

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



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## Editor's Note

Dr. Irwin Moon (Moody Institute of Science) said pointedly at the close of a recent world-wide Missionary tour, "Time is on the enemy's side. We are losing the world-wide battle fast. There is no force other than the Gospel of the Lord Jesus that will turn the tide. We must see the right man, with the right message, at the right time, with the right method, reaching the hearts of men. It is now or never!"

Seeing afresh the need for us the missionaries of Japan to awaken to the urgent realities of the hour we face, and the need to be at our best in facing them, your editors have chosen four major themes for discussion during 1961:

1. The baffling problem of the so-called "rotating membership" of churches in Japan. Veteran Lutheran missionary, Dr. Winther, in this issue, gives a penetrating view of this acute problem and points toward the answer to it. Giving a complementary view is the article by Niigata second term Myron Hegge.

2. Facing up to our still unfinished task, Japan Harvest is Strategically laying sound long range foundations, especially in evangelism and leader training. This topic will be taken up in a soon coming issue.

3. The problem of adequately rooting our missionary work. The soil of Japan, looking squarely at the still evident pastor missionary gap.

4. The "Ugly Missionary" the problem of unbecoming attitudes and actions we sometimes, however unwittingly permit.

Writing—contributions to these discussions will be heartily welcomed.

Japan's shores bear the footprints of many famous men, but none more noble than heroes of the cross who have faithfully honoured Christ in this land. Because the lives of these devoted men are heavy with lessons still meaningful for us today, we are beginning a series of articles on some of yesterday's spiritual leaders.

Another significant first for the Japan Harvest is William Garfield's "Inside Korea 1960" This up to the minute review of the situation in a neighbor mission field, is intended to be the first in a series covering other Asian lands.

Yours for the Whited,  
Harvest



KENNETH McVETY  
Editor

Wm. E. Clark  
Managing Editor

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Spring weather—brings new opportunities to reach children—

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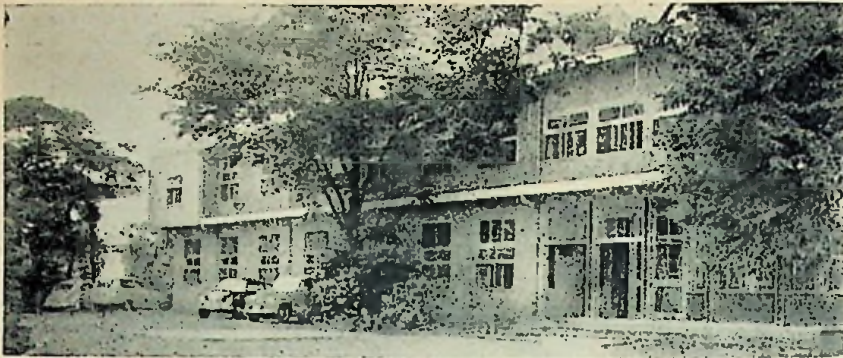
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## OUR READERS SAY

Dear Editor:

I would like to keep up to date with the work of the Evangelical missions in Japan and too dependable statistics. Japan Harvest has been quite a blessing to me and it sure brings the heart of the Japanese right into my home.

Sincerely,  
Kemp Edwards  
N.C., USA

Dear Editor:

Thank you very much for the "Japan Harvest" from Sept. 1960. Checking your survey on unreached towns and villages in Chubu and Kinki, we are glad to tell you, we started Christian work in the following places. *Bisai Shi*, Aichi Ken, Sanjo, Hakakita 56 with 3 workers, *Kisogawa*, Aichi Ken, Kuroda, Naka Machi

Dear Editor:

Your magazine is enjoyed by many and the Lord works thru it in many ways.

Sincerely,  
Robert Long, CT2

Dear Editor:

I would like to inform you on a part of the special survey which touches the area where I am serving as missionary. I live in the southern part of the city of Toyohashi (the city limits is only 4 kilometers from the town of Tahara).

There are two missionaries in Tahara Machi, Fukue Machi (at the end of the peninsula). There is one Japanese worker (not a pastor). I go through Atsumi Machi on the way to Fukue Machi, but have not been able to find an opening there yet (Atsumi Machi). I have plans to begin a dendo meeting in the Akabane Machi area in the near future.

Sincerely yours,  
O. Gordon Tang

Dear Editor:

Please forgive me for not giving you the details of our mission earlier. The fault is mine. I have no excuse.

Now since I have a good chance, I would like to tell you how much we all appreciate your work on the Japan Harvest. (Just wish you had a Swedish edition also!) Particularly has your survey about the unreached places been a great challenge to all of us, both foreigners and Japanese. We are pleading with God for nine workers.

Your fellow servant,  
Gunnar Kristiansson

Dear Editor:

I note that your December 1960 issue of Japan Harvest gives about a page and a half to the Tokyo Crusade, its purpose, manner of working, etc., and that you ask the Crusade to comment on their cooperation with the NCC.

In answer, the Crusade leader says that The Japan Protestant Centennial enrolled "hundreds of pastors from groups not ordinarily classified as evangelical. These men, and others who for many reasons *other than articles of faith* did not choose to join the JPC movement, are working earnestly to promote a practical evangelical evangelistic program. By *sponsoring such a program* World Vision, whose identity and purpose are well known, acts as a catalyst enabling men from all groups to join in effective Christ-centered evangelism." (underlining mine)

These statements that the Tokyo Crusade is working with *individuals* who (though from groups not classified as Evangelical) are "working earnestly to promote a practical evangelical program," are amazing, to say the least. Any missionary in Japan conversant with the theological position of World Vision's Tokyo Crusade leaders, the Rev. Ken Muto, and the Rev. Masanao Fujita, knows that these men are Modernists. The Crusade Chairman, the Rev. Ken Muto, is also Chairman of the NCC of Japan and the Crusade's Executive Secretary, the Rev. Masanao Fujita, is Chairman of the Kyodan, Tokyo area.

If anyone is naive enough to believe that these NCC and Kyodan *Executives* are Evangelical, let them examine the *documented* report on these men (and other Modernist leaders of the Crusade).

In our Soon-coming Lord,  
Elizabeth A. Whewell

Dear Editor:

I noticed your little note asking for corrections on the Unreached Villages Survey. There is no Missionary in Ushibuka since I moved to Hondo two years ago. We left one pastor with his wife and three Kindergarten teachers, so it should be one Japanese.

Kamae Machi, Oita ken, you have one Missionary instead of one Japanese. One of our boys from Ushibuka and his wife are pioneering a work there. We are in process of purchasing a hospital building for a church there.

Yours for Japanese souls,  
Arthur Greyell

Dear Editor:

In regard to the survey of "Unreached towns and villages" of Aichi Ken (published in Sept. 1960 issue): to my knowledge, there are but two mission groups (ALC and CCC) working Kariya Shi with a total of 4 missionaries, wives included (Knutsons and Offners).

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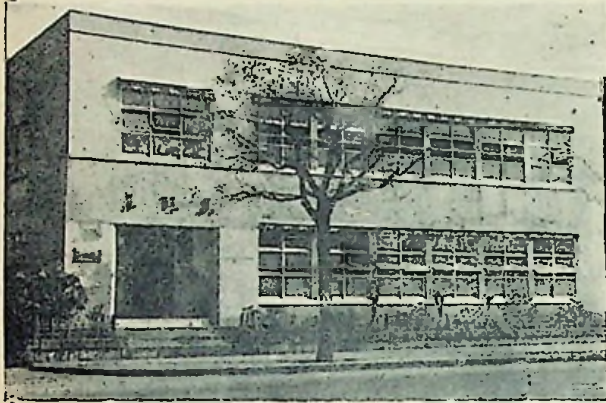


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You are to be commended for all of the work involved in compiling such statistics which are important, when they are accurate. I question, however, the wisdom of using so much of the magazine for this purpose.

Sincerely yours,  
Clark B. Offner

Dear Editor:

You really have made a good job regarding the Nation-wide Survey published in the recent issues of the Harvest. It has taken much pain, I suppose, and I understand that some mistakes have been unavoidable, may be partly because of lack of cooperation from our mission and some others. Concerning some of the figures from the Free Christian Mission's area: In Fukui City there are 2 Protestant missionaries (and 2 Catholics!). As for the Japanese workers here I don't know. Takefu City: Seven years ago there were 4 missionaries there, but since then and now-days there are just 2. Sabae shi has NO missionary. In Kanazu Machi, Sakai Gun, the correct figure should be 5 missionaries at present. There has never been more than five missionaries there. Mikuni Machi in Sakai Gun has two missionaries. (Once upon a time there were 3 missionaries in Mikuni) Maruoka Machi has no resident missionaries. Morita Machi in Yoshida Gun has no missionary, but the Danish missionaries are working there.

Some "visits" have been made to a few of those "machi" and "mura" listed as having no work. But, there is absolutely need of permanent work in several of those places.

I'm very thankful to you for this survey, and believe it is of a great significance.

May the Lord bless you.

Sincerely,  
Yours in Christ,  
Aage Torp

Dear Editor:

I'm taking this opportunity of sending in several corrections for our area, Shiga Ken. I gather that this is a survey of Protestant missionaries only and therefore in my opinion some of the numbers for missionaries are too high. Also I conclude that ten list places as having workers where pastors commute for just one meeting a week for many of the towns in Shiga in which you have pastors listed there is no resident pastor but just one meeting by a commuting pastor.

Sincerely,  
Geoff Roberts, W.E.C.

In each place we have included resident as well as commuting pastors and missionaries.—ed.

# The Cure of Unbelief

by Joseph Carroll

*“Then* came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.” (Matt 17:19-21)

It is not difficult to reconstruct this scene. Our Lord was absent with Peter, James, and John, and during His absence a man brought his demon-possessed son to the remaining disciples that the demon might be cast out. But when the disciples demanded the demon to come out he successfully withstood them. He would not yield despite their continued commands to do so.

Here is spiritual conflict... spiritual power versus spiritual power with eager onlookers witnessing the humiliating defeat of the disciples. These disciples were not ordinary men. They were men with a reputation. Men with a record of past success, who but a little time before had been given power and authority over all demons (Lk 9:1). Now they had lost their power.

At one word from the Master, the demon is cast out. Then follows the pregnant question, “Why could we not cast him out?” Our Lord’s answer was direct and plain: “...because of your unbelief.” But what was the cause of their unbelief? They had failed to fast and pray and were therefore unprepared in heart and spirit to deal with this powerful demon, who, quick to discern the lack of moral power refused to yield. The cause of their failure was unbelief. The cause of their unbelief was their failure to fast and pray.

Giants of the faith down the centuries have found prayer and fasting a necessary spiritual preparation in the great and unceasing conflict with powers of darkness. Jonathon Edwards’ biographer reveals that “Mr. Edwards was in the habit of setting apart special days for prayer, self-examination, and fasting. His fasting at such times was not spiritual but literal and he considered literal abstinence from food, either entire or partial, according to the state of his health, and other circumstances, as essentially included in this duty.”

David Brainerd makes the following entry in his diary: “I set apart this day for prayer and fasting to God for His grace; especially to prepare me for the work of the ministry, to give me divine aid and direction in my preparation for that great work and in His own time to send me into His harvest.”

Charles Grandison Finney, in his autobiography states: “I also found it very profitable, and felt very much inclined to have frequent days of private fasting. On those days I would seek to be entirely alone with God, and would generally wander off into the woods, or get into the meeting house, or somewhere entirely by myself. Sometimes I would pursue a wrong course in fasting, and attempt to examine myself according to the ideas of self-examination then entertained by my minister and the church. I would try to look into my own heart, in the sense of examining my feelings; and would turn my attention particularly to my motives, and the state of my mind. When I pursued this course, I found invariably that the day would close without any perceptible advance being made. Afterwards I saw clearly why this was so. Turning my attention, as I did, from the Lord Jesus Christ, and looking into myself, examining my motives and feelings, my feelings all subsided of course.

But whenever I fasted, and let the Spirit take His own course with me, and gave myself up to let Him lead and instruct me, I universally found it in the highest degree useful.”

Hudson Taylor knew the value of fasting and prayer. His colleague, Mr. Stevenson, writes concerning a time of crisis in the China Inland Mission. “I never went through such a distressful period, everything seemed crowded into those terrible months. I do not know what we should have done without Mr. Taylor; but oh, the look on his face at times! The special day of fasting and prayer (a second) was a great help. We never found it to fail. In all our troubles, in all our forward movements, in times of need, whether as to funds or spiritual blessing, we always had recourse to fasting and prayer, and with a quick response.”

No lesser giant than John Calvin, says: “Let us talk a bit about fasting, since many believe it is quite unnecessary, failing to appreciate the benefits they may derive from it.” Kuyper informs us that “Luther and Calvin and other reformers proclaimed general fasting in times of trouble and when evil threatened the Church, and also when a minister was called or some problem of the congregation must be solved. To them a day of prayer was a day of prayer and fasting.”

It is significant that our Lord, in Matt. 6, placed prayer and alms-giving, and fasting on a level, declaring fasting to be an act of faith which God would reward. Our Lord also declared that though His disciples did not fast while He was with them, afterwards they would do so (Lu 5:34-5). In the early Church there was frequent fasting. The apostle Paul fasted. He declared fasting to be one of the marks of a good minister (2 Cor 6:5). Under Paul’s direction prayer and fasting accompanied the appointment of elders (Acts 14:23). It was whilst the Church waited upon the Lord in fasting and prayer that the Holy Spirit appointed the first missionaries for the foreign field from Antioch (Act 13:2). It was whilst Cornelius was fasting that an angel of God appeared to him (Acts 10:30).

Today fasting is a rarity. Few even think of it. Is it not time for us to restore it to the priority given to it by our Lord and the early Church?

Great and difficult duties require special preparation. Let us not neglect this means which our Lord has provided for us.

#### New Arrivals

Faith Anne (Sept. 10, '60) to Mr. & Mrs. Harry Prins (EFC).  
Joyce Keiko (Nov. 15, '60), a seventh daughter, tenth child, to Mr. & Mrs. George Y. Uomoto (OPC).

**I. The Goal:** A Living Local Church within Reach of Every Japanese Home.

"A cigarette in every Chinese mouth," was the goal of a certain tobacco combine in China some years ago. "The cigarette, at that time almost unknown in inland China, suddenly appeared every where and, having come, it stayed."<sup>1</sup> A goal clearly defined, simply stated, aggressively pursued can be reached with remarkable success. This dictum of the business world may not necessarily be true for Christians. But our first question is, "What does God say?" i.e. "What is our goal?"

