

SPECIAL SUNDAY SCHOOL
SUPPLEMENT P. 25

Japan HARVEST

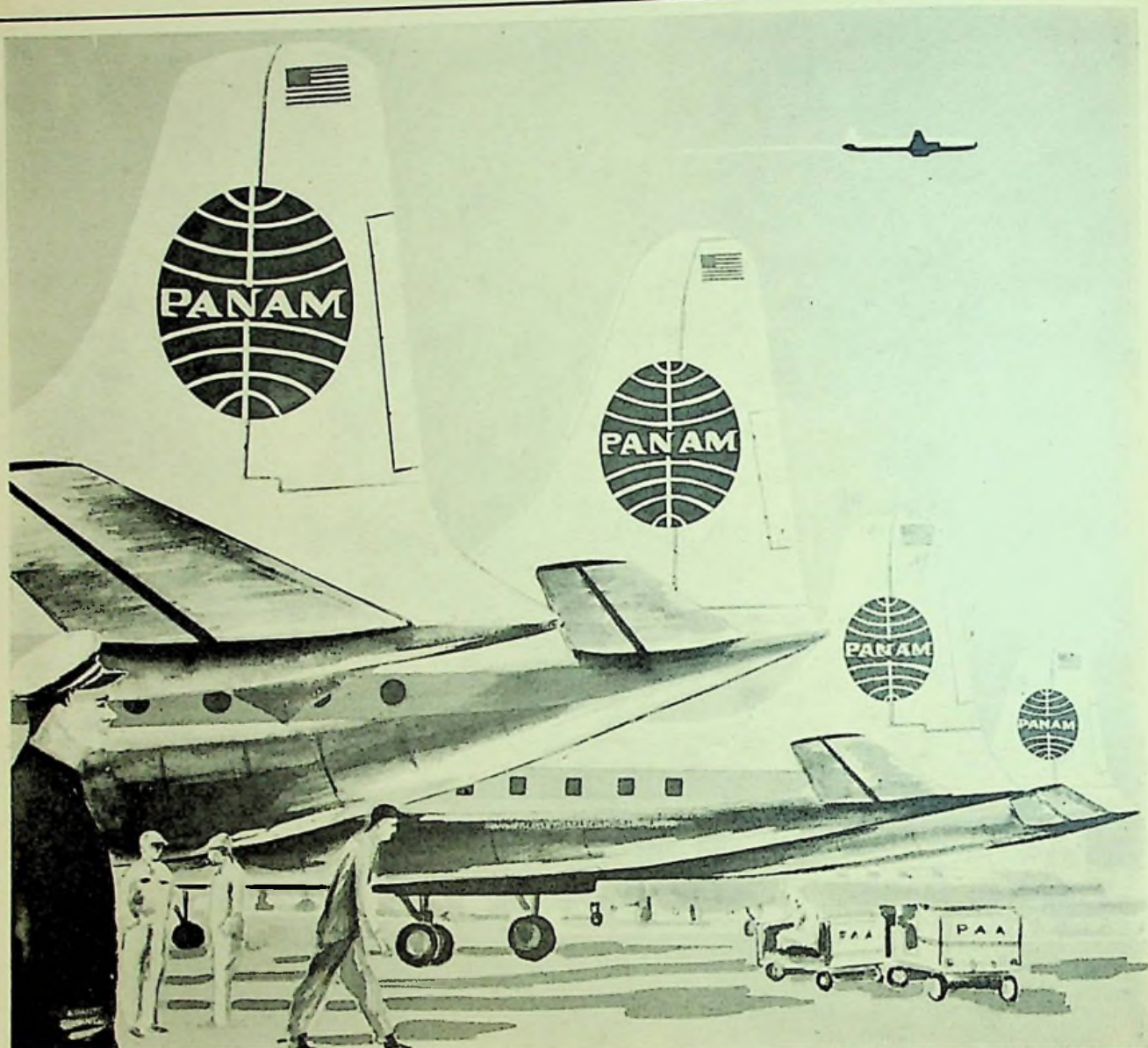
OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN



Children: the Hope of Tomorrow's Church

IN THIS ISSUE:

- Conflict and Confusion in Missions
- Baptists in Japan, survey
- S. S., Bible Camp, Missionary, G. I., surveys
- Japan's City-Wide Mass Evangelism
- Our Best weapon . . . LOVE
- Special Sunday School section



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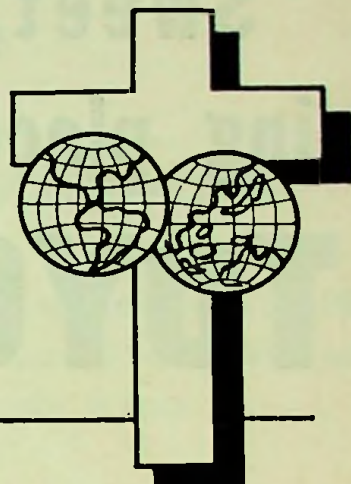
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9) SENDAI	JOIR	"
10) Kesenuma	JOIO	"
11) AOMORI	JOGR	11:30 a. m.
12) Hachinohe	JOGO	"
13) Hirosaki	JOGE	"
14) AKITA	JOTR	11:00 a. m.
15) Asamai	JOTO	"
16A) Odate	JOTF	"
16) FUKUSHIMA	JOWR	11:30 a. m.
17) Koriyama	JOWO	"
18) Wakamatsu	JOWE	"
19) Taira	JOWV	"
20) MORIOKA	JOFV	11:15 a. m.
21) Maezawa	JOFL	"
22) Kamaishi	JODM	"
23) TOKYO	JOKR	11:30 a. m.
24) NAGANO	JOJR	5:30 a. m.
25) Matsumoto	JOSO	"
26) Okaya	JOSE	"
27) Hida	JOSW	"
29) Ueda	JOSL	"
29) NIIGATA	JOBR	6:20 a. m.
30) Naotsu	JODO	"
31) Nagaoka	JODE	"
32) KOFU	JOJF	11:00 a. m.
33) Fujiyo shida	JOJL	"
34) NAGOYA	JOAR	10:15 a. m.
35) Toyohashi	JOAE	"
36) Takayama	JOAO	"
37) KANAZAMA	JOMR	10:30 a. m.
38) Nanao	JOMO	"
39) TOYAMA	JOLI	10:30 a. m.
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41) Obama	JOPO	"
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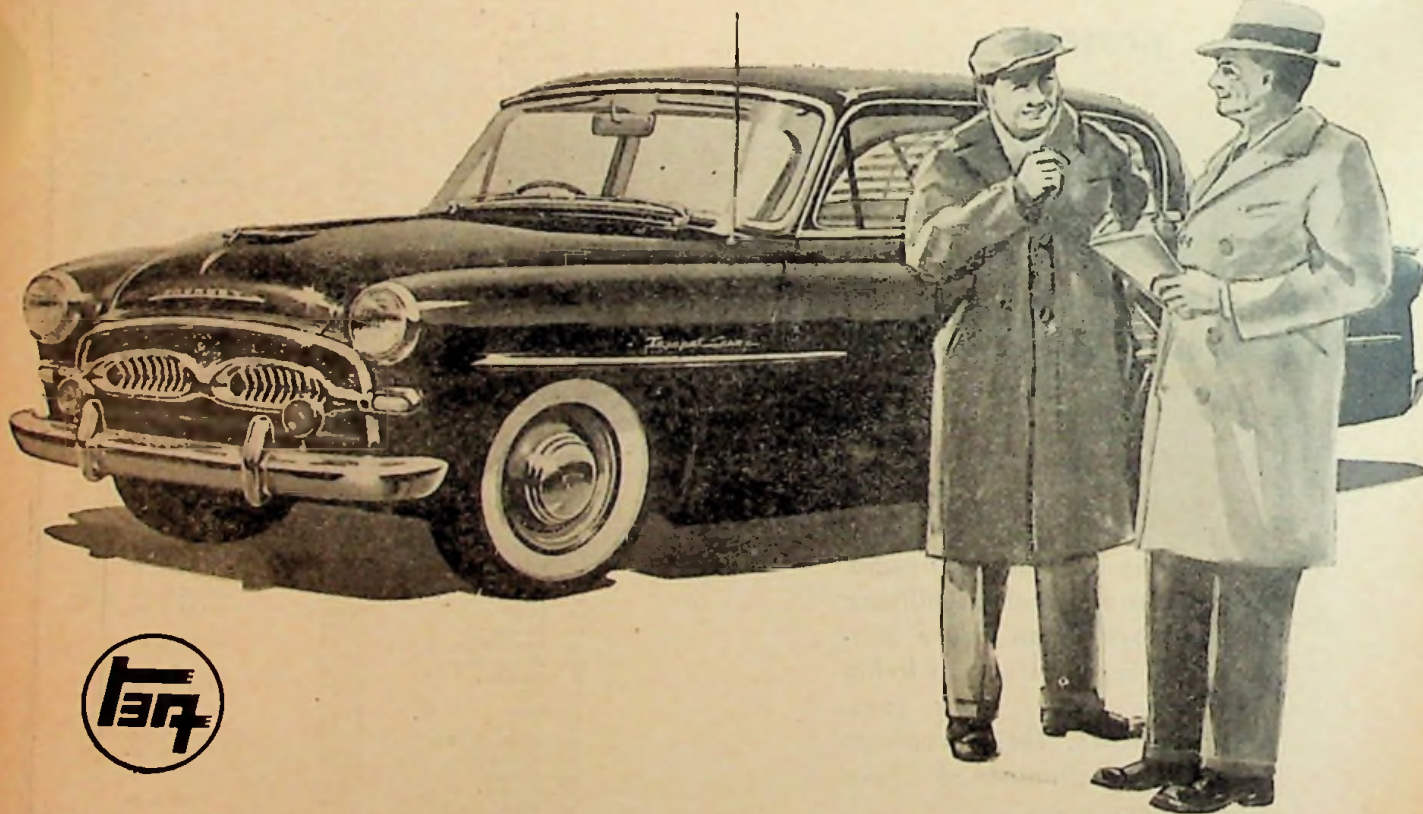
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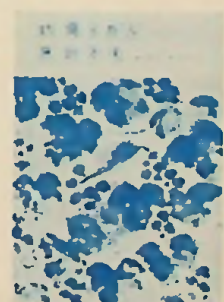
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JAPAN HARVEST

Vol. 6, No. 3 Summer, 1958

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- 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

"Payer Letters"

Sir:

Returning to Japan, a missionary lady found her seat companion was the president of the Coco-Cola Company, a missionary's son. "There's one thing I can't stand about missionaries," he said, "They're always talking about money."

That's a shocker at first. But on second thought it's not hard to believe at all. Who needs money worse than a missionary? Who gets less to do with it? Who has less to show for it when it is all gone? Now if we were selling Coca-Cola, that would be different. We could pick up the empties, pocket the profits, drink one or two on the way to the counting house and still have enough money to support most of the missionary work in the world.

One hard-pressed president of a Negro Bible college owned right up to it to his audiences: "Brethren, I am not asking for your money, I'm begging for it. I don't need your money. I've gotta have it." It got a laugh and a little cash.

A principle of writing better prayer letters, we are told, is not to ask for money. Now that takes a little doing. That we

need money is transparent enough but how are you going to get that across without being so crass as to mention the stuff. Like Josh Billings says. "When they say it ain't the money, it's the money."

One time-honored gimmick goes like this: "Friends and rope-holders, the most marvelous opportunities are before us. We can buy a lot in the center of town for \$10,000. A contractor has given us a special price of \$5,000 to put a second story on the mission house. The old car has given out but a friend has offered us his Renault in good condition for only \$1,000. Brethren, Pray for us."

One missionary tried this but when the letter came back from the printer it read: "Brethren, PAY for us."

Only the words were different. The meaning hadn't changed a bit.

Yours for more cash,
 "Minami"

* Correction: There were 12,000 Christians on our field in China by the time Rev. F. Aspberg, the then chairman, in 1947 left the China field, not the 3,000 as erroneously reported in the last Japan Harvest Swedish mission survey.
 Goesta Goes

Japan HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

Summer, 1958

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Orchids

Sir:

"...we'll be glad to have you send the JAPAN HARVEST to all of the Board members. Their names and addresses are enclosed."

General Director,
David H. Johnson (TEAM)

Chicago

.....

Sir:

"I've thought of you a number of times and have intended to write to express my sincere appreciation for the JAPAN HARVEST. I've been away from Japan almost three years and the magazine is a real help in keeping me informed concerning the various trends and activities in Japan."

Virgil R. Newbrander (FEGC)
Minneapolis, Minn.

.....

Sir:

"Have enjoyed the JAPAN HARVEST coming during my time at home on furlough. It has kept me up to date on things in Japan and of interest to a missionary. It's good to see the HARVEST grow too, both in size and contents."

Folke Persson (SHM)
Bromma, Sweden

.....

Sir:

"I've been a missionary on Okinawa for ten years but feel a real need for mission news from other areas. Your magazine helps to meet that need. Fellow missionaries have recommended it to me."

Harlan L. Woodruff

Okinawa

.....

Onlons

Sir:

"Appreciate the HARVEST more and more. Many thoughts were taken from it in our All-Japan-Convention in Kanoya this year. One bone to pick with you in your survey maps—put us on them. Have yet to see a map with Tanegashima or Oshima on it, and there are churches on both."

Al Hammond

Tanegashima

(Gomenasai. See p. 21 For Al's article which puts him on the indigenous church map.—ed.)

.....

Sir:

"The other day it was my privilege to read a copy of your magazine, JAPAN HARVEST. We congratulate you on your strong evangelical staff. We are, however, quite perturbed over a seemingly comprehensive survey which you made as a magazine on the distribution of Christian literature in Japan. We note that you have given many agencies credit for the distribution of Bibles, Testaments, Scripture portions, Christian books and periodicals. We are most surprised that we failed to see mentioned anything concerning the distribution of Testaments through the

Japan Home Bible League.
World Home Bible League
Wm. A. Ackerman, dir.

Chicago, Ill.

(Sorry. The J.H.B.L. distributed over 200,000 Bibles to worthy families, post-war.—ed.)

.....

Sir:

"Thank you for your article in the Spring JAPAN HARVEST featuring Church Planting in survey form. It was helpful to have the opportunity to examine the "measuring sticks" of other missions and compare with our own.

I've been asked, however, where this meeting took place and when. This is explained very briefly at the beginning of your article, but perhaps not clearly enough. A further question: does each one quoted subscribe to everything held by the others and the conclusions drawn? A word of clarification would be appreciated."

J. Newland Pfaff (BMM)

Fukushima Shi

(Excuse the vagueness. This meeting didn't take place. It was a "simulated" forum based on questionnaires returned. The author takes responsibility where "M" was used, but the quotes do reflect spirit and intent of the quoted.—editors)

Ads Front and back!

Sir:

I think the appearance, readability—(now its hard to tell what is reading matter and what is advertisement,) and dignity of the Harvest could be greatly improved by grouping all ads in the front and back of the Magazine, and leaving the center pages free for reading matter, uninterrupted.

Might further enhance the value of the ads by grouping bookstore, school ads together, etc. Just an idea.

—Mark Maxey

Kanoya City

(What do other readers think about this? We know what advertisers think! —ed.)

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A centipede with arthritis sought the advice of a wise old owl.

"Centipede" the owl said, "you got a hundred legs, all swollen up with arthritis. Now if I were you, I'd change myself into a stork. With only two legs, you'll cut your pain 98%, and if you use your wings you can stay off your legs."

The centipede was elated. "I accept your suggestions without hesitation, Owl," he said. "Now, just tell me specifically, how do I go about making this change?" "Oh," said the owl, "I wouldn't know about the details. I'm in general policy."

(Some missionaries feel that way about "general policy" made 8,000 miles from Japan's "details")

A backslidden radio preacher was once asked about certain details of worldly dress, make-up, cosmetics, etc. His "wise-old-owl" reply was, "Whatever you do, do all to the glory of God." His answer was not unscriptural, but it was only "general policy." He was cleverly careless "about details."

There is a woeful lack of "details" in modern fundamental preaching. Why give only "general policy"? Don't plead ignorance "about details." When it comes to doctrine, you say, "The Bible says." When you come to duty and detail, do not shun the cross; Be specific. Why not say, "The Bible says." You know it says plenty.

Consider the glorious doctrines of Romans 1 to 8. Next, note the practical duties and details of Romans 12. Do not say there are no specific commandments in the New Testament. There are some "forty distinct commandments" in Romans 12. Preachers of "General Policy" only are usually Pussyfooters. First, preach good Doctrine, then be just as faithful with Duty—yes, and Detail.
—From *Prairie Overcomer*.

EDITORIALS

THE BLESSING OF PRESSURE

"Write and pray your worries away." That's a pretty good motto once you understand it. It daily works wonders for many and may even help you. I learned it from a university senior when a freshman.

I was cramming for an English test. My observing friend could tell from the muddled look that I was not only not studying, but worrying. When he asked what the trouble was, I said, "I've got that big final in English tomorrow and I'm praying for the rapture tonight." "So what's the problem?" he asked. "The problem is—the Lord may not come in time!" was my bright answer. He then said, "Let me give you my million dollar secret: Write down in black and white everything you're worrying about. Put them all down, little troubles and big troubles. Then write on top of the list—'What difference will it make in 100 years?' Go to bed. First thing in the morning, get out your list, read it, and you'll have to laugh at yourself. But the burdens which still remain, turn into prayer requests and God will make a way."

Ten years later I must admit that that lesson has done me more good than a lot of required courses—and it's more needed on the mission field than in school. In fact, the ability to laugh at yourself, take things in stride, write and pray your worries away and keep on keeping on, these qualities are so important that they may make or break a good missionary. These are the qualities that separate the men from the boys, the effective leader and the fumbling fellow who never really gets his desk cleared off once a term.

I'm always amazed at how much some of the busiest people I know are able to accomplish. You can always count on them. Just like the old saying "If you want to get something done...ask a busy man." Others always plead the "I'm too busy" line. We need to beware of muddling in so much unimportant trivia that we never really sit down long enough to ask God just what we're doing here. Let's clarify our primary objectives and then organize ourselves into a Spirit-led daily routine.

Being editor of this quarterly proves to me one fact: If it were not for pressure and deadlines, three-fourths of the articles would never be written. Come to think about it, all of life is one big deadline from dawn to dusk, breakfast to supper, birth to death. Schools are organized around deadline bells. Let's face it, if it weren't for the blessing of pressure we'd do so much less but, when the seemingly impossible faces us, we see the Lord Jesus take over. And we'd also just keep on putting off till tomorrow what we should and could do today. However in all work, let's keep before us the Big Final Deadline for His "Well done."

We all need to look our worries straight into the face and ask, "What difference will it make 100 years from now?" Then if we can get up the nerve, we should ask again, "But what difference will it make 100 years from now to Japan—or heaven and hell—that I've been here?"

Just WHY Are We Here ?

Have you ever asked yourself the question—"Lord, why did you send ME here...what am I doing here?" They tell me a lot of Liberal missionaries (and some un-liberal ones too) and especially their wives ask that question these days. Aside from the theological problem, that's a real practical question. You can't get into many mission fields these days unless you can prove to the authorities that you're really necessary—that your sole reason for getting into their country is that you can do something better than any of their nationals. More and more I'm convinced that we must continually work ourselves out of jobs that can be done by Japanese, themselves, and major on the difficult task of making ourselves unnecessary.

Two questions should haunt us: "If I died today, who have I trained to take over my work tomorrow?" (Did someone sneer, "What work?") and, "If every missionary fled Japan today, what would happen to Japan's church tomorrow?" Would you be brave enough at the close of a typical day to sit down and make out these two lists:

1. What I've done today that a trained Japanese pastor, layman, secretary, maid or helper could have done:
2. What I've done today that absolutely no one else besides me could have humanly done:

Then at the bottom of the page, print this motto of D. L. Moody, one of the many reasons for his spiritual success: "I'd much rather put ten men to work than to do ten men's work."

While remembering that we're here as royal ambassadors of Heaven's King and supported by prayer, fasting and generous giving of homeland friends, let's ask God to "make all our strokes count," and pray with David, "Lord teach me to number my days, that I may apply my heart unto wisdom" (that I may know how much time I have left here—margin)

Furlough Blues

So you're going on furlough...really think you deserve one...but wish you had about 6 more months to really prepare and leave things in ship-shape order. And you don't know who'll take your place yet? Relax. You may get some ironic comfort from this passage of Scripture written about 3,000 years before your furlough:

"Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet, shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labor which I took under the sun."...Ecc. 2:18-20.

—K.J.

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11-12:15—Lecture and Discussion Hour

Speakers: Dr. T. Yanagita—"Analysis of Post-War Missions"

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Wanted: your honest appraisal!

THE EDITOR

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Editorial opinions										
Symposiums of missionaries										
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Book reviews										
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Statistical & factual surveys and reports										
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Conflict and Confusion

on the Mission Field

by Fredrick G. Ferris,

Executive Secretary, World

Evangelical Fellowship (W.E.F.)



(Delivered at the Spring EMAJ Fellowship Meeting in Tokyo)

If my weeks of travel through many (17) lands have crystalized anything for me it is the deep conviction of the Divine Nature of the Church of Jesus Christ. Except her life was spiritual and from above, she could never survive the storms that beat around her.

I have witnessed much the Church is accomplishing that has cheered and encouraged my soul. I'll never forget the inspiration of the pre-dawn prayer services in South India where 700 persons were assembled before the first white light of morning came streaking over the hills. By the time it was daylight the crowds numbered more than four thousand.

I'll never forget the tears and words of confession of sin of an eight year old girl that literally put hundreds of adults on their faces before God praying for forgiveness.

I shall not forget the inspiration of a missionary couple, already in their sun-set years, beginning a new work among a dirty, disease-ridden people heretofore unreached with the Gospel. They were facing the task with joy, and with utter abandonment of self, were moving into a little Bamboo hut in the midst of the squalor and demon power of a heathen tribe.

I've silently thanked God over and over again for the complete devotion to this infallible word of God, and to Christ the Lord, as I have seen it in the lives of missionaries on the far flung mission fields.

In the presence of such consecration, and in the midst of such deep moving of the Spirit of God upon His Church, one is caused to recall with sweet assurance the words of Christ concerning the Church—"... the gates of Hell shall not prevail against it."

This is a day in which the gates of Hell are open wide, and the forces from the Pit threaten with never increasing cunning and fury the purpose and program of God's elect.

ENEMIES WITHOUT

The relentless tightening of government restrictions upon the program of evangelization poses a real threat. There are countries in Asia where it is practically a federal offense to speak to a person with the thought of turning him from his ancestral faith. In many instances government restriction denies children

under 18 years of age from making decisions concerning their faith. I have talked with the Principal of a Christian school having an enrollment of 700 and inquired what percentage became Christians before completing elementary school. The teacher threw up her hands in horror and said "I wouldn't know. If I attempted to persuade my pupils for Christ the government would close the school."

I know a veteran children's worker who must always announce his meetings as "For Christians." Invariably he is apprehended after the meeting because boys of Buddhist faith are present in his audience. He recognizes that his liberty to witness for Christ is rapidly being whittled away by government regulations.

INDIA

In India today many faithful missionaries are remaining beyond furlough time, simply because ever tightening government restrictions deny them permits to return to their mission fields. Many who have requested permits have been denied and have had to go to countries where the door is still open. Such countries are going into a spiritual vacuum unless the national Christians have been taught and equipped to carry on the work.

COMMUNISM

It would appear that only a miracle of God's intervention can prevent Ceylon from being plunged into the maw of this atheistic beast. Everything is being nationalized. While there has been no general exodus, one suddenly is aware of the fact that the British have left the Island.

In Singapore great youth rallies evidence the aggressive spirit of Communism. High School students remain inside their schools for days at a time, ignoring the pleas of parents, disdaining law and order, while their tutors indoctrinate them in the ways of Communist life.

HONG KONG

In Hong Kong there is the general feeling that the Red avalanche may engulf the teeming city at any moment. Outstanding Christian leaders say "We are gambling on having two more years to work in Hong Kong. The Russians are waiting only to get more of the United States money with which Hong Kong buys its food from Red China, and the completion of the huge airport now under construction by the British. We have no doubt they will come—It is only a question of how soon." Because this threat is so imminent the Chinese Christians are most hesitant to unite with any organization that comes from the West. The result is a weak and divided church caught in the ebb tide of a nation in a state of flux.

ROMANISM

The Roman Catholic Church is by no means the least of the threats to the Church of Jesus Christ. The dictatorial Church is no less desirous for the destruction of Protestantism than is the dictatorial State. In Viet Nam the Priests openly threaten the Protestants, claiming they will deny them the privilege of medical help and hospitalization, and they are exploiting every other means to plant fear in the hearts of the Christian believers. It is generally understood that Viet Nam is to be given to the Virgin Mary in three years. In a meeting which we held far back in the Viet Nam hills the Priest had preceded us and threatened the people. Later when we attempted to drive home, the Priest and his followers had removed the planks from all the bridges on that mountain road. I stood in a village twelve miles long, having thousands of homes. There was a Roman Catholic Church every two hundred meters. There was not one Protestant Church, or believer in the entire community. While the practices of Romanism may not be as brutal as that of Communism, its effect is just as lethal to Protestantism.

