

Japan HARVEST

OFFICIAL ORGAN OF THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN



Harvest Time in Japan

IN THIS ISSUE :

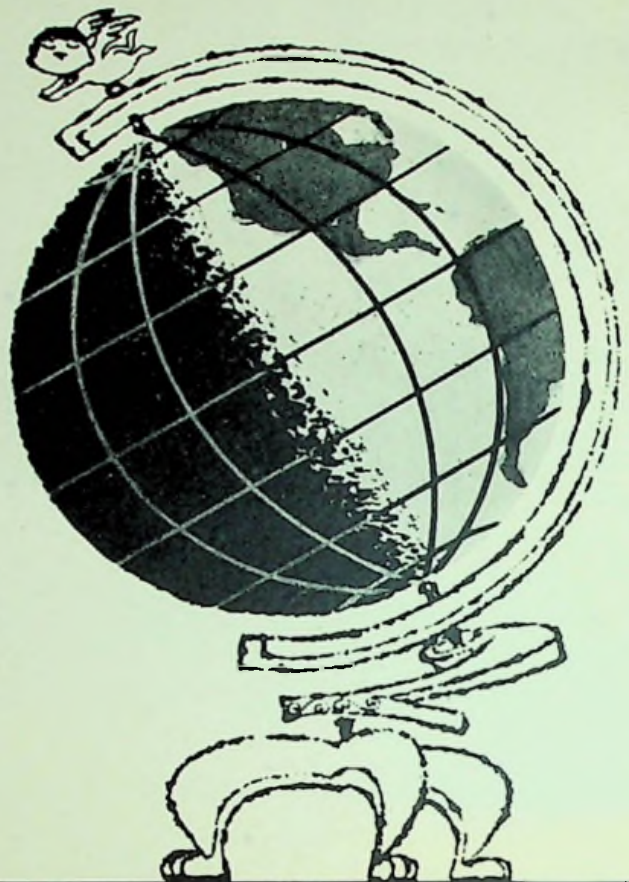
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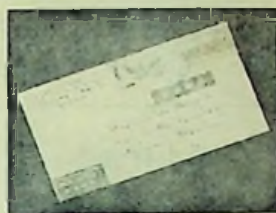


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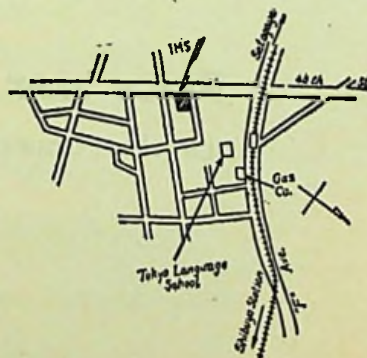
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JAPAN HARVEST

Vol. 6, No. 4

Fall, 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.
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Reader's Reactions

TO SURVEY EDITOR

Sir:

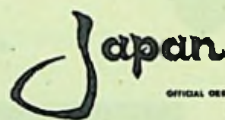
"I'm not among those who decry statistics, nor do I consider that they are productive of all manner of evil; for they do much good if they are accurate, and if men use them lawfully. It is a good thing for people to see the nakedness of the land through statistics of decrease, that they may be driven on their knees before the Lord to seek prosperity. On the other hand, it is by no means an evil thing for workers to be encouraged by having some account of results set before them. I should be very sorry if the practice of adding up, and deducting, and giving in the net result were to be abandoned, for it must be right to know our numerical condition.

It has been noticed that those who object most loudly to the process are often brethren whose unsatisfactory reports should somewhat humiliate them: this is not always so, but is suspiciously frequent. I heard of the report of a church, in which the minister, (who was well known to have

reduced his congregation to nothing,) somewhat cleverly wrote, "our church is looking up." When he was questioned, he replied, "Everybody knows that the church is on its back, and it cannot do anything else but look up."

When churches are looking up that way, their pastors generally say that "statistics are very delusive things," and that "you cannot tabulate the work of the Spirit," and "calculate the prosperity of a church by figures." The fact is, you can reckon very correctly if the figures are honest, and if all circumstances are taken into consideration: if there is no increase you may calculate with considerable accuracy that there is not much being done; and if there is a clear decrease among a growing population, you may reckon that the prayers of the people and the preaching of the minister are not of the most powerful kind." (-from "The Soul Winner, pp. 13, 14) London, 1903).

Charles Spurgeon



HARVEST

Fall, 1958

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Japan Christian College

Summer Gospel Teams Report Victories

6 Teams

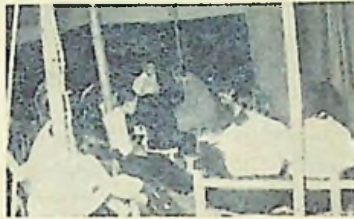
42 Students

In 6 Areas

The JCC Gospel Caravan was used for the 6th year by the Tohoku Team



Personal Evangelism time at the Matsumoto Tent Campaign



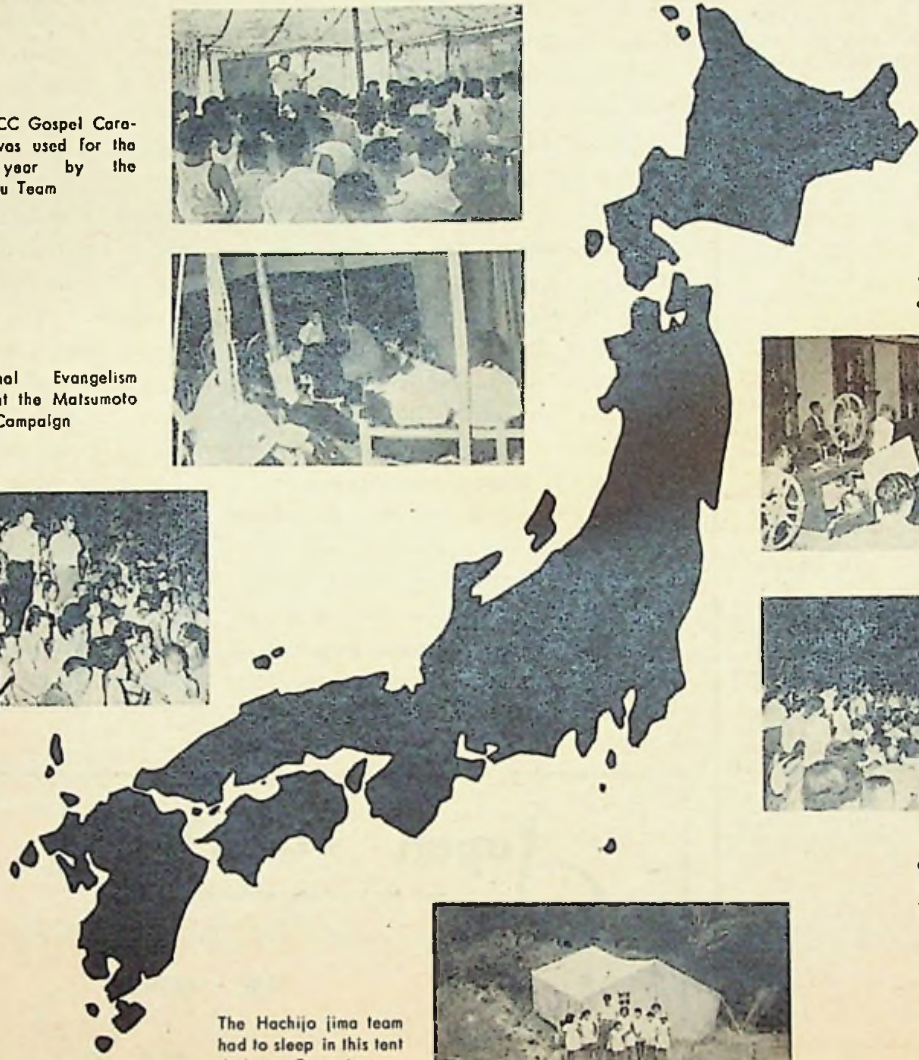
The Hokkaido Team worked in Co-operation with existing Churches and their believers



The Kyushu team used a film and an old Carryall in their itinerating ministry



Mr. T. Osawa holds Children's meeting. Pioneer Evangelism at Takeno tsuka



The Hachijo jima team had to sleep in this tent during a Campaign



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EDITORIALS

IT'S BEEN A PLEASURE

It is with a sense of joy, relief, sadness and expectancy that I relinquish with this issue the heavy burden of editing the JAPAN HARVEST. Relief, at not seeing 5 or 6 proofs of each page, (that goes for my wife, Lila, also); joy at looking back and seeing three years of real progress and growth; sadness at the prospect of putting another burden on the already well-loaded shoulders of able Ken McVety, the new editor; and expectancy in looking forward to even greater strides as we face the Centenary year.

The editorship job started out as a 2-month pinch-hitting role until the committee could find a permanent editor. The 2 months grew into 3 years and we found ourselves having to side-track important work in our primary responsibility at the Japan Christian College, directing evangelism and missions. So the decision was prayerfully made to give the remaining year and a half of this term to full-time promotion of city-wide and nation-wide evangelism.

The new editor is really not new, but actually the man who gave birth to the JAPAN HARVEST. Mr. McVety, now director of the Word of Life Press and its far-flung operations is well qualified for the job. For those who with me feel that this is too heavy a load for one man to carry, volunteers can please form a line at the door of JAPAN HARVEST's new office and help lighten the burden. Please drop him a post card or phone him that you're coming so that the shock of volunteer help will not be so great as to endanger his health!

It's been a blessing and a privilege to serve the 1,500 evangelical missionaries who have proven that with unity there is strength. (K.J.)

ARE YOU UNPACKED?

The missionary executive of one of the greatest missions in the world recently gave us one of the greatest reasons for psychological and physical frustration in missionaries, leading to eventual break-downs and permanent departures from the fields, as: "He never unpacked."

This is especially true of mission fields close to the homelands, such as Latin America and other places where it's easy to catch a plane back for summer conferences or to see your grandmother who's sick, as opposed to the old pioneer missionaries who sailed for 3 months on a dangerous ship to get to the field and then stayed there for 7-10 years.

In that phrase, "they never unpacked," are included the words, "they never really dug their roots into the land they went to, nor cut off completely the sociological, sentimental or family relationships in the homeland to a degree where they were not homesick in the real sense. We in Japan also have that temptation which is, an opportunity to either prove our true motives or a very revealing indicator of where our roots are. How long ago since you really "unpacked?" (K.J.)

HARVEST OF THE CHURCH

You will notice throughout this issue several articles on counsel, follow-up and the harvest of the church, built around the theme of getting the seeker from the evangelistic meeting to the worship service, from an inquirer to a born-again church member.

This is the last in a series of the year's themes which centered around "Planting the Church", the Growth of the Church" and "the Harvest of the Church." However, this is such an important theme that we trust the next issue will carry articles written by the readers which help solve the problem of getting the seeker "from the tent to the church." This is truly one of the greatest problems we face, yet it's not a new problem, for old copies of the Japan Evangelist, dated 1893, 1896, reveal that that was also then the main problem. It is easy to point to an evangelist and say, "That's what you get for asking people to raise hands." The evangelist can also point to the church and blame them by saying, "But you didn't follow up all my decisions." The seeker, himself, might say, "I went to the church, but it was so boring and cool that I didn't feel I belonged so I didn't continue." The answer lies in not pointing at one, but in gearing all three phases into a more smooth, sanctified and deep working of the Holy Spirit in that these 3 will function as a cooperative unit instead of competitive entities.

What's your answer to the question of a skeptic Japanese university student who said, "Christianity has been in Japan 100 years and so has Tenrikyo. If as you say, Christianity is the only true religion and every thing else, including Tenrikyo, is false, how do you explain the fact that they have 12 million members without one missionary, and you have only 400 thousand with over 2,000 foreign missionaries. (K.J.)

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YAMADA OR KIYOME CHAN?

an Editorial

by Charles Corwin

I rolled the drum by the sliding door, slipped a light table atop it—a very tipsy alarm clock. In case my visitor attempted a quiet night raid on my belongings, the topping table and drum would wake me with a thud. Down below, Yamada, an ex-convict for manslaughter, slept soundly beside Kiyome Chan. This 8yr. old youngster had challenged me. Her catching smile, the elusive twinkle in her eye, veiled the other side of her turbulent life—the brunt of explosive outrages from her father, nights on park grass or temple steps, wandering from city to city. The problem? How to deliver Kiyome Chan from Tokyo slums into Heaven House in Gifu. Kiyome Chan says she will go in an instant—no problem of persuasion there. “But the pain of vagrancy is greatly relieved by a sympathy catcher—he’ll never release her!” was the disheartening comment from the police box. For 3 days I parried with Yamada. Suddenly my fountain pen was gone, the edge of my green towel seemed to be trailing from one of his pockets, woeful tales of privation kept me on the hook. Neighbors frowned at gullible missionary being shystered day after day. But my eyes were fixed on Kiyome Chan. Yamada in all exacted about 4,000 yen from the Gospel Hall, managed to keep himself and Kiyome Chan fed for a week. I don’t know where they are tonight.

The above frustration has striking parallels. Our Japan mission—from the quagmire to Heaven. The Japanese heart, if it “knew the gift of God”, would readily enlist. But alas! she is in subjection to another—Yamada, the enemy of souls, the deceiver. We are suffering the loss of all things because of this wary protagonist. He will no more release Japanese souls than Yamada his breadwinner. We want the jewel, Kiyome Chan; too often we are engaging Yamada. He saps our strength, he wearies us, he is set to splinter our efforts. The Evangelical mission force must be diligent lest she spend herself on the altar of Yamada, when it should be that of Kiyome Chan. It is for precious Japanese souls Christ has died. And, “Japan’s true friends are they who love her inner beauties more than her outside graces, they who have infinite hope in her, and despite all the weaknesses she displays, see in her a God-made soul striving after the best and highest in the world, and teach her and admonish her with their loving kindness.” (U.K. Early Writings, 1904, p. 54) Shall not we gladly spend and be spent upon this altar of Kiyome Chan? Let us disdain the altar of Yamada.

The horns of that altar are deceptive. One horn, as Time magazine dubbed it, “orgmanship”, i.e., organization for organization’s sake, is a snarly one indeed. Organization, committee give unity and direction to our labors. But when organization loses sight of Kiyome Chan it may easily become one of the horns on Kamada’s altar. Parkinson’s Law is a grim reminder to every committee-man, “a perfection of planned layout

is achieved only by institutions on the point of collapse.” The new EMAJ Executive Committee convened a few days ago. Their voice was unanimous. EMAJ must be a fellowship in action! The Centennial year (1959) is upon us—what a great challenge to unfurl the Gospel banner from Hokkaido to Kyushu! EMAJ seized the initiative; our interim motto:

“Banded together for Centennial nationwide evangelism and cordial fellowship with our Japanese brethren”.

12 great Japan evangelists have offered to assist EMAJ in coordinating campaigns in every ken. Meet these evangelists on page 31, in this issue. Two striking, high calibre posters, at marginal prices are being designed by EMAJ and Apollo press for use in your campaigns. Centennial tracts are being written for EMAJ right now by leading Japan tract writers. In a word, EMAJ refuses to be snagged on the horn of “orgmanship”. By striking out in prayer-backed evangelism in 1959, we evangelicals can push Yamada aside, overcome this strong man and divest his Kiyome Chan from him.

The Modernist—Fundamentalist controversy has not abated; we of EMAJ are not unawares of the issues, nor would we yield for an hour that the truth of the Gospel may continue for future generations in Japan. However, unless channeled in a positive direction, this also could be a galling horn on the altar of Yamada. We praise Him that the Japan Protestant Centennial Executive Committee, meeting under the leadership of Dr. McIlwaine, Rev. Tokiwa, John Schwab, and David Tsutada, has disdained taking up the “verbal-inspiration doctrine” as a cudgel for bludgeoning non-conformists into submission. Rather by prayerful preparation, by warm Japanese-missionary fellowship at Atami, by positively declaring their tenets, “The Bible is the Infallible Word of God,” by inviting sound Biblical scholars for their Centennial Celebration in Oct. 1959, they are simply uplifting the Word of God and allowing it, not they, to do its work in all our hearts. See Dr. McIlwaine’s excellent article on p. 30.

Lastly, each of us craves fellowship with the other. We need each other. Yet, “frothy fellowship”—that which draws the missionary away from close links with his Japanese co-laborer could well prove a shiny horn on Yamada’s altar. The language barrier is not unsurmountable. What a gnawing ache must come to our Japan host when he discovers his guests spend their most enjoyable moments while he is out of the room. A snagging horn indeed! Just when Kiyome Chan needs a reassuring word from the Japanese side, there is silence, for forsaken in fellowship, the host has repaired to his own sphere of labor. Notice the 2nd half of the EMAJ motto: “and cordial fellowship with our Japanese brethren.” The slated fall rallies of EMAJ will be shared with our Japanese brethren. Make sure you are the “MEET THE CENTENNIAL EVANGELISTS RALLY” in Tokyo, Nov. 28th (Friday) and Kobe Nov. 17th. Where is EMAJ going? To answer this we must all ask ourselves, on which altar are we being spent, that of Yamada or Kiyome Chan? We do not ignore Yamada—he is a resolute foe. We only mean we refuse to spend our lives on his altar while Kiyome Chan, the Japanese people, languish for one morsel of the Word of God.

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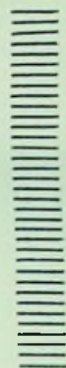
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“Butsudan.” However the aspect for the “Butsudan” is why Christians have hesitated with it. They know that if their home or burn it their rise against them in loud complications, missionaries of avoiding the facing of this

and faithful Japanese Christ-meaning of the “Butsudan,”

family household Buddhist shrine) on their back. To these people the “butsudan” was the very last thing they would forfeit and they were willing to risk their lives for it. We know that to this day, the attitude of the Japanese people as a whole has not undergone any change.

they will intelligently and with conviction turn from this idolatrous practice. I have tried in my work to appeal to my Christian friends to acquire knowledge about this problem and make their decision to burn the “Butsudan” in obedience to the Word of God. Here is a historical study of the ever-recurring problem, of the “Butsudan.”

Present Day Significance

Some houses have electric contrivances to move the “Butsudan” to a safe place in the basement by pushing a button when the emergency arises. Millions of “pious” men and women in this land have made offering and prayers to Buddha, bowing before the “Butsudan,” every morning. The manufacture and sale of the “Butsudan” is one of Japan’s most profitable occupations. Since the war, people who move into a new house usually set up the most expensive “Butsudan” that circumstances permit. Holding a place of great importance in the home of the average Japanese the conventional power of idolatry, incorporated in the “Butsudan” constitutes a great hindrance to the evangelization of this land.

I Thessalonians 1:9 says, “How ye turned to God from idols to serve the living and true God.” Deuteronomy 7:25,26, “The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it; but thou shalt utterly detest it and thou shalt utterly abhor it; for it is a cursed thing.”

God solemnly declares what a serious and horrible transgression it is to worship any kind of idol. Since we believe the Bible to be our absolute authority in doctrine and practice we should be faithful and obedi-

Its Ancient History

The “Butsudan” was first introduced to Japan during Emperor Temmu’s reign in 685 A.D. He issued an edict which required every household to have the Buddhist Shrine with the image of Buddha and the sutra in it and that the people should worship and serve Buddha. After many years, in the beginning of the Tokugawa Shogunate (1603-1867) the people began to enshrine their “Ihai” (mortuary tablets on which were inscribed the names of their ancestors and of their departed family members.). Thus until the present day, most people have continued to worship and serve the image of the Buddha and have placed these tables before it.” “Ancient as the origin of the “Butsudan” may be, not all Japanese people acquired a “Butsudan” in obedience to the one edict of Emperor Temmu because in olden days emperors did not wield such sweeping powers. This came about only after the enforcement of the powerful “Danka System” which the Tokugawa Shogunate introduced in order to attain its cruel and tyrannical purpose, as the following will indicate. We realize that essentially the problem of the “Butsudan” is not that of the “Butsudan” itself but that of the “Danka System.”

A “Danka” is a home which belongs to a Buddhist temple. As its family temple, the home must by all means support it. The Tokugawa Shogunate absolutely

YAMADA OR KIYOME CHAN?

an Editorial
by Charles C...

I rolled the drum by the sliding table atop it—a very tipsy alarm visitor attempted a quiet night on the topping table and drum would be down below, Yamada, an ex-contestant slept soundly beside Kiyome (a youngster had challenged me. Her elusive twinkle in her eye, veiled her turbulent life—the brunt from her father, nights on park benches wandering from city to city. To deliver Kiyome Chan from Tokyo House in Gifu. Kiyome Chan says she is a stant—no problem of persuasion of vagrancy is greatly relieved because—“he’ll never release her!” was the comment from the police box. For Yamada. Suddenly my fountain pen’s edge of my green towel seemed to be in his pockets, woeful tales of the hook. Neighbors frowned at being shystered day after day. But on Kiyome Chan. Yamada in all my yen from the Gospel Hall, managed to keep himself and Kiyome Chan fed for a week. I don’t know where they are tonight.

The above frustration has striking parallels. Our Japan mission—from the quagmire to Heaven. The Japanese heart, if it “knew the gift of God”, would readily enlist. But alas! she is in subjection to another—Yamada, the enemy of souls, the deceiver. We are suffering the loss of all things because of this wary protagonist. He will no more release Japanese souls than Yamada his breadwinner. We want the jewel, Kiyome Chan; too often we are engaging Yamada. He saps our strength, he wearies us, he is set to splinter our efforts. The Evangelical mission force must be diligent lest she spend herself on the altar of Yamada, when it should be that of Kiyome Chan. It is for precious Japanese souls Christ has died. And, “Japan’s true friends are they who love her inner beauties more than her outside graces, they who have infinite hope in her, and despite all the weaknesses she displays, see in her a God-made soul striving after the best and highest in the world, and teach her and admonish her with their loving kindness.” (U.K. Early Writings, 1904, p. 54) Shall not we gladly spend and be spent upon this altar of Kiyome Chan? Let us disdain the altar of Yamada.

The horns of that altar are deceptive. One horn, as Time magazine dubbed it, “orgmanship”, i.e., organization for organization’s sake, is a snarly one indeed. Organization, committee give unity and direction to our labors. But when organization loses sight of Kiyome Chan it may easily become one of the horns on Yamada’s altar. Parkinson’s Law is a grim reminder to every committee-man, “a perfection of planned layout

is achieved only by institutions on the point of collapse.” The new EMAJ Executive Committee convened a few days ago. Their voice was unanimous. EMAJ must be a fellowship in action! The Centennial year (1959)

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Dr. McIlwaine, Rev. Tokiwa, John Schwab, and David Tsutada, has disdained taking up the “verbal-inspiration doctrine” as a cudgel for bludgeoning non-conformists into submission. Rather by prayerful preparation, by warm Japanese-missionary fellowship at Atami, by positively declaring their tenets, “The Bible is the Infallible Word of God,” by inviting sound Biblical scholars for their Centennial Celebration in Oct. 1959, they are simply uplifting the Word of God and allowing it, not they, to do its work in all our hearts. See Dr. McIlwaine’s excellent article on p. 30.

Lastly, each of us craves fellowship with the other. We need each other. Yet, “frothy fellowship”—that which draws the missionary away from close links with his Japanese co-laborer could well prove a shiny horn on Yamada’s altar. The language barrier is not unsurmountable. What a gnawing ache must come to our Japan host when he discovers his guests spend their most enjoyable moments while he is out of the room. A snagging horn indeed! Just when Kiyome Chan needs a reassuring word from the Japanese side, there is silence, for forsaken in fellowship, the host has repaired to his own sphere of labor. Notice the 2nd half of the EMAJ motto: “and cordial fellowship with our Japanese brethren.” The slated fall rallies of EMAJ will be shared with our Japanese brethren. Make sure you are the “MEET THE CENTENNIAL EVANGELISTS RALLY” in Tokyo, Nov. 28th (Friday) and Kobe Nov. 17th. Where is EMAJ going? To answer this we must all ask ourselves, on which altar are we being spent, that of Yamada or Kiyome Chan? We do not ignore Yamada—he is a resolute foe. We only mean we refuse to spend our lives on his altar while Kiyome Chan, the Japanese people, languish for one morsel of the Word of God.