The Great Commission is clear, direct, and—most important to us—the very command of Very God: "Go into all the world and 'evangelize' every creature." The word, "evangelize," here is made to bear the double edge of the commission—(1) to "proclaim the Gospel" and (2) to "disciple." Most of us would agree with the definition of "evangelize" given in a pamphlet, "Toward the Conversion of England," issued as a memorial to Dr. Temple, late Archbishop of Canterbury: "To evangelize is to present Christ, in the power of the Spirit, so that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King, in the fellowship of His church."<sup>2</sup>

We insist, then, that the dual aspect of the Great Commission is not fulfilled by a single act of proclamation—by a street meeting or a tract in every home, a daily radio broadcast or a citywide campaign. These are good and useful (we might even say necessary) toward achieving the goal of "evangelization," but they do not singly or together constitute an adequate means of "discipling" and so cannot fulfil the Commission. Whatever the means used, the ultimate goal of evangelization is a living local church in which the Spirit through the Word continues to discipline the believers until they themselves, being more and more formed in the image of Christ, take up the call to "evangelize."<sup>3</sup>

**II. The Vision:** Japan Evangelized! "Our visions always determine the quality of our tasks. Our visions are our dies, quietly, ceaselessly pressing against the plastic material of the lives for which we labor. Our vision of possibilities helps to shape our actuality."<sup>4</sup> Visions are essential. The "imaginings" of our hearts are determinative. If those destiny-shaping images of our hearts are "only evil continually," the curse of God is upon us. How great is that darkness! Every man has a vision, and he is daily becoming like that image which he sees with the inward eye. What he calls "good" molds him into the same image. And so, of course, with the missionary and his ministry.

The vision does not come from the need, but from God. When Isaiah saw the Lord, he heard, "Whom shall I send?" It is *obedience* to the *heavenly* vision that motivates the missionary, the Christian.

Japan has 23 million people living in 24 cities, 1,138 towns, and 1,090 villages which have no local witness and are not immediately within the known program of any existing group. "But knowledge of the need alone does not constitute a call,"<sup>5</sup> writes David Adeney, and I agree. But I agree again when Adeney goes on to say, "Yes, the need and the need known are sufficient reason for every Christian to seek to know what part God would have him take in completing

by Max H. James

# JAPAN EVANGELIZED!



the great task of world evangelization.<sup>10</sup>

Our vision is this: Japan Evangelized! But it is a vision first of God. Beholding Him, we are guided by His eye, see what He sees for Japan. We pray Bishop Taylor Smith's five-word prayer: "For Thee, for them. Amen."<sup>11</sup> And in obedience to the heavenly vision, we set about "evangelizing"—in the two-fold sense—these totally unreached in Japan.

**III. The Dynamic:** "Christ in You" "Not I, but Christ," is the dynamic for Japan's final evangelization. This can't be said too often or too forcefully. From among the many who stress this urgent truth, I have chosen Arthur Longley to say it to us again. The following are excerpts from his book, *CHURCH MILITANT*:

"Let us make no mistake, however; the Christian dynamic is more than enthusiasm for the cause, more than American 'pep' or English 'push and go' directed to religious ends. . . . Evangelism, therefore, entails more than education, more than propaganda, more than advertising. Evangelism is the Gospel propagated by its contagious life. . . . The task is not literary, or statistical; it is dynamic. It has to do with the Word being 'made flesh'. . . . Advertising agencies, film companies and vendors of quack remedies in the marketplace do manage to impart to their extravagant and lurid superlatives a measure of credibility. But none of these would dream of making a statement that even approached the degree of sensationalism achieved by the declaration of sober, shy, sedate, meek and quiet Christians that Jesus lives in the present. . . . Either the evidence that He occupies the brute immediacy of today is certain, or we are fools to make the task of the critics so easy by such an astounding statement. The truth is that we have only one answer to scepticism: it is the manifestation of the resurrection dynamic, the enduement of the Spirit of God."<sup>12</sup>

**IV. The Means:** "What is That in Thine Hand?"

I think God is gloriously free as to means, not bound by anything except that which contradicts His own nature. Oswald Chambers once said, "Be ready for the sudden surprise visits of God. A ready person never needs to get ready. Think of the time we waste trying to get ready when God has called! The burning bush is a symbol of everything that surrounds the ready soul, it is ablaze with the presence of God."<sup>13</sup> I think God would have been just as resourceful had Moses' hand held a microphone.

1. Take "mass evangelism," for instance. There are needless arguments going on incessantly about this "method." Montague Goodman, in his paper, "Evangelists and Evangelism" said, "It is a striking reflection that neither our Lord Himself nor any of the apostles is represented as seeking to organize great crowds for the purpose of preaching to them."<sup>14</sup> However worthwhile that statement is, Goodman wisely goes on to say, "There is something spectacular in great mass gatherings, and God has undoubtedly used such efforts to His glory."<sup>15</sup>

Longley, seconding this opinion for us all, says the obvious, "While it is true that many make the decision of faith without the aid of mass evangelism, it is also true that many others have met God in such gatherings."<sup>16</sup> Mueller, in the December *HARVEST*, gives three additional reasons often overlooked for supporting the helpful Honda crusades: (1) citywide advertising, (2) child evangelism and (3) youth evangelism.<sup>17</sup>

Nicholson succinctly states the cause for mass evangelism in speaking about the coming Pierce Tokyo Crusade (the controversial aspects of which are not being discussed in this article): "The Crusade is a coordinated evangelistic program where the attention of the man in the street will be attracted by use of mass media to the person and work of Jesus Christ."<sup>18</sup>

The danger is that, in this age of superlatives, we laud the large and the loud at the expense of less spectacular essentials. A true balance, which is frequently nearer one extreme than dead center between two, is difficult to achieve. Some seem to look upon the Tokyo Crusade as "now or never" for Tokyo, and such mass evangelism efforts as the one hope for reaching the world. Those most experienced in mass evangelism do not entertain such romantic notions. Goodman observes, "The permanent worth of modern mass campaigns is a matter still in doubt, and such methods have yet to be vindicated by their effect upon the Church and, indeed, upon the country at large as distinct from the immediate and often emotional influence upon the hearers as manifested by recorded 'decisions'. How many tens of thousands of such decisions must have there not been in England during the past twenty years at the outcome of outstanding Gospel campaigns. Yet the churches are still steadily on the wane and the country increasingly godless."<sup>19</sup>

G. H. Lang continues the same complaint, "What will cause renewal under stagnant conditions? The most common plan is to arrange a 'mission'; to call in some stirring evangelist, perhaps with a tent; to advertize around, and in general stir things up and get a move on. My experience on that line had been most discouraging. I had cooperated with one mighty effort, when money had been spent like water; for a month thousands had filled a vast hall, and hundreds went into the inquiry rooms. At the close thirty-four names were sent to me of persons who had given our hall as their spiritual centre. Only one or two had ever been near us. For six months I visited them all diligently, and I fear that only four had been touched by the Spirit of God. These were good cases, and we praised God; but we were not unaccustomed to four conversions in a month without a special mission."<sup>20</sup>

William Ward Ayer could hardly be accused of prejudice against mass evangelism. He was converted under Billy Sunday, graduated from Moody Bible Institute, called and used of God for mass evangelism. Yet during the 1952 Bob Jones University Lectures on Evangelism, he said, "Big campaigns, like everything else that is big, lift us very high and then often drop us very low. This is often true of the great tabernacle campaigns. Whole communities are stirred more or less, but when the evangelist withdraws, there is such a let-down as to result in violent reaction."<sup>21</sup>

Why continue in this vein? Enough has been witnessed by all to "prove" that God honors mass evangelism as a "means." Every warm-hearted Christian thrills at the thought of confronting the Tokyo man in the street with the person and work of Jesus Christ by all possible mass media. "But it is easy to over-estimate their value and effectiveness," says Goodman, and we'd do well to let his sober realism balance us. Especially is there danger of the hungry-hearted but naive, Christian at home being so intoxicated with the glamour of such as the Tokyo Crusade as to discount, even despise, the plodding efforts of the "ordinary" missionary and pastor.

<sup>1</sup> Mildred Cable and Francesca French, *Ambassadors For Christ* (Chicago: Moody Press, ?), p. 34.

<sup>2</sup> Quoted by Harold St. John, "The Unity of the Church," *The Church, A Symposium*, ed. J. B. Watson (London: Pickering & Inglis Ltd., 1949), p. 205.

<sup>3</sup> "Too often Christian experience is impoverished by a type of spiritual isolationism. . . . Individual salvation becomes the final goal instead of the gateway to a life wholly dedicated to the task of making Christ known throughout the world." David H. Adency, *The Unchanging Commission* (Chicago: Intersarsity Press, 1955), p. 6.

<sup>4</sup> Dr. J. H. Jowett, quoted by Isobel Kuhn, *Nests Above The Abyss* (Philadelphia: China Inland Mission, 1947), p. 254.

<sup>5</sup> Adency, op. cit., p. 81.

<sup>6</sup> Ibid.

<sup>7</sup> Kuhn, loc. cit.

<sup>8</sup> Arthur Longley, *Church Militant* (London: Christian Literature Crusade, 1953), p. 111, p. 135, loc. cit., p. 136, p. 98, p. 99.

<sup>9</sup> Oswald Chambers, *My Utmost for His Highest* (London: Marshall, Morgan & Scott, 1955), p. 109.

<sup>10</sup> Montague Goodman, "Evangelists and Evangelism," *The Church, A Symposium*, p. 145.

<sup>11</sup> Ibid.

<sup>12</sup> Longley, op. cit., p. 121.

<sup>13</sup> Robert Mueller, "Why I Gladly Assist in the Honda Crusades," *Japan Harvest*, December, 1960, p. 23.

<sup>14</sup> "World Vision's Tokyo Crusade" (anon.) *Japan Harvest*, December, 1960, p. 22.

<sup>15</sup> Goodman, loc. cit.

<sup>16</sup> G. H. Lang, *God at Work on His Own Lines* (Northants: Stanley L. Hunt Ltd., 1952), pp. 63-64.

<sup>17</sup> William Ward Ayer, *Flame for the Altar* (Grand Rapids: Zondervan, 1952), p. 152.

Mass evangelism is a God-honored means to be used so long as we keep our expectancy in God alone, and so long as we keep our perspective—that such “crusades,” despite their extravagant display and expense, suffer from extreme limitations after all.

2. Are “means” which are not taught nor authorized by the New Testament permissible? In his interesting and sometimes helpful book, *THE NEW TESTAMENT ORDER FOR CHURCH AND MISSIONARY*, Alex. R. Hay, describing a church established on “the New Testament model,” said, “In the congregation there is no organization beyond that given in the New Testament. There are no Societies or Guilds or Associations. There is no choir. There are no Women’s, Young People’s, or missionary organizations.”<sup>18</sup> Amusingly enough, on the next page he refers to the use of the Sunday School, which to the best of my knowledge, does not have specific New Testament authorization, either. Of course, Hay would point out it is there in implication, but by implication one can justify most, if not all, methods used by evangelical Christians. Hay is careful to say that the Sunday School in his “New Testament Church” does not have a separate organization. But what is “separate”? Hardly any Sunday School has a “separate” organization in the sense of being wholly separated from the church, but is rather an integral part of the church.

No, the question is this: Are means not specifically authorized in the New Testament forbidden, as Hay seems to say, or permissible? I believe not only permissible, but definitely God-used. God is free, and He has given us astounding liberty. What may we use? Whatever we have will do! So long as we do not substitute ingenuity for prayer, gadgets for obedience, programs and methods for Spirit-given guidance and power, or otherwise introduce some contradictory elements, we have unlimited liberty as to means, I feel. Nowhere could the often quoted (sometimes misunderstood) statement, “Love God and do as you please,” be more true than in evangelism. The use of materials? If our faith remains in God alone, and if by our example show those who follow us that our work is not dependent upon materials but upon God, our use of “gadgets” may very well be like Israel’s manna—he that gathered much had nothing over, and he that gathered little had no lack.”

The same could be said for church organization and polity. Many of our learned arguments must sound puerile to God, but I’m sure He neither smiles nor sighs impatiently at the ardent investigations into His Word about church polity. It is patent, however, that God has been pleased to use a variety of forms of church government, each having a certain degree of New Testament validation. God is not bound by anything other than His own nature. Let’s be sure we are not violating His nature or His Word, but get on with the God-given job of evangelizing Japan with the liberty that is ours when the Spirit is Lord.

3. A nation-wide, coordinated effort by all Evangelical forces in Japan, both missionary and Japanese, would not only be permitted, but greatly used of God—so convinced am I of the liberty we have as workers together with Him. A nation-wide “congress” or council of forces, gathered to pray and confer about coordinating men and materials, and meshing activities for reaching these totally unreached areas would be fully as valuable as that for the Centennial celebration.

Most of us have read with assenting hearts Roland Allen’s plea for “the spontaneous expansion of the church.” “This then is what I mean by spontaneous expansion. I mean the expansion which follows the unexhorted and unorganized activity of individual members of the Church explaining, to others the Gospel which they have found for themselves. . . . I know not how it may appear to others, but to me this unexhorted, unorganized, spontaneous expansion has a charm far beyond that of our modern highly organized missions.”<sup>19</sup>

We should remember, however, that Allen wrote “as an Anglican to Anglicans.” The framework in which he wrote

is not entirely analogous to the diversified, rather volatile situation in Japan today. To those who refer to Allen’s plea for “unorganized” development of churches, I would beg to remember that his five points for the “organizing” of believers show plainly he was no radical follower of adventurism. (1) The Bishop must give the believers the Apostles Creed. (2) The Bishop must teach them the Gospel. (3) The Sacraments must be given them together with instruction in their manner and meaning of observance. (4) Ministers must be ordained. (5) The Bishop must instruct believers in how to instruct their converts in the use of the Creed, the Gospels, the Sacraments and Ministry, “and then send word to the bishop.”<sup>20</sup>

Allen goes on to plead for understanding, “. . . I hope that no one will now accuse me of advocating the abandonment of our converts to their own devices; for surely all that I have been saying is the direct opposite of abandonment. To watch and to assist spontaneous progress is certainly not to abandon converts to their own devices.”<sup>21</sup>

Now just how much “spontaneous” expansion can be “assisted” I will leave to the sophists to contend about. My plea is identical with Allen’s, at least to this extent—let’s assist the spontaneous expansion of the church. God may not (in fact I’m confident He does not) insist that we multiply committees and top-heavy organizations, but the history of the church, and the testimonies of most of us in Japan surely confirm the fact that God is not the enemy of order, of meaningful planning together and brotherly helpfulness.

*Faith*, large enough to face the yet unfinished task as a whole and my area as a part of the whole; *zeal*, disciplined but flexed and ready; *wisdom*, which seeks not only the counsel of the ages, but that of all likeminded throughout this nation of our calling; *love*, which is willing to expend and be expended—even to the sacrifice of materials and time—for the sake of churches established which may never be identifiable with that of my denomination or group; *dedication*, to Christ as Lord, in Christ as “more than conquerors” (enough and to share), for Christ unto the ages of the ages: these are some of the ingredients which impell us to complete the job in Japan as “labourers together with God.”

JAPAN EVANGELIZED! In the fullest sense of that word! The effort as well as the result—a “*theatron*” “a exhibition to the universe, to angels as well as to men.”<sup>22</sup> This is our holy goal.

<sup>18</sup> Alex. R. Hay, *The New Testament Order for Church and Missionary* (Argentina: Semca, 1947), p. 452.

<sup>19</sup> Roland Allen, *The Spontaneous Expansion of the Church* (London: World Dominion Press, 1949), p. 10.