The tremendous resurgence of "Isms" poses a real threat to the Christian Church today. Much of this is being promoted under the guise of Nationalism, and the people are turning to it by the million. Once committed they are almost impossible to reach with the Gospel.

ENEMIES WITHIN

But all the threats do not come from outside the Church. Much stems from within. It is a rare mission field that is not shot through with Sectarianism. Everyone wants to play in his own back yard. We are suspicious of the motive of others, and their message. We refuse to co-operate. We have allowed Denominationalism to become something it ought not to be, and the result has been havoc on the mission field. We have everyone catalogued, classified and pigeon holed. No longer can an ungodly world declare "Behold how these Christians love one another." Suspicion has supplanted confidence, and sectarianism has destroyed the unity that ought to exist among believers. I was in one country where the missionaries admitted their only co-operative effort was a baseball team. Challenged by the University, and the American Embassy they had responded by organizing a team. It is tragedy that these missionaries could not be challenged to unite their forces to aid the helpless refugees or the milling multitudes of Heathens that surround them on every side. Look at it any way you want to, we have been guilty of pointing fingers; calling names; of becoming followers of Paul, and Apollos, and Cephas.

MODERNISM

Modernism is not a dead issue. Those who shrug it off with a toss of the head do not realize the forces that are banded together to thwart every effort of the evangelical witness. We need to be alerted to the fact that the national church of Asia and the Far East can altogether too easily be wooed and won by those who deny the infallibility of God's Word, but prove their friendliness and concern for a needy people by offering material aid. Do not underestimate the per-

suasive power of "things" when promised to a Church materially destitute.

The Ecumenical movement in many countries is beyond the stage of establishing beachheads. It has arrived in force. Its advocates have welded together a huge organization. But, as is always the case in the Super Church there is lacking a vital living message, and evidence of the power of the Holy Spirit. Obviously a sterile church cannot meet the needs of the multitudes who today are seeking for spiritual life.

There are countries in Asia today which heretofore have not been exposed to the blight of Modernism. They are now becoming areas of grave concern for evangelicals as the advocates of the ecumenical movement concentrate upon the national church. We can no longer remain aloof. We must use every means possible to inform these national leaders of the dangers of the hour.

NOMINALISM

Nominalism is stifling the Church. We have given ourselves to the task of evangelizing, and we rejoice in each soul committed in faith to Christ. But there is more to be done. We are to "teach them to observe all things." In this we have failed in many instances. We have not enlisted the converts. We have not disciplined our churches.

The average Christian does not know his Bible, nor does his ignorance trouble him. He is not studying the Word. He may be encouraged to read a booklet and to spend a minute in silent prayer, but that does not produce strong Christians, nor make servants for God.

The average member knows little or nothing about the power of prayer, or how to pray the prayer that lays bare the arm of Almighty God in changing the lives of men. Every great outpouring from God has come as a result of prayer. We stand in need of an outpouring. Every revival has come as the result of believers agonizing in prayer. God knows we need a revival. Every miracle of Christ was preceded with prayer. It will take a miracle to save our world today.

The average believer lives in total ignorance concerning the presence and activity of the Holy Spirit in his life. We need to face it. This is not the daily experience of our people.

Nominalism is the curse of the church in Asia. There is no sense of spiritual obligation, no passion for souls; no burden for the lost. We need a fresh emphasis on Christian responsibility. We need once again a clear clarion call to consecration of life and substance, and to faithfulness in witnessing. We need a fresh vision of the harvest fields, full and overflowing, white unto harvest.

RADICALISM

Radicalism within the body of the Church has proved not only dangerous, but definitely disastrous. It has discouraged and frightened many of God's servants who fear that they might be brought under attack or caught in the cross fire of these extremists. Usually a half dozen of these fellows, rending and tearing in a vitriolic spirit can put God's forces to flight.

Separatism on a group level is a tragic enemy of

(Continued on p. 12)

The union of Christians to Christ their common Head, and by means of the influence they derive from Him, one to another, may be illustrated by the lodestone. It not only attracts the particles of iron to itself by the magnetic virtue, but by this virtue it unites them one to another.—Cecil

Gospel Hall Rural Evangelism in Japan

by Rev. Isamu Horikawa,
Dean, Covenant Seminary,
Tokyo



As we greet the "Centenary of Japan Protestant Missions," many of Japan's 505 cities, 1,734 towns, and 1,266 villages are still unevangelized. Of 1,403 churches in rural areas, 99 are centrally located, and they are inactive. The 400 'hamlet' churches seem oblivious to their mission. Why are we plodding so slowly in these villages? Because they are heathendom's impregnable fortresses, built upon the foundation of the feudal system. Yet success of evangelism in Japan depends upon whether these fortresses are captured or not. We must invade and capture these stubborn rural fortresses. Therefore those who don't believe in the power of the Gospel (Rom. 1:16) nor the uniqueness of salvation and its absoluteness cannot be the efficient troops of Gospel Halls. They must also have burning hearts to say as Paul "the love of Christ constraineth us", "Woe is unto me, if I preach not the Gospel!" I heartily recommend GOSPEL HALLS, (i.e., Bible centers) as key weapons for rural evangelism.

1. Establishment of a Gospel Hall

First of all, the rural Gospel Hall must be built in the district's traffic and economic center. A Japanese pastor and missionary should be stationed there to arrange and maintain the meetings. The Hall must cooperate with the village churches, inviting all Christians, and acquainting them with its purpose. Evangelical books, magazines, Bibles and hymn books should be in the Center.

2. Meetings in the Gospel Hall

a) **Evangelistic meetings**—Hold Saturday and Sunday evenings. Curiosity will draw many at first, but like the ocean tide, the audiences will decrease in number. Country folk are curious. However these first crowds present a golden opportunity for the salvation of souls. Do not miss it!

b) **Bible study meetings**—One great reason for failure in mission work in Japan is the lack of Bible study meetings. Converts need Bible study for spiritual food. Commentaries etc., are inadequate—you must feed and nourish these spiritual babes. Bible study serves as a training course to strengthen the converts for practical rural evangelism. Therefore stress the Bible study meeting!

c) **Prayer meeting**—Concentrate prayer on: revival, Gospel Hall activities, salvation of the lost, and men who have already gone out from the Hall into their villages with the Gospel.

d) **Children's meeting**

e) **Sunday worship**—If possible hold this service in one of the local cooperating churches. Should there be no church in the area, the Hall can be used.

3. Advancement from the Gospel Hall into the Rural Areas

a) **Machinery**—A Gospel car is indispensable in rural evangelism especially when a team goes to minister to farmers during their slack season. These places are often otherwise inaccessible. The car should have a loudspeaker.

b) **Tract distribution**—As many as possible should go from house to house with tracts. Publicize the Hall in every possible way, using church bulletins, posters and a loudspeaker. (When using the loudspeaker, intersperse announcements with hymn playing or singing.)

c) **Village gospel meetings**—Workers should attack one district after another, holding evangelistic meetings at each place. Illustrate preaching with slides, pictures, or a movie. Musical instruments and testimonies are a great help. Be kind to the audience: avoid bad impressions caused by using pressure, etc.

d) **Children's meetings**—Children love to come where they are loved and they will easily receive the Truth. Parents, too, are happy if their children are loved by others. Take advantage of this psychological state and begin children's meetings as soon as possible. Even open air classes are all right. Training the village children is the quickest way to gain the parents' respect.

e) **Follow-up visitation**—Laymen from the Hall should go out by twos, using information given on decision cards. At this point the battle grows intense. Satan's counter-attack is inflicted primarily upon new seekers and converts.

Problems such as "temples and shrines," "mortuary tablets," and "tutelary deity" will stand in their way. Opposition from family, relatives and village-people will impede them. Lay-workers should not be discouraged, but encourage these and invite friends and family to the home meetings.

f) **Lay-pastors for village flocks**—as the battle advances and more meetings are begun, the need for leaders arises. Shift to the lay evangelist. Train those among the team who worked well on the village forays. Allow them to oversee the flocks. Call them to the Center once a week for prayer and instruction. Until God's glory shines all over Japan with the triumphant trumpet, the Gospel Hall will never flinch before the enemy. "Through God we shall do valiantly, for he it is that shall tread down our enemies." (Ps. 60:12) ★

Translated from the Japanese Handbook, "Evangelism for the Millions" a compilation of Japanese articles on 22 phases of evangelism edited by Kenny Joseph; on sale at all bookstores.

(Continued from p. 10)

the Church, and of missionary advance. Unbiblical as it is, it seems to flourish on the mission field.

Everywhere I go I find an organized Missionary Fellowship, and its counterpart the National Workers Fellowship. The gulf between them is often appalling. Instead of unity there is division. We teach the oneness that is ours in Christ, but in practice we raise such barriers and problems that these groups are actually in two camps. We need to face the question posed by Paul in I Corinthians 1:13, "Is Christ Divided...?" The overall picture must be one of conflict and confusion to the average national.

I do not say that these enemies without and within will ultimately destroy the Church of Jesus Christ. I rest in unwavering faith in His blessed promise, "The gates of Hell shall not prevail", but I do know that these things are creating much havoc, and causing the wasting of much precious time. I do know that many of them are robbing the church of power from above, and spoiling our witness. A divided church cannot minister to a divided World.

Where Lies the Answer?

God forbid that I should spend a few weeks in Asia, and then pose as an authority concerning her problem. But some of these things are common to the Christian cause the world over. Of these I wonder if God does not have the answer for us in I Corinthians 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment."

This verse makes clear the necessity of Christian workers being united in a common message and a common effort, "Let us speak the same thing..." "Let there be no division among you." We need to re-evaluate our task, to get the issues clearly defined, and our objectives clearly outlined. Let us be done with duplicating one another's efforts, and neutralizing one another's works. Let us recognize the great gaps in the work of evangelizing the world that can never be bridged apart from a co-operative effort. Let us face the issue together. Let us look beyond our own little program and see the over all need of reaching a world terribly adrift in the flood tides of sin. Our ability to rise above the conflicts, and the measure of blessing we shall know in eliminating the confusion in which we find ourselves will be determined largely by our willingness to renounce spiritual isolationism, and the development of active co-operation in our common effort.

Let us be done with bickering and fighting over trivia. Let us give of ourselves unstintingly, with renewed zeal and bouyant hope, to the glorious task that is ours to do for Christ.

There is ample evidence in the Word of God that the Almighty pronounces His blessing upon dedicated, united effort. Has He not promised, "One shall chase a thousand, but two shall put ten thousand to flight." Let us claim the promise and take the land for Christ and His Church. ★

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God, who watches over the affairs of men, works out their mistakes, at times, to a healthier issue than could have been accomplished by their wisest forethought.—Froude

Baptists in Japan

. . . Ninth in a Series



By Rev B. L. Hinchman

(ABFMS)

Baptist beginnings in Japan date back to Jonathan Goble, a dedicated Christian sailor who arrived on one of Commodore Perry's ships in 1853. He was given shore privileges and upon seeing the lovable Japanese people totally without the knowledge of Christ felt the call of God to return as a missionary. In 1860 Goble was back in Yokohama preaching the Gospel while making shoes for his living. He was first related to the Free Baptists and later the American Baptist Missionary Union (now American Baptist Foreign Mission Society). Goble is said to have made the first *jinrikisha* and to have translated the first book of the Bible into Japanese—the Gospel of Matthew—and also the first Christian hymn.

Japan's First Missionary?

In 1870 Goble returned to America and persuaded the American Baptist Missionary Union to undertake work in Japan. The first ABMU missionaries, Dr. and Mrs. Nathan Brown, arrived in Yokohama February 7, 1873. Dr. Brown who had served nobly in Burma and India as an evangelist and a translator of the Scriptures was frail in body but vigorous in mind and heart. Being 66 years old, he prayed that God would give him ten years to work in Japan and permit him to see the New Testament translated into Japanese and one Baptist church established. He lived here thirteen years and gave Japan its first translation of the New Testament. The First Baptist Church of Yokohama was organized March 2, 1873, with the two missionary couples as the charter members. The first Japanese member was added four months later and within four years the church was entirely Japanese.

Southern Baptists became interested in Japan at an early date but had difficulties in getting started. They appointed three couples for Japan in 1860. Of these, Mr. and Mrs. Rhorer were lost at sea enroute to Japan. The outbreak of the Civil War prevented the others from coming. The first Southern Baptist missionaries to arrive in Japan were Mr. and Mrs. J. W. McCollum and Mr. and Mrs. J. A. Brunson, who arrived in 1889. These and later arrivals were heartily welcomed by the ABMU missionaries and the two groups became a united force. The Southern Baptist work is most strongly concentrated in Kyushu. For years, in

connection with the annual ABMU conference, there was also held a Union Conference of Baptist Missionaries in Japan, consisting of the ABMU and SBC missionaries. *Gleanings* was the official organ of the Union Conference. Pastor Kawakatsu who had worked faithfully with Nathan Brown in translation work and in evangelism worked with the Southern Baptist missionaries for a period and thus became a notable pioneer of Japanese Baptists. In 1908 the ABMU work in the Shimonoseki area was turned over to the Southern Baptists. Except for the evangelistic work among the islands of the Inland Sea by Captain Luke Bickel and his successors with the *Fukuin Maru* and later gospel ships, the Baptists of the North have worked from the Himeji—Bantan area to the North and East. Thus the pre-1940 Japanese Baptists were organized into two groups, the West Japan Baptist Convention which was related to Southern Baptists, and the East Japan Baptist Convention which was related to Northern (American) Baptists. In 1940 the two joined to form one Japan Baptist Convention.

Kyodan: In and Out

In 1941 the Japan Baptist Convention was one of the groups which united to form the Nihon Kirisuto Kyodan. After the war, the churches of the former West Japan Baptist Convention withdrew from the Kyodan and formed the Nihon Baputesuto Renmei (Japan Baptist Convention). With strong reinforcements from the Foreign Mission Board of the Southern Baptist Convention this group has moved forward at a splendid pace with the goal of occupying all Japan with churches in each prefectural capital.

The ABFMS-related churches remained in the Kyodan following the end of the war but with considerable reservation. As a group they refused to acknowledge that the Kyodan is a "church," and called for the Kyodan to give public recognition to them as a Baptist body continuing within the Kyodan fellowship. Since 1949 they have held annual conventions using the name "Shinsei Kai" indicating their emphasis upon regenerate church membership as a primary principle of Baptists. Since 1950 they have organized a theological school within Kanto Gakuin University in Yokohama.

In 1951-52 the Shinsei Kai sought the Kyodan's understanding of their attempt to carry on as Baptists within the united fellowship. When it appeared clear that the Kyodan would not admit the existence of such a group within its structure individual churches began to withdraw. In 1953 the Shinsei Kai became an official organization as Kiristokyo Shinsei Kai and related itself formally to the ABFMS. In spite of the continued relationship of most of its churches to the Kyodan, the Kiristokyo Shinsei Kai has carried on a

Doubtless criticism was originally benignant, pointing out the beauties of a work rather than its defects.—The passions of men have made it malignant, as the bad heart of Procrustes turned the bed, the symbol of repose, into an instrument of torture.—Longfellow

Baptist program with increasing intensity much as did the former East Japan Baptist Convention.

Statement of Principles

In 1954 the annual convention adopted the following statement of principles which identify the body as Baptist:

1. We take the Bible as our standard of faith and practice.
2. We believe in the invisible universal church. This universal church is manifested on earth in individual churches only.
3. We maintain autonomy of the individual church and respect mutual solidarity.
4. Members of the individual church shall be those baptized upon the confession of their faith in Jesus Christ as the only Lord. We shall not recognize infant baptism.
5. The form of baptism shall be by immersion.
6. We observe baptism and the Lord's Supper as ordinances of symbolic significance.
7. We believe in the priesthood and equality of all believers; Therefore we accept the congregational system of church polity.
8. We respect freedom of conscience based on faith.
9. We advocate separation of government and religion.

This statement of distinctive principles is not a creed or a test or an exhaustive statement of faith but a standard which the entire group of churches hold. The Kirisutokyo Shinsei Kai thus became a clearly Baptist body, holding together Kyodan and non-Kyodan churches. In 1955 it joined the Baptist World Alliance, to which the Japan Baptist Convention also belongs. When the Alliance held its Jubilee Congress in London 1955 both Japanese Baptist groups sent representa-

Baptists Leave Kyodan

Kirisutokyo Shinsei Kai churches have recently come to recognize the difficulties involved in their complex organizational relationships. It plans to give up its present program and become a fellowship body only. Its member churches will then look to the Kyodan for their program or else unite in a new Baptist denomination. On January 30, 31, 1958, the new denominational structure was organized when representatives from 24 churches and all the schools and institutions of the Shinsei Kai along with the ABFMS missionaries met at Hayama and formed the Nihon Baputesuto Domei (Japan Baptist Union). The new Baptist Union will begin activities sometime after the next Shinsei Kai convention. In the meantime a new committee is seeking to work out the details of the means of fellowship which will tie together the Baptists of the continuing Shinsei Kai.

During the post-war period a number of Baptist missionary groups have started work in Japan. The 1957 Japan Christian Year Book lists 12 Baptist missionary bodies. There are possibly others.* It could not be expected that these relatively new groups should have developed a Japanese constituency of comparable size with the two older Baptist bodies. Even so there is much work underway and evidence of the blessings of God in terms of conversions and the establishment of churches. The statistics which are available may not give a complete picture of the Baptists in Japan but some of the fact may be illustrated by the chart at the end of this article.

Other Baptists in Japan

• The Association of Baptists for World Evangelism (ABWE) group is working in Kagoshima Prefecture at Kagoshima, Okuchi, Hayato, Chosa, Yoshino and Ishiki. It is expected that the Kagoshima church may be organized this year.

• The Amazing Grace Mission (AGM) stems largely from independent Baptists of Texas. Their Japan work was started by Rev. M. Kakihara, a national who returned to Japan after 40 years in America. This group strongly emphasizes the principle of the autonomy of the local church under God.

• The Baptists Bible Fellowship (BBF) has centered its efforts in Chiba and Gumma Prefectures and has enjoyed rapid growth.

• The Baptist General Conference of America, (BGCA) formerly known as the Swedish Baptists of America, work in Tokyo and in the Wakayama-Mie area. Several churches are expected to be organized this year and other preaching places are planned. Tent evangelism has been found especially successful.

• The Baptist Mid-mission group (BMM) has taken a big step forward in starting the Baptist Theological Seminary in Fukushima City along with their church planting activities.

• The Conservative Baptist Foreign Mission Society (CBFMS) has majored on difficult areas of the Tohoku where other Baptists were not working. The vigorous evangelistic efforts of this mission have resulted in the establishment of a number of churches and Sunday schools. Radio and literature evangelism are special features. Courses in the correspondence school are provided through the first year of Bible school.

• The Japan Regular Baptist Mission (JRBM) of the Convention of Regular Baptists of British Columbia have one station at Toyama.

• The North American Baptist General Mission (NAB) is known to some as the German Baptist group in America. The work at Ise has resulted in an organized church. Another work has been started at Kyoto.

• The Orebro Missionary Society of Sweden (OMSS) and the Swedish Baptist Mission (SBM) were included in an earlier report of Swedish missions. The former group has preaching places in several locations. The Swedish Baptist Mission represents the Baptist Union of Sweden and has carried on work in Himeji, Toyooka, and Yokohama (Kanto Gakuin University) in connection with the program of the American Baptist Foreign Mission Society. Rather than to start a separate Japanese organization it has reinforced the work of the Shinsei Kai churches and schools. A student center in Himeji is undergirding the older American Baptist work of that city. These two Baptist missionary agencies representing Europe and America are working cooperatively in India as well as Japan.

• The Calvary Free Will Baptist Mission (CFWBM), which is not listed in the Japan Christian Year Book, was begun in 1956.

Baptist Faith

What is a Baptist? What are the common ties that bind 22 million Baptists of some 105 countries into a

I have adhered to my rule of never criticizing any measure after the event unless I had before expressed publicly or formally my opinion or warning about it.—Winston Churchill

growing world family? No one is qualified to make an official reply to these questions because each Baptist must believe for himself and speak for himself. However, it is not difficult to discover certain unmistakable principles which have characterized the Baptists, such as the following:

1. **Bible-centered Christianity.** Loyalty to the Bible as the Word of God and therefore the only source of authority for faith and practice has brought suffering to many Christians including the Baptists and their Ana-baptist spiritual forefathers. To a Baptist no ecclesiastical or political authority is to be placed before the Word of God. This emphasis has generally kept men close to such great theological truths as the Trinity, the sinfulness of men and need for the new birth, salvation by grace alone through faith, the atonement for man's sins through the death of Christ, the resurrection of the Saviour from the dead as the ground of man's salvation, and the hope of the second coming.

2. **Responsible, personal religion.** Baptists reject infant baptism as unscriptural and as contrary to the concept of personal, responsible Christian experience. The immersion of believers only is regarded as a proper symbol of personal repentance and personal faith in Jesus Christ. It witnesses to the death to sin and the resurrection to new life and also to the death, burial and resurrection of our Lord (Rom. 6:3-5). The same high place assigned to the individual requires democratic procedures in church polity and responsibility for every believer in evangelism and all the work of the church.

3. **A free and spiritual church.** Nothing is more important than regenerate church membership. The experience of the New Birth wrought by the Holy Spirit is the common experience of all who are called of God to make up His Church. The Church must remain free to obey only the Holy Spirit. Hence Baptists insist upon the autonomy of the local church and the separation of church and state. No ecclesiastical organization, however high its purpose, is regarded as being the Church or a "Church." Baptists are free to organize for cooperative work among themselves and with others but they have never regarded their denomination as a Church. Others, mistakenly, sometimes refer to "The Baptist Church," but no such organization exists. At this point the Baptists in Japan and elsewhere have met problems as they have tried to achieve a closer fellowship with other Protestants who have a different concept of the Church.

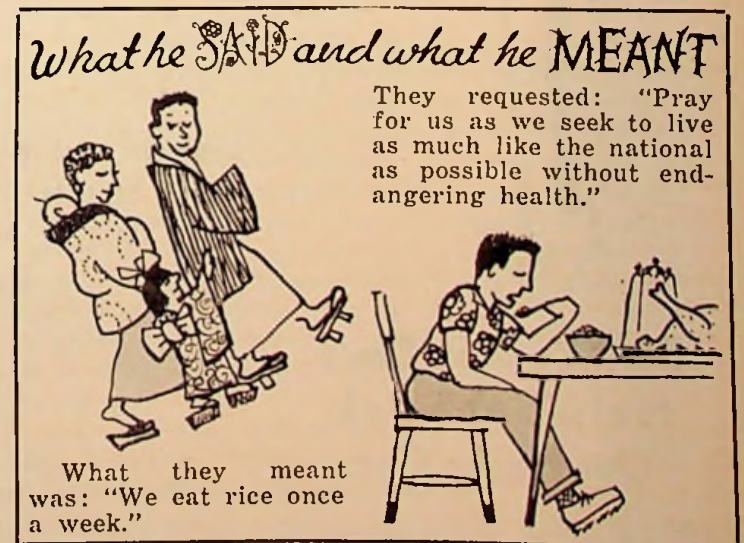
Baptists owe much of their faith and fervor to other groups. They can claim very little as original in their theology. Perhaps their emphasis on the place of the individual and his conscience has been their greatest contribution to the total Christian movement. At the present the concept of believer's baptism is becoming more popular outside the Baptist movement. As indicated by such names as Charles Spurgeon, George Truett, Billy Graham, William Carey and Adoniram Judson, Baptists have been near the center of the program of world evangelism. Recently a Communist youth magazine in Russia was quoted as complaining that "Every Russian Baptist tries to win at least one adherent to his faith." In Japan the char-

acteristics of evangelistic zeal and multiple planning have meant that various Baptists have worked in almost all parts of the country with primary emphasis on the preaching of the Gospel. Whereas other Protestants built strong churches in the large cities during the pioneer days, the Baptists sought to reach the farmers in difficult and reactionary areas, the neglected inhabitants of the islands of the Inland Sea and other islands, the Ainu of Hokkaido and the people of small towns. While this strategy did not prove successful in building a large church membership it did mean that many neglected people learned the Good News of the Saviour and a foundation was laid for the evangelization of the entire nation.

The early Baptists were noticeably slower than other Protestants in building schools of higher education for the training of leaders. Among the schools which the Baptists have established in Japan are the following:

School	Enrollment
● ABFMS Related:	
Kanto Gakuin	6,661
Shokci Girls School	1,210
Soshin Girls School	976
Hinomoto Girls School	650
● SBC Related:	
Seinan Gakuin	4,159
Seinan Girls School	1,669
● BMM Related:	
Baptist Theological Seminary	6

In addition to this large program of educational work the Baptists of Japan are engaged in various projects of Christian social work, student centers, dairy farming and medical work with hospitals in Kyoto and Kuji. The primary concern remains that of making Christ known. With the message of salvation central the Baptists of Japan desire to cooperate with all others who bear the same message. This desire for Christian unity has been shown in various ways: some churches continue in the Kyodan; the Southern Baptist related churches are in the National Christian Council and the new Japan Baptist Union expects to enter the N.C.C. As many other Baptist churches emerge from the present efforts of evangelism there may develop a larger, Japan-wide Baptist fellowship to contribute to the growth of New Testament Christianity in this nation. ★ (See Baptist survey on next page.)