The more devoted you are to a heavenly purpose, the more you will incur the reproach of this world . . . J.R. Graham

THE BUTSUDAN

The Significance of the Buddhist home altar in Japan

Rev. Kyoichi Kitano, dean,

Mennonite Brethren

Bible School



When Admiral Perry's fleet cast anchor off Uraga in July, 1853, the people fled with their children and money bags in their hands and the "butsudan," (the family household Buddhist shrine) on their back. To these people the "butsudan" was the very last thing they would forfeit and they were willing to risk their lives for it. We know that to this day, the attitude of the Japanese people as a whole has not undergone any change.

Present Day Significance

Some houses have electric contrivances to move the "Butsudan" to a safe place in the basement by pushing a button when the emergency arises. Millions of "pious" men and women in this land have made offering and prayers to Buddha, bowing before the "Butsudan," every morning. The manufacture and sale of the "Butsudan" is one of Japan's most profitable occupations. Since the war, people who move into a new house usually set up the most expensive "Butsudan" that circumstances permit. Holding a place of great importance in the home of the average Japanese the conventional power of idolatry, incorporated in the "Butsudan" constitutes a great hindrance to the evangelization of this land.

I Thessalonians 1:9 says, "How ye turned to God from idols to serve the living and true God," Deuteronomy 7:25,26. "The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it; but thou shalt utterly detest it and thou shalt utterly abhor it; for it is a cursed thing."

God solemnly declares what a serious and horrible transgression it is to worship any kind of idol. Since we believe the Bible to be our absolute authority in doctrine and practice we should be faithful and obedi-

ent to it and turn from the "Butsudan." However the general feeling of high respect for the "Butsudan" is so deeply rooted that many Christians have hesitated to make a complete break with it. They know that if they would remove it from their home or burn it their family and relatives would rise against them in loud accusation. Fearing such complications, missionaries and pastors are in danger of avoiding the facing of this troublesome issue.

I think that if sincere and faithful Japanese Christians learn to know the true meaning of the "Butsudan," they will intelligently and with conviction turn from this idolatrous practice. I have tried in my work to appeal to my Christian friends to acquire knowledge about this problem and make their decision to burn the "Butsudan" in obedience to the Word of God. Here is a historical study of the ever-recurring problem, of the "Butsudan."

Its Ancient History

The "Butsudan" was first introduced to Japan during Emperor Temmu's reign in 685 A.D. He issued an edict which required every household to have the Buddhist Shrine with the image of Buddha and the sutra in it and that the people should worship and serve Buddha. After many years, in the beginning of the Tokugawa Shogunate (1603-1867) the people began to enshrine their "Ihai" (mortuary tablets on which were inscribed the names of their ancestors and of their departed family members.). Thus until the present day, most people have continued to worship and serve the image of the Buddha and have placed these tables before it. "Ancient as the origin of the "Butsudan" may be, not all Japanese people acquired a "Butsudan" in obedience to the one edict of Emperor Temmu because in olden days emperors did not wield such sweeping powers. This came about only after the enforcement of the powerful "Danka System" which the Tokugawa Shogunate introduced in order to attain its cruel and tyrannical purpose, as the following will indicate. We realize that essentially the problem of the "Butsudan" is not that of the "Butsudan" itself but that of the "Danka System."

A "Danka" is a home which belongs to a Buddhist temple. As its family temple, the home must by all means support it. The Tokugawa Shogunate absolutely

required that each home be the "Danka" of some Buddhist temple. The "Bakufu" or Shogunate would not tolerate any failure to adhere to this system. In 1637, the incident at Shimabara occurred in protest against violence and oppression suffered by Christians. Under this "Danka System" affiliation with a family temple was evidence that one was not a Christian. The display of a "Butsudan" in the home was evidence of such affiliation. The priests of the temples would go from door to door in order to ascertain the presence of a "Butsudan." Thus the "Butsudan" became the binding link between the home and its family temple. The priests gave posthumous Buddhist names to the dead which were inscribed on the face of the "Ihai," the idol for the ancestor worship placed in the "Butsudan."

The priest (who served as the village doctor, lawyer, government agent, teacher and police spy) also had his parish register in which all the names of the dead and the living members of all his "Danka" were recorded. This register was of even greater significance than our present day village, town or city office records. It was within the power of the priest to supply those affiliated with his temple with a certificate, without which they could not marry, get employment, change their residence or even travel. Anyone who did not belong to any temple and consequently had not the "Butsudan" in his house was suspected as being a Christian and compelled to leave his village. Then, no matter where he went, he was looked upon as an outcast and homeless; he and his family were left to die a miserable death.

With the advent of the Meiji Restoration, all Buddhist temples were deprived of their political power, their all-important certificates becoming a thing of the past. The Meiji constitution, established in 1889, offered religious liberty to all people. But the "Danka System" itself was not abolished. Even though politically it was powerless, it continued to control the social and religious life of the people. It is none other than the "Danka System" which has made the "Butsudan" a cherished household article and has laid into it remarkable conventional power.

Its power in the Tokugawa Period

In order to understand how deeply rooted in Japanese life is the influence of the Buddhists temple, it is necessary to study the position of importance it held during the Tokugawa Period. The grand architecture of the temples meets our eyes almost anywhere we turn. In small villages, there are fine temples rising high above poor farm houses. In some cities or towns a certain area is called "Tera-machi," where temples virtually lie side by side in a row. We must not forget that most of these temples were built during the feudal age under the Tokugawa Shogunate.

In order that the "Danka System" might be firmly established, as many temples as possible were built. Feudal lords of different provinces were required to use force in order to get the common people to build as many temples as possible. The greater the number of newly constructed temples, the greater was the merit of the feudal lord in the eyes of the "Bakufu" or Shogunate. Great as the cost was, the common people gladly made the sacrifice because the temple was the social

as well as civil centre of each respective community. It was for them what is for us today the village and judicial office. The children received their primary education there, the priest generally being the teacher. The priest was also a medical man who stored up many kinds of medical herbs and gave them to the sick. When people became ill, most of them had to consult the priests, for physicians were very few in those days. In these circumstances the Buddhist temple became the very centre of the social life in this period. Especially the farmers could not get along if they had no relationship with their village temple.

It can be taken for granted that the priest did not forget to emphasize that these abundant blessings were through the mercy of Buddha, whom the people worshipped in their temple and before the "Butsudan" in their homes. Since the people took these abundant blessings as being bestowed upon them by Buddha, it was natural for them to serve the temple with money and means to the best of their ability. It is common knowledge that the farmers lived under dire poverty during the feudal age. Therefore the common people could actually not afford this financial strain. In spite of this, they did their best to make their temple and "Butsudan" magnificent and splendid for hereby they gained recognition as "pious" men and women who deserved to get Buddha's blessing. Today, more than 100 years after the Meiji Restoration, this general feeling for the temple and "Butsudan" remains unchanged. Even today there are many farmers who offer more than one tenth of their rice crop to their family temple.

A Convenience for Shogun and Priest

While the "Danka System" was established in order to annihilate all Christians in this land, it was also used skillfully and successfully for the purpose of carrying out the main policy of the Tokugawa "Bakufu," namely, "The farmers need not be killed but they shall not live like humans." The warriors expressed their attitude in the following way, "The farmer is like the sesame-seed, the harder you squeeze him the more you gain from him." Having to relinquish over half of their annual rice crops, the farmers suffered untold misery. Repeated droughts and floods drove them to further extremities of hunger and starvation, and the warriors were generally indifferent to their misery. Thousands of them rose in revolt and desperately demanded the reduction of the land tax. As warriors had power over the life as well as the property of the common people, they could dispose of these people at their will. This instilled in the common people, not only a feeling of fear toward the warriors but also a keen, bitter hatred.

In contrast to this, the relationship between the priest and the common people was very intimate. Through the establishment of the "Danka System," the people regarded the temple as their home and respected their priest as their father. They gladly offered crops and earnings for the temple and priests. Since the "Bakufu" was essentially in control of the "Danka System," it thus managed to gain its own selfish ends, drawing the very life-blood from the people, without them offering any resistance. The people were unconsciously

Continued on page 12, right column.

FROM GOSPEL MEETING TO CHURCH MEMBER

by Roy Robertson,
Asian Director,
The Navigators



For ten years we've worked with leading evangelists in various Asian countries, concentrating on the problem of the transition from the evangelistic meeting to the church. Certainly the church must be the center of every movement if there is to be permanence in it. Echoing the convictions of Dawson Trotman, founder of the Navigators, "Follow-up should begin at least six months before any evangelistic movement."

Follow-up requires much preparation and is not something to be done or thought of after the meetings have begun. To begin with, the church and pastor must be instructed. Christians and lay people must be stirred up to see the importance of their role in individual follow up, challenged to do soul-winning, and equipped to know how to go about this job courteously and effectively.

1. Training of Personal Workers

"Any Christian who knows enough to be sure of his own salvation knows enough to tell somebody else about Christ." Yet personal work is sadly lacking in many Japanese churches. Some Christians who have been saved five or ten years have never yet memorized 6 verses which would enable them to present the simple plan of salvation to others. Special evangelistic meetings call for a special time of preparing the Christian. We recommend from 3 to 6 preparatory classes, in which church members are to be taught Scripture verses, and the procedure in winning seekers to the Lord.

...One day Mr. Lorne Sanny, President of the Navigators, visited a local pastor. Mr. Sanny asked him, "John, what would you do if through these particular evangelistic meetings fifty people made decisions and were assigned to your church?"

"Why, I'd visit them," John promptly replied.

"But you've just told me how busy you are, and how you don't have time for your present responsibilities. How would you find time to visit fifty new people? Wouldn't it be better if you had ten men who could call on five men each?"

"Why of course," answered John brightly. "That's great!"

"But tell me," pursued Mr. Sanny, "Do you have ten such men who are qualified to visit, witness for Christ, and bring a person into the church?"

"No, I'm afraid not," the pastor replied.

"Well, do you have five?"

"No, I don't suppose I do."

"Two?"

"I'm afraid not."

"One?"

"Yes, I believe I have one."

"Alright, John, start with one. Take him with you. Visit in homes and see what happens."

Three years later this pastor accompanied by two young businessmen met Mr. Sanny at a luncheon. The men were radiant. One of them a sharp businessman with glowing countenance said: "Mr. Sanny, we've had more than 800 decisions for Christ in our church during the past twelve months."

Sanny, astonished, asked the pastor, "Tell me, how did this happen?" John replied, "We now have 62 qualified personal workers going out each week on visitation and evangelism. And these boot soldiers have been the means of a great harvest in the church."

This is it—evangelism through church members that continues week after week, year after year.

2. Counseling

If there is to be a link between an evangelistic meeting and the local church it is very important that there be adequate counseling on the decision night. In Japan we guide seekers into a separate counseling room, and there take 30 minutes to nail down this decision for Christ by means of prayer, explanation, and individual counseling. Where this is not done the results in evangelism are apt to be meager.

3. Correspondence

A most important factor in correspondence is timing. We send two mailings to a seeker. The first letter is sent within a day or two. This mailing is done locally and consists primarily of a warm letter from a church or local committee inviting the seeker to attend a church or special meeting where he will receive further help. A second mailing is done from our central office in Tokyo.

The Gospel of John or other portions of the Word of God, a Bible study, and a warm introductory welcome are the basic ingredients of a first mailing from most correspondence schools.*

4. Church Procedure

In city-wide meetings we urge the seekers to choose a church. All the cooperating churches are listed on a chart or map in the counseling room. If the seeker doesn't have a preference he is urged to choose the cooperating church that is most convenient to his location. This decision should be made immediately. While the meetings are still going on, church lists are compiled and the names and addresses sent to each church in order to begin follow-up as soon as possible.

We've got to have victory in our own lives before we can have victories in the lives of those to whom God has sent us to minister . . . Collins

5. Special Follow-Up Meetings and Welcome Meetings

We find it very profitable to have a closing meeting or evangelistic rally particularly designed for seekers. Often it's an easier step for one who is new to come back to the place of the meetings for his first period of instruction and from there to the church. In this first follow-up meeting we introduce the various pastors to the seekers and have a special message geared to babes in Christ. In the past year we had an average of 25% of the total number of seekers attend this "welcome" meeting.

Besides this follow-up meeting in a central place, we encourage each church to have a special "welcome" meeting for their seekers. One who is new to the church responds more readily to an invitation for a special meeting in his behalf at the church than to a list of the various times when the church holds meetings. In one crusade in Matsue we had an extremely high percentage of follow-through. For instance, the Baptists were given 55 names and had 44 in their church at a welcome meeting; the Nazerenes, 35 out of 59 seekers attending; the Christian and Missionary Alliance, 66 out of 99 attended. The largest church, the Lutheran church, was given 186 names and 134 new people attended church as a result of the combined follow-up approach.

6. Visitation

The Navigators have trained a special visitation team. At the close of the city-wide meetings we concentrate one evening on helping each particular church in its visitation program. For instance, we might gather together at 5:30 p.m. for a time of instruction and prayer. After that we divide into six to ten visitation teams. Then in the last two hours each pair may visit six homes. By organizing the church members, in one evening we can visit up to 50 homes.

What's the secret of conserving the fruit? The answer: prayer and work. If you're not willing to work night and day, to go all-out to visit these people and urge them to come, your follow-up will amount to little. The devil tries every method to retain these new Christians within his clutches. Therefore there must be intense, diligent, fervent prayer to turn men permanently to the Lord. We don't depend upon a method. We do all six of these ways mentioned simultaneously, and each year we learn new things and add new ideas to the program. This is but a beginning, but we feel that God wants His church in Japan to bear fruit that remains, and obtaining this is within our grasp by His grace. ★

Other follow-up correspondence agencies include:

1. Conservative Baptist Mission of Japan
2. Christian and Missionary Alliance
3. Emmaus Correspondence Course
4. Kansai Bible Correspondence Course
5. Lutheran Hour Correspondence Course
6. New Life League
7. Pacific Broadcasting Association
8. John S. Schwab
9. Word of Life Press
10. Child Evangelism Fellowship.

Continued from page 10

made victims of that cruel policy through this "Danka System." Thus the people were shamefully exploited through the two-fold yoke of the tyrannical land-tax and "Danka System." With the downfall of the Tokugawa Shogunate, the warrior class lost its control over the common people so that they were freed from one heavy yoke.

However, the "Danka System," the anachronistic legacy of the feudal age of Japan, is still in existence and exerts a great influence upon many homes. Thus, to become a Christian means to become a traitor against the temple and the "Butsudan" in many cases. For this reason, many Christians have been branded as enemies of the community and disinherited. Therefore, in order that Christians may irrevocably give up the Butsudan, it is absolutely essential for them to have a clear understanding of the nature of the problem before them. I feel that when this understanding has been gained, sincere Christians will not hesitate to burn their "Butsudan."

How can it be abolished?

Most Buddhists in Japan have been blind followers of their respective sect, not knowing anything about the teaching of their sutra. Some leading scholars and priests have attempted to propagate their teachings by writing and preaching. And yet except for a few persons especially interested, the majority of followers are incorrigibly ignorant. The strength of Japanese Buddhism lies not in the promulgation of its teachings but in the "Danka System" retained since the Tokugawa Era.

Realizing the impotency of their teachings many Buddhist post-war leaders of Japan have done their utmost to retain the "Danka System" with its all important "Butsudan." We have evidence of this in the fact that priests give special attention to the homes affiliated to their temple during the summer "Bon" season and the spring and autumn "Higan" season. It is natural therefore, that converts to the Lord Jesus Christ are often subjected to bitter accusations and threatenings with punishment from Buddha and the ancestors enshrined in the "Butsudan."

But the times have changed. Men and women are learning the true history of their country without the arbitrary distortions of pre-war days. They are beginning to discern between just heritage and traditions handed down from their forefathers. Many have begun to try to live according to the dictates of sound reason and walk the way of truth. To them the imposing temples mean nothing at all and the priests are only men who officiate at Buddhist funerals.

In view of this tendency among the people of present-day Japan, I think we can expect that sincere and awakened men and women will readily turn away from the "Butsudan" or burn it, provided that, through diligent teaching they become aware of the true significance of the "Danka System." Let us therefore, with bold and earnest determination labour toward the enlightenment of the masses against the "Danka System" which for so many years has been such an effective tool in the devil's hand. And let us seek to lead them to Christ and to true worship through Him.

FOLLOW-UP

“TEACHING THEM TO OBSERVE ALL THINGS”



Jim Wright—Director Counseling and Follow-up
YOUTH FOR CHRIST INTERNATIONAL

“What is the Christian’s most joyous experience?” Most young people would reply, “Leading someone else to Christ, and watching him grow spiritually.”

Paul said, “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.” (I Thess. 2:19)

A desire to learn how to reach others with the Gospel is a sure evidence of conversion! When a Christian goes out of his way to do personal work, or bring a friend along with him to meetings, he gives most convincing evidence of his own salvation.

One vital factor must be emphasized in bringing follow-up work into true focus. The steadily growing interest of new converts is seldom spontaneous and independent of outside aid. We found in our own work that almost without exception somebody cared—cared enough to visit the new babe in Christ, pray with him and open the Word of God in a simple, understandable way. Without this, in most cases, a brief surge of interest followed decision time, and then—oh, so often—a disheartened cooling off until little, of any, sign of spiritual realities remained.

This tendency is even more pronounced among teenagers. When they are shown attention and gotten “in” to a spiritually healthy group of their own age they grow rapidly in their spiritual lives. Without this attention, even though given Bible study helps, very few pull through to spiritual maturity. In Singapore a unique program of mass but personalized evangelism and personal follow-up has been undertaken for the past two years. A few Christian young people from various churches banded together during the mornings of several days for special training on soul-winning and home visitation. Careful surveys of a certain area of the city were made in advance to ascertain the homes in which teen-age young people lived. During the afternoon these young people went in small groups to visit the homes of teen-agers. They invited them to a “Keen Teen Crusade” to be held in a nearby audi-

torium. Night after night would see hundreds of Muslims, nominal Christians, Hindus, Buddhists and others sitting in the meetings. Often one of the “Keen Teen Crusaders” sat beside the ones he had visited. At invitation time they would come forward with a “Keen Teen.”

This approach and a similar personalized approach through school Bible clubs has seen over 1,500 young people profess conversion in the past two years. Nearly all of them were led to Christ by those of their own age who before had shown no interest in soul-winning.

After conversion, using specially designed materials, the same young people follow up the new converts. They pray with them, study God’s Word with them, and wherever possible, take them to church. The result has been a revelation to all who have observed it—both nationals and veteran missionaries.

Asia’s Christian youth can reach multitudes of their own non-Christian friends and schoolmates for Christ. If they don’t reach them, it appears highly improbable that any of our existing approaches will.

Three steps seem to be necessary in guiding the average young Christian into a productive and satisfying Christian life. The lack of one or more of these steps nearly always leads to spiritual fruitlessness and eventual spiritual coldness.

1. An individual or several individuals who will take the responsibility of continual close contact with the new convert. Those of like age and interests are a tremendous asset in this regard.

2. Materials designed to translate the realities of the Christian life into the thinking of the convert. This means recognizing age and education as well as nationality. Where illiteracy prevails the extra patience of teaching orally what material normally would be a must.

3. Church-related channels for witnessing and spiritual outreach carefully planned with the convert’s abilities in mind. This is a must but often neglected.

NEW CHURCH BUILDING POLICIES

by Charles L. Whaley
Southern Baptist



A church is ready to build! Where is the money coming from? What type of building is needed?

Christian workers have found it necessary to review and evaluate their approach to these problems many times during the past 100 years of evangelism in Japan. Experience shows that each age calls for a fresh approach.

A new policy of financing new buildings passed by the Baptist Convention's Executive Committee reads,

- 1) Pastorium—from ¥750,000 to ¥1,000,000
- 2) Temporary Church—¥1,000,000.

According to this plan, gifts provided by churches in other areas of Japan will be used to construct a permanent pastorium. The temporary church is to be of cheap construction planned as an educational unit adapted for worship services for the present. The building will be so planned and constructed that partitions for classrooms can be added later when the auditorium is built. The budget for this building is the same for all areas. The overall plan will allow for the pastorium and educational unit to be constructed first, leaving the most desirable building spot for the auditorium.

The permanent auditorium is the responsibility of the national church. When a pioneer mission has grown into an organized independent body and needs such a building, the initiative for any future financing is with the church itself. The first step is not "How much shall this or that church be given in gifts and loans?" but always, "To what extent is this church able to finance its own building?" After this has been decided by the church, the convention is willing to talk about financial aid through gifts and loans.

Several factors have helped bring about this new approach by the Baptist Convention. The major factor is a change in the method of evangelism. After the war, our evangelistic efforts' objective was to establish a central point in each prefecture from which to carry on evangelism. For this purpose it seemed advisable to construct a building that would not only meet the local needs but provide for future expansions in the entire area. Areas were divided into ABC and D clas-

ses, according to population and a large budget set up for each class. Now 10 years later, all but the most difficult areas have been entered and evangelism of these areas is placed more in the hands of the local church. Our aim now is to provide a meeting place that will challenge the people to want to meet their own needs.

Another factor in the change of our policy has to do with Japan's financial condition. Right after the war it seemed unreasonable to expect a local congregation to finance a building in the near future. Conditions have changed. Japan lives in prosperity.

By our newly adopted policy, we hope to build more, enter more areas, have a larger budget for promotional and institutional work and we are expecting Convention-church relationships to improve to the extent that the church becomes a vital part of a much larger organization.

We feel that this new vision of the local church's responsibility is a healthy step toward an indigenous church in Japan.

Misunderstandings Between Japanese and Westerners.

"The Japanese on their part find it difficult to understand Western individualism. The foreigner may seem to a Japanese to be selfish, irresponsible, and lacking in a sense of social duty, while the Japanese system of obligations and returning favours, (sic) may seem calculating and cold to the foreigner. The foreigner's blunt avowal of his own wishes and convenience may seem rude to a Japanese, and to them—perfectly natural demands of his Japanese friends seem importunate to a foreigner. Again, differences in self-expression and shades of language can make the Japanese appear insincere, evasive and unapproachable to a foreigner, who, in his turn, appears hasty, inconsiderate, even vulgar to the Japanese...."

"Social Attitudes When East and West Meet," P. 23 by John Bester. London: University of London, 1956.

Historical reasons (in modern times, particularly the controversy over emperor worship) and semantic difficulties (the misconceptions diffused by literal Bible translations, for example) account in the main for the relatively meagre (sic) result in conversions produced by Christian missionary work in Japan. But the main reason why these obstacles have not yet been overcome is that the Christian Churches in Japan still are trying to "naturalize" Christianity by trying to bring it into line with popular religious and social concepts. This means that some Christian teachings are emphasized and others pushed into the background. To make the Christian faith indigenous it must not be associated with nationalist movements. Christianity can take deep roots in Japan only if, instead of merely trying to serve the Japanese nation, Christians will more fully recognize their world responsibilities. p. 25.

"Why Has Christianity in Japan Made Such Slow Progress?" by W. Enkiichi Kan.