<sup>20</sup> *Ibid.*, pp. 202-206.

<sup>21</sup> *Ibid.*, p. 211.

<sup>22</sup> 1 Corinthians 4:9, *Berkeley Version* (Grand Rapids: Zondervan, 1945).

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**1961**

**DIRECTORY ISSUE**

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You may have heard or read of the big losses sustained by the W.E.C. missionaries and national Christians due to the floods in Lucknow.

At the time of the flood there was 10 ft. of water in the mission house and 12 ft.—13 ft. around the building. There were 22 missionaries gathered there for conference, and they were marooned on the roof of the house for about 26 hours. Many of them have lost practically everything they had.

Missionaries from nearby and local Christians gave immediate relief, but now perhaps the large circle of friends of these missionaries would wish to have a share in giving further help. Contributions for this purpose may be sent to the E.F.I. Treasurer, who will issue a receipt and forward the funds to the friends in need.

### Party For Orphans Atop Tokyo Tower

Some of 50 orphans from Hayama's Seiboen orphanage were treated to a full three hours of entertainment and a Christmas Eve party held atop the Tokyo Tower.

The party was sponsored by the Tokyo Christian Crusades which announced that Bob Pierce, chairman of the World Vision and sponsor of the crusades, will donate ¥750,000 monthly for the welfare of Japanese orphans throughout the country.

Entertainment of Christmas carols were provided by various choirs, followed by a Christmas dinner finished off with the distribution of Christmas gifts by Santa Claus. Santa's role was played by Fumio Nanri, popular trumpet player and a devout Christian.

### Office Christian Union Fall Retreat

Many people came away from the Officer's Christian Union Fall retreat held over the Thanksgiving weekend at the Atami Hotel saying with the Psalmist, "O taste and see that the Lord is good...."

Under the general direction of the Rev. William Pape, Far Eastern Representative of the United States Officer's Christian Union and also a Christian Missionary in Japan, more than 50 United States and Japanese military

officers, their families, and Christian Missionaries came together to discuss the general theme "God In Action."

Two Japanese Officers, led by Commander Zenji Shimizu, JNSDF, and an interpreter, represented the Japanese OCU at the two-day conference. U.S. Officers came from bases in Korea and Hawaii as well as Japan to attend the retreat.

The Rev. Charles Corwin was the main speaker. He presented "God in Action" by discussion the work of the Holy Spirit as He worked in the life of the Apostle Paul. His four inspirational messages dealt with the Holy Spirit in Paul's salvation, sanctification, social conflicts, and service.

The Rev. William "Bill" Pape challenged the conference to a more committed and disciplined Christian life in his two messages on the general theme of "Nazerites" using the examples of Samuel and Samson.

The testimony time at the end of the conference revealed that the major purpose of the conference, individual spiritual uplift, was accomplished. Other results came from the conference, however.

The Japanese officers saw how a spiritual conference functions and how the Holy Spirit used them to encourage the Christian. Also, close associations between the missionaries and OCU members were established or strengthened. Such close associations should benefit the work of Christ in Japan and Korea. While Officers Christian Union's main mission is giving the Gospel to other Officers, the Christian missionary can well look to OCU members for a variety of help. With the harvest fields so ripe all Christian should cooperate in the mission of the Gospel. We who attended the conference pray that the Holy Spirit will continue to work in our lives as He did during the retreat and that our lives will be more effective for Christ. (HSG Wm. Cline, USNR, Hawaii)

**Laos** In spite of the unpredictable war raging in this land, missionaries in Lower Laos have been able to remain at their centers, with some manning outposts along the Vietnam border, others northeast of Thaknek and south to Pakse and Attopeu. The only restrictions felt thus far have been those of travel; passes are needed for this and

sometimes take several days to obtain. However, this is a security measure and there is no discrimination; nor has there been under General Phoumi Nosvan and Prince Boun Oum. In some areas, especially in Attopeu province, the known presence of Pathest Laos guerrillas has restricted missionary travel, but in many ways the normal missionary outreach has continued.

In one area in the south, a missionary arrived in a village at the same time a thoroughly-indoctrinated Communist organizer reached it. The missionary had his meeting, then the "organizer" had his! They even chatted together, but the "organizer" was frank to tell the missionary that soon he would no longer be able to come there. Picking up a Gospel Recordings Record which the missionary had been using, he warned the people against listening to such. "These are made in America," he said, "they will teach American propaganda."

There is gratitude for the open doors that do exist. From here and there come reports of different tribesmen and Lao taking their stand for Christ. In Savannakhet, a young man attended for the first time, a Christian gathering on Christmas Eve, where he was much moved by the film "Something to Die for," with Mandarin narration, and by the testimonies of some of the young people who had been saved during the year. As a result, he accepted Christ as his Saviour.

News from Northern Laos tells of a spontaneous uprising on the part of many Meo tribal Christians against invading Communist forces. Since the first preaching of the Gospel to this ancient people ten years ago, hundreds have turned to Christ. There are now about 4,000 evangelical Christian Meo in the mountains of Laos. Zealous for their liberty of worship and witness, they have resisted the inroads of a militaristic atheism. (WLP)

**Korea** The Evangelical Alliance Mission will have, just one block from the Incheon city hall, a radio studio and office building, to be known as the Katheryn Watson Memorial Building in memory of the late Mrs. Tom Watson. From this nerve center will be carried on all the work of sending the gospel out over station HLKX and other outlets.

**Djakarta** Word has been received that 170,000 copies of the Koran (weighing 350 tons) were shipped today to Indonesia from Japan as a part of the war reparations program. These are a part of the 5 million copies previously ordered to be printed in Japan in the Arabic language. Indonesia, a Moslem country, has been suffering from an acute shortage of the 564-page Holy Book. (FENS)

# MISSIONARY PROBLEMS

## Japan's Rotating Church



by Myron K. Hegge

### Harvest Study for 1961

- I. Japan's rotating church membership: The Problem of conservation of converts.
- II. Our still unfinished missionary task: The Problem of lack of strategic planning and growth in evangelism, training of leaders etc.
- III. The Pastor-Missionary gap: The problem of rooting our work in the soil of Japan.
- IV. The "Ugly" missionary: The problem of embarrassing attitudes and actions we sometimes permit.

*The* Lord of the Harvest who ordained that we should go and bring forth abiding fruit has also given us the command, "Tend My sheep." The task of keeping in contact with those who move from our immediate oversight is surely a part of tending the sheep which the Lord has committed to our care.

It is likely that all missionaries who have done evangelistic or church work have had the experience of losing some of their converts or seekers by their moving to a new location. Since a greater number of people are moving to the cities rather than from them, I believe that this is more often the experience of those working in small cities

and country areas. The greater proportion of those who move are young people: students going on to college, or graduates going elsewhere to find employment. Of course, older folks also move on occasion. Those most in need of help are those young in the faith who may yet be lacking in discernment and in initiative. Those who are well established in their faith can locate a suitable church on their own.

Considering the worth of a single soul and his potential for good or evil, should we not give all diligence to the matter of getting that convert or seeker who leaves our church or Bible class into another evangelical group where he might have fellowship and go on with the Lord? Naturally we regret losing those whom we have contacted and led to the Lord, but we can rejoice in the fact that He as the Good Shepherd knows and loves His sheep. And He can continue to guide them even though they be removed from our care. Nevertheless, we must do our part in shepherding them.

When a young convert or seeker leaves our group, what can we do to encourage and help him to go on with the Lord? The following are a few simple suggestions.

(1) Before the move is made make investigation of the nearest and best church in the vicinity of his new home. (The E.M.A.J. Directory and the

Japanese Pastors' Yearbook will be helpful in this regard.) Give the name and address of the pastor or missionary and a letter of introduction to the person leading your group. From Romans 16: 1, 2 it seems that it was Paul's practice to introduce a believer to a church in another area by letter: "I commend unto you Phoebe our sister... that you receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you."

One lad to whom we gave the address of the Student Center in Tokyo made his first contact there. Later he met many other missionaries and pastors and gained many new friends. With this encouragement he began a meeting in the company where he worked and some of his fellow workers were saved. He might have located a church on his own, but I believe it helped him to know where to make the initial contact.

(2) Write to the pastor or missionary concerned giving the name and address of your contact and requesting that should this one not call by a certain date that he endeavor to reach him.

(3) Make further contacts by letter or in person if this is possible. Your evidencing love and concern in this way will mean much to young believers.

(4) Continue in prayer and rely much upon the Holy Spirit to do His

(Continued page 13)

# Membership



by J. M. Winther

Is there any one who will deny, that this is one of our very greatest problems? I once heard a missionary report, that 100 had entered the front door of the church, but that the same year 62 had left by the back door. That may have been an extreme case. But I have heard of one still worse, I do not have the exact figures at present, but well informed ones have asserted that the percentage of loss was considerably higher, nearly the same as the gain.

The Good Shepherd, could not sleep the night, that one of his sheep did not return, but went out in spite of darkness and danger to find the one. What about it when it is two of three, or nine of ten? And it is not only that we lose some members and potential co-workers. The fact is, that many of those, who leave, have become more positive opponents, than they were, before they entered the front door. Some have not merely been vaccinated AGAINST Christianity. They can say, that they have TRIED Christianity, and it simply did not work! They KNOW (so they think or say), that it is an illusion or even a fraud and humbug. Instead of gaining helpers, we have made adversaries, and made them more effective, than they were before.

## The Problem of Conserving Converts

This is not a mere academic topic to

be taken up in a leisure hour, when no serious problem presents itself. It is THE serious problem, ever confronting any earnest worker. It forces itself on every soul-winner, and it demands a solution. Careful consideration and still more, prayerful pondering are imperatives. In order to get some real help, it might be well first of all to try find, why the new converts do not stay within the church. WHY do they leave? The answer, that at once suggests itself is, that they do not find the church atmosphere congenial; they are uncomfortable, and so they seek the nearest exit, often vowing never to darken that front door again. This may be the fault of the church. It may be cold and unfriendly toward strangers, members may gather in cliques, resenting intrusion. It is to be hoped, that this is rare, for the opposite is often of the greatest importance for newcomers.

A young boy, unwanted from the beginning, disliked and shunned, so that suicide had been attempted time and again in his early teens, just "happened" to enter a church some thirty odd years ago; but there was warmth in that church; he was strongly attracted, came again, became a Christian, my excellent helper on the streets for two years, now a successful well-known pastor.

A young man, crippled by polio, hired

by a Lutheran tailor, invited by him to go along to his church, told him, that he had had enough of religion, as he had gone to a Tenri church; he was welcome, as long as he had a little money; when that was up, he was clearly shown, that he was always in the way. The tailor begged him to give his church a try. He yielded, expecting the worst. Instead of that everybody came and helped him in every way, and made him, a crippled boy, as much at home, as if he could have been 'somebody.' 4-5 years later he stood by my side on busy street corners leaning on a big heavy stick, without which he never could move, and he could tell of a Savior, so people listened. Last time I saw him was a convention as representative of his church, more than 35 years after he so reluctantly followed his employer, because he dared not cross him.

But others have come and entered these same churches and left them again without any fault of the church, still they did not find the atmosphere congenial. There is not only warmth and love in that atmosphere. When it is true, there is also humility and purity; and either of these may be as offensive, as the warmth is attractive. They may be strong characters if carefully guided and taught. But I have an idea, that they are among those, who give us our most numerous disappointments, in spite of all care and prayer. My first shocking experience of that kind came considerably more than half a century ago.

An earnest young boy came to our church; he brought his very intelligent sister along, and for a while they were regular in attendance. But she could not believe, that Christ was the Son of God, and she could not see the need for such a Savior. She wanted culture (shuuyoo), not cleansing. We taught her, prayed with her and for her, and waited.

Then one day she came all smiles. Now she was a Christian. If she could believe, that she was a sinner, forgiven for the sake of Christ? O, no! She had been in Fukuoka last Sunday, and happening to come by a church, she saw an interesting subject announced for the evening lecture; she went in and listened; and as the pastor closed, he announced, that if any one wanted to join the church, they could now be baptized. She presented herself and was baptized without any embarrassing questions. We never saw her again, nor her brother, who had been far more earnest than she; he at least realized, that he was not as good, as he ought to be, but his "Christian" sister had told him that we were altogether too strict, it was much easier to become a Christian in a church without a foreign missionary. Less than a year later, they were

as indifferent, as they had ever been. She had "tried" Christianity, and gained nothing! This was not a unique case even then; it proved to be the regular practice in that church. I know of a conservative, evangelical church, that even frequently baptized people, who had come into the church the very first time. But I know also, that they later have complained, that they still did not know WHAT to believe, nor any reason why they should believe in Christ. They had been immersed, but they had experienced no change, the same anxieties and unrest plagued them still. There were earnest souls, that went to a missionary of another church and asked, if that actually was all, that a Christian might expect. It is certainly not, that I do not believe in instantaneous conversions. I know better and have seen more than one, and have heard of others, that proved genuine. But they were carefully taught in WHOM to believe, and also WHAT to believe, and WHY to believe it. "Jesus saves" is a perfect gospel and it is enough to bring a dying soul to heaven. But it may not suffice to arm him against the wiles of Satan or the snares of a world, that lies in the hands of the wicked one. Peter baptized 3000 one day, but they continued stedfastly in the apostles' teaching. Our infallible Scripture is first of all profitable for instruction (or doctrine). Why do we have so much written about Christ and about life in faith and fellowship with Him? Is it not, that we all, and especially a new convert, need to know as much as possible about Christ? Or are we so far superior to the apostles, that we can in a single sermon give any one ALL, they need to know, not only to be saved but also to be faithful in persecution and affliction? It may take some time, before roots go deep enough down to do without even copious surface watering. Christ Himself spoke of some, who at once received the Word with joy, but who for lack of deep roots believed only for a time. It is the word, that is the hammer, which can crush the hardest rock and allow the roots to go down so deeply, that surface conditions mean but very little. But that Word must be applied. Even the Japanese know, that "unsown seed, does not spring up" (Makanu tane wa haenu). Paul seems to have known the same. He certainly wrote, as if he thought, that his converts needed even very detailed instructions. It will take more than either one or ten hours merely to repeat, what he taught. He admonishes Timothy to preach the Word, to be urgent in season and out of season, to reprove, rebuke, exhort with ALL long suffering and teaching.