1958 Survey of 13 Baptist Groups in Japan

	Mission	Date of Japan Beginning	No. of Missionaries	No. of churches	No. of preaching places	Church membership	Baptisms 1957	S.S.	S.S. Enrollment	Japanese Ministers	Japanese ministerial students
1	ABFMS	1873	45	58	50	6,018	363	75	7,770	74	30
2	ABWE	1953	10		6	24		3	300		5
3	AGM	1948	4	2	3	50	16	3	100		2
4	BBF	1949	14	12	3	830		16	1,255	15	
5	BGCA	1948	24	4	9	88			545	3	
6	BMM	1949	10	3	3	40	6	2	125	2	7
7	CBFMS	1947	41	10	20	400		25	800	5	15
8	JRMB	1952	6	1		30	20	5	300	0	3
9	NAB	1952	9	1	1	34	14	2	100	1	2
10	OMSS		15	4	1	164		28	980	9	
11	SBC	1889	107	65	98	10,495	1,138	110	12,547	103	52
12	SBM	1951	6	(included in ABFMS figures)							
13	CFWBM	1956	4	4	2	80	6	4	190	0	2
Total			295	164	196	18,253	1,563	273	25,012	212	118

• Both the writer of this article and this magazine would want to include all the Baptists in Japan and no group has been omitted intentionally. Additional information would be most welcome.

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*Is it in destroying and pulling down that skill is displayed?—The shallowest understanding, the rudest hand,
Is more than equal to that task.—Burko*

OBSERVATIONS AFTER FURLOUGH

by A. T. F. Reynolds

(O. M. F. — C. I. M.)



"What impressed you during furlough?" "What did you think of deputation work?" These are questions which await you when you return to the field after furlough. Here are three observations, all concerned with furlough ministry.

The Technique

How do you give an effective message with slides? On my first furlough I remember carrying around a heavy case filled with old-fashioned lantern slides made of glass. I fear that the technique used in presenting the slides was not so much faulty as non-existent. Comments on the pictures (such as the following) started and stopped the flow of thought like a series of traffic lights. "Here is Mr. Lee who was the first to believe in the village of the Wang Clan." "This is the tent which we used for an evangelistic campaign." "This is the way we traveled over the mountains," and so on.

On my second furlough, I avoided these jerky expressions, but my approach was still negative. Enlightenment came not through books, but through conversation with an ex-China missionary. He viewed deputation meeting from two angles. Regarding the use of pictures his advice was brief, but inspired: "Don't let the message be a commentary on the slides; let the slides be a commentary on the message." He added, "Let the message be such that it will be effective even without slides."

This is only logical. Slides must be visual aids, not visual dictators. I found this advice to be of real practical value, and I am convinced that herein lies at least one secret of an effective talk with pictures thrown on the screen.

The Preparation

If you use slides to illustrate a particular message, the framework of your talk must be drawn up long before furlough-time.

We're often obliged by circumstances to take pictures in a somewhat haphazard manner, and when we're asked to give an illustrated talk we make the best possible selection for our purpose. Recognizing that for a slide talk it is essential to have a connected theme, we spend much time in arranging our material. But if the pictures originally were not taken with a particular theme in mind, it is difficult to present them in a connected sequence without strain. Whether they really suit our purpose even then is very much

open to question. That is why I personally have avoided using slides (unless specifically requested) when I had no opportunity before the same audience to give a "straight" address. If there are other opportunities to address the same audience, then slides for pictorial background can be defended. Slides arranged with a theme (as they should be) require just as much forethought and planning as a film.

So the content of our message should be determined well in advance and be our guide in taking and collecting pictures. Homiletics requires every sermon to have an aim as well as a theme. A talk with slides is no exception. For whether the talk is with or without slides, the ideal procedure is to work towards an objective, and this means that preparation must begin in good time. A year before furlough is not too early.

The Ethics

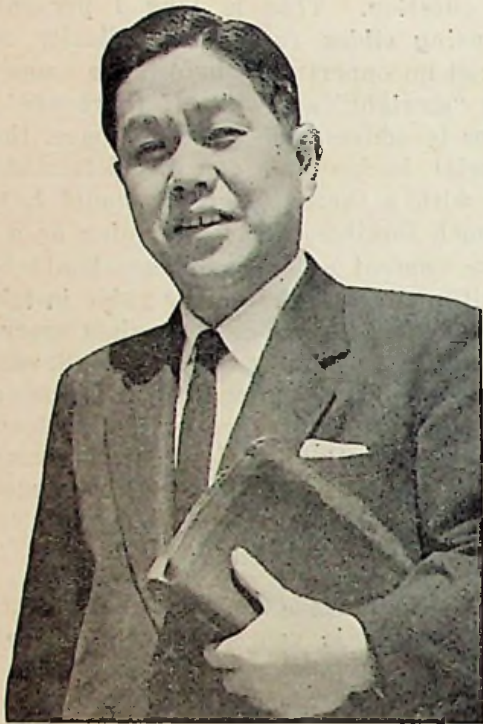
The third matter is one of ethics. A recent article in *Japan Harvest* is concerned with "Overlapping Evangelicals." A related problem came to me afresh during furlough. It may be described perhaps as "Evangelicals in Competition." When a missionary on furlough is the only speaker, there is no problem. But when missionaries from several or many societies are gathered together in one place, such as for a missionary conference, problems may arise. The same audience with its limited resources is presented with the need of different fields and the operation of different societies. On such occasions competition can easily result. If this temptation is not resisted, the conference will degenerate into a mere Trade Fair where the spirit of competition is both expected and encouraged.

To eliminate this, we need to beware of the energy of the flesh. We must cultivate a wholesome fear of diverting men or resources from their God-appointed use elsewhere. As long as we speak as ambassadors sent forth by one Holy Spirit, we can keep the conference on a high spiritual plane where the voices harmonize rather than clash.

... While on deputation, I made a point of alluding to the achievements in Japan of mission groups other than my own. I realized that this was not only in accord with the spirit of Hudson Taylor, but with the teaching of the Master Himself. Of course, since one is invited as the representative of a particular group, it is natural and right to deal mainly with the Lord's working through that group. But I am convinced that a public recognition of good work done by others will cause our own structure to be strengthened rather than weakened. "Whosoever shall lose his life for my sake and the Gospel's," said the Master, "the same shall save it."

I've read that among nations there is no such thing as altruism. If the same criticism can justly be made of our Missions, then woe betide us! For unless we serve one another, we do not please the Lord. ★

CITY-WIDE EVANGELISM



to this ancient capitol of Japan," remarked one of Nara's Christian pastors. Here, young men carry a "Buddha" through the streets. Yea, they are "taking their gods for a walk!"

These are some in the rear of the auditorium as they view a film. Each night a different Christian scientific color film was shown. Following the film.....

congregational singing, special music, evangelistic message.



Rev. K. Honda is the successful pastor of the Central Church of Kobe. He and his church members are making sacrifices to free him for these city-wide Crusades. He is known and respected throughout Japan as a faithful, powerful preacher of God's Word.

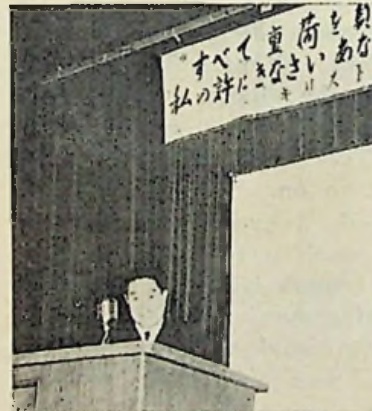
Pastor Honda works only with those of like precious faith who believe in the four point platform (as outlined below), which is the basis upon which he holds his Crusades:



1. Purpose: These Crusades are being held for the glory of God and the salvation of lost souls. They are

- for the benefit of all the assisting churches.
- 2. Faith: "The whole Bible is the only inspired, infallible Word of God, our only rule of faith and practice." (The same statement of faith agreed upon in Atami as the basis of participation for the Japan Protestant Centennial)
- 3. Co-operation: Not an organized unity, but a spiritual unity under the direction of the Holy Spirit.
- 4. Converts: The converts will be directed to the churches who believe point #2 and who make sacrifices for this Crusade.

NARA CITY, capitol of the province of Nara, is one of the chief centers of Buddhist and Shinto worship in Japan. "Over 50% of the population of Nara receive revenue either directly or indirectly from sightseers



EVANGELIST HONDA held the interest of the predominantly unsaved audience throughout the campaign. In 6 nights of meetings attendance averaged over 500. A total of 350 recorded decisions to accept Christ as Savior.

During the day the team drove a gospel truck

through the congested streets announcing the meetings and passing out gospel tracts and handbills. This crowd is indicative of how eagerly the material was received. Children of all ages flocked to the outdoor preliminary meetings designed especially for them.



In addition to the CITY-WIDE evangelistic meetings, the gospel team conducted meetings in the vicinity of Nara, with an attendance of 6,500. 722 stayed afterwards to receive further Bible study and help.

Out of these, 241 recorded their decisions to receive Christ as Savior.

GELISM in JAPAN

FOLLOWING THE MEETINGS...



A special Follow-Up Class conducted by Jake Combs of the Navigators. 70 of those who made decisions during the previous meetings of the week were on

hand for this Follow-Up Class. At this time the seekers were especially urged to continue in the Word of God and link with a conservative church.

VISITATION was another important aspect in the week just following the Crusade. Each church appointed a day to concentrate on personal visitation. The Christians met with the evangelistic team for a short time of prayer and instruction before going out to visit the homes of those who had indicated their desire to follow Christ.

This young girl is one of those visited. After receiving Christ, she witnessed to her father and mother, shown in this picture. These parents, proprietors of a little fruit store, became very interested through the testimony of this young witness for Christ.



AND SO THE WORD SPREADS

from mouth to mouth,
from heart to heart.

The results of the Crusade continue in the churches and in the lives of those who were affected. (R.R.) *

Praise the Lord for these crusades by Evangelist Honda and staff:

	Dates	city	Attendance	Decisions
1	April 7-12	Nara	3,221	350
2	May 21-25	Amagasaki	4,605	536
3	May 26-31	Tottori	2,680	308
4	June 9-13	Matsue	6,458	542
5	June 23-27	Shizuoka	2,400	206
6	July 8-17	Miyazaki	—	—
Total			19,364	1,942

Centennial Evangelism

by Ernie Kilbourne, newly appointed

editor of "With the Evangelists" column.

The Oriental Missionary Society (OMS) and the Japan Holiness Church have decided that the most appropriate way to celebrate the centennial would be to begin an evangelistic program to last for two years, beginning in April, 1958 and concluding in 1960.

The present plan is for 100 evangelistic campaigns of one month duration in each place. The five evangelistic teams will have as their goal twenty campaigns each during the two-year period.

These campaigns will be centered in their present churches with the objective of strengthening them. The workers include members now working in the present Crusade, pastors of the Japan Holiness Church, and lay believers.

Intensive Evangelism

Wherever practical tent-meetings are held. The first week is devoted to preparation, such as: pitching the tent, advertising, distributing Gospel portions, and special morning prayer meetings.

The second and third weeks are spent in tent evangelism with meetings every night. Four hours each day are spent in distribution work and in visitation. The evening adult meetings are preceded by special children's services. The fourth week is spent in follow-up work, visiting the inquirers and new converts, enrolling them in Bible classes or correspondence Bible study courses, teaching them to pray and the principles of Christian living. One night during the last week all are invited to a Thanksgiving Service where the new converts testify.

During the fourth week of each campaign two members of the team are sent to the next place to make preparation with the resident pastor for the next meeting.

Double Blessing!

During the coming two years under the blessing of God the present membership of the church should be doubled with born-again believers.

Pastors of nearby churches are invited to help in the ministry of the Word and other phases of the work. "They helped every man his brother, saying: Be of good courage." Isa. 41:6. Believers will be invited to help in the distribution of advertising and Gospels.

We cannot help but praise God for this special effort that is being made by The Oriental Missionary Society and the Japan Holiness Church to reach the lost and strengthen the present church. *

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★ Let's praise the Lord of the harvest who is sending out these workers and pray that many precious souls will be saved through them. Pray also that every cent of the \$7,000 budget will be supplied, through JCC students, alumni and faculty, through Japan's pastors, and missionaries and through interested friends in the homeland "according to His riches in Glory by Christ Jesus."



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Biblical Use of Mission Funds, \$¥

by Al Hammond,

Kyushu Christian Mission



In mission thinking today there exists honest difference of opinion about foreign monetary assistance in church planting. Most agree that missions in the past, though heroic in service, tended to overly dominate their churches through use of funds. Lately many advocate the "indigenous from scratch" method whereby young churches receive only spiritual assistance, not financial help. The peculiar problems in Japan cause many thoughtful leaders to choose a middle course referred to as the "modified indigenous method."

To tackle the problem, let's first thumb through the New Testament and see what light it throws on the problem. Then we can form accurate conclusions on the use or non-use of foreign aid to mission churches.

A. Inferences from the Gospels

1. Apostles first sent out by Jesus were to live as God provided through house to house contact. "Get you no gold...no wallet...neither two coats...for the laborer is worthy of his food." *Matt. 10:9-15*
2. When opposition came, the apostles were to provide for their needs among themselves, i.e. receive help from Christians. "But now, he that hath a purse let him take it, ...and buy a sword." *Luke 22:35-38*
3. The command is to go; the how of going, and the method of continual propagation is not stated. "Go...make disciples of all nations...baptizing...teaching." *Matt. 28:19*
4. Disciples differed about the use of precious ointment,—for the poor or to honor Christ. Are we penny wise, but lacking in demonstrations of devotion? "An alabaster cruse of exceeding precious ointment, and she poured it upon his head...But when the disciples saw it they had indignation, saying, to what purpose is this waste?" *Matt. 26:6-13*

B. Inferences from Acts

1. The status of too many of our missionaries! "Silver and gold have I none" *Acts 3:6*
2. If not an example for every day life, can we not apply this Scripture to the sharing of missionary equipment and talent? "Not one of them said that aught of the things which he possessed was his own; but they had all things in common." *Acts 4:32-37*
3. Benevolence of early church. Isn't this largely neglected? "murmuring...because widows neglected in daily ministrations." *Acts 6:1-4*
4. First missionary journey—called by Holy Spirit and sent by church. This would surely imply that the church backed them with prayer and finances. "Separate me Barnabas and Saul for the work whereunto I have called them...Then

...they sent them away." *Acts 13:3*

5. Paul sent Timothy and Erastus into Macedonia. Did he finance them "And having sent...Timothy and Erastus..." *Acts 19:22*
6. Paul at times worked and provided for himself and his fellow-workers. "These hands administered unto my necessities, and to them that were with me." *Acts 20:34-35*
7. Luke is here writing about Paul and those accompanying him. They did have sufficient luggage to warrant his mentioning it in writing. How was freight and travel paid for? "We took up our baggage..." *Acts 21:15*
8. Did Paul appear to be "an old money-bags missionary?" "He (Felix) hoped withal that money would be given him of Paul; wherefore also he sent for him the oftener..." *Acts 26:26*
9. During his period in Rome, Paul had sufficient funds to rent a home, etc. "And he abode two whole years in his own hired dwelling, and received all that went unto him." *Acts 28:30*

C. Inferences from Romans

1. Paul sought financial help in going to Rome enroute also to Spain. "...Whensoever I go unto Spain, (for I hope to see you in my journey,) and to be brought on my way thitherward by you." *Rom. 15:22-26*
2. Financial help is implied and in this case for a woman who was worthy. "I commend unto you Phoebe, receive her...and assist her in whatsoever matter she may have need..." *Rom. 16:1-2*
3. Paul had helpers; perhaps an organized mission in some respects, and the influence of prominent Christians. "Timothy my fellow worker...I, Tertius, who write the epistle...the whole church...Erastus the treasurer of the city..." *Rom. 16:21-23*

D. Inferences from Corinthians

1. "Have we not a right to forbear working?" (Apostles) *1 Cor. 9:6*
2. This is a basic principle and the clearest one we have in scripture. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." *1 Cor. 9:14*
3. The exception to the rule was applied by Paul to prevent opportunism by false teachers. "make the gospel without charge, so as not to use to the full my right." *1 Cor. 9:18*
4. This specific instance was for benevolence, a neglected work. "Upon the first day of the week let each one of you lay by him in store, as he may prosper..." *1 Cor. 16:1-4*
5. Paul solicited help for his apprentice evangelists. "Now if Timothy come...set him forward on his journey." *1 Cor. 16:10-11*
6. Paul received help from individuals and churches. "Stephanas and Fortunatus and Achaicus...that which was lacking on your part they supplied" *1 Cor. 16:17, 18*
7. This splendid example was for benevolence to the stricken Jews. "The churches of Macedonia...beyond their power they gave." *11 Cor. 8:1-3*
8. Paul, seeking to prevent stumbling in the Corinthian church, accepted his support from other sources. "I robbed other churches, taking wages of them that I might minister unto you..." *2 Cor. 11:7-13*
9. Paul discovered that doing too much for a church weakened it. "What is there wherein ye were made inferior to the rest

of the churches, except it be that myself was not a burden to you? Forgive me this wrong." 2 Cor. 12:13

E. Inferences from Other Epistles

1. Again benevolence is emphasized as a practice of the early church. "James and Cephas and John, reputed to be pillars...they would that we should remember the poor which very thing I was also zealous to do." Gal. 2:9-10
2. Paul received funds from churches that he had started. "Ye Philippians...sent once and again unto my need." Phil. 4:15-19
3. Hasn't the place of the elder been minimized in churches today? "Let the elders that rule well be worthy of double honor." 1 Tim. 5:17
4. Wisdom was used in using funds for benevolence. *Let not a widow be taken into the number under 60 years old. "Relieve them that are widows indeed..."* 1 Tim. 5:9-16
5. Paul here soliciting funds for fellow-workers. "I shall send Artemas unto thee...Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them." Titus 3:12-13
6. Paul would have used funds (personal or otherwise) to assist in the reinstatement of Onesimus, a run-away bondman. "...if he hath wronged thee at all, or oweth thee ought, put that to mine account; I Paul write it with mine own hand, I will repay it." Philemon v. 18
7. Benevolence given its proper place in all church work would bring more respect from the non-believer and create a sweeter spirit among Christians. "Pure religion...is this, to visit the fatherless and the widows in their affliction." James 1:27

F. Conclusions that can be Induced from these Scriptures

1. God ordained that those who proclaim the gospel should live of the gospel.
2. Commands on how to use funds in preaching the gospel are not revealed.
3. The churches were urged to give liberally as a demonstration of their love for Christ.
4. Churches of some areas supported the missionary and benevolent needs of other areas. Jews helped Greeks to obtain the Gospel, and Greeks helped Jews in time of need. Paul solicited help from Rome to go to Spain.
5. Paul largely used his apostolic discretion in the use of funds given to him.
6. Funds solicited for workers were offered on the basis of worthiness and loyalty to the gospel. Paul did not hesitate to renounce false teachers.
7. Funds were given only to those personally known and endorsed.
8. We can induce by inference that the early church practised no set method of procuring funds for missionary work.
 - a. Sometimes Paul worked with his hands.
 - b. Sometimes funds were solicited from individuals.
 - c. Sometimes church backing is implied.
9. We can induce by inference that the early church practised no rigid policy of restriction of funds.
 - a. Funds were apparently used by Paul to support apprentice evangelists and fellow workers.
 - b. Funds were used for living expenses, traveling, and operating expenses.
 - c. Funds were used for the care of widows, orphans, and the poor in the church.
 - d. It is implied by Paul that he would have used funds to help a Christian who was in difficulty.
 - e. Paul used funds from other churches to subsidize his efforts in ministering to weak churches.
 - f. The churches were urged to help elders financially when they were reputed to rule well.
10. The entire financial program of the early church was on a faith basis of voluntary giving and sharing. The impact of the gospel has such an effect on their lives that material things become secondary and giving a demonstration of brotherly love.

II. Practical Application to the Japan Situation

A. RIGHT USE OF FUNDS

1. Any method with "follow through" that is vigorously applied and will ultimately promote an indigenous church is good.
2. Different methods can bring the same result. (The Southern Baptist and the Holiness Church have started and completed the establishment of the most indigenous post-war churches using different methods.)
3. Funds for evangelism usually meet with approval. (i.e. literature, radio, equipment, subsistence for evangelistic team, etc.)
4. Aid to established churches if it does not prevent self expression of the church.
 - a. Help on conservative building projects.
 - b. Conservative salary help for preacher on time support plan.
 - c. Joint efforts in evangelism.
5. Training leadership.
 - a. Help sponsor worthy students but encourage church and self-help.
 - b. Continued guidance and help for student after graduation until he is established on the field.
 - c. Sponsorship for those seeking Bible training but have other means of making a living.
 - d. Endorsement of all four school methods: (1) Timothy-training; (2) Short term courses for "lay-leaders"; (3) Bible College; (4) Liberal arts Christian Colleges.
6. Demonstration of Christian love benevolence is necessary and sadly lacking because of fears of attracting opportunists. Communist pressure causes the state department to do what the Christian world should have done by first evangelizing and then practising Christian benevolence. Nowhere is the social gospel separated from the preaching of the gospel—they went hand-in-hand.
7. Demonstrations of the practicability of Christianity in daily life.

B. WRONG USE OF FUNDS

1. Any use of funds which stifles the efforts of the Christians to help themselves.
2. Use of funds as a controlling "big stick" influence over churches and leaders
3. Giving salaries to subsidize without any specific program with the evangelist and churches for withdrawal of support.
4. Giving continued subsistence in areas of service that could be handled by volunteer workers. (Sunday School workers, visitation teams, etc.)
5. Padding of the missionary's salary by channeling mission funds for personal use.
6. Giving subsistence to those of doubtful purposes or character.
7. The use of funds in any way to influence individuals to become Christians.
8. Using funds for wild schemes and impractical plans.
9. The use of funds for enterprises which do not have the consent of the givers.
10. The use of funds for unnecessary travel or the duplication of materials or ministries already available. ★

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Some of the best lessons we ever learn we learn from our mistakes and failures.—The error of the past is the wisdom and success of the future.—Tryon Edwards

Hurt Feelings?

by F. J. Huegel

Speaker at the 1958

Deeper Life Convention



"...Let us presume that I have had my feelings hurt. Just remember that more Christians go on the rocks, defeated, over the nasty little thing we call "hurt feelings" than over the so-called great crises which tests the very fibre of the soul. I am slighted. I am not given the place I feel I merit, or I am treated inconsiderately, unjustly. Self is wounded. My opinions and feelings are not consulted. As a result I begin to sink. I am being defeated, not by a monster, but by a mere fly. And yet it is no less defeat. A "scum" covers my spirit, formerly free and rejoicing. I sink down into the so-called "vessel of the soul." I become soulish. The stream of eternal life from the throne and from the Lamb ceases to flow in and out of my being. My step becomes heavy, and my face carries an unhappy, darkened look. I am plainly defeated. Wounded pride did it. I looked at my self and took my eyes off Jesus my Lord.

How different all would have been if my answer had been the sublime answer of death! I would immediately have said,

"They crucified my Lord—this is nothing. It is my chance to go a little deeper into the fellowship of my Saviour's sufferings, being made conformable unto His death. The result will be a fuller participation of His resurrection. Thank You, Lord, for these things that have hurt. Bless those who have hurt me. I forgive as Thou didst forgive. I am deeply grateful for this reminder of my nothingness. I am willing to be nothing that Thou mightest be all. Amen!

Now when our answer is the answer of the Cross, nothing can hurt us. We immediately turn everything into blessing. We go up by going down. We triumph through death. We feed on the holy Cross and live. The kick backward was really a kick forward. The hurt feeling is immediately stanchied in the Saviour's death which the Holy Spirit has freshly applied, and the stream of eternal life from the throne flows richer and fuller than ever. Our concern is that Christ be glorified, the rest does not matter.

