

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



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HOKKAIDO area report pages 12-14

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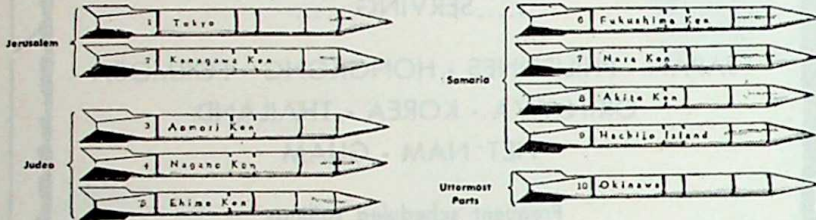
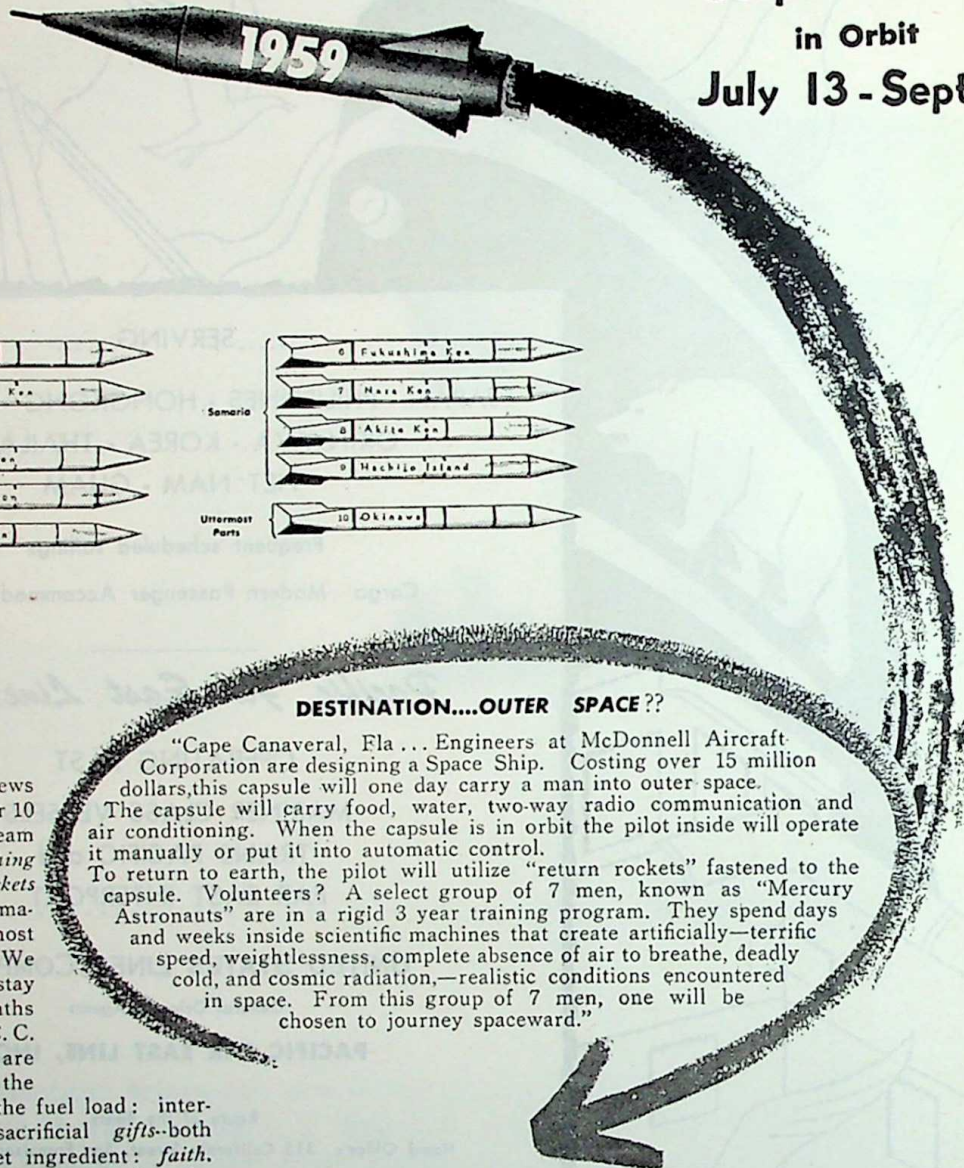
10

JCC

Gospel Teams

in Orbit

July 13 - Sept. 10



DESTINATION....OUTER SPACE??

When I read that news story, I thought of our 10 JCC student Gospel Team missiles. The launching of these 4 stage rockets (Jerusalem, Judea, Samaria and the utter-most parts) was July 13. We hope each team will stay in orbit for 2 months before re-entry to J. C. C.

Now only 2 things are missing: They are the two components for the fuel load: interceding prayer and sacrificial gifts—both mixed with the secret ingredient: faith. Only \$ 1,940 more is needed for the teams evangelistic budget.

Let's believe God to keep each missile in orbit, give each a successful mission and safely land back at JCC launching pad around September 10 bringing their eternal sheaves with them.

So, won't you join the students, their parents and home churches, the faculty, pastors, missionaries and homeland friends to keep in orbit these 12 teams with the wireless radar of prayer? Please drop us a note that you will stand with us in prayer and faith.

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Letter from the Editor

TO what extent, as of 1959, do post-war evangelical missionaries cooperate on a sound scriptural basis? In this issue of JAPAN HARVEST we have sought to present cooperation on a scriptural as well as a practical basis for effective evangelism.

Dr. Donald Hoke, president of Japan Christian College, a familiar name to JAPAN HARVEST readers, in collaboration with Max James, gives us the biblical basis upon which Christian brethren can work together in unity and love.

Kenny Joseph, also busy at JCC, gives us a run-down on the practical cooperating, committees for nation-wide evangelism.

Hokkaido is featured in this issue with one article on the Hokkaido Protestant Missionary Fellowship. Carl Beck gives the beginnings and the present workings of that missionary fellowship in which evangelical missionaries of many denominations are represented. You will rejoice to know that there is such a fine group of missionaries meeting regularly for fellowship, for sharing and cooperation.

The companion article on Hokkaido is written by Ralph Buckwalter and presents our second area report on evangelistic opportunities.

Dorothy Pape, the new survey editor, begins her series with a literature survey which you will want to check for your summer evangelism.

We are especially grateful for the series of fine historical articles Gordon Chapman has presented on Protestantism during the Meiji era. His concluding article, which deals with the indigenous qualities of the Japanese church, merits your careful reading. "Method and/or Might" follows this as a companion article, dealing more particularly with the question of emphasis on indigenous principles.

And speaking of "companions," we trust that the issue of the JAPAN HARVEST which you now hold in your hand will be your companion whether you summer in Hokkaido, Nojiri, Karuizawa, or out in your own backyard. And be sure to get your copy of the SPECIAL Centennial issue due in October. In the meantime,

Yours for a fruitful summer,
Kurt Ribi, Managing Editor

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

AUGUST · 1959

VOLUME 7 · No. 4

KENNETH McVETY

Editor

KURT RIBI

Managing Editor

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HOKKAIDO, Japan's northernmost island, with 30,300 sq. miles, was virtually untouched by civilization 90 years ago. Now, the rugged country, rich in minerals, is fast developing into a modern industrial area drawing thousands of newcomers yearly to take up new jobs as dairy farmers, miners, manufacturers traders, fishermen etc. The missionary finds it strenuous traveling through the extensive, rolling country in order to reach the scattered people—for Christ. Hokkaido winters are long and bitter; but the 6 months during spring, summer and fall—especially summer—offer the best opportunity for evangelism.

Associate Editors KENNY JOSEPH, HUBERT HELLING, CHAS. CORWIN

Consulting Editors DONALD HOKE, CLARENCE YOUNG

Advertising Manager KURT RIBI

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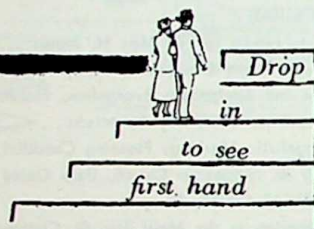
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OUR READERS SAY

Dear Editor:

We greatly enjoy your magazine. It is helpful to missionaries anywhere, not just in Japan. And it also gives us a very good picture of the work in Japan, its problems and triumphs. We have a real prayer burden for Japan—it is so different from the responsive field we are now privileged to serve in. It is also interestingly prepared so that even if we didn't have a special interest in Japan, we would want to read much of it just because it looks attractive.

Sincerely yours,
Mrs. L. T. Bowers
Lutheran Mission
Monrovia, Liberia

* * * *

Dear Editor:

The Japan Harvest is always a real blessing.

Agnes Godert

* * * *

Dear Editor:

I have read the June issue of the Japan Harvest with interest. I would like to submit some additional information. We have finished one Centennial Evangelistic Campaign in Omuta City, Fukuoka Ken and also one in Tamana City, Kumamoto Ken. We are planning for more throughout the year for Omuta. Also there will be a Bible Camp this summer sponsored by the Kyushu Independent Pentecostal Churches.

Location: Kirishima Resort, Kagoshima Ken.

Purpose: Deepening of believers & Salvation of souls.

Age Group: M.S. & over

Date: Aug. 12-17

Cost: 130 yen per day plus rice

Last year's attendance: 43

Maximum Capacity in 1959: 75

Contact: Leo Kaylor, 123 Shirakane Cho, Omuta Shi, Fukuoka Ken
Omuta Shi, Fukuoka Ken.

* * * *

Dear Editor:

I was especially interested in the articles concerning Japanese pastors. We have all too few men like pastor Akiyama and Hoashi.

Sorry we didn't know of your Camp Survey. We—the church of Christ—have one near Obihiro.

Purpose: Christian training and fellowship

Age Group: P.S. & up, Aug. 10-12
M.S. & up, Aug. 12-15

Cost: 100 yen per day plus rice

Last year's attendance: 57

Contact: Ernest Faber, 14 Oodori, minami 21 Chome, Obihiro.

August, 1959

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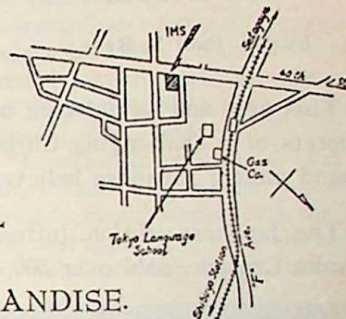


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NEWS



Victor Springer, editor

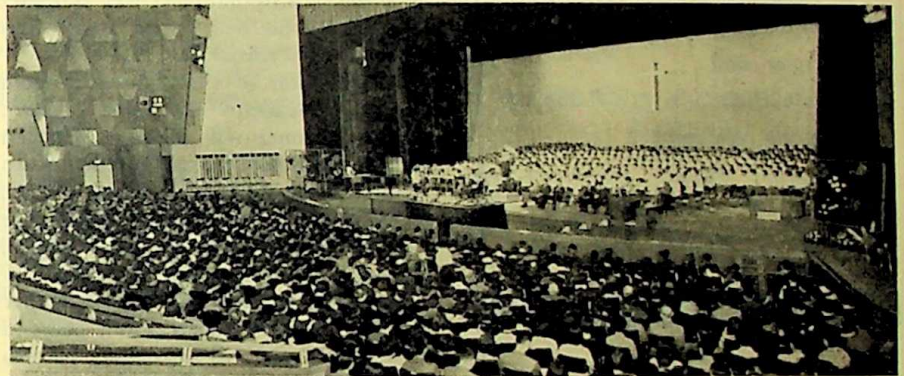
OSAKA CRUSADE EXCEEDS EXPECTATIONS

"How I wish we had a bigger place." These were the words of Osaka Crusade Director Joe Gooden as he looked out at the sea of faces in beautiful Festival Hall. With accommodations for only 3200, including the 500-voice choir which sang nightly, the auditorium was filled to overflowing each night to hear the clearcut Gospel messages of Dr. Bob Pierce, director of World Vision. On the closing night of the campaign, which ran from May 12 to June 1, attendance was estimated at 4,800, with another 5,000 outside, for whom a special outdoor meeting was held. The 700 who responded that night brought to 7,500 the total number who went forward in response to the invitations given each night by Dr. Pierce. Coverage by the Osaka Christian Crusade of all Japan was made possible by means of weekly radio and television broadcasts.

Featured Christian musicians from America included world-famous baritone singer Fague Springman, organist Lorin Whitney, and Ralph Carmichael, who conducted the 75-piece Kyoto Symphony Orchestra. The musical program each night was superlative.

The day's activities began each morning at 7:30 A.M. with reports on the previous day's meetings by different team members, followed by a season of prayer for the activities of the new day.

From 10 to 12 A.M. each day Dr. Paul Rees held seminars for the more than 400 pastors and seminary students of the Osaka area. There were also daily visits to schools and factories by different members of the team for special evangelistic meetings. Banquets were held each day at noon for leading businessmen, scholars, and government officials. A brief Gospel message by Bob Pierce was followed by a pungent and challenging testimony by California businessman Bill Jones, sponsor of the banquets.



An interesting feature of the evening meeting was that widespread distribution of reserved seat admission tickets brought in an almost completely new listening audience each night. As a result, over 65,000 different people are estimated to have attended at least one meeting.

An Osaka pastor summed up, "All Osaka knows and thinks well of this campaign. Our believers in the counseling classes were greatly blessed. They have a new zeal for personal evangelism and a new joy in leading people to Christ. Thank God for the Osaka Crusade."

JEOM PHILIPPINE MISSIONARY RETURNS



Reiji Oyama, first missionary under the Japanese Evangelical Overseas Mission to go to the Philippines, returned to Japan on May 15 with a burden to awaken churches throughout Japan to the need of sending out missionary ambassadors to other lands of the Orient. The success of Oyama's five months in the Philippines was reflected in the words of the Philippine Ambassador to Japan, who said, "We need more missions of friendship like that of Rev. Oyama in the Philippines." Appearing with Rev. Oyama at a press meeting at Ochanomizu Student Christian Center, Evangelist Greg Tingson, who acted as Oyama's personal escort in the Philippines, said of him, "Wherever he went, he was well received, and the people evinced a real love for him. We want him back in the Philippines as a full-time missionary."

Rev. Oyama's visit was the first trip through the Philippines by a Japanese

pastor since the war. Wherever he went, the churches were full of people who wanted to hear what a Japanese had to say. In all, he spoke to over 50,000 people, not counting the radio broadcasts in which he took part. Looking to the future, Oyama said that after going about to stir up the churches of Japan, his one desire is to go out again as a missionary to whatever place the Lord would have him go.

An interesting sidelight of the ministry of Rev. Oyama was the signing by representatives of 33 evangelical churches of the Philippines of a document granting forgiveness to the Japanese nation for the wartime cruelties of its soldiers. This was seen as a promising step toward the erasing of the bitter memories of Japan that have lingered in the Philippines since the end of World War II. An official request was sent by the pastors in conference for a Japanese missionary to be assigned to Leyte.

THE Christian, hoping practically to realize unity in the church (i.e., "ecumenicity"), confronts two heart-rending problems: (1) He is distraught with the continuing breaches, schisms, and overly independent spirit within the evangelical church. (2) On the other hand he is nauseated with the blandishments and whoredoms of a false church.

It is tragic that many today who volubly claim to be strongly evangelical are at the same time apparently little concerned about manifestly realizing spiritual economy and vital unity with others of like precious faith, even in the face of an overwhelmingly pagan and disbelieving world. Some of these, with the hackneyed phrase "the church is an organism not an organization," seek to excuse their lack of concern for practical expression of unity in Christ by simply appealing to the obvious fact of the essential spiritual unity enjoyed by all believers through the atonement. This confusion of ecumenicity with the mystical body of Christ is a mistake which even that lovely spirit, F.B. Meyer, makes in his *Gospel of John*.

But Jesus' prayer in John 17 refers to a unity in this world. "And now I am no more in the world, but *these are in the world*, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." The whole thrust of our Lord Jesus' prayer and Paul's frequent pleas is that this unity which we possess by virtue of our baptism by the Holy Spirit into the body of Christ should be, must be, *practically, visibly* realized to the glorious End "that the world may know that thou hast sent me." Without such outward expression of our unity we nullify God's purpose and Christ's prayer.

Actually Jesus was praying here that a united church might manifest to a blind world the very unity of the Godhead!

This analogy of the unity of Christians with the Holy Trinity should awe us! Can the relationship *in this world* of Calvinists and Arminians, of Pentecostals and Presbyterians, be such as to show forth to the unbelieving world the harmony, the unity of the Blessed Trinity? Evidently it will not be as automatically as Meyer and a host of other folk, who confuse Christian unity with the mystical body, would have us believe. For Jesus felt constrained to *pray* that the unity of true believers might mature, become full grown. The result and the purpose of that growth out of infancy into "perfection" would be to experience and to exemplify to a sin-divided world the very nature of the Triune God!

Of course, in such unity there is variety—as there is in Father, Son, and

Spirit. One wearies of the monotonous parroting by so many of the trite, "Unity is not uniformity." As if anybody wanted uniformity! Even if some one did, he couldn't possibly have it. Even the most precise instruments can't produce perfect uniformity, and the higher the order the more diverse the details. Diversity is not only beautiful, but functionally essential. So we find it in the Trinity.

Nor in true unity is there any competition. Some people compare the divisions among Christian to the *laissez faire* system of free enterprise: they imply that competition is the very key to world evangelization. How utterly repulsive! Can one picture the Father benignly dividing the Son and Spirit into two teams, the Red and the White, to win the souls of men. The winner,

True Ecumenicity

by Max H. James
and
Donald E. Hoke

of course, would be treated to a free fish-fry at the expense of the loser! The picture presented by the church, motivated by competition, is no less abhorrent. No competition, but perfect coordination of effort and work, led by the Holy Spirit, is God's plan.