There is a hard, proud heart of a Pharisee in every sinner, and it may take more than one stroke of the Scrip-

ture hammer to crush it sufficiently to let the first root penetrate beyond the thin surface soil. It may well take a great deal of thunder from Sinai to arouse a soul sufficiently to hear the still small voice, that speaks peace to a sinner to such an extent, that he does not turn back to the folly of sin and doubt and scorching selfconfidence. Preach Christ both as Savior and as Example! Show that He is able to save to the uttermost, but do not forget, to add, that He demands the uttermost. He gives full salvation, but He demands full surrender. Wishywashy preaching can only produce wishywashy faith, fidelity and fellowship. It may be more needed here in Japan, than in most other places. Just two reasons. First, there is actually little sense of sin. Buddhism in various ways has contributed to this poverty. The denial of the material world has helped to overlook, what is done in the body as something of little or no consequence. It is more than half a century, since that was impressed on me. A woman, living unashamedly in open sin, said to me: "O yes, I know my body is soiled, but I keep my heart pure." I do not think, that the proudest Pharisee could have been more proud of his "purity" than she of hers. We have to remember, that a conscience can only use, what is put into it; it does not reproach one for doing what is generally permitted. I have just finished reading Satoo (Haruo)'s "The man from Gokuraku (Gokuraku kara kita otoko)," a rather long account of "Saint" Hoonen, the founder of the Joodo (Pure Land) sect of Buddhism. He could preach a kind of justification by a kind of faith, but if he knew of any kind of sanctification he did certainly not preach it. It is rather characteristic, that when he was exiled to Shikoku, it was a boatload of prostitutes, who sailed out to welcome him. Orthodox Buddhism has no hope even for the best woman, unless she can manage by transmigration to be born as a male. But Hoonen opened the gates of Paradise (gokuraku) for prostitutes as well as priests, if only they in their life time managed to repeat "Namu Amida Butsu." And when asked, how often it should be done in order to be on the safe side, his answer was: Oh, about half a score of times. That was all his ethics. And Shinran shoonin, who lived part of the time together with Hoonen and died 50 years later, improved this as he wrote in his "doctrinal" poem Shooshinge: "Without abstaining from lust (or: wordly passions) we gain (or: enter) Nirvana." This is from the Chinese original; in the Japanese translation it reads: "In the state of sin we enter Nirvana." That such ethics has been unable to foster a sense of sin, is not surprising. Shame seems to have taken the place of a conviction of sin; but it

is shame of not reaching the level of one's surroundings, or of doing something, that the majority does not approve of. There is no perfection of a heavenly Father to reach forward to; there is no sinless Christ to imitate.

The second reason is closely related to it. It is the lack of purity. Sexual impurity is not reprehensible, if only you do not flaunt it in the face of others. At least some young men have the idea, that it is commonly practiced, and if nothing is known about anyone, it is only, because he has been more successful in hiding it. Akimoto Shun, the very able journalist, once wrote in the Japan Advertiser; "My grandfather went regularly to the Yoshiwara every week, and my grandmother helped him to dress up for the occasion; she followed him to the door, bowed and wished him a pleasant night. My father did go, but he was rather careful, that my mother should not know of it. And I, if I should go—Woe to my sinful head!" Kagawa has written of the girls at two sen. That things have improved or were improving before the war, seems a fact. But there is surely enough of it even today, and it is a great question, whether closing the brothels have made for improvement. Impurity and faith are as incompatible as fire and ice. They cannot exist together for any length of time. And I have more than mere suspicions, for an idea, that not a few of our young people get out thru the back door, because they find the demand for absolute purity too difficult to meet, and it is not always limited to the youngest. One way of conserving actual converts would be from the very beginning to present Christ as One, who demands purity, honesty, justice, unselfish and loving service. It may scare some away for the time being; but they might have left soon anyway. But it will show more and better the absolute need of a Divine Savior, who is the friend of sinners, not to permit them to remain so, but on the contrary to turn them into saints. Just one more suggestion. Do not lose hope because some have left. I have numerous proofs for the fact, that many of them are miserable and are longing to get back. Help them to get back. Those who have been true converts find it hard to forget Christ and the joy and peace He gave. I have seen them getting the joy of salvation restored. Preach Christ as the One, who can cleanse, guide, empower, keep and save to the uttermost. But do not forget, that "permit" and "forgive" alike are "yurusu." People may misunderstand you, when you preach forgiveness of sin. It was as late as yesterday, that I found it necessary to emphasize the difference. Some would prefer to have Christ permit sin, rather than forgive it!

**Rotating Church Membership**  
(cont. from page 10)

wonderful work in the heart and life of your contacts. It is wonderful to remember that when we give out the Word of God we are sowing living seed. Though, of course, not all who hear the gospel will be saved, if we faithfully water the Word with our prayers it can spring forth into fruition at a later date.

The case of a boy who came to my first Bible class in Japan has been of great encouragement to me. At the time it seemed that he came mainly to learn English, but the good seed of God's Word found lodgment in his heart. After we moved on to another location, this lad completed his high school work and went on to college, first in Kyoto and later in Tokyo. At least six years after he first attended my Bible class I met him again at a church in Tokyo where he was attending regularly and where he had recently been baptized.

The above suggestions may suffice for those who go to areas where evangelical churches or Bible classes are already in existence, but what can we do for those who go to areas where there is no living testimony for Christ? It goes without saying that we must consider churches other than those of our own denomination. When our contacts go areas where there is a church that does not preach the gospel nor believe in the fundamentals of the faith, I believe it is better that we do not recommend such a church to them. We can encourage them to study the Bible by the use of correspondence courses, to endeavor to find others who love the Lord, and to lead others to the Lord. Beyond this we can only hold them up in prayer and commit them to the Lord's keeping.

When on the receiving end we should also give careful consideration to those who may be referred to us from other areas. Do not wait for them to come to you, but endeavor to reach them during those first important days of their being in a new location. Invite them to your meetings and introduce them to other believers. Perhaps one of the Christians in your group could be appointed to be friend each new contact and to encourage him in the Word and in prayer.

These simple thoughts on this important matter are neither original nor exhaustive. You may have found other methods that have proven effective. Recently in discussing this matter with our pastor we discovered that of believers who have come to the Niigata church from other areas only 25% were referred to us by their former churches. The remainder came because we contacted them after they arrived. No matter how good our methods of conserving our contacts may be, they cannot be effective if we do not practice them faithfully.

**2 GREAT HYMNS**

By Doron K. Antrim  
Member, The Hymn Society of America

**COMFORT**

Joseph Scriven, just turned 23, left his native Ireland for Canada after the death by drowning of the girl he was to marry. But distance did not relieve his grief. One evening, deep in melancholy, he fell to his knees and prayed that the crushing burden of despair would pass. Slowly, there diffused through him "the peace which passeth all understanding," and he decided then to devote his life to easing the troubles of others. "What a Friend We Have in Jesus" was discovered after his death—by drowning.

**What a Friend We Have in Jesus**

Joseph Scriven

Charles C. Converse

What a Friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!

**ASSURANCE**

At 54, the Rev. Henry Francis Lyte had learned that he had only a few months to live. He wasn't afraid to die—but he wasn't ready to die, either. He felt his ministry had been a failure: he hadn't implanted in his parishioners, or even in himself, a firm assurance of God. Then one afternoon, sitting in his garden, he suddenly felt an inner warmth and knew at once that assurance was his. That night, he wrote this hymn. It was sung by nurse Edith Cavell when she faced execution; it was sung at Dunkerque.

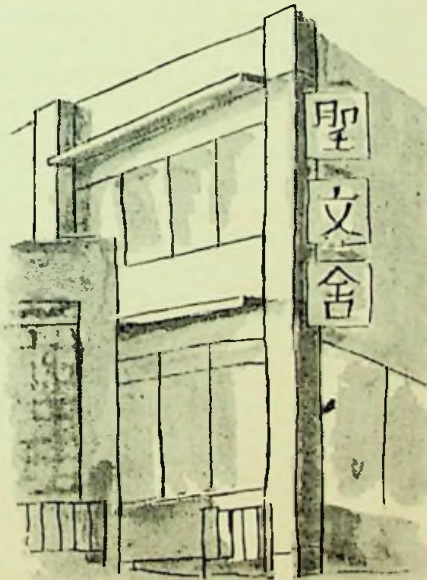
**Abide With Me**

Henry F. Lyte

William H. Monk

Abide with me: fast falls the eventide;  
The darkness deepens; Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me.

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# Japan's

# UNTOUCHABLE

**EMBARRASSED SILENCE** filled the room as I asked one person in the meeting where he lived in Narimatsu Town. I couldn't understand it. As I continued on around the room getting acquainted with one person after another I found that many in the group would not give me a definite answer as to where they lived, although I asked them very clearly.

I had just started to work in Narimatsu, which is a part of Hikami City. There were no Christians in this town and so the work for the first year was to be focused on children and young people. At the first meeting I had opened up a map of the town and planned to locate each young person. However I found that they wouldn't answer my inquiries. At the next meeting I was more troubled as I found that those who had not answered clearly were not there. I wondered why some people did not want to tell their addresses. Later I found that like so many places throughout Japan Hikami City had segregated areas where live the "untouchables."

## HISTORY OF THE "ETTA"

All historians agree that these people were first segregated by Tokugawa Shogunate, a military government, to suppress the people's complaints about heavy taxes. The plan was to show the people that there were some people worse off than themselves. The Shogunate classified all of the people in the following order: soldiers, farmers, workmen, merchants; and then below the level of a usual human being he made "etta" and "hinin." The last were criminals, but after their imprisonment time was over, they could be ordinary citizens. However the "Etta" continued generation after generation.

Before the Tokugawa Era there are several theories of the origin of this class. There is the "Korean people theory," "fugitive warriors" of Heike theory," "former inhabitants theory," and etc., but no definite answer is

available to us. For example, the word, "Etta," which has been used generally as a discriminating word means, "they-have-much-pollution". It is thought that its origin came from "E-tori" (take food to give to a hawk.) Some believe that these people were technical experts in raising hawks. There is also another theory that "Etta" came from "e-tori" but "e" is not food, but "pollutions" and so "etori" means "to take away impurities." This was one of the occupations of the old Shinto Priests. They arranged the funeral services and performed many religious rites in olden times. Because in olden times people were afraid of the dead, they avoided these individuals as much as possible.

During the latter half of the Tokugawa Shogunate, this segregation reached its height. The "Etta" could not wear belts around their waists although they needed them for their kimonoes. They were forbidden to wear "zori" and sometimes they had to have big boards on their backs which read, "I am an Etta. Don't touch me since I am dirty." In the record of the courts of that day I found this story: Delinquent boys killed an Etta because he dared to come to worship at the Inari Shrine and this was prohibited for the Etta. The Etta family brought a charge against the boys, but the judge of that time replied, "The life of an Etta is counted as but one-seventh of the life of a common man, so unless seven of you were to die, we could not meet punishment for this crime."

At the beginning of the Meiji Era, about 1871, a new law was published to abolish the Etta. The segregated people were very glad until they discovered that it was only a law on paper. In Nara Ken a village head man called a segregated leader and said, "The new law has been postponed by the Emperor for 50,000 days!"

In 1922 the "Suiheisha" (Association for the Equality of Man) was formed to rid our country of this discrimination. Members were among the segregated

and some ordinary people were also very active in the organization. They used a flag picturing the thorn-crowned head of Christ as their banner in this revolutionary movement. Since then, many kinds of movements and revolutions have been attempted.

The Major of my town told me that even twenty years ago these "untouchables" could not come to an ordinary person's house. When they were hired during farming season they sat on "doma" (unfloored part, or earth floor). They each carried a tin bowl and when the meal time came the farmer served regular meals for the ordinary workers but for the segregated people the farmer transferred the food into their own bowls, lest his dishes should be defiled. When the segregated people wanted to smoke they could not go to the "hibachi" and get fire, but some one had to throw a piece of burning charcoal to them.

## STATISTICS

It is said that in all Japan 3,000,000 people are "untouchables." This is 3% of the whole population. However in Hyogo Ken there are more than in any other prefecture: 184,439. There are about 6% in the Ken but in our Hikami City 16% and in Narimatsu Town, 33%.

Compared with ancient times the situation today is much improved, however there is a decided difference be-



Mr. & Mrs. Hiroku Iwai



# UNTOUCHABLES

by Hiraku Iwai

tween urban areas and rural areas. The farmer has more problems. Some of you may have seen the movie "Ningen Mina Kyodai" (Humans are all Brothers.) The scenes of this film actually were taken of segregated places. 70% of all "Untouchables" live in rural areas. Since World War II they have improved economically, however, and the government is examining the conditions of these areas. For example, in our town, the average income of the segregated people is 11.9 thousand yen (\$33) per month. The other town people's average is 13,800 yen (\$38). The farmers who are "Etta" have almost 4 tan (a little than an acre) of land each, which is 80% of that of the ordinary farmer. The differences are not as bad as they used to be, by any means, but because people live in one place for generations, they know each other very well and the roots of discrimination are deeply ingrown. By hearing their family name or address, or more often by seeing their faces an ordinary inhabitant can distinguish the "Etta."

## EMPLOYMENT AND MARRIAGE

Many difficult problems arise when the "untouchables" try to secure employment or marriage. Most employers do not refuse a person only because he is among the segregated, but this is counted as one of his qualifications. In my church one high school girl tried to get a job. She applied five different times but was rejected at the last minute.

Another time I asked a medical doctor whether he would hire a nurse who was married to an "Etta." Although he needed a nurse badly he refused her application and later told me that he thought that the woman was an outcast like her husband. He said, "Although I myself have no prejudice in the matter my other nurses may resent having her work here."

## MARRIAGE

Since the war inter-marriages are in-

creasing. Before the war they were not successful unless the couple went to Manchuria. During a four year period in our town I have noticed five examples of mixed-marriages. One of these was divorced on grounds of cruelty, but the other four cases are struggling along against traditional customs.

Two cases, new couples, moved to Tokyo and Osaka as they did not want to antagonize their relatives too much. Another case that I have been watching had a very difficult problem: A young man wanted to marry a girl who was unaware herself that she was an Etta. The boy's relatives were strongly against the marriage. The boy had three married sisters who had two or three children each. When their husbands' families heard of the proposed marriage they said to the sisters, "If your brother marries an out-cast girl you shall be divorced! You will have to go back to your home and leave the children here." The Mayor of our town counselled with the young people and they asked Dr. W.O. Bray's opinion when he came to town. However, finally they were married in a simple ceremony with a few friends, but they did not have an announcement ceremony among both relatives as is the accepted custom here. Recently I heard that the husband's cousins, who are of marriageable age, have not been married yet. People are saying that the reason is because of the mixed-marriage in the family. As arranged marriages are the usual custom here and the first step is examining the family history these girls may be being rejected even before they get a chance to meet the prospective partner. In spite of these problems however, the young couple is trying very hard to be a good example. Their only son sometimes comes to Sunday School.