You would be surprised what this principle would do for Christian work, the Christian ministry, or missions if applied. I have lived for thirty years with missionaries, and how precious they are—God's peers; but their greatest enemy, as it is with all Christians, regardless, is pride. When they do not have the answer of death, a glad participation in Christ's death and resurrection, they know much of defeat even in the midst of great blessing." ★

—From "Forever Triumphant"

KARUIZAWA AREA HOTELS AND INNS

Name of Hotel or Rokan	Address	Tel. no.	Manager	Highest rate with 2 meals	Cheapest day with 2 meals	Rate without meals	Weekly rate
Tsuruya Ryokan	Kyu Karuizawa	2552	Sato, Taro	¥2000	¥1000	¥ 400—1000	No disc't
Fujiya Ryokan	— " —	2229	Kobayashi, Tadayoshi	1200	700	500	"
Mampeï Hotel	— " —	2771	Izumi, Yasuhiro	1700		800—2000	"
Mikasa House	Mikasa, K.	2015	Yamana, Renbei	2500	1800	None	"
New Karuizawa Hotel	Kyu Karuizawa	2104	Ohashi, Shotaro	2000	1500	700—1000	13,000
Furuhata Ryokan	— " —	2512	Furuhata Naoko	1500	1000	None	Some disc't
Korakuen Hotel	— " —	2397	Yamai, Jitsuo	2000	800	500—2500 (For 2)	No disc't
Maruhon Ryokan	Shin Karuizawa	2061	Ueda, Aiko	850	600	300	"
Aburaya Ryokan	— " —	2013	Ogawa, Tokusuke	900	600	300— 500	"
Ichidaya Ryokan	— " —	2102	Tsuchiya, Kotaro	800	600	300— 400	"
Ebisuya Rykan	Shin Karuizawa	2090		700	500	300— 450	Some disc't
Izumizono Ryokan	— " —	2007	Izumi, Michiko	1000	700	None	No disc't
Seizan Hotel	Yagasaki, K.	2761	Kitajima, Yuji	(3 meals)		1500—3000	"
Minami Karuizawa Golf House	Minami Karuizawa	2359	Ide, Toshio	2000	1500	1000	"
Kose Onsen Ryokan	Kose, "	3000	Tsutsumi, Rokuro	1200	600	60% of rate	"
Green Hotel	Sengataki, "	5155	Komamura, Katae	2500	1000	1500—2500	"
Kansuiro	— " —	5356	Nagahara, Yukio	2500	1000	1000—2000	"
Shiotsubo Onsen Ryokan	Shiotsubo, K.	5441	Hoshino, Shotaro	2500	1000	None	"
Hoshino Onsen Ryokan	Naka Karuizawa	5121	Shima, Shinichi	2500	1000	Not set yet	"
Masuya Ryokan	— " —	5223	Sato, Tsunco	800	700	None	"
Yamagoya Hotel	Kyu Karuizawa	2633	Will operate in summer				
Park Hotel	Minami Karuizawa	2208	— " —				
Gakusei Center	— " —	2901	— " —				
Gajoen Hotel	Kyu Karuizawa	2671	— " —				
Kashimanomori Lodge	— " —	2067	— " —				

The Missionaries Best Weapon.

..... LOVE 愛

A modern paraphrase of 1 Corinthians 13

by John Schlosser (adapted)

Though I should be an accomplished linguist, skilled in the ancient languages of the original Scriptures and a fluent speaker of colloquial Japanese—but LACK IN LOVE—I'm no more than a meaningless noisemaker, an empty can beaten by a small boy. And if I'm a gifted preacher and an expert in the science of missions; if I know all about evangelistic techniques and indigenous missionary methods; if I know how to plan for the work with the keenest sense of strategy and proportion; and if I have sufficient faith to cope with every mountain of difficulty, every spiritual problem as well as every material shortage—and yet have not love—I'm not even worthy of the name "missionary."

And if I make great sacrifices, giving up financial security in a good-paying profession plus the comforts of a Western home and friends, all for the sake of people whom I feel are unworthy and ungrateful (may God forgive the thought); and if, besides, I give my health to be wasted by amoeba and malnutrition in an exhausting climate—but fail to have and give love—I've missed the whole point, the whole heart, of being a missionary for Jesus, and all my sacrifice counts for nothing.

Love is very patient: patient with fellow missionaries—with Bible school students, pastors, and helpers—with the Mission Board—with those faltering believers. Love is very kind—as kind as a mother's heart. Love knows no jealousy: Love rejoices in the gifts that others have, the appointments that others receive, the success that others achieve. Love cares not who may get the credit for anything accomplished. Love never shows off, is never impressed with her own importance, but always shows respect for the personalities of others. Self-centeredness, self-seeking, and self-consciousness have been crucified with Christ. Under pressure love does not get "hot and bothered"; nobody "gets under her skin"; love may be grieved by sin but is never disgusted with the sinner. Love is never out of place or unmannerly, is never "touchy," never grinds a personal axe; love carries no chip on the shoulder, never needs to be handled with kid gloves; love doesn't keep a grudge book of slights and injuries, for love does not enjoy paying

that much attention to evil. Love gets no satisfaction at seeing others go wrong; she never says, "Ha Ha, I told you so" when someone fails. Love joyfully sides with the truth. Love does not try to evade responsibility, but lifts the load. Love is always slow to expose, always eager to believe the best, always optimistic. Hence, love stands up in crisis and wears well in the long monotonous grind. But though preaching will come to an end, and all the experts will at last be discarded, yet love will last on, for love is sure of success. Mere human knowledge amounts to no more than a few small pieces of the jigsaw puzzle; even inspired preaching is just a glimpse or two of that which lies beyond our sight. But when at last God's day dawns upon us, then all that is partial will be lost in God's matchless perfection.

When I was a child I was the center of my little egotistical world. I sulked or stormed when others crossed me; I threatened to take my marbles and go home when others wouldn't play the game my way. Immediate satisfactions seemed supremely important, for I lacked all sense of proportion. But now I am a missionary, and I ought by now to have some emotional and spiritual maturity. God deliver me from all childishness—help me to be child-like instead, in the simple transparency of a Christ-cleansed heart and a Spirit-filled life.

For the present we see reality only as baffling reflections in a distorted mirror, but then we shall see face to face. Now I am still learning bit by bit, but then I shall understand, even as God all along has so perfectly understood me.

Thus faith and hope and love last on, these three indispensables; but the greatest of all is love. ★

Late News Bulletin ★ ★ ★

Ten Commandment's Tract Amazing.

Tokyo EP/A....Of the first 100,000 tracts on the Ten Commandments given out at Tokyo's Picadilly Theater (where the film is being shown) the results have been phenomenal. Yoki no Otozure Kai (Good News Society) Follow-up office reports that on 10,000 tracts distributed, 40 inquiries can usually be expected. The response to the Ten Commandments tracts (100,000 of which were printed and donated for free distribution by the Lutheran's "Seibunsha") has been just ten times that much, or 400. In Osaka tracts are distributed in front of the Namba theater. For further information on distribution call Rev. O. Goto 34-7553, Osaka and Miss Uhara, 39-7079, Tokyo. ★

S. S. Associations in Asia



by

Edwin Fisch

Missionary Secretary, JSSU

The strength of the S.S. movement lies primarily in its lay workers. But this requires a continuing source of stimulation, encouragement and supply of materials. In Asia, Sunday School Associations or Unions are doubly important, for there is not the multiplicity of church-related and extra-church organizations as in the West. Here is a brief survey of the major S.S. Associations in Asia.

China Mainland: China Sunday School Union, Museum Road, Shanghai, China. (The only present S.S. agency in China.) Founded in 1910, it has without interruption, maintained its work, issuing S.S. materials. It conducts teacher-training conferences and S.S. rallies in the Shanghai area, and issues a quarterly S.S. magazine. Four separate curriculums are issued: Uniform Lesson series, Neighborhood Lesson series, Gospel Light lesson series, and a DVBS course. Colored picture cards and large teaching pictures have been regularly issued since 1926. The organization is governed entirely by a committee of Chinese pastors representing most of the conservative church groups.

Taiwan: China Sunday School Association, 105 N. Chungshan Road, Sec. 2, Taipei, Taiwan. A large work with three separate sections: the S.S. Association department, the Bible Depot department, and the general Bookstore department. A reading room for both children and adults is maintained, also a library of over 4000 volumes for students and pastors. In addition to Chinese character lessons, additional lessons are printed in a special phonetic font, for use with illiterates. The four basic courses published on the China mainland are also published here, plus a kindergarten lesson. Color is used extensively in the work, and a high volume of production is maintained. A committee of Chinese pastors controls the work, 19 missions are officially connected with it and Dr. J. N. Montgomery, a veteran of many decades of service in China, is in charge. Each year the DVBS course is distributed gratis to Sunday schools requesting it. More than 110,000 children are provided for each year. This office was established in 1949.

Hongkong: China Sunday School Association, 23A Granville Road, Kowloon, Hongkong. Established in 1950, this busy office caters to the needs of Chinese in Hongkong and the South Seas areas. More than 12 outlets in the South Seas distribute materials to Chi-

nese churches in Burma, Thailand, Malaya, Philippines, New Guinea, Borneo, Sumatra, etc. It issues the same basic materials as the Formosa-China S.S. Association. Miss Grace Jephson is in charge.

Denominational S.S. agencies, serving their respective constituencies, include the Southern Baptists and the Pentecostals, while the Evangelical Free Church Mission issues a DVBS course.

An attempt to revive the Chinese Church School department of the National Christian Council has met with little success. Being now supported with grants from New York's International Council of Christian Religious Education, it may eventually secure a minority following.

India has the longest history of a S.S. Union, having been operative before the Chinese Union. It functions in the Old Mission Church, on Mission Row, Calcutta. Materials are prepared in several India dialects.

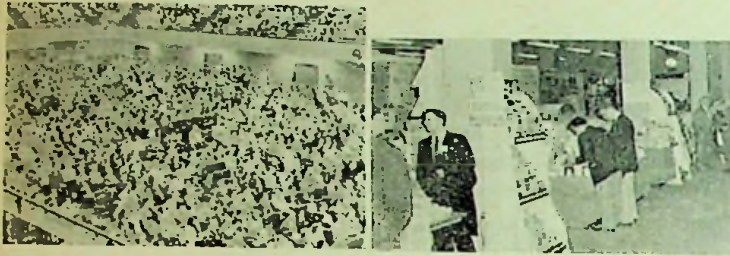
Korea's S.S. Union was absorbed into the Church School Department of the National Christian Council. There is a strong S.S. spirit in the Korean church, and though literature is insufficient in both variety and quality, and occasionally lacking in conservative emphasis, the Korean church is perhaps equal to any other Oriental country in its emphasis upon the S.S.

One of the requirements of all areas is for adequate S.S. promotion. One S.S. teacher-training conference was conducted in Singapore by Dr. J. N. Montgomery, and such are a regular part of the CSSA and JSSU in their respective areas.

Japan: as the survey of literature indicates, there are numerous sources for S.S. literature. The Church School department of the National Christian Council issues a limited amount of material, representing the neo-orthodox viewpoint. The inter-denominational conservative source is the JSSU, which publishes more kinds of materials than all others. Committed to the conservative position, it serves the majority of evangelical missions in Japan, and is governed by a committee of Japanese and missionaries representing a wide coverage of the conservative field.

The Chinese and Japanese S.S. materials are different from any other mission field in the world. No other field has the volume or quality of color printing at the low cost of these fields. In no other area does one publisher prepare as many curriculums as the CSSA and JSSU. These two related organizations, the major S.S. publishers of the Orient, supply material to every denominational or church group in the Chinese areas, and to 88 groups in the Japanese areas. As evidence of their popularity among the churches of Asia, they operate with 90% of their expenditures secured from sales, less than 10% being in the form of gifts or subsidies. Materials are priced low, at the economic level of the purchasers. *

The American S. S. Movement



NSSA Display Booths

By Clate A. Risley

Executive Secretary, National Sunday School Association

Sunday school began in England nearly two hundred years ago, but has seen its greatest advance in America in practically every denomination. This is true especially of evangelical Sunday schools, which recently experienced fresh interest in training, teachers and workers in sound educational and organizational methods.

Today's S.S. is closely integrated into the church. This has not always been the case. There are practically no Protestant churches that don't have a S.S. in connection with an organized church. Some of the more liturgical churches don't emphasize S.S. for adults.

The population within the United States is 172,000,000. About 40 million go to S.S. every Sunday. We have 300,000 Sunday schools and about 3 million S.S. teachers and workers. About half of the Sunday schools which record the greatest gains are conservative.

According to this figure the average S.S. numbers 130 to 150. However, almost all larger cities have at least one school with over 1,000.

The American S.S. is patterned after successful business methods. The superintendent, responsible for the entire school, plans the workers' conference, usually held once a month, where leaders are trained to do a better job. He oversees the entire staff on Sunday morning when the school is in session. The teachers

prepare the lesson for Sunday, visit class members, and plan occasional social activities for the pupils on weekdays.

A general secretary for the whole school and departmental secretaries for each department completes the staff. These keep accurate records to inform and encourage personnel in regards to attendance, punctuality and lesson preparation.

A big factor in building a growing S.S. is the vision, interest, and expectancy of the leadership. This applies particularly to pastors and S.S. superintendents.

Schools and seminaries should train students in the theory of Christian education as well as giving practical helps. A balance is needed. The S.S. usually reflects the kind of training the pastor had. In many cases, S.S. superintendents have had little or no opportunity for formal training. The guiding hand of the pastor is essential. All larger schools have pastors and S.S. superintendents that show genuine interest in the whole program of Christian education.

Another factor in the growth of a S.S. is the interdenominational S.S. convention. S.S. workers gather for up to 3 days to hear from leaders how Sunday schools can be promoted.

These conventions are packed with inspiration, information, and instruction on how to get the job done. Many pastors and lay-workers received the S.S. vision at such conventions. Many testify of salvation experienced at S.S., though some have been engaged for many years in several phases of Christian work.

Much of the fresh S.S. interest in America today is the direct and indirect result of the work of the National Sunday School Association.

The NSSA is an interdenominational evangelical service organization. It serves by helping to plan and promote S.S. conventions. Hundreds of such meetings are held annually.

NSSA also publishes helpful literature. The annual Sunday school encyclopedia deals with many phases of S.S. work and Christian education. Also a monthly S.S. workers' magazine called LINK. A new training book, "Apt to Teach" has been prepared to help the churches in a teachers' training program.

The S.S. is the church's greatest evangelistic agency. 85 percent of Protestant church members are won through the S.S. The S.S. is the church's greatest agency for the conservation of evangelism and the promotion of Christian education. Not many would be in higher schools of Christian learning had there not been Sunday schools in yesteryears. ★

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Our Mission To Children

by David and John M. Tsutada



We must give careful attention to the care and mission of the rising generation. We express our thoughts regarding this ministry, mostly using extractions from Dr. David T. Tsutada's article which appeared in the Dec. 1956 issue of *School Monthly*. Though perhaps not representative of all the opinions and views of Japanese ministers and churches, we pray that it may become the dominant consciousness of all evangelical workers.

It is precious to sing and play with children who have no true friends, in a world of social insecurity. We must also realize what is corrupting or twisting their spiritual nature and fight with determination the various hostile ideologies, and anti-theistic education which they face.

RESCUE OUR CHILDREN FROM ANTI-THEISTIC MATERIALISM !

Not only in Japan, but also in Europe and America the general trend of education is anti-theistic, atheistic, and materialistic. Bible teaching is not permitted in many public schools in countries such as America, which generally considered to be Christian. Naturally, the same can be expected in a heathen nation like Japan.

Ever since the fall of man, anti-theistic or atheistic works and thoughts existed in various forms. This is especially true of ideology that controls the major

current of modern education. This man-centric view went through various processes of development, being spurred by Darwin's evolution theory in the 19th century and later baptized with Marxism. It is definitely "materialistic" and consequently atheistic and anti-theistic.

The following are some of the things infused into the heads and hearts of our children in schools and society, often in beautifully disguised terms as "scientific" and "historic."

"There is no such a one as God."

"You cannot excell in learning if you have faith."

"This universe, the world, plants, animals, all things just 'naturally' came to be."

"Man is just an animal like the monkey is, because he has been evolved from it anyway."

"There is no such thing as a soul, the next world, the judgment."

"There is no final standard of morals for men," etc.

This type of ideology is and will surely lead to tragedy and destruction. We must implant in the hearts of the children with sincere faith, prayer and tears, godly faith and a sound consciousness of the one true God.

BEWARE OF THE IDEOLOGICAL INFLUENCE OF DEMOCRACY !

People are taught that democracy is always good and fair. But we must be careful not to think that democracy in the political world can be applicable without relation to religion and faith. Democracy which excludes God is also a kind of humanism, placing the supreme measure for judgement of human society upon man. If not understood rightly, democracy acknowledges the "sovereignty of human reason," and can become materialistic, anti-theistic and atheistic. Today's children are growing up in society and schools where this is constantly emphasized. This view leaves God completely out, teaching that society is solely man's own and that man can therefore do anything with and in it. It also teaches that God is unreal and unscientific, thus casting aside the moral principle of "absolute obedience" and putting "selfishness and licentiousness" in its place.

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Knowing the background of their thinking, we must rightly teach them unconditional obedience to God and the authority of the Bible. We must realize how deeply rooted is their belief in "god." This is irrational, traditional, and heathen. Truly heavy and difficult are the responsibilities of those giving spiritual guidance to Japanese children.

Today's materialistic civilization which man has so proudly built is threatened by the possibility of total destruction. Can we not see the awful future of children, dying without knowledge of God? Do our hearts beat with God's who concluded the Book of Jonah with these words: "And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

The deepest cause for all the non-prosperity of Japanese church schools is not basically the lack of organization or techniques, but the lack of the teacher's personal salvation. Knowing God is the sole root of wisdom which brings forth new ideas and vision to promote His work among children. Also most Japanese church school teachers are not well taught doctrinally nor do they adhere to the historical, evangelical faith. Too many church school teachers' meetings are merely a "fellowship" hour without any prayer or vital Bible study. Ministers must have the courage to use only born-again teachers. May God help us to bring our rising generation to an experimental knowledge of God and His Word, so that what the Lord has begun in us might continue in Japan and Asia till that glorious day of His coming. ★

From S.S. To Worship



by Loyce Nelson

Chairman, Japan Baptist Convention

Every Christian worker in Japan seeks ways of strengthening the local church. Several churches are finding a solution in a Church School that includes all ages, adults as well as children.

Need of a Church School for the Whole Constituency

The prevailing idea in Japan is that Sunday school or Church School is for children, usually through middle school, but sometimes through high school. Study is for children and worship for adults. This idea is being seriously challenged and real progress is being made toward Church School for adults. As Church School is used in this article it includes adults.

1. An organization is needed that puts the laymen to work and that assists the pastor in developing the church. In most instances the pastor is the "one-man" center of the church to such an extent that success or failure depends almost entirely on him. Other than to the children, the pastor does the teaching, the preaching and the witnessing, instead of training laymen to help. When there is no organization in the church whereby the laymen work, the church is too dependent on one man.

Laymen need the joy of worship and the joy of service. The Church in Japan desperately needs their service, yet this vast source of power is practically untouched. The person who serves comes more readily to God's house to worship on Sunday morning. A Church School puts laymen to work—teaching, visiting and witnessing. This is not a movement within the local church that leads toward division but is wholly church centered.

2. An organization is needed for teaching the Word to all the people. Where in the average Japanese church is there an organization or a plan for teaching the Bible to the whole membership? The Church School teachers study the Bible regularly, and the few who attend prayer meeting participate in Bible study, in some churches. The sermon, though very important, is not Bible study. There is an urgent need for regular, planned Bible study. It will lead toward a deeper Christian life as the church members make its truths a part of their daily lives.

3. An organization is needed for effective follow-up. In most churches people are present for the first time almost every Sunday. But who takes care of the follow-up? What plan is there to get them back to church again? When there are special meetings, decisions are made. Some plan for keeping them coming, helping them find a place in the church and getting them to study the Word is needed.

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A worship service alone is insufficient. Even though there is an organization for lay visitation, regular Bible study is needed over and above the worship service. This in no way minimizes the importance of the worship service, for there is no substitute for a warm-hearted service that regularly leads the people into God's presence. But **personal attention** is necessary. Some plan of work is necessary.

A Church School can go a long way in doing the job. The Church School has a teacher with a small number of pupils, graded according to age. The teacher can give close attention to the few that are his responsibility, making a prompt contact when one drops out. Specific responsibility is assigned. This personal attention is not to supplant but supplement the pastoral contact. This band of teachers can go far in taking care of the follow-up of newcomers and weaker Christians. Such a Church School will contribute toward a church that is perennially evangelistic.

Practical Problems in Establishing the Church School

The Church School can bring the people to church, give them personal guidance, teach the Word and prepare their hearts for more genuine worship. But there are many difficulties facing the church that tries to build such a Church School in Japan.

1. False concept of study in Japan. There is a false concept that adults who have graduated from school are not to study, that study is for children. This barrier can be overcome if the pastor believes in the true worth of the C.S. and energetically promotes it in his church.

2. Time. The people of Japan are busy. We meet this problem in trying to get them to attend church or take responsibility. Church School may be held either immediately before or after worship. A certain pastor came to the conclusion that one of the greatest weaknesses of our Japanese churches is the lack of an educational program. He also knew that if he suggested adding Church School to the Sunday schedule, the people would meet the idea with the standard excuse of being too busy. Morning worship, including announcements, was already running about 1½ hours. After deliberately letting the worship time run longer, he proposed starting a C.S. by dividing the time between worship and Church School, one hour for each.

3. Teachers. Who will teach these adult classes and assume the responsibility of putting the C.S. organization to work? Potential teachers are there if the pastor will locate them, give them a period of training, and then meet with them weekly to plan and go over the Bible lesson.

4. Space for classes. Sometimes the excuse is offered that space for graded classes is absolutely unavailable. Before admitting this, let us use the space we do have to the maximum. Curtains are workable. One church has C.S. for the children from 8:30 to 9:30, young people and adults from 9:30 to 10:30 and worship from 10:45 to 12:00.

5. Study materials. It is only a beginning but supplementary material for the teacher and pupil are now being published by several organizations. (See S.S. material survey on page 40)

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History of Oriental Sunday Schools

by
Edwin Fisch, Secretary, J.S.S.U.



As in most Christian work in Japan, the historical Fountain of S.S. work was conservative until invaded by the Parasitic germs of Liberalism.

Mission fields largely duplicate the prevailing interests of the supporting churches abroad. When Sunday school interest is high in the homelands, the missionary reflects a similar interest on the field, which in turn is communicated to the national church.

When missions first started in the Orient, S.S. work was largely unorganized. The curriculum being inadequate, missionaries largely stressed memorization of long portions of Scriptures in connection with Bible Stories. Some tried to make "little adults" of the children by giving them adult concepts in simple language, like a missionary who taught the book of Leviticus, chapter by chapter, to Primary-age children. But the outstanding accomplishment of those early days is that pioneer missionaries reckoned the S.S. as an integral part of their program for the evangelization of the Orient, and gave it serious attention.

Unfortunately, printed information on the 19th century S.S. in the Orient is scarce, since yearbooks were not published that early. However, at the Second World Sunday School convention at St. Louis in 1893, Dr. Phillips, general secretary of the India Sunday School Union, made such a stirring appeal for Japan that a spontaneous offering of \$223.00 was given. R. C. Ikehara was employed as S.S. secretary for Japan. Frank L. Brown and Dr. H. M. Hamill were moved to organize S.S. Associations in Japan, Korea, China, and the Philippine Islands. In 1907, on the hundredth anniversary of the arrival of Robert Morrison, first protestant missionary to China, the largest missionary conference in modern times was held. This conference, held in Shanghai, was attended by over 1,000 mis-

sionaries and was marked by a spirit of cooperation and fellowship, resulting in many joint policies being established. The conference established the China Sunday School Union. Beginning in 1910, the International Uniform and the International Graded lessons were published, and this has continued without interruption to the present day. An extensive teacher training course and materials were prepared shortly after.

The Fifth World convention was held in Rome in 1907, and the Sixth World convention in Washington, D.C. in 1910. At both, funds were raised for greater S.S. work on mission fields. The British S.S. Union largely supported the China S.S. Union until 1914.

The Thirteenth National S.S. convention was held in San Francisco in 1911, and the first day was given to missions, with 567 Chinese, Japanese and Koreans participating.

At the Seventh World S.S. convention at Zurich, in 1913, two Japanese delegates Mr. H. Kozaki and K. Ibuka were present. These two were so impressed that they invited the next convention to come to Japan.

Among delegates to the National S.S. convention in Buffalo in 1918, were guests from Japan, Korea, India and the Philippines.

In 1920, the Eighth World convention was held in Tokyo for the first time. The Japanese government went out of its way to make the 1,814 delegates welcome, and tens of thousands of dollars were spent on entertaining of delegates in three lavish municipal receptions.

Financing of the convention was largely through

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the Patron's Association, an organization largely non-Christian, but of prominent, public-spirited men.

On Sunday afternoon, all the delegates, with some 20,000 S.S. children marched to Hibiya Park, and through the city.

Messages were highly spiritual; indeed, Dr. J.M.T. Winther, who still serves the Lord in Japan, wrote: "The Bible, its value, its efficacy, its appeal to the child heart, its suitability for all ages.....all this was soundly emphasized."

From that time on, previous opposition by public school teachers stopped, and some even encouraged Sunday school attendance.