CHURCH-RELATED EVANGELISM



by Anund Nordbo

In past years many evangelistic efforts by local churches and traveling teams have recorded fairly good results. But having observed and participated in many campaigns, I feel that the lasting results of baptized church-members in no way corresponds to the recorded decisions. One Japanese pastor says: "It seems to me that some of the evangelistic campaigns are a hunt for a large number of decisions to be reported to the home board. "I have also heard team-members say: "The follow-up work is the duty of the local church." Such statements reveal a lack of a co-operative spirit between the local church and the visiting team, and may explain the lack of lasting fruit. I have found it much easier to fill a city-hall during evangelistic meetings than to get as many as 10 of the reported "converts" to attend church afterward.

It is true that immediate results are not the only purpose of an evangelistic campaign. To preach the Gospel to as many as possible is definitely our aim, for how can they believe if they do not hear? I believe that independent, non-church related campaigns have served their purpose in the past, but from now on we need more church-related, church-integrated campaigns aiming at the establishment of congregations. Hence I suggest:

1. That the local churches conduct their own campaigns or invite a team or evangelist to help them. These must be sponsored by the local church, however.

2. That a team planning a city-wide campaign seek the co-operation of the local churches in such a way as to place responsibility for the campaign and its follow-up upon the local churches.

3. That we trust more in the Spirit of God to constrain lost souls to make a decision and less in human efforts and persuasion.

4. That the same evangelist or team come back to hold 2 or 3 follow-up meetings, giving Bible teaching and guidance. This may be done two or three months after the campaign, if possible in the local church. After our campaigns, we kept in close touch with new converts through visitation and letter, and most of them attended the follow-up meetings led by the evangelist or team. They all continued in the church.

Here are some of the benefits of this method:

a. A church-related and integrated campaign prepares the church to receive the converts. A newborn

baby needs a mother's bosom and so do the converts.

b. The church members participate actively in the evangelistic work and are blessed. The church prospers. Thus it is better for the local church to be put to work.

c. A church-centered campaign produces a better audience. The church members bring their families, friends and other interested people.

d. The follow-up work becomes easier: Church members feel a responsibility to bring their personally contacted friends and converts with them to church, even after the campaign is over.

But above all, we must count on God to give the increase. We can sow the seed, but God only can bring forth lasting fruit to His honor and glory.

John Wesley's 12 Rules for His Helpers

1. Believe evil of no one, and put the best construction on everything.
2. Speak evil of **no one**; keep your thoughts to yourself till you come to the person concerned.
3. If you see what you think wrong in a person, tell him plainly.
4. Be serious; let your motto be "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.
5. Be diligent; never while away time, nor spend more time at one place than is necessary.
6. Converse sparingly and cautiously with the opposite sex.
7. Beware of all affection, and preach the gospel as the servant of all.
8. You have nothing to do but to save souls; therefore spend and be spent in the work.
9. Be punctual; do everything at the time.
10. Be ashamed of nothing, but sin; not of cleaning your own boots or of your neighbour's or such things.
11. Act in all things not according to your own will. Employ your time according to your profession, in preaching, visiting, reading, meditating and prayer.
12. Speak as earnestly as you can, but do not scream. Preach with a modulated voice.

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ERECTING CHURCH BUILDINGS



by Morris Jacobsen
(J.E.M.)

We were happily surprised when the U.S. Army granted missionaries used buildings. . . For us this was a God-send, to get us going on a belated church building program. Costs of dismantling and shipping the lumber were compared with the cost of new lumber; the net gain was small, but the blessing lay in the spirit of cooperation it fostered within our churches. Mr. Corwin (Ind.) says, "I would like to see a simple plan for a 12-tsubo block church, with a small company of block makers and layers formed. If they could erect such a building at ¥300,000 or so. I think their assistance would be requested throughout the country."

How then can cheaper buildings be built and what concrete steps are now being taken to achieve this aim? . . . An average church has few believers, mostly women, with little income and building knowledge. The contractor's estimate is staggering, not even thinking of the unbearable interest they shall have to pay if they borrow the principal from the bank. The carpenter gets his material from the lumber shop, which is not likely operating at a loss. This lumber shop selects its material from the saw mill which turns it out at 200-300% of basic logging costs. You see the enormous discrepancy between the intrinsic value of the building and the contractor's price, which gives profit to half a dozen middle men.

Logic demands the do-it-yourself method—cut out these middle men, produce basic materials at cost price, and seek for some Christian or sympathetic carpenter, besides using as much local help as possible. Mr. Beck (JMM) says, "In the case of the Obihiro Church, where all members participated, we were able to complete a 42 tsubo chapel at ¥13,000 per tsubo." There's always the problem, however, of belling the cat. Mr. Maxey (CC) whose low cost building plan appears below says: "Decide on one simple building plan and use the same each time. The objection to this is loud and long. Most churches of even ten members want a cathedral. My viewpoint is, they can build whatever they want to if they have the money to do it. If I'm doing it, the plan will be simple and so will the building." He paints only the tin roof, cresents the wood, omits fancy wood-

work inside, and uses benches without backs.

Then too, not everyone can run a sawmill or a block factory. Mr. Maxey, who has built eight church buildings so far, feels that practically everything can be bought cheaper than a missionary can make it and pay employees. Mr. Corwin attempted a block church in Isezaki. The structure was fine but it entailed much labour and was expensive. He wonders whether missionaries should undertake block making and laying since block making alone doesn't save. "Unless some company could carry through and actually lay the blocks as well, the believers wouldn't save much by cheap block ingredient purchases alone."

On the other hand, Mr. Beck of Hokkaido, who is sold on cinder blocks for colder climates, says: "We found that home-made cinder blocks are very substantial and cheap." In the JEM Bible School in Kashiwazaki we found that strong cement blocks can be produced for half the market price, having access to free sand on the beaches. Convinced that this method of using indigenous help, will more than halve building costs, JEM is contemplating the construction of a small sawmill in conjunction with a block, cement and tile factory.

There is great need for a Christian company to produce basic building materials, and erect cheap buildings. Barring this, the best we can do is contact reliable contractors in our areas. The New Life League recommends Mr. Kiyoshige (contact their office.) Mr. Kintaro Kobayashi, 104 Nagato Cho, Adachi Ku, Tokyo, has a reputation for low bids and dependable work, while anyone in the vicinity of Gumma Ken could possibly get reduced prices through Mr. Kanezawa, Onishi, Gumma Ken, a Christian lumber mill owner. Let us know of others. The services of the workshop in Kashiwazaki should be open to all, once in operation, but long shipping distances cut badly into basic cost savings.

As a summary we suggest:

1. A block building will cost more than a wooden frame building. One advantage of blocks is that they can be produced and built as your church budget allows. Weather will not harm a block wall or building partially finished. Economy Manufacturing Company, Stone Mountain, Georgia, will send you block forms, as well as literature upon request. A form costs about \$35. The NLL has a form together with a cement mixer for loan free of charge.

—Concrete floors are durable, economical and, with a coat of rubber base cement paint, attractive.

—Many companies now produce an insulating paint that can be directly applied to a black surface. In some cases etching the surface with a weak acid solution prior to application is necessary. (Japan Rust-Oleum Co., Ltd., 3-Chome, Yurakucho, Chiyoda-ku, Tokyo, sends catalogues upon request.)





2. If wood construction is planned, allow for as much pre-fabrication as possible. "Tomokomai tex" (a soft insulating wall board) and "Rawan Veneer" used wherever possible help the budget. It is always wise to get more than one estimate on plastering, wiring, etc.

—If Army lumber is used, be sure to insist that it be erected in American fashion, or you lose most of its value. There is no reason why studded walls and angle sheathing can't replace the traditional pillars—but try to convince your carpenter of it.

—Whether block or frame construction, a 1:1.25:1.6; 1:1.6:2.5, or 1:2, 5:3.2 ratio of room measurement is recommended for good acoustics. A block building may be too "live" without the use of "kyuon tex" or some other absorptive material for ceiling.

When Kashiwazaki church was built, even men who never darkened the church door lent a helping hand, and to the surprise of the neighborhood and the chagrin of the professionals, the foundation was done for less than half price. Soon, Lord willing, they will have their own auditorium.

...Let us say with Nehemiah, "Arise, let us build."

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Ships Without Keels

by Charles Corwin,

President, (EMAJ)



During the 17th Classic in the America's Cup series last Sept. every New England sailor riveted his eyes on those two defenders of British and American yachtmanship. Through roiling Newport waters they streaked, "rails awash, decks aslant, spray flying, bows knifing each crest." Imagine the pandemonium if suddenly the keel of one sloop should snap at the hull and zigzag like a lost spinner to the bottom. The forlorn contestant would be that much lighter to skim over the crests, but irretrievably crippled, tossed and turned by every wave.

It is plain "ostrich unrealism" to conceal the fact that during the Centennial year (1959) two Protestant sloops will put into Japan's waters and vie for the attention of the Japanese people. Though outclassed, the young evangelical mission force will take its seat by the rudder of good ship Evangel. "Christ died for our sins according to the Scriptures" will be spelled out in black caps across the mainsail. The older denominations will take their station proudly at the stern of the yacht which has defended the Protestant cup for nigh over 100 years. But a glance through the binoculars brings resounding laughter from both decks. It appears both ships are lacking in keels. Even more ridiculous, both seem oblivious of their own plight.

The older denominations have sailed windward from the start and set brilliant records under the commands of Hepburn, Brown, Verbeck, Niishima, Uemura, Kanamori, to name but a few. But at the turn of the century, when German rationalism and destructive higher criticism from F. O. Baur's Tübingen School were given impetus in Japan by missionary Spinnet, rust began forming at the keel. Prof. Davis at Doshisha, Uemura, and even Uchimura attempted to chip away the cancerous rust, but the new theology kept eating away neath the hull. Having allowed the rust to from the course was inexorable. Dr. Kenneth Kantzer of Wheaton College expresses it in the Journal of the American Scientific Affiliate:

"When an individual or a group depart from an inerrant and infallible Scripture, they pass the theological point of no return. It is not held that a man with an unsound view of inspiration is not Christian; it is believed that whenever there is an unsound view of inspiration, there is a dangerous theological potential."

Once her only external criterion for truth, the infallible written Word of God, slipped under the waves, there was no stabilizing force to keep the ship from sailing unscathed over the shoals of nationalism and coercion to adapt to non-Christian influences during national emergency. Ebina identified the Jehovah of the Old Testament with the supreme deity of the Shinto pantheon. Yokoi and Kanamori lost confidence in the book they were proclaiming and resigned from the ministry. Many church leaders, bereft of their theological keel, labeled Japanese expansion in Korea a "holy war." "Yohai" practices during World War II became custom in the Christian community, the "jinja sampai" problem went by default.

And now their crew are on deck for the Centennial Classic.

The Protestant cup should be in secure hands. Yet before maneuvering into position, perhaps some within the crew will slip below decks and set to work under the command of one of their greatest Japan helmsman, Dr. McIlwaine, who exhorts:

"In general the Japanese Church has little conviction of the final authority of the Bible as the Word of God's... But once he sees the Bible as God, infallible Word, he realizes his obligation to extend its Gospel to every man. We have no more pressing task than this one of bringing the Christians of Japan to full faith in the whole Bible as God's fully inspired, infallible Word, the only rule of faith and practice. When this conviction prevails in the church and only then, will it take the Gospel to all Japan and to other nations as well."

But the young evangelical force need no longer peer smugly at the keelless hull of yonder ship. She is strangely lacking herself. Too often the mushrooming spinnaker of evangelical zeal and pioneer enthusiasm has been collapsed in the upwind tack of church planting. Why? There is no keel of strong Japanese leadership. Each fresh breeze of Japanese response gusts out of the mainsail, leaving us dead in the water. If the Centennial analysis yields anything, it does this: the early men, Hepburn, Brown, Buxton, Wilkes, etc., quickly installed the stabilizing keel of the Japanese national into their hull. Hepburn pierced beyond the rough cloaks of the swaggering ronins of his day:

"The recent mode of conducting our work? In educating and raising up a native ministry and in working through native assistants and evangelists... after 25 years more, there will be no more need of foreign missionaries in this country, except perhaps as teachers in the theological seminary."

Though overly optimistic, Hepburn knew the Japanese church was the crew to spring to the rigging, hoist the sails. Though beset with problems and discouragements, we must as never before renew our confidence in the heroic Japanese evangelical church and

augment her labors. Dr. Roy Adams keeps hammering home:

"The work of evangelism is primary that of the national worker. I believe the missionary's place is to feed the believers and keep the national workers before the unbelievers."

Miss M. A. Burnet, co-founder of the Fukuin Dendo Kyodan, cooked rice in the tents, while Japanese evangelists went out with drums and tamberines. Nakaichi Ando testifies that a "behind-the-scenes" missionary without the language, prayed him into the ministry. The Centennial can forge new links with our Japanese brethren. Let us "beat to Quarters" and mend the keel. EMAJ is praying boldly for Centennial evangelistic campaigns in every city and village in '59. But all will be topped into the waves without the keel, our Japanese brethren, in forefront positions. EMAJ is doing its utmost to assist you in laying a sound Centennial keel. Note the Centennial evangelists on. (p. 31-33.) You may contact them personally or write EMAJ secretary Mrs. Anne Ammons 1, 2-chome, Kitazawa, Setagaya-ku, Tokyo. Better yet, meet them in person, hear their testimonies and plans at our Thanksgiving MEET THE CENTENNIAL EVANGELISTS" EMAJ rally in Tokyo Nov. 28th and in Kobe, Nov. 17th.

Niigata missionaries and pastors are already praying monthly for revival during the Centennial. Jim Brisbin of JEM, called the group together, then promptly turned the responsibility over to the proper helmsmen, the Japanese pastors. (see p. 41) One sees shimmering under Niigata waters a new keel forming. What about your ship?

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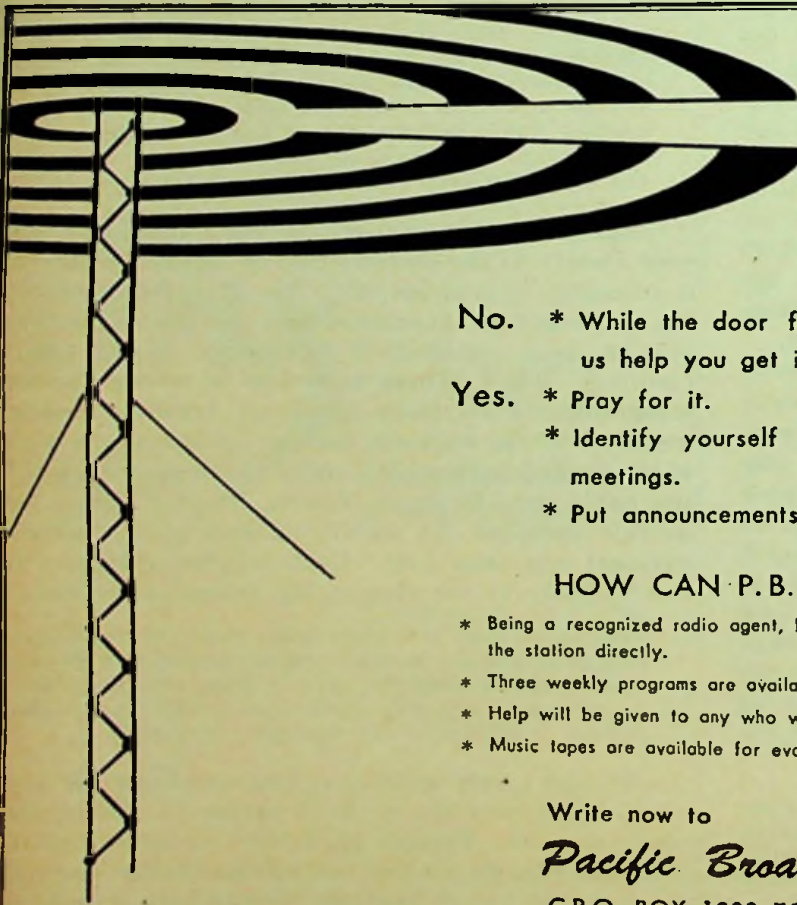
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JAPANESE OUTLOOK

NATIONALISM IN JAPAN

(First in the series of articles on the development of Japanese Nationalism, its collapse, and its revival)

Hideo Aoki, Ph. D.



The ferment of nationalism throughout Asia has been a source of grave concern of the missionaries in the Far East. Superficial analysis of these nationalistic trends may lead one to conclude that mission doors are closing. At the outset, several factors need to be clearly recognized.

First, most people, be they American or Japanese, French or German, including missionaries, regard themselves, their culture and their form of government as being superior to those of other nations. This attitude is called ethnocentrism and nationalism is an expression of this superiority. Apart from "ultra" or "extreme" forms of nationalism, a healthy form of nationalism is necessary for the unification of a nation. Therefore, nationalism as such, cannot necessarily be branded as an obstacle to the furtherance of the gospel.

Second, the gradual rise of post-war nationalism in Japan is inevitable. Missionary strategy must reckon with this trend and make necessary adjustments to meet the demands of the times.

In order to assess the effects of the present revival of Japanese nationalism upon missionary work, a brief historical sketch of Japanese nationalism is needed.

The Japanese attribute their own superiority to the possession of a unique indomitable and moral spirit. Such phrases as *Yamato damashii* and *Nihon seishin* express this "Japanese spirit".

Kodo, The Way of the Emperor, a comparatively modern political doctrine which harks back to the supposed remark of the Emperor Jimmu concerning *hakko ichiu*, the eight corners of the world, which the Japanese should bring under one roof.

Kokutai, a broad mystical concept of "Japanese national policy" is still another form of Japanese nationalism. It combines the "best features" of *Kodo* and *Bushido*. National Shinto, for instance, is called *Kokutai Shinto*. The Japanese spirit (*Yamato damashii*, *Nihon seishin*) is interpreted by Japanese as a manifestation of *Kokutai*.

A classic example of the effects of the concepts of nationalism on individual action is the suicidal plunge of three Japanese soldiers carrying a long bomb into a barbed wire fence which held up a Japanese advance at Chapei in 1932. These heroes succeeded in clearing the way but all three were blown to bits. The "Human

Bombs" were highly publicized and honored for their heroic patriotism and a statue of them carrying out their mission was erected in Tokyo. School children during the pre-war years were taken in groups to salute the statue and receive edifying talks from their teachers on this supreme example of *Yamato damashii*.

Nationalistic revivalism in the early Meiji era manifested in *Bushido* and *Kodo* came in part at least as a reaction against the unsettling flood of Western influences on Japan since Perry's day. The craze for westernization gained momentum, reaching its height in the 1880's. To offset what many had regarded as the baneful effects of western ideas, the Japanese leaders began searching the nation's past for ideal virtues.

For example, educational authorities decided that there were urgent needs for a policy as well as a philosophy which would give direction and stability to a nation in ideological confusion. This confusion resulted from excessive adoption of western ideas and counter-reactions from the conservative leaders. The educational philosophy and policy which emerged from this conflict was the Imperial Rescript on Education of 1890.¹

The Rescript came at a time when reaction was setting in against the extreme trends in westernization. It was obviously intended to be a corrective to prevent extreme westernization and to bring education under the control of the state. On October 30, 1890 Emperor Meiji promulgated the Imperial Rescript on Education. Kikuchi has made the following translation of it:

Know ye, our subjects:

Our Imperial Ancestors have founded Our empire on a basis broad and everlasting, and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral power; furthermore, advance public good and promote common interests, always respect the Constitution and observe the laws; should emergency arise, offer yourself courageously to the State; and thus guard and maintain the prosperity of our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to hearts in all reverence, in common with you, Our subjects, that we may all attain to the same virtue.²

In spite of the fact that Japan changed to a modern capitalistic system by the importation of western technological knowledge on a scale hitherto unknown and unattempted in Japan, this period represented a reversion to the ideals of ancient Japan. This sounds contradictory, but it must be kept in mind that Japan accepted the artifacts and the material culture from the West readily but resisted much of the ideological underpinnings of the Occident. In other words, beneath the veneer of western civilization the basic core values and ideals remained unchanged. Hashimoto Sanai, a well-known Japanese political leader in the turbulent period just before the Meiji Restoration expressed the idea of selective adoption when he said, "Machinery and tech-

When you say, "I can forgive but not forget," you bury the hatchet and leave the handle sticking out for immediate use . . . ten Boom

niques we shall take from them, but moral virtues we have among us."

In the liquidation of feudalism in favor of the modernization and Westernization of institutions and ideas, it was inevitable that such a contradiction should give rise to strong clashes between the conservatives and the progressives, between those who sought to retain the old ways and those who advocated and promoted change. These clashes were at first sharp and uncompromising, but the conservatives eventually came to the realization that some progress was necessary and most of it could not be stopped. Thus slowly the ranks of the vigorous opponents of modernization thinned out, and many of the anti-foreign conservatives of an earlier period became the enthusiastic supporters of the new civilization.

The ten years preceding the promulgation of the Constitution in 1889 witnessed the most unremitting efforts at the westernization of the country, which at times appeared to have gone completely beyond bounds of reason and propriety. Before long a reaction set in: both conservative and the more sane liberal leaders, within and without the government, became alarmed at the extremes to which the movement was going. Preservation of national heritage and virtues became the concern of these leaders. As a corrective measure the government formulated the Imperial Rescript on Education of 1890 cited above.

Thus the beginnings of nationalism in Japan came as a reaction to the outside pressure of the Western world. Nationalism in the pre-modern state developed in the form of an ideology of "expelling the barbarians." By selective borrowing from the West, Japan carried out its "revolution from above" in a spectacular manner to establish the first centralized state in Asia. The Meiji leaders who seized political control and unified Japan were themselves representative of the feudal forces. Prompted by the need of countering the pressure from Western powers, they achieved the unification of the country under the authority of the Throne by rapidly liquidating the decentralized feudal forces, and carried a thoroughgoing modernization "from the top" by adopting the policy of creating "a wealthy nation and a strong army." This, of course, meant a military-imperialistic expansion policy.

Prewar nationalism in Japan came to be most powerfully embodied in the political oligarchy which had ruled Japan since the Meiji restoration. The most powerful nationalistic element in the administration was represented by the military clique and the bureaucracy. It is interesting to note that neither democratic nationalism of the nineteenth-century European type, nor revolutionary nationalism of the modern Asiatic type has ever taken root in Japan.

Rather than depending upon the spontaneous rise of national consciousness of the people, the leaders of the Meiji government promoted such consciousness hastily through state education. Traditional conservative thought of the feudal period with its vague sort of nationalism emerged into an intense ultra-nationalism beginning in the 1930's and gained momentum to the outbreak of World War II. Education became an important instrument of the government's militaristic policy.

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The rise of extreme patriotic, nationalist sentiment in Japan had reached its peak by the latter part of the thirties. It was about that time that the army had achieved control of the national affairs including the educational system and continued in undisputed rule until the surrender of 1945.³

Footnotes:

1. Aizawa, Hiroshi. *Nihon Kyoku Hyakunen Shidan*, Tokyo: Gakugei Tosho Suppan-sha (1953), pp. 189-191.
2. Kikuchi, Baron Dairoku. *Japanese Education. Lectures Delivered in the University of London*. London: John Murray, (1909). pp. 2-3.
3. Aizawa, op. cit., pp. 244.

Someone has got to take the place of these old saints of God that pass on every year Collins
I love to see anybody do anything for God Collins

Full Gospel Work

in Japan

by Leonard Nipper (AG)

In 1913, Rev. & Mrs. C. F. Juergensen, and their two daughters, Marie and Agnes, came to Tokyo, Japan as the first Full Gospel Missionaries. Even though language study was quite difficult in those early days, Marie, about 14, soon mastered enough to begin interpreting for her 51 year old father. In this way the first Full Gospel movement message was proclaimed in Japan.

In 1914, the Rev. B. S. Moore family arrived from the States and began their ministry in Yokohama. The first Pentecostal outpouring of the Holy Spirit among the Japanese occurred in 1918, and since that time, many Japanese Christians have experienced and enjoyed the privileges and blessings of the Pentecostal Baptism and are numbered among the more than ten million Full Gospel believers in the world today.