## SCHOOLS

In the schools the teachers are trying to solve this problem also. From the first grade of primary school all children are taught about the discrimination pro-

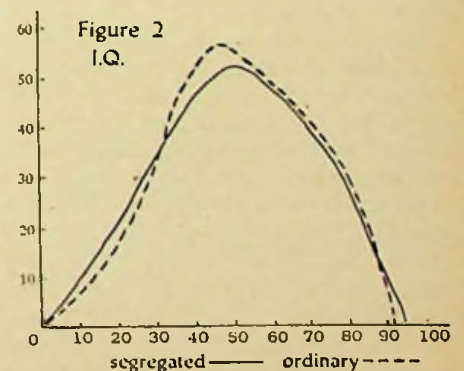
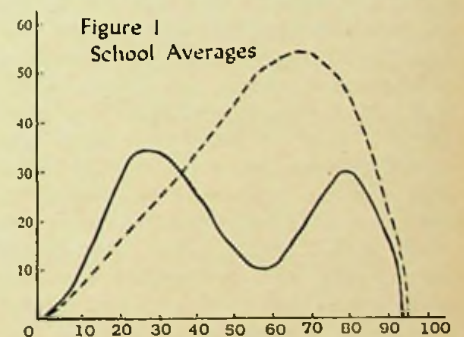
blem. Up until the third grade twelve hours a week are used for moral guidance. About eighteen hours a week are devoted to these subjects from then until the 6th grade. Throughout grade school, however, the specific problem of segregation is not emphasized, but at the Junior High level three hours a week are spent concentrating on this problem. At the Junior High School, four years ago, they had an interesting statistical survey:

Figure one shows the result of examinations give over main school subjects and figure 2 shows the same group testing I.Q.'s. As you see the school work of the segregated students also shows the heavy burden that they bear as there is no difference in the actual I. Q. of the two groups. This might explain why the juvenile delinquency in this town is so high amongst the segregated youth. Some of the offenders were not sure whether they were segregated or not and so these were not included in the above percentage. Street girls and gangs are more likely from the segregated group.

Only 29% attend High School and only 50%, Junior High. This is about half of the ordinary rate.

About once every two months a special adult lecture meeting and discussion is held in this town. One of the segregated quarters of the town has "Rinpo-Kan" (Neighborhood building) which was built by the governments help. Almost every day it has a program for the segregated to promote their culture and skills.

The town also has another association called "Min-shu-ka-sokushin-Kyogikai" (Promoting Democracy association) which has ninety-nine delegates from



various groups, such as town council, town hall members, agriculture association, Educational Committee, Public Hall, Teachers of the primary and Junior High school, P.T.A. Youth Association, Women's group, Buddhist priests, and heads of each segregated area. This association has three committees: Research, Education, and Welfare Committees. A professional secretary works with five other standing committee members. This association is trying to reconcile these problems and promote friendship and understanding between these groups.

Few "Outcasts" attempt to go to University. I heard of the case of a young man who did enter University, but had many problems. This boy had been carefully reared by fairly wealthy parents. They did not want their son to know that they were segregated, so it was not until he fell in love with a fellow student that his friends told him that he could never marry her because of his background. He was greatly upset and disillusioned for three days. Later he changed his residence five times so that no one should know that he was an "outcast." This was a case where the parents were unwise in keeping the truth from their child.

#### CHURCH

Finally, I would like to tell you about an experience in my church: Last summer two high school boys were talking about a workman who resigned a company. One of them said, "Mr. K. was (and he gestured to cut his own head off with his hand.) This! Wasn't he?"

The other boy answered, "Yes,"

At that time a High School girl was reading a newspaper beside them as they sat in the church. She was not listening to their conversation, but she saw the boy's hand show, "four" (which is a discriminating sign) and heard "yes!" She said to herself, and later to a close friend, "Alas! I heard that there was no segregation in the church and that's why I came to church, but people in church are talking about a boy who came from a distant place and calling him an "outcast," so I imagine that they must be talking about me, also, behind my back. I won't go to church any more!"

Because of her words two other boys also stopped coming to church, and I was anxious because I feared that this might be a fatal wound to the church. Prayers with the church people were our only help.

Three months later she came back to church. Then last March, when the church had a retreat we started to pray about our church's responsibility toward the surrounding community. This very girl who misunderstood before, prayed in tears, "Father, I had been thinking that I would rather be born a beggar

than an outcast, but I thank You for guiding me to church. Please save all of the segregated people and make them Your children as You have made me!"

How thankful we were for God's victory over this difficult problem in our church. These experiences with the "Untouchables"—Outcasts of Japan—have challenged us to claim afresh God's wisdom and help. "Those who are well

have no need of a physician, but those who are sick . . . I came not to call the righteous, but sinners . . ."

*(Perhaps our readers have had some experiences with this problem that would be of interest and help to others. Would you kindly forward your information, observances, or solutions to us for the next JAPAN HARVEST? Ed.)*

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## A MESSAGE FOR MISSIONARY WIVES:



# antidote for anxiety

by Edna S. Kruse

There is a message for missionary wives in the first chapter of 1 Samuel. Actually, Hannah makes a good study seem especially good to apply to the for any woman, but the truths presented seem especially good to apply to the hearts of missionary wives with anxieties. And I seriously doubt that there is a missionary wife anywhere in the world who has not been beset at times by the sin of anxiety, either for herself, her husband, or her children.

In verse five, we find the source of *anxiety* for Hannah. It did not concern her relationship with her husband. He loved Hannah, and he gave her a worthy portion. But she had no children. Childlessness was considered a disgrace among the Hebrews, and her own heart longed for a baby to hold in her arms.

Had there not been an *adversary*, however, Hannah might have conquered the unsatisfied longing. But Elkanah had another wife, with sons and daughters, and her boastfulness magnified the problem in Hannah's eyes. The Great Adversary uses many instruments and wields them successfully to agitate God's own. "Her adversary also provoked her sore to make her fret." And that fretfulness took away Hannah's appetite, grieved her heart, disturbed her husband's peace, and hindered her usefulness. She was encouraging depression rather than worshipping the Lord, defeating her purpose in going to Shiloh.

Above the darkness of the picture, there shines a ray of light. This woman found a place of *access* where she could

go with her anxiety and bitterness of soul and find comfort and help. She went into the temple and there before the Lord poured out her grief and longing and frustration. There were no appropriate words for her lips but her soul emptied itself before a hearing God. And Hannah received an *answer*.

She left the temple with a benediction of peace from the prophet's lips. The depression had departed, her appetite returned, and tears gave way to smiles. The poison of bitterness had been cleansed from her system; the fretfulness was gone. That was answer enough to make the heart sing.

Elkanah and his family returned to their home. Hannah remembered that day when anxiety had been lifted from her, and the Lord remembered her. Some months later, a son of her own came into the home. His name was Samuel, because "I have asked him of the Lord."

Hannah's longing was satisfied, but instead of hugging her joy to her heart in selfish delight, she had an *acknowledgment* to make. When she prayed so earnestly for a son, she had made a promise. That son was to be given back to God for a life-time of service. Hannah did not forget the vow. There is no trace of regret or anxiety as she makes the trip to Jerusalem with her boy. Her will was completely surrendered to the God who had so graciously answered the prayer of her heart as she presented him for service in God's house.

Hannah already had a *reward* that more than compensated for the weeping and distress through which she had passed. The closing words of the chapter add one, which in my estimation surpasses all others. We are told concerning Samuel that "he worshipped the Lord there." What greater thing do we want for our children? Is it not the desire to see them walking in paths of usefulness to the Lord that often causes our anxiety? And the adversary, a prince in his own kingdom and full of worldly wisdom, using this as a wedge into our hearts, fills them with frustrations and anxieties. But we have a place of access. God will not permit us to be tempted beyond what we are able to bear and tells us to come with confidence into His presence to obtain help when needed.

God often answers the prayers we offer, and He remembers the vows we make in such times of petition. Have we rendered to God that which we promised when our longing souls claimed freedom from the attacks of the adversary?

If we are delivered from anxiety and fretfulness, claiming daily access to the throne of grace in defiance of the adversary, and recognizing God's rights to all that we have, including our children, then I believe future years will find them true to the Lord and worshipping Him with us.

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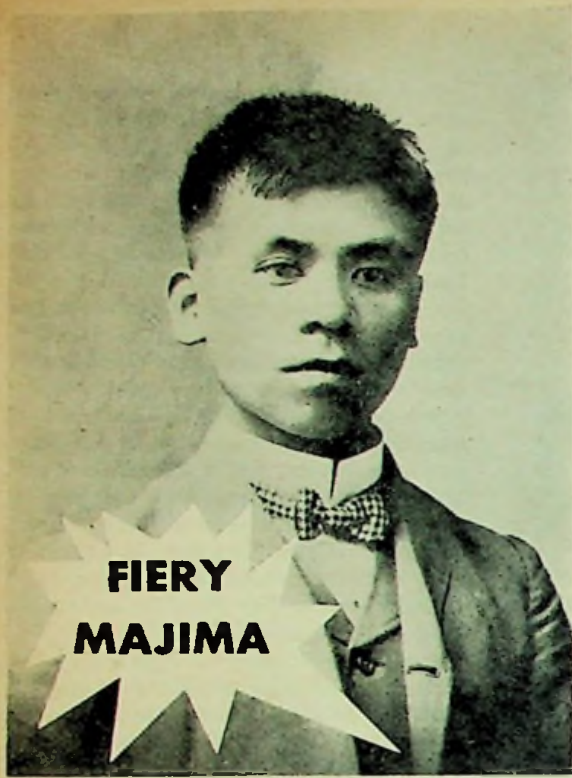
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## THE FRANSON OF JAPAN

by Dorothy Pape

*Keisaburo* Majima, the apostle to Hida, the 'Tibet of Japan,' seems to have possessed a rare combination of qualities. Missionaries spoke of him often as the 'fiery evangelist,' with a passion for souls. The church members to whom he ministered for ten years on the other hand still remember him as the ideal pastor, kindly, self-sacrificing shepherd, and above all a man of prayer. To the Christian historian however he is perhaps remarkable for two other things. He remained true to his Biblical faith throughout a period of strong liberal theological influence. Also, in reverse of the usual pattern in Japan, though born and brought up in a big city, he was content to give the best years of his life for Christ in the remote mountainous region of Gifu,—called the Japanese 'Tibet,' not mainly on account of its high altitude, but because of the extreme dominance of Buddhism in the area.

The Scandinavian Alliance Mission, now known as the Evangelical Alliance Mission, this year celebrates the 70th anniversary of the arrival of its first missionaries, sent by its founder Fredrik Franson. This may be an unfamiliar name to English speaking people of the present generation, since most of his ministry was in the Swedish and German languages, but he was one of the greatest evangelists and missionary statesmen of half a century ago. He visited every country of Europe for evangelistic and revival meetings, as well as the mission fields of every continent; and founded 6 missionary societies in different countries of Europe, as well as among the Scandinavian settlers of the United States. Today, T.E.A.M. alone

has over 800 missionaries in 16 countries.

In studying the records in Japan it becomes clear that Pastor Majima was one of the most powerful men of God to be associated with the mission, and with the Nippon Domei Kirisuto Kyodan, (the Japan Alliance Church) which developed from the work of the S.A.M. Pastor Majima was the first secretary of the Domei on its formation in 1921, and also did the first evangelistic work in the Nakano area which eventually led to the organization of the well-known Nakano church, of which he was the first pastor.

Majima is not of great interest to us here today for his organizational connections however, but because he was a man through whom the Holy Spirit could work manifestly in a very difficult, bigoted, rural area. Like Franson he was always concerned for the salvation of souls, and gave himself in un-sparing service; like Franson too he sought to live in 'constant, conscious communion with Christ.'

This was a frequent theme of the missionaries of those days. One woman wrote; 'Mr. Majima was very much on fire for God and His work. He reminded us much of our founder, Fredrik Franson.' Joel Anderson said of him: 'Majima is the Japanese Franson, full of fire for the Lord and for souls.' A new missionary giving an early impression of the Nakano church wrote: 'Majima was on fire as usual. One of the things that impressed me about the pastor was his rapid flow of words, and his fast singing of the 'Seika'.'

Through all the years of his ministry, (about 30 years preceding his death in 1934) when Higher Criticism and liberal

theology were infecting almost the entire Christian church in Japan, Majima remained true to his conservative Biblical faith. Some of the more important disciples of the 'new' teaching even took the long and difficult journey up into the mountains to win Majima. Joel Anderson writes of the result. "Two distinguished Christian leaders visited Takayama some time ago, and tried to convert Majima from his old fashioned faith, but failed. He is still true to the Gospel, and the cross of Christ has still the same clear ring in his message. Praise God!"

Majima not only preached salvation from the guilt of sin, but was concerned too for a true depth of spiritual life for himself and others. Soon after his death a missionary wrote: 'To my own shame I must mention that he found it necessary once to warn me of having grown cold.... In the year 1926 he went through a deep experience of heart searching. He wrote me then a most humble letter, and asked forgiveness of things I had never laid to heart. This revealed to me more clearly than ever his earnestness in seeking God's best for the soul.... Last summer when I was enjoying the warm hospitality of the Majima home, the son, Kenji, was sent to the Arima Convention,—at no little-sacrifice on the part of the parents. But the father remarked "I sent him so that he may grasp sanctification while he is young."

This man who had the courage lovingly to warn a missionary of spiritual coldness was also prepared to speak out to his own people. Some Japanese pastors seem reluctant to mention money matters to their congregations, but Majima

was very concerned to get his church entirely self-supporting and accomplished this in a remarkably short time. There had also been a very encouraging work going on at the famous resort of Atami, where pastor Doi sometimes led to Christ as many as 14 would-be suicides a year. He accomplished this by having a text, followed by his own address, done in illuminated paint on the top of the precipitous rock to which people from far and wide came with the intention of leaping to their death below. There had long been a need for a church building there, and finally at the annual Pastors' conference "Majima made a strong plea for all to give the 'second coat,' if they had one, or do without a third meal, in order to buy land for the Atami church." He himself set the example by selling their family sewing machine, probably the most valuable object in the average Japanese home of those days.

His views on the vexed question of the family godshelves are indicated in a letter written to a missionary. "During a prayer meeting (at Funatsu in Gifu) I felt moved to speak about the return of the Lord, and how important it was for God's people to separate themselves altogether from the work of darkness and bury everything which belongs to Satan. An elderly sister seemed moved, and I could see God spoke to her heart.

Early the next morning she came to church carrying a big bundle under her arm. My wife invited her in, and she sat down for a while, and remained silent in prayer. Then she said: "Mrs. Majima, since going home from the meeting last night God has spoken to me, and shown me these idols and relics I have kept since I was a Buddhist, and counted more precious than my life, are an abomination in His eyes. So I have brought them and ask you to bury them right now."

After prayer and exhortation to follow the Lord's guidance, the idols were committed to the fire. She then confessed she truly had peace and satisfaction in her heart.

The story of how Keisaburo Majima came to be pastoring the small mining town of Funatsu, tucked away among the Hida mountains, shows clearly the overruling hand of the Lord in his life.

He was born in Osaka, December 21st, 1883, the third son of a merchant who dealt in cotton yarn, but when he was four the family moved to Tokyo.

He heard the Gospel through the Salvation Army at the age of 17, and was converted. He subsequently spent a year in the Salvation Army training school, learning much that was to be of help to him in the future through Gumpei Yamamuro, the famous leader of this movement in Japan.

He worked with the Salvation Army

for three years, then was called up for the usual compulsory military service. After five months however, he became ill, and was discharged.

His older brother, who was also a Christian, for some reason did not want him to return to work with the Salvation Army, so after he recovered from his illness he began doing evangelistic work with the Scandinavian Alliance Mission in various parts of Tokyo.

Three years later he began concentrating on the Nakano area, and also attended the Bible School recently opened by the Oriental Missionary Society not far away, completing his studies after that with three years at the theology department of Meiji Gakuin.