It is most significant that the harmonious coordination of action of the Trinity seems rather conclusively to have been a "governmental" subjection one to another. Jesus said such things again and again. "The Son can do nothing of himself, but what he seeth the Father do... I do nothing of myself, but as my Father hath taught me,

I speak these things." And of the Spirit Jesus said, "If I depart, I will send him unto you... He shall not speak from himself; but whatsoever he shall hear, that shall he speak." Even of the Father it is said, "The Father judgeth no man, but hath committed all judgment unto the Son." Here is diversity in most melodious movement, each willingly, lovingly, joyfully rendering up "sovereignty" in certain spheres, gladly *subject* to the eternal counsel of the trinity. This lovely concert of action is most beautiful to us because it is functional, intensely practical. This wrought our redemption!

Here then in Jesus' prayer is an analogy too daring and presumptuous for man to have drawn. The analogy of coordination within the church, following the pattern of humble mutual subjection and responsible action within the Godhead, is one which Jesus Himself made. And this, He said, would enable the world, this world, to know and to believe in God, for in this the church would manifest to the world His very nature.

Paul, too, in Ephesians 4 pleads for unity to be realized in this world. "I beseech you that ye walk worthy of the vocation wherewith ye are called... to keep the unity of the spirit..." Paul is speaking here, not about the local church in Ephesus, for he has just said in Chapter Three that unto "the principalities and powers in heavenly places might be known by the church the manifold wisdom of God... Unto him be glory in the church by Christ Jesus throughout all ages, world without end." These passages are too grand and sweeping to be limited merely to that single local church. And Paul makes clear in Chapter 4 that the gifts which the ascended Christ gave—apostles, prophets, evangelists, pastors and teachers—were for "the edifying of the *body* of Christ," and not merely for a local church or a segment, disjointed and divided from the rest.

The result of this edifying ministry will be a "perfecting," a causing to grow up or to become full grown, of the saints "till *we all* come in the unity of the faith". The true "one faith" and "of the knowledge of the Son of God." Far from being a "law unto himself," "doing that which is right in his own eyes," each man has a gift which is for the "whole body" which "fitly *joined together* and compact by that which EVERY joint supplieth" makes the body, the church, increase unto the edifying of itself in love.

How clearly also Paul declares the mutual dependence of the parts of the Body of Christ! "The eye *cannot* say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." The born-again Calvinist cannot reach maturity apart from the

ministry of the born-again Arminian brother, nor can the Christ-dwelt Episcopalian apart from the Christ-dwelt Congregationalist. The attempt to do so is to be a practical sectarian, as surely as a person who attempts to ignore God is a practical atheist. Such independence is both the sin of pride and provincialism.

"But is not Christ alone sufficient? Some one asks? "No, not since He Himself has constituted His church as His Body in which the parts are inseparably *inter-dependent*, the very opposite of *in-dependent*.

Every Christian has need of every other. One cannot enjoy *fulness* of life in Christ outside the common life of the church. One cannot fully glorify God outside the vital fellowship and working unity of all His true church.

So the evangelical cannot afford to ignore his brother. He cherishes his brother with whom he differs, gently but definitely seeking to determine the exact issues at stake and the assumptions or avenues which led to the differences. Then with great humility, both turn to the authoritative Word, seeking guidance in methods of interpretation. Each "esteeming the other better than himself" (Phil. 2:3), thanks God for the other, and shows his love both by an open-minded readiness to see a new fact of the truth under discussion, and by an eager willingness to work together while seeking the answer.

The sin-ridden world, sick with the disease of division, beholds in the church such a coordination and orderliness of activity, such humility in willing subjection to each other, and such tender brotherly love, that it will yearn for the same. The very principalities and powers are awestruck with the wisdom of God manifested in His church. The Triune Counsel rejoices, each crediting the other with having effected such a "pattern of the True" in a disjointed, rebellious world. And the single heart of God throbs with complete satisfaction.

Such, we believe, is God's pattern for His church. But all too few evangelicals have as yet risen above their own problems to see God's grand design and to work for its accomplishment in loving unity.

A second and publicly greater problem of unity in Christ's church is that which is caused by the advertised existence of a false ecumenicity in the world today. Here the root problem is "what is the church?"

If the true church of Jesus Christ is composed of any organized group in some sense Christian, and into which individuals may enter by some minimal declaration of religious intention, then the ecumenical movement of today must be given status. But are such groups truly the church? And are such "least-common-denominator" statements to merit a man the glorious name "Chris-

tian," and, according to God's revealed standards, grant him membership in the Kingdom of God? The evangelical answers, "No."

The evangelical opposition to the ecumenical movement stems exactly from what we believe to be the deficient soteriology and ecclesiology of the leaders of the ecumenical movement today. The World Council of Churches' euphemistic statement "all who own Jesus Christ as God and Saviour" rings harmoniously in the naive ear. But practical examination of many who not only participate, but lead this most representative ecumenical movement reveals the conclusion that this statement may be interpreted not only loosely but, in the mind of the evangelical, entirely contrary to the logical interpretation of Holy Scripture.

tion by grace through faith in the virgin-born, bodily-resurrected, fully-divine Son of God unites a man with the mystical body of Christ, the true church. Such Christians in fellowship and worship make up a local church. Such local churches are the visible expression of the body of Christ and are the true church in the world.

Therefore the evangelical, convinced through Scripture and experience that "there can be no fellowship between light and darkness," strongly believes that any organization which does not take a Biblical stand on the nature of a Christian and the nature of a church is a dangerous counterfeit. The evangelical believes that those fundamental great doctrines which have been held historically by all great Christian communions in a truly ecumenical spirit must be central in any unified movement. If not, the movement will quickly shift from its Christ-centered axis to a social or quasi-political effort (as many declarations of the World Council of Churches have done).

In Scripture and history vital living faith and clear confession are inseparable. And abundant illustrations exist to prove that where a local church or a denomination has departed from fundamental confessional truths, in that degree real spiritual impact on the world has lessened.

Truth is in order to holiness and Christ-conformity, which, in turn, is in order to witness—united witness. This witness cannot be had without the holiness and truth. And unity without this truth is mere ineffective organization "full of sound and fury signifying nothing." Facing this problem with deep doctrinal convictions centered around the impeccable person of our God and Saviour Jesus Christ, the evangelical cannot consent to any ecumenical unity which does not demand *honest*, realistic belief and confession of certain basic Scriptural doctrines. And this is what the so-called ecumenical movement, in its effort to be all-embracing, most seriously avoids.

But despite these two great problems, is there a possible Biblical ecumenicity? To which we answer not only there is, but there must be, if we are to obey God, if we are to share the heartbeat of Christ, and if we are effective witnesses to a desperate world. It is an ecumenicity founded upon the infallible Word of God which reveals an absolutely divine Saviour, a uniquely necessary atonement, and the imperative experience of the new birth through faith in this work of the triune God. Such ecumenicity must sacrifice selfish personal promotion, desire for individual recognition, and certain rights to independent action, and work together with all of like precious faith. In so doing, Jesus prophesied, we will glorify God and effectively witness to a pagan world. **END**



at Karuizawa EMAJ CONFERENCE

July 30th — Aug. 4th

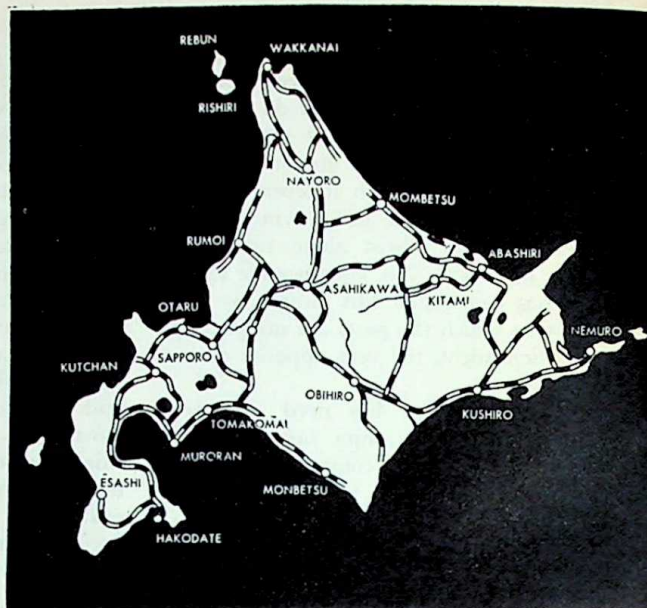
What is the requirement for membership in the true church of Jesus Christ? Certainly John 3:3 is most understandable. "Verily, verily, I say unto thee. Expect a man be born again, he cannot see the kingdom of God." This radical, transforming, divine act of regeneration is fundamental to membership in the true church of Jesus Christ, the evangelical firmly believes. (The traditional evangelical interpretation of this passage is well known to any who study Calvin, Luther, Wesley, Huss, etc., to say nothing of second century Christian sources.)

The Bible-believing evangelical further holds that this vital experience of salva-

HOKKAIDO

Beautiful Hokkaido, 1/5 of Japan, is fast developing into a flourishing, modern industrial area, drawing thousands of newcomers yearly. The rapidly increasing population scattered over wide stretches can be reached by a steadily improving transportation and communication system. Its 5 million people present a new challenge to the Gospel messenger.

by Ralph Buckwalter



by Carl Beck

FELLOWSHIP AND

THE small group that met in the Gordon Chapman home in Sapporo that day in early January 1952 was a mixed group from varied backgrounds. Had we emphasized our differences, it would have been easy to break up into our two or three little groups and go home.

But there was much that drew us together. Ours was one Lord, one Gospel, one Calling, and one Purpose—to magnify on this extensive island the name of our Lord and to bring to Him the millions, scattered in hundreds of *machis*, *muras* and *guns*, where there was now no message of saving Love.

The job looked big. There were in the Sapporo-Otaru area several strong churches with outstanding leaders—Pastor Onomura of the Kita Ichi-Jo Church, of the Nihon Kirisuto Kyokai, Pastor Nishida and Hirano of the Kyodan Churches, Pastor Kondo of the Otaru Nihon Kirisuto Kyokai and perhaps a score of their associates scattered in an area centering on Sapporo. The pall of defeat still lay heavy on the island, and to us this staunch little force looked pitifully inadequate. The veteran missionary force was capable but small in number and could necessarily give only limited help.

The Gordon Chapmans had an island-wide vision. And as the successive waves of new recruits pushed north, it was the Chapman home that became the mecca, hostel, and direction-pointer. Many of us have fond memories of exploratory trips north, of being met at the station in the early morning hours, of breakfast and prayers together in the Chapman home, and of warm benedictions that followed us.

The stage was set. When the invita-

tion came from the Chapmans to meet in their home for a missionary-fellowship, it seemed wholly natural. It was a time of good food, English talk, lusty singing, and sharing on a deep level. But the thing best remembered is the warmth and sincerity of the prayer service. The Fellowship was born in this prayer meeting.

A loose organization was effected, with Gordon Chapman as first chairman. The preamble of a simple constitution states that: "The Hokkaido Protestant Missionary Fellowship is an association of missionaries who believe in Jesus Christ as God and Saviour, and are seeking to preach and teach His Gospel in Hokkaido."

The purpose of the Fellowship was declared to be to: "1) Promote fellowship among the missionaries in Hokkaido; 2) Share pertinent information and afford opportunities for discussion of common problems; 3) Engage in projects of help and interest to all missionaries in Hokkaido."

Under the general umbrella of the preamble, these three declared purposes have given direction to the Fellowship during the nearly eight years of its existence.

FELLOWSHIP-WISE: From that first handful the group increased to 114 adults and 98 children, according to the most recently compiled list. Seventeen sending boards and several independents are represented. Still we try to keep our fellowship on a first-name basis. Fall meetings, usually held in one of our National Park areas, emphasize the informal.

But fellowship around the Word takes up the major part of the two-day meetings. Occasionally some meaty theo-

logical discussions are indulged in. The minutes list subjects such as, "Heralds of God's Gospel", "The Fulness of Christ in the Atonement," "An Exposition of I. Cor. 13," "The Plight of Man and the Power of God," "Conscience and Compromise," "Epistle to Philemon," Christianity in an Age of Revolution," "The Christian and War." Frank and sometimes warm-but-friendly exchange characterizes many of these discussions. No attempt is made to hide differences. By facing them openly, we learn to live with them and to stretch the borders of our own thinking.

Outside speakers occasionally share with us. Names like Mr. Sanders of Australia, Mr. Welsh of England, Frank Cary, Carl Krieder, Pastor Sadaie, Prof. Hayasaka, Melvin Gingerich, Sam Wolgemuth, Yoshi Takebe, Henry Jones, Pastor Nishida, Theodor Jaekel, Pastor Hirano, Maxfield Garrett, Prof. Nakazawa, and Darley Downs, appear in the minutes.

Long, leisurely periods of fellowship in prayer have been a part of the meetings since that first prayer meeting in the Chapman home. It is in these prayer-hours that hearts are most truly drawn together.

A separate, but affiliated, women's fellowship that meets once a year has grown out of the larger fellowship. And the lasting ties that grow out of these times of being together result in a good bit of visiting back and forth and sharing of pulpits beyond denominational lines.

SHARING-WISE; Sharing on both the formal and informal level characterizes each meeting. Coffee breaks, intermissions, bed-time bull sessions and hen sessions play their part. Mothers share ideas and recipes. Teachers talk shop.

SEPARATED from Honshu mainland by the Tsugaru Straits and from Russian-occupied Sakhalin by the Soya Straits, Hokkaido (about the size of the state of Indiana) is the last frontier of the Japan Archipelago. As late as 1800 there were only 30,000 Japanese settlers and 20,000 Ainu, the island's aborigines, living mainly along the coastal areas.

After the Meiji Restoration in 1868, when Hokkaido was declared a part of Japan proper, the name of the island Ezo (wild), was officially changed to Hokkaido, meaning "North Sea Road." Some 20 years later Hokkaido was granted a central government which brought in more than 60 European and American experts to help guide the island's development.

It was at this time that Dr. Clark, of

"Boy's be ambitious" fame, came to Sapporo to help found Hokkaido University, and left such a glowing Christian witness. Others like missionary J. Batchelor pioneered among the Ainu, leaving a legacy of dedicated service.

In spite of population pressure the settlement of Hokkaido has been extremely slow. Nearly half of those who came as pioneers were turned back by the frigid, unfriendly character of the country. There was less than one million population in 1900, but five million people now call Hokkaido "home".

Hokkaido is young and has no deeply ingrained traditions. Most communities date back only two or three generations. To be sure, the "gods" of old Japan have been brought here too! And new religions are flourishing. Greater,

therefore, the challenge to Christ's faithful church to buy up all opportunities for His sake, working while it is day.

The "older" mission societies have sowed the seed and nurtured strong indigenous churches. The United Church of Christ reports some 3,500 members in 50 congregations. The Protestant Episcopal Church numbers nearly 2,500 members in 32 congregations. And the Presbyterian (N.K.K.) about 3,000 members in 29 congregations.

Several smaller church families were also laboring here before the war, but the majority of the other 14 Mission groups came since 1945. The total membership of their associated churches is roughly 1,500 believers worshipping and working in some 60 congregations, a goodly number next page

EVANGELISM

Evangelists discuss method, follow-up, pastoral care, church growth. Subjects such as "Lessons from China", "Buddhism and us", "Special Problems of a Post-war Period", "Japanese Religious Attitudes", "Nationalism and Southeast Asia", "Occupational Evangelism", "Using Customs and Cultures to His Glory", dot the secretaries' minutes.

Sharing present activities and future plans has helped each group in its own planning. We have no comity as such, but a high respect, for the working of the Spirit carries down to the local level, so that in very few cases would two groups open work in the same *machi* or *mura*, though in the larger cities two or more couples often work happily and co-operatively. Lists of all known Christian work have been drawn up and revised periodically, so that we all have a fairly good idea of what is being done in every area of the island.

COOPERATIVE-WISE: An audio-visual-aid library for the fellowship was proposed at that first meeting, and a special committee was appointed. The library was formed largely of materials that Gordon Chapman acquired and made available to the group. Today several well-worn movies, a score of Kami shibai, hundreds of titles in slides and film strip, and projecting equipment of all kinds are available free of charge to library members and at a nominal fee to all non-member churches and missionaries.

Cooperation with Church World Service has made relief goods available. Items such as "Vitamins for the use of Christian workers are now on hand." "Butter and milk are available in six-pound cans", etc. appear in the minutes. In 1956, when a cold famine hit the is-

land, this group cooperated in distributing quantities of foodstuffs and clothing.

A well-organized and functioning primary school is now in being, as a result of pioneering by this group. Boarding facilities and high school are in the plans for the immediate future. Construction of a new school building is underway at this writing.

Sometimes cooperative efforts between two or more groups on special projects are effected. Three groups co-

operated in an Eastern Hokkaido Bible Institute last winter. The Overseas Missionary Fellowship and Mennonite groups are working together in an all-Hokkaido (9 stations) broadcasting of "Yo no Hikari," a fifteen minute Gospel broadcast. Two other missions may join this venture in the near future. Those who are participants of Hokkaido Protestant Missionary Fellowship are glad for what it can do, and are praising God for its many graces. **END**



SAPPORO

HOKKAIDO (Cont.)

ber in smaller towns and villages. Missionaries number 114, of whom 47 are located in the Sapporo-Otaru area. Three-fourths of the mission force is serving in the western, more densely populated half of the island while the remaining one-fourth work in the eastern half.

None of those responding to the questionnaire used in preparing this article feel that the area where they are working has adequate evangelical witness. Some think the larger cities may have enough missionaries but the continued neglect of many smaller towns and villages is cause for deep concern and heart searching. The great burden of missionaries here is for more called-of-God, consecrated national pastors and lay workers to herald the Good News by word and deed. David Highwood (OMF) expresses well our united prayer, "God grant us local lay workers with the grace and power of the Holy Spirit to evangelize those yet unsaved."