A small Bible School started in 1931 with seven students, under the supervision of the C. F. Juergensen family seems to be the first Pentecostal Bible School in Japan. Rev. Kiyoma Yumiyama, the present Superintendent of the Japan Assemblies of God, was the first principal of this school, and many of their graduates are in the ministry today.

Other prewar groups are the Bethel Pentecostal Temple, founded by Miss Harriett Dithridge who came to Japan in 1925; the R. E. McNaughtons (1928) who went to Hokkaido; the Far East Apostolic Mission, founded in 1930 by Rev. L. W. Coote who first came to Japan as a businessman; and the Japan Inland Mission, founded by Mrs. Hugh Kennedy at Kyoto in 1931. Other missionaries from America, as well as from Australia and England who were of the same Full Gospel faith also labored in Japan; and even though the works were quite independent of each other, their influence was felt throughout Japan.

FULL GOSPEL OR PENTECOSTAL PEOPLE

It is estimated that, conservatively speaking, there are in the world today at least ten million Pentecostal or Full Gospel Believers. (These words "Full Gospel" or "Pentecostal" are used interchangeably, and usually convey the same meaning)*

The influence and support is felt among many evangelical groups, such as the National Association of

Evangelicals where Full Gospel leaders serve as executive members. Others, in inter-denominational work such as the Gideons, N. A. E. Officials, Y. F. C. Leaders, and a host of others frequently visit Full Gospel Churches while in the States, knowing that the enthusiasm and liberality of these folks make their visits quite worthwhile. These Full Gospel Groups comprise one of the fastest growing religious movements in the world today.

POST WAR YEARS

Right after the war, Full Gospel Missionaries joined the many others returning to Japan, answering the call of General McArthur for Missionaries. To this number were added many who were suddenly forced out of China. Today there are approximately 155 Full Gospel Missionaries working with 14 different organizations, (including those working independently or in inter-denominational work.)

- The missionaries of APOSTLIC CHURCHES OF PENTECOST, CANADA, have specialized in Tent Evangelism as a method of starting new churches. They have an orphanage at Inuyama, and operate the Apostolic Christian Academy, a school for children of missionaries and business men in the Nagoya area.

- The BETHEL CHURCH group have concentrated their efforts in a Bible School, with the students receiving practical experience through pastoring the churches they have started near their school.

- The BETHEL MISSION INC. missionaries are from the Bethel Pentecostal Temple of Seattle, Washington, and have their work in the Tachikawa Air Base area of Japan.

- The FAR EAST APOSTOLIC MISSION, with headquarters at Ikoma, (near Nara) have a Bible School, Printing Press, and are quite active in Tent Evangelism.

- The FREE CHRISTIAN MISSION, composed almost entirely of folks from the Scandinavian Countries have concentrated their efforts in needy Fukui-Ken.

- The JAPAN INLAND MISSION is in Kyoto, and the PHILADELPHIA CHURCH MISSION is in the Yokohama area.

- The UNIVERSAL MISSIONS have one church in Nishinomiya, and have a small Bible School in connection with their work there.

- The ORIENTAL DEAF EVANGELISTIC ASSOCIATION, with their present headquarters in the Yokohama area, has the largest deaf work in Japan. Weekly meetings are held in 26 different places throughout Japan. A Bible School for the deaf, with 17 students last semester, has given them their workers; and they have just recently sent a graduate as a missionary

*However, some non-Pentecostal groups also use the term "Full-Gospel"-eds.

to the deaf of Taiwan, as well as establishing a group in Okinawa.

Four Missions in Japan are members of the Pentecostal Fellowship of North America. They are (1) THE CHURCH OF GOD, which has just recently purchased property, and is intending to build a Bible School in the Yokohama area. (2) THE OPEN BIBLE STANDARD MISSION, which has a fine new building (Church and Bible School) in Nishinomiya. (3) THE INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL have concentrated their efforts in Tokyo, and (4) THE ASSEMBLIES OF GOD. The Japan Assemblies of God is made up of Missionaries from America (AG), the British Assemblies of God, and the Pentecostal Assemblies of Canada. They work together in full cooperation, and have an active Publishing Department, a Radio Ministry, an orphanage, one of the larger Bible schools and is one of the largest Evangelical groups in Japan.

If, to the various missionary related Pentecostal groups were added the "Iesu No Mitama Kyokai Group," (though quite different in doctrine, and practice from most other Full Gospel Groups) the figures would show that over 35% of the total Evangelical believers in Japan today are members of a Pentecostal Church.

As the other various Full Gospel Churches continue to grow and become better established, their influence in bringing the people of Japan to a personal knowledge of Christ as their Saviour will undoubtedly continue to grow. In so doing, their work will contribute greatly to the overall evangelistic effort in Japan.

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FULL GOSPEL CHURCH SURVEY 1958

No.	Organization Name	Beginning date	Missionaries	Ministers (Japanese)	Churches (Established)	Membership	S.S. Enrollment	Bible School Enrollment
1	Apostolic Churches of Pentecost, Canada	1951	8	2	5	107	208	0
2	Bethel Churches	1951	4	2	6	60	200	5
3	Bethel Mission	(1929) 1949	7	2	4	385	460	0
4	Church of God	1952	5	2	3	28	120	0
5	Far East Apostolic Mission	1930	4	8	13	250	500	5
6	Free Christian Mission (Scandinavian)	1950	23	2	10	267	1,017	4
7	Intern'l Church of Foursquare Gospel	1952	2	1	3	125	280	0
8	Japan Assemblies of God	(1913) 1919	37	96	61	5,112	5,758	41
9	Japan Inland Mission	1931	3	7	5	80	247	0
10	Orebro Missionary Society of Sweden	1950	14	12	4	220	1,530	0
11	Open Bible Standard	1951	6	8	7	140	585	5
12	Philadelphia Church Mission	1948	6	3	12	164	208	0
13	Universal Missions Inc.	1950	3	0	1	55	200	6
14	Oriental Deaf Evangelistic Association	1953	2	6	22	640	0	17
15	Independent or in Inter-Denominational Work Full Gospel Missionaries		31	5	12	551	686	0
	Totals:		155	156	168	8,184	11,999	73
A	(Iesu No Mitama Kyokai)	1911	0	71	57	28,361	4,000	18

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

FREE TESTAMENTS FOR BIBLE-LESS HOMES

A help in Visitation Evangelism

By Mr. Shun Suzuki, President
Japan Home Bible League

The American Home Bible League was organized 20 years ago by a Chicago business-man, Mr. William A. Chapman when at least seven million American families did not possess the Scriptures. Mr. Chapman, accompanied by his wife, began door to door canvassing to find out the Bible-less homes in the neighboring town. When a Bible-less home was discovered and the promise to read obtained, he presented a beautiful copy of the Bible, free. This was the beginning of the work of the Home Bible League. During the last 20 years, it has established over twenty foreign branch offices and changed to the name of the World Home Bible League.

In July, 1950, the Japan Home Bible League was born in Tokyo as one of the foreign subsidiaries. General Douglas MacArthur wrote an official letter expressing his wish to get the League's work extended to Japan, so that the Bible could be given to Japanese Bible-less homes. He said that Japan could not be successfully democratized without the aid of the Scriptures. In May, 1950, a meeting of about twenty Japanese lay Christians was convened to organize the Japan League. In the first session, Mr. Shun Suzuki, Rev. Senji Tsuru, Mr. Kojiro Hata and Mr. Masasuke Masutomi were unanimously elected to the Board of Directors of the League. The League's work began in a rented Tokyo office of the Japan Bible Society. During 8 years the League placed 200,000 Bibles in homes all over Japan's 46 prefectures. The total expenditure required of the work of these distributions reached 26,300,000 yen (about \$73,000), of which 23,400,000 yen (about ¥65,000) was contributed by the World Home Bible League.

The Home Bible League is strictly interdenominational. The funds for the League's work are raised in the United States by lay Christians, businessmen belonging to many different denominations. Its object is to present as many copies of the Bible as possible to Japanese homes, providing spiritual food for families, and encouraging church attendance. The League's work is carried on mostly by laymen and solicits nation-

al churches for the needed cooperation of their ministers and missionaries. The officers of the League have attended to the work of Bible distributions, some daily, and others weekly during the past eight years with no pecuniary compensation.

Some criticize the League's free distribution. They say, "It's better to sell the Bible than to give it away, for when it is bought it is considered more valuable, and read with more appreciation." Such criticism, however, has not yet been verified. The League considers it improper to make God's Word an object of commercial dealing. The Japan Bible Society, which owns the copyright for authorized versions, offers its Bibles for sale at cost price. We give one copy to any Bible-less home, and if more copies are required by the same family, we induce them to buy them at the regular price from the Japan Bible Society which publishes more than two million copies of the Bible each year, including portions of the New Testament. The Bible has been truly the "best seller" all over the world. The Word of the Lord Jesus has now been proved true, for He said "Heaven and earth will pass away, but my word will not pass away." The Japan Home Bible League invites all Bible-less homes in Japan to possess a copy of the Bible, so that the people may discover by themselves the truth it reveals of the Lord's salvation.

The Japan Home Bible League is happy to announce the coming 3-week visit to this country of Mr. and Mrs. William A. Chapman (the founder) this November. They look forward to visiting with friends interested in the distribution of God's Word.

by
ANNE
SANDBERG

HOW
TO
REACT
TO

1. Don't resort to explanatory self-defense.

2. Don't retaliate in anger.

3. Don't assume the role of an abused martyr, with the attitude that you will silently bear the criticism (even though it is, of course, unfounded!). This indicates pride which deems itself in no need of further improvement.

4. Do say: "I don't blame people for what they may say about me. Considering my human frailties, I am surprised they don't criticize me more!" This is an attitude of humility.

5. Do honestly examine your heart and accept the criticism, if true. Much of the time it is practically, if not wholly, a correct diagnosis.

6. If, on searching your heart, you cannot accept the criticism, remain humble and say, "The heart is deceitful; perhaps I am unable to see myself as I really am."

7. If, then, you are not guilty, forgive the critic and love him anyway.

8. If you are the saint who never criticizes, beware that you don't take a critical attitude toward those who do!

CRITICISM

EVALUATION OF THE 14th
WORLD S. S. CONVENTION



by Lucius Butler (B. G. C. A.)

The WCESSA Convention held in Tokyo at Aoyama Gakuin University from August 6-13 boasted to be the largest (?) international convention held in Tokyo. Here are some impressions under three questions which are usually asked concerning a convention.

"WHO WAS THERE?"

The delegates totaled 4,014 of whom 2,791 were Japanese. Missionaries serving in Japan were counted as delegates from their homeland. The U.S.A. had the largest delegation (637) and the Canadian delegates (115) formed the second largest group. 64 countries registered with many of the "foreign" delegates wearing their national dress which lent the convention an international atmosphere.

Conservative leaders, Mr. Mathews, General Secretary of the South Africa Sunday School Union and Rev. I-Chong Lien of the China Sunday School Association, Taiwan, were in attendance. The absence of Dr. J. M. Winther, Danish Lutheran missionary in Japan who was a delegate to the 1920 Tokyo WSSA convention, and the absence of other pre-war, evangelical missionaries as delegates, was sadly noted.

Sunday school and Christian education experts attended the convention but the discussion groups tended to show a general lack of experience in Christian education. It seemed that many came to learn and some to share their meagre knowledge. The corps of interpreters (also listed as delegates) did generally an excellent job.

"WHAT DID YOU SEE?"

The World Exhibition on Christian Education Materials held in the auditorium of Aoyama University was of greatest potential interest to many. The U.S.A. display took the most space, while those of England and Canada were nearly as large. Like most of the other exhibits, they displayed very little actual curriculum material. The notable exception was the China Sunday School Association (Taiwan and Hongkong) display of their major conservative curriculum materials which formed an impressive contrast to the barren booths which were blocked off for lack of materials. The C.S.S.A. display was also one of the few with enough explanations to be meaningful to the delegates. The display of N.C.C.-related Japanese materials included "kamishibai" tract and several teachers magazines.

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W. M. C. JAPAN

The AVACO display was the only Protestant exhibit to be found on the entire second and third floors. Toshiba Electric Company and other commercial firms very effectively displayed air conditioners, radios, tape recorders, cameras, etc., for the tourists interested in the commercial advances of Japan.

The Japanese Publishers' Exhibition of materials was much better organized into types of materials. The display rooms were attractive even though most of the materials displayed were not directly connected with Christian education enterprises.

The Kyo Bun Kwan booktables in the West Building, laid out with a great amount of Japanese material for Christians, made an impressive impact on the foreign delegates. Here were also found the curriculum and Christian education materials by Jordan Press, Japan Sunday School Union and other Japanese Sunday school publishing organizations.

The general decorations were not up to the expectations of many delegates for an international convention, but the markings on the buildings and use of colors for general divisions were quite effective.

"WHAT DID YOU HEAR?"

The opening session (at the Tokyo Sports Arena) included the dedication of the New Japanese Unified Curriculum. This planned outline (it is still in the planning stages except for general topic outlines) is a complete revision of the 1952 curriculum by the NCC Church School Department curriculum committee spearheaded by Saburo Yasumura. A further report on this planned curriculum will be given later but it is sufficient to say that no plans have been made for the production of actual curriculum materials by the NCC Church School Department. The "new" curriculum consists of a three-year thematic outline which can be used by various N C C related denominations in producing their own curriculum materials.

Dean E. G. Homrighausen of Princeton Theological Seminary (USA) spoke on "Toward a Christian Humanism." It was one of the clearest presentations of the convention. Many of his statements sounded conservative and orthodox.

Next spoke Dr. Paul Vieth of Yale Divinity School (USA) concerning the place of the Bible in Sunday School curriculum. Here again many of his isolated statements seemed to fit in with a conservative theological position. There were, in fact, a number of statements made during the convention with which fundamental Christians could agree, provided the words spoken have the same meaning.

The books of Dr. Homrighausen and Dr. Vieth, reveal that these men do not hold the orthodox views of Biblical theology but are exponents of Neo-orthodoxy.

Herein lies the major problem for those who attended the convention and listened to the presentation of the neo-orthodox position. The words and even entire sentences sounded like orthodoxy and yet the meaning of the words were different because the theological presuppositions were different. Many laymen and pastors are prone to follow and champion someone who **sounds orthodox** because they do not fit the "orthodox sounding statements" into the total theological picture of the speaker.

Further, when a person attempts to fit the statements (with orthodox meanings) into a neo-orthodox system of theology, there are so many inconsistencies that chaos is the final result. It is important, therefore to interpret the statements in the context of the speaker's system of theology.

The convention has made an impact upon the Christian church in Japan. The results, however, cannot be measured immediately unless one would do as the Asahi Evening News did in an article to the effect that "the convention accomplished little in terms of decisions." *TIME* magazine also took a dim view of the "results" of the convention. The final results, however, will be shown in increased interest in Sunday school evangelism and outreach by the Christian church in Japan which would show an increased Sunday school attendance and enrollment during the next five to ten years. ★ See also page 39.

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EMAJ CONFERENCE

"LORD THAT WE MAY KNOW..."

by Berni Marsh (W.U.M.)



Each morning from 9:30-10:00 Mr. L. Collins led the times of prayer. These were hours when our desire was, "Lord, that we may know"—power in prayer. Mr. Collins showed through the Word the reality of our position in Jesus Christ which leads to greater praise and prayer. The influence of a life lived in Christ and knowing power in prayer was also felt as Miss Corrie ten Boom shared some of the experiences with the ladies of the conference at an afternoon tea.

A vital missionary prayer of this year's EMAJ conference was, "Lord, that we know"—and understand Japan and her people. The messages by our Japanese brethren, Dr. T. Tsutada and Dr. T. Yanagita, were planned to help meet this need. Dr. Tsutada's lecture, "Understanding the Japanese Mind for Effective Preaching", gave a clear balance to the necessity of preaching through understanding the minds of our hearers and living a life close to God, which is the power of evangelism in any land.

Dr. Yanagita's presentation of "Analysis of Post-War Missions" was a survey of mission work with analyzed results, and a challenge for the future. In re-thinking missionary principles, Rev. Charles Corwin's discussion of "The Evangelistic Bands of Japan" was a helpful and informative hour.

"Lord that we may know" greater ties of friendship and fellowship among our missionary sisters and brothers. Perhaps this prayer is reserved for conference time only, for here old friendships are renewed and new ones made. A rain somewhat dampened the baseball game, but that evening as hitherto unexplored talents were displayed under the flags of many nations, a family spirit of unity in joy was shared by Europeans, Canadian, Americans, South Africans and Japanese alike.

The annual EMAJ business meeting was held on Sat. morning and the following officers were elected:

- President: Charles Corwin (FDK)
- Vice-President: Kenny Joseph (TEAM)
- Secretary: Mrs. Ann Ammons (NLL)
- Treasurer: Leonard E. Sweet (FEGC)
- Editor of Japan Harvest: Kenneth McVety (TEAM)
- Members at large: 1. Morris Jacobsen (JEM)
- 2. D. E. Davis (AGB)
- 3. Roland Wiens (JMBM)

This past year the EMAJ, under the leadership of John Schwab and the executive committee, has been an effective and vital organism to the work of evangelical missions in Japan. As the new committee takes the lead during the coming Centennial year, our united prayer as a missionary association is, "Lord, that we may know"—an even more fruitful year of service under Thy guidance and for Thy glory.

For Notable Quotables from EMAJ Conference Speakers see bottom of pages.

See Miss ten Boom's letter, page 51.



Dr. F.J. Huegel, left
Miss C. ten Boom
Dr. Jim R. Graham

1958

The annual EMAJ conference was held in Karuizawa, July 31st through Aug. 4th. From throughout Japan, missionaries gathered and for these days unitedly prayed, "Lord that we may know...". The entire program showed careful planning which resulted in rich days of blessing.

As Dr. James R. Graham of Formosa daily led the Bible hour the prayer of the conference was, "Lord, that we may know"—thy Word. Dr. Graham's own careful study of the Word and his many experiences in mission work in China and Formosa gave force to his emphasis for clear understanding of the Word and a fearless preaching of it to the people of Japan. Through the messages of Dr. F. J. Huegel of Mexico the prayer was born, "Lord, that we may know"—more of the meaning of the Cross in the experience of our Christian lives.

THE JAPAN PROTESTANT CENTENNIAL

by Dr. W. A. McIlwaine

Professor of Old Testament
Kobe Reformed
Theological Seminary



Excerpts from a larger J.P.C. article

... All Protestants in Japan naturally feel a glow of rejoicing and thanksgiving to God for all that He has done through His servants in the past century. Thousands of missionaries have labored; more thousands of Japanese workers have poured out their lives in self-sacrificing service; and hundreds of thousands have been brought into the eternally blessed company of the redeemed, the glorious church of Christ. In this company there have been some who gave their lives rather than deny their Lord. And beyond the immediate circle of the Church there have been remarkable advances in moral and social standards, ideals and practice through the impact of the lives and the dissemination of knowledge that is Christian or influenced by Christianity.

... But when the Protestant missionaries came, they began at once to teach from the Bible. There were some very inadequate translations of some of the Gospels and other portions which had been prepared in faith by S. Wells Williams and Gutzlaff in China and Bettelheim in the Loochoo Islands before missionaries could enter Japan. In addition to these, the early missionaries could use the Bible in Chinese, which could be read by educated people and could use the English Bible in teaching English. Yet within ten years of the organization of the first Protestant congregation, the New Testament had been published in Japanese with the Old Testament following six years later. Thus the Protestant Church in Japan was firmly rooted in the Bible.

... Although the Bible, like our faith, is Christ-centered, it is not just an introduction to Christ, an introduction that is of minor importance once Christ has been met. It is far more. In it He introduces Himself to us. As we know Him more and more fully in the fellowship we have with Him through faith, prayer and obedience, we must continually turn back to the Bible to understand Him and what He has done for us and to know what He would have us do.

Our fellowship with all Christians rests on our mutual faith in and experience of the Christ of the written Word. We are all acutely conscious, at the same time, that we differ among ourselves in our interpretation of the Bible in regard to church government, the sacraments, the order of salvation, and so on. But within the frame of confidence in the Bible, with mutual respect and consideration for each other as fellow-servants of one Master, there is room for and the pos-

sibility of increasing agreement, in proportion to our submission to its teachings. Is not this the way to unity in the one Christ?

In Japan the need for unity is tragically evident. Fewer than 400,000 Protestant Christians are divided into more than 70 denominations; and about 2,500 missionaries among more than 140 missions. There are several organizations that draw together many denominations, missions or individuals on various bases. But the far-reaching sense of spiritual unity we long for has not been found.

One great reason for this is the modern loss of confidence in the Bible. Radical opinion about its trustworthiness and authority were brought to Japan seventy years ago. At the Japan Missionary Conference held in Tokyo in 1900, Dr. J. D. Davis, professor of Theology at the theological school connected with Doshisha, in his address as chairman of the conference warned against the liberal views of the Bible that were being advocated then. The teaching and acceptance of such views has increased greatly since. Before the war, except for tracts, pamphlets and smaller books, nearly all of the books in Japanese (original and translations) about the Bible or Christian thought either took for granted or argued the case for liberal or radical views of the Bible. Such views were also brought out in the secular press, and there was a widespread idea that it was not intellectually respectable to consider the Bible to be really unique among the "sacred books" of the various religions, in being God-inspired and of infallible authority and truth. The situation since the war is not very different.

... Yet the authority and power are both at hand. Let us together turn again to the Word in faith and from it proclaim the only Gospel of the only Saviour, Jesus Christ the Son of the Living God, with full confidence in our Message because we know its God-given source, the Bible.

The first century of Protestant evangelization in Japan is ending. The new is about to dawn. In the coming dawn let us meet together as Christians holding the basic Christian and Protestant principle of the unique authority of the Scriptures; let us thank God for all that He has done through His Word; let us confess our sins and failures as stewards of His Word; and in the light of past successes and failures and the new opportunities in the new century let us dedicate ourselves anew to full obedience to His Word.

Revelation and Inspiration

"In many quarters the idea of verbal inspiration is laughed at and deprecated. We who hold to the precious faith delivered to the saints are called 'Bibliolatrists' (Bible worshippers) and are scouted for our gullibility in believing that an infinite God could be revealed in a limited Bible written by limited men. The very people who laugh at the Bible as too limited for such a revelation, however teach that God reveals Himself directly to individual men. They teach that God 'confronts' us as He did the prophets and them as He does us. They teach that we must have an 'experience' of this 'confrontation.' This then makes the limited mind of man the place of revelation. But the Bible tells us that man's mind is sinful. Thus the mind's sin is by this viewpoint identified as God's revelation."—*Episcopal Recorder*.



K. Honda



T. Yamanaka



R. Oyama



S. Kobayashi



A. Hatori



N. Ando



M. Kazama



J. Hatori



O. Goto



S. Nobata

E. M. A. J. CENTENNIAL EVANGELISM

May His mighty Arm of Salavation be laid bare before the Japanese people in 1959! Let us be up and doing!

On this page and the next, you are introduced to 12 key evangelists who are willing to assist in launching a campaign in your city. This is only a beginning. E.M.A.J. welcomes more recommendations of evangelists to assist in Centennial evangelism.

Japanese channels for introducing these evangelists are limited, so the first introduction is through the Harvest. However, it is hoped that your Japanese co-laborers will catch the vision, and will extend the initial invitations to the evangelists.

Having determined with your participating church or churches the size and area for an effective campaign, E.M.A.J. suggests the pattern followed by Roland Weins and others in their Kobe campaign: (1) Missionaries and pastors met together for prayer. (2) Brother Honda was invited to our prayer meeting to lay before us his vision and burden. (3) As Brother Honda and we continued in prayer, the Lord gave the plan. (Note: A word to the wise is sufficient. May our Centennial evangelism spring from the prayer meeting!)