Meanwhile the evangelistic work carried on in the Nakano area with missionary F. O. Bergstrom and later Joel Anderson, was gradually bearing fruit. Finally the believers were organized into a church, with Majima as the first Japanese pastor. One of the Bergstrom children writing years later of this period says: "Mr. Majima was young, unmarried, and very enthusiastic. I still have a fond recollection of him kneeling over my six-year-old brother, ill with jaundice. How he did pray, and call down God's love and mercy on my brother!"

At this time, away up in the Hida mountains where Bergstrom had pioneered in the early days, was a young Bible woman named Riki Hiomo, in the city of Takayama. When she was seventeen she had refused to give up her new found faith in Christ, although her father had taken her along to the head police official to be reprimanded by him. Accordingly she was forced to leave home with practically nothing but the clothes she was wearing, and had expected to have to find work as a servant, or in a factory down in Nagoya. However Hannah Anderson, the missionary who had led her to Christ, was able to get her into a Christian girls school, and later she trained at the Free Methodist Bible school in Osaka.

Mr. Bergstrom felt that this girl would make an excellent match for the zealous young Majima, and accordingly suggested the latter should go up to Takayama on a visit of inspection. Miss Hiomo, however had at one time decided to remain single like the missionary who had led her to Christ. Furthermore, young Majima had a birth mark under one eye, and a slightly odd way of placing his feet as he walked, and she did not feel she wanted to marry anyone with such peculiarities!

Majima persisted however, and during his second visit, as Riki prayed about the matter one night in her rooms over the church, she fell asleep, and dreamed that God told her she must marry Majima. She still had no personal desire

to do so, but knew that she must obey God. They were married in the Takayama church, and according to the son, they were too shy to speak to each other for the whole of the first week.

Since the missionary had had to leave Takayama, Majima became pastor there adding a substantial number to the 23 baptised members who were the fruit of the previous 15 years work.

When their son Kenji was four years old they were asked to return to Tokyo to take over the work at Nakano again, and not long after this the Nippon Domei Kirisuto Kyodan was formed, with Majima elected as the first Secretary.

A few years later, owing to some disagreement he had had with one of the elders at the Nakano church, it was thought advisable at the pastors conference that he should change places with his wife's nephew, Masaichi Matsuda. This young man, who had been brought to Christ through the influence of his aunt and uncle at Nakano while he was studying in Tokyo, had afterwards entered the ministry, and was then pastor of the Funatsu church, 30 miles over the mountains from Takayama. Who was at fault in the trouble I do not know, but that the move was God's plan seems evident. Matsuda had dreamed 4 years before that one day he would receive a letter inviting him to Nakano, and the resulting blessing both in Hida and Nakano was clearly the work of the Holy Spirit.

Pastor Majima spent the remaining ten years of his life up there in the mountains, dividing his time among the triangle of towns of Takayama, Funatsu, and Furukawa. The latter was about ten miles from Takayama, and the most bigoted center of them all. The first pastor there had held a service on Sundays for six years before anyone other than his wife began to attend. Although Majima's special gifts as an evangelist meant that there were many calls for a wider evangelistic ministry from time to time, those ten years have proved to be the most fruitful in the history of the Hida churches, and it is heartwarming to hear the testimonies of some of those still living who became members during his time there.

A discouraged young man who had lost his father and two elder brothers recalls that it was on July 6, 1930 that he first met pastor Majima. He could not understand the strange message, but was most impressed with the friendliness, and warm invitation to attend again. "I did attend again, and finally came to realise I was a sinner. Before long I was saved, and on the following January 7th was baptised in the river Miya. (There is usually plenty of snow at that time of year!) . . .

"What impressed me most was Pastor Majima's love for souls and his eager-

ness to win them to the Lord. He was as a prophet of old. Not only did he faithfully minister the Word in the Sunday morning and evening services, and Wednesday night prayer meeting, but every Saturday he preached on the street, and held children's meetings in the homes of Christians on Thursday and Friday evenings. He also was faithful in visitation work.

"In the days of Pastor Majima's ministry the Christians of no matter what age or sex, joined heartily in evangelistic efforts. Encouraged by him, I often helped in preaching the Gospel in the country areas around the city. Occasionally I went with him to help in the Furukawa church activities, returning late at night. Pastor Majima was very energetic, and even at 50 years used his bicycle wherever he went. When we would return late at night from Furukawa, as we cycled along, he would sing his favorite hymn, 'The New Jerusalem,' and look up into the sky. It seemed that his thoughts were constantly of Heaven. . . . It is my firm conviction that Rev. Majima was one of the greatest pastors Japan has ever had."

There is no doubt that he was always abounding in the work of the Lord. His son Kenji mentions he was seldom home for the evening meal because of evangelist meetings in the three areas.

Another church member states: "He also carried on prayer meetings in private homes in different parts of the city. Every Saturday evening was given over to preaching the Gospel on the streets. His evangelistic tours took him to isolated areas in the mountains where he would remain a week. In the winter, because of the heavy snow it was very difficult to do this missionary work, but around Easter we would all go out to the villages again. . . .

"When any members became lax in church attendance, he faithfully visited them with mimeographed copies of his messsages. As a result of his diligence, and in answer to prayer, the seed sown brought fruit."

Not only was he a very energetic worker, but most important of all, he was a man of prayer. One church member recalls "Pastor Majima instructed his church members to pray every noon for two minutes for a revival to come to needy Hida."

Another writes: "He was a prayer warrior. Phil. 4:6 seemed to describe his prayer life: Be careful for nothing, but in everything by prayer with supplication let your requests be made known to God.' Whenever we went to him with our problems he immediately said 'Let us pray,' and together we prayed. His prayers always encouraged me. He urged us to pray constantly for as many people as possible. When I first became a Christian I was very shy, and found praying aloud most dif-

ficult. But through his patient and kind teaching I can now pray in public.

"During the first few days of each month, Pastor Majima held early morning prayer meetings to instruct us in the school of prayer. He also urged us to present any prayer requests we might have, so that we would be able to share each other's burdens. The nights before the Vernal and Autumnal Equinox Days we had special prayer for the unsaved, often praying all night long."

Prayer seems to have been a characteristic of their home life too. Kenji tells of his thankfulness for a home where his parents' love and prayer 'always permeated the air.' Each day began with prayer, reading the Bible around, and singing. After that they had breakfast. 'No Bible, no breakfast' was their motto.

We have mentioned that he early got the church on a self-supporting basis, and in addition they also raised a large sum needed for very extensive repairs to the church, to the members own great surprise. Pastor Majima proposed two days of fasting and prayer, and during this time the people brought in their contributions. He also offered a prize for the best motto which would stimulate giving, and church attendance. Some suggestions were 'Assemble and offer, the Lord is near,' and 'Attend in praise of God, offer in thanks giving.'

Many refer to his kindness and generosity to others, though he had little himself. One says: "Pastor Majima was an ardent messenger of love. He loved the needy and weak so deeply, many of them became Christians later. He was faithful in helping them both spiritually and materially. Because he went to the extreme in his generosity and kindness to unfortunate people he was often criticised; however he did not let that affect his ministry."

His wife too mentioned this trait, telling me that when they were first married he would always bring her a gift after his frequent evangelistic journeys, until at last she had to scold him quite severely since their income was so small.

Another lady in the church mentions little instances of his thoughtfulness. "Though a very busy man, he never failed to escort ladies home from church. It was not considered proper, or safe, for a lady to be out at night, and this he fully realised.

"Whenever anyone was ill, he faithfully visited that person. He prayed with those in distress; helped poor families in educating their children, and in finding jobs for their sons and daughters. Some of these children in later years became pastors."

Recognising his great gift, missionary Anderson would have liked to see Majima set free for work as an evangelist at large, but saw no way of financing this.

Others in Tokyo felt that he should

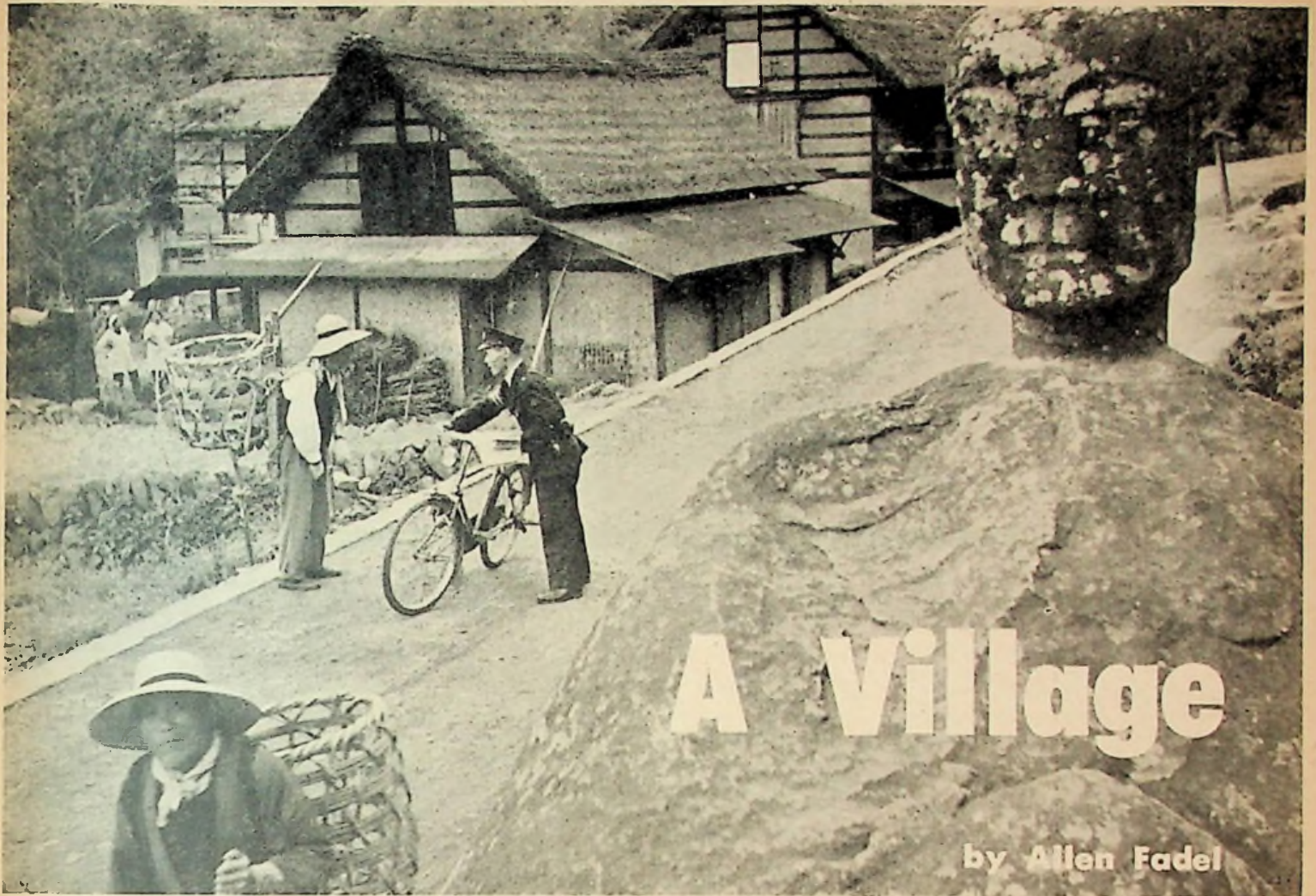
give up his work in Hida because of the unusual difficulties of evangelism there. But he refused to be moved, and often quoted "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Finally as the result of his faith and hard work the membership of the Takayama church passed the 100 mark.

Not long before Majima's death, Dr. Glover, well known Christian and missionary leader from the United States, paid a visit to Japan, and included in his itinerary a trip into the Hida mountains. He later wrote of the Takayama church: "The pastor is a very impressive type of man, and has a following of splendid people. The Christians were on fire for God, with warm testimonies telling of their walk with Christ. Beside that, the church has the confidence of the outside world, and sinners are being drawn into their midst."

In Majima's time there was no railway up to Takayama from the provincial capital of Gifu, and all his local travelling was done by bicycle, in spite of the mountainous terrain. He lived to see the beginning of the construction of a railway bridge, and was full of plans for the extended evangelism the coming of the railway would make possible. Before they could materialise however, he went to be with the Lord he had served so well.

In the midst of all his labors, he caught cold in the winter of 1934. Pneumonia developed, and he died at the age of 52, greatly mourned by many in the district who had grown to love him. As he was not a local man he had no family burying ground, and so was a pioneer even in the matter of his own burial. Since all within the city belonged to the Buddhist temples, a plot was bought a few miles outside, and an impressive stone erected to his memory, a mute but effective witness even today that this is 'the Christian grave' in that otherwise Buddhist stronghold.

Majima's influence lives on too in the dozen or so young men who felt called to the Christian ministry through the pastor or his wife. Mrs. Majima moved to Furukawa and acted as Bible woman there after his death, until the church was closed and all its records destroyed by the military police during the war. In Takayama however, where the church had reached a position of esteem with many, it was allowed to remain open, though few were free to attend regularly. Since the war, others, both missionaries and Japanese have felt the call to continue the work among the Hida mountains, and now about ten more young people from there have entered, or are training, for some form of Christian service.



*The* first night of a five night series of evangelistic meetings in a little village in Aomori Ken, a man who lived near our meeting place got woefully drunk, fell down his well and drowned. The rumour was soon circulated that the tragedy was the result of Christians entering and preaching in the village. We found that there are twelve shrines in that village with seven men from seven different families on the yakuinkai of each so that virtually every family in the village is represented at some shrine.

Work in the villages is discouraging and difficult because of the Satanic web, woven of superstition, fear, idolatry and nationalism, that binds and darkens the minds of the people. People in the larger cities have been enlightened and liberated to some degree at least from this awful web of custom and religion.

It is hard to spend months and even years in village work with almost no response to the Gospel, when there is fruit

ready to be gathered in the larger cities. Country people seem completely taken up with an endless round of village business and political activity and even when they have the time they consider themselves too tired to attend a Christian meeting. In the summer months those who do gather do so after sunset has ended their working day and after they have finished their evening meal. The meeting does well to get under way by 9:00 P.M. and then the people are so tired they haven't the mental energy to attend to a strange and completely new message and they give over to sleep. Faithful evangelism may result in the salvation of a group of young people but few indeed must be the village churches with converted men capable to exercising spiritual responsibility and leadership.

One is greatly tempted to forget village work and cities and towns. But we dare not give those multitudes over to the Enemy who binds them now, but rather bind the Enemy in the Name of Jesus and set the captive souls free. ■

“Brought Out to be Brought In” by Ian Thomas

- \* “When Moses tried to tackle the job he couldn't even bury one Egyptian successfully. When God tackled it, He buried the lot beneath the Red sea—all in one swoop!”
- \* “A glove doesn't ask a hand to help it. It simply enjoys the indwelling of the hand.....”
- \* “The old drain pipe, open at both ends with nothing in the middle, will do! ‘Out of my innermost being shall flow rivers of living water.’”