But in 1922 the standing committee of the China Centennial was dissolved, and the National Christian Council was formed. A similar movement took place in Japan. These councils attempted to fuse conservatives and liberals into one working body. The liberal leadership increased rapidly until 1928, when matters came to a head, and in China, numerous groups withdrew, leaving the NCC a hollow shell, representing a small minority, amounting generally to less than 15% of the total missionary force in China. In Japan the NCC had more fertile ground, since the conservative missionaries were in the minority, and with the unexpected aid of the government during the last war, the politically controlled NCC was the strident voice until war's end.

This crisis was reflected in the program of the World Sunday School Association. Its name was changed to "International Sunday School Council of Religious Education" in 1922, but later the words "Sunday School" were dropped and the title shortened to "International Council of Religious Education." In 1928-29, pressure was brought to bear upon secretaries of the various S.S. unions and associations. Mr. E. G. Tewksbury, general secretary of the China S.S. Union was instructed to "liberalize the curriculum."

For financial reasons the pressure to concede was strong. However, in a historic meeting, the committee and general secretary of the CSSU resolved "that the doctrinal status of the CSSU is a closed question and not subject to debate."

The ICRE then instructed Mr. Tewksbury to return home, offering him travel expenses and a pension. Mr. Tewksbury however rejected this, and the ICRE withdrew all support and all recognition of the CSSU upon receipt of his reply.

Left without either support for himself or for the work, Mr. Tewksbury carried on, and despite the new rival NCC Church School Literature Department, the churches and missions of China showed their preference for historical Christianity, and the CSSU grew stronger. This was Godly discipline for the coming war years when the work had to stand on its own feet. The NCC materials made so little progress, that they appealed to the CSSU to handle their publications. This CSSU refused to do. The CSSU, conversely, having been turned over to Chinese control in 1942, has continued until this day.

Similar events took place in Japan. Mr. Coleman, general secretary of the Japan Sunday School Association, was evidently in a different position. The "liberalization" policy began long before the 1928 ultimatum. The result was "character building" lessons; lacking the objective viewpoint of the conservative position. Such subjectivism in lessons soon became moral platitudes.

World War II brought changes. In China two governments emerged, with unreconcilable differences. As a result, the CSSA was formed in 1949 to supply the Formosan churches. In 1950, a second office was opened in Hongkong to supply the South Seas churches.

In Japan, where the field had been largely liberal before the war, the post-war scene reversed, with conservative missionaries and, gradually, conservative churches dominating the field. This led to the formation of the JSSU in 1951, to supply S.S. materials to the conservative groups who could not use existing materials. Since that date, materials have increased in quality and quantity, and the work is now proceeding into training and extension work.

These four, CSSU, CSSA, Hongkong; CSSA, Taipei; and the JSSU, Tokyo, all hold to the conservative position, and avoid emphasizing denominational distinctions, adhering to the "common zone" of doctrine which all conservatives accept. Thus all who hold to historical Christianity will be in agreement with all that is expressed, while at the same time place their own particular emphasis in the teaching period. The four offices have local committees made up of missionaries and nationals.

In the Orient, the conservative organizations have shown strength and vigor, while the liberal organizations seem to retrogress steadily. ★

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Sunday School Questions and Answers

by

Lucius Butler (B.G.C.A.) and JSSU staff

Q. We always seem to have a lack of trained teachers—or teachers of any kind for that matter. How can we get more?

A. We presume that by "trained" teachers you mean those who have accepted salvation, studied their Bible, learned some simple teaching techniques and have a desire to see boys and girls find Christ. Such a person rarely "just happens" to be in a church. A pastor who, with his S.S. staff, is constantly striving to see boys and girls come to Christ and who takes time to train them as they develop into adult life, will find that these young people (who only a few years ago were in grade school) are now ready to become "assistants" to older, experienced teachers.

Teachers are made, not born.

The Sunday School can be the **Source** for "Raw Material" in building church leaders and also the **Training Ground** where this material becomes "finished product" in the divine sense.

From the Sunday School of Today will come the Teachers of Tomorrow.

Q. When our Sunday school pupils enter middle school they seem to lose interest in Sunday school. How can we encourage them to regular attendance?

A. This is a universal problem. But if the older children and young people have left the S.S., we might well look at our program and curriculum to see if there is any reason why they **Should** come. Do class sessions consist of one or two songs and a story (usually read) by the teacher? Does the course of study challenge them?

Characteristics of young people include:

1. The need for a feeling of belonging to a group—try a church "club" with real spiritual leadership. It can meet on another day and it doesn't have to be called "Sunday school."

2. The need for self-expression—let them do some of the talking; discussion as a teaching method, is good with young people. They give "reports" in school during the week, let them bring "reports" in Sunday school as well.

3. The desire to be their own "boss" part of the time—class or club student leadership meets this desire and also helps train future church leaders in actual practice of leadership. Remember, they want and need leadership from adults.

4. The need for a real challenge—let them tackle systematic Bible study and then discuss how they can "live-it-out" in their own daily lives. Then challenge them to do just that.

In addition to remembering these points, we must also consider the "reward system" to which children respond so easily. Attendance cards and badges do much to encourage children—even older children and young people—to have regular attendance in Sunday school. Can you imagine the thrill of a 14-year old boy who wears a 9-year perfect attendance badge?

Q. Is it true that at the 1920 World Sunday School Association Convention in Tokyo, the entire group bowed before pictures of the Emperor and Empress?

A. Perhaps you refer to portraits of the Emperor and Empress which were unveiled before the delegates in the Imperial Theater, Monday, October 10, 1920. From the official publication of the 1920 Convention, "The Sunday School and World Progress," edited by John T. Faris, page 116, we quote:

"As the curtain before the portraits was raised, the audience arose and remained standing during the unveiling ceremony. In the center of the stage a great frame covered with immaculate white had been erected in which the portraits of their Majesties had been hung, veiled with two beautiful Japanese flags, which were drawn aside revealing them to the view of the great audience, **Who then Bowed out of Respect...**"

Q. Some people seem to "go all out" for Vacation Bible Schools. What are some of the lasting values of a V. B. S.?

A. Lasting values of a V.B.S. course in your community are much like the lasting values of "special meetings" or "tent meetings":

1. The gospel is preached in "concentrated form" and it can be completely covered in a short period of time. V.B.S. is often a time of "soul reaping" if the S.S. has faithfully prepared the "seed" during the year.

2. New contacts are made for the S.S. A special emphasis will often reach those "not interested" in a week-by-week instruction. Parents are often glad for wholesome instruction of their children during vacations from school. These contacts must be followed up with prayer, patience and persistence.

3. It often "uncovers" hidden teaching talents among mothers reluctant to teach all year in the S.S. but willing to teach for a week or two. A teacher training course just before V.B.S. gives "practical" experience and training to new teachers.

4. From the standpoint of hours spent in Christian instruction, a 5-day course equals 4-5 months of S.S. teaching time. A V.B.S. course, however, will never replace the S.S. its function is to supplement the weekly soul winning efforts of the S.S. during times when the children are free from other responsibilities.

Q. I notice that there are several organizations that publish curriculum materials for the S.S. Why don't they all come together and publish one set of materials for all of Japan?

A. The answer can be summarized in two phrases: Denominational emphasis and theological differences. For example, a group of churches that believe strongly that one should be immersed immediately after conversion but should not be baptized before conversion might want to place considerable emphasis on this point in a teacher's manual and in the pupil's workbook. However, in the publication of Sunday school curriculum these differences often mean that those who require denominational emphasis must publish their own materials. Regarding theological differences, much the same is true. Generally

(Q. & A., cont'd.)

speaking, liberal and neo-orthodox groups use the same S.S. materials while conservative and evangelical groups use the same materials. These two major theological groupings of churches would justify two curriculum publishing organizations to meet the needs of both groups. The JSSU was organized by conservative and fundamentalist missionaries in Japan to meet their needs and the needs of the churches which resulted. Theology is a vital factor in S.S. curriculum construction. It seems a waste of the Lord's money to have a number of denominational curriculums being published. However, the Lord has seen fit to give us variety in this area of publishing as well as in other areas.

Q. Are there any Pre-school S.S. materials being published in Japanese at this time?

A. The Neighborhood Series of curriculum materials published by J.S.S.U. has leaflets for pre-school age children and a teacher's manual for eight units of three months each. This is a two-year cycle for pre-school departments in departmentalized Sunday schools.

Q. I have a group of university students who want to study the Bible. Do you have any material that they could use?

A. The Sunday School Monthly (JSSU Published) has a teacher-training section. The present course of study is on the Old Testament. It is a correspondence course and so the students could get help with systematic Bible study. Later this year there will be a one-year Bible course available for use with young people and university age groups. ★



Rethinking S.S. Purpose and Methods

by Ernest L. Hollaway

(Co-Secretary of the Church School Department, Japan Baptist Convention, and missionary of the Foreign Mission Board, Southern Baptist Convention)

The Sunday schools of many Japan Baptist Convention churches are finally beginning to "grow up." After many years when Sunday school was regarded as nothing more than children's meetings, the 1957 reports show that approximately half of the churches now have one or more classes for adults. The largest adult department has 219 enrolled, with an average attendance of 110 pupils, and 14 teachers and assistant teachers.

Soon after the second world war the convention changed the name of their Sunday School Department to "Church School Department" in an effort to break the long association of the term "Nichiyō gakkō" with a children's meeting. However, merely changing the name did not bring about any rapid changes in the work.

Southern Baptist missionaries working with the Japan Baptist Convention were aware of the tremendous possibilities of evangelism through the Sunday school and discussed this matter with pastors and workers throughout the country. Since these pastors had never seen a fully graded Sunday school at work, many of them were hesitant to accept the idea of a church school for young people and adults. Gradually, however, minds and hearts were prepared to receive these ideas.

In 1956 a series of conferences was held with Dr. W. L. Howse, director of the education division of the Baptist Sunday School Board, and Dr. Andrew Allen, Sunday School secretary of the Baptist General Convention of Texas, as the principal speakers. Here, where both laymen and pastors participated, the changes now taking place in the churches actually began.

Because in the Southern Baptist Convention 90 to 95% of those baptized after a profession of faith in Christ came through the Sunday school, Japan leaders decided to try this method. They were startled to learn that in Southern Baptist churches in one year, of 3 unsaved Sunday school members, one will be won to Christ. Of unsaved people who are not in the Sunday school, only 1 in 246 will be saved in a year, even in so-called "Christian" America.

The leaders then realized that their present method of teaching up through middle school only failed to provide Bible study and guidance just at the time when most pupils could make their life decisions and accept Christ as their Saviour and Lord. The seed sown during grade and middle school years was not being given a chance to bear fruit. Recognizing the problem, they began to work to solve it.

Later in 1956 the Church School Department invited the author to become co-secretary for the depart-



Baptist Youth Fellowship

ment. Reorganization and enlargement of the staff has provided more promotional meetings as well as better literature. Important developments of the last two years are:

1. Establishment of a promotional planning committee, which helps plan a monthly promotional paper, pamphlets, posters, and other general promotion material.

2. Adoption of the Church School Standard. Based upon the basic principle for good church school work, it informs the churches regarding these principles and provides something with which they can



An Adult Bible Class at Nakano Church

measure the work of their school.

3. Additional study of religious education offered for seminary students. Since the fall of 1956, the author has taught an annual two week course (about 18 teaching hours) on church administration at our Baptist seminary (the seminary department of Seinan Gakuin University in Fukuoka).

4. Writer's conference conducted. To inform the writers of our Church School literature—"Seinan Kyoiku" (Bible Education) monthly magazine for teachers, and "Seisho no Tomo" (Friend of the Bible), series of pupil materials—on the principles of curriculum writing and to assist them in planning the best possible lesson helps.

5. Reorganization and enlargement of the teacher's magazine, "Seisho Kyoiku" to include more Bible study helps, illustrations, and teaching suggestions for all age groups. Special attention is given to helps for teachers of high school age classes, young people's classes, and adult classes.

6. Publication of a pupil's quarterly for use by adults, young people, and high school age pupils. Pupil materials are therefore available for all ages.

7. Area and local church conferences and clinics conducted for church school workers on an increased scale.

What are the results? There was a gain of 11.8% in church school enrollment and a 10.4% increase in average attendance for 1957. Churches are requesting assistance in improving and enlarging their schools and plans are under way to publish a series of books and pamphlets for leadership training.

Perhaps the most important result is that the leaders of the convention have seen a vision of the church school as one of the important methods whereby they may carry out the command of Christ to

"Go ye therefore, and make disciples (learners or pupils) of all nations, baptizing them into the name of the Father and of the son and of the Holy Spirit: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19-20) ★

CHRIST, THE WAY, THE TRUTH AND THE LIFE

The Sunday School Supplement cover picture of the Japan Harvest will be new to most readers.

More than a year ago, JSSU approached Mrs. T. A. Brannen concerning preparing an oil painting of Christ and Japanese children. Mrs. Brannen searched for a likely setting and found it in Shinjuku gardens. She posed Japanese children then made Kodachromes of the individuals and groups. A missionary was selected to pose the figure of Christ.

This picture portrays Christ as the Way, the Truth and the Life to children of all ages. The child on the girl's back, too young to come unaided, is brought to Christ to receive His blessing. Then the Pre-School girl looks up into His face, seeing Him who is her Friend. A Primary boy, stopped in his play with a cricket, sees in Christ One who has power; the Junior girl, beginning already to feel the burden of being a woman in the Orient, sees in Christ the One who understands her greatest needs for comfort and security. The teen-age student stands at attention before the One who is His ideal. To everyone, the message is clear, "Christ alone is the Way, the Truth and the Life. ★

Late News ☆☆☆☆

Jonathan Fujita, Chairman of the NKK Church School Department, reporting in "The Japan Times" of June 30, 1958, states that one of the outstanding results of the 1920 WSS Convention was the starting of Buddhist and Shintoist Sunday Schools! .Whew! —eds.)

Christ, the Way—the Truth—the Life

This inspiring picture, as reproduced on the cover of this supplement, is available in six sizes in full color on quality art paper, vinyl coated, suitable for gifts. Framed copies are also available.

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Biblical CHILD EVANGELISM

Charles E. Pierce, director

Japan Child Evangelism Fellowship

Matthew 18:1-14 is the outstanding Scripture of the whole Bible on the subject of children. The Bible teaches child evangelism. Because of this, every Christian should try to win children. This discourse on children began because the disciples asked Jesus who would be the greatest in the kingdom. In other words, they wanted to know who among believers would get the greatest reward. This was a very proper question. The Scriptures uniformly teach that the greatest rewards God has to offer will be given to those who win souls (Prov. 11:30; Dan. 12:3). Thus our Lord's answer with soul-winning emphasis—the soul-winning of little children. But before Jesus uttered a word, He called a little child to be the object lesson. It is important to know how old this child was. Matthew says the child was little—not an infant; this was not the time He took infants in His arms and blessed them. Mark 9:36 says Jesus took the child in His arms—not on His lap but in His arms. It isn't natural for a man to take an older child in his arms. This child was probably 6, 7 or 8 years old, or even younger; certainly not over ten.

"Except ye become..."

A little child is humble, teachable and trustful. Each of these characteristics is essential in coming to God as lost sinner to accept salvation by grace—a free gift. Adults have lost these essentials and only through the agony of repentance given by the grace of God can they acquire them. Since little children already possess them, Jesus teaches that it is easier for a child than an adult to come to Christ. Experience proves this to be so. Children come to Christ so readily when given an opportunity.

Many feel it beneath their dignity to be known as children's workers. To evangelize children does not bring sufficient recognition—they are still children

after they accept Christ. They do not add to the strength of the church at once—they do not make paying members. But Jesus taught that those who would be greatest in God's sight must place the proper estimate on the value of the soul of a little child and act accordingly. (Matt. 18:4)

Jesus said that to receive a little child in His Name (on a spiritual basis) is as though we receive Christ, Himself. Mark 9:37 makes this statement even stronger. To receive a little child is as though we received God the Father. Why does our Lord put such a high value on a little child? The answer is simple. Each little child has an immortal soul. He will spend eternity somewhere, and if he grows up in sin, and does not come to Christ, he will not spend eternity in heaven. To bring children to Christ is just as great a work as bringing adults to Christ.

"In Thy Youth"

Many doubt whether little children of 6, 8 or 10 years can believe on Christ and be regenerated by the Holy Spirit. Jesus settled that question forever, for He said, "Whose shall offend one of these little ones which believe in me." "As many as received him to them gave he power to become the sons of God." No age limit was put upon this blessed promise. A little child can qualify and claim it.

Does a child of eight commit sin knowingly? When he sins, is he conscious of guilt? Does a child of that age have intelligence enough to understand the simple gospel of Christ dying to save sinners? Can such a child make a decision of his own free choice? Many of our choicest believers—laymen, ministers, and missionaries—testify that they were truly born again when they were little children, some of them even younger than six years of age.

Do little children need salvation? Our Lord answered this question also. He startles us by saying in the eleventh verse about little children—that He came "to save that which was lost." Are little children lost? Our Saviour declared that they are. In verse fourteen He says that it is not the Father's will that they perish, making it very clear that they will perish if they are not brought to Christ. If we will believe what the Word of God says here, we can never rest until we see our children, and the children for whom we are responsible, savingly converted. ★

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BIBLE WOMEN

Every year more and more girls graduate from Bible schools, with a true desire to serve God in this "man's country." When a missionary lady and Japanese Bible woman work together, "there are special problems, of course, but they are far outweighed by the special blessings." So says Florence Karlson who works together with Tomiko Hagino in Aichi Prefecture.

Tomiko Hagino and I have served God together since July, 1957. After recovering from a maze of family troubles, especially because she refused to marry a non-Christian, she came to me for help and counsel. More criticism and opposition only added to her determination to serve God, unmarried if He so willed. Her experience of victory in these trials made her well suited as a co-worker.

With little chance to obtain higher education because of poverty, war, and the death of her father, Hagino san felt incapable of teaching, but she asked God to perform a miracle in her life. Although she has had no Bible school education, she has a good knowledge of the Word, gained by church attendance, personal study, and our fellowship together in the Lord.



Tomiko and Florence

Now we live and work together, sharing our material and spiritual blessings. The Lord has blessed us with two Sunday school classes, a children's Bible study group, an adult meeting and hospital visitation work besides our attendance and help in weekly church services. Hagino san teaches the children and I usually give the message to the adults. All decisions regarding our work are made only after mutual discussion and agreement. Her pen also proves a great help in Japanese correspondence.



S. S. under the trees

It was hard at first for Hagino san to be the continual recipient of finances for daily bread and the conducting of the Lord's work, but God gave her grace to accept it all as a gift from Him. She thought first about engaging in part-time work as a seamstress, but when she realized the complications it would involve, she gave it up. Gifts and greetings from the homeland which have included her have brought great joy and increased confidence that the Lord will supply her needs as she trusts Him and labors for the furtherance of His Kingdom in Japan.

In getting adjusted to each other we sometimes

had strained feelings and misunderstandings because of lack of complete mutual trust. But tears of humiliation and repentance and words of forgiveness have healed breaches, quickly restoring peace and love.

Diet could be a problem, but here also we experience great oneness which brings harmony in other areas as well. We take unpremeditated turns getting meals. Breakfast is toast and fruit; noon and evening meals are fish and rice—Japanese style, or meat and potatoes—Western style—according to the dictates of our appetites. The only item we buy in bulk is peanut butter which is a "must" for both of us. The language could also be a barrier, but Hagino san patiently bears with me and my stumbling Japanese for which I am truly thankful.



Fellowship and snacks

The advantages of living with a Japanese Bible woman far outweigh the problems. It is a great blessing for a foreigner to live with a language teacher day and night. Hagino san helps me in language and I help her in her spiritual growth. She's gained new confidence in dealing with souls, especially since her mother and two sisters showed real interest in the gospel lately. My greatest advantage is in a new confident attitude toward the Japanese. They don't seem as "different" as they did before Hagino san and I became close friends and co-workers.



S. S. Discussion Time

Two single Japanese girls would probably have a very difficult time if they went out in the work together, as even we are pestered with many questions as to whether we expect to continue on through life in this "bereft" state or whether we plan to "lead a husband" with us. I believe that young Japanese Christian women could be much used of the Lord if they teamed up with single women missionaries to do Sunday school work, hospital and home visitation and personal work. All girls are not called to be pastors' wives. The prospect of a Bible woman working with a married couple is good if the wife is free to join in the work.



Village Tract Distribution

Amy Carmichael, Mary Slessor, and many others have testified to the great profit and blessing gained by such co-operation, so let's press on as sisters in Christ, looking forward to a more fruitful ministry than we would have if we worked alone. ★



THE GIRL

Little Girls are the nicest things that happen to people. They are born with a little bit of angel-shine about them and though it wears thin sometimes, there is always enough left to lasso your heart—even when they are sitting in the mud, or crying tempermental tears, or parading up the street in Mother's best clothes.

A little girl can be sweeter (and badder) oftener than anyone else in the world. She can jitter around, and stomp, and make funny noises that frazzle your nerves yet just when you open your mouth, she stands there demure with that special look in her eyes. A girl is Innocence playing in the mud, Beauty standing on its head, and Motherhood dragging a doll by the foot.

Girls are available in five colors—black, white, red, yellow, or brown, yet Mother Nature always manages to select your favorite color when you place your order. They disprove the law of supply and demand—there are millions of little girls, but each is as precious as rubies.

God borrows from many creatures to make a little girl. He uses the song of a bird, the squeal of a pig, the stubbornness of a mule, the antics of a monkey, the spryness of a grasshopper, the curiosity of a cat, the speed of a gazelle, the slyness of a fox, the softness of a kitten, and to top it all off, He adds the mysterious mind of a woman.

A little girl likes new shoes, pretty dresses, small animals, first grade, noise makers, the girl next door, dolls, make-believe, Mother's high heels, ice cream, kitchens, coloring books, cans of water, going visiting, and tea parties. She doesn't care so much for visitors, large dogs, hand-me-downs, straight chairs, vegetables, snow suits, or staying in the front yard. She is loudest when you are thinking, the prettiest when she has provoked you, the busiest at bedtime and the quietest when you want to show her off.

Who else can cause you more grief, joy, irritation, satisfaction, embarrassment, and genuine delight than this combination of Eve, Salome, and Florence Nightingale? She can muss up your home, your hair, and your dignity—spend your money, your time, and your temper—then just when your patience is ready to crack, her sunshine peeks through and you've lost again.

Yes, she is a nerve-racking nuisance, just a noisy bundle of mischief. But when your dreams tumble down and the world is a mess—when it seems you are pretty much of a fool after all—she can make you a king when she climbs on your knee and whispers, "I love you best of all!" (—Author unknown) ★



THE BOY

Between the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy. Boys come in assorted sizes, weights, and colors, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest noisily (their only weapon) when the last minute has come and the adult males pack them off to bed at night.

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them. A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket.

When you are busy, a boy is an inconsiderate, bothersome, intruding jangle of noise. When you want him to make a good impression, his brain turns to jelly or else he becomes a savage, sadistic, jungle creature bent on destroying the world and himself with it.

A boy is a composite—he has the appetite of a horse, the energy of a pocket-size atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a fire cracker, and when he makes something he has five thumbs on each hand.

He likes ice cream, knives, saws, Christmas, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings and fire engines. He's not much for school, company, books without pictures, music lessons, neckties, barbers, girls, overcoats, adults, or bedtime.

Nobody else is so early to rise, or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, a half-eaten apple, 3 feet of string, an empty plastic sack, 2 gum drops, 6 yen, a sling shot, a chunk of unknown substance, and a genuine super-sonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your workshop, but you can't lock him out of your heart. You can get him out of your study, but you can't get him out of your mind. Might as well give up—he is your captor, your jailer and your boss—a freckled-face, pint-sized, cat-chasing bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them like new with the two magic words—"Hi Dad!" (—Author unknown) ★

Why Did the 1920 S.S. Conference Fail ?

by
Diogenes

World S.S. Conventions are planned to stimulate and inspire S.S. workers to greater activity and to benefit all participating countries. The host country should receive the greatest benefits because largest attendance and participation is possible. Without the hope for such results, the large expenditure of time and money involved could not be justified.

Following are the figures of the Japan Christian Year Book prior to the 1920 Conference.

Year	Number of S.S.s	Teachers	Enrollment
1902	917	1,310	42,513
1907	1,066	not reported	84,160
1912	1,588	"	106,580
1917	2,347	"	148,767
1920	2,929	4,515	177,154

These figures show that the number of S.S.s tended to an annual average increase of 106; pupil enrollment averaged an annual increase of 7,081. This shows excellent progress. Percentage-wise the S.S. trebled in number and enrollment quadrupled. One would expect a continuation of such statistics, and if we were to postulate the same number of additions for the next ten years, there should have been 3,989 S.S.s with a total enrollment of 247,964 in 1930.

But the statistics after the World S.S. Convention held in Tokyo in 1920 are surprising. Newspaper and magazines, together with religious publications had given extensive coverage to this convention. It was a matter of national pride that such a convention was held in Japan, and the entire nation followed the convention with interest. We may be sure the churches were vitally interested, and looked for a very real increase in S.S. work.

