hidden in their doorways wiping their tears, not daring in any way to express themselves.

Often hungry, we were thankful for the extras that found their way to us: peanut butter from a brave pastor, Red Cross supplies, an occasional load of vegetables from farmers, greens from a poor woman's garden. All around us Tokyo was in flames and we were conscious that between us and the bombers were the great protecting wings of God.

When the war closed, how glad we were to be here with the Japanese in their hour of disillusionment and to be able to minister God's Word of salvation.

Because of the destruction of our home and most of our city (Matsuyama), we could not return until six months after the war's end. And then, what a welcome! Where we had been escorted out of town by the police in disgrace, now the Governor, the Mayor, the Chief of Police, and other influential people gathered and held a welcome rally for us. The mayors of many surrounding towns and villages invited us to come and planned great meetings where we gave the Gospel message."

The love of God makes friends of natural enemies.\*

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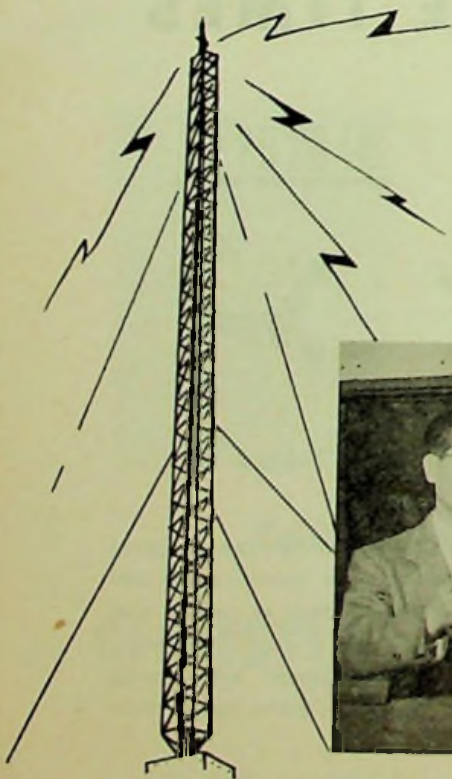
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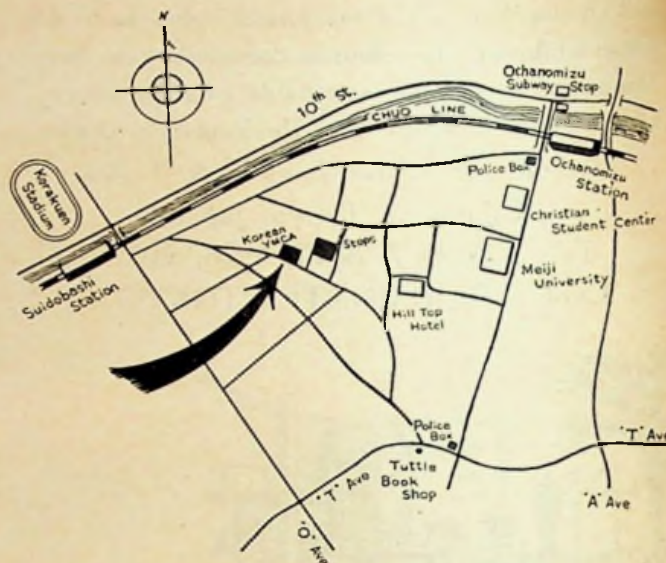
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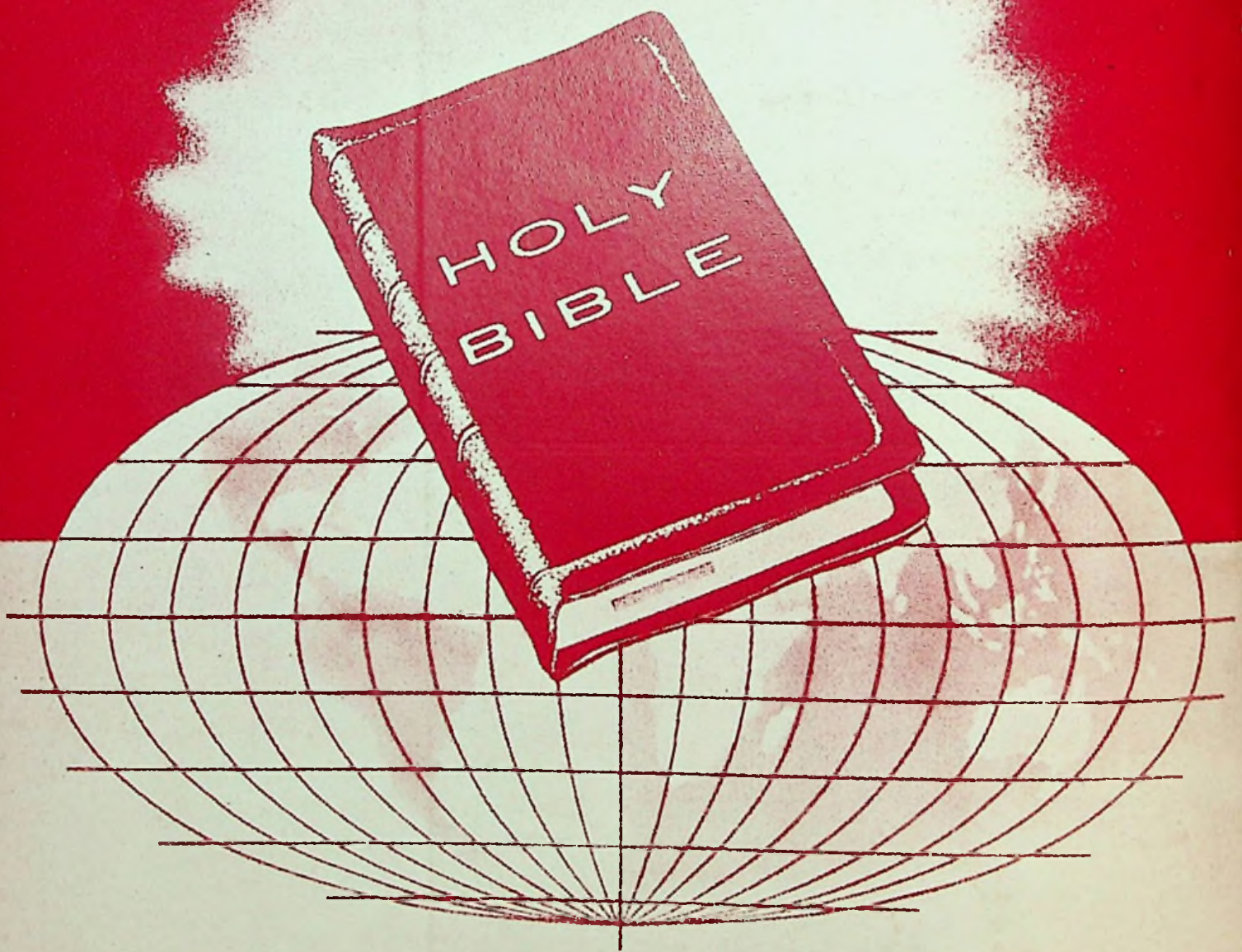
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