These and other rich teachings are explained and alluded in his book of sermons that were given last summer at the EMAJ conference. ~~The book is available from the General Secretary's office while they last~~

Planned for publication in June. Y 500 (\$1.50)  
 from Joe Parker, c/o C. P. A., C. P. O., Box 1000, Tokyo  
 or E. M. A. J., 346 Eifuku Cho, Suginami Ku, Tokyo



# Japanese Traits and Religions

Gordon K. Chapman

In his most recent books, *World Cultures and World Religions*, Dr. Hendrik Kraemer observes that Japanese civilization has "developed a pattern of life and a symphony of emphases and orientations that has its unique type of self-identity." This has been found in the indigenous faith which for two thousand years has furnished an interwoven system of beliefs and ceremonies whereby the Japanese people have dramatized and supported the chief interests of their national life. Thus, "it will be wise to reckon with the fact that Japan's spiritual core has not changed. Shinto will continue to enshrine the real soul of Japan." Great as the moulding power of Confucianism and Buddhism may have been, the Japanese have never been really changed by them nor been affected in their authentic being. These faiths sit lightly on them. The all-pervading influence of the ancient communal faith persists in spite of Japan's long exposure to more lofty and universal faiths.

Professor Hajime Nakamura of Tokyo University has written a most enlightening book on *The Ways of Thinking of Eastern Peoples*. In this he analyzes the Japanese response to Buddhism and finds clues to certain fundamental and persisting characteristics of their mode of thought. Such a study is of value in revealing something of the form in which such a universal religion is adopted and how it is modified in the process of adaptation to Japanese usages.

It is not without significance that **THE PROBLEM OF MISINTERPRETATION**

Buddhism was introduced to Japan through the medium of Chinese writings and from that time the Japanese

have sought to express abstract notions through the medium of this script. This was in spite of the fact that the Chinese ideographs were quite unsuited to the Japanese polysyllabic language, which is so different in structure and morphology from the monosyllabic Chinese. The Japanese are practically-minded rather than speculative and, generally speaking, have not evinced great metaphysical and religious seriousness. Thus original Buddhist abstractions have been frequently misunderstood and Chinese texts were unintentionally or even deliberately misinterpreted. According to Professor Nakamura, such misinterpretation is to be attributed to the psychological discrepancies which existed between the linguistic forms of the Chinese and the Japanese process of thinking. Thus while Buddhism was the chief vehicle of continental culture, its basic concepts suffered radical treatment at the hands of the Japanese.

## **FORMALISM AND THE PROPRIETIES**

The Japanese tendency to respect the natural feelings of man expresses itself in the practice of strict rules of propriety. Thus greetings are highly elaborate and the language abounds in a unique complexity of honorifics. Confucianism was appreciated and adapted to Japanese usage because of its concepts of propriety. This stressing of proprieties also greatly influenced the course of assimilation of Buddhism, especially the Zen sect. Though very mystical in its original Chinese forms, in Japan every trace of real mysticism has disappeared and its formal practices are totally secularized in a technique of mental hygiene.

## **THE LACK OF INDIVIDUAL SELF-CONSCIOUSNESS**

From time immemorial the emphasis has been on the corporate unit of society rather than upon the individual as an independent entity. In thinking in terms of relationship with others distinctions arose in the use of words required to address superiors, equals, inferiors and even intimates in contrast to strangers. Thus conversation became a kind of ritual which still persists to a considerable extent. In all of this relationship there is a certain lack of awareness of the individual as an independent actor and a reluctance to face the objectivity of existing facts. While the Japanese seem quite aware of the distinction between "I" and "you," in their assimilation of Buddhism the contrariness of one ego with another was never seriously faced. The identification of one's self with others and the resultant lack of individual consciousness has always been a prominent feature of the Japanese way of thinking, and Buddhism had little to contribute at this point. Thus Japanese society is regarded as a family unit with its genealogies and kindships, its tutelary gods and local deities. It was inevitable that individual assertion should be regarded as a threat in such a community.

## **THE INDIVIDUAL SUBORDINATED TO GROUP INTERESTS**

With the welfare of the individual thus subordinated to that of the social group, man is regarded chiefly in his human relations. This involves self-dedication to the interest of the group and the loftiest virtue is the sacrifice of one's self for family, community or the sovereign who is the head or symbol of the familistic nation. Rather than judging good and evil in terms of religious-ethical concepts they are chiefly deter-



mined in relationship to social well-being. Thus the various Japanese Buddhists have tended to disregard the original ethical precepts. There are few cases on record of individuals dying for a universal religious faith which transcends the particular Japanese society. The Kirishitan movement was suppressed through fear that it might undermine the Tokugawa hierarchical society. In fact self-sacrifice for some universal concept, such as truth, may be regarded as an evil if it is contrary to the interest of the group or against the wishes of the ruler. Universal religions or philosophies, which transcend the interest of the particular group, have never been popular in Japan. Thus even Buddhist monks tend to exalt the interests of their respective orders, while neglecting the doctrines with universal implications. This sense of social solidarity and community identification is being greatly stressed by the New Religions. Professor Keiji Nishitani of Kyoto University attributes the failure of parliamentary government to take root in Japan to the popular rejection of the Christian view of man. This is the concept that individuals, regardless of their social status, are fundamentally equal before God and responsible to Him rather than to some particular social nexus. While men tend to enjoy more freedom in urban areas, modern scientific mechanization and rationalization create new moulds of regimentation which dehumanize the individual. And this is further abetted by the various media of communication.

#### ANCESTOR WORSHIP

Primitive Shinto was characterized by the worship of ancestors which was a close corollary of nature worship. These family devotions centered in the worship of tutelary deities who were regarded as common clan ancestors. This primitive custom of ancestor worship found its theoretical basis in the Confucian concept of filial piety, which further popularized these family rites. The Wang Yang-ming School of Confucianism, especially its first Japanese advocate, Nakae Toju who may have been influenced by the Kirishitan teaching, cultivated a frame of mind receptive to the Christian idea of God. Many of the first generation Protestant Christians of samurai lineage had been strongly influenced by this School of Confucianism. During the Tokugawa era Confucianism became the ethic which effectively joined a hierarchical view of man to a military social structure, and its status ethics greatly assisted State Shinto in finding moral sanction for the emperor system. Before World War II the writer heard a Christian educator advocating a form of ancestor worship which seemed to be based on Confucian ideals.

#### BUDDHISTIC ADJUSTMENT TO FAMILY RELIGION

In order to survive Buddhism had to come to terms with the family-ancestral cult, and emphasized filial piety. Buddhist monks "having forsaken earthly families," organized their orders according to a quasiblood relation in family groups. Mortuary ancestral tablets were accommodated in household Buddhist shrines or *Butsudan*, and noble families were encouraged to build family or clan temples, thereby becoming associated with the prevalent clan consciousness. The peaceful repose of the dead became a major emphasis and the funeral with the system of memorial days and anniversaries were elaborated to become the chief functions of this once universal religion. Today, even those intellectuals who regard themselves as agnostic continue to conform to the customs of ancestor worship. The Bon Festival or the Buddhist All Souls' celebration, when the souls of the dead are supposed to visit their former homes, is doubtless Japan's most popular summer festival. Thus the chief hold of Buddhism on the Japanese is as a family religion; which is quite out of keeping with original Buddhism.

#### THE HIERARCHICAL STRUCTURE OF SOCIETY

Though original Buddhism emphasized the equality of man, the social structure of Japan has been largely determined by a rather rigid concept of hierarchy which clearly distinguishes superior and inferior. In this system the Confucian concept of filial piety or devotion was submerged in the hierarchical notion of loyalty to superior. This hierarchical relation involves the idea of kinship, real or quasi, and is based on the father and son principle, with religious sanction in the ancestral cult. Thus society is conceived in family terms with the individual's place more or less predetermined. The Basic concept of social good, *dana*, which is "the practice of brotherhood in thought, word, and deed," was interpreted by the Japanese in terms of hierarchical status, which is reflected in the form of the verbs which denote the action of giving. Thus the original Buddhist doctrine of the equality of people and the denial of social distinctions was regarded as incompatible with the Japanese social structure, which was based upon the class and rank system. Nichiren held that just as their must be only one master in a family there can only be one in the State; with the Lotus Sutra regarded as the master of all sutras. Buddhist orders were organized in harmony with a complex hierarchical system, with absolute subject to the head or superior. This subjection was wholly apart from the nobility of his teaching or the purity of his life. Thus independent of such considerations one must give up all personal desire and aspiration in devotion to the head. In fact the idea of the

out Japanese history. It was only in so exotic in traditional Japanese life. According to G.B. Sansom, "the conception of sin is wanting and rudimentary . . . and throughout their history the Japanese seem to have retained in some measure the incapacity to discern or the reluctance to grapple with the problem of evil . . . They have not been tortured by the sense of sin." In fact, absolute devotion to the superior or head has constituted the basis of morality throughout Japanese history. It was only in so far as Confucianism emphasized the hierarchical structure that it was acceptable. And while some of the scholars of the Wang Yang-ming school taught the equality of man, even these were reluctant to oppose the feudal rank system. In order to enhance the prestige of Shinran and Nichiren there has been a tendency to hide the facts of their humble origin and attribute to them such aristocratic antecedents as would fit them to be heads worthy of absolute devotion in the hierarchical system.

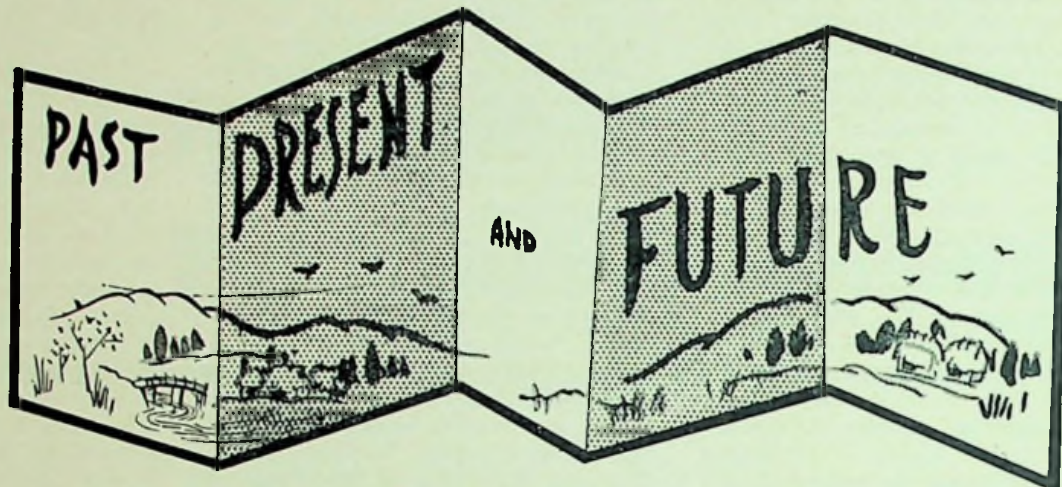
#### PERSISTENCE OF PATRIARCHAL HIERARCHY

The persistent hierarchical features of the organization and function of Japanese society militate against individual freedom. As Ruth Benedict has pointed out, a special ethic is involved "which imprisons the moral agent in a network of obligations and pluralistic values . . . which at no point includes the notion of a system of individual conduct." "Hierarchical principles still largely govern the very complex etiquette of everyday relations and individual initiative is discouraged. In the interest of face saving competition is avoided, even in the schools and colleges. The hierarchical social and political structure, the common ancestral cult, and the patriarchal principle are linked together. While the patriarchal organization of capitalism was weakened by the SCAP anti-trust laws, these have been rescinded and the family system in its most extended form is again in use. Thus it is not limited to rural society but carries over into business and professional life. Even criminal gangs are organized on the same principle. In spite of new family laws, in practice the privilege and responsibility of the family head or eldest son continue. While the new law forbids the support of the ancestral cult it gives it legal recognition and provides for its perpetuation. In fact the purpose seems to be to protect old customs hallowed by tradition. In so far as democracy exists it is a group rather than an individual matter. Enmeshed in this age old web of hierarchical society, it is little wonder that Christian commitment is difficult and we thank God for those who do take their stand for Christ. "It the Son therefore shall make you free, ye shall be free indeed."

(To be continued)

\* The correction for Gordon Chapman's article on "Japanese Buddhism" Part 3 December 1960 issue will be found on page 32

# JAPAN'S



by Rev. Goro Sawamura

An Address given to J.E.B. Missionaries, November 1960

I would like to speak to you on the subject of the Past, Present and Future of Japan as I have seen it. If one is living on a mountain, you cannot really see the scenery of that mountain unless you climb some other mountain nearby to look at it, and for that reason I feel that you missionaries really know the state of Japan better than I do. But, this morning I want to speak to you about the state of Japan as I see it—as one who actually lives here.

The moral teachings that made the greatest impression on the minds of the Japanese were the teachings of Confucius. For about 1,400 to 1,500 years the children of the Samurai were taught the writings of Confucius. Confucius was a man who lived more than 500 years before Christ, but in his teaching there was a great deal very much like the teachings of the Bible. When I was a student in a Greek Catholic Theological School, some of the writings of Confucius were used as a textbook. According to the teaching of Confucius, love and righteousness are the foundation of all moral teaching. One such of the teachings, for instance, is "Do not do to others what you would not like done to yourself." Another of the Confucius' teachings is that "the height of love is to destroy self, and act mercifully." This is similar to the words of the Lord Jesus, Who said,—"Greater love hath no man than this, that a man lay down his life for his friends." The ancient Samurai considered it a very shameful thing to tell lies. There were merchants who did business only "with" and "for" the Samurai, and even to this day

there still remain documents that they wrote when they borrowed from one another. One such document says "I have borrowed 150 Ryo, and I will return it by a certain date. If I fail to return it, I will not complain if you laugh at me in front of others,"—simply that. Another well-known saying is,—"Righteousness is heavier than a great mountain, and death lighter than a feather." They felt especially that they should always be ready to die for anyone who had shown any kindness to them. For instance, they thought it only natural to be ready to die for their masters, or for their parents. In certain respects there could therefore be said to be striking similarities between the moral teachings of Confucius and of Christianity. That is the reason why, when Francis Xavier came to Japan over 400 years ago, his first converts were from the Samurai Class. Also, in the beginning of the Meiji Era, when Protestant teaching first came to Japan, those who became Christians and workers—evangelists—were all children of the Samurai Class. When Nicolai came to Japan to preach Greek Catholicism, his first converts were the very Samurai who went to kill him. The first of these men became the very first Greek Catholic worker,—I have actually met him.