Here are the Japan Christian Year Book figures for the next decade:

Year	S.S.	Teachers	Pupil Enrollment
1920	2,929	4,515	177,154
1921	2,956	6,495	170,169
1922	2,820	8,184	173,736
1923	2,765	7,984	159,045
1924	3,130	9,390	176,684
1925	2,877	9,239	179,448
1926	1,900 (a guess?)	10,015	195,798
1927	3,088	11,760	202,043
1928	3,135	14,717	199,595
1929	3,332	12,984	224,789
1930	3,390	12,850	207,842

In the first five years, S.S.s dropped in number from 2,929 to 2,877, and enrollment increased merely 459 per year! Even adding the figures of the latter part of the decade, when the memory of the 1920 S.S. convention was more remote, the average S.S. increase is but 46 per year, less than half that of the preceding period; and pupil enrollment increase is but 3069. Percentage-wise, S.S.s increased but 15% and enrollment but 16%.

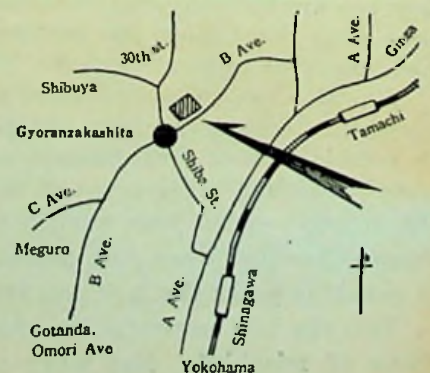
One redeeming factor is that the number of S.S. teachers nearly tripled, enabling the teacher pupil ratio to drop from 1:40 to 1:16. Evidently teachers became easier to recruit at this time, and the teaching environment improved.

To refer to the normally expected goal in 1930, there should have been:

Expected	3,989 S.S.	247,964 pupils enrolled
Actual results	3,390	207,842
Percent of goal	85%	83.8%



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JAPAN SUNDAY SCHOOL UNION

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Minato Ku, Tokyo

In other words, despite the WSSA convention, S.S.s decreased 15% from normal expected growth, and pupil enrollment decreased 16.2% from normal expected growth. Especially, the five years immediately succeeding the convention was a period of setback, with a drop in number of S.S. and a static enrollment!

What is the reason for this result?

The convention was a large scale undertaking, and to simplify preparations, a Patron's Committee was formed, made up primarily of non-Christians. As a matter of fact, the Patron's Association declared: "Though we are not professed Christians, yet knowing what a might factor the Sunday school is for the promotion of the peace of the world, and the elevation of humanity, we began, under the leadership of Marquis Okuma, then Premier of our Government, to organize the Patron's Association."

WORLDLY PLANS AND FINANCE

One must admire the community spirit of these men, who were so willing to devote their time and money to something which they themselves did not accept, yet it does seem strange that the Church depended upon the World to plan and finance its convention. *

The purposes of these men were varied, eg. the Mayor of Tokyo said, "Its (religion) goal is brotherhood." The Chamber of Commerce president said it was: "for the moral uplift of mankind." Baron Shibusawa declared: "the spirit of Confucian teachings is identical... to the teaching of Christianity." Count Uchida considered: "the purpose of the Sunday school is to make the world safe for democracy." The Emperor sent a greeting stating: "This convention... contributes in no small measure to the advancement of the principles of humanity." The Imperial Education Society reported: "our purpose, therefore, is absolutely one with this great Convention."

In addition to the regular expenses of staging the convention, the Mayor spent \$12,500 for a reception in Hibiya Park, the Patron's Association gave a special reception, and the Emperor donated \$30,000 to the convention.

On the other hand, the messages of the conference were largely evangelical. Dr. Biederwolf gave the main devotional messages built around the theme, "The Victorious Life." F. B. Meyer, together with other known evangelicals sent greetings to the Convention.

Also, the Convention tried to represent fairly all groups in Japan, and all publishers were invited to take part in the displays of materials. Some churches, realizing that the convention would be expected to bow to the portraits of the Emperor and Empress, remained outside the movement. (see p. 32)

Obviously the convention was under heavy obligation to the Patron's Association, and since these men had a prominent part in the various public meetings, it placed the Japanese leaders of the convention in a very embarrassing position. Since the rising trend of liberalism was obscuring the dividing line between Church and World, the social and moral uplift emphasis began to take precedence in the program of the S.S. in the place of the emphasis upon individual responsibility for sin before a Holy God.

In other words, the high and noble purposes of the convention—that of bringing the Church to the World—ended with the World coming into the Church.

The latest figures from the Kiristo Shimbun Year Book follow—a post-war comparison of Kyodan and non-Kyodan churches.

YearKyodan.....		Non-Kyodan.....		
	S.S.	Teachers	Pupils	S.S.	Teachers	Pupils
1952	1,914	9,951	177,489	1,135	4,046	97,240
1954	1,763	9,680	131,959	1,599	5,342	126,990
1958	1,858	10,432	99,691	2,072	6,829	122,812

The trends indicate: Kyodan, S.S.s decrease 56 Sunday Schools or -3%; Pupil enrollment decrease 77,798 or 44%. Conversely, the non-Kyodan S.S.s have increased 937 S.S.s or +83%; pupil enrollment increased 25,572 or +27%. In addition, the non-Kyodan S.S. program now outnumbers the Kyodan program, and is rapidly widening the gap between them.

What will the 1958 S.S. convention accomplish? Will it stop the Kyodan's downward trend or will it accelerate it?

*Apparently the present W.S.S.C. leaders refuse to learn the Lessons of History. To raise some much-needed money, they staged a benefit showing of the Secular movie "Tale of Two Cities" in a worldly Tokyo-movie-house. Can't you just see the Children's Saviour leading the procession up to the box-office? Good grief!—eds.

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1958 SURVEY OF SUNDAY SCHOOL MATERIALS AVAILABLE IN JAPANESE

		Name	Publisher*	Type of Grading	Unit**	Unit Price	Cost per Year	Remarks		
Curriculum Materials	Teacher's Materials	Periodicals	Seisho Kyoiku	JP	Group	M	¥50.	¥500.	International Graded Lessons	
			Kiristo Kyo Kyokai	IC	Group	M	40.	480.		
			Kyoshi No Tomo	NCC	Group	M	50.	600.	Presby. & Meth. USA curriculum	
			Nichiyo Gakko	CCC	Group	M	40.	480.		
			Ansokunichi Gakko Kyoka	SDA	Group	Q	150.	600.	SDA emphasis	
		Manuals (Not Magazines)	Neighborhood Series Life of Christ, I and II Old Testament, I, II and III Teachings of Christ, I Acts, I and II	JSSU	Group	Q	80.	320.	Based on Chinese edition of Neighborhood Lesson Series	
			Gospel Light, Grades 1, 2, 3, 4, 5, 6	JSSU	Closely	Q	75.	300.	Based on Gospel Light Press (USA) curriculum. Pupil workbooks available.	
		V.B.S.	First Steps in the Christian Faith	JSSU	Group	10-day	125.		Based on Standard (USA) curriculum. Pupil workbooks available.	
			Heroes of the Cross	JSSU	Group	5-day	100.			
	Jesus Calls		JSSU	Group	5-day	100.				
	Pupil's Materials	Leaflets	Nakayoshi	NCC	Group	M	8.	96.	For use with NCC published teacher's magazine.	
			Kobato	NCC	Group	M	8.	96.		
			Hikari no Ko	NCC	Group	M	8.	96.		
			Kohitsuji	NCC	Group	M	8.	96.		
			Bible Friends	JSSU	Group	Q	15.	60.		For use with JSSU published Neighborhood Series teacher's manuals. (Two color with cover)
			Bible Stories	JSSU	Group	Q	15.	60.		
		Bible Teachings	JSSU	Group	Q	15.	60.			
		Work-Books	Gospel Light, Grades 1, 2, 3, 4, 5, 6	JSSU	Closely	Q	15 & 30	60 & 120	For use with JSSU published Gospel Light Series	
V.B.S. Pre-School, Grade 1-3, 4-6			JSSU	Group	10-day	25.		For use with JSSU published VBS teacher's manuals. (Two color)		
V.B.S.	V.B.S. Pre-School, Grade 1-3, 4-6	JSSU	Group	5-day	18.					
Related Materials	Pupil's Magazines	Rainbow	NI	?	M	3.	?			
		Hitsujikai	EPD	No	M	?	50.			
		Yorokobi	YSS	?	M	?				
		Nichiyo Gakko	NGSS	?	M	?				
		Kodomo no Gakuen	SDA	Group	M	?				
		Junior Times	NCC	Group	M	10.	?			
	Teacher Magazine	Sunday School Monthly	JSSU		M	20.	200.			
		Concordia Sho-Chukai	CP		Q	?				
	Teaching Aids	Semi-Kamishibai	JCEF	Various	S	V	Various			
		Kamishibai	CKPC		S	V				
		"	OBSF		S	V				
		"	NCC		S	V				
		"	AVACO		S	V				
		Teaching Pictures	JSSU		E	50.				
		Flannelgraph	JSSU		S	V				
		"	JCEF		S	V				
	Filmstrips, slides, etc.	AVED	S	V						
	Teacher's Book	Working Together	LLS		E	100.				
Directing the Learner		LLS		E	100.					
Successful S.S. Teaching		AG		E	80.					

*Publishers:

AG—Assemblies of God, 430, 3-chome, Komagome, Toshima-ku, Tokyo
 AVED—TEAM-AVED, 1433, 2-chome, Setagaya-ku, Tokyo
 AVACO—22, Midoriga-oka, Shibuya-ku, Tokyo
 CCC—Japan Christian Church, SS Committee, 16, 1-chome, Tomioka-cho, Otaru-shi, Hokkaido
 CKPC—Christian Kamishibai Co., 27, Imai-cho, Azabu, Minato-ku, Tokyo
 CP—Concordia Press, 1-chome, Fujimi-cho, Chiyoda-ku, Tokyo
 EPD—Evangelical Publisher Depot, 274, 3-chome, Hyakunin-cho, Shinjuku-ku, Tokyo
 GF—Gospel Filmstrips, 1190 Karuizawa, Nagano Ken
 IC—Immanuel Church, Trans. Assn. Bldg., 4, 3-chome, Marunouchi, Chiyoda-ku, Tokyo
 JCEF—Japan Child Evangelism Fellowship, 25, Shote-machi, Shibuya-ku, Tokyo

JSSU—Japan Sunday School Union, 36 Mita, Matsuzaka-cho, Minato-ku, Tokyo
 JP—Jordan Press, 11, Kamiyama-cho, Shibuya-ku, Tokyo
 LLS—Lutheran Lit. Society, 11, 1-chome, Ida-cho, Chiyoda-ku, Tokyo
 NCC—National Christian Council, 2, 4-chome, Ginza, Chuo-ku, Tokyo
 NI—Niji no Ie, 391, 3-chome, Kashiwagi, Shinjuku-ku, Tokyo
 NGSS—Nichiyo Gakko Shimbun Sha, 18, 3-chome, Higashi Momotani, Ikuno-ku, Osaka
 OBSF—Oriental Bible Study Fellowship, 1013 Karuizawa, Nagano Ken
 SDA—Seventh Day Adventist, 1966, Kami, Kawai-cho, Hodogawa-ku, Yokohama
 YSS—Yorokobi Shinbun Sha, 1843 Hanabusa-cho, Utsunomiya-shi, Tochigi-ken

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NEWS MAKERS

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



FAR EAST BROADCASTERS MEET

Hong Kong, EPA... Christian broadcasters from Japan, Formosa, and the Philippines gathered with Christian leaders in Hong Kong from April 23 to 25 to discuss the production of programs for the increasing number of high-powered gospel transmitters in the Orient. Now being built by Far East Broadcasting Company are a 50,000 watt short-wave station in Manila, to be completed in 1958; and a 100,000 watt broadcast band station in Okinawa, with a proposed completion date of 1959. The latter will become Christianity's most powerful voice in the world.

The strategic value of these transmitters is evident from a recent Government report, revealing over 22 million radio receivers in Asia. Of these, over 16 million are in Japan, 2 million in Red China, and 400,000 in Korea. Japan also now has one million television sets, an open (but as yet unentered), door for the gospel.

In view of the known deep penetration of TEAM's 20,000 watt station HLKX into Red China, they laid plans for greatly stepped up output of programs for HLKX, which has been heard regularly 2,000 miles away, even though it operates on the regular broadcast band.

PBA STUDIO NEEDS MET

Tokyo, EPA... After being stymied for more than a year by lack of finances, Pacific Broadcasting Association began building its long-awaited studio in Tokyo. Programs already produced by PBA for airing over commercial stations have an estimated active listening audience in Japan of over five million people, with 48 stations now carrying the programs. A Spring-time flood of gifts to PBA (mainly from gospel broadcasters in America and Japan missionaries) will make possible the studio's early completion, though further equipment is needed to meet greatly enlarged demands for Japanese programming by FEBC's new Manila and Okinawa outlets.

JAPAN BIBLICAL SEMINARY UNDERWAY

Tokyo, EPA... On May 2, 1958, the Japan Biblical Seminary opened its doors in a rented building in Tokyo, with 11 students and 11 teachers. Besides the six first year students, five third year students transferred from Roy Hasegawa's former Tokyo Theological Seminary, which was dissolved on March 15. This year, the seminary is operating under a "preparatory committee." ★

OSAKA'S PASTORS CONVENTION

To help meet the spiritual needs of our day, Dr. Bob Pierce and World Vision, Inc., will hold Pastors' Conferences in ten countries this year. The second conference in Japan is slated for Osaka from July 22nd to the 24th. About 1,400 pastors are expected to attend—their transportation, meals, and lodging being provided by overseas Christians. The last conference in



Pierce and Kishi

Japan was held in September, 1957, with 600 pastors attending. Evening sessions held at St. Paul's University were broadened to include seminary students and important laymen. Dr. Bob Pierce was given an interview with Prime

Minister Kishi, and a reception was held for him by Pres. Matsushita, President of St. Paul's University.

While the first Pastors' Conference was limited to the Tokyo area, the Second Conference will bring together men from all over Japan and is called the International Interdenominational Pastors' Conference (Kokusai Chokyoha Kyōekisha Taikai). Day sessions will be held at the Osaka Jogakuin where 1,500 can be accommodated for meetings, with special provision being made for meals, making possible a rich time of fellowship. Lodging will be nearby. In order not to put an added burden on pastors who must travel long distances, a registration fee of ¥355 is being charged each one, with other expenses being borne by World Vision.



Halvorson

Rees

Pierce

Speakers this year include Dr. Bob Pierce, President of World Vision; Dr. Paul Rees (making his fifth trip to Japan), associate evangelist with Billy Graham; Dr. Richard Halvorson, of International Christian Leadership, Washington, D.C., formerly pastor of the Hollywood Presbyterian Church; and Dr. Walter Martin, America's foremost authority on Cults. Also coming are tenor Bill Carle and Businessman Bill Jones. (J.G.) ★

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CHINESE FOOD

CPC WITHDRAWS FROM IMC

Congo, EPA... At its annual council meeting, February 23-March 2, the Congo Protestant Council voted 39-9 to withdraw from the International Missionary Council. This action was taken following the vote of the IMC in Ghana to merge with the World Council of Churches.

If the CPC had retained membership in the IMC, it was clear that several CPC mission boards would withdraw, causing division of evangelical forces in the Congo. A number of the mission boards whose parent bodies are in the WCC voted to withdraw in order to retain unity in the Congo. (MNS)

WORLD POPULATION INCREASE

EPA . . . A runaway increase in world population has added about 172 million—equivalent to the population of the United States—to the total in the last four years. The last seven years saw a greater increase than had taken place in the full century before 1950. Largest increase: some countries in Latin America, up 3% a year. Decreases: Italy, Puerto Rico, Japan (which legalized abortion and sterilization in 1948 and has now fallen to the traditionally low rate of France). (MNS)

RADIO CEYLON

Ceylon, EPA... Spot announcements offering Bible correspondence courses are being accepted by 100,000 watt Radio Ceylon.

This station prior to October 1957 aired dozens of evangelical programs. Due to Buddhist pressure the broadcasts were cut off. However, by spots, course distributors can still offer their lessons to millions of listeners throughout all India. Government radio stations in India will not accept Christian programs. (MNS)

MISSIONARY USING JAPAN'S "FARMER STATION" TO EVANGELIZE

EPA . . . Twenty-four "farmer stations" are carrying weekly gospel programs to rural areas in Japan as a result of a tour by Mennonite missionary Carl Beck. Some 15,000 families (perhaps as many as 100,000 listeners) will hear the gospel each week at an amazingly low cost—about eight cents per week per station for a one-quarter hour period.

In rural Japan these farmer stations operate on a direct-wire hookup with loudspeakers in each farm home. Usually this is the only contact the family has with the outside world. "They depend on it for news, entertainment, culture, disaster warning, telephone and telegraph messages," reports Beck. "Most farmers will not leave their sets unattended for long. Especially at suppertime, right after the evening news, one is certain of almost 100% listening audience."

Beck and a Japanese associate tape the programs and carry on an extensive follow-up with correspondence courses.

(Tip to other rural missionaries: Go thou and do likewise.—ed.)

FILM EVANGELISM FOR SINGAPORE YOUTH

EPA... Under the leadership of Youth for Christ Director Joe Weatherly, teen-agers in Singapore have launched a program of film evangelism geared to reach the youth of their areas with the gospel.

Using the Gospel film, "Seventeen," school auditorium and outdoor showings are scheduled for various areas of Singapore as well as key centers in the Malay Peninsula. As many as 50 youths have professed faith in Christ at a single showing. Weatherly was recently appointed Far-Eastern director for Gospel Films Incorporation to co-ordinate the production of a youth film for Asia.



Weatherly

MISSIONARY BREAKDOWN SURVEY

EPA... In 1957, an extensive survey was made of 30 mission boards and 2,353 missionaries. It covered a 25 year period. It was found that 74.5 per cent of the missionaries served two or more full terms on the field. Of those that served less than two full terms, 10% did not complete one term, with 15% failing to complete a second term.

An analysis of the causes of this showed that of the 589 who served one term or less, 77 withdrew because they were not able to get along with other missionaries, 70 had physical problems, with 59 it was the health of the husband or wife and approximately 60 were recalled to take over tasks of the mission board at home. Only 19 missionaries failed to return because of the lack of a clear missionary call and concept.

ARE MISSIONS BENEFICIAL?

EPA... A list appeared in many newspapers in China which classified the people of China according to their usefulness to the country. The list, graded in the order of importance, is:

1. Soldiers. 2. Laborers. 3. Farmers. 4. Government workers. 5. Artisans. 6. Intellectuals, teachers and students. 7. Craftsmen. 8. Businessmen. 9. Prostitutes. 10. Missions and missionaries.

A former China missionary summarizes the former benefits of missions to China: Successful fight against the awful opium traffic by means of information and appeals; Fight against footbinding; Uplift of girlhood and womanhood; Education for females; Western arts and sciences; Colleges; Universities; Famine relief; Introduction of vastly superior livestock and seeds, providing more food for the masses; Introduction of hospitals, giving physical healing and relief to multitudes, generally at ridiculously low charges or none at all; Hygiene and sanitation; Orphanages; Dispensaries; Introduction of phonetic script, enabling large numbers to read who otherwise never would. (Although missionaries teach the people to read, all too often it is the Communists who provide them with their reading materials.)

Also release has been accomplished from sin and mental suffering, and

from bondage to idols, demons and destructive superstitions. All this release has resulted from the introduction of vital Christianity.

All, too, at the cost of great personal self-sacrifice; premature bereavements, premature separation from one's children, ill-health, misjudgings, and many martyrs. (PO)

CHRISTIAN PEACE AND WORLD PEACE

Tokyo, EPA... Ever since the "Lucky Dragon" incident in the Bikini atolls in 1954, Japanese have reacted strongly against the United States and British nuclear tests in the Pacific, and in a lesser way, against Russian tests in Siberia. Soon afterwards the "Japan Council Against A and H Bombs" was organized and became the most powerful among the various peace efforts in Japan. Its purpose is to mobilize world opinion against nuclear weapons, on the assumption that, since no government in the world today can afford to ignore public opinion, the nuclear race can thereby be brought to a halt.

The Japanese attitude is largely emotional, often without clear insight into the deeper problems of armaments and their solution. Furthermore, leftist political groups always exploit these situations. However, there is much genuine conviction in the Japanese protest. It would be more disturbing if the conscience of mankind, especially of the Japanese, were calloused to the immorality of nuclear weapons.

In August, the "Japan Council" plans to hold its fourth convention. This year the convention will attract special attention since it overlaps with the World Sunday School Convention. The Japan Council is seeking to obtain the participation of delegates to the S.S. convention. While few will accept the invitation, this effort of the "Japan Council Against A and H Bombs" will undoubtedly draw the attention of the public to the response of the Christians.

Some Japanese ministers take an active part in the Japan Council. Most distrust this particular movement, but seek other ways to express their Christian peace conviction. Apart from these 2 groups, a large committee of prominent Japanese Christians has called an International Meeting of Christians for World Peace. This Tokyo meeting is slated for August 14, 1958, the day following the S.S. convention. Some will likely attend this conference who would not feel free to attend that of the Japan Council Against A and H Bombs.

Many Christians will not feel free to attend any of these meetings. Among these will be many evangelical pastors and missionaries in Japan.. However weighty theological or ideological considerations may be in determining this attitude, what does this mean to those who hear the evangelical witness? Are evangelical Christians not interested in peace? Can it be, as some have felt, that evangelical Christians are an accomplice of militarism? Surely the answer to these questions is, "no." But has the evangelical position been made clear? Hardly. In 1958, however, silence is hardly possible. People want to know what evangelical Christians believe on the question of peace and they have a right to expect an answer. (P.P.)

INDONESIA

EPA... Indonesia is now in a state of turmoil. The prevailing civil war in that country has drawn worldwide attention, for it is not only a political conflict, but also a struggle for principles from the religious point of view.

Indonesia is a Moslem country, as 85% of its population are Moslem believers while only about 3% are Christians. On the other hand, however, the National Party is, beyond doubt, pro-Communist. It can be readily envisaged that the Moslem believers in Sumatra and Java are fighting against the National Party to free their country from Communist influence, under which their freedom of religion will be lost.

Inasmuch as the Indonesian civil war has a religious significance, the Christian community of the North Celebes (which is now called Sulawesi) also joined the Moslem community to fight against the National Party for the same reason. The odds are much in favour of the Nationalists, however, who are receiving material aid and reinforcements from other Communist countries.

Because of the crucial times which Indonesia's freedom-loving and highly religious people are experiencing, Christians should pray that Indonesia may be saved from the inevitable fate of atheism. (Y.C.)

RED CHINESE PASTORS LOSE FACE

Tokyo, EPA... According to 3 highly reliable sources, the expected 15 man Red Chinese "Christian" delegation will not come to Japan in 1958 for the World S.S. Convention. The Taiwan delegation may come.

The excuse for not coming was stated "because of the crowded conditions." The real reason: The face-losing incident where an unknown hero ripped down a Red Chinese flag displayed in a Nagasaki department store. This was the "straw that broke the Red Camel's back." Another important reason: The Japanese Government would not give one yen for their travel expenses and the haggard Japanese invitation committee found it difficult to raise money from Japanese believers for this "worthy" (?) cause.

Most evangelical pastors and missionaries regard this as a direct answer to prayer. Yet there are still plans to invite them in 1959 or 1960. (K.J.)

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EVANGELIST SMITH IN JAPAN

Tokyo, EPA... Rev. Paul B. Smith, son of Dr. Oswald J. Smith, arrives in Japan, September 6, to minister in evangelistic meetings and pastors' conferences through October 6. He will be accompanied by Mrs. Smith and Mr. & Mrs. Donald G. Newman, who provide musical talent. Mr. Newman is Director of Music in the Peoples Church of Toronto, Canada and Mr. Smith is Associate Pastor and also well known for his books, among which are "Church Aflame" and "After Midnight." The latter is in Japanese.

Since many of the 350 missionaries supported by the Peoples Church are in Japan, the Smith party will visit them and help out in evangelistic meetings. Also, they will participate in the N.L.L. Pastors' Conference in Karuizawa September 10-12.

Their itinerary will be well filled, but if you desire them to visit your church or area, please contact the

New Life League. After their month in Japan, they will visit Hong Kong and Europe.

CONSERVATIVE CO-OPERATION

Atami, EPA... The Central Committee of the Japan Protestant Centennial (JPC) held its fourth meeting on May 20-21 to finalize plans celebrating 100 years of Protestant church growth.

Thirty Japanese pastors and foreign missionaries representing over 100,000 Japanese Christians, 22 denominations or missions and 700 missionaries worked in perfect harmony under the able leadership of Dr. W. A. McIlwaine, veteran second-generation missionary of the Presbyterian Church U.S. (South) as they completed plans to hold mammoth rallies in the two major cities of Japan just 100 years after the landing of the first Protestant missionary, Bishop C. M. Williams of the Anglican Church, in 1859.