If distances prohibit inviting your evangelist to your Centennial prayer meeting, plan to send a representative to the "MEET THE CENTENNIAL EVANGELISTS" E.M.A.J. rally closest to you.

The Tokyo Rally will be a Dinner meeting on Friday, Nov. 28, at Chapel Center (time: 6:00 p.m.). The outstanding missionary film, "Suicide Mountain" also will be shown.

For the Kansai area, there will be a Rally at the Kobe Union Church beginning at 5:00 p.m. on Nov. 17. Along with several outstanding evangelists will be the radio crew of "Yoki Otozure" and their radio pastor, Akira Hatori.

What the church needs is not a spurt, but a spirit of evangelism.

MEET THE CENTENNIAL EVANGELISTS

PERSONAL HISTORY, INFORMATION YOU NEED FOR LAUNCHING A CENTENNIAL EVANGELISTIC CAMPAIGN

EVANGELIST	Formal training	Evangelism experience	Writings	Present duties	(1) What are your burdens and commitments in 1959	(2) What dates are open for you to assist missionaries and churches in 1959	(3) During these dates, how many days of consecutive meetings can you take?	(4) May we include you during each campaign?	(5) How far are you willing to travel from your home church?	(6) Special requests you have when residing at our church?	(7) How may I contact you?
HONDA, Koji Yesu Kiristo Kyodan	Fukui Shogyo Gakko Shiyoa Seisho Gakusha (JEB)	Extensive evangelism in Kobe area to about 70,000 people with 7,500 decisions for Christ	Shinyaku Seisho Soron	Pastor Kobe Chuo Kyokwai Since 1946 lecturer at Kansai Bible Seminary	I have a burden to evangelize the following cities in 1959: Kumamoto, Saga, Hiroshima, Okayama, Himeji, Matsuyama, Takamatsu, Tokushima, Osaka, Nagoya, Tokyo, Utsunomiya, Sendai, Aomori, Sapporo, Akita, Kanazawa, Fukui. I have no definite commitments as yet for 1959	1959 is open for evangelism in the cities listed. I will be glad to prayerfully consider any requests coming in from missionaries and churches.	Can take a series of 7-10 days, doing three cities in two month's time. If there is thorough preparation, will consider shorter periods, i.e. two meetings per month.	I could include one Sunday only during each campaign.	I am willing to go from Northern Hokkaido to Southern Kyushu, or even Okinawa	a. Would like to have private room for prayer and meditation, either at the church or missionaries' residence. b. Pastoring at Kobe so do not want to be gone more than one Sunday. c. Would appreciate your special prayers.	17-1 Chome Naka michi dori Hyogo Ku Kobe Shi
HATORI, Akira Fukuin Dendo Kyodan	Tokyo Koto Shihan Gakko Tokyo Bunrika University Maebashi Seisho Gakkuryo Fuller Theological Seminary Stanford University Radio dept.		Jinsei no Sekkei, etc.	Radio qasitor Taiheiyo Hosoo Kyokwai (Yo no Hikari Yoki Otozure) Teacher Japan Bible Seminary	I have two or three commitments for 1959, I will help as much as possible during the Centennial but any requests for 1959 must come in soon.						206 Waka bayashi Setagaya Ku, Tokyo
YAMANAKA, Tamazo Independent evangelist		Teacher Nihon Seisho Gakko, President Miao Mission Seisho Gakko imprisoned during war	Translation: Seisho no Kenkyu (Scofield) Seisho no Juyo Kiyori (Evans) Christian no Kibo	Evangelist of Fukuin Dendo Kaikan, Fukuin Kiristo Dendojo Bethany Home	No plan as yet. All dates open						564 Chome Ogikubo Suginami Ku Tokyo
OYAMA, Reiji (Ind.)	Waseda Univ. Tokyo Theological Seminary Waseda Univ. (M.A.)	Lecturer of Tokyo Theological Seminary Japanese Bible Seminary		Pastor of Takata no Baba Church Missionary under appointment to Philippines from Nov. 1958	I will be in the Philippines until April, 1959	No definite plans as yet					60 Shinomiya cho Suginami Ku, Tokyo
MATSUDA, Masaichi Domei	Tokyo Senkyo Kai	Evangelized in the cities of Furukawa and Kamioka for 4 years.		Chairman Domei Pastor, Nakano Church for 33 years.	I will be free to help the latter 15 days of every month	of this period can only assist 3 days at a time.					15 Ueno hara cho Nakano Ku, Tokyo
KOBAYASHI, Seichi Fukuin Dendo Kyochu	Maebashi Seisho Gakkuryo	Evangelized at Maruko Machi, Nagano Ken, Maebashi, Nakasaki, Niigata, Nagaoka	Editor, "Kami no Fukuin"	Pastor, Tatebayashi Kiristo Kyokai since 1946 Chairman Fukuin Dendo Kyodan	Not yet decided	March and October are open					Kanayama Tatebayashi Shi Gumma Ken

NOBATA, Shinbei Domei	Keio Gijuku University Edinburgh Faith Mission Home, London Studied under Wilkes and Buxton	pastor of Kanda Church, etc.	Teacher Japan Christian College, Shinanomachi Church	I will be starting meetings in Aomori in August	All other dates are open	Any amount of time is alright	Can be away on Sundays	Can go any distance	Would like to go to Hokkaido, after the Aomori meetings	92-4 Chome Shimotakaido Suginami Ku, Tokyo
KAZAMA, Masatomi Fukuin Dendo Kyodan	1930 became priest in Shinto 1935 converted Graduated Maebashi Seisho Gakkuryo	Numata, Gumma Ken, Kaga Kiristo Kyokai in Saitama Pastor Ashikaga Kiristo Kyokai	Pastor of Imaichi Kiristo Kyokai	I have no plans for the Centennial as yet			Do not want to give up Sundays	Do not want to go too far from Gumma Ken	I will give careful attention to any request that may come in	363 Nakamachi Imaichi Shi Tochigi Ken
ICHIKAWA, Sozo	Maebashi Seisho Gakkuryo	Pastor Kiryu Kiristo Kyokai	Pastor Maebashi Kiristo Kyokai			If asked, from 4-5 days				124 Seioji machi Maebashi Shi Gumma Ken
ANDO, Nakaichi Domei	Kobe Seisho Gakko	Evangelized at Kobe, and Hotan imprisoned 11 months during war	Pastor of Setagaya Chuo Church	March 23-29: Tokyo April 2-5: Tokyo July 20-Aug. 25: Matsubarako Nov. 21-23: Kobe	No other plans but every Spring called out	15 days every month	I want to return to Tokyo Church every Sunday	Could go far, according to circumstances		305-2 Chome Shin-machi Setagaya Ku, Tokyo
GOTO, Osamu	Aoyama Gakuin University Tokyo Shingaku Daigaku	Was a pastor for five years until 1933	Evangelist since 1933 Have worked with 30 or more missions churches. (Evan. meetings, conferences, Christian bamps etc. Teacher at J. E. B. Seisho Shingakko Belong to "Youth for Christ" Japan	None as yet	As far as I can	5-8 days. If requested, can take two weeks continuous	I would want to include Sundays in the meetings, positively	Anywhere if it is God's will	a. Want to have the schedule at least 2 months before the meeting will be taken b. Much prayer for the work	Osaka C. P. O. Box 275
HATORI, Junji	Tokyo University Chuo-Nippon Seisho-gakkujiiku	Taiheiyo Hoso Kyokai	Pastor, Asagao Kyokai Tokyo	No plans yet	From Feb. 1 to April 20 From May 15 to June 30 From Oct. 1 to Nov. 30	5 days at a time	would like to avoid being away from pastoral charge on Sundays	Anywhere is all right	I am weak; thus I must be supported by prayer	Asagao Kiristo Kyokai Setagaya Ku, Matsubara Cho 2 Chome 701 Banchi

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THE CENTENNIAL YEAR'S most urgent Need....

Effectual Prayer



by Kurt Ribi
Managing Editor

The modern missionary is sent to preach to nations continuously threatened with Communist infiltration and domination. As a result, instability, fear and unrest grip the hearts of men. He is confronted with a fierce nationalism which creates prejudice toward the "foreign" missionary and his "western religion." The evangelical missionary is also faced with the accelerating forces of Modernism banded together to thwart the efforts of the evangelical witness. He is up against the Ecumenical movement which attempts to woo the national churches into one huge union.

JAPAN in particular is enmeshed in problems peculiar to its history and culture. It is still a non-Christian country with only a thin veneer of western civilization. Yet the range of its intellectual views and the variety of religious positions is wider than in North America or Europe. In no other country can one find such a combination of the different forms of feudalism, socialism, communism and capitalism—all contending for the political and intellectual allegiance of the people. And nowhere else can one find such an assortment of religions as pantheistic Buddhist philosophy, superstitious Shintoism, extreme Atheistic materialism, Neo-Orthodoxy and fundamental Christianity. There is intense contrast and conflict between the old and the new. There is vigorous rivalry between Japan's new religions—the mushrooming post-war sects—and old Buddhism, primitive Shintoism, sophisticated Confucianism and supernatural Christianity.

These facts show that Japan is one of the most difficult mission fields and account for the great number of nervous breakdowns and one-term missionaries. At a retreat for EFMA executives held in the fall of 1957 in Winona Lake, Indiana, almost every Japan mission executive reported that among all fields Japan was facing the most adverse circumstances in missionary work. One speaker observed that Japan seems to be the special target of Satan because it occupies a very strategic position.

PRAYER WARFARE... or

For these reasons Japan must be made central in

intercession. Japan's missionary stands in need of earnest, specific prayer by those at home who consider themselves prayer-partners and co-laborers in the Lord. They must realize that they have not discharged their prayer responsibility towards foreign missions with a quick, "...and bless all our missionaries in every land, amen!" Victories for Christ will not be won by the use of such brief phrases. The strongholds of paganism are not conquered nor the church established with a hurried, "Lord bless Mr. X in Japan." For our warfare is "not against flesh and blood," (i.e. not primarily against human prejudices and pagan superstitions,) but "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places." And because missionary work is a spiritual warfare—waged against Satan and his hosts—it cannot be won by the casual, general type of prayer. Victory is impossible unless missionaries and supporters at home wrestle together in a spiritual warfare through prayer against the enemy of men's souls. To send a missionary into the blackness of heathenism without the help of a prayer-warfare carried on in the homeland is unfair to him and his work; it is suicide for the missionary.

THE PRAYER OF FAITH CHANGES THINGS

For your encouragement we quote the following striking instance from the writing of Hudson Taylor of how prayer changes things on the mission field:

"A Missionary couple, in charge of some ten stations, felt constrained to write their secretary at home confessing the lack of progress in their field. Because of indifference, opposition, and ignorance, they seemed to make no headway. To human eyes the situation looked hopeless.

"The missionaries suggested that the secretary try to find ten persons, each of whom would make one station a special object of unceasing prayer that the Lord would work a change. Time passed, and things began to happen in seven of the ten stations. Revival broke out, the gospel was gladly received, and great numbers were brought into the fold. But in the other three stations there was still no change.

"Again the missionaries wrote the secretary, telling of the change in the seven stations, but expressing their concern for the other three, and asking if he had anything further to suggest.

"It was not difficult for the secretary to clear up the seeming mystery. He has succeeded in getting special intercessors for seven of the ten stations, but not for the other three. The contrasted record spoke eloquently of the part that prayer had played.

"For from the beginning of the world men have not heard...neither hath the eye seen a God beside thee, which doeth so for him that waiteth for him", (Isa. 64:4).

"The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought in the place of weakness, failure, and disappointment, let the whole church answer God's standing challenge: 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not.' (Jer. 33:3)

PREACHING LOVE or FEAR

A Symposium
by the Editor



"Preach 80% fear and law and 20% love and grace!", says veteran China missionary Dr. James R. Graham. A converted Buddhist priest, Mr. Onozawa from Nozawa Mura, Nagano Ken, said, "You missionaries must learn our Japanese hearts. Forget your imported sermons and begin all over, feeling our peculiar needs and filling them from God's Word. You missionaries preach too much the fear of God. We've known fear all of our lives and we're bound by fear. You must tell us something none of our religions have, the personal love of a living God."

This stunned me and we had a lively argument on the primacy in preaching the love or fear of God. Many verses popped into my mind such as... "The fear of the Lord is the beginning of wisdom"... "It is a fearful thing to fall into the hands of an angry God"... "Fear God, keep His commandments"... "It shall be well with them that fear God"... etc.

FROM BUDDHIST PRAYERS TO BIBLES

This converted priest said, "For ten years I followed my father's footsteps and was an earnest Buddhist priest, reading the Chinese classic prayers, but getting no meaning and finding no peace for my soul until I heard a sermon by a Christian pastor about the love of God. The next day I went back and heard a sermon on Acts 3:19. That three-point sermon I still remember and preach:

1. Repent of your sins.
2. Be converted.
3. "That your sins be blotted out."

"I was saved that night. Ever since, I've been preaching and selling Bibles to support my family."

PRAIRIE SURVEY RATES FEAR FOREMOST

I shared these thoughts with a fellow missionary. He violently disagreed with this converted priest. To prove his point he quoted from Dr. L. E. Maxwell's book, "Crowded to Christ" (P. 114 and 127.) This referred to a survey of Prairie Bible Institute students: "From 1931 to 1949, of 2,507 students polled, 64% were moved by fear and only 6.6% were moved by love to accept Christ." In an Article in *Christian Life*, J. R. McQuilkin's survey of 5,000 U.S. Christian College students revealed that "Personal Fear of God's wrath, a feeling of insecurity or frustration were the two great emotions that stirred 2 out of every 3 of these young people from non-Christian backgrounds to accept Christ."

This missionary said, "There are also many quotes from famous evangelists proving that many more are saved because of a fear of the consequences of sin rather than being drawn by the love of God.

"Regarding the Buddhist's testimony, remember that Japanese are bound by Satan's fear and the fear of death which is much different from being taught to fear God... 'Fear Him which after He hath killed hath power to cast into hell.'"

True, we must preach the whole Gospel of God and play on all 88 keys of the piano of divine revelation. Yet there are certain fundamentals that must be hit hard, over and over, just as the major piano chords are used much more than the minor.

J.C.C. RATES LOVE FIRST

At the Japan Christian College in a poll of 150 men and women students, only 24% said they were moved by fear unto salvation, while 76% said they responded to a message on love. What relation does this seemingly opposite reaction have to our message and method? Japan Harvest queried several missionaries.

1) Eric Gosden, veteran JEB missionary believers, "Japanese aren't held by fear of God or of the eternal consequences of sin, but by superstition, fear of evil spirits, and the punishment of angered, departed spirits.

"There is the fear of the consequences of their own sin, as the consequence of sin as sin against God.

"There is the fear of the consequences of thier own sin, as evidenced in fear of worsened circumstances, debt, ostracism, broken bodies, family hatreds, etc.

"The necessity of balance between the preaching of mercy and judgment applies in Japan as elsewhere."

2) Pat Finrow Clark, says... "It was this very problem which confronted me during my first years of rural evangelism. The new believers and unbelievers of the group insisted that I cease preaching on sin, hell and Christian discipline and stress rather the love of God, joy and peace of the Christian life. I debated with them, but finally gave in and for a while preached a sweeter message. The result was that those who did the complaining are not saved to this day and the others have since changed their minds and glad to have balanced message preached.

3) Bob Degelman writes, "My opinion is that the vacillation of the war-time Japanese church, and present day sterility can be attributed to the fact that the Japanese are not taught enough fear, and are over-fed on the "love of God." Billy Graham preaching here took the proper order. He first preached on the cause of man's trouble... sin... Then he preached on the cure... Christ. I don't mean an unbalanced preaching and harping continually on the fear of God. Fear, and love must be counter-balanced. One reason why the Japanese Christian church has no outreach for the lost around them, in their neighbouring oriental nations is because they're NOT TAUGHT, and don't PROPERLY EVALUATE the wrath of the Living God, and the terribleness of hell and eternal torment.

"Our Christians thought our emphasis was wrong for a period of years as we worked with them. After we moved, some personally thanked us for our "sternness of teaching" saying that they now realize and appreciate the necessity of our initial teaching."

4) Don Hunter, Independent missionary says, "Our message is the way of salvation through the finished work of Christ, and both thoughts may be included, but actually that which leads a person to accept Christ as Lord and Saviour is an acute awareness of need."

5) Kurt Ribi, Independent Missionary, says:

"Men are moved to decide for Christ in various ways. Men's characters and temperaments play a part. Some types lack deep emotions and are not moved except by fear and terror, and looming judgment. Such a person lives in ease of conscience and needs to hear of the wrath of God to quicken his consciousness of sin. Other types feel deeply and their inner life is filled with fears and terror of the consequences of sin and judgment.

Continued on page 50, right column, middle of page.

S.E. ASIA'S

Changing Face

By J. Oswald Sanders

(General Director of the O.M.F.)

A hundred years ago Channing wrote: "Our age has been marked by the suddenness, variety, and stupendousness of its revolutions. The events of centuries have been crowded into a single life. Overwhelming changes have rushed upon us too rapidly to give us time to comprehend them." What would he say if he lived to-day? If he were told, for example, that eight new nations had emerged in Asia in the last seven years?

No nation to-day is unaffected by the rapid change in social and cultural conditions, which bear on the missionary enterprise.

Causes of Change

The unwelcome fact must be faced that the Western nations have forfeited the paramount moral and spiritual leadership in the East. No longer is it a case of the dominant nations evangelizing the subservient. Shrinking moral and spiritual stature has rendered the West largely impotent to counter the acute pressures of nationalism and the blandishments of Communism.

The Chinese Communist Colossus shadow falls on an ever increasing area. In most South-east Asian countries there is a considerable Chinese minority whose influence is out of all proportion to its numbers. Their native astuteness and diligence quickly enable them to gain a dominant position in commerce, and this in turn gives them considerable influence on the course of affairs in the country of their adoption. These twenty million Chinese outside China are generally regarded as the most dynamic element in South-east Asia.

Possibly 80% of these overseas Chinese, Formosa excepted, are favourable to the present Chinese regime, not because it is Communist but because it is Chinese. They are aware that they would have much to lose if the East went Communist, but patriotism is to a striking degree characteristic of their race. It is among these people that China finds a ready fifth-column to infiltrate and subvert the non-Chinese nationals among whom they live. How successful they have been in their objectives is evidenced by their conquests in countries like Indonesia. Communism has ever shown consummate skill in fishing in the troubled waters of a world in social revolution.

The growing spirit of nationalism had its repercussions on missionary work. In some lands the missionary came to be regarded as an agent of imperialism, and visas became more difficult to secure.

Revival of Religions

Buddhism has adopted many of the techniques of the Christian missionary—choruses, Daily Vacation Schools, etc. They have established special missionary training centres in Rangoon and Colombo. Buddhist leaders are calling their people to support a world mission to save men from Christianity. On May 13th, 1957, some 2,500 young men entered the Buddhist priesthood in Bangkok.

Al Azhar university in Cairo is reportedly turning out thousands of Moslem missionaries, whose influence is sweeping Africa. In Washington, D.C. I recently passed the \$5,000,000 Moslem mosque of which the chief Mullah is Dr. Mohammed Biscar, one of their most noted scholars and missionaries. Dr. Biscar plans to capture America for Mahomet. The Koran Society is modeled on the Bible Society.

In Japan shrines are now drawing their millions of worshipers once again and there is a growing desire for the revival of emperor worship. Six hundred new religious cults have arisen in Japan since the war. In all Asian countries, Jehovah's Witnesses are vigorously propagating their doctrines.

The enormous increases of population is another factor which constantly enlarges the missionary task. For example, China's population today is 630,000,000 with an annual increase of 15,000,000. Japan has 91,000,000 people. These vast numbers alone make the Protestant missionary force of about 34,000 totally inadequate to meet the needs of the Great Untouched.

But there are also encouraging changes. Shutting the door to missionary work in China has resulted in the opening of many other doors in the smaller surrounding countries into which the China Inland Mission has entered. The emergence of truly indigenous churches throughout the area is a most cheering development.

Linguistic Work

More attention is being paid to the reaching of unevangelized tribal groups and communities with resulting increase in linguistic and translation work. Wycliffe Bible Translators have made an invaluable contribution in this connection. Gospel Recording Inc., has produced in 1,600 languages, gramophone records containing the essentials of the Christian message. But with all the sacrificial effort which is going into missions in the Orient, it is estimated that there are not many more than ten million of the nine hundred millions who are Christians.

With the rapid strides made in literacy there has come a welcome emphasis on Christian literature.

Evangelical Literature Overseas, is making a valuable contribution by arranging literature conferences in various fields.

Malayan Independence

The granting of independence to Malaya has not resulted as yet in loss of political stability, but it has not solved the inter-racial tensions and antagonisms. The three dominant races, Malay, Chinese and Indian have different cultures, languages and religions, with

nothing in common to weld them into a unified nation. Nor has the door opened significantly to the preaching of the Gospel to the 3,000,000 Malays. Recently, however, seven Indonesian believers have been burdened to commence evangelistic work among them and have been promised visas.

Thailand, in spite of a recent bloodless revolution, remains fully open to the Gospel. But there are yet more Buddhist temples than Christians. Indonesia, is one of the most responsive of the eastern countries, but it is one of the most difficult to enter. Thousands of Moslems turn to Christ every year.

The growing effectiveness of the evangelical missionary force in Japan is felt in the Japanese church. The visit of Dr. Billy Graham and his message to a large gathering of pastors had borne fruit in stimulating evangelism. The early promise of the days of the Allied occupation of that country has not, however, been realized.

In the Philippines there is encouraging growth of the Christian church. Pastor's Conferences arranged under the auspices of World Vision have been of great help in uniting the church leaders in evangelism. The country formerly known as Indo-China is one of the least evangelized in Asia. Of its 17,000,000 only 14,000 are Christian. In Southern Laos are twelve large tribes still without the Gospel.

Join with us in intercession for these countries, on the basis of our Lord's word: "Pray ye the Lord of the harvest that He will send forth labourers into His harvest."



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LATE NEWS BULLETIN

J.C.C. GOSPEL TEAMS' SUMMER CAMPAIGNS

Tokyo, a/p...In a new, evangelistic experiment, the Japan Christian College sent out 6 Gospel teams all over Japan during the summer vacation. These teams evangelized from July 10 to September 10 in Muroran, Hokkaido; Matsumoto, Nagano Kon; Hachiojima; the Tohoku District, Tokyo and Miyazaki Kon, Kyushu.

A completely student-centered, extra-curricular activity, 42 students in 6 teams traveled 10,100 miles. They held 594 evangelistic meetings and publicly spoke to 20,700 adults and 18,000 children, distributing over 69,000 Gospel tracts and selling hundreds of portions of the Bible. They saw 480 adult seekers make decisions for Christ.

Encouraged by the results from this year, the students are already prayerfully planning for next summer's campaigns which will mark the Centennial of Protestant Missions in Japan. Already 10 different sections of Japan and Okinawa have requested JCC Gospel teams to come next year.

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



WORLD VISION SPONSORS PASTORS' CONFERENCES

Tokyo... The largest conference of Protestant pastors in Japanese history, representing 70 leading denominations and independent churches, met at Osaka from July 22 to 24. In his opening address to the 1500 pastors, Dr. Bob Pierce, World Vision President, declared "Asian Christianity may be the deciding factor in the great power struggle between the Democratic and Communist ideologies. Japan is the key to Asia, but what door will she unlock? This is a great responsibility for the Church of Jesus Christ in Asia to face." The seven man team, headed by Dr. Pierce and Dr. Richard Halverson, aimed at stimulating inspiration and fellowship among Asian Christians of all denominations.