When asked about special hindrances to evangelism in Hokkaido, Richard Meyer (MSL) replied, "The greatest hindrance is always the sinful nature of man who rejects the grace of God in Christ Jesus." David Highwood feels that "the greatest hindrance to building the church is that few Christians seem to grow spiritually over a long period." Bev. Tucker (PEC) adds that it is "the lack of adequate witness on the part of Christians." In other words, the hardness of men's hearts, coupled with misunderstanding concerning the church, and on the other hand, the failure of the church itself to really be the church, loom as the greatest barriers to evangelism. Uniquely, however, the cold climate and the scattered nature of rural committees act as a deterrent. These obstacles pose a challenge first to self-giving prayer and then to sacrificial serving to throw back the forces of the Evil One by the power of the Holy Spirit and to conquer all handicaps in establishing Christian fellowships everywhere.

How grateful must we be to God for opening the door for religious broadcasting in Japan. Richard Meyer, speaking for the Lutheran Hour which blankets the island once a week, says, "The radio correspondence course provides one method of reaching isolated areas. Our missionaries are recently gearing their work to utilize and supplement this approach." "Light of the World" broadcast with Pastor Akira Hatori preaching the Word, will soon be expanding from two stations in Eastern Hokkaido to cover the island under sponsorship of the Overseas Missionary Fellowship, Japan Mennonite Mission and possibly one or two other groups. The Baptist sponsored

program from Asahigawa is also being used of the Lord.

The long Hokkaido winters afford an opportunity to reach farmers in their scattered villages. Since the war Nopporo Christian Agricultural College, with an all Christian faculty, has done an amazing job of evangelism, sending dozens of young farmers back to their villages as born again Christians who are now pioneering for Christ in farming areas over the island. The school follows up the graduates and conducts Three-Love Institutes (Love for God, man and the soil) in cooperation with local churches. Floyd Howlett (IBC) engaged in rural evangelism, says, "Evangelism among farmers has really just begun.

Mojiri
Lake

BIBLE
Conference

July 27 - 29

New methods must be found to reach rural people and build rural churches. These rural churches can't be expected to grow as quickly as some others." The fact is that many of them are steadily growing because a few missionaries along with Japanese lay workers and a handful of pastors are laboring patiently to claim rural Hokkaido for Christ.

They are making use of Bible Institutes and short term Bible Schools in local centers to nurture believers and prepare them to witness to their neighbors. Carl Beck (M) describes the purpose of

the ten day Eastern Hokkaido Bible Institute as "providing basic instruction in Bible, practical church work, and evangelism for lay believers who wish to become better stewards of the gifts entrusted to them and who cannot leave regular jobs for longer periods of training in one of the big city Bible schools."

As we labor here on the "North Sea Road" during this Centennial year, looking toward the dawn of the second century of Protestant Christian witness, the question that persists is, how can we win all Hokkaido for Christ?

Bev. Tucker says, "we need to make the present churches really strong and each one a springboard to start new missions." Wesley Calvary (FWB) says, "Japanese evangelists, pastors and trained workers should be encouraged to come to Hokkaido and be permitted to work among the people freely, using methods that are best suited to the individual worker." A certain Japanese pastor shares his concern that missionaries "become better acquainted with Japanese life, thought and language to present the Gospel of Christ clearly." Another pastor said that he feels the greatest need in this Centennial year is to help every Christian grow in Christ and become more deeply rooted in the Word in order that the church's witness might be multiplied through each member. Bill Emmanuel (SBC) shares his conviction that "every congregation must evangelize or it will die... we must build more city churches and reach out from them into the surrounding towns." Tauno Valtonen (LEAF) says that to "win Hokkaido for Christ we have been given a mighty weapon, the gospel of God. We must tell that Christ has already won the people of Hokkaido... for God our Father through his death and resurrection."

Finally, we must praise God for the spirit of love and fellowship which He, through the Holy Spirit, has brought about among the many denominational groups working in Hokkaido. With few exceptions all groups are represented at the regular Spring and Fall meetings of the Hokkaido Missionary Fellowship. Richard Lammers (IBC) comments, "Thus far there has been an unusually good spirit... each group in a very unique way makes its own contribution. We need more missionaries and national pastors, but if this spirit of fellowship and working together is broken we are crucifying the Christ who came to save us all."

Christ has already won Hokkaido. He has already given His Spirit to the redeemed community. But He called us to claim His victory, to keep the unity of the Spirit in the bonds of peace and to work diligently, "striving with all the energy which (Christ) mightily inspires within (us)."

Won't you help us claim Christ's victory for Hokkaido?

DO THEY LAST

DO Mass Evangelism Campaigns Produce Permanent Results? Are the Great City-Wide Campaigns Worth the Money Spent?

7,500 decisions for Christ reported in the Pierce Osaka Crusade! What is your reaction to that report? Do you "take it with salt," confident that, 1) the figure is too conveniently round to be accurate, and, 2) that 95-99% of the so-called results are temporary—"like the snow falls in the river, a moment white—then melts forever?" And you turn to your wife, perhaps, and say, "What a waste these big campaigns are!" Look at all the evangelism done in Japan since the war, and where are the results—still only about 300,000 Christians in all Japan! Mass evangelism is nothing more than beating up a froth on the surface of the sea of Japan's millions. Money wasted for little or nothing! A year from now there won't be 75 of these 7500 to show for the effort. *Pierce* gets the money for his big report in America, and we get the blame for not "conserving the results!"

Every Christian wants to see souls saved. Christ died for the world, and we yearn to see multitudes saved. Our hearts ache for revival, for churches filled with people who are filled with prayer and praise. But we want reality. This is a cruel world. In our experience things are often not what they seem. We've trembled with joy as our hopes were raised to high heights only to quiver in agony as they were dashed against the rocks of "reality." It is now the mark of our maturity to be skeptical until we know the facts.

What *are* the facts about the permanency of mass evangelism results? Do they last? We want to believe they do; we want to rejoice in 7500 decisions. But we must be honest. If the net results of mass evangelism be only 1% and if 99% be "wastage," we must face up to the facts of the case and make our decisions about future efforts accordingly. If, on the other hand, the rumors of great wastage in mass evangelism are simply a part of the propaganda campaign of the Father of Lies, we must squelch his slander and lift up the hands that hang down and strengthen the

feeble knees.

In an effort to check on last year's major campaigns as to final results, I made a quick contact by mail on two places visited by Honda assisted by the Navigator team. I knew something from personal contact of the Otsu campaign, Shiga ken, held August 27 to September 2 last year. The Kyodan churches were not invited and because they were not, the Southern Baptist pastor, contrary to the suggestion of the missionary, refused to participate. The campaign was sponsored by two missionary-led groups and a Korean church. It was held in the open air on the shore of Lake Biwa. An average crowd of 350 attended nightly and 173 decisions were recorded in the personal workers' tent. Of that number only 37 attended the first welcome meeting held jointly by all three sponsoring groups on the same spot used for the campaign the very night after the close of the campaign. Of the 37, 28 *began* to attend the services regularly—16 at one missionary-led church, 10 at the Korean church, 2 at the other missionary-led church. Of the latter, one has been baptized and is still continuing, the other no longer attends church. Of the Korean church contacts, none were baptized and none continue. Of the first group where 16 began, none have yet been baptized and only two are still in attendance. Net results of the Otsu campaign one year later: 3 persons still in regular attendance out of 173 decisions. That is just a fraction more than 1%.

If all mass evangelism were to be measured by those results, then the worst fears are confirmed. Last year the campaign showing the greatest numerical results was held at Matsue of Shimane ken, June 9-14. All churches cooperated; an average of better than 1,000 attended each night, 542 decisions were recorded. What are the net results in Matsue? Of the 542 decisions, 454, or a startling 84% showed up for the various welcome meetings held in the seven churches of Matsue. At the Lutheran church 168 people put in an appearance! The Alliance church (C.M.A.) greeted 66 newcomers. Even the Kyodan church, whose cooperation was more passive than

by Max H. James
Evangelism Editor

positive, found 15 people pressing into the church at the first worship service after the campaign. But a good beginning does not always argue a good end. How many can be found in the churches today, a year later? The churches report a total of 111 (about 20%) of the 542 are still in regular attendance, about 18 more in rather irregular attendance and 40 who have moved to other areas but are known to be continuing in the Word. Of those still in regular attendance, 28 (or 5% of the 542) have already been baptized and at least 15 more are candidates for baptism now. There is not a single church in Matsue which does not report at least some in regular attendance. The Kyodan pastor has baptized 3 of his 15, and 4 are still coming regularly. The Lutheran church reports 45 people are still regularly attending their services. The highest percentage of "conserving" the fruit is reported by the Nazarene pastor who baptized 5 (a few more are candidates at present), and still has 27 coming of the 58 welcomed at the close of the campaign. You can see that is about 50%.

But is Matsue typical? Only a more thorough check of others sponsoring mass campaigns in recent years can enable us to get a complete picture. Nor do statistics as such always tell the story. It would be far too simple a solution for the Otsu folk to blame the failure on mass evangelism methods. It would be equally fatal for enthusiasts of mass methods to say categorically that the Otsu folk were lazy, careless or clumsy in follow-up. The factors are much too complex for that. Nor do the results in Matsue warrant the conclusion that all Japan needs are more city-wide campaigns.

What will be the net result of the Osaka campaign? Of course, it is too early to say, but we have adequate reason to be both humble and hopeful.

THE time to learn to cooperate in inter-denominational evangelism and church work is during formative student days. To learn to cooperate in evangelism on the basis of the fundamental faith is a most needful thing in Japan. Even conservative Japanese pastors and Christians are slow to mix together and unite their efforts in evangelism. The time to learn is when you are young and pliable. One of the best methods in teaching cooperation is the "gospel team" idea.

To insure better co-operative, biblical evangelism in the 2nd century of Protestant Missions in Japan we need to give on-the-field practice to our Bible school students. The inter-board Japan Christian College (where 32 denominations are represented) and its Evangelism department believe in biblical co-operative evangelism. They increasingly realize the great value of it to its students as part of their Christian training. JCC wants to send out young men and women who have themselves seen and experienced the practical out-workings of co-operative evangelism. Each summer students get a chance at this by forming Gospel teams.

The "gospel team" idea is nothing new. It has been successfully used in America for many years... Christian School gospel teams are the forerunners and preparatory tools for city-wide campaigns, etc.

Also Japan is no stranger to this effective training evangelism method. Gospel team work can be traced back to

early Protestant history in Japan; as early as 1873, when the Yokohama Church appointed five evangelistic teams of two men each to preach in nearby areas. Within eight years the Gospel was continually preached in many towns

PRAYER REQUEST

Special prayer is requested for Rev. Akira Hatori, Japan's well-known radio evangelist, who is laid aside in a convalescent home in Chiba Ken. He will have to rest throughout the summer.

Prayer is requested for Mr. Honda's evangelistic crusades: Toyohashi crusade, Aug. 30-Sept. 6 Nagoya crusade, Sept. 11-20

and in the country and new churches sprang up here and there, and old churches grew healthily. Then, in 1882 Young Taihei Shonan returned from studies at America's Rutgers University. Broken in health but filled with enthusiasm for the "new Japan" he convinced his uncle to start a "western" school in Kumamoto. Out of that school a Bible class was formed. A samurai became converted to Christianity. Then prayer-meetings started and more converts were the result. An almost fanatical spirit caught fire in the dormitories. The police reacted by handing an ultimatum to "stop the prayer riots." But these were samurai of the Kumamoto clan! They took their stand. On January 30,

1876, 35 young men filed out of the dorm... out behind a 16th century castle where many a bloody sword-fight ended, past the city walls, and on up Hanaoka Mountain. In the moonlight, a chilly, cutting wind carried the sound of their prayers and singing...

"Jesus, I my cross have taken

All to leave and follow thee;

Destitute, despised, forsaken,

Thou, from hence, my all shalt be."

Under the now famous Kanekake Pine tree, they individually signed this statement of dedication:

"... We have made up our minds to propagate this religion in the Mikado Empire and enlighten the ignorance of the people. Without learning the truth of 'Christianity' our people will return to ignorance and superstition. On this occasion, those of us with a love for our country have been awakened. Regarding our lives, it is no concern to us if we be ground to dust. We will give ourselves to the enlightenment of the people, to justice and righteousness. This is our duty and we have come to Hanaoka to make this pledge."

(Captain Janes in Japan, Kyushu Bungaku, 1883).

From Hanaoka (flower-hill) these firebrand Samurai went out to "conquer

EVANG



A La Stew and Apple Sauce

by
Florence Seely

IT was obvious that our guests were in no hurry to leave. A glance at the clock (it was 5:30) convinced me that I'd have to invite them for supper. The trouble was, there was no time to fix a company meal and we were only having stew and applesauce—hardly company fare! Our guests were our milkman and our bread man. Perspiration stood on the brow of the milkman as he manipulated his fork, but he said, "You just can't imagine what this means to us to have a truly western style meal in your American home." By the time we said "Good-bye" in the *genkan* (entryway) we were all fast friends. They were still not Christians but they were considerably softened toward foreigners and the gospel.

Sometimes there's eternal fruit from a meal and an evening of visiting. Take the case of Iwasaki-san: His wife worked for the Bernie Holritz family (missionaries with Pacific Broadcasting As-

Japan for Christ." They got along fine until the band turned ultra-nationalistic politically, and radically liberal by the Higher Critic theology that was injected into the pure fundamentalism of Janes and his clan.

Since that incident Japan has seen and heard many gospel teams that came and went, especially during the post-war era, such as the PTL and YFC teams. But here in these student teams we have something that will stay. We not only get souls saved and new churches established, but the greatest benefit that comes to us is the "learning process," the apprenticeship of biblical co-operation. One day these students will fill posts in cities and towns and will have a broad enough outlook and practical experience behind them in getting the job of evangelism done better on a more permanent basis and with greater speed. During the summer of '57 the author, with a 7-man student team, held 42 meetings, distributed 14,000 tracts and reaped 232 decisions for Christ. They slept in abandoned homes and warehouses and cooked their own food, to cut expenses. The next summer, not 1 but 6 gospel teams caught the vision and went back to Hachijojima, and held 494 meetings from Kyushu to Hokkaido, working under pastors and missionaries. New JCC graduate Masahiro Kawashima (one of the original team members) is back on the island, pastoring the flock in 4 areas.



by
Kenny Joseph

A La Student Teams

Barring unforeseen events, in Japan's centennial year of missions, 10 fully-equipped gospel teams will be on the road from July to September, heading for strategic pioneer areas, always working under and at the invitation of resident workers. "Understand, these teams aren't professionals—just student evangelists 'under construction.' But we feel that the 'on-the-job-training' not only benefits the students, but it also gives the local Christians this feeling: "Well, they're not so hot—just students doing their best. Why if we put our heads together, we could do just as well as they do!"

Too often they get the impression: "Well here comes the professional evangelists from the big city. Let's all sit down and watch them open their 'magic bag of revival—we'd just be in the way if we offered to help.'" But after they see what a student team can do, they take courage and launch a campaign themselves next season with the least possible outside help.

If the example of these student teams is getting the sleeping Christians down from the grandstands and into the "ball game" of personal and group evangelism a major purpose of student gospel team work is fulfilled.

ELISM

sociation). The Iwasaki family (2 sons) were guests one evening in the Holritz home. Since he had opposed his wife's going to church, everyone intended to avoid talking to him about Christianity, but he himself brought up the subject and said he, too, wanted to believe. Mr. Iwasaki left a new man. Now he is a leading elder in Morning Glory Church in Tokyo and is head of the printing department of Word of Life Press. All because a missionary lady had her maid's family over for supper. Anyone can do this kind of evangelism.

Invited guests are usually a joy. Others can be a problem, unless we accept them as an opportunity for the Lord. Language teachers, maids, neighborhood children, English seekers, business contacts, are just as exciting possibilities as the earnest seeker who comes waiting to find the Lord and are a lot more plentiful. Let's make friends of these people who come to our doors.

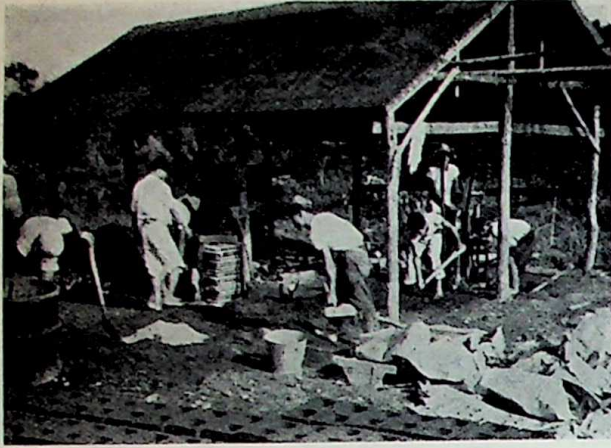
Volumes could be written about ways and means of entertaining Japanese guests but here are a few practical tips:

1. When someone rings your doorbell, it is usually better to keep them waiting than to appear in pajamas and robe, etc.
2. Be sure you have slippers ready.
3. Be sure you know what to say when receiving a gift. (Don't open it until your guest leaves, and remember that the wise missionary always has something on hand to return with the furoshiki, e.g. post cards, matches, or home-canned fruit, etc.)
4. Always turn the guest's shoes around.
5. After greetings serve tea. Use a tray for serving even one cup. Sencha is a good variety of tea.
6. For entertainment after the meal is finished try these ideas: a View-Master with pictures of your country; slides of scenery or of your family; for those with a tape-recorder, music

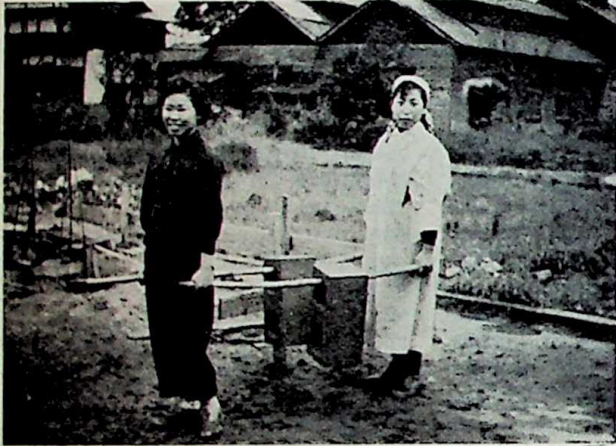
and messages in Japanese are available, or your guest might be delighted to hear a recording of his own voice.