This coordinated effort of the Japanese and missionaries is centered in Jesus Christ as presented in the Scriptures, the Word of God, the only infallible rule of faith and practice. All who hold this historic faith are invited to participate in the celebration, irrespective of their denominational background.

Several district rallies will be held in other large centers ranging from Sapporo in the northern island of Hokkaido to Fukuoka on the island of Kyushu. Outstanding Biblical scholars are expected to be the main speakers. The impact of these speakers emphasizing historic Christianity is expected to be far-reaching upon the church as a whole.

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Japanese Evangelical Overseas Mission

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J. E. O. M. NEWS NO. 5

May 5th is Boys' Day in Japan. Large colored cloth carp fish and streamers fly high in the air, as is shown in the picture. They are the symbols of boys' aspiration and courage to fight against the difficulties, as they swim up the swift stream of life.

We all love to see these carp fish, whose beautiful red and black colors are a striking contrast to the blue of the clear May sky. They fly freely, dancing high above, bent on climbing higher and higher. Why do the carp fly so freely? Because they are completely hollow inside, thus allowing the breeze to flow throughout their bodies.

So, also, if we are loaded down with our own ideas and strength, how can the power of the Holy Spirit work through us? We want to empty ourselves more and more in order to receive His guidance fully. (II Cor. 12:9)

The Lord has been so good and has taught us very deeply the last two months through the footsteps of His faithful servants who have marked glorious footprints in victory. We have been led to make a rule that the J. E. O. M. Home Base workers shall not use Mission Funds for their logistical support, but be as missionaries on the field who look to the Lord, alone, for all their needs. We do not have full-time workers yet. All work is done by volunteer helpers. They have come to share what they have and offer their service to the Lord, not expecting anything from the Mission Board.

Please pray especially that the Lord may raise up the right vessels from among some of our people to go to the Philippines as visiting missionaries, and a couple to reside in Formosa during this year. We have several candidates who can go out now, but we need the right leaders to go with them. There is even one deaf preacher who is praying about going to Formosa to work among the deaf and dumb. There is no witness of any sort among them. We have also received requests to work among the Japanese immigrants in Bolivia, the Chinese in New Guinea, the Indonesians in Java and among the unreached tribes in Nepal which is still, in the 20th century, closed to Christians. The harvest is indeed plentiful, but the laborers are few. Pray that the Lord of the Harvest will quickly send forth laborers into His harvest.

We are also very thankful for your continued effort in collecting cancelled stamps. A Christian businessman in Tokyo buys them by the pound, almost a dollar and thirty cents per pound. The money thus raised is used to print gospel tracts. Already 600,000 tracts have been printed and are being distributed. Recently, however, we were informed by the Post Office that cancelled stamps are regarded as first class mail by the International Postal Regulations. So when you have many to send, it is advisable to send them by parcel post. In that way you may save considerable postage. But please declare their value very low, as we are authorized to import stamp parcels free from custom charges when they do not exceed more than \$14 a month.

Now, may you be steadfast and unmovable in this time of temptation, finding strength to abound in the work of the Lord, whether in season or out of season, and be guided by the wind of the Holy Spirit, as are the carp on Boys' Day.

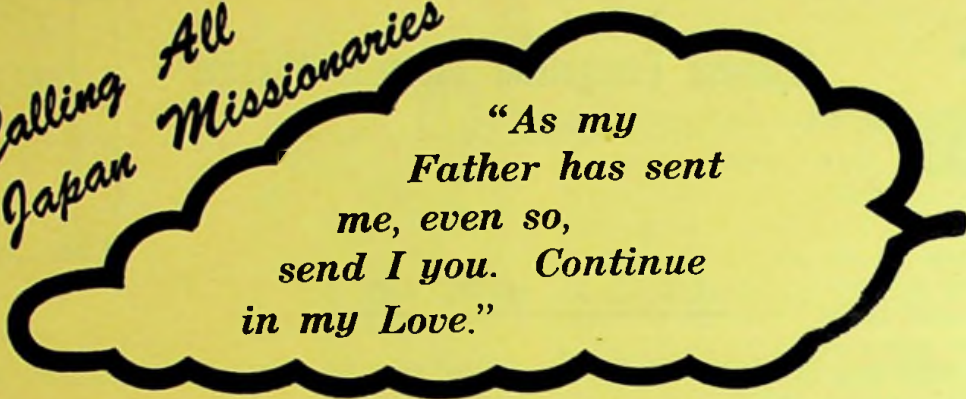
Cordially yours in the Lord,

J. Tadenuma

Executive Secretary
J. E. O. M.

日本海外宣教会

Calling All Japan Missionaries



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- Searching out Japanese missionary candidates?
- Getting your friends to collect used postage stamps?
- Teaching your congregation to regularly tithe?
- Teaching your congregation to pray systematically for missions?
- Getting a definite, Japanese-sending missionary program into your own mission board?



Mr. Tsuyoshi Tadenuma, Christian businessman-executive secretary of J.E.O.M.

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OPEN-AIR EVANGELISM IN KOBE

by Milton Wayne

Japan

Evangelistic

Band

(JEB)



I. Our Aims in Street Preaching

(a) To preach the gospel to as many as possible with sufficient clarity for them to be led to Christ in the 40 minutes we are outside.

(b) To give to those who have no idea of Christianity, or perhaps a false idea of Christianity, enough information to attract them to the meeting.

(c) To give every one the best impression of the Lord, so that they will want to hear more of the truth.

II. Our methods at the Minatogawa Mission Hall

A. Beginning the street-meeting:

(1) From 6:30 to 7:30 workers gather for vital prayer session.

(2) Team proceeds to front of Hall. Hymn sheets and a box for the preacher to stand on, are brought out. Workers form a semi-circle around the box.

(3) Team begins to play instruments. In our case these consist only of accordians, tamborines, kettle drum, big drum and trumpet (occasionally). In the present city work, the better the orchestra, the better the work.

(4) Leader begins public singing. In the early stages of the street meeting, a good stretch of singing is wise. People will take a while to warm up to the idea of standing with you.

(5) Leader calls members of the team to testify. Begin with someone with a booming voice. This will attract folks. If a number are gathered, the leader may call on someone else without such a voice. The fact that the next speaker has a small voice will draw them closer. If the speaker is not naturally gifted with a loud voice, let him be brief. (All testimonies should be brief anyway). Testimonies should be interspersed with hymns.

B. From the street-meeting to the Gospel Hall or tent:

The leader must constantly strive to bring the listeners close to the front. If you don't have them cross the gutter, enter your yard and come right up behind the first line of workers before you go into the meeting, you may lose every one of them, though at one time 150 or 200 are listening. Therefore, ability to draw the people to the front is an art that must be mastered. There is no cut and dried plan for this, but some tips which might work in your situation are:

1. Take the box out to the crowd at first, then move back toward meeting place in two or three stages.

2. Don't attempt to move back or to draw the people too early. (Probably 15 minutes before the first move.)

3. Leave the drawing of the people to the leader. Front line workers (facing the leader) must not turn around and beckon listeners to a more forward position. As a rule, if the leader can't do it, they are in no mood to come. Note: It is possible for an able worker to sometimes suggest to a few of the listeners, at the rear, to move forward a little. However this is loaded with danger because:—

(a) The suggestion often makes the listener conscious that he is listening and what is more, has been observed doing so. That makes him nervous and results in his fleeing, which is the psychologically approved reaction to fear.

(b) The worker may not know when to stop and go right on working at the back. This may in turn distract from the main meeting and even result in another little street meeting in the midst of the main one.

4. Sometimes a stubborn two or three in the first line of hearers, who become hardened the more you plead (why they stay to listen is anyone's guess) will stumble the group at the back. You need to look to the Lord for direct help in these cases, but don't bully the people into coming forward. Note: The people may gather better on either side of the speaker rather than in the dead center. This may be because the leader is directing his gaze into that general area. People may not want to appear to others as the center of this thing. Often quite a large gap forms in the very center of the group. This may be overcome by

(a) some of the workers trying to fill the gap

(b) the leader stepping down and walking to the open area and frankly, quietly asking someone to move into it.

5. After the first 10 minutes, the leader must make it clear that it is free, without sounding cheap. He must impress the fact of easy entrance and exit from the meeting. He must insist upon the simplicity "*Wakariyasui*" not "*Kantan*" of the service. Assure them that no one will be trapped in some

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We learn wisdom from failure much more than from success; we often discover what will do, by finding out what will not do; he who never made a mistake never made a discovery. —S. Smiles

ritualistic ceremony. These things must be hammered home until the impression is fixed upon new hearts.

6. The leader, as he gets the people closer, should strike up a friendship with them and lower his voice. If he can get them to sing with him, he has a good chance of getting them into the meeting.

7. Save the novelty of the missionary's presence to draw them closer during the course of the meeting. When he takes a brief turn, the folks will draw closer to the front. However, the missionary should not hesitate in leading the entire street meeting if he has a gift for it.

8. The leader or visiting speaker should finish the meeting by giving a last 10 minute vital testimony—appeal, invitation or exhortation. If this is done by the leader or the staff evangelist, that speaker should finish with a clear and repeated invitation for all to come inside. If the visiting speaker makes the last speech, the leader should take over again and should not make another speech, but should plead with the folk to come inside and hear more. He should sing the hymn once more and stop at the end of each verse to explain to the folk still gathering at the rear that this meeting is all but over but there is a bigger brighter and better one inside. He might like to explain that all the folk in the front are coming in (he hopes) and that the folk at the back are to do so also. He would be wise to suggest to the folk in the front that they have a responsibility to lead the rest. It is necessary to make it very clear that you will definitely go inside at the close of the singing of the hymn.

9. I don't like the leader to get down from the box until the last note is sung. At that instant he should step down and as he goes amongst them, help them inside.

C. The vital five minutes

Toward the end of the service as the last man is speaking, two or three workers should walk to the back and watch. If a newcomer stops or slows down, the worker should hand him a tract and say, "This meeting is nearly over, but the real meeting is to start soon. Won't you wait and go inside?" If some turn to leave the meeting, the same admonition is in order. The person often will stop, return to listen, then go on in with the others.

Nothing is said to those listening until the last word of the last hymn is sung. At that moment, the workers at the back ask folks to go in. Men to men, women to women, asking forthright. Don't be afraid to touch them. Not manhandling, but a slight touch on the shoulder is as friendly in Kobe as it is in the West. Now during this same instant, the front row workers walk into the hall or church, looking neither to the right nor left. If enough workers are there, have them walk in from amidst the crowd as well. But you are doomed if the front or middle workers stand still or turn around to help with the guiding of people. This is the vital minute. 80% are momentarily staggered after the last note is sung. When the leader disappears off the box and workers begin to move, what happens to that first line of listeners is vital to you. If the chosen few at the back begin working and the front row workers move deliberately into the hall, the rest will move too.

However, this is not the end. The three or four outside must continue to give out tracts and press the invitation. As soon as possible others must come out from the hall and help. For many folk will not be stampeded into the meeting, but will take a tract, go away, return when things are quiet. Someone should be in the street to help them cross the dreaded "no-man's land." This is strong reason why the love of the true God, the gifts of God, the preciousness of salvation in Christ, the power of the risen Christ, should be stressed more than cold facts of sin and death.

III. Some Don'ts in Street Preaching

1. If the crowd is in a friendly mood, be conversational. If you can, you are half-way over the hurdle.

2. Don't push the sin question too suddenly.

3. Don't frighten them with the death question too forcefully. The possible reason for this difficulty is:

(a) that some are apparently fed some wild tales about Christianity and they fear our meetings;

(b) that Christianity is associated with people who have sought refuge from loneliness, suffering, fear of death and who have found peace in the Christian Church. The listener doesn't want to be considered by an acquaintance (who may be passing) that type of fearful person. So the listener is hesitant to walk into the hall because of fear of friends.

4. Don't tell them they are all miserable and you are all happy. Tell them the best you can about them and draw your comparisons by that.

5. Don't fight with opponents. React with a smile and the crowd will feel with you. One day in Kobe, a drunk abused the Christian faith with wild words. The Lord gave me sense to answer,

"That's fine! That's what I like about Japan today ...there is freedom of speech. I'm pushing my words into your ears and here you're doing the same thing to me. We're both privileged to be in Japan. But there's one problem. If we both keep speaking there'll be confusion. Besides being an ignorant foreigner, I can't understand you unless you speak slowly. So I'll finish here then you talk to me afterwards!"

Saying this in the most jovial tones possible brought the crowd over to our side 100%, which was my main worry.

Also, the other night a frequent visitor did a drunken turn right in front of me and started to "amen" me. I stopped, laughingly pointed to him and in friendly tones referred to him as "*ojisan*" (old man). I asked the crowd which joy they wanted, his or ours. "Tomorrow he will have forgotten tonight, left only with a sore head; we shall be able to recall tonight's service, with no sore head." The people laughed heartily and the crowd came to our side. As I knew the "*ojisan*" and he knew me, he simply said, "*maketa*" (defeated), waved to me and took off for the night.

Conclusion: We've just looked at practical "methods" in street preaching. Obviously, the guidance and compelling power of the Holy Spirit is vital. We long to see more of His working. But the Lord suggested by parable that we "compel them to come in." It seems reasonable to do all we can to break down barriers and obstacles that might hinder a soul from hearing the Word of God. ★

ANNUAL BIBLE CAMP SURVEY, 1958

KANTO AREA							
NO.	SPONSOR	LOCATION OF CAMP	PURPOSE	AGE GROUP	DATES	COST	CONTACT
1.	Baptist Mid-Missions	Inawashiro Lake Fukushima	victorious, life	M.S. and older	Aug. 5-9	* ¥ 200 M.S. per day * ¥ 250 H.S. & over per day	Doris Youmans 29-1 Kitagorouchi Cho Fukushima Shi, Fukushima Ken <i>Japanese:</i> Kakiseicho Gakko same as above
2.	Bible InSTITUTE Mission	Karuizawa	victorious life	H.S. and older	Aug. 12-16 16-18	offering basis and 3 go of rice per day	Earl F. Tygert 2163 Karuizawa Nagano Ken <i>Japanese:</i> Shorisha Jesu Conference same as above
3.	Evangelical Lutheran Church	near Hamamatsu -on the beach	evangelism and Bible study evangelism, deeper life	family camp M.S. working people	Aug. 1-4 5-9 9-10	* ¥ 350 per day	Harold N. Eimon 347 Sumiyoshi Cho, Kamikanuki Numazu Shi, Shizuoka Ken <i>Japanese:</i> Mareo Yoshida Tokai Lutheran Bible School 432 Furusho, Shizuoka Shi
4.	Evangelical Lutheran Church	near Shizuoka -in the mts.	evangelism & deeper life leadership training evangelism & Bible Study	H.S. Y. P. - Baptized Chr. College & adult College & adult	July 26-Aug. 1 Aug. 1-4 4-8 9-18	* ¥ 350 per day	Harold N. Eimon same as above <i>Japanese:</i> same as above
5.	HI-BA Bible Camp-American	Chiba Ken	deeper life & soul winning	H.S. Americans	July 21-26	¥ 3600 per session	Kenneth W. Clark 1073 Ohara Cho Setagaya Ku, Tokyo
6.	HI-BA Bible Camp-Japanese	Chiba Ken	deeper life & soul winning	H.S. Japanese	July 28-Aug. 3 Aug. 4-10 11-17	* ¥ 1000 per session	<i>Japanese:</i> Hi-BA Student Center P.O. Box 58, Shibuya Ku Tokyo
7.	Kirisutoshu Gakusei Kai - IVCF	Nikko	deeper life	Christian Univ. students	Aug. 26-Sept. 1	* ¥ 2100 per session	Kirisutoshu Gakusei Kai 2-1-3 Surugadai, Kanda Chiyoda Ku, Tokyo
8.	Norwegian Evangelical Orient Mission	Tomioka, Fukushima Ken	evangelism	Youth	July 25-29	* ¥ 120 per day	Robert Gornitzka Kitamachi 86, Somashi Fukushima Ken <i>Japanese:</i> Kunio Tojo Onada 9, Ueda Machi, Nakoso Shi Fukushima Ken
9.	Covenant Miss. Soc.	Lake Ashi, Hakone	deeper life and Christian service	family camp	Aug. 2-5	* ¥ 600 per session	Leonard Peterson 990-3 Chome, Nakameguro Meguro Ku, Tokyo <i>Japanese:</i> Isamu Horikawa (same as above)
10.	F. E. G. C.	Yamanaka Ko, Yamanashi Ken	fellowship, training, evangelism	H.S. & over	Aug. 11-16	* free-will offering	Johnny Siebert 111 Hakuraku Kanagawa Ku Yokohama <i>Japanese:</i> Kimura Tono 422 Kotoba Okutama Machi, Nishitama Gun, Tokyo
11.	Immanuel Mission Gen.	Urawa, Saitama Ken	study, fellowship	H.S. & over	Aug. 4-9	¥ 200 per day ¥ 100-students	Immanuel Bible Training Col. C/O P.R.O. 57-10 Tokiwa Cho Urwa Shi, Saitama Ken
KANSAI AREA							
12.	Baptist Gen. Conf.	Minabe, Wakayama Ken	Study - Chr. service	H.S. & over	Aug. 22-24	* ¥ 400 per session	Francis B. Sorley 832 Yoshihara Mihama Cho, Hidaka Gun Wakayama Ken <i>Japanese:</i> Tsuda Chiyo same as above
13.	C. & M. A.	Saiki Gun Hiroshima Ken	fellowship, training, evangelism	M.S. H.S.	?	?	A. Van Schooten P.O. Box 70 Hiroshima <i>Japanese:</i> Rev. Tamura Fuchu Alliance Ch. Fuchu Machi, Hiroshima Ken
14.	Evan. Free Ch.	Biwako	evangelism, deeper life	H.S. & Col. Age	Aug. 11-16	?	Cal Hanson 58 Komatsubara Kitamachi, Kita Ku, Kyoto <i>Japanese:</i> same as above
15.	Immanuel Gen. Mis.	Kyoto	study, fellowship	H.S. & over	Aug. 19-22	* ¥ 200 per day	John Fukuda Immanuel Church 40 Fukakusa Sumizome Cho Fushimi ku, Kyoto
16.	Japan Mennonite Brethren	Nosegawa, Nara Ken	evangelism, deeper life, fellowship, recreation	Y.P. Adults	Aug. 6-9 13-17	?	Jonathan Bartel 7 Naka, 6 Chome Kasugade Cho Konohana Ku, Osaka

There are few, very few, that will own themselves in a mistake, though all the world see them to be in downright nonsense. — Swift

NO.	SPONSOR	LOCATION OF CAMP	PURPOSE	AGE GROUP	DATES	COST	CONTACT
17.	Kirisutosha Gakusei Kai-IVCF	Near Kobe-in the mts.	deeper life	Christian Univ. students	Aug. 14-20	* ¥ 1800 per camp session	Kirisutosha Gakusei Kai 2-1-3 Surugadai Kanda, Chiyoda Ku, Tokyo
18.	Mennonite Brethren Conference	Mosegawa River Osaka	Christian fellowship and consecration	M.S. & H.S. Adult	Aug. 6-9 13-17	* ¥ 100 per day	Sam H. Krause 60-4 Chome, Yamasaka Cho Higashi Sumiyoshi Ku, Osaka
19.	Norwegian Lutheran Mission	Kurayoshi Shi Tottori Ken	evangelism, deeper life, revival	M.S. & H.S. (ages 15-18) over 19 yrs.	July 28-30 ? ?	* ¥ 700 M.S. session * ¥ 800 H.S. * ¥ 1300-adults	Per Finnseth 121 Soto Nakabara Cho Matsue Shi, Shimane Ken <i>Japanese:</i> Takemura Sensei 117 Soto Nakabara Cho Matsue Shi, Shimane Ken
20.	The Evangelical Alliance Mission (TEAM)	Akihama, Ishikawa Ken	evangelism & Bible study	M.S. & H.S. girls M.S. & H.S. boys	Aug. 6-9 11-14	* ¥ 100 per day	Roy Jensen 92-3 Shimonaka Cho Misogura Cho, Kanazawa Shi <i>Japanese:</i> R. Kikuchi 5 Kamitakajo Machi, Kanazawa Shi

NORTH HONSHU AREA

21.	Japan Christian Theological Sem.	Karuizawa	evangelism & Bible study	Y.P. & adults	Aug. 18-22	* ¥ 160 per day	Philip R. Foxwell 273-1 Horinouchi, Suginami Ku, Tokyo <i>Japanese:</i> Gunji Maruyama same as above
22.	Japan Evangelical Mission	Kashiwazaki	deeper life	S.S. camp M.S. adult	Aug. 4-6 8-12 13-18	* ¥ 80/day S.S. * ¥ 90/day M.S. * ¥ 120 per day -adults	Mr. Akira Uchida 2895 Kitanakajima Cho, Nagaoka <i>Japanese:</i> Isamu Shimpo same as above
23.	Lutheran Brethren Mission	Honjo Machi, Akita Ken	deeper life	M.S.	July 24-27	* ¥ 350 per session	Morris C. Larsen Box 50, Akita Shi <i>Japanese:</i> Tsuchizaki Ruteran Kyookai Isawa-san, Box 50 Akita Shi
24.	The Evangelical Alliance Mission (TEAM)	Matsubarako Nagano Ken	evangelism deeper life evangelism	H.S. girls M.S. girls M.S. boys H.S.-Col. boys Adult Col. & Bus. girls	July 21-28 28-Aug. 2 Aug. 2-7 7-13 13-18 19-25	* ¥ 120 per day	Donn Goss 953 Yodogahashi Nagano Shi, Nagano Ken <i>Japanese:</i> Fumiko Tanaka, Camp clerk 1-2 Chome, Kitazawa Setagaya Ku, Tokyo
25.	Yamagata Evangelistic Band (CBFMS)	Mamurogawa Yamagata Ken	evangelism & deeper life	Ages, 16-21 5th grade through Jr. High	Aug. 4-8 9-11	* ¥ 100 per day	Joseph Meeko 2-16 Midori Cho, Yamagata Shi <i>Japanese:</i> Abe Kazuma 143 Higashihara Machi, Yamagata Shi
26.	O.M.F., T.E.A.M., and others.	Kominato, Aomori Ken	evangelism, deeper life	-	August	-	Allen Fadel 54 Matsubara Cho, Aomori Shi

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27.	General Conf. Mennonite Mission	Miyazaki Ken	evangelism, fellowship consecration	M.S. & H.S. Univ., business people, families	Aug. 16-20 21-25	* ¥ 250 per session	L. Friesen 448-3 Hosono, Oka Nohara Kobayashi Shi, Miyazaki Ken
28.	Kyushu Christian Mission	Kagoshima Ken	evangelism, study	M.S. H.S.	Aug. 4-9 10-16	* ¥ 350 per session	Mark G. Maxey Kanoya, Kagoshima <i>Japanese:</i> Naganori Tanjiri Church of Christ Kusago Cho, Kushikino Shi Kagoshima Ken

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JAPANESE PSYCHOLOGY

The Effect of American Ideas Upon Japanese Education

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by Hideo Aoki, Ph. D.

(Ind.)



Over a century ago Japan, impelled by world conditions, abandoned her centuries-old policy of seclusion and isolation. From that time the nation has adopted and assimilated ideas from Europe and America. Western concepts have exerted considerable influence upon the development of the modern Japanese education system.

American influences played upon Japanese education during three periods:

1. The 1870's, following the Meiji Restoration. The Meiji leaders decided that a modern system of education based on western models was an essential tool for building up the strength and prosperity of their nation.
2. The 1920's when Japanese educators, especially the younger ones, were attracted by the experiments in progressive education which were being carried on in the United States.¹ These same educators had earlier embraced individualism, democracy, and social reform.
3. The surrender of Japan, September 2, 1954, and the subsequent occupation.

The Japanese themselves invited the first two waves of American influence by reaching out for American ideas. These ideas were adopted, and transformed as a part of Japanese culture. The third period of American influence, however, came as directive from the Supreme Commander for the Allied Power.*

Democracy

In their efforts to encourage democracy in Japan, the American Occupation characteristically placed strong emphasis on education. The re-orientation and re-education of the Japanese people were made the special responsibility of a Civil Information and Education (CI & E) staff section in General Headquarters. The United States Education Mission that visited Japan during March, 1946, was the first large group of outside advisers requested by SCAP. The report of the twenty-seven prominent educators of the Mission became the basis for the educational reforms instituted soon thereafter.