Moving on to Formosa, which is under continual threat of invasion, the speaker emphasized the Conference theme "Union With Christ" as the only source of strength a Christian has when he lives under the shadow of Communist domination. Over 300 pastors from 30 denominations were present to hear Dr. Halverson say, "We are only frightened when we don't understand the full identity and power of our Saviour." Dr. Paul Rees of Minnesota, the "pastors' pastor", and Dr. Walter Martin, expert on religious cults, were also key speakers on the team. Other countries in which pastors' conferences were held during the tour were Singapore, Burma, India, and Ghana, (EP)

THE 14TH WORLD S.S. CONVENTION

Tokyo... From August 6 to 13, more than 4,000 delegates from 64 countries gathered in Tokyo for the 14th World S.S. Convention. Largest in number of registered delegates was Japan, with 2,791. Other large groups included the United States, 637; Canada, 115; Philippines, 85; Korea, 49; Taiwan, 28; Hong Kong, 26; India, 23; and Australia, 21. From the other 55 countries there were an average of four delegates each. Overseas representation was a disappointing 30% of what had been hoped for.

On the opening night of the convention, after a colorful opening procession of banners and costumes, Prime Minister Kishi delivered a message of welcome, stating that "though the professing Christians of Japan constitute a rather small numerical minority they wield a powerful moral influence out of all proportions to their numbers through their exemplary conduct, piety, and spirit of service and helpfulness."

During the convention the delegates met in regular

session every evening to hear the world speakers at the Sendagaya sports arena in Sendagaya. During the morning they met in sectional groups for the study of particular aspects of Christian Education. Afternoons were given over to literature exhibitions and the showing of films.

By and large, the convention was neo-orthodox in spirit, and conspicuously missing on the list of invited Japan delegates were the members of Japan Sunday School Union, largest producer of Sunday School materials in Japan. From the standpoint of conservative missionaries, now in the majority in Japan, the convention left much to be desired. (EJ) (see p. 26)

WORD OF LIFE PRESS EXPANDS

Tokyo... The Word of Life Press announced the opening of two new Christian bookstores in Tokyo this fall. Called the "Seisho Book Center," one opened in the busy Kanda district, (near the heart of Japan's book world,) in the World Vision Building.—just 300 steps from the moat of the Emperor's palace.

From this center, a stepped-up program of literature distribution has been set in motion, with special emphasis on assisting book agents and stores in outlying areas. Miss M. Waldin, Word of Life Press' sales manager, announced that this store will carry a complete stock of Japanese evangelical literature. The second Seisho Book Center, located in the Waseda University area, began operations in November. (EP)

VENTURE FOR VICTORY CONCLUDES SIXTH ANNUAL TOUR

Manila... The famed Venture for Victory Basketball team, under the direction of Coach Don Odle of Taylor University, ended their sixth annual Asian junket on August 15th, with a total of 81 victories in 83 games. In addition to the grueling schedule of games, often played in the tropical sun on cement or dirt courts, the Trojans conducted 219 evangelistic meetings and nine basketball clinics, appearing before more than 300,000 people in seven countries.

Beginning the summer in Korea and Japan, where they played before huge crowds, the Bible-toting Cagers moved on to Formosa, where in 15 games and 38 meetings, 2,376 people sought Christ as Saviour. Then, following a stop-over in Hong Kong, where they conducted 49 meetings and seven games in just seven days, the All-Stars paid their first visit to Viet-Nam, where they were warmly welcomed, both in the army camps and by the general populace. Singapore and Malaya were the next stops, and the tireless team preached in 62 meetings in addition to their slate of 14 games in a ten-day period. Journeying on to the Philippines, the "Preaching Dribblers" rounded their schedule before 100,000 basketball-loving Filipinos, playing 28 games, holding 35 meeting in 19 days.

Asked how they keep the killing pace, the Christian Collegians reply, "We don't have the strength; God supplies it. This is much more than a human effort!" (FENS)

YOUTH FOR CHRIST CONGRESS

Madras... Youth for Christ International will hold its tenth "World Congress for Christian Youth" January 4-10 in Madras, India, according to Rev. Samuel Wolge-

muth, Overseas Director of the organization.

Wolgemuth reported that the national church and government officials are co-operating in the Congress plans. The Duffton School campus, will be the central location for the Congress, with evening evangelistic rallies held in churches throughout the city.

Six hundred young people from High school within a 500 mile radius of Madras will be invited as official delegates," said Wolgemuth, "with several hundred additional delegates from schools in other cities. We anticipate a total delegation of 1,500 teenagers, youth workers, and church leaders."

A select team of 48 evangelists and youth specialists from the United States will conduct 10-day post-Congress youth crusades in 12 cities in India. The Youth for Christ Team will also hold smaller Congresses in Singapore, Japan, Hong Kong, and Hawaii, on their return trip to the States. (MNS)

MISSIONARY WORK ADVANCING IN VIET-NAM

Saigon...In the Christian and Missionary Alliance field in Viet-Nam during the past year new churches came into being. One church was responsible for the opening of two outstations. In one province 975 converts were baptized. Tent campaigns were effective, yielding 250 decisions.

Rev. & Mrs. Gordon H. Smith, for 30 years pioneers with C & MA, are spearheading the drive of Worldwide Evangelization Crusade into Central Viet-Nam, regarded as one of the most unevangelized areas in the world. This recent advance is part of WEC's goal to open 5 new fields and send out 400 additional missionaries.

All of Southeast Asia stands in a perilous position. Testifying before the foreign affairs subcommittee Admiral Felix Stump, commander-in-chief of the U.N. forces in the Far East said, "I think the communists will win the world if we lose Asia. Southeast Asia is the key and if the Reds took over that area Japan would be forced to accommodate herself to communism or die."

Viet-Nam is strategic in Southeast Asian affairs. The North has already fallen to the Communists. It is imperative that we seize this golden opportunity. Few other fields are so wholly unevangelized. Of 12,000,000 in free Viet-Nam only a small percentage are Protestant. Our neglect of this field is a dark blot on the church. From the government's standpoint there is no difficulty. The president, Mr. Ngo Ding Diem, although a devout Roman Catholic, is nevertheless favorable to evangelical missions. (MNS)

NO FOREIGN AID FOR MADRAS SCHOOLS

Madras...In India the Madras state government has issued an order banning financial aid from foreign countries to educational institutions. Some feel that the ruling is aimed primarily at Christian institutions receiving financial support from abroad.

A new amendment to the rules governing recognition of secondary schools specifies that recognition will be refused or withdrawn "if the management...with a view to securing donations of financial help, appeals to foreign countries in such a way as to undermine the prestige of this country." It is believed that the

PROTESTANT CULTURAL MATERIALS E9

E1 g5 SASABUCHI, Y. *Modern Japanese Literature and Christianity* (Kindai Jiyun Bungaku to Kirishitan). NS, 1952. *Japan Christian Literature*

A fragmentary history of modern Japanese literature mainly in its very primitive stage, from the realism of Tsubouchi Shoyo, *Review* blossoming of romanticism before 1900. It is dealt with from the viewpoint of its relationship to Christianity, a subject more fitting to a

Your Complete Guide to Christian Books general history of modern Japanese literature. In spite of this formal deficiency, however, the study is excellent in that it provides abundant support for the thesis that Christianity is a factor that cannot be ignored in the rise of modern Japanese literature, whether the writers themselves recognized the fact or not. If this is true, there is a new picture to be drawn of non-Christian writers. The method of inquiry here is objective, defining modern literature in contradistinction to feudal literature as based on bourgeois humanism.

E1 g6 YANAGITA, T. ed. *Japan Christian Literature Review*. STK, 1958.8.10. B6, 400pp. Loose-leaf, ¥650; Paper, ¥400.

That there is abundant literature available on Christianity in Japan is evidenced by this bibliography. In turn the huge number of books, treatises and other publications listed in it tells of the long history and widespread propagation of Christianity in Japan. This guide to the literature on Christianity in Japan is a boon to Christians and non-Christians alike, whether for academic study or for the practice of Christianity.

The book is divided into first the Protestant and then the Catholic section. Wherever it was possible for Editor Yanagita to do so, he gives a review of each of the publications. An *outline* according to subject matter is provided, with all the publications grouped under the many, various headings. An *index* of the authors, translators and editors is included at the end of the book. There are also names of the *publishers* and their addresses in the volume. (Japan Times).

Author and Title	JAPANESE Edition	ENGLISH Edition
Origin of Paul's Religion Machen	Cloth ¥450	Cloth ¥1080
Basis of Christian Faith Hamilton	Cloth ¥450	Cloth ¥1080
<i>Seisho Toshu Commentary Series</i>		
Tenny John	Cloth ¥420	Cloth ¥1440
Bruce Acts	Cloth ¥750	Cloth ¥1550
Morgan Corinthians	(New series jacket on request) Cloth ¥420	Cloth ¥635
<i>Bible Study Books</i>		
Beabout Genesis	Paper ¥120	Mimeo ¥150
McDaniel Luke	Paper ¥150	Mimeo ¥150
Morgan Acts (abridged)	Paper ¥150	Mimero ¥200
Morgan Acts (unabridged)		Cloth ¥1065
Cairns Christianity through the Centuries	Cloth ¥720	Cloth ¥2140
(Japanese edition includes <i>Christianity in Japan</i>)		
Yanagita Christianity in Japan		Paper ¥180
Halley Bible Handbook (5th Ed.)	Cloth ¥500	Cloth ¥720
Thiessen N. T. Introduction (2nd Ed.)	Cloth ¥450	Cloth ¥1260
Young O. T. Introduction (2nd Ed.)	Cloth ¥700	Cloth ¥940

SEISHO TOSHO KANKOKAI

Box 66, Sendai

restrictions were imposed as a result of charges that missionaries give exaggerated accounts of the extent of poverty and ignorance in India. Government officials maintain that such reports are detrimental to the country's dignity. (MNS)

THREAT TO CHRISTIAN SCHOOLS

Ceylon... The Minister of Education of Ceylon states that it would be "disastrous" if Ceylon's state-aided Christian schools were taken over by the government. There is a growing Buddhist sentiment that all denominational schools in which more than 50 per cent of the students are non-Christian should be brought under state control and operation. The Minister of Education has said, "I dread the day when I may be asked to take over all assisted schools, because it will not help our march forward." (MNS)

ALL RELIGIONS HARMFUL, COMMUNIST BROADCAST CHARGES

Berlin... A Soviet radio broadcast in the Ukrainian language, part of a continuing USSR campaign against religious practices, condemns all religions as "harmful" obstacles to the building of communist systems.

"Religious superstitions," the recent broadcast charged, "hinder believers from devoting all their forces and faculties to the development of communism."

The new Soviet attack was directed against the "Christian, Judaistic, Moslem, Buddhist and other religions." "The harmfulness of religion," the broadcast added, "lies in that it serves as an ideological support for the preservation of various survivals of the old society in the consciousness of the Soviet people."

A key element in Soviet attacks on religion is the oft-repeated charge that no individual can qualify as a true communist if he continues to believe in religion. In a broadcast, Radio Moscow singled out Islam for condemnation as one of the world religions based on antiquated "superstitions." (USIS)

GRAHAM TO CHICAGO

Chicago... Shortly after the Liberal Church Federation of Greater Chicago decided not to invite Evangelist Billy Graham to Chicago, the evangelist announced that "in all probability" he would conduct a ten to twelve week crusade there in 1961 or 1962 anyway.

Graham said the arrangement for a crusade should be made by "an independent committee of laymen and clergymen, made up of all branches of Protestantism, that are willing to participate in the crusade—both within and without the federation."

"We consider ourselves sponsored by the Holy Spirit," he said. (ETERNITY)

EMAJ CONFERENCE

See page 29.

CHRISTIAN ACADEMY EXPANDS

Tokyo... The Christian Academy of Japan began its ninth year of operation on September 9 with the largest student body in its history. Built primarily for the education of missionary children, it now has 192 students enrolled, representing children from 26 different

evangelical boards. With an increase of 27 students over last year, classroom space had to be enlarged, and the fulltime teaching staff increased to 17. Prospects for the future: further expansion. Greatest need: funds. (EP)

NEW LIFE LEAGUE CONFERENCE

Karuizawa, Japan... The third annual NLL Pastors' Conference was held at Karuizawa Bible Institute from September 10 to 12. Rev. Paul B. Smith, Associate pastor of the Peoples' Church, Toronto, Canada, was the main speaker. Effectiveness of his ministry was evidenced by comments from many of the 60 pastors: "Rev. Smith is a real man of prayer"; "God gave me a new vision and zeal to reach the lost"; "God showed me that prayerlessness is a sin, and I'm determined to give more time to the ministry of prayer in the future."

The conference considered plans for continuation of the 100,000 souls crusade initiated by Dr. John R. Rice on his 1956 Japan visit. (EP)

SHINTOISM TOP RELIGION OF JAPAN

Tokyo... A statistical survey of religions in Japan shows that Shinto is at the top, with a claimed membership in all sects of 89,000,000 believers. But many of them are also followers of other religions. Evidence of this is the Buddhist claim of 45,000,000 worshippers out of Japan's 91,000,000. Japan's new religions, usually an amalgamation of Buddhism, Shintoism, Christian teachings, and Confucianism, claim at least 11,000,000 adherents. Card-carrying members of the Communist "religion" allegedly number between 60,000 and 100,000

With membership of about 400,000, the Protestants outnumber the Roman Catholics. Although their figures are habitually padded with baptized infants and all the members of the communicant's family, Roman Catholicism in Japan claims only 227,000 believers. (FENS)

NIIGATA PRAYER GROUP CONTINUES

Niigata... J. E. Brisbin reports that—A Prayer Band, consisting of both Japanese nationals and missionaries, continues to hold monthly meetings in Niigata Ken. It is one of the results of a call for a nation-wide Day of Prayer by the E.M.A.J. last April 28th. Thirty-five expectant hearts responded to the call for prayer and met at Kashiwazaki Bible Institute. This group included 11 national pastors and Bible women, 9 Bible students, three laymen and 12 missionaries, representing three missionary societies and four national organizations. The day was spent in informal fellowship around the Word, with seasons of prayer and praise, after which was discovered a spontaneous and unanimous desire to continue such monthly meetings.

Since April similar informal prayer and fellowship meetings have been continued. A new leader is appointed for each succeeding meeting, chosen equally from among the Japanese national and missionary ranks. Two secretaries were appointed—one for English and one for Japanese. Representatives from at least one other fundamental national organization have since joined, co-operating whole-heartedly. Messages were given by local workers, visitors from other parts of Japan, and from abroad. (EP)

MAKING THE MOST OF LANGUAGE STUDY



by Mr. Oreste Vaccari

We can't express thoughts without knowing words and how to use them together according to established rules. To learn a foreign language, you must learn enough of its vocabulary to express your thoughts. The best way to do that is to live with the people whose language you wish to learn, and converse with them.

Very few however, are privileged to learn in such an ideal situation. Therefore, almost all foreign language students must choose other ways and methods to attain their aim.

... There are several methods. Whatever method you follow, there is one simple way to make it 100% efficient. I applied it in studying and learning the foreign language I know.

Let's consider the case of a Westerner learning Japanese: After having acquired some elementary knowledge of Japanese, whether by self study or with a teacher, make it a constant and regular practice to write in a notebook Japanese sentences or short reading pieces taken from study books or from any Japanese newspaper or magazine, according to the degree of acquired knowledge.

After understanding each word, the construction and correct meaning of each sentence, translate the Japanese text into English, or into whatever language your mother tongue may be. Translating from the language you study into your mother tongue is much easier than doing the opposite. Now translate your own version into Japanese without consulting the original text.

Does the second translation correspond to the original Japanese text? Are there mistakes in vocabulary or construction, incorrect words, clauses or sentences? These should be written again in a second notebook and each of them followed by the correct original text for ready reference.

The second notebook is a record manual of your mistakes in translating English into Japanese, together with their corrections. These need further study... read them aloud whenever possible until knowledge of them becomes subconscious. Only then can you become efficient.

It is good practice to study aloud in order to synchronize and integrate the impressions that the eye, mouth and auditory organs convey to the brain. If we use only our eyes we have only one impression registered in our brain, and only our visual power will be trained, while the impression will be triplicated and therefore stronger, if we read in a speaking voice. This practice also helps for good conversation. We

acquire sufficient vocabulary and grammatical knowledge to express our thoughts intelligibly, whether written or spoken.

Most foreign language students do much translation work without concentrating on difficult passages long enough to receive lasting impressions. Consequently they must translate such passages again and again before becoming familiar with them. If, however, difficult passages are studied as suggested, they soon become part of the student's mental possession, thus shortening the time required to learn a language correctly.

... When it's impossible to have a teacher or to converse with people the following exercise benefits:

Select from your study books one of its Japanese readings, or parts of them. After understanding its vocabulary and sentence construction try without looking at the original text to tell (in Japanese of course) what you read, using your own words as if you were telling it to someone... Then read the piece again and try to tell it better a second time.

As you advance in study, select short pieces of news from Japanese newspapers and follow the same procedure.

The reading pieces selected for these exercises should deal with different subjects of daily life in order to familiarize you with useful vocabulary and practical speech. It should always be something interesting, as our retentive mental power will be impressed in proportion to the degree of interest we have in what we see, hear and do. The more interesting a thing appears to us the more vivid will be the image imprinted on our memory.

Finally full efficiency in learning will be obtained only if you put determination, will and endurance into your study. Above all, dedicate regularly a few hours a day to diligent application in order to reach the goal.

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MISSIONARIES AND THE LANGUAGE



Twenty years ago (now 85 years ago) when missionaries were found in all the open ports, the question of learning Japanese was much thought of and discussed. Two reasons led to a mistake that narrowed the missionary's field of usefulness and marred his life-work.

One was the strong conviction that Japanese would be greatly modified by English, and the possibility that the native tongue might be completely supplanted by the foreign.

No one was more enthusiastic in the attempt to romanize the language than Viscount Mori, who was charge d'Affairs in U.S. He studied the whole question most enthusiastically, corresponding with scores of scholars upon every phase of it. Prof. Whitney, of Yale, wrote to the Viscount in 1872 as follows:

"The writing of Japanese with the European alphabet appears to me the first and most important of possible reforms."

The people, too, seemed eager to try this vast experiment. Scholars like Shimada Saburo argued strongly in favor of the change. Romanized signs over storefronts began to appear in all the cities. A romanized magazine with articles on various living subjects was started, and the subscription list rose in a year from 2700 to 6000.

But the strangest thing of all was a far more radical step. The Viscount actually contemplated the abolition of the Japanese language and the substitution of English for the national tongue. He opened this subject, too, with Prof. Whitney's who replied:—

"By coming to speak English, your people would, in a manner, make themselves a part of the English-speaking races, having immediate access to all that was done by them; uniting, so far as civilization is concerned, the destinies of the two peoples. This seems to me the most important advantage to be gained by the adoption of English in Japan."

That the Japanese language might possibly be abolished, and English substituted in all official and educational circles, could not fail to affect the missionary attitude towards learning the language. Why bother learning to speak Japanese when it may be abolished and an alphabet replace its characters? Missionaries then started teaching English, or romanized Japanese. To this day, the majority of missionaries read only romanized Bible, hymn books and prayer-books, and also write Japanese in romanized script.

The other reason why only a minority of missionaries acquired a fair use of the language was that open doors everywhere tended to produce the conviction that immediate teaching and preaching of the precious gospel message was necessary, and it became almost a sin to spend time in language study. While some early missionaries were exceptional linguists, the language knowledge of many was limited to Christian topics.

Questions of history, philosophy, or some political topics, therefore, could neither be understood nor discussed. Using the Bible as a text-book for language study is the worst possible method of study. A sermon on John the Baptist was once followed by the inquiry from a hearer:—"Was this John the Baptist the name of a person or of a place?" Nothing in those early days saved much of our preaching from extreme ridicule except the intense earnestness of the preacher and the conviction of the hearers that there was something truly valuable in the teaching if it could only be found.

Missionaries should make studying this language their first and all-engrossing duty for at least three years. This is absolutely essential to properly prepare to preach in a language so unlike ours in its order of words and thought, as well as in its countless idioms. The missionary of the future in Japan, who proposes to engage in direct evangelistic work and to stand side by side with the gifted pastors and teachers already in the field, must have the language so well that it can be truthfully said—"He speaks like a native." And he must be able also to read with comparative ease the books and papers the natives read.

Mission boards cannot be too careful in selecting missionaries for this field. It may be unpleasant to say it, but some boards have sent out men and women to do evangelistic work who have not the slightest idea of what it is like to learn a foreign tongue, and who though they stay here a century will not be able to use the language with any accuracy or grace. They are, fortunately, the exception and they are largely the mistakes of smaller societies whose missionary zeal is most commendable, but whose ignorance of the condition and needs of Japan leads to lamentable errors in judgment. Larger societies are far more careful in selecting missionaries, and they are earnestly doing what they can to put newcomers onto the right track by fixed courses of study with annual examinations.

The missionary's work is no less noble and necessary than it used to be. Specialists are needed in mission schools and colleges, and often these can do their work best in English. But the man or woman who plans to carry the blessed tidings to the people in their own tongue owes it to those who listen, to the cause he represents, to the church that sends him out, to his Lord and Master, Jesus Christ to, give his message not only with the deep conviction of its truth and necessity, but also with such a use of the language as shall not cancel his message but shall commend it to the hearts of those who hear his words.

—Rev. J. H. De Forest, D.D.
THE JAPAN EVANGELIST
Vol. I—No. 1, Oct. 1893
p. 28-30

WHAT DO RELIGIONS OFFER WOMANHOOD ?

• **BUDDHISM:** Looks at woman thus: "Just as when the disease called mildew falls upon a field of rice in fine condition, that field does not continue long; just so under whatsoever doctrine and discipline women are allowed, that religion will not last long.

"Bad conduct is the taint of women. Verily, the life of woman is always darkness."

• **MOHAMMEDANISM:** "Men are superior to women on account of the qualities with which God hath gifted the one above the other. Ye may divorce your wives twice; and then either retain them with humility or dismiss them with kindness. Of other women who seem good to your eyes, take two, or three, or four.

• **CONFUCIANISM:** "The master said, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve toward them, they are discontented.' The woman follows and obeys the man. In her youth she follows her father and elder brother. When married, she follows her husband or her son!"

• **HINDUISM:** "With women there can be no lasting friendship; hearts of hyenas are the hearts of women. The husband should not eat in the presence of his wife. Such indeed is the divine ordinance. Women, the low-caste Sunder, the dog, the blow crow, are untruth.

• **CHRISTIANITY:** What Christ has done for woman: "HE who made them from the beginning made them male and female, and said: For this cause a man shall leave His father and mother, and shall cleave to his wife: and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let NO MAN put asunder. There is neither Jew, nor Greek; there is neither bond nor free; there is neither male nor female IN CHRIST JESUS."

CHRISTIAN WOMEN, would you exchange your faith in Christ for any other religion? Then how much do you owe to the ONE who made your EXALTED position possible?

CHRISTIAN MEN, are you glad that your mothers and sisters are not held down in a hopeless heathen bondage? The woman in a Christian land enjoys the loftiest position of her sex. ★

KANSAI RALLY E. M. A. J.

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JEOM News No. 6
November, 1958

REIJI OYAMA TO SAIL FOR PHILIPPINES IN DECEMBER

Reiji Oyama, at 17, was a cadet in the Japanese Army during the last days of World War II. Reiji was to learn in the years to follow that time could not heal the terrible wounds inflicted on the people of the Philippines by his fellow soldiers; only the love of God could.

Since the inception of the JEOM ministry, we have been in much prayer for the Lord to raise up one who would go wash the feet of our Filipino brothers and sisters and take the glad tidings of the love of Jesus Christ to them. Now it is with great joy that we can report to you of the Lord's appointment of His choice for this special task.