7. When the language teacher comes to your home, be ready to start promptly, throw away your gum, serve tea, and put the pay in an envelope.
8. Mrs. Bee of Japan Evangelistic Band, suggests inviting your maid to a nice meal with you once a month. They like it.
9. For workmen, serve tea and *sembei* at 10, tea at noon (a little pickled radish etc. to eat with their lunch will make friends), tea and bread at 3 o'clock. A tract for each will usually be read. Japanese usually serve them in the hallway where they can dangle their feet outside; we do it in the *genkan*.

Probably the most effective evangelism a missionary can do is over his back fence or in his own home.



Making the blocks



Carrying them to building site



Finished building



Present Congregation

BUILDING AN INDIGENOUS CHURCH

by Dale Oxley

IT began eleven years ago when I was stationed as a marine in Southern Kyushu in Kumamoto Prefecture. The valley, surrounded by beautiful mountains, is populated by 100,000 Japanese, mainly farmers who are steeped in ancient culture and old Buddhist philosophy. It was to these rural people that the Lord led me back to work as a missionary.

We began in the city of Hitoyoshi in a quiet way, having informal meetings in our home. We realized that the way a thing is done is almost as important as the task itself, and therefore gave prayerful consideration and study to the methods to be used. We were determined to make our work indigenous "from the beginning," using no interpreter, no foreign funds or loans for pastoral support and church buildings. Evangelism, Sunday school, organizational structure and the building program should be the responsibility of the Christians themselves, with only a light and prayerful guiding hand from the missionary.

The informal meetings held at our home developed into a Bible class and ultimately into a small group of believers. After the first baptism of 13 believers, the church was organized and immediately a search was begun for land. The church had little or no money but as they searched, the offering increased and after one year an appropriate piece of land was found by one of the deacons, and negotiations were begun for its purchase. This was all done on faith, for there wasn't enough money to buy the land, but it was God's time and God provided in His way. Without making any request from the believers, the owner of the land set the price at just double the amount of money which was in the church treasury, and stipulated that he wanted one-half now and the rest in monthly payments over a period of one year. This was God's answer to the faith of these young Christians—20 at that time. The contract was signed and the payments of 9,000 yen a month were carried on and the land was paid for.

The land was a rice paddy and the believers knew that someday they would have to fill it. They set aside two days

EVANGELISM FOCUS

by Roy Robertson

of the New Year's holiday, rented a battered truck, put on old clothes (while their neighbors were sporting their new kimonos) and hauled dirt to fill the land. One of the deacons, 72 years of age, labored with the rest. The other, a school teacher, unaccustomed to manual labor, worked so hard the first day that he was terribly sick that night, but got up and worked the next day saying, "It would be a bad testimony to the young people if I didn't."

After the land was prepared, plans were made for the building. Again with practically no funds, they began to pray and plan. The folks finally decided to build the church out of cement blocks, because they could make these blocks themselves and save money. Enough money was raised to buy the materials and ten of the young people went out to a small village and there for thirteen days toiled in the making of 1200 concrete blocks. When the job was completed, the whole church gathered again and hauled these blocks to the building site. What a joyful sight to see the church family, young and old, men and women, lugging those blocks on bamboo poles in the rain, singing as they went!

Again they waited, prayed, and saved their offerings, and when enough money was saved for the foundation, the actual work of the building was begun. When the blocks went up, the folks were so anxious to finish it that they had a sacrifice Sunday and raised 60,000 yen in gifts and loans among themselves, then borrowed 140,000 yen from the local bank and finished the building, dedicating it on December 25, 1957, exactly 3½ years after our first Bible class in Hitoyoshi. At the date of writing the loan to the bank has been repaid and plans for the building of a parsonage are being made. The membership now is 54, 12 of whom have formed a branch church in Taragi about 20 miles distant. 7 are in Bible school and seminary.

During our recent furlough, the church was pastored successively by two of our seminary students who took off one full school year each to fill the vacancy. The church carried on well, fulfilling all their financial obligations and carrying on a full evangelistic ministry, plus a summer camp program. The young men are back in school now, looking forward to graduation.

A building does not make a church, nor does a financially stable group necessarily indicate an indigenous church. These are natural outgrowths of a work that has had as its goal the establishment of a spiritually-alive, evangelistically-active, financially-able, Christ-honoring church. The indigenous church in this sense of the word is not only a possibility, but the only hope for Japan. END

FOR over a year now Japan has been the focus-point of prayer directed from many places in the world. In 1958 hundreds of churches in the United States organized special study-prayer groups geared to concentrate prayer on the needs of this strategic land. Reports come from Europe and other continents telling of the special prayers of missionaries and Christian workers for Japan.

Our hearts are stirred to know that many have prayed with us, believing that 1959 will open up new vistas and new advances in evangelism in Japan. Missionaries, pastors and church people have entered into the work this year with great enthusiasm and faith and have seen thus far the blessing hand of God in reaping a substantial harvest. We give the 'Lord of the Harvest' all of the praise.

The largest evangelistic crusade that Japan has ever witnessed recently came to a close in Osaka where 7,500 made decisions for Christ. For twenty-one nights the plush 3,000 seat Festival Hall was filled to overflowing with eager, hungry seekers. God used His servant Dr. Bob Pierce and his team of gifted workers to stir and challenge the entire church community. Many churches have reported a doubling of attendance in regular church services since the crusade.

Rev. John Rhoads, who is in full time evangelistic crusade work in Japan, has already had three city-wide meetings this year with signal success and blessing of God. The first crusade was held in Kure. For six nights the Kominkan was filled and on some nights many stood through the entire service to hear the message from God's Word. (This has been characteristic of meetings all over Japan and is but one indication of God's moving in the hearts of the people.) Pastors' hearts were warmed as they saw 166 step out to take their stand for Christ.

In May a city-wide effort in Shimono-seki saw 249 decide for Christ in five nights. The most recent crusade with Mr. Rhoads was held June 2-7 in Oita's beautiful Tokiwa Department Store Hall. Rev. Majima did a splendid work in arranging and directing the musical program. Mr. Ishi was the featured soloist and since he spent his boyhood in the Oita area he was well known and heartily received. Many have heard him

singing regularly over NHK and he is becoming widely known for his concert work. The Lord blessed again in Oita with 335 decisions for Christ in six nights of meetings. Crusades for the rest of the year are being planned in Saga and other prefectural capitals of Kyushu.

Gregario Tingson, an evangelist from the Philippines, and Andrew Gih, who has been greatly used of God in China, came as guests to Japan and have participated in subsidiary meetings in connection with the Shimonoseki and Oita Crusades. Their presence has been a real encouragement to Japanese pastors and workers as they have shared both the blessings of evangelism and a fresh perspective gained through men of God from other lands. Pastor Honda has returned from an extended trip to the United States and will be preaching in several crusades throughout the rest of the Centennial year.

Fukuoka City has invited Dr. David Morken to return for another major city-wide effort and the local pastors have procured in faith the 600 seat Sports Center for eighteen nights, September 17—October 4. The meetings at Seinan Gakuin with Dr. Morken last fall have increased the expectancy of the local Christians and they are praying that many thousands will hear and believe during these weeks.

These are only a few of the large meetings being planned. There are many. The JCE is coordinating evangelistic meetings the country over and there are scores of endeavors either in planning stages, actually under way, or triumphantly finished. As reports of these crusades come in, we trust that additional motive and stimulus may grow in the hearts of pastors and missionaries in each city as well as in far away preaching points. Many agree that this is the time of abundant harvest—perhaps the greatest that Japan has seen. Reports from many places indicate that the Japanese people are responding very readily to the claims of Christ whenever the Word of God is preached in clarity and power, and that the response is deeper and more substantial than that which was manifested immediately following the close of the war. Let us pray for a unity of heart, prayer and spirit to cause 1959 to be the greatest evangelistic thrust of the 100 year period.

AT this 100th year juncture of Protestant Mission Work in Japan, we need to pause and look back over the evangelical trail with an examining eye. How marked are the footprints left behind? What has contributed most to their lasting imprint? The right method? Indigenous principles? Or what? If I just hit the right method, can I be assured of success in my missionary work?

Most everyone will agree that indigenous principles are Scriptural. Can we not therefore expect great results if we use these methods? Do indigenous principles guarantee results?

No, they don't. In many places in Japan the "mechanism" of an indigenous church was set up perfectly, yet the work failed to make satisfactory progress. The Japanese workers lacked the needed initiative and enthusiasm. Why is that? Wherein lies the deficiency? Indigenous principles are successful in Korea. But in Japan the same principles don't seem to work as effectively.

If indigenous methods don't seem to work in our particular Japan situation must we resort to "modified" principles to "save" the work? Or what other course of action is open before us?

I know one place where indigenous principles were amazingly effective—in the Early church. Here then is what we need to do. We need to evaluate and reexamine our mission efforts in the light of the Early church experience. We must discover what made indigenous principles work in the apostolic period.

THE INDIGENOUS CHURCH IN ACTION

What is prominent here? The all-permeating power of the Holy Spirit is the outstanding feature of early church missionary activities. The activities of missionary work were the activities of the Holy Spirit. The origin, progress and success of missions were all of Him. The early church was made up of a company of soldiers who stood under the Spirit's Command. Even sufferings and threatenings could not turn them away from the path which the Holy Spirit pointed out to them. The Holy Spirit united believers in love and compassion for perishing souls. The Holy Spirit inspired, empowered and filled the hearts of believers for effectual service. The Holy Spirit opened doors of opportunity for preaching and gave success to the Word. The whole record of the apostolic church is one great unfolding drama of the Spirit's mighty works.

This steady flow of Holy Spirit activity was directed through the channel of what we call indigenous methods. Through this method the results of the work were preserved, and the flow of

the spiritual power was maintained. Without these guiding principles, the power of the spiritual flow may be misdirected and its results dissipated.

Methods are necessary and have a legitimate function, but alone do not guarantee the success of our missionary work; they must be applied by Spirit filled men. Mere methods will produce nothing. Even the best methods will not produce spiritual life, but may guide and channel life in its activities. Where we have a spring we can build a fountain. And where we have a river we can build a power-house. But the

has also crept into our missionary activities. Missionary conferences, committees, programs and literature usually stress methods. Missionaries are in danger of basing their work on human expediences, skillful administration and their pet indigenous principles.

But the New Testament emphasis is not on method but on might. Acts 1:8. The New Testament does not glorify the methods. It puts the spotlight on the power of the Spirit rather than on methodology. In our age we must particularly emphasize that the power lies not in the methods, but in the Holy Spirit who outlined them and thus will honor their use.

New Testament missionary methods were the natural and practical outworking of the Holy Spirit's guidance of the early believers. The methods grew out of real life situations and were not designed as formal, inflexible procedures for all Christian history. The expedient which Paul employed must be seen as part of the Holy Spirit's leadership, in each of the particular situations in which he found himself. There was no slavish bondage to any particular method, but freedom of the Spirit to use methods as circumstances required. Paul was in many different situations and his methods varied according to the requirements of the areas in which he ministered. The supreme principle by which he approached any task was a sensitiveness to the Holy Spirit's guidance. As the Spirit compelled him, and as Divine Providence led him, the methods were formed and crystalized into principles.

But as a river cannot flow without finding and following a channel, even so must missionary work function through methods and means. 20th Century mission work must be anchored in the First Century methods, yet be geared to the modern times and circumstances. The power and success of missionary work stems from loyalty to the basic principles as outlined in the New Testament, but not apart from the power and guidance of the Holy Spirit. 20th Century mission work must also produce the First Century power, without which the First Century methods become mere mechanical, intellectual rules and burdens. Hence, indigenous missionary work must proceed according to the best scientific techniques and New Testament methods, but depend for success upon the Divine power of the Holy Spirit.

PRINCIPLES AND THEIR APPLICATION

For successful indigenous missionary work then we must combine two factors, the primary factor being the Holy Spirit, and the secondary factor—proper methods. The dynamic of the church is the Holy Spirit, and the mechanics

Method

and / or

Might

by Kurt Ribi

mere building of a power-house does not produce the river. Nor does the building of a river-bed bring forth the flow of water. Likewise, missionary methods must serve as mere channels through which the Holy Spirit is allowed to flow freely to accomplish His work effectively. As the river, not the channel is of primary importance, so missionary methods serve only as a means to an end.

Our modern 20th century suffers from an over-emphasis on methodology. The trend is more and more toward mechanized and systematized procedures. Life is encumbered with "rules and regulations." Men have an increased tendency to copy methods and to be wedded to their particular methods. This trend

of the successful church is the indigenous method. Either factor alone is incomplete. Failure in missionary work can thus be ascribed to two basic causes. On the one hand, failure may result because the indigenous principles have been only imperfectly or partially applied to the work by using "modified" indigenous principles. On the other hand, failure may be due to the fact that indigenous principles were applied but were not accompanied by the power of the Holy Spirit, as seen in the Early Church.

But where the two factors are blended together, the conditions for the establishment of a successful church on the mission field are met, and great results can be expected.

The indigenous principles of the Early Church were not, and are not meant to be enforced apart from a sufficient working of the power of the Holy Spirit. Without the Early Church power they are only imperfectly and partially applied and cannot hope to succeed. When our work fails to make progress, when our workers lack initiative and zeal, enthusiasm and passion, and a spirit of cooperation, we must not conclude that the trouble lies in the indigenous methods themselves, and then feel justified in resorting to "modified" indigenous methods. Indigenous methods are Scriptural methods

that were used effectively in planting churches in an extremely corrupted Roman society. Why should the same methods not work in Japan, also?

Rather than find fault with the indigenous principles, we ought to ask ourselves whether we as missionaries have applied them properly; that is, whether we have been able to introduce the Japanese church into the realm of the Holy Spirit's workings. Or, could it be that we have taught and initiated indigenous principles in Japanese Christian schools and churches but have failed in the more basic task of leading men to the source that makes indigenous principles a sure success—the Holy Spirit? Have we missionaries been leaders in demonstrating the power of the Holy Spirit through our labors or were we merely instructors of methods? New Testament indigenous principles, combined with New Testament Holy Spirit power is the answer to our present-day crisis in Japan.

Japan has never yet in all its long history had a real wide-spread revival, whereas neighbouring Korea has enjoyed much revival blessing which continues even to our present day. Here lies the core of the problem. How can we help the Japanese church overcome its spiritual lethargy, uncooperative spirit, pride, premature grasp for leadership, etc.? Not by a frantic search after "modified" indigenous methods, but by introducing our Japanese friends to know and possess the same power which the Early Church possessed. Let the missionary himself be a live exhibit of the power of the Spirit in his preaching, praying and personal work. Let not the missionary be overly concerned with teaching the indigenous principles, but let him and his work be a practical demonstration of the kind of spiritual blessing that God can channel through indigenous methods. Let missionaries pray that the natives will catch in their own hearts the flame of love and passion that should characterize the good missionary.

Let us look to the Holy Spirit to transform reluctant workers into zealous witnesses for Christ, willing to launch out into new homes and towns. Let the suspicious, the critical and nationalistic believers be melted together by divine love exemplified in us. Don't expect mere organization or method to do it. Let the missionaries scattered over the islands of Japan so pray and work and walk, according to the Apostolic pattern, until the spiritual power necessary for the successful carrying out of the indigenous principles will be upon us and the native church. Other countries have witnessed the miracle of transformation which the presence of the Holy Spirit can produce in a native church. Japan has not yet seen it. But why couldn't it be in this Centennial Year?



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in
KARUIZAWA

Speaker

L. E. Maxwell

JAPAN HARVEST presents here an up-to-date picture of the Christian literature situation in Japan in this Centennial year.

The last Survey was made in 1956. All publishers listed then have been contacted again with a request for the names of all new books, and reprints, issued by them since October 1956. We have not received replies from all and a complete picture is therefore not possible, but the information on hand to date reveals the encouraging fact that at least 168 new books have been published and 76 have been reprinted in the last 3 years.

We also asked for the number of books published before '56 which are still in print, but not many replied to this, only 51 being listed. However, the Japan Christian Literature Review recently published by Seisho Tosho Kankokai, lists most of these.

Several have said it would be more helpful to the reader to have books listed under classifications rather than publishers. We have therefore attempted to do this. As some publishers failed to classify their own books, however, and many lists came in late, the position of some books is the result of guesswork and so may prove to be in the wrong classification. A few publishers too apparently did not quite understand the terms, listing biographies under 'Christian Life'. We have therefore taken the liberty of changing some of these.

As is appropriate, the books related to study of the Bible are most numerous, though it appears that some of the Epistles, Revelation, and large sections of the O.T. could do with further treatment. Of course this list does not include formerly published books, but the J.C.L.R. gives nothing on Joshua, Judges, Esther, Kings, Chronicles, Jeremiah; only one on Isaiah and Minor Prophets, though 5 Japanese have had something to write about Job. Not much on the O.T. seems to have been written from the orthodox evangelical viewpoint.

It is encouraging to see Japanese writers of evangelical books increasing a little, particularly in the fields of Bible Study, Salvation, Doctrine, and Biography, though there is still a lack of biographies of outstanding Japanese Christians. A seventh life of M. Luther has appeared, this one being illustrated and suitable for middle school students. There appears room for a biography on Wycliffe, Knox, or some of the great Reformation martyrs. Perhaps in the past there would have been more value in translating Fox's 'Book of Martyrs' into Japanese rather than Pollyanna or Tom Brown's Schooldays.

The Christian Life & Service section is well filled, and most titles speak for themselves. Perhaps mention should be made of 'Unwilling Journey' placed

LITERATURE

AT A GLANCE

In the past 3 years, more than 65,000 new secular books have been published in Japan—one of the world's most reading nations. This figure is second only to the U.S.S.R. which is "invading" the market of free Asia with Communist-printed literature.

*In the face of this tremendous challenge, how many evangelical, scripturally sound books are being produced and read in Japan? This survey gives a partial answer. With most of the evangelical publishers reporting, **168 new books** are listed—an encouragingly large number, but still a mere 3.8% of the total.*

Of the new titles, almost half (81) are listed under the two headings: Bible Study (47 titles) and Christian Life (34 titles).