Broad lines of policy laid down by an Educational Reform Council made up of forty-nine prominent Japanese were embodied in a Fundamental Law of Education passed by the Diet, March 31, 1947. Es-

entially it was the authoritative "suggestion" of SCAP being carried out. SCAP made this "suggestion" on the basis of the report of the United States Education Mission. Compulsory attendance under conditions of equal opportunity and co-education was to extend over nine years. In defining the aims of education, the law first stressed full development of the personality of individuals, but noted also that the people should have "a deep sense of responsibility... as builders of the peaceful state and society." Schools were to create the attitudes of "intelligent citizenship" and "religious tolerance" without propagandizing for any party or sect. To avoid improper control or use of education, the "whole people" were made directly responsible for it.²

Reform

Whether some of the reform measures proved to be necessary to achieve the aim of the Occupation or whether the substance of reform was sacrificed for formal change is still a debatable question. For example, the School Educational Law of 1947 substituted a new 6-3-3-4 pattern of structure for the existing system of six years of elementary school, five of middle school, three of higher school and three of university. Whether structural reorganization was necessary to achieve the aim of education of the Occupation is questioned by some.³

Again, the Occupation encouraged the establishment of 60 four-year national universities. Finn⁴ and Nagahama⁵ are in agreement that these new national universities or *shinsei daigaku* are failures.

The examples cited constituted a few of the many sweeping reforms about which Cronbach observed in 1948.

Rarely has any nation or any section of a nation undertaken so drastic a program to revise an education system in so short a time. Probably the largest educational reconstruction program in modern times is that now undertaken by the Japanese educators with the assistance of the Occupation headquarters.⁶

Education

The question today is: how far has Japanese education been affected by the post-war reforms? To state the question differently, what effects has the "reverse course" that has been apparent since April 28, 1952, when the peace treaty came into effect, had upon the general educational trends? By Fall, 1951, it was already clear that the Yoshida cabinet favored extensive changes back to the centralization of educational control which the Occupation attempted to break completely. Further, Japanese have had serious doubts as to whether their economy could support nine years of compulsory school devoted almost entirely to non-vocational education. Miyahara and Kaigo⁷ argue that "since 75% of the children will not go beyond the ninth year of schooling, the lower elementary school should be used for outright job training." The demands of the Japan Economic Federation, that schools turn out "people who will be useful,"⁸ strengthens the possibility of change in educational content.

An adequate appraisal of the current situation in

(Continued pg. 53)

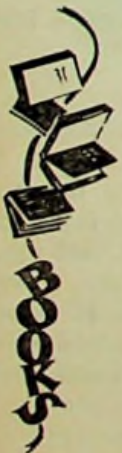
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JAPANESE PSYCHOLOGY (cont'd)

Japanese education requires an understanding of the nation's past educational history. Likewise, in order critically to analyze the seven years of wholesale importation of American ideas and the subsequent reactionary trends, it becomes necessary to review the two periods of Japanese history during which she drew heavily from the United States. Japan's contact with western educational experiences and theory did not begin in 1945. It goes back over eighty years. Behind the bizarre wartime indoctrination in national mythology lay more normal and hopeful tendencies that might have been picked up again and strengthened by the Occupation. The writer therefore proposes the assumption that the Occupation failed to reckon with the continuity of Japanese educational development by its tendency to reject all of the past as bad and unuseable. In other words, the question is: "Did the Occupation fail to take advantage of the history of Japan and of the cultural ties between the United States and Japan?"

Morris R. Cohen once said "The past literally continues into the present."¹ The problems Japan faces today were shaped by her past history. An adequate understanding of the current situation requires at least a knowledge of the two powerful future-shaping events in the cultural history of Japan: (1) The introduction of Chinese learning in the early Christian era, (2) The rapid assimilation of western culture during the latter half of the nineteenth century.

In each case the effect upon the educational system was profound and revolutionary and to be taken seriously into account.

Any attempt to understand Christian education in Japan must be done within the general education context. It is not a phenomenon isolated from the general cultural impact of Western civilization. For example, the interaction between Christianity and the educational system in the Meiji period is evident. The work of Guido F. Verbeck, missionary of the Reformed Church, and William Smith Clark, Christian educator, during the Meiji era had lasting influence. Current problems in Christian education are closely linked to educational trends and they must be considered within the historical perspective of Japanese education. *

FOOTNOTES:

1. Umene, Satoru, "Nihon no Shin-Kyoiku Undo: Shingakko ni tsuite no Noto," *Nihon Kyoiku Shi*, Tokyo Kyoiku Daigaku Kyoikugaku Kenkyushitsu, Tokyo: Kanebo Shobo, (1951). (in Japanese) pp. 161-291.
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3. Hall, Robert King, *Education for a New Japan*, New Haven: Yale University Press, (1949), p. 264.
4. Finn, Dallas, "Reform and Japanese Higher Education," *Far Eastern Survey*, Vol. 20, No. 20, (November 21, 1951), p. 201.
5. Nagahama, Masao, "Shinsei Daigaku," *Kaizo*, (June, 1950), p. 108. (in Japanese).
6. Cronbach, Lee, "Educational Reforms in Japan," *School Review*, Vol. 56, No. 3, (March, 1948), p. 188.
7. Miyahara, Seiichi and Kaigo, Tokiomi, "Seisan-shugu Kyoiku Ron," *Chuo Koron*, Vol. 64, (October, 1949), pp. 45-52. (in Japanese)
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9. Cohen, Morris R. *The Meaning of Human History*, Open Court Publishing Co., La Salle, Illinois, (1947), p. 107.

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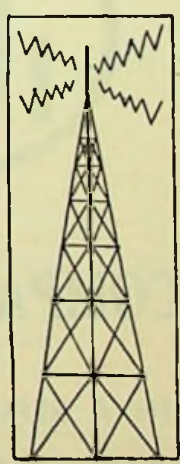
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● **The Encyclopedia of Japanese Language**, Mr. & Mrs. Oreste Vaccari, Vaccari's Language Institute, Tokyo, 1958. ¥1,800. (\$5.00).

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● **Brainwashing, The Story of Men Who Defied It**, by Edward Hunter, Pyramid books, New Student Edition ¥60 (10¢).

The Methodist author of this book (along with his previous "Brainwashing in Red China" and "The story of Mary Liu") is a marked man. The Communists wish he was never born and would like to burn up every copy of these 3 books. If you try to find one, you almost wonder if they succeeded. Ordinarily, a book like this is best if it comes out 100% indigenous. But with the sad case of China just 3 minutes away by jet plane, this book ranks as one of the top ten in the "must" be translated list. Latest word is that it was translated by a certain Hoehsa Tosuka. Trouble is we can't find any of these books on sale anywhere in Japan. We predict you'll carry the paper-back book around with a red pencil for days reading and underlining at odd moments till you've finished it...or your wife steals it to read for herself. It goes into the satanic meaning and method of brainwashing (a diabolical substitute for Christian conversion, II Cor. 5:17, Rom. 12:1-2), then shows graphically how men defied it, what we can do about it and finally a psychiatrist's clinical analysis of it. A Japanese proverb says, "Know thyself, know thy enemy, so shall thou win 1,000 battles." Here is required reading in all Bible schools and for all Japan Christian leaders and their followers.—K.J.

● **The Young Traveler in Japan**, Ann Thwaite, Phoenix House, London, 1958, 9s6d.

This latest book in the Young Traveler series is a fine presentation of life in Japan as seen through young eyes. Lacking the usual "tourist" flavor, it reads like an afternoon's adventure more than a travelogue. For church groups interested in Japan this book will be an excellent source of information and entertainment. Its interest will attract all ages, but especially the 8-11 year olds.—R.S.N.

● **The Question Box**, William M. Emch, The Wartburg Press, 1956, Columbus, Ohio.

After twenty-five years of continual appearance in the *Lutheran Standard*, as author of the Question Box, Dr. Emch has compiled in orderly form the most vital and oft repeated questions which came before him. These terse answers to vital questions arising in the minds of thinking Christians are as thorough and solid as their Lutheran background. While all these answers unmistakably bear the Lutheran imprint, they are worthwhile and useful. Throughout the book, with questions ranging from the origin of the Bible to such practical matters as health and marriage, Scripture is profusely used.

● **Saint Paul**, Claude Tresmontant, Longemans, London, 1956, 6s.

Another series called *Men Of Wisdom* is the vehicle which brings this book to us. It is secularly written and sets Paul in the cultural Milieu of his day as few current Christian books do. His unique contributions to philosophy and the Christian faith are well presented. For students who want an easily understood life of Paul in English, it is most acceptable. It might well serve as a study text in an English Bible class.

● **Japanese Etiquette**, World Fellowship Committee of YWCA, Tokyo, Chas. Tuttle Co., Tokyo, 1955, \$1.00.

Missionaries who say, "I wish I knew Japanese etiquette," are now without excuse, for this succinct little book provides a comprehensive source of basic Japanese social usage. Commonplace practical answers to the daily round of interchanges make it a must for each Japan missionary. It is the English language "Emily Post of Japan."—R.S.N.

● **Genes, Genesis, and Evolution**, John W. Klotz, Concordia Publishing House, St. Louis, Mo., 1955, \$3.50.

Dr. Klotz is Associate Professor of Biology at Concordia Teachers College, River Forest, Ill. As a Biologist he is well qualified to bring into scientific question the sacred cow named, "Evolution." His Thesis is that evolution has not taken place and to teach it is not scientifically defensible. His loyalty to the Bible and his analytical demonstration of the fallacy of evolution as taught today makes this book unique. For anyone who meets up with the present day bias of Japanese education to wholehearted acceptance of evolution as fact, this book will provide abundant answers to those accustomed to thinking completely within the evolutionary concepts. Its translation into Japanese should be hastily accomplished.—H. Ariga

● **Which Books Belong In The Bible?** Floyd V. Filson, Westminster Press, Phila. 1957, \$3.00.

Filson presents a readable and popular oriented study of the Canon. For those vitally interested in the Inspiration of the Scriptures, the Canon problems are indeed inseparable. Discussions of the Old Testament Books and their proper use and worth is sane and solid. His treatment of the Apocrypha is fair and not exhausting. Of the Westminster books, this one seems to be evangelically useful.—R.S.N.

● **The Rise of The Cults**, Walter R. Martin, Zondervan, Grand Rapids, Mich., 1957, \$2.00.

The rapid rise of cults in Japan demands that the missionary be prepared to deal with these pseudo-imitations of Christianity. Economical in words (135 pps) as well as price, this book is written to inform laymen as well as pastors of the unchristian teaching of various cults. Dr. Martin is the leading evangelical student of Cults today and is rapidly developing the area of Cult Apologetics as Assistant Editor of the Zondervan Publishing House. For Japan missionaries, the sections on Jehovah's Witnesses, Unity, Christian Science, Mormonism and Theosophy will be useful. The book is a tool for service, not a documentation of the elaborate cult practices. We look forward to the larger editions which will delve deeper into these cult practices. If you need answers, they are to be found here and can be continually referred to with ease Mr. Martin will take part in Bop Pierce Pastors Conference.—RSN.

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At last, the Minceys sailed from Los Angeles and arrived in Yokohama, October 13, 1952, anxious to represent the parents of boys in uniform, stationed in the Far East. From the beginning, the rented house in west Tokyo soon became over-crowded with eager young men and women of the U.S. Forces, desiring Christian Fellowship. Partitions were removed to care for Mom and Pop Mincey's rapidly growing family. Service people seemed to come from everywhere, just through the personal testimony of the fellows. Within that first year in spite of inadequate facilities many hundred made this Haven of Rest, their 'Home Away From Home' in Japan. Many found a new life.

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entire future of many lives has been altered, broken homes mended, families reunited through the ministry of this Christ-centered home. Many who passed through this home and found Christ overseas are now enrolled in Bible Colleges, and Seminaries to become future missionaries and pastors. Others have returned to their homeland to become leaders in civilian life, taking an active part in the civil and religious program of their community.

The Christian Servicemen's Home also influences national evangelism in Japan. Once each month, the only offering taken is designated to some worthy missionary project to assist in building churches, a radio ministry, etc. To date, four such projects have been completed. One splendid, thriving Japanese church, now occupying its own facilities, had its beginning in the Home as a Sunday school where U.S. Forces personnel were in charge. Later, it was taken over by missionaries, and is now a full fledged church, filling a great spiritual need within the local area. One of Pop Mincey's special projects is an English-Japanese Bible class each Monday evening for high school and college youth. Definite dedications to Christ have resulted.

In a recent letter, one boy described Tokyo Home in these words: "It is like a missionary camp where many learn of Christ, then go back and spread the Gospel to others." ★

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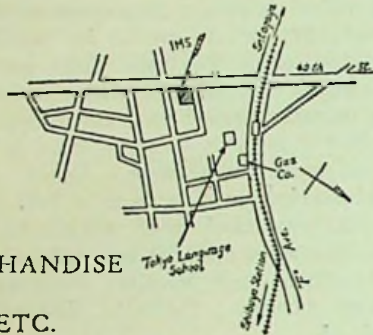
	Name and Location	Director
1	CHRISTIAN FELLOWSHIP CENTER (N.C.C.) Musashi-machi, Saitama-Ken Front of Johnson Air Base	Rev. Sears
2	CHRISTIAN SERVICEMEN'S CENTER (Nav.) 34-2 Wakamatsu Cho, Yokosuka Phone 2519	Mr. Loren Lilly
3	U.S. FORCES FELLOWSHIP HOUSE (Ind.) No. 8, 1 Chome Azumabashi Sumida-Ku, Tokyo Phone 622-5248	Rev. Malcolm D. and Margaret K. Ross
4	FAR EAST SERVICEMEN'S HOME 1437 Kumagawa, Fussa Machi On Highway Between Tachi-Yokota	M/Sgt Elbridge Holman
5	LUTHERAN SERVICEMEN'S CENTER 191-2, 1 Chome Akebono-Cho Tachikawa Phone 154642	Mrs. Theiss
6	16-1 Chome Fujimi-Cho Chiyoda Ku, Tokyo (Open Sunday evening only 7:30 PM)	
7	23, 3-Chome Honcho, Yokosuka	Rev. Wayne Daubensteck Mrs. Daubensteck
8	CHRISTIAN SERVICEMEN'S HOME (Ind.) 906 Tateno Machi, Nerima Ku, Tokyo Phone 99-8797	"Mom and Pop" Mincey
9	ARMED FORCES EVANGELISTIC CENTER P.O. Box 22 Tachikawa	Rev. Frank L. Tetro Jr.

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Of all mortals a critic is the silliest; for, driving himself to examine all things, he never looks upon anything but with a design of passing sentence upon it; by which means he is never a companion, but always a censor. —Steele

MISSIONARY MOVEMENT

Send in all personals directly to:

Mabel Lindsay c/o JAPAN HARVEST

Next deadline: August 20

(The compiler, Miss Lindsay, is neither omniscient, nor omnipresent, nor does vital, personal information flow in by a mystical osmosis. Most responsible missions appoint a faithful secretary who collects information for this column. However, please personally check.—ed.)

● DEPARTURES:

Anna Dyck, Martha Geisbrecht (GCMM); Mr. & Mrs. Norman A. Wingert (MCC); Win Sulley (WEC); Mr. & Mrs. Alan Dillon, Mr. & Mrs. Roland Friesen, Mr. & Mrs. Robin McLeroy, Mr. & Mrs. Frank Placzek, Mr. & Mrs. Harry Smith (FEGC); Mildred Kiyuna (FEGC) sailed for Okinawa; Mr. & Mrs. J. Karl Notchelfer (TEAM); Bonnie Johnson (EMC); Mr. & Mrs. Merrill S. Bennett (IND); Mr. & Mrs. James M. Weber (CBFMS); Mr. & Mrs. Benson Cain (PCUS); Mr. & Mrs. Russell Sanoden (ELC); M. Milner, T. Brown, Mr. & Mrs. D Morris, Mr. & Mrs. L. Little (OMF); Arlie Gallegar (TEAM); Dr. Mrs. Wilfred McLaughlin (PCUS) Mr. & Mrs. A. Soltau (IBPFM).

● RETURNED FROM FURLOUGH:

Mr. & Mrs. A. T. F. Reynolds, Mr. & Mrs. D. Abrahams, M. Bahler, Mr. & Mrs. Ben Hallgren (OMF); Mr. & Mrs. Delbert Kuehl, Verna Vogt (TEAM); Mr. & Mrs. C. J. Verwey (JEB); Frances Horton (SB); Carnella Davis (WEG); Miss Isenberg, Mr. & Mrs. John Rhoads (NAV); Mr. & Mrs. Wesley Wildermuth (OMS); Beatrice Long (TEAM).

● NEW ARRIVALS:

Mr. & Mrs. M. Griffiths, E. Dobbelin (OMF); Mr. & Mrs. Raymond Olstad (TEAM); Paul Schmeib (LM); Mr. & Mrs. Helmut Shultz (OMS); Mr. & Mrs. M. Frehn (IBPFM)

● DEATHS:

Scott Cameron, infant son of Mr. & Mrs. A. E. Spencer (SB) on April 6 at Matsue Shi; Samuel Dewayne, infant son of Mr. & Mrs. Olson S. Hodges (BBF) on April 9 in Tokyo; John, year old son of Mr. & Mrs. Lee Kanagy (MM) on May 20.

● BIRTHS:

Rebekah Ruth (Mar. 13) to Mr. & Mrs. B. P. Emanuel (SB); John (Apr. 16) to Mr. & Mrs. Abraham Boldt (IND); Benjamin Abraham (Mar. 11) to Mr. & Mrs. A. F. Friesen, Lorraine Esther (Mar. 18) to Mr. & Mrs. L. N. Little (OMF); Friedhilde (Dec. 23) to Mr. & Mrs. Hans Meyer (LM); John Franklin (April 10) to Mr. & Mrs. James A. Patterson (BGCA); Carolyn Christine (Apr. 20) to Mr. & Mrs. Ronald W. Patterson (JRB); Belinda Ruthe (Apr. 19) to Mr. & Mrs. Lavern F. Rodgers (BBF); Nathan Kenneth (May 29) to Mr. & Mrs. George Phillips (TEAM); Thomas Gene (May 13) to Mr. & Mrs. Willis Carrico (IND); Colleen Jo (June 9) to Mr. and Mrs. Jack Francey (IFG); Mary Elizabeth (June 16) to Mr. and Mrs. Francis Noell (CBFMS); Joel Titus (June 18) to Mr. and Mrs. Clarence Boggs (WGM).

● IMPORTANT VISITORS:

Rev. Joe Carroll; Dr. Henry Stob (Calvin Seminary); Dr. & Mrs. Marshall Wells (PN); Dr. Winston Crawley, Orient Secretary, Dr. Schroeder, Laymen's Secretary, Dr. & Mrs. McCall, Dr. O'Banion, Dr. Ralph Bethea (SB); Rev. Hal Heckman (AG); Mr. & Mrs. Julius Bergstrom (TEAM). Alma Aarhus.

● ADDRESS CHANGES:

All address changes are in the forthcoming 1958 EMAJ Directory. Please buy your copy for ¥300. (See p. 8)

● EMAJ YEARBOOK CORRECTIONS:

For the latest listings and corrections please buy a copy of the forthcoming 1958 EMAJ Directory. (¥300). (See p. 8)

● MISSION CHANGES:

Mr. & Mrs. Gerry Johnson Resigned from TEAM.
Mr. & Mrs. Lon Fulton Resigned from WEC.

● MARRIAGES:

Wilma Theron (JEB) to Philip Visser (JEB) on April 5 in Kobe Union Church.

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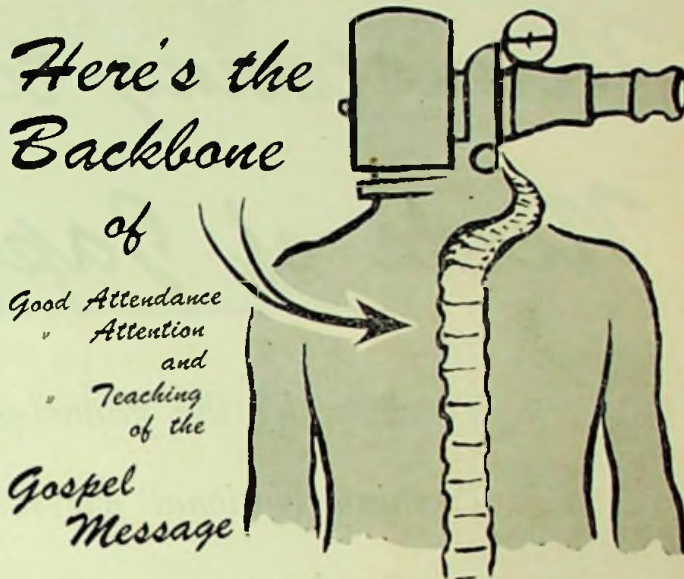
Book Reviews (cont'd)

Cooperation Without Compromise, by J. D. Murch, Erdman, 1957. \$3.50.

Today, evangelical Christians throughout the world are seeking a basis on which they can cooperate without compromise with other Christian organizations. In this book, Dr. Murch, editor of **United Evangelical Action**, presents us with a pattern for such a basis and its history in American setting.

In fifteen chapters the author gives a full and interesting discussion of the many fields of work in which the NAE and its constituent bodies operate. Of special interest are the field of broadcasting, education, Sunday school work, religious liberty and the evangelical press. There is also a discussion of the possibility of international evangelical cooperation.

The author often refers to the World Evangelical Fellowship and one chapter is dedicated to this organization, which was organized in 1846. The WEF is not new to Japanese Christians who knew of it in the 1860s as the Bankoku Fukuin Domeikai, and in 1866, Japan sent their greetings to England, and the affiliated organizations in America, Germany and France. Such a vision of cooperation is necessary in present-day Japan, and it is our prayer that such may be raised up of the Lord. May this book be a help in this way!!—H.Ariga.



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- 3) England, Scotland, Ireland JAPAN HARVEST, c/o J.E. B. 19 John St., London, W. C. 1, England. 14/6

- 4) Canada: JAPAN HARVEST, c/o Evangelical Publishers, 241 Yonge St., Toronto, Ontario. @ \$2.00
- 5) Australia: JAPAN HARVEST, c/o "New Life", 174 Collins, Melbourne, Aust. @ 18 shillings
- 6) New Zealand: JAPAN HARVEST, c/o N. Z., B.T.I. 411 Queen St., Avckland, N.Z. @ 14/6

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3.	Akita	1,384,096	8
4.	Iwate		17
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30.	Hyogo	3,775,141	186
31.	Tottori	620,200	7
32.	Okayama	1,732,990	19
33.	Shimane	935,261	9
34.	Hiroshima	2,214,589	30
35.	Yamaguchi	1,638,647	23
36.	Kagawa	144,812	16
37.	Tokushima	896,746	7
38.	Kochi	916,201	10
39.	Ehime	1,580,094	13
40.	Fukuoka	4,006,547	57
41.	Saga	992,014	4
42.	Nagasaki	1,826,864	16
43.	Oita	1,320,935	10
44.	Kumamoto	1,935,862	13
45.	Miyazaki	1,181,061	17
46.	Kagoshima	2,107,123	11
	Total	91,826,160	11

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*Official Census Bureau report, April, 1957.

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5.	Yamagata	1,369,933	9
6.	Miyagi	1,763,382	61
7.	Fukushima	2,138,529	34
8.	Gumma	1,625,646	22
9.	Tochigi	1,580,586	12
10.	Ibaragi	2,118,339	24
11.	Saitama	2,328,296	28
12.	Chiba	2,274,666	29
13.	Yamanashi	822,625	26
14.	Tokyo	8,360,719	518
15.	Kanagawa	3,049,287	117
16.	Niigata	2,515,393	36
17.	Toyama	1,032,973	28
18.	Ishikawa	975,865	18
19.	Fukui	754,896	9
20.	Nagano	2,052,942	41
21.	Gifu	1,622,573	18
22.	Shizuoka	2,691,576	68
23.	Aichi	3,933,296	46
24.	Mie	1,514,678	16
25.	Shiga	895,222	21
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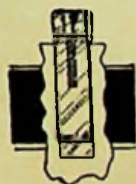
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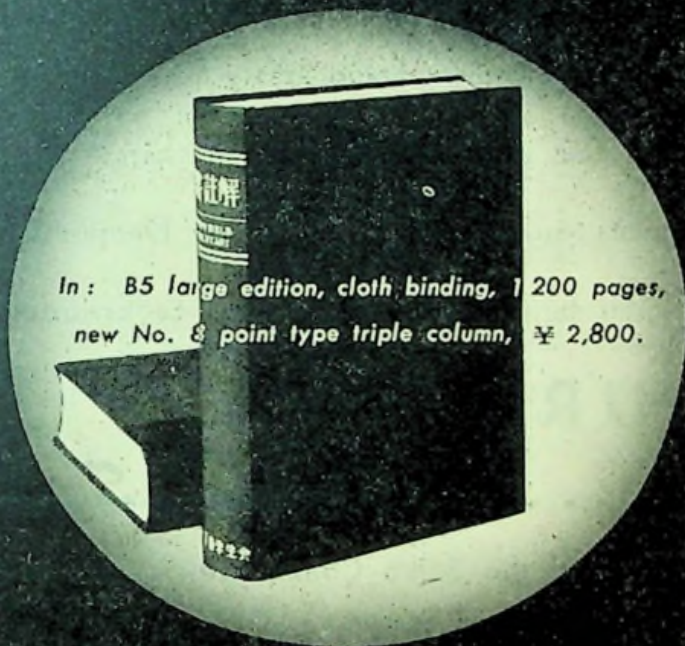
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