In the thirteen years following the end of the war, Reiji Oyama has accepted Jesus Christ as his personal Saviour, graduated from Waseda University and the Tokyo Theological Seminary, and is at present a candidate for a Ph.D. degree. He is a man with a dynamic personality and a heart in tune with God and aflame for souls. With a beginning as a street preacher for students, he now has a fast growing church near a large university and has been instrumental in winning many students, potential future leaders of Japan, to Jesus Christ.

The Reverend Reiji Oyama will sail for the Philippines in December where for four or five months he will hold special meetings among the university students as well as the local populace and conduct a survey for future evangelistic efforts in the Philippines.

It is with great joy that we share with you his personal testimony and we do covet your prayers for him during these days of preparation, for Mrs. Oyama and their two children who will remain in Japan, for his congregation, and above all that the Lord will lead and use him in a powerful way for the glory of Jesus Christ. We do desire your fellowship and co-laborship with us in this missionary effort. Mr. Oyama will be greatly encouraged to hear that you are praying for him.

J. Tadenuma

Executive Secretary
J. E. O. M.



MY TESTIMONY

LOST

Japan lost the war! How heartbroken I was as a youngster of 17, a fresh cadet in the Japanese Army determined to win the war for my beloved country! I was deeply disappointed and lost all confidence in the military nationalism that I had been taught. I wandered here and there searching for spiritual peace and began to read books of philosophy and famous literary works of the world. But alas, none of these could quench my thirsty soul. I was a lost sheep.

But my Shepherd was searching for me! When I was a freshman at Waseda University, I was led to an English Bible class. Though I had no desire, whatsoever, to learn the Word of God, it was an opportunity to learn English. One day, the teacher of the class, an American soldier of Japanese descent (Nisei), invited me to attend a GI Gospel Hour meeting held in downtown Tokyo. Curiosity led me to accept the invitation.

FOUND

I remember it so well... it was a chilly night, November 30, 1946. It was my first experience to attend such a meeting and I cautiously took a seat in the last row of the hall. The evangelist was preaching on the Cross of Christ, and I soon forgot my discomfort as I became completely absorbed in the message. Then, "Is there anyone here who wants to be saved? Do you want to be born again? Come, and I will pray with you!" I fought within myself. My heart cried out, "No! I don't! I won't!" But at the same time the emptiness in my heart longed to be filled. Then the struggle was over. A power beyond myself had taken over and I found myself kneeling before the minister. All my sins were laid before me, but at the same time, I was assured that every sin was washed away and I

was cleansed by the Blood of Jesus Christ. My heart overflowed with peace and joy! Never before had I known anything that compared to it! It was so completely different from all the conceptions that I had ever had of God or things divine. My soul was captivated and I became His completely! I haven't been the same since that day.

SAVED TO SERVE

My love for the Lord grew as I began to feed on His Word. Too, I began to feel responsible for people who denied His word. One month after I was saved I became a Sunday school teacher. Four months later I started a Christian movement among the students of our university. Eight months later, three other students and I made a short trip to northern Japan to preach the Gospel during our summer vacation. By that time the Lord had become the center of my life.

I was a senior at Waseda University when the Lord challenged me to full time service for Him. How could I resist? There was none like my Saviour, and I determined to devote my whole life to Him. After graduating from Tokyo Theological Seminary, I began street-meetings near Waseda. Out of those meetings grew my present church of 100 members at Takadanobaba, Tokyo. What unspeakable joy to be a co-laborer with Him, and how faithful He has been in leading me step by step and meeting all my needs, enabling us to carry on the work without even once appealing for funds or receiving a salary. Truly His grace is sufficient!

THE MISSIONARY CALL

It was during a brief illness while in seminary that I happened to read the biography of Mary Slessor, the pioneer missionary to Africa. How the book gripped me as I read it eagerly, often with eyes full of tears. The Lord used it to give me a vision for missions, and I continued to pray for His guidance.

At the end of 1957, I was asked to consider a mission to the Philippines. I felt I was too busy to shoulder such a great responsibility at that time, and I prayed that the Lord would raise



Rev. Oyama's Congregation

up His choice for the job. It came to pass, however, that early this year I became free to embark on this mission.

THE PHILIPPINES...?

But I was well aware of the unfavorable feeling of the people of the Philippines towards the Japanese. This attitude is understandable, however, when one considers the cruelties inflicted upon them by Japanese soldiers during the war, and the Lord showed me that it was for this very reason that He was sending me. I must go and wash the feet of the people and attempt a reconciliation by the love of God.

"Hereby perceive we the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren." (I John 3:16) I hesitated. But I heard the voice of the Lord, "Whom shall I send, and who will go...?" How could I resist? "Then said I, Here am I; send me." (Isa 6:8) I trusted the Lord and obeyed Him, knowing that for this very task He had trained me.

I will go to the Philippines. I will do all that is in my power to heal the hearts torn by my fellow-countrymen, and, above all, to introduce our brothers and sisters of the Philippines to the real Comforter who understands all our sorrows, forgives us our sins and unites us in love. Please pray for me.

Reiji Oyama

7 PRAYER REQUESTS FOR REIJI OYAMA :

1. International Fellowship of Evangelical Students (IFES) Leaders Conference in Hong Kong, Dec. 23 - 31.
 2. Ministry among students at F.E.B.I.A.S. in January.
 3. Taping broadcasts of F.E.B.C. for Japanese-speaking audience in Formosa, Okinawa and Japan over D.Z. A.S.
 4. "Reconciliation meetings" in local churches throughout the Philippines.
 5. Sharing evangelistic campaigns with Greg Tingson of the Overseas Gospel Association.
 6. Survey trip among 10 unevangelized southern tribes.
 7. For continual good health, fluency in language and all his spiritual and financial needs supplied.
- * For additional copies of this or for more information, write :



The Philippines are made up of 7,000 islands, chief of which are shown in this map.



Japanese Evangelical Overseas Mission

4-992, SHIMOTAKAIDO, SUGINAMI-KU, TOKYO

BOOK REVIEWS



Compiled by
R. S. Nicholson

JAPAN CHRISTIAN LITERATURE REVIEW—(Eng.) by Tomonobu Yanagita, Seisho Kankokai, '58, 368pp. Paper ¥400, Loose-leaf ¥650

Motivated by scholarly interest together with practical aims for a more effective publishing plan in the future, the book fulfills its primary task very well.

Most of the available Japanese books of the different camps of Christendom are included, together with quite a few books that are out of print. There are over 600 analytical reviews which are extremely informative and suggestive, though not always accurate.

In spite of its claim to be scientific, the system of classification is conventional and fails often to be fair to the books listed. It is surprising, therefore, to find *The Light of the Word* (Mikotoba no Hikari), bi-monthly Scripture Union notes under the section of A2c-Interpretation Bible Study Methods, and not under C1c-Guides for Worship where many other devotional Bible readings are listed. Further bias is evidenced in the "Japan Harvest" receiving one line of review and the "Bible Times" about 20, or the *Kirisuto Shimbun* receiving 1/2 page and *The "Gospel for the Millions"*, one line.

Another disappointing section is that of periodicals. To be comprehensive in this field is difficult. But omissions such as "Reformed Theology" by Kobe Reformed Theological Seminary, "Theological Review" of the Japan Christian Theological Seminary, and "Ronshu" (Journal) by Shikoku Christian College are most regrettable. The last issue of the "Ronshu" contains such learned articles as "Concerning the Possibility of a Christian Philosophy" (II) by Prof. Yamana, "The Idea of the Welfare state and Social Security" by Prof. Fujita, "Butterfield's Philosophy of History" by Prof. Hashimoto and "The Limit of the Refuge in Literature" by Prof. Naitoh.

All in all, Yanagita's book is helpful and is to be highly recommended. It is to be hoped this project will be continued through the coming years.

—H. Ariga

VICTORIOUS CHRISTIAN LIVING—Alan Redpath; Pickering & Inglis, London, 1955, ¥850.

Focusing attention on Joshua, and Canaan as a promised gift to the people of God, the book points to the possibilities of a Victorious Life which Christ has placed within our grasp.

—R. S. N.

THE RELIGION OF DIVINE WISDOM—

Henry Van Straelen; Salesian Trade School, Tokyo, 1957, ¥1,800, Eng.

For anyone who has come face to face with the growing Tenrikyo of Japan this book is indeed welcomed. Van Straelen is a Catholic scholar and characterizes Tenrikyo as, "Japan's most powerful religion." The approach is natural from the outer appearances, gradually penetrating to the deeper areas and concluding with a Christian (Catholic) interpretation of its shortcomings as well as its strength. The section on sickness is especially interesting, since much of their evangelism centers around sick persons. This book is a must for the Japan missionary. —R. S. N.

KIRISTOKYO SHINKO NO KISO—(BASIS OF CHRISTIAN FAITH)—F. Hamilton; Seisho Toshokan, ¥450, Jap.

In defense of the Christian Faith, Hamilton makes use of the Historical-Apologetical method and shows how he was brought to the orthodox faith and to self-consecration. Starting with the acceptance that apriori judgments are always true even for unbelievers and the truth is the same for believers or unbelievers, the author continues the discussion by following the universally recognized time, space, existence, causality, and the existence of the human soul pattern. From this common basis the author develops his view of Theism, supernaturalism of Christianity and the infallibility of the Bible. Starting with the universal reason, Hamilton develops his argument. An excellent summary of the other methods follows.

KAMI E NO TANKYU (THE SEARCH FOR GOD)—A. Hentzel, Lutheran Bunsho Kyokai, ¥120.

Hentzel's book uses a unique method for arguing the orthodox Christian position, but doesn't succeed as well as Dr. Hamilton. —T. Imai

THE SUPERNATURAL ORIGIN OF THE BIBLE—Kenneth J. Nettles; Exposition Press, N.Y. 1957, \$3.00.

One of the finest and most readable books on this subject in recent years. It is written by a young man who has fought the battle for himself and come fully to the historical Christian understanding of the Bible as the fully inspired Word of God. He presents the Bible from every aspect of man's thinking and after careful examination finds that it meets all tests and relates its message to the lives of men in whatever age or clime. The internal claims and scientific accuracy of the book is attested. It commends itself well to laymen as well as Christian workers. We hope it can soon be translated and put into circulation. —R. S. N.

COMPETITIVE COEXISTENCE—Rodney Gilbert; Free Enterprise, New York 1956, \$3.00.

A worthwhile study of the co-existence theories from both the Communist and free world sides. Dedicated to the proposition that in view of the avowed purpose of the Communists to destroy the West, any lesser aim than the total destruction of Communists on the West's part will result in defeat for the West. The vitriolic language used is not in good taste and lowers the otherwise high quality of the argument. Thought-provoking and outspoken, this book is a call to all-out ideological war without arms to destroy Communism before it destroys us. —R. S. N.

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CHRISTIAN WORSHIP—Horton Davies; Abingdon Press, Nashville Tenn. 1957. \$ 2.00.

Horton Davies, Professor of Religion at Princeton, presents the various modes of Christian worship in a popular style, designed to promote the Ecumenical feelings needed to further the world church movement. The material is well selected and lucidly presented so you feel a sense of meaning and participation in the worship of both the older and the newer churches. Neo-orthodox in its orientation, its facts are worth reading.

—R. S. N.

“INTRODUCTION TO JAPANESE”—

Fujioka and Uyehara; University of Hawaii Extension Division; Honolulu, Hawaii; 1957, 176 pages.

While the faithful student could perhaps learn some Japanese through diligent study of this text, the book cannot be recommended for the use of the mature adult.

The lessons are well arranged and a plethora of idiomatic expressions are given, but the text appears to be based on reading material and is too lengthy for concise presentation. The exercises are replete with “Nisei” expressions. Rather than of increasing steepness the “curve of progress” is almost a level line.

The “printing” leaves much to be desired in that it is full of errors.

—Glen Bruner

THE CONCISE ENGLISH - JAPANESE - JAPANESE - ENGLISH DICTIONARY by Oreste Vaccari, Vaccari's Language Institute, 170 Okama, 2-chome, Harajuku, Shibuya-ku, Tokyo. ¥360.

This concise dictionary fills a need for a great many tourists and visitors to Japan who want something for their vest pocket. However, for the missionary who has progressed to some degree in the language, it is quite superficial for the very specialized language a missionary uses in his work. For instance, I listened to a Japanese sermon and opened it 20 times and found 18 words were not in the dictionary. This is not a fair criticism because it was not designed for the missionary, but for the tourist.

Mr. Vaccari assured the reviewer that in one or two years he will have the full-sized Eng.-Jap.-Jap.-Eng. which the missionary could well use. And so until that time the only other combination dictionary we can recommend is the one by Mr. Takahashi, which the reviewer has been using now for 7 years. (K.J.)

THOUGH THE MOUNTAINS SHAKE—

Amy Carmichael, Loizeaux Brothers.

This is one of the last books written by the founder of the Dohnavur Fellowship. Written as fifth in a series it is concerned primarily with finances covering incidents from the daily life of the Dohnavur Fellowship. Do not be misled by the term “financial record”, for with her usual perception and spiritual outlook, Amy Carmichael takes the reader beyond that which is seen, to those eternal truths that reveal the loving Father's care. Of particular interest to missionaries in the East is the chapter about Star, first little convert. As a glimpse into an Indian Christian's inner thoughts and triumph over lingering illness, it will give your prayers for Japanese Christians a new fervency. What the Lord did for Star of India he can do for other stars of Japan.

—Elouise Corwin

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SHOULD CHRISTIANS ANSWER COMMUNISTS?

a symposium of thought

by
the Editor



This is a question asked by many missionaries. What's the answer? Is the Christian responsible to proclaim God's truth and unmask Satan's falsehood, even to unveiling the truth about Communism? Or is it enough to just "preach the positive gospel" and keep "winning souls?" Is telling Christians the Satanic origin, purpose and future of Communism "meddling in politics?" Exactly what should an evangelical missionary do? How far should he go? What lessons must be learned from countries which have disappeared behind Communism's crimson curtain?

To face this problem squarely, an evangelical leader (who works with many foreign students) was asked to comment from his experience. He said:

"I believe you'll have a hard time getting Asians to write or preach against Communism. With many of their relatives behind the iron curtain, they're fearful lest the Reds hear their convictions and retaliate against their relatives. Also, Asians live in constant fear that the Communists may take over their country at any time, when such antagonism would place them on the black list.

"The people to whom I refer are definitely against Communism, but few express their political sentiments. They just keep on preaching the gospel. Talk about this to missionaries who've lived under Communist rule. Many that I know were very careful not to say anything against Communism once the Reds took control. I received letters from missionaries in China after the Nationalists' collapse who said, 'We've welcomed the liberation armies from the North.' They were just letting the Communists know that they'd like permission to keep preaching the gospel—not to be shot because they were against the government.

"In talking with students going back to live under Communist rule in eastern Europe or China, I asked them what they intended to do as Christians concerning an atheistic government. They referred me to Romans 13 and 1 Peter 2. They said they would simply mind their own business and preach the gospel, submitting themselves to the government, not opposing, lest it destroy them.

"It's easy for safe Westerners to throw taunts at the Communists. But if either you or I were living under Communist rule or next door to a Communist country expecting to be taken over at any time, we'd be very careful not to bait the bear lest he pounce upon us and tear us to shreds.

"I'd think and pray very seriously concerning the repercussions anything said or printed might have on Christians in Communist-controlled places.

"A certain magazine once printed the name of a Christian leader in Hungary saying that he was anti-Communist. The man, however, was a Christian minding his own business, and he had never said anything against the government. This magazine put the man's life in danger and also greatly endangered his work for the Lord."

Following his advice to "talk to some missionaries who've lived under Communist rule," several were asked to comment on his statements. Here are some relevant replies. (Of course no names are herein divulged.)

• G. G. ——— "In general, I support his views. Be careful whatever you do! His view will certainly have the support of the majority, if not all, who've been under the Reds."

• R. T. ——— "Foreigners should avoid writing anything that might involve an Oriental in trouble. We must always show consideration. Better not contact them, name them or even write about them if we might thereby endanger them or their loved ones. However, I don't appreciate pussy-footing with Communism, and I rejoice when I hear an Oriental Christian taking a true stand against it. Later on we may be called upon to take our stand as followers of one of two Jews; Christ or Marx. In all our preaching, it's best to avoid reference to politics. However, I think I detect a position that leans a little toward fleshly timidity."

• S. J. ——— "Great care must be taken to avoid getting other Christians into trouble. His view is well worth considering and he may be right in his judgment. Still, I feel that the voice of truth must not be silenced, but governed by God's World and the Holy Spirit."

• S. L. ——— "I absolutely agree with what he writes. In fact, I would go further. I view with profound misgiving the temptation of the Church to ally herself with the political crusade against Communism. The temptation is a subtle one. Having seen Communism firsthand, I hate it as much as anyone, but I don't think we have any New Testament basis that warrants the Church to crusade against it. No doubt governments want to get the church lined up with their program of anti-Communism. The spiritual ministry of the Church has possibly been more hindered than helped by government patronage—certainly it's more dangerous than persecution. I'd be all in favour of some positive periodical, but I'd be equally against one which regarded anti-Communist items as a part of its Christian message. I'd regard it betrayal of a Christian brother to print his name should it endanger his living under a Red regime."

• B. S. ——— "The letter from Mr. ——— echoes what I've heard since 1918. If you carefully read the letter you'll notice the stress put on prudence and caution to avoid suffering of relatives in Communist countries. The tone of the New Testament is higher: heroic witness in the very jaws of the lion. In Matthew 10:27 Jesus predicts suffering under persecution. He warns of prison, betrayal, and death, yet also says: 'What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.' 'And fear not them which kill the soul; but rather fear Him which is able to destroy both soul and body in hell.'

"We must heed Jesus' words about being 'wise as serpents and harmless as doves,' for there's no need to expose our Christian brethren to trouble under Red rule. We don't take unnecessary risks ourselves. But the motive behind this caution is not to avoid suffering and death, but to spare lives so that fearless gospel preaching may go on.

"I know a Chinese Christian pastor who worked for two years under the Communists. He said, 'The rulers bring steady pressure on preachers to preach Marxist policies.' He resisted it quietly and preached the same gospel he always preached. As pressure became more intense, he preached nationalistic truth: Communism. Finally he had to get away and by God's help escaped.

"I asked him, 'Is Communism really working in China?' He answered, 'Yes, in material things the situation is much better than it was, but there is no 'liberty.'

"The young Chinese and Europeans returning to their native countries expecting to "preach the gospel" and live according to Romans 13 and 1 Peter 2:13-17 will be surprised to find that they must trim the gospel to suit the political climate of communistic totalitarianism. Chinese Christians have bitterly failed under Communism like many Japanese failed under Shinto militarism.

"What if my children and my wife were at the mercy of these brutes? I haven't faced it so I dare not boast. But I know that in Hongkong and Formosa many unsaved Chinese newspapermen, judges, teachers and soldiers are fighting Communism tooth and nail within thirty miles of the Red China border and

their relatives have already been shot by Communists. How can the Church face the future Chinese nation if it has stooped to compromise under this crisis?

"We don't have to name Communism; The betrayal of Christ is not carefulness of my life and the lives of others, but failure to speak out the gospel truth which Communists and Communist governments need of hear. If Communism can make us quit preaching the truth which condemns their godless order, they will never make us suffer.

"A young Christian Chinese whom I ordained as an elder in 1918 was shot by Communists recently. When I ordained him I asked him 'If necessary are you ready to die for your faith in Christ?' He said 'Yes.' May God strengthen and guide us in fearless witnessing that we may inspire the believers of China and Japan to throw off the cloak of fear, compromise and caution and defy the powers that be for their godless irresponsibility in these last days."

● R. A. ——— "Whereas in general our Christian testimony should be POSITIVE, yet it's clear that some Christian workers feel called to counter-attack one particular activity of the enemy. But if a particular individual or group is called to defence-rather than attack, then, 'all power to his elbow.'

"Names of workers in communist countries should not be published, no particulars should be included which would identify an unnamed person. Christian witnesses should be ready to suffer and even die for their faith. Many have done just that. But that's a different thing from unnecessarily involving others. If a Christian is called upon to suffer and die, let it be as a Christian and not as a suspected agent of foreign powers."

● S. R. ——— "No one would bother to collect opinions on a subject on which all agree. If there were one clear Christian viewpoint on Communism, a symposium on it would be meaningless. Sometimes the best way to promote the unity of Christians is to consider differences, and provide open-minded discussion in a spirit of prayer. Many differences disappear as we understand each other better and get the facts of the situation. This symposium raised several questions so important that they seem worth one more attempt to find answers."

Does exposing the truth about Communism mean exposing Christians in Red countries? This naturally concerns those who know the incredible naivete of certain Christian editors, writers, pastors and evangelists who have been careless with words because they have little understanding of Communism. Calling a Christian brother to the attention of persecutors is neither brave nor spiritual and it may end his work for Christ. Christian news from Communist countries should be weighed thoughtfully and prayerfully before it is printed. The Reds who monitor our publications know their country far better than we do and will not be put off by some innocent little attempt at concealment. But this doesn't mean that we should drop all news about what Communists are doing to destroy our faith.

If Communism is not the only tool of Satan, why should we give it special attention? The church has no warrant to attack Communism as a political enemy, as though Christianity were founded to be the bulwark of the free-enterprise system. Missionaries are not called to be professional anti-Communists. Communism is but one of Satan's means to try to foil the plans of God. Satan uses, among many other instruments, the corruption of Hollywood, the incantations of witch doctors, the plots of the Mafia, the sneers of anti-Christian novelists and professors, the lies of the peddlers of race hatred and anti-semitism—and how pleased he is when Christians help to spread his deceptions. If the church must stand against other manifestations of evil, by what strange reasoning are we to advocate ignoring the most open and powerful challenge to Christ of the Twentieth Century? Why then not ignore fetishes and witch doctors?

Are Christians so well informed that there is no need to tell them anything about Communism? If true, why have so many Chinese Christians (and let's not pretend they are all modernists) denounced the missionaries who brought them to salvation as imperialist spies? Are they lying to save their lives, or have they been deceived? Is it not a fact that they were left pitifully unprepared for the Red wave. Some expected the Communists would be robbers, murderers and immoral, but after their coming were convinced that here was a more stable government than they had ever had, which destroyed only its enemies and gave material

improvements to the people if they were loyal. Step by step they are being led first into neutrality, then into support of an anti-God government and society. Some missionaries were themselves brain-washed more easily because they knew little Communist theory and were unprepared for the battering of Communist teaching on imperialism—indeed, some were convinced that they had unknowingly served capitalism. Ignorance is never a protection. Missionaries who do not understand Communism cannot steel between the danger of making the church a political organization and the certain tragedy that would befall new Christians who were not taught how to discern the Satanic anti-Christian principles given their children by Communist agents, or by schools if the Reds come to power.

Is it possible to preach Christ without being an enemy of Communism? To answer yes is to show how little one knows of Communist belief and plans. Communism is based on materialism, or atheism. It could not exist without this basis. Yet in the sense that we sometimes use the word, the Communist is basically un-materialistic in that he holds that ideas are more important than anything else. (The apparent contradiction is explained by the fact that he considers thought a function of matter.) The Communist isn't satisfied by temporary conformity in action—he must mold the minds of men. To build a Communist world he must make men over from the inside, and must wipe out all that prevents complete devotion to the Communist way, every prejudice and superstition as well as every thought of God. No one is therefore more fundamentally the enemy of a Red regime than he who preaches Christ crucified and nothing else. Is it well to go on telling young men and women that if they don't "meddle in politics" the Communists will consider them harmless and will let them teach the Word of God unhindered? It is quite another thing to encourage them to preach Christ, if they will undertake this in the power of the Spirit, knowing that only God can preserve them from prison or death. Remember always that the Communist sees every courageous and Spirit-filled Christian as the enemy of Communism, whether the Christian knows it or not. Isn't it better to know? ★

Continued from page 36.