The survey gives the reader a bird's-eye-view of the current supply of evangelical literature and shows also the still unfilled areas.

Dorothy Pape, survey editor

in that category by its publishers. This deals with the author's experiences as a war prisoner in Russia, telling how the demonic, apostate Soviet system corrupts humanity.

Apart from some excellent Bible Story books, the Children's section is small and limited in scope, and does not contain one Japanese author. In '56 this section was reported to have abundance and variety, and it may be that raising the minimum price range to 50 yen in this survey has cut out many. With 18 million children in the nation's primary schools and 4 million in high schools, it seems there should be scope for more books. I understand the main problem in this field, however, is distribution, and none so far has been able to command a large enough market to print books of technical standard comparable with secular children's books. Perhaps this, and the dearth of Christian Education books apart from good Sunday School material put out by J.S.S.U., shows a lack of conviction of the value of reaching children for Christ on the part of many Japanese.

Christian fiction too, was a section which received no response at all. In 1956 only one entry, probably 'In His Steps,' was recorded, and this, 'The Big Fisherman' are the only modern Christian novels listed in J.C.L.R. Here appears a wide open field, but which must be entered by gifted Japanese writers, since few missionary agencies would feel justified in putting money into such a project. In some parts of the world, missionaries are offering scholarships to nationals for training in Christian

Writing courses, and perhaps there is scope for similar action in Japan. It is good to hear that Japan Christian College now offers a course in translation techniques, but the need for original writing is acute.

In the Miscellaneous section, the Japan Christian Literature Review is one of the most important items, giving all works, Catholic and Protestant, remotely connected with Christianity, thus forming an important reference book. Another deserving mention is the epic poem 'The Marriage of the Lamb.' It is described by the J.C.L.R. as being recognized as a great masterpiece, and as substantially orthodox and evangelical.' It is in 3 sections: first 'The Lamb,' dealing with the period from creation to the Resurrection, second 'The Bride' i. e. the Church, and third 'The Feast, the coming of Christ for His own. The book is expensive, but might find a place in our lending libraries or as a special gift. When one remembers the Japanese great love of poetry, (I understand there are more than a dozen Japanese periodicals devoted entirely to poetry, and it is interesting to see that the 17th edition of Tennyson's 'In Memorium' was printed in 1957 in Japanese) it is possible some may respond to the Gospel through this means, just as some in the West have through such poems as 'The Hound of Heaven.' In our prayers for a great increase in the strength of the Japanese church during this centennial year let us not forget to ask that God will raise up Japanese gifted in every sphere of Christian writing.

CHRISTIAN LITERATURE IN JAPANESE

TITLE & AUTHOR	PRICE	PUBLISHER	TITLE & AUTHOR	PRICE	PUBLISHER
49. N. T. Women, P. McAlpine	100	K.S.S.	R 25. Uchimura in Retrospect, T. Suzuki	450	I.S.
X 50. Bible Characters, Moody		E.P.D.	26. William Carey, Walker	150	W.L.P.
51. Christ in all the Scriptures, Hodgkin	350	C.L.C.	X 27. Hyakunin Hyakugo, Isamu Yoneda	150	S.Y.S.
X 52. Life of Christ, J. Stalker	200	W.L.P.	8. CHILDREN'S BOOKS		
53. From Manager to Olivet, Y. Yoneda	100	W.L.P.	1. Beautiful City, A. Wright.	100	W.L.P.
R 54. Benediction of Mary, M. Luther	80	I.S.	2. Christmas Promise (The), Stolee.	100	L.L.S.
55. Cleansing of the Leper, Willis	60	E.P.D.	3. Christmas Story (The), E. W. Fisch ed.	50	J.S.U.
56. Sailing with Paul, Ironside	60	E.P.D.	4. Childrens Survey of the Old Testament,	50	J.S.U.
57. Women of the O. T., H. Aoki	80	S.Y.S.	5. Jesus the Healer, Miller. (Bible picture stories)	80	C.L.C.
c) Methods and misc.			6. Jungle Doctor's Fables, White.	120	C.L.C.
58. How to Read the Bible, K. Kaneda	100	S.A.S.	7. Miracles Jesus Did, Ed. E. W. Fisch.	50	J.S.U.
59. How to Read the Bible, K. Kurosaki	60	S.K.T.	8. Old Testament Stories, Ingversen, Vol. 1.	350	J.S.U.
R 60. Bible Study Notes, C. Scofield	100	W.L.P.	9. " " " " " 2.	350	J.S.U.
R 61. Pleasure & Profit in Bible Study, D. Moody	130	W.L.P.	10. " " " " " 3.	350	J.S.U.
62. Rightly Dividing the Word of Truth, Scofield	60	E.P.D.	11. New Testament Stories, " Vol. 1.	350	J.S.U.
63. The Divine Origin of the Bible, Torrey	60	E.P.D.	12. " " " " " 2.	350	J.S.U.
R 64. The Bible and Science, S. Coder	100	W.L.P.	13. Studies on the Holy Spirit & Prayer, R. Overholtzer.	100	C.E.F.
65. Thinking With God, N. Camp	100	W.L.P.	14. Pilgrim's Progress for Children, Standard Pub.	100	J.S.U.
66. Window of the Bible, Powell	120	K.S.S.	15. Children's Sermons & Stories	100	S.Y.S.
5. DOCTRINE			9. CHRISTIAN FICTION		
R 1. Authority of the Scriptures, R. Oyama	150	W.L.P.	None.		
2. Basis of Christian Faith, Hamilton	450	S.T.K.	10. CHRISTIAN EDUCATION		
3. Christ, M. Okada	140	K.S.S.	1. Studies in Christian Education, Takasaki, Ota 4 vols. each 280	P.P.C.	
R 4. Christ the Mystery of God, Buxton	60	B.K.R.	Vol. I. The Japanese & Christian Education		
R 5. Christianity, M. Okada	70	K.S.S.	II. Principles of Christian Ed.		
6. Doctrine I, Johnston. (Corresp. course)	150	S.T.K.	III. Areas of Christian Ed.		
7. " II, " "	150	S.T.K.	IV. Progress of Christian Ed.		
R 8. Easy Christian Doctrine, W. Hashimoto	40	K.S.S.	2. Sunday School Quarterlies, Japan Sunday School Union.		
9. Exposition of Doctrine of Christianity, Imamura	250	K.S.S.	11. HYMNS		
10. God's Way of Holiness, Bonar	200	S.T.K.	1. Christmas Song Book	80	L.L.S.
R 11. Great Doctrines of the Bible, Evans	380	W.L.P.	R 2. Salvation Army Song Book	250	S.A.
12. I Believe in the Holy Spirit, Wisloff	300	L.L.S.	3. Seika	300, 450 & 500	N.F.R. & W.L.P.
R 13. Large Catechism, M. Luther	180	L.L.S.	X 4. Worship Hymn Book (250 hymns)		E.P.D.
R 14. Life Sanctified, T. Tsutada	120	I.M.S.	12. MISCELLANEOUS		
15. My Lord, My God, Pieters	240	K.S.S.	1. Christian Literature Review (Paper)	400, 650	S.T.K.
16. New Life in Christ, Wahlstrom	330	L.L.S.	2. Concordance, N. T. Greek. Grk-Jap. K. Kuroda	2000	S.K.T.
17. One Body in the Church, K. Kurosaki	90	S.K.T.	" " Jap.-Grk	2400	S.K.T.
18. Origin of Paul's Religion, Machen	450	S.T.K.	R 3. Explanation to Luther's Small Catechism, Sverdrup	100	L.L.S.
19. Outline of Reformed Theology, Berkoff	400	K.S.S.	R 4. Guide to Faith, R. Yamauchi	100	L.L.S.
R 20. Questions of Doctrine, K. Kaneda	120	S.A.S.	X 5. Home, Education, Faith, R. Yamauchi		L.L.S.
21. Resurrection of the Human Body, Camp	60	E.P.D.	6. Illustrations for Preachers, T. Nobeji	680	S.I.S.
22. Shorter Catechism, Widmyer	50	K.B.D.	R 7. Pastor's Handbook.	150	W.L.P.
X 23. The Second Crisis in Christian Experience, C. Ruth	250	I.G.M.	8. Luther's Christmas Book, R. Bainton	140	P.P.C.
24. This is not That, Pickford	60	S.T.K.	R 9. Japanese Faith & the God of the Bible, Sabina	100	S.T.K.
R 25. Virgin Birth of Christ, Tschudy	60	E.P.D.	10. International Bible Text Book for Cadets		S.A.
R 26. Westminster Confession of Faith, tr. Asakura	150	K.S.S.	11. International Company Order, 1959	350	S.A.
27. Westminster Shorter Catechism, Reformed Lib.	100	K.S.S.	12. Orders & Regulations for Soldiers	100	S.A.
28. What the Bible Teaches, Torrey vol I	280	K.B.D.	13. Twenty Devotional Sermons, D. Moody	200	S.I.S.
29. " " " " " vol II	300	K.B.D.	14. The Epworth Flow, 12 messages from J. Wesley's sermons		
R 30. Essentials of Christianity, HA-RI-NO-KE	120	I.S.	T. Tsutada	200	I.G.M.
6. CHURCH HISTORY			15. Divine Healing, A. Murray	100	K.B.D.
1. Christianity In Japan, Yanagita.	100, 180	S.T.K.	16. The Marriage of the Lamb, T. Fujii (poem)	500	P.T.Z.
2. Christianity Thru the Centuries, Cairns.	720	S.T.K.	ABBREVIATIONS		
3. Church History, S. Aoyama.	120	L.L.S.	R. Reprint X. Ready by Oct. '59		
4. Eighteenth Century Crisis in England, & Wesley's Movement, T. Tsutada.	50	I.G.M.	B.K.R. Buxton Fellowship, 1416, Sakai, Musashino City, Tokyo.		
5. Great Revival of 1857, K. Mori.	50	K.B.D.	C.E.F. Child Evangelism Fellowship, 25, Matsunami Cho, Shibuya-ku, Tokyo		
7. BIOGRAPHY, Autobiography etc.			C.J.P. Fukuin Dendo Kyodan, 445, Hyakken machi, Maebashi, Gumma.		
R 1. A Grain of Wheat, Igrua.	100	C.L.C.	C.L.C. Christian Lit. Crusade, 2-1505, Shinden Cho, Ichikawa Shi, Chiba Ken.		
2. Apostle Paul, Moe	700	L.L.S.	E.P.D. Evangelical Publishing Depot, 1-15, Kagurazaka, Shinjuku-ku, Tokyo.		
3. Billy Graham, Evangelist of the Century, Fuchida	130	T.M.S.	I.G.M. Immanuel General Mission, Kotsuyokai, Bld, 4-3 chome, Marunouchi, Chiyoda-ku, Tokyo.		
R 4. David Brainerd, O. Smith	80	W.L.P.	I.S. Iwanami Shoten, 3-2-chome, Kanda, Hitotsubashi, Chiyoda-ku, Tokyo.		
5. Diary of Yukiko Inoue	75	S.K.T.	J.S.U. Japan Sunday School Union, 36, Matsuzaka-cho, Minato-ku, Tokyo.		
6. Experience of Faith, Testimony of Suwa	220	S.K.T.	K.B.D. Kirisutokyo Bunsho Dendo Kai, 975-1, Tamagawa Naka-machi, Setagaya-ku, Tokyo		
7. George Muller, Belz	50	K.B.D.	K.S.S. Kassui Sha Shoten, 21, Kumochibashi-dori, Fukiai-ku, Kobe Shi		
8. How I Became a Christian, K. Uchimura	120	I.S.	L.L.S. (Lutheran Lit. Soc.) Seibunsha, 11, 1-chome, Iidamachi, Chiyoda-ku, Tokyo.		
9. Ira D. Sankey, Rothwell	50	K.B.D.	P.P.C. Shinkyo Shuppansha, (Prot. Pub. Co.) 3-1, Shin-ogawa-machi, Shinjuku-ku.		
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R 12. Life of Pastor Kiuchi, K. Mori	200	K.B.D.	S.I.S. San Ichi Shobo, 1,28 Mizuochi-machi Shizuoka Shi.		
R 13. Life & Thought of Sundar Singh, Kanai	150	K.B.D.	S.K.T. Seisen Kai, & Tachibana Press, Kyoto Shi.		
14. Martin Luther, McNeer & Ward	220	L.L.S.	S.T.K. Seisho Tosho Kankokai, Box 66, Sendai Shi.		
R 15. Martin Luther, A Reformer, G. Kishi	130	L.L.S.	S.Y.S. Shin Yaku Sha, 516, Wakabayashi-cho, Setagaya Ku, Tokyo.		
16. Mary Slessor, Livingstone	150	K.B.D.	W.L.P. Word of Life Press, 346, Eifuku Cho, Suginami-ku, Tokyo.		
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18. Oral Roberts, K. Mori	50	K.B.D.			
19. Pastor Hsi, Taylor	230	C.J.P.			
20. Queen of the Dark Chamber, C. Tsai	200, 150	C.L.C.			
21. Retrospect, Hudson Taylor	170	S.I.S.			
R 22. Romance of a Doctor's Visits, Wilson	80	E.P.D.			
23. The Beautiful Stream, diary of Masaki Uchida	190	S.K.T.			
24. The Worthless Preacher, autobiog. of K. Kaku	100	W.L.P.			

Using Our Missionary Tools

Hubert Helling, editor

MIDNIGHT MISSION

A truly challenging task, is that being done by German missionary Ursula Von Reiswitz, and her group, among Japan's more than 500,000 prostitutes.

Their work is two-fold. There is STREET EVANGELISM. The missionaries and their Japanese co-workers go out into the streets, bars, and cabarets. Their methods are tract distribution and personal witness. By personal invitation and letters the girls are invited to visit the missionary's home, where they are given counsel.



Then there is HOME EVANGELISM. A home is operated for those who wish to leave their old ways and begin anew. In a Christian, home-like atmosphere, they learn to work and keep a daily schedule. If they wish, they may go to school. Later when adjusted, employment is secured through the government welfare office.

Opportunities for this type of work are almost limitless. "However although the government encourages our work," Miss von Reiswitz said, "they can give very little assistance."

ALL-HOKKAIDO BROADCAST

D. E. Hayman

On May 8 representatives of SEJM and OMF met at Sapporo to discuss details of sponsoring an all-Hokkaido radio program.

When we found out that 15-minutes on the "C" time grouping would cost \$188, we wondered whether we could possibly meet this challenge. Then Carey's motto "Expect great things from God; attempt great things for God" came to mind. Thinking of the possibility of blanketing this island of over five million people with the Gospel of Christ, we felt it was God's will for us to go ahead. Accordingly, we approached the radio officials, offering a year's contract at a price of more than 30 per cent below the printed rates.

Our request was accepted.

Now the Missions sponsoring this broadcast are responsible for \$118 a week. This broadcast will be in two sections, one tape being relayed from Asahigawa entitled "Mennonite Hour," the other from Sapporo entitled "Yo No Hikari." These tapes will be relayed over all eight Hokkaido regional stations. Praise God with us for this opportunity to bring the gospel through radio to the people of Hokkaido every Sunday, morning from 7:30—7:45 a.m.

GETTING THE JOB DONE

Joseph Parker

A recent survey reported that 50% of all radio listeners who tune in to PBA-produced Gospel programs are patients who are confined to their beds. A total of 75% of the listeners are in the 15 to 24 age bracket. Of the 100 commercial stations in Japan, a total of 67 now carry PBA-produced programs.

With radios in 85% of the homes in Japan, it has been estimated that there are more radios in Japan alone than in all the rest of Asia and Africa combined.

Gospel radio work is supplementary to the missionaries' and national pastors' work. It is of great assistance in coordinated evangelistic efforts in your area. Radio programs of individual churches can make special announcements of the local work, bringing it to the attention of a greater number of people.

Radio is an excellent medium to reach all people of all classes—quickly! In Japan there are over 15,000,000 radios, with an 85% coverage of Japan's homes. If more funds were available, daily broadcasts could reach 10% of Japan's homes with the Gospel on any given day. PBA's weekly listening audience at present is between 5 and 6 million.

Repetition of the message is necessary, to make people conscious of their need, and there is no more economical, yet faster and efficient method than radio. Radio gets into homes continually without language—customs—social—or racial—barriers. It is as an invited guest into the home. The broadcasts are not "foreign." Japanese singing and preaching is done by nationals, minimizing the natural opposition to a foreign religion, especially among rural people. Get your own local (15 or 30-minute) program in your own area. If there is one already, make good use of it by

distributing PBA's available handbills (as many as you can use sent free upon request) enclosed in tracts, newspapers, etc.

P.B.A.—produced programs are now reaching the nation on over 65 out of Japan's 100 commercial stations. As a producing and time-purchasing agency, PBA can help you save time and funds in both fields. Upon request PBA will send you a free letter or folder, describing the present NEW opportunities and open doors on six stations (Fukuoka, Nagoya, Okayama, Takamatsu, Iwate and Oita).

FIVE DAY D.V.B.S.

Japan Sunday School Union has a unique suggestion. Some missionaries, they reported, tried the plan of running their D.V.B.S. during the Sunday School hour last year. With this plan, the Vacation Bible School is conducted on five consecutive Sundays. Games and hand work were largely eliminated, and the time extended a bit. With this plan, the usual "teacher shortage" problem is cared for quite easily too.

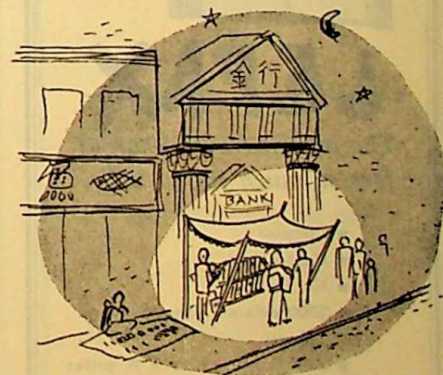
JSSU puts out fresh material written and published in Japan, each year. The material includes workbooks for the pre-school through high school ages. The material is equally effective for the regular consecutive DVBS.

HOW WE DID IT!

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By Mr. and Mrs. C. E. Junker, TEAM

I'm sure you have an Ebisuko Festival in your area too. We wrote Word of Life Press for Books on Salvation, inexpensive New Testaments, Bibles, etc.



and went down to the main street to "take part" in the Festival too.

We had a folding table with a blanket over it and around the sides, and an oil heater underneath to warm our hands and feet, for it was cold then. We had a good supply of brown paper, rubber bands and a little change. Then there were lots of tracts, and we were in business!

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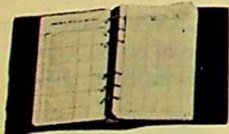
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daughter and we two missionaries were the clerks and tract distributors. We distributed over 6,000 tracts, and each had a decision card pasted in it. The tracts used, were "Stairway to Heaven" and "Country of no tears."

The location of our "business" was just off the main street, in front of the Bank—with their permission of course. They charged us nothing. There was all profit and no loss; just weary bodies. We were there from 10:30 AM to 10:00 PM for three days.

What were the results? We sold many books and Bibles, but the greatest result to date is the salvation of a young lady. She had bought a Gospel of Mark at the stall, read it well, and as a result came to our services several times. In December she was definitely saved; in April she was baptized; and now she teaches a class in our Sunday School, and helps with the tract work.

THE TEN COMMANDMENTS

by C. F. Junker

We're tired, but happy, for the seed of Eternal Life has been sown again, and many have heard for the first time.

When "The Ten Commandments" was being shown at the local theater from April 22 through June 1st, we were right on the spot loaded with tracts for free distribution. The film was shown three times each day, and took four hours for each showing. People from all over the prefecture came to see it, and as a result received our tracts.

The first day we gave out the tracts to those coming out as well as going in, from 2:30 to 7:30 p.m. We were however asked by the theater manager to limit our distribution to those coming out for he did not like his theater floor covered with thrown away tracts. This

Have You a New Idea— a New Tool?

MISSIONARY TOOLS is a regular feature designed to share practical work ideas and new methods for getting "our job" done better. Send contributions to Hubert Helling, 11 Nakamaru Cho, Itabashi Ku, Tokyo.

made the hours longer for us, 2:30 to 10:30 p.m., but we stayed with it.

We distributed 24,719 tracts with enclosed decision cards. To date, 128 decision cards have been returned, and last Sunday alone seven new people attended our services as a direct result. We've sent out a follow-up letter to each of those who have returned a decision card, and have included an invitation to our services. To those living far away we have offered the correspondence course. We have also written that

we desire to visit them personally. We felt it was of real value to have our name and address printed or stamped on the tracts, rather than use a Post Office box number, for several have come to our home, rather than mail their cards. Still others have sent in their cards, and subsequently made a visit to our home.

Last night was the crowning event. A gentleman from Nagano City came to our home, and requested, "Would you come to our city too, and pass out those same tracts in front of our theater?"



COMPLETELY PORTABLE P.A. SYSTEM

David Kuba of World Gospel Mission tells of his system of getting a crowd for special meetings.

He has purchased a transistor tape recorder, and a transistor amplifier. After taping a fifteen-minute service of good music, announcements and a short message, he just puts the whole outfit over his shoulder, (for it isn't heavy at all), and starts out for the busiest spot in the area. The sound can be heard for at least three blocks, he said.

"It's such a compact little outfit, that many people gather just out of curiosity. While they are looking and listening, I pass out tracts. It's easy, for both of my hands are free to use as I please," said Mr. Kuba. "I like to go to the local railroad station or street car stop where the people are, for a crowd draws a crowd," he said.

This transistor tape recorder winds up by hand for the movement of the tape, and is powered by a small power pack (¥120) for the amplification. Price, ¥8,500. The Amplifier with speaker and microphone is powered by eight pen-light batteries, and sells for ¥9,000, Mr. Kuba said. They are both available at New Life League.

BOOKS



FOR MISSIONARY READING

R. S. Nicholson, editor

Should Christians Study Abroad?

IN SEARCH OF IDENTITY

The Japanese Overseas Scholar in America and Japan, by John W. Bennett, Herbert Passin and Robert K. McKnight. Minneapolis: The University of Minnesota Press, 1958, 369 pages, \$7.50.

Reviewed by Kurt Ribi

THIS book reports the findings of three anthropologists and two psychologists on the social and psychological effects experienced by Japanese students both during their studies in the U.S. and during the re-adjustment period following their return to Japan. The Japanese Overseas American student (ryugakusei) has enjoyed great popularity in the post-war period and the intercultural flow of persons has been greater than ever before. This book seeks to measure the effectiveness of this exchange of persons with the U.S.

To tackle this complex undertaking, the authors employed the "anthropological" method; i.e. they tried to look upon the Japanese student "as a whole the student's place in history, his social roles, and his personal experiences and outlook."

23 Japanese students (21 male and 2 female) studying at a midwestern University were examined. Also 50 Japanese (40 male and 10 female) who studied in the U.S. and returned to Japan were examined by use of interviews, tests and questionnaires. The results are very enlightening and give the missionary a new appreciation of the inner struggles, reactions and adjustment problems which the ryugakusei faces. Disillusion, alienation and rejection of things Japanese or American, depending on how the pendulum swings, is often the result of a period of study abroad, especially if that period is "too short to permit the establishment of carefully considered judgments and consistent attitudes." The book says: "One year period is simply worthless."

The records also show that "the Japanese were inferior in English ability to most other foreign students."

When one comes to realize the problems of the Japanese student studying abroad, one begins to wonder whether it is at all worth the time and money for Mission boards to send Christian students abroad to study for the Christian ministry. On return, the "ryugaku-

sci" is prepared to fit into the foreign missionary compound, but may not fit back into the typical Japanese social circles and patterns and we wonder about the wisdom of sending him. Any Mission board or mission director who contemplates sending Japanese students abroad would be wise to give this book careful study. He would thus be in a better position to select the type of student best suited for the difficult experience of studying abroad.

Those who think of sending students abroad for study must give attention to the individual's motive, for this book also reveals that most Japanese who went to the U.S. for undergraduate studies did not represent the cream of Japan's intelligence. Many students left Japan because they failed the competitive entrance examinations to some one or more Japanese colleges. Others found studying abroad a convenient "escape" from home or other social problems.

From a practical point of view, the book reports on the "Social" success that foreign educated Japanese have attained. Of the 3,938 "prominent Japanese" individuals listed (Asahi Yearbook, 1957), the authors identified 94 as having had their principal education abroad; 50 of whom studied in the U.S. The authors concluded from this data that American-educated men constitute about 1 per cent of famous men in Japan, and American-educated women about 7 per cent of famous women in Japan. Of the men, many are high and important in Christian activities and few in others.

Of particular interest to the missionary would have been a report of the social and psychological effects experienced by the Christian "ryugakusei." Unfortunately, however, the authors admittedly lacked statistics. This gap needs to be filled in, and I believe JAPAN HARVEST could do a real service in gathering and publishing a survey of the Japanese Christian Overseas student.

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"HAVE WE NO RIGHT"

By Mabel Williamson
Moody Press, Chicago, 1957

For those who are familiar with the China Inland Mission, the thrust of this book will be obvious. It is an interesting insight into the heart of an individual remolding her life according to this mission policy. It is particularly valuable for those who would gain insight into the problems of the single woman missionary. Miss Williamson offers many thought-provoking suggestions to missionaries new and old. Three chapter titles stand out: The Right To My Own Time, The Right To Feel Superior, and The Right To Run Things.

Only 120 pages, but something of value on each page. Although many readers may at times question the applicability of some points to Japan, the general thrust of the book is meaningful on any mission field.

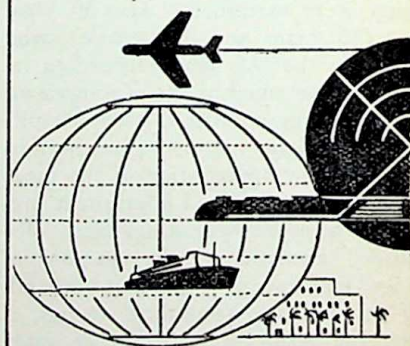
MUCH PRAYER MUCH POWER

Peter Deyneka, Zondervan,
Grand Rapids, 1958.

These chapters are filled with useful information regarding the practical aspects of prayer. One chapter on "The Prayer of Faith," and the following chapter on "How to Conduct a Prayer Meeting," make this a real handbook for Christian workers. Once more we see demonstrated here the proposition that

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prayer was the method of work used by the New Testament Churches.

1958 Translations of the New Testament

THE AMPLIFIED NEW TESTAMENT

Zondervan Publishing House,
Grand Rapids, Mich. \$3.95, 1958

This little 1,000 page pocket-size New Testament, produced by an anonymous editorial committee, meets the needs of a busy missionary who would like to get in one volume all the various shades of meaning of the N.T. words. 27 translations along with the Westcott and Hort Greek Text were consulted for its translation. The work follows closely the order of the original text and is designed for personal study rather than public reading. It is modern yet dignified English and retains the atmosphere of the original. **Kenny Joseph**

THE EXPANDED TRANSLATION OF THE NEW TESTAMENT

By Kenneth Wuest (Eerdmans), 1958

This is similar to the Amplified New Testament but is more a paraphrase, and not as handy in ascertaining the exact meanings of the Greek. It is very verbose handling of the language in an attempt to bring it as close to the original as possible. Many sentences are circuitous and do not roll and move along. You find yourself reading back three times to see what he started out to say. However the vocabulary is never ambiguous and occasionally colloquial. The volume covering Acts through Ephesians will serve as a good reference book. **Kenny Joseph**

THE BERKELEY EDITION OF THE BIBLE

Zondervan publishing House,
\$7.95, 1959

The "Berkeley edition of the Bible" is a major landmark in translation since it includes both Old and New Testament. Someone prophesied that it will take the place of the King James version in ten years. While it's too early for prophecy, I can testify that it is worth the price even if you only read the Psalms. They spring to life with new meaning. Many of the beautiful King James words we used to skip over (without finding the actual meaning) now jump out and hit us. For example, Psalms 42:11-B: "He is the health of my countenance," "He, God, is my face-saver."

The footnotes at the bottom generally add greatly to the Bible, although some are a little strained. I recommend this Bible to every Japan missionary for study as well as pulpit use. It keeps all the politeness of the King James version while bringing it down to the level of everyday expressions.

Kenny Joseph

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Cairns, Chr. thru the Centuries ¥720

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Hamilton, Basis of Chr. Faith ¥450
Machen, Origin of Paul's Religion ¥450
Hodge, What Is Catholicism? ¥120

D. Biblical Introduction.

Young, Introduction to the O. T. ¥700
Thiessen, Introduction to the N. T. ¥450

E. Bible Study

Ramm, Protestant Biblical Interpretation. ¥250
Sauer, Dawn of World Redemption ¥320

F. Commentaries.

Bruce, The Book of Acts ¥750
Tenny, John ¥420
Morgan, Corinthian Letters ¥420

G. Christian Life & Biography

Bonar, God's Way of Holiness ¥200
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NAMES

in the news

Elaine Nordstrom, editor

EN ROUTE



Dr. Kamm, chairman of division of social science at Wheaton College, stopped over in Japan en route to East Pakistan where he will be teaching one year.

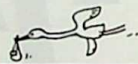
Dr. Donald Boardman, chairman of department of audio visual education at Wheaton College stopped over in Japan from June 30—July 11th en route to Pakistan where he will be teaching for one year.

REINFORCEMENTS



Mr. & Mrs. K. Baker and son (OMF) are in Sendai Shi. Miss Mary Cannon (SB) arrives in August. Miss Virginia Classen (GCMM). Mr. Dennis Epp (GCMM). Mr. Charles Fenner (SB) arrives in August. Miss Betty J. King (IND) arrived in January and is now living in Suginami-Ku, Tokyo. Miss Marilyn Miller (JEM) has arrived for her first term and is now in Nagaoka Shi, Niigata Ken. Miss Esther Olson (OMF), who taught a number of Bible classes while serving as a DAC in Japan for six years, returned this spring and is now in Aomori Shi. Miss F. Reeds (OMF) arrived this spring for her first term and is now in Sendai. Mr. & Mrs. Tage Sjoberg arrived for their first missionary term.

NEW ARRIVALS



Benson Sakae (April 1) born to Mr. & Mrs. Lorraine Ayabe (FEGC). Daryl Lee (April 26) to Mr. & Mrs. Dwight Bennett (TEAM). Rahnild (May 10) to Mr. & Mrs. Robert W. Gornitzka (NEOM). Shirley Marie (May 8) to Mr. & Mrs. Morris Jacobson (JEM). Jonathan Edwards (May 5) to Mr. & Mrs. William James (TEAM). Lois Audrey (May 8) to Mr. & Mrs. Victor Springer (TEAM). Rachel Ann (April 6) to Mr. & Mrs. Clarence Swanson (FEGC). Karen Jane (March) to Mr. & Mrs. Glen Swanson (BGC). Amy Louise (March 10) to Mr. & Mrs. Clarence Young (FEGC).

RETURNEES



Mr. & Mrs. Bill Baum (FEGC) have

returned and are living at the Mission headquarters in Yokohama. Mr. & Mrs. Elmer Bauman (JEM) are in Arai Shi, Niigata Ken. Miss T. Brown (OMF). Mr. & Mrs. Joseph Carroll (IND) and daughter Elizabeth Jane returned in June and will be near Tokyo. Miss Greta Chrisander (SFM) returned to Japan in spring. Dr. & Mrs. C. F. Clark and family (SB) July. Mr. & Mrs. D. T. Dale (TEAM) returned June 2, and are temporarily in Tokyo. Miss Anna Dyck (GCMM) to Miyazaki Ken. Mr. & Mrs. Ferdinand Ediger (GCMM) to Miyazaki Ken. Miss Eleanor M. Foss (CMS) returned and is now living in Osaka. Dr. & Mrs. W. M. Garrott and family (SB) July. Mr. & Mrs. A. L. Gillespie and family (SB) July. Miss Alma Graves (SB) June 4. Miss Doris Hume (FEGC) and Miss Dorothy

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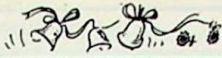
Miss Elaine Nordstrom

5439, 3-chome Minami-cho, Nerima-ku, Tokyo, Tel. 99-2448

Next Deadline: Aug. 10th, 1959

Peters (FEGC) have returned and are living temporarily at the Mission headquarters in Yokohama. Mr. & Mrs. Iwao Ikenouye (JEM) are in Takada Shi, Niigata Ken. Mr. & Mrs. L. Little (OMF). Mr. & Mrs. Ake Lonander (SAMJ) with their three children returned in March from furlough in Sweden and are continuing language study in Tokyo for the present. Mr. & Mrs. W. R. Medling and family (SB) July. Miss M. Milner (OMF). Mr. & Mrs. D. Morris (OMF). Mr. and Mrs. James Norton (TEAM) who returned April 21, will be stationed in Karuizawa to do evangelistic work and teach at the Karuizawa Bible Institute. Mr. & Mrs. William Pape (TEAM) returned April 2. Mr. Pape is teaching at the Japan Christian College and the Japan Bible Seminary and is also serving at the Tokyo Chinese Church. They are living at TEAM Center. Mr. & Mrs. Joseph Parker (JEM) who returned recently are living in Tokyo. Mr. Parker will work this term with the Pacific Broadcasting Association. Mr. & Mrs. Leslie Sapsford (TEAM) returned April 2 and will replace the Degelmans at the Yokohama Gospel Center. Miss Frances Talley (SB) July. Mr. & Mrs. Bernard Thiessen (GCMM) have returned from Kansas and are now in Kobe.

WEDDING BELLS



Miss Carolyn *Ahlstrand*, music teacher during the past two years at the Christian Academy in Tokyo, was united in marriage to Mr. Leslie *Grove* (JEM) June 12 at the Tachikawa West Chapel. The newlyweds will be stationed in Nagaoka, Niigata Ken. Mr. Andrew B. *Ellis* (ULCA) and Miss Masae *Ezaki* were married in Kumamoto Shi May 10. Miss Martha *Giesbrecht* (GCMM) who is now on furlough, was married June 16 to Mr. George *Janzen*. Mr. & Mrs. Janzen expect to come to Japan this September and will be in Kobe.

WITH THE LORD

On May 12, Mrs. Selma *Ingulrsrud* (ELC), the wife of Mr. Lars Ingulrsrud and the mother of three small children, died at the Tokyo Sanitarium Hospital.