"Also, nations as a whole are characterized by a predominant temperament and the preacher must take this into account. I would classify Japanese as predominantly sanguinic; i.e., the light-hearted type that abounds in feelings and emotions and has great susceptibility for new impressions, but they are usually not deep and lasting. This type likes to think of only the bright side of life. The preaching of the fear and wrath of God is therefore very distasteful and they prefer rather to bathe their thoughts in the sunshine of God's love. Nevertheless, the warning of coming judgment for sin is the more necessary in order to deepen the impressions of holiness and judgment which are the prerequisites for an enduring decision for Christ.

"During the Great Awakening in 1740-41 when George Whitefield and Jonathan Edwards were the prominent preachers, the great appeal was to fear. So it was in Finney's day. Charles Finney, like Edwards, made vivid the reality of hell and the eternal state of the lost. On the other hand, the Moravian movement in Germany, practically contemporaneous with the Great Awakening in America, was characterized by the love of God in Christ. Ludwig Zinzendorf, its leader, preached predominantly of the great love of Christ and expressed it also in his 2,000 hymns. Both movements were of God. Both stand on their own merits.

"Biblical preaching must deal with judgment. There is no escaping the sterner side of the gospel. Mere sentimental talk about the love of God will evoke disappointment in the end. In the nationalistic temper of our time, the doctrine of hell and condemnation is peculiarly un congenial. The politeness of modern etiquette has often succeeded in creating the sentiment that any reference to hell is not in good taste. But hell is an unspeakable reality. If preaching is to be effective unto salvation it must produce that sense of condemnation which is the due reward of sin."

6) Frank Kongstein, N.E.O.M.... "The title of this article has one of the keys to the problem. The fundamental truths of the fear and the love of God certainly aren't a question of either—or (love or fear) but much more a truth of both—and (fear and love). In our preaching on the love of God it's important to

FOR WOMEN ONLY

A LETTER FROM CORRIE ten BOOM

I am Corrie ten Boom. During my travels across the world in the last 12 years I met many missionaries. And it was a great joy to me when God used me to help some of you. Each of us are helped by the other's faith. (Rom. 1:12-Philips translation.)

But I met personally only a small number so I would like to send you a letter from time to time telling you something of what God has taught me.

During World War II, I was a prisoner in Germany. In Holland, my homeland, I was an underground-worker, together with other members of my family. Most of us died in the concentration-camp or in prison for trying to save Jewish people. Before my sister died in prison-camp Ravensbruck, she told me that God would have us travel all over the world to bring the Gospel.

So I became a "troubadoure de Dieu" (a singing tramp for the Lord) working in many countries around the world.

If you would like to receive my letters, about every two or three months, write you name and address and send it to:

Peter van Woerden
P. O. Box 119
Geneva 2, Switzerland

Pray for this ministry. I'll pray for you and for the people you reach upon receipt of your name and address.

DISCOURAGEMENT

Were you ever discouraged? I was. I had to learn that it is a sin. In the prison camp, a Roman Catholic girl once said to me: "Corrie, you are discouraged." "No wonder," I answered, "I just saw a woman beaten till she died."

"Discouragement is a sin," the girl said. "Is it?"

Later I found in the Bible "Be not discouraged," "Be of good courage!" (James 1:6).

When God gives His promises and His commands He means them!

So discouragement is disobedience. It is so liberating to realize that something is a sin. We have the answer for our sin problem. I John 1:7 and 9 is the first-aid for a sinning Christian. I never try to fight a sin. The devil is too strong for me. But confessing a sin in Jesus' name gives two things: forgiveness and cleansing, verse 7.

In my book, "Not Good if Detached", I tell of an experience when an only passenger on a freighter. I had offered to give a church service on Sunday, but nobody came. During the whole week I was seasick and the second Sunday I was very discouraged. I told the Lord, "I can't be a missionary, Lord. I am not able. I have been ten days on this ship, and not one man or boy have I told that You died for his sins. No, Lord, I am not worthy to bring the Gospel." I felt miserable, discouraged, and absolutely inadequate for my task. Just then I found a little paper in my Bible. I never found out who put it there. On it was written:

Coward and wayward and weak,
I change with the changing sky,
Today so eager and brave,
Tomorrow not wanting to try,
But HE never gives in,
And we two shall win,—
Jesus and I!

Suddenly I saw it! We are not able, worthy, or adequate; but Jesus is! And we are what we are in HIM. I said: "Yes, my Lord, we two!"

I went to the captain, arranged a meeting, and the ten men of the crew and I had a good time. The youngest boy of the ship said at the end, "It was not boring at all." Now some clippings from my notebook.

- Worry is a cycle of inefficient thoughts whirling around a center of fear. It is often carrying a load that one should never carry at all.
- Worthy is like a rocking chair; it keeps busy but does not bring us any further. We will never have victory over worry until we treat it as sin. For such it is. It is deep-seated distrust of the Father who assures us that even the falling sparrow is in His tender love and care. It is disobedience, for the Bible says so in Phil. 4:6:
- How to fight worry? Act on the WORD OF GOD. 366 times the Bible says: "FEAR NOT!" One for each day of the year, even leap year. 17,000 promises were written on your name and signed by the Lord Jesus the moment you received Him as your Saviour.
- One said to Rufus Moseley: "I am in an awful mess!" His answer was: "Bring the mess and the messer to the Lord, and He will unmess the messer and make an asset out of the mess."



- When Jesus is king, we cannot be prime minister!

Will you pray for me and for the people I reach?
I hope now to go to Formosa.

Jesus was Victor. Jesus Is Victory. Jesus will be Victor.
So don't wrestle, just nestle.

In Him, yours,
Corrie ten Boom

P.S. When in Europe, be a guest at the ten Boom House in BLOEMENDAAL, Holland. Write to Miss A. Geels, 10, Ryperweg, Bloemendaal. When possible, \$2.00 per day.

The Word of Life press has published two of Miss ten Boom's books in Japanese. Distribute them to the Japanese. In English her books are available in the Christian Literature Crusade bookstore in Tokyo.

A booklet written especially for missionaries is "Defeated Enemies" available at W.L.P. It is about Miss ten Boom's experiences with victory over demons.
—Eds.

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A HEATHEN WOMAN'S FACE

by Mrs. W.N. Turnbull

Have you ever read the sorrow in a heathen woman's face.
As you met her eye to eye amid the throng?
She who is by sex your sister, though of different race.
Have you ever wondered why she has no song?
It will take no occult power to fathom all her secrets deep.
And it needs no cruel probing just to know;
If you're filled with Christ's compassion and can weep with those who weep,
All her inmost soul will then to you outflow.
If you let Christ's love flow through you with a power she can feel.
She will follow close behind you as you go;
And if you but turn a moment, you will meet her mute appeal
For a blessing that your shadow might bestow.
Yes, she feels YOU bear the comfort she has sought for years to find,
In the temple, where her gods sit row on row,
And somehow your very presence breathes a balm for troubled mind,
For she feels that you must understand and know.
She's a prisoner that beats against the very bars of life.
And she longs for death, yet dares not, must not die.
She is cursed with cruel curses should she be a sonless wife.
And baby daughter answer cry with cry.
She's the common drudge of yesterday and dreads the cruel morrow.
While today the weary hours drag like a chain.
And she prays to gods all deafened to her tale of sin and sorrow,
Or if they hear, are heedless of her pain.
She's the daughter of her mother, who before her trod the road.
She's the mother of a daughter who will know
All the depths of her own anguish, all the heavy, weary load,
All the bitterness—a heathen woman's woe!
No, 'tis not a heathen woman—'tis a piteous captive throng.
In the deserts, jungles, paddy fields and marts,
In the lands that know not Jesus, lands of cruelty and wrong,
Where there is no balm for wounded, aching hearts.
Shall we let this stream flow downward in its widening, deathward way?
Shall we let this flood of misery hold its throng?
We can stem the deadly current if we go and give and pray—
They must join us in the glad redemption song! ★

—Alliance Weekly

What are you doing to reach the women in your neighborhood?
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remember that this is a holy love. With God's love therefore goes a fearful, divine wrath on all sin.

"I'm reminded of a confession of my young interpreter. Feeling led to preach on sin and it's terrible consequences, he told me: 'My pastor never preaches on sin or hell, he always speaks of the wonderful love of God.' Though that church has 200 members, only about 20 attend the regular church services. Is this the result of preaching the love of God forgetting it's real background: the fall, sin and eternal damnation?"

7) Sigurd Aske, Norwegian Lutheran Free Church: "The percentage involved (73%-27% etc.) indicates a wrong formulation of questions. Were there no cases where both 'fear' and 'love' were involved? And were there no other motives that at least played an important part?"

I would have left the sheet blank, or else formulated the motivation of my conversion thus: I became a Christian simply because I no longer could stand living in opposition to my conscience.

8) Earl Tygert of The Karuizawa Bible Institute says: "A doctor seldom consults his patient as to what the patient might think is good for him. Are specialists in the gospel to be guided by those who are sick with sin? The Word teaches that their thinking is crooked, that they receive not the things of God? The Japanese are desperately hungry for love, and sympathy, but Calvary Love (Agape) is 'as strong as death' and thinks with eternity in view. The same priest who wanted more love preached will one day (in Heaven, if not before,) thank the Lord that the missionary didn't begin with "love." I base this on the authority of God's Word, not on feelings."

9) Japan's Oldest missionary, J.M.T. Winther, writes:

"The Buddhist priest may have been perfectly honest when he said that he feared, and that he did not need to be taught to fear. Yet he may have been altogether wrong.

"Scripture speaks of those 'who thru fear of death were all their lifetime subject to bondage' (He 2, 15)... We know that there is a fear of death in Japan, even to the extent that the word for death is so loathed that it is a serious offence to use it in polite society.

"In the twenties, a man investigated the first step that led a man to Christ. He found that some 63% gave fear of death, or the death of a relative or near friend, as the first motive in turning to Christ. In the early years we never had a funeral without getting new inquirers, the fearlessness of a Christian in facing death was too attractive for them. It had at least to be investigated.

"It is one thing to fear death. It is something different to fear a holy God, or even to fear sin. Just as abundant as is the fear of death, just as scarce is Biblical fear.

"Therefore we need the law. To preach God's love without presenting His holy claims thru the law is as unwise as to present a ticket for a night's lodging in a home for bums to a man who thinks himself a millionaire.

"I doubt very much if ever anyone heard the blessed 'It is finished' from the hill called Golgotha, if he had not already heard the thunders of Sinai."

10) Percy Luke, J.E.B. concludes... "Possibly due to the unreasoning fear of being branded as a 'compromiser' thru even an innocent brush with the shadow of modernists, we live in an age of violent extremes—an age that actually is afraid of moderation and balance, an age that idealizes extremism, and abhors quiet, steady reasonableness. Are we so afraid of the truth that we evade it? Is there no man among us that can perceive that "Prairie" statistics concern Westerners and "JCC" statistics concern Orientals, which makes all the difference?"

"Some of my own most effective preaching has been that which emphasized fear of death and judgment, but I've never been able to preach that way without going myself down into the darkness they sit in, so that somehow I may be able to speak as one who, sitting beside them, and sharing their feelings, can lead them by the hand to the glorious revelation of the Love of God that shines from the Cross and the Lamb for sinners slain thereon. When we must preach fear and judgment let it be always in humble acknowledgment of our own utter unworthiness and dependence on the mercy of God for forgiveness and salvation!" ★

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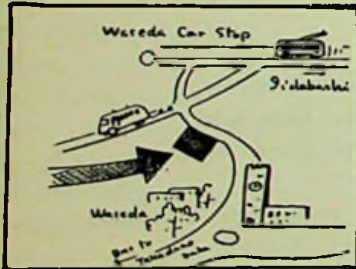
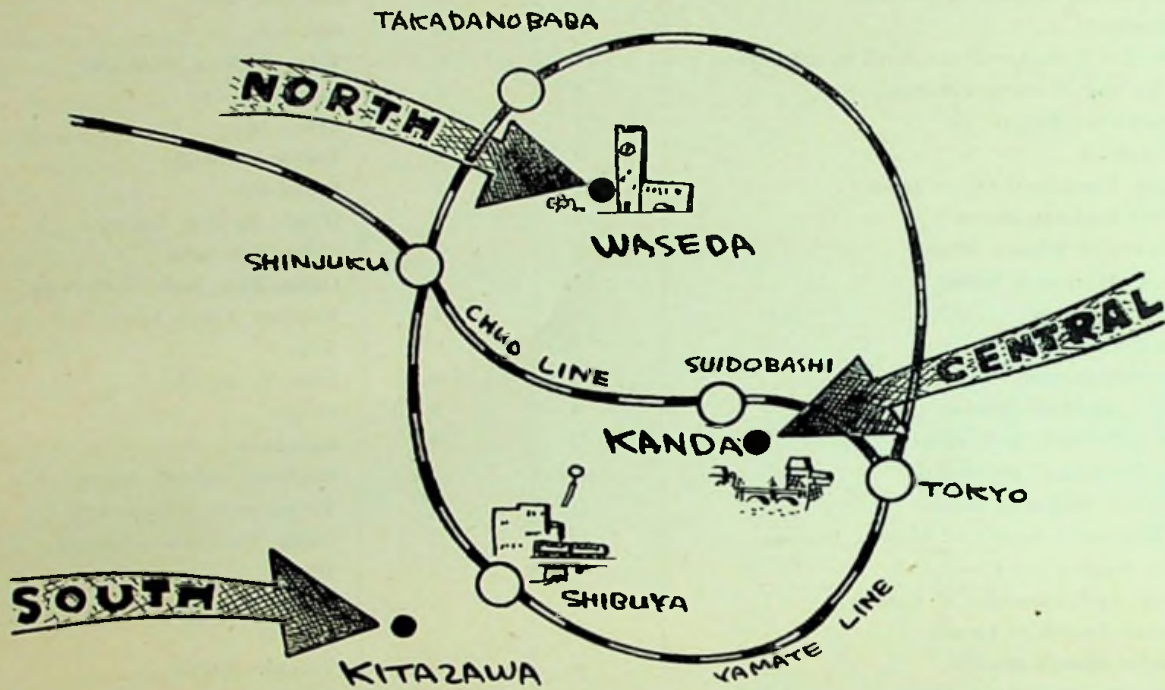
A SURVEY OF PROTESTANT MISSIONS IN JAPAN, 1958

Mission	In Japan	On Furlough	Main Missionary Locations
1. American Advent Mission Society	10	2	Kobe, Osaka, Tottori
2. American Baptist Foreign Mission Society	37	4	Tokyo, Yokohama, Miyagi, Kobe
3. Association of Baptists for World Evangelism	7	8	Kagoshima, Kobe
4. Aizu Christian Fellowship	5	—	Fukushima
5. Assemblies of God	15	11	Tokyo (8), Kobe (3), various
6. Assemblies of God, Great Britain & Ireland	8	—	Yokohama, Tokyo
7. Amazing Grace Missions	4	—	Miyazaki
8. Augustana Lutheran Mission	21	4	Yamaguchi, Hiroshima, Tokyo
9. Bible Baptist Fellowship	12	2	Chiba, Gumma, Shizuoka
10. Baptist General Conference Japan Mission	24	—	Wakayama, Mie, Tokyo
11. Brethren in Christ Foreign Mission Board	4	2	Yamaguchi, Kobe
12. Bible Protestant Missions, Inc.	3	—	Kumamoto
13. Bethel Pentecostal Temple	5	2	Tokyo
14. Conservative Baptist Foreign Mission Society	35	6	Miyagi, Yamagata, Tokyo
15. Churches of Christ	18	6	Ibaragi, Tokyo, Shizuoka, Yokohama
16. Church of Christ	36	6	Kansai, Tokyo, Hokkaido
17. Child Evangelism Fellowship	4	2	Tokyo, Kobe
18. Church of God	8	—	Tokyo, Saitama, Fukuoka
19. Central Japan Pioneer Mission	10	4	Gumma, Tochigi, Fukushima
20. Christian Literature Crusade	5	2	Chiba
21. Christian and Missionary Alliance	9	3	Hiroshima, Shimane, Kobe
22. Christian Mission to Buddhists	3	—	Kyoto
23. Church Missionary Society	9	2	Osaka, Tokyo, various
24. Church of the Nazarene	10	2	Tokyo, Sapporo
25. Covenant Missionary Society	17	7	Tokyo, Kanagawa, Gumma
26. Cumberland Presbyterian Church	2	0	Kanagawa
27. Christian Reformed Japan Mission	11	0	Yamanashi, Saitama, Tokyo
28. Evangelical Free Church of America	10	5	Kyoto, Saitama, Tokyo
29. Evangelical Lutheran Japan Mission	56	16	Kyoto, Saitama
30. Free Christian Mission	13	10	Aichi, Shizuoka, Tokyo
31. Far East Apostolic Mission	4	0	Fukui, Kobe
32. Far Eastern Gospel Crusade	51	21	Nara
33. Fukuin Koyu Kai	7	—	Yokohama, Tokyo, Yamanashi
34. Free Will Baptist Mission	6	0	Osaka, Kyoto
35. German Alliance Mission	5	0	Hokkaido
36. General Conference Mennonite Mission	14	6	Gifu, Aichi, Kobe
37. German East-Asia-Mission	1	1	Tokyo
38. The Gideon International	2	0	Tokyo
39. Hokkaido Fukuin Dendo Kai	2	0	Hakodate
40. High School Evangelism Fellowship	4	0	Tokyo, Yokohama
41. Interboard Committee for Christian Work in Japan	317	75	Kanto, Kansai, various
42. Independent Board for Presbyterian Foreign Mission	9	2	Tokyo
43. International Church of the Foursquare Gospel	2	0	Tokyo
44. International Gospel League	2	0	Hyogo
45. International Mission to Miners	2	0	Tochigi
46. Independent	197	14	Various
47. International Union of Gospel Missions, Inc.	1	0	Tokyo
48. Japan Baptist Mid-Missions	12	2	Miyagi, Fukushima, Tokyo
49. Japan Committee of German Missions	8	0	Shizuoka, Kansai, Tokyo
50. Japan Evangelistic Band	9	5	Hyogo, Tokyo, various
51. Japan Evangelical Mission	20	9	Niigata, Tokyo, Saitama
52. Japan Free Methodist Mission	8	6	Osaka, Kobe, Tokyo
53. Japan Inland Mission	3	0	Kyoto
54. Japan Mennonite Brethren Mission	10	2	Osaka
55. Japan Mennonite Mission	12	7	Hokkaido, Tokyo
56. Japan Regular Baptist	4	2	Toyama, Tokyo

Mission	In Japan	On Furlough	Main Missionary Locations
57. Japan Soul Clinic	3	0	
58. Lutheran Brethren Mission of Japan	10	4	Akita, Yamagata
59. Lutheran Evangelical Association of Finland	11	6	Nagano, Tokyo, Hokkaido
60. Lutheran Free Church of Norway, Japan Mission	4	2	Mie
61. Liebenzeller Mission	16	2	Ibaragi, Kanagawa, Tokyo
62. Marburger Mission	5	0	Hyogo
63. Mission Covenant Church of Sweden	17	4	Okayama, Kobe
64. Mino Mission	3	0	Mie, Gifu
65. Japan Mission of the Lutheran Church Missouri Synod	44	6	Tokyo, Niigata, Hokkaido
66. Missionary Soul Winning Fellowship	5	0	Kanagawa, Oita
67. North American Baptist	7	0	Kyoto, Mie
68. The Navigators	9	2	Tokyo, Yokosuka
69. Norwegian Evangelical Orient Mission	13	3	Fukushima
70. Norwegian Lutheran Misson	18	7	Hyogo, Shimane, Tottori
71. The Norwegian Mission Alliance	7	0	Chiba, Yokohama
72. Norwegian Missionary Society	13	4	Osaka, Nara, Kobe, Wakayama
73. New Tribes Mission	14	7	Ishikawa, Tokyo, Iwate
74. Omi Brotherhood	2	0	Shiga
75. Oriental Boat Mission	5	0	Kobe, Yamaguchi
76. Open Bible Standard Mission	4	2	Hyogo
77. Oriental Bible Study Fellowship	2	0	Karuizawa
78. Overseas Missionary Fellowship	45	9	Hokkaido, Aomori, Miyagi
79. The Oriental Missionary Society	12	6	Tokyo, Aichi, Yamagata
80. Orebro Missionary Society of Sweden, Baptists	14	1	Osaka, Wakayama, Shizuoka
81. Orthodox Presbyterian Church	2	2	Miyagi
82. The Pentecostal Assemblies of Canada	5	0	Miyagi, Tochigi, Fukushima
83. Presbyterian Church in Canada	1	2	Osaka
84. Philadelphia Church Mission	6	0	Yokohama, Gifu
85. Japan Mission, Presbyterian Church in the U. S.	62	10	Shikoku, Kansai, Aichi
86. Protestant Episcopal Church in the U. S. A.	40	3	Tokyo, Kansai, Hokkaido, Miyagi
87. Reformed Presbyterian Church of North America	7	0	Kobe
88. The Salvation Army	5	1	Tokyo
89. Swiss Alliance Japan Mission	4	0	Niigata (Sado Shime)
90. Swedish Alliance Mission in Japan	14	6	Shizuoka, Aichi, Kobe
91. Southern Baptist, Japan Mission	96	10	Fukuoka, Tokyo, various
92. Swedish Baptist Mission	2	4	Hyogo
93. Seventh Day Adventists	38	0	Tokyo, Chiba, Kobe, Yokohama
94. Swedish Evangelical Mission in Japan	9	2	Hokkaido, Tokyo
95. Swedish Evangelical Orient Mission	6	3	Shizuoka
96. Swedish Free Mission	16	3	Yamanashi, Yokohama, Tokyo
97. Swedish Holiness Mission	8	3	Tochigi, Fukushima, Tokyo
98. Society for the Propagation of the Gospel in Foreign Parts	9	2	Tokyo, Kobe, Okayama
99. Society of St. John the Evangelist	2	0	Tokyo
100. Suomi Synod Mission	3	2	Yamanashi, Tokyo
101. The Evangelical Alliance	137	42	Kanto, Hokuriku, Nagoya, Shikoku, Aomori
102. United Lutheran Church in America	41	7	Kyushu, Tokyo, Kansai
103. Universal Missions Inc.	2	1	Hyogo
104. Worldwide Evangelization Crusade	13	3	Shiga
105. World Gospel Mission	4	0	Tokyo
106. World Harvesters, Inc.	2	0	Kobe
107. American Wesleyan Methodist in Japan	6	0	Tokyo, Kobe, Fukuoka
108. World Mission to Children	6	4	Saga, Nagasaki
109. Walworth Road Baptist Church Missionary Society	1	0	Osaka
110. World Revival League	4	0	Tokyo
111. Woman's Union Missionary Society	5	1	Yokohama
112. Youth For Christ	5	2	Kobe, Osaka
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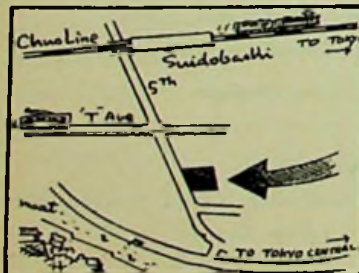
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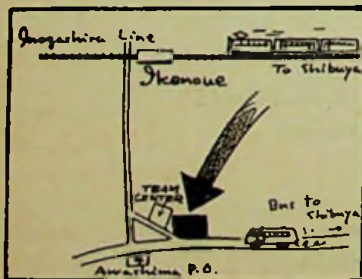
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