FURLOUGH-BOUND



Mr. & Mrs. Henning *Akerberg* (MCSS) have retired and returned to Sweden. Mr. and Mrs. D. Curtis *Askeu* and family (SB) June 18. Mr. & Mrs. Howard *Blair* (FEGC) June 18. Mr. Blair has been serving as headmaster at the Christian Academy and both have been teaching there. Mr. & Mrs. Eugene *Blosser* (JMM) to Indiana. Mr. & Mrs. John *Bowman* (ELC). Mr. & Mrs. J. E. *Brisbin* (JEM) to Canada. Mr. & Mrs. Neal *Browning* (TEAM) April 30. Mr. & Mrs. Gilbert *Benson* and family (CBFMS) returned in June. Mr. & Mrs. J. *Campbell* (OMF) to Canada. Miss Margit *Cederholm* (TEAM) April 12. Mr. & Mrs. William *Cessna* (WM). Miss Laura *Dales* (TEAM) April 17. Mr. & Mrs. Harold *Deal* (ULCA) to North Carolina June 1. Mr. & Mrs. O. R. *Degelman* (TEAM) April 24. Miss Bessie *Degerman* (TEAM) June 21. Mr. & Mrs. Peter *Derksen* (GCMM) to their home in B. C., Canada. Mr. & Mrs. Gerald *Felder* and family (SB) April 10. Mr. & Mrs. Philip *Foxwell* (IBPFE) with their four children left for the U. S. May 25 via the "Holy Land" and Europe. Miss A. *Friesen* (OMF) to Canada. Mr. & Mrs. Gaylen *Gilbertson* (ELC). Mr. & Mrs. Calvin *Hanson* and family (EFCA) returned to Minnesota due to Mrs. Hanson's illness after suffering near asphyxiation. Dr. & Mrs. George H. *Hays* and family (SB) June 18. Mr. & Mrs. Richard *Holzwarth* (Gideons, International) February. Miss Annie *Hoover* (SB) April 18. Mr. & Mrs. Ernst *Ingebretsen* (MMS) to their home in Norway. Mr. & Mrs. Ernest *Kilbourne* (OMS) sailed May 16 with their three daughters. Mr. & Mrs. Stanley *Klemesrud* (ELC). Mr. & Mrs. William F. *Lautz* (IND) to Florida. Mr. & Mrs. James *McAlpine* (PCUS). Mr. & Mrs. S. *Metcalf* (OMF) to their

home in Australia. Mr. & Mrs. Thomas *Mitchell* (TEAM) June 4. Mr. & Mrs. Marion F. *Moorhead* and family (SB) June 17. Mr. & Mrs. Herbert *Murata* (FEGC) to their home in Hawaii. Mr. & Mrs. Wilbur *Lingle* (TEAM) May 2. Miss Anna *Nelson* (TEAM) returned to her home in Canada June 21. Mr. & Mrs. George W. *Oestreich* (Ind.) with their six children left for the U.S. June 18. on the same boat with the Blairs Mr. Paul *Ott* (CJPM) returned in June to his home in Switzerland. Mr. & Mrs. Robert *Ramseyer* (GCMM) July. Mr. Roy *Robertson* (NAV), whose wife passed away suddenly April 10, left for the U.S. June 11 with his three children. Mr. & Mrs. Robert C. *Sherer* and family (SB) June 20. Mr. & Mrs. Ronald *Skoog* (BGC) returned in February. Mr. & Mrs. Morris *Sorenson* (ELC). Miss Ester *Svensson* (SAMJ), who has retired, returned to Sweden via the U.S. June 3. Mr. & Mrs. Rune *Tubbin* (MCCS) have also returned to their home in Sweden because of illness in the family. Mr. & Mrs. Paul *Vang* (ELC). Mr. & Mrs. Gehard *Vorland* (ELC). Miss Jean *Wang* (ELC) to South Dakota. Miss Elizabeth *Watkins* (SB) July 7. Mr. & Mrs. Charles L. *Whaley* and family (SB) May 24. Mr. & Mrs. Gilbert *Zinke* and family (CBFMS) returned in April.

MOVED



Mr. & Mrs. Willis *Adams* (TEAM) have moved to the TEAM Convalescent Home in Tokyo to replace Miss Margit *Cederholm* who has gone on furlough. Miss Myrtle *Anderson* (JEM) has now moved to Tokyo where she is teaching at the Christian Student Center and at Kyoritsu Women's University. Miss M. J. *Batchler* (OMF) is located at Hidaka, Shizunai. Mr. & Mrs. Harold *Borchert* (PCUS) are now in Gifu City to carry on the radio program, "Kirisuto E No Jikan," and work on the Gospel magazine, "Tsunobue," in place of the James McAlpines who have left on furlough. Mr. & Mrs. Paul *Boschman* (GCMM) are now in Kobayashi Shi, Miyazaki Ken. Miss (?) Claire *Boulton* moved from the Ryukyu Islands to Kobe for Japanese language study. Mr. & Mrs. David *Brook* (CJPM) have moved from Maebashi to Kuki, Saitama Ken, where they will be doing pioneer evangelism with Pastor Kobayashi. Miss Martha *Butts* (TEAM), following a period of language study in Karuizawa, has moved to Nozawamachi, Nagano Ken. Mr. & Mrs. Stanley *Conrad* (EFCA) plan to move from Kita-Ku, Kyoto, to Fuku-chizawa Shi in Kyoto this August. Miss Gunhild *Fhager* (MCCS) has finished language school and moved to Okayama Shi, Okayama Ken. Miss Leonore *Friesen* (GCMM) is now in Kobe Shi. Miss Anna D. *Gulick* (MM) is in Anan

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Shi, Tokushima Ken. Miss Cora *Harris* (JEM) moved to Itoigawa Shi, Niigata Ken. Miss Jackie *Jenkins* (FEGC) and Miss Mildred *Morehouse* (FEGC) have moved from Yokohama to Hachioji Shi, Tokyo to, to replace the Muratas who have gone on furlough. Miss *Jenkins* continues to commute to Yokohama, however, to care for the office at FEGC headquarters. Miss Gwyneth *Jones* (CJPM) has moved from Maebashi to Kanuma, Tochigi Ken. Mr. & Mrs. David E. *Hayman* (OMF) are now in Aomori Shi. Mr. & Mrs. William *Lancaster* (JBMM) have moved from Tokyo to Fukushima Ken. Mr. & Mrs. David *Martin* and family (TEAM) have moved from Tokyo to Takamatsu, Shikoku, due to Mrs. Martin's health. Miss B. *Naylor* (OMF) is in Sunagawa. Miss Esther *Patkau* (GCMM) has moved to Miyazaki Shi. Miss Naomi *Petersson* (MCCS) has completed studies at language school and is now living in Kobe. Miss Harriet *Pease* (CBFMS), who has been serving as nurse and dormitory supervisor at the Christian Academy in Tokyo for two years following furlough, will join Miss Florence *Beabout* (CBFMS) in Yonezawa Shi. Miss Clara Mae *Robinson* (TEAM) has moved from language school in Karuizawa to Ina Shi, Nagano Ken. Mr. & Mrs. John *Siebert* (FEGC) have moved to Ome Shi, Tokyo to, to work with the church located there. Mr. & Mrs. William *Shorey* (TEAM) from Tokyo to Nagareyama machi, Chiba Ken. Mr. & Mrs. L. R. *Spaulding* (JEM) are now in Nagaoka Shi, Niigata Ken. Mr. & Mrs. Victor *Springer* (TEAM) moved in July from Tokyo to Yokosuka. Mr. Akira *Uchida* (JEM) is in Koidemachi, Niigata Ken. Mr. & Mrs. Verney *Unruh* (GCMM) are now in Miyakonojo Shi. Miss Verna *Vogt* (TEAM) and Miss June *Habbestad* (TEAM) are now living in Nerima-ku, Tokyo, with Miss Elaine *Nordstrom* (BGC). Miss *Vogt* is working in the TEAM office, and Miss

For complete addresses get your brought up-to-date Japan Missionary Directory, or write to JAPAN HARVEST Office: 346, Eifuku Cho, Suginami Ku, Tokyo.

Habbestad will continue teaching at the Christian Academy. Mr. & Mrs. Peter *Voran* (GCMM) are in Nichinan Shi, Miyazaki Ken. Mr. *Voran* is the present mission field Chairman. Mr. & Mrs. Wesley *Wilson* (TEAM) have moved from language school in Karuizawa to Niigata Shi. Miss Peggy *Winter* (CBFMS), who had been engaged in advanced language studies approximately one year after returning from furlough, has now returned to Yuzawa Shi, Akita Ken, where she served during her first term. Miss Helen *Walter* (CBFMS) is with her. Mr. & Mrs. Eddie *Yoshida* are now at 11 Hodowaradate, Sukagawa Shi, Fukushima Ken.

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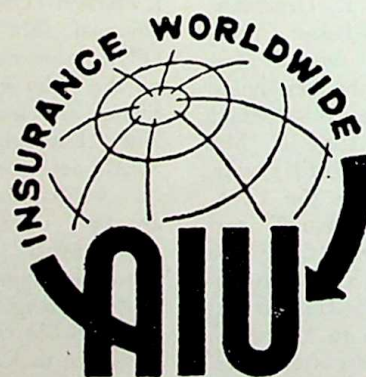
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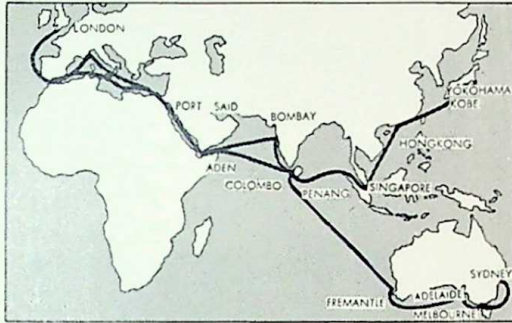
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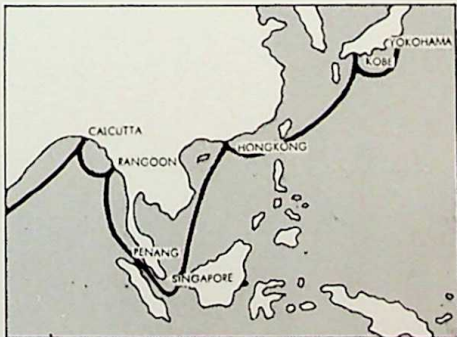


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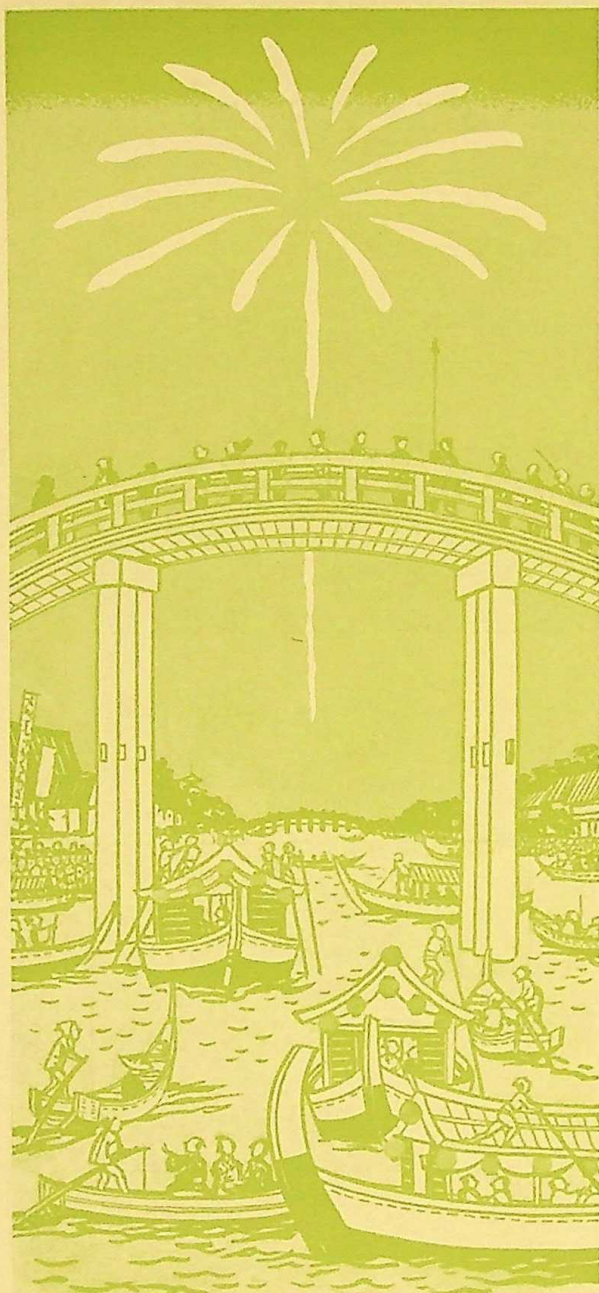
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JAPAN PROTESTANT CENTENNIAL

In contrast to the many evangelistic campaigns in every part of Japan, the Japan Protestant Centennial Committee is sponsoring large conferences for missionaries and pastors in Tokyo (October 5 to 11) and Osaka (October 14 to 18); and smaller conferences for Sendai (October 1-2), Nagoya (October 12-13), and the Hiroshima area (October 20-25). Featured speakers at the conferences will be Oswald J. Smith, Roger Nicole, and Edward J. Young.

ACADEMY GRADUATES SIX

The Christian Academy in Japan, which started out nine years ago with just a handful of students, graduated six from its student body of 192. Valedictorian of the class was Robert Sorley, while missionary William Pape brought the commencement address. Missing from the class of graduates was Margaret Gauntlett, who was killed in an auto accident on February 6, 1959.

Future plans of 1959 graduates from Christian Academy in Japan, Tokyo: Debbie Spooner will enroll at Gordon College, Boston, Massachusetts. Ruth Young plans to enter Calvin College, Grand Rapids, Michigan. John Young has been accepted at Wheaton College, Wheaton, Illinois, going there in September. Bina Kalsi will remain at her home in Tokyo. Robert Sorley plans to be in Japan with his missionary parents for the present, entering Bethel College in Minnesota, later on. Rune Simeonson hopes to enroll at Tennessee Temple College, in Tennessee.

Howard C. Blair, furlough-bound Headmaster of the school, announced that enrollment for the next school year has surged to an all-time high of well over 200.

ROBERTSON LEAVES ORIENT

Roy Robertson, Asia director for the Navigators, left Japan on June 11 to serve for three to five years as missionary

coordinator for the Navigators, operating out of Glen Eyrie, Colorado. The



Navigators are now operating in eighteen countries, with a total of 65 missionaries and 300 national workers.

HOUR OF DECISION

Frank L. Tetro

A new Gospel hour has been started with the opening of the Armed Forces Evangelistic Center. The "Hour of Decision" is geared to reach the men of the bases in and around the Tachikawa area for Jesus Christ each Saturday night at 7:30 P.M. The Calvary Baptist Church (Japanese) meets in the Center each Thursday night, with the Tachikawa Baptist Church (English) meeting each Sunday morning and evening and on Wednesday night.

The Center is open for servicemen to spend their off-duty hours in the library and lounge for Bible study, prayer, letter writing, or in recreation with a game of ping pong. The Center also hopes to give an opportunity to Christian men to serve Him and do a work while in Japan.

The Christian Book Store is located in the front of the Center and is building up quite a business with the service personnel of the area. Both English and Japanese Books are available.

Yet to be included in this ministry from the Center is a definite work to reach the Japan Self Defence Force for Jesus Christ. We covet your prayers to the end that Jesus Christ may be glorified in all that is done.



COOPERATION

by Kenny Joseph

IN 1959

How much are evangelicals cooperating on practical levels in 1959?

Two years ago, in an article on "Overlapping Evangelicals" I brought together quotations from various missionaries and Christian leaders regarding unnecessary overlapping, duplication and waste of the Lord's money, time and personnel. Reactions to the article indicated that something needs to be done about this problem—quickly.

How much progress has been made during the intervening years?

While the "overlapping problem" is still not eliminated there has been positive progress toward a "conservative cooperative program." The Japan Protestant Centennial (JPC) rallied over 700 pastors and 700 missionaries around the banner of "The Bible as the infallible, inspired Word of God." It is cooperating on the levels of promotion, prayer, public relations, in deepening the faith of Christians and in evangelism. Without direct organic connection, there is real heart-felt relationship and cooperation between the EMAJ, the JPC, the Fukuin Renmei and the Shinkyo Renmei.

PUBLIC RELATIONS COOPERATION

Another area where cooperation was evidenced was in the successful placing of 4 full-page evangelical articles of the Protestant centennial in the *Yomiuri*, *Japan News*, the *Mainichi*, the *Japan Times* and the *Asahi Evening News*. Already 30,000 copies of the reprint were sold. This was done under the broad 'roof' of the JPC where any group or denomination by itself would have

been turned down. Working on the editorial committee were men of different organizations and denominations; yet they had one heart and unity of purpose and the job was done.

EVANGELISTIC CAMPAIGN COORDINATION

On the evangelistic level, the Japan Centennial Evangelism coordinating committee (JCE) was born—not to supervise evangelism—but to keep the lines of communication open. JCE helped prevent the converging into the same city of four different evangelists who believed the Lord wanted them to go to that city in the same month. Result: 4 cities instead of one heard the Gospel.

In another city, two unrelated groups planned a city-wide campaign for the same month until they discovered each other's plans. One graciously bowed out to another city.

JCE will make utmost efforts, 1. to publish reports of all centennial cam-

areas as the prerogative of a certain mission. For instance Nagano Ken, C & MA; Yamanashi Ken, FEGC; Niigata Ken, JEM; Aomori, CIM-OMF; Sendai, Conservative Baptist; Akita, Lutheran Brethren; Fukushima, NEOM; Saitama, CJPM; Ibaraki, Liebenzell Mission, etc. Of course, to mention these names in the Kens does not mean in any way that they have the monopoly on their area. Yet when a new group wants to enter a Ken where these groups are working, it is fitting and proper first to inquire at the headquarters to see what is being done and then in cooperation, work together to plug the unmanned areas.

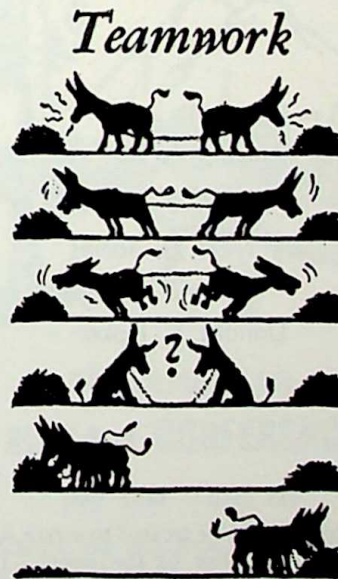
LOCAL LEVEL COOPERATION

But you, a station missionary, might say, "So what? All you Tokyo-ites can talk about this great cooperation, but you get out here where I'm working and there isn't anybody to cooperate with! I'm out here all by myself!"

But the facts usually bear out a different story. Just like Elijah, when he thought he was the only one, the Lord said, "No, there are 7,000 more who haven't bowed the knee to Baal." So there is a way to work together. Have you talked to the pastor down the street, or the church workers in the next town? Or what about the different Christians who might be thinking they're the only ones around? First, get the over-all picture of your area and find out every Christian, no matter what denomination. Then, go as far as you can and see how much you can work together with them. See if their hearts do not beat along the same lines as yours. There is a whole untapped source of fellowship if we would just get out and look.

I remember one missionary groaning: "I'm the only missionary in town and there's no one to fellowship with."

We got out the "Kirisuto Shimbun Nenkan" and found out differently—there were eight pastors there within a five-mile area, ten different churches. He had written them all off his books since he didn't know them and figured there were no evangelicals around. But once he went out and visited, he found many had the same purposes, faith and burdens. A city-wide campaign later was held and 340 decisions were reaped in that one town because that one missionary took time to find out who else was around.



paings. 2. to continue public relations with the Japanese press. 3. to stimulate prayer towards revival and evangelism in unreached cities. 4. to publicize the centennial city-wide crusades in Japanese and overseas periodicals.

COMITY COOPERATION

There is also a heartening response to the over-all general pattern of comity. Even though it is unwritten, more and more missionaries, denominations and independent groups now regard different

PROTESTANTISM IN THE MEIJI ERA

continued

Gordon K. Chapman

THE relationship between the foreign mission societies or missionaries and the native churches and their leaders have always posed problems of the most crucial significance. The process by which these churches become truly indigenous may be greatly helped or hindered by the nature of these relations. By indigenous we mean that the church is "native to the soil," or that it is becoming "naturalized in its native environment." In the brief confines of this study it will be best to concentrate our attention on two groups: the Congregational and the Presbyterian-Reformed; or the Kumiai churches and those of the Nihon Kirisuto Kyokai (NKK) in their respective mission relations.

SELF-GOVERNMENT

The Presbyterian Reformed group of missionaries very early entertained the ideal of one autonomous native church. K.Y. Fujii of the Yokohama Band described the initial situation as one in which they were "unconscious of any ecclesiastical distinction between them, and they thought of themselves only as Japanese Christians—Thus the decision to organize an independent Church of Christ in Japan." When in 1877 the first Presbytery was organized, and later the Synod of several presbyteries, these bodies were completely autonomous and without ecclesiastical connection with any foreign churches. The minister and elder members of these Church courts were representatives of autonomous churches and the missionaries were only members ex-officio.

The members of the Kumamoto Band were noted for their strong spirit of independence and they stood uncompromisingly for the Congregational principle of local autonomy from the beginning.

SELF-SUPPORT

In the light of present day developments, one reads almost with incredulity the record of the self-support achievement of some of the early

churches, especially those of the Kumiai denomination. In those days, some were certain that foreign funds were to be rejected. Others regarded them with grave misgivings and held that great care should be exercised in their administration, lest the churches be hurt rather than helped.

By the time of the General Conference of Protestant Missionaries of 1883 the missions and churches felt that this was the most important issue for joint consideration. The Congregationalists, Horace L. Leavitt and Paul Sawayama, argued on Scriptural grounds that "radical self-support is the only right policy for training the Church... or producing Christians whose lives of self-renunciation and self-sacrifice will make the Church self-propagating." When Leavitt's mission agreed to the use of foreign subsidies, he resigned, rather than compromising his principles. The Kumiai pastor, Tsurin Kanamori, recognized that the use of foreign money for the support of churches "does great injury and hinders the propagation of the Gospel," but felt that such funds may be used for educational and publication work without injurious effects. From the ensuing discussion it was clear that the majority accepted the self-support idea in principle, and a number confessed that the results of financial aid to churches had not been favorable. James H. Ballagh said, "that after twenty years experience... he would like to begin his work over again according to the theory of radical self-support... He firmly believed that Japan was the best place for the self-support plan to be tried, and that the independent spirit of the Japanese would cause success."

George W. Knox, of the Presbyterian Mission, discussed the question: "Foreign money being used, how shall the Church be led to self-support?" He felt that the self-support plan was feasible and its practical and spiritual advantages great. However, most churches were still dependent on foreign grants. To remedy this unfortunate condition, he suggested more faithful instruction in Scriptural principles and challenged the churches to give com-

parable to the amount spend for self-indulgence. He urged that grants be only for special emergencies and that the work be put on a Japanese scale of expenditure. Mission aid should be given as free gifts without obligation of reimbursement, and missionaries should refrain from making up deficits. He reminded the missionaries that their most effective gifts are primarily spiritual, intellectual and moral, and that they should set examples of self sacrifice, in dependence upon the Holy Spirit.

A committee chaired by Guido F. Verbeck brought recommendations, which were subsequently adopted. It concluded that "financial aid in support of native churches... is abnormal and dangerous... to faith and the activity of Christians, and also to their relations with missionaries. It was recommended: (1) that the churches be earnestly called upon to recognize the duty of giving regularly as God has prospered them, providing not only for their own pastors, but for the evangelization of their own countrymen; and that they be given as much responsibility and voice in the expenditure of such money as possible." (2) that missionaries by example and teaching train the pastors and believers so as to form in them the habit of liberal and systematic giving... this to begin while they are still candidates for baptism...; the organizing of new churches to be the occasion for bringing self-support to a practical issue."

MISSION-CHURCH COOPERATION IN THE PROPAGATION OF THE GOSPEL

The removal of the edict boards proscribing Christianity in 1872 opened the way for more aggressive and extensive evangelism. A new middle class which developed after the dissolution of the samurai class became the most fertile field of evangelistic exploitation. The Gospel was now carried from the coastal concession cities to other urban and rural areas, with the leadership increasingly transferred to Japanese workers who had freer access to these regions. Organized

indigenous effort was manifest from the beginning, and by 1880 both the Nihon Kirisuto Kyokai and Kumiai churches had their own home mission societies.

The first native evangelistic expedition was carried out by the two elders of the Yokohama and Tokyo NHK churches, Okuno and Ogawa in 1873. One year later, the members of the Yokohama Church gathered together 70 yen and appointed five evangelistic teams of two men each who visited nearby areas preaching the Gospel. Within eight years it was possible to report that "the Gospel is continually preached in numerous places in town and country; new churches spring up here and there, and old ones advance with healthy growth. Japanese pastors and evangelists have proved themselves of no mean gifts—adaptability to circumstances, perseverance, fertility of resources and piety. Some have endured much for Christ's sake, and in years of work have shown the sincerity of their faith and love."

Lay evangelism was a chief characteristic of the early Kumiai churches in the Kobe-Osaka area. In fact the organization of a new church was regarded as premature unless those who were to constitute the membership had proven their evangelistic aptitude. J.D. Davis reported in 1875 that "of the first twenty men members, thirteen, have, from the time they were received into the church, been preachers of the Word, going out to preach at their own charge. Regular weekly services are kept up by them in five different places, and monthly in about as many more." As a result there "was a phenomenal growth of Christian groups, near and far, who desired to be organized into churches before trained ministers were available to minister to them. In a majority of cases, groups of believers did not realize their need of pastors. Churches without pastors were the rule in this period." An Osaka missionary said that "this whole region around us seems to have received the impression that to become a member of the church means to become a preacher of Christ."

While the achievement of early autonomy by the churches of the NHK and Kumiai groups was impressive, the fact remained that the evangelistic enterprise was still dependent in large part upon funds and personnel furnished by the cooperating missions. Thus the perennial problem was that of the relationship of the missionary and the society that he represented to the Japanese denomination; not to mention the relationship of the work of the missionaries to that of the denomination with which cooperative arrangements were maintained. The ecclesiastical status of the Japanese associates of the missionaries was often in jeopardy and most often they had to accept a position inferior to that of a

minister. The relationship of the missionary-founded congregation to the Church was often a problem. Should it have church status in the denomination as soon as organized, or should it remain a "mission church" as long as it was financially dependent? Who should determine the evangelistic strategy for a given field—the mission, the church, or the two in consultation? Should the missionary work along side the Church, in cooperation with it, or as a part of it? Who should appoint, assign and dismiss native workers—and who should determine their salaries? The problems of relationship were especially complicated in the case of the Council of Missions which cooperated with the Nihon Kirisuto Kyokai. These missions included the Presbyterian USA or "Northern" (PN), the United Presbyterian Church of Scotland, which later merged with the first named, and the Woman's Union Missionary Society. All these maintained close comity relations and thus each mission operated within a clearly defined area of Presbytery, with no overlapping. The relationship be-

ing Missions would contribute three yen for every one yen contributed by the Church; these funds to be administered upon recommendation of and at the discretion of the corresponding committees of Presbytery, which were also composed of Japanese missionaries. During the period of rapid expansion there was a marked increase in the giving of the churches for their own support. But when the movement of antifeignism and reaction had set in, progress towards self-support was retarded. The Japanese Church leaders became increasingly sensitive to the charge that because the churches were dependent on foreign funds they were under missionary control.

In the early nineties the Synod of the Nihon Kirisuto Kyokai, under the leadership of Masahisa Uyemura, agitated the "cooperation" question.

In 1897, the Synod expressed a "desire to control all evangelistic work under cooperation committees of the presbyteries. The Council of Missions recommended: "(1) that all cooperating missions make it a rule not to aid financially any church organization hereafter; also, to labor and pray for all existing churches to come to self-support within two years. (2) that all henceforth refrain from paying rent and incidental expenses of church groups. (3) That in all new work, and as far as is practicable in all existing work, missions be urged to make a trial of the Nevius method of evangelization. . . with a view to making work entirely self-supporting from the start." Apparently this effort was not altogether successful.

During and immediately after the Russo-Japanese War, nationalistic agitation again became rife in the land. In 1905, the Synod ruled that: Presbyteries shall not hereafter organize as churches, groups unable to be financially independent; and dependent groups were henceforth to be known as "dendo kyokai," and have their affairs managed by a committee of Presbytery. In 1907 a Plan of Cooperation was proposed which provided for a joint Committee in each Presbytery. This Committee was to include all ordained missionaries working within the bounds of the Presbytery and was to have an equal number of Japanese pastors; and to have charge of the administration of all mission evangelistic work within the given area, and to advise concerning the supply and distribution of the missionary force. The missions of the Presbyterian US and Reformed Church of America refused to cooperate under this plan, "believing that the work would be better served by the mission retaining control over its own evangelistic work." These two missions worked out an arrangement of "affiliation," by which they agreed to use "licensed and ordained men of the NHK," and to turn churches over to the

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tween the Kumiai Church and the American Board Mission (ABC) was much less complicated, though likewise fraught with the same problems.

In 1885 a plan for the reorganization of the NHK Dendo Kyoku or board of Home Missions was carried out. This provided that while the members, one-half being missionaries, should be elected by the Synod, the Council of Cooperat-

NHK upon attainment of self-support." At a later date the plan was slightly modified, with ordained missionaries being granted full voting membership in the presbyteries. At this time the RCA Mission also joined the cooperative group of missions.

In 1886 the Japan Christian Missionary Society of the Kumiai denomination was formally organized. According to Galen Fisher, "the decade of the nineties brought a severe ordeal to the Church in the form of the rather hot-headed demand for independence of the missionaries. This struggle was most marked between the vigorous Kumiai churches and the corresponding American Board Mission. The bitterness of the struggle was aggravated by the so-called Doshisha trouble, when some of the Japanese alumni and faculty... strove to seize entire control of the institution and to weaken its Christian character." Otis Cary states that "the

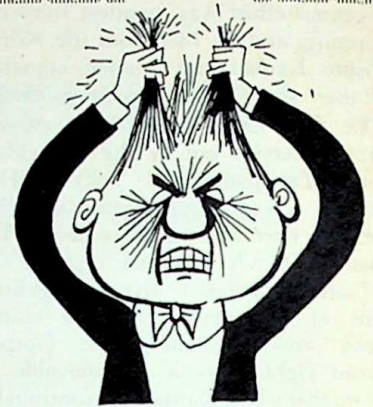
groups were also receiving such aid. All of the third group and some of the fourth group were turned over to the denomination with the promise of subsidies over a period of years, providing such aid from the missionary society of the Church was also forthcoming. Tensions continued and in 1922, "... it was agreed that the Kumiai Church should take over complete responsibility for all evangelistic work...."

INTERMISSION AND INTERDENOMINATIONAL COOPERATION

The Evangelical Alliance, organized in 1840, wielded a strong influence for several decades, and inspired both missionaries and Japanese to organize conferences for united prayer and discussion of their common interests and problems. In fact, the first interdenominational organization in Japan was known as "the Evangelical Alliance," and was active for many years in the field of joint evangelistic endeavor and "Dai Shinbokkai," where united prayer was a prominent feature of the exercises. As a result of the Edinburgh Conference in 1910, the first Federation of Japanese Churches was organized in 1911. This continued until 1924, when the National Christian Council was organized, embracing almost all denominations, with missions as associate members.

A series of General Conferences of Protestant Missionaries were held in 1872, 1883, and 1900. Out of this first conference came joint efforts in Bible translation, literature, and hymnology. From the 1900 Conference arose the Standing Committee of Cooperating Christian Missions, which prepared the way for the Federation of Christian Missions, which included all mission bodies. It met annually for mutual consultation and did effective work in the field of comity. It also published a monthly magazine, a yearbook, and engaged in the production and distribution of literature through the Christian Literature Society. It also engaged in the planning of cooperative evangelistic effort and promoted cooperation along other lines as well. With the organization of the National Christian Council, most of the functions and enterprises of the Federation were entrusted to this body, the missionary group only retained a joint responsibility in the publication of the Quarterly and Yearbook. The Federation now became one of missionaries as individuals and continued to meet pretty much as does the Fellowship of Christian Missionaries today.

The next article in the series will be on the various types of missionary endeavor: evangelism, literature production, education, medical and social work in the Meiji Era.



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agitation was connected with ill feeling towards the missionaries, who were charged with endeavoring to exert too much control over the churches. Some demanded that mission funds be given as lump sums wholly into the care of the Japanese... and others wished to have the location of missionaries and forms of work decided by the Church." In 1895 some 30 mission churches were turned over to the control of the missionary society of the Kumiai church, with continuing financial support for a fixed time. Other mission churches which were not turned over were refused full status in the local association and National Council of Kumiai Churches, with the ministers not accorded full recognition in the Kumiai body. In 1905, according to Otis Cary, a plan was devised whereby the Kumiai Church as a whole could become self-supporting. At the time, some churches were self-supporting, some were receiving aid from the missionary society of the denomination, others were being aided by the mission, and a number of unorganized

EVANGELISTIC MEETINGS

I read where there are 1,148 different items on the "Thor-Able" guided misde check list count-down that must be attended to before it leaves the launching pad. It's with that idea in mind that we've compiled that sample "Dendo check list." Look it over and if it is a help to you let us know. If there is anything left out please tell us. Share your "dendo secrets" with us so we can pass them on. Kenny Joseph

PLANNING CHECK-LIST

WEEKS BEFORE CAMPAIGN BEGINS

16 WEEKS

- If city-wide, invite all pastors to a prayer-planning meeting.
- Weekly prayer meeting.
- Bi-weekly prayer meeting especially for the campaign.
- Short planning committee meeting after prayer.
- Training of leaders for personal work classes.
- Special weekly pledges and offerings begin for campaign.
- Setting aside a designated time (i.e., noon) each day when Christians can pray where they happen to be.

ABOUT 12 WEEKS

- Decide on place and time of meeting: tent, church, rented hall? (This date should be cleared of all conflicts)
- Decide on campaign committees, personnel. (If church is small, one-man committees).
- Needed committees: 1) Prayer, 2) program (set-up), 3) personnel, 4) ways, & means, 5) publicity, 6) personal work, 7) visitation, 8) follow-up, 9) finances, 10) music, 11) hospitality.
- Begin weekly personal worker's classes, order textbook "Guide to personal evangelism," "soul-winner's guide, B-Rations," "Soul-winner's vest-pocket campaign".
- Carry out a community survey with a view to making the prospect list as complete as possible.

ABOUT 10 WEEKS

- Decide on speaker: main evangelist.
- Gospel Teams.
- Child Evangelist.
- Tent benches made.
- Select a competent worker with women, who has some skill in handling such problems.
- Assign other talent: music, choirs, trios, pianist, drums, accordions.

ABOUT 6 WEEKS

- Prepare visitation evangelism cards, map layout, schedules, etc. enlist workers.
- Indicate possible sources of prospect cards, such as church roll, S.S. Roll, wedding and funeral records, unsaved neighbors, friends, etc.

ABOUT 4 WEEKS

- Canvass of area: free Testaments to each home on promise to read it.
- Special assembly program in local grammar, or high school or college by the Gideons. Free Bi-lingual Testament to all.
- Invitation post-cards to every believer, backslider, contact on church list, to come to all church meetings.
- Also send special invitations to key local officials and prominent citizens, getting their understanding of what is in prospect.

LITERATURE

- Order Bibles, testaments, portions for sale.
- Tracts for believers, sinners, children.
- Free tracts for students.
- Follow-up materials.
- Gospels of John (Marked).
- Children's Bibles.
- Song-sheets, decision-slip combination tracts.
- Selection of reasonably-priced Christian literature with handy, portable display-case.
- Posters and matching hand-bills.
- Design special numbered tickets.

VEHICLES, SOUND-TRUCKS

- For rent in Kanto area.
- For rent in any area-PA systems sound trucks.

FILMS, SLIDES, A.V. AIDS

- Book movie projector (Kanto area).
- Slide projector (Kanto area).
- MOVIES.
- Slides: Story, song-slides and Scripts.
- Kamishibais.
- P.A. systems, (transistor, or electric).
- Large blackboard and frame for hanging large posters and other announcements.
- Arrange free or paid 1/2 and 1 minute spot announcements over local radio station.
- Make big song-sheets (at least 6).

DAYS BEFORE CAMPAIGN BEGINS

4-5 DAYS

- Posters and handbills out--every member (get special permit number for posting).
- Get police permit (72 hours in advance) for street meetings, tent-meeting using PA system on cars, etc.
- Buy or make Japanese candle lanterns for lighted guide to your meeting place.
- Follow up invitation cards with personal visit to leading officials, such as Mayor.
- Arrange for dependable electricity for tent.

3 DAYS

- Newspaper, article, pictures, advertisement.
- Newspaper insert of tract and handbill.

2 DAYS

- Free Radio Spot announcements.

1 DAY

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