In the first few years of the Meiji Era, the Samurai system was abolished, and from that time onwards soldiers were taken from all classes of men in Japan. Because the Samurai Class became infiltrated by so many common people, Samurai morals rapidly degenerated. In spite of these moral teach-

ings of Confucius, and even though a belief in heaven was held, there was no real God that they worshipped, and no vicarious sacrifices for sin, and no salvation. There was no such thing as a New Birth by the Spirit of God. All that remained for the military class was to put the Emperor and his household first, with the willingness to be ready to die for the Emperor at any time. This was the primary thing. They also had the superstitious idea that Japan was God's country, and therefore God would automatically help Japan in all her battles. There is a historical record that when Mongolia attacked Japan a great gale scattered the ships of the enemy. Japanese historians claim that this was a divine wind, (KAMIKAZE) sent by God to defend Japan. To put the country first instead of putting God first, and also the conceit that God would automatically help Japan, became the root cause of the tragedy of Japan, and that was what led Japan to blindly enter the War. Of course, Japan lost the War, and the country was reduced to a shambles. This, on the one hand, was God's judgement on Japan, but, on the other hand, it was His mercy. If Japan had not been defeated in the War, Christianity would have probably been expelled from this country, and from all the countries round about Japan. During the War, from this tremendous sense of loyalty to the Emperor and to the country, Japanese soldiers would even throw themselves at an enemy target, with the bombs fastened to their bodies. They also had the bombs attached to the front of their

aeroplanes, and flew themselves right at the enemy. One of the army leaders of those days declared that soldiers were merely perishable materials to be expended in the service of the country. To the Japanese that was the best that they could do, and they had the superstitious idea that by doing that they would naturally win the War. They all felt that to work for their nation to the utmost was the best thing they could do, and they expended all their efforts to that end. In spite of all that, however, Japan was completely defeated: all her Cities were burned to ashes, and many, many people perished. Now, it is because of all that, that the Japanese people after the War just did not know what to think (they became incapable of clear thinking). All that they had done had come to nothing, in spite of the fact that they believed they were doing right, and as a result after the War they became confused and lost the ability to distinguish between right and wrong. A Japanese army man, who was a War criminal, executed in the South somewhere after the War, wrote a book before his death which was published under the title "Listen to the Voice of the Oceans." In it he made this statement,—“I gave myself utterly to fight for my country, and for my service I received a decoration, the highest decoration, from the Emperor, but now,” he said, “I am being executed for the same deeds for which I earned this decoration from the Emperor.” This meant that he simply could not understand the reasons for anything in life. In just this same manner, the people of Japan since the War have lost the ability to distinguish between right and wrong, and in consequence began to oppose indiscriminately everything that was connected with the past.

Before the War, the Japanese people were under constant pressure—they did everything under this pressure. But now, since the War, the pressure has gone, and they thirst for freedom and liberty. Everbody talks about ‘democracy’ in which people only consider their own liberty, while having no regard for that of other people. The Japanese people are thankful to General McArthur because he was very kind in the handling of their affairs after the War during the Allied Occupation. However, in order to crush the power of the Rightists that ruled Japan before the War, McArthur suddenly introduced Democracy into Japan, just as it was practised in the States. He attempted to force upon the Japanese people Democracy as it existed in America, whereas the Japanese nation had no Christian foundation:—the people simply accepted it as a means for forwarding their own individual opinions and selfishness. It is because of this selfishness that all over Japan since the War, there has been

such a tremendous lot of lawlessness, with fighting, and killing, and the nation is in a terrible state. So, together with this rebellion against the systems of the past, the Japanese people have gone to the extreme of abandoning all their former sense of morality,—all of this is the fruit of this reaction against the past.

Whereas the Japanese people's morals were once founded on loyalty to the Emperor and filial piety to their parents, since the War they have lost both, and nothing remains. They have now no foundation at all. Until the War loyalty to the country was the basis of all good, but when that disappeared they could not understand what could be the true basis of morals. Now each one feels that he must be motivated by his own ideas and impulses. “You” are the most important thing, and you have got to do as you yourself think, and so on. That has become the centre of the thinking of the Japanese people. The real meaning of ‘Jish’ is that you are your own master, and therefore you must not do as you have been told to do, but you must think for yourself, and act for yourself. In consequence, they have adopted the attitude that one must not cross a child, or discipline a child, but help that child to express itself. Because the Japanese people do not realize that human nature is a fallen nature, they are actually trying to help this fallen nature to develop itself, and the result is disastrous. There is no such thing as the teaching of morals in the school education of the present time. The Department of Education tries to encourage moral teachings in schools, but the teachers object, claiming that this is old fashioned. That is the reason why, as you see in the newspapers, juvenile delinquency and teenagers’ crimes are on the increase. Recently most of the terrible murders and burglaries and other crimes of that type, are committed by young people, and when these young criminals are arrested and examined, it is found that these young people have absolutely no sense of having done anything wrong—they seem to consider that to steal is just another game. There used to be a saying long ago,—“Do not raise your hand to adjust your headgear under a tree that is laden with fruit.” That was because if you raised your hand to adjust your headgear, it would look as if you were going to pick some of the fruit,—but in reaction to that kind of teaching, many young people think that to steal anything is just a wonderful sport. The ancient Samurai were always taught that boys and girls should not sit together after they were seven years old. In this present day young people hate any teaching of that type, and as a result they think nothing of immorality,—immorality to them is also just another bit of fun. Thus it

can be seen that Japan is in a terrible moral condition. On the other hand, however, there are some young boys and girls who are really serious and seem to feel grieved about the situation.

Recently, in order to find out what were actually the problems of high school students, the authorities got them to write answers to several questions, and of their answers six were taken and published as follows:—

1. Life was so full of inconsistencies that they did not know what to think about anything.
2. They did not understand what they were living for.
3. They could not trust in the adults, because they did not practise what they taught—their behaviour and their speech were two different things.
4. They had no hope for the future.
5. Conditions in Japan, and also throughout the World, made them feel uncertain about the future.
6. There seemed to be no purpose in their studies.

Of all deaths occurring between the ages of 15 and 24, the greatest cause of death is suicide, and the greatest cause of these suicides is uncertainty towards life. In that way many serious minded young people commit suicide, while others who are not serious misbehave themselves continually. Students who are members of “zengakuren,” and also those young motor-cycle gangs called “Kaminari-Zoku,” have no way of solving the problem of their hearts, so they do anything that they can lay their hands on. Hence many young people are living in absolute darkness, and there is nobody to show them the light. Many University teachers believe in Marxism,—and most high school and middle school teachers have the same ideology. What is actually being taught in the schools these days is “Materialism.”

In spite of the various mediums of mass communication enabling the people to see and hear what goes on in life generally, they nevertheless do not see or hear anything about Christ or God. The voice that is heard in the World to-day is the voice that leads people away from God—from good to bad. The work of Satan, who is the god and the prince of this world, who had blinded men's eyes from the things of God, can be clearly seen in this country. There is no way of saving the people of present-day Japan, other than to go to them with the Gospel of Jesus Christ. Writings of so-called leaders of Japan, published in books and magazines, show that they are absolutely off the point. I do not think there is any other country now in the World that needs the Gospel of Christ more than Japan, but the problem now is—what is the condition of this Church of Christ in Japan, which has to carry out this tremendous task?

According to statistics, the number of baptisms every year is about 23,000, and of that 23,000, probably not as many as half are really saved. Last year being the one hundredth year of Protestant work in Japan, a great deal of special evangelism was conducted throughout the land, but in spite of that, according to statistics, there has been no noticeable increase in Church membership. Although Christianity has been preached and taught for one hundred years in Japan, Christians number only 0.5% of the population. By statistics I realize that while one true Christian is born, more than 500 unbelievers have been added to the population. It follows, therefore, that if the Churches continue to work and preach at the same rate as hitherto, Japan will become progressively more and more heathen—spiritually worse every year. The voice of the Christian Church is hardly being heard at all by the general public, and Japan to-day is influenced by ideas that have absolutely no Christian content whatever, the people as a whole ignoring Christianity altogether. If only we could place some hope in the young people, things would not look so black, but they are the worst of all. What we need in Japan is something that will really shake the very foundations of the work of Satan, who is in control of this dark world. I have been thinking recently that if I could buy a short column in a newspaper, and write in it exactly what I thought of the situation, then with such articles I might be able to touch the hearts of the people. The Asahi Newspaper will not permit such articles, whereas the Mainichi does. (about 4 million copies of the Mainichi Newspaper are published daily). However, to have such an article published, even as brief as a very short tract, it would cost about £700 (\$1,960) each time. Consequently, I was forced to give up that idea, and instead inserted little items in the corner of a newspaper, advertising good Christian reading material for anyone who asked for it. But it was not possible to keep even that up for long. There is a great deal of Gospel preaching being done by radio, but the people that we want most to hear the message do not listen. Only a handful of men and women graduate from our Bible School every year—one might say that the mere handful from all the Bible Schools and Seminaries put together is like throwing a small stone into the ocean. The thing that concerns me in this connection is,—What can these few do amongst such a tremendous population? So my prayer is that each graduate might be a truly Spirit-filled vessel, that can be used to turn thousands to Christ. The churches in general are becoming too academic, and many are also being drawn into politics. Even the "Kirisuto

Shimbun" ("Christian Weekly") publishes very few articles that present the Gospel from God's point of view,—they are written on the whole on a very low level. It seems to me that even the churches are being blinded by the Devil, and more than 93,000,000 people must go to eternal damnation. For this reason I want to ask you to pray that such vessels, filled with the Holy Spirit, who can do the work of hundreds, or perhaps thousands, might be produced from our Bible Colleges.

In conclusion, the burden that I want to leave with you is the burden of prayer that there may be a tremendous shaking that will shake Japan to the very foundations, and that can only take place by the work of the Holy Spirit. I want to ask you to pray the kind of prayer that you really agonise over, so that this may indeed happen. If conditions continue as they are now, the children born into this Japan, will as they grow up also be dragged into the horrible mire of this existing state of affairs. There will be no hope that the children of the future Japan will be any better than they are now.

I want to thank you all for coming all the way from your distant homelands to labour for the Gospel in Japan. Because I feel myself to be deeply inadequate in my own efforts and in that real agonising prayer, I ask you all the more to work and pray for Japan.

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*India's* missionary, Amy Carmichael wrote: "If I belittle those whom I am called to serve, talk of their weak points in contrast, perhaps, to what I think of as my strong points; if I adopt a superior attitude, forgetting 'who made thee to differ, and what hast thou that thou dost not receive?' then I know nothing of Calvary love." Yet what percentage of today's 38,000 missionaries do just that: 50%, 75%? Who knows?

An Indian layman, the General Secretary of the Church of South India stated, "The old type of missionary, fatherly and yet autocratic; superior and separate and undisguisedly foreign in all his ways; the dispenser of money, jobs and patronage; a spiritual and cultural mentor; the agent of the society which sent him out and the ambassador of Western civilization, is no longer needed. But we desperately need men and women who come to us constrained by the love of Christ and aflame with a passion to proclaim Him; men whose motto would be that of St. Paul, 'We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake'."

The basic problem is not so much what comes out of our mouths, as where it came from, Mark says, "Out of the heart man speaketh," and Proverbs warns us, "Keep thy heart with all diligence, for out of it are the issues of life." More basic than our words are our attitudes—the heart-spring from which our words come. If our heart of hearts believes that we are actually superior in any way to the people with whom we work, we might as well admit we're a failure. This inner attitude bursts forth like a rotten tomato at the most embarrassing times!

It is only when we believe like D.L. Moody, that but for the grace of God I would be a drunk in a gutter somewhere on Skidrow, and that it is only because of the grace of God that we are where and what we are, and only by the grace of God can these wonderful people with whom we work become more used of God than us in their own country—only then will we begin to do real Biblical missionary work.

Well, just what type of a missionary is needed and wanted? In this new

age, just what kind of a missionary does the Japanese pastor want? Commented a very famous minister:

"We don't need any more 'mere-word' missionaries. Nor do we need any more confused, neo-orthodox, dialectical ones. They do more harm than good. We don't care too much how big or little his house is (as long as the inside is simple). It's the size of his heart that counts. We can read attitudes almost better than we can decipher missionary-Japanese. If we can sense a definite love for us, a sincere longing to understand us and help us and share with us

a survey of case histories of missionaries of several denominations who did not return to the field for a second term of service, the most frequent reasons for failure were the following:

Inability to maintain devotional life when separated from sympathetic believers.

Inability or unwillingness to work in harmony with fellow missionaries.

Inability to suppress feelings of superiority to natives.

Domestic friction impairing effectiveness of the work.

It's often humbling yet necessary to sit like Robert Burns and ask for the gift to see ourselves as the others whom we serve see us. A Japanese Christian leader was asked to prepare a paper on the subject of "The Missionary as a Hindrance" at the South-east Asia Conference of Christian and Missionary Alliance Churches. One suggestion he made was that the missionary should endeavor to be like salt. Salt, to have any value, must lose its identity as a crystal and melt into the substance in which it finds itself. In other words, a missionary must lose as far as possible his nationality and melt into the thought and cultural pattern of the people to whom he ministers if his presence is going to have any savor of life unto life.

In this new age of missions, it's good to remember that man continually seeks for better methods; God seeks for better men. Times change. Basically, men remain the same.

A missionary writing to the homeland stated, "In encouraging young men to come out as missionaries, do use the greatest caution. One strongheaded, conscientiously obstinate man would ruin us. Humble men of sterling talents;

quiet, preserving men... with some natural aptitude to acquire language; men of amiable, yielding temper, willing to take the lowest place, to be the least of all and servant of all; men who enjoy much closet religion, who live near to God and are willing to suffer all things for Christ's sake, without being proud of it, these are the men." These words were written by Adoniram Judson in 1816... just 143 years ago. His advice was never more urgently needed.



any new methods or approaches, Mr. Missionary, 90% of your battle is won. We'll get along fine."

A missionary's success in the eyes of the nationals is often measured by the degree of his identification with the people. In their thinking this includes the ability to speak their language, eat their food and appreciate their way of life.

Yet a missionary may fit in well with the nationals and still be a failure from the standpoint of the missionary family with which he serves. In



# Inside Korea

*Freedom* tempted Korea in 1960. It tempted Korea to slide into anarchy. It tempted Korea to slide into disillusionment, and skepticism.

I was there in downtown Seoul the day the first really free, powerful, angry voice welled up from the throats of fifty thousand students, "Give us new elections. get rid of the police." This was the voice of idealism. Students hoped that honest elections would solve their economic and social problems. Everyone was surprised when their roar . . . and the compliance of the armed services . . . toppled the government. Having tasted the sweetness of power, the students went on. Within six weeks of the fall of the Rhee regime, one fifth of all highschool and college students in Korea were striking for this or that. In one mission related college the students struck, demanding the reinstatement of three professors. Yet, at the same time students in another mission related college were striking to force the administration to get rid of a leading professor, and "give us first grade professors, whether Christian or not."

In the great thirst for democratic freedom, many Koreans failed to remember the distinction between private and public rights. Further, students came to feel that their consciences were the last refuge of hope for righteousness and truth. Thus, with newspapers irresponsibly scratching their egos, the wine of freedom came close to producing the drunkenness of anarchy. Students, even after the new elections, which all recognize to be honest rushed into the National Assembly, pushed the Speaker off the rostrum, and excoriated the members for laxness. Thus, under the whip lash of the tongues of the heroes of the Revolution, and the supine pens of the press, the National Assembly passed a series of *ex post facto* laws,

to punish the traitors of the Rhee government. The awful import of this legal precedent has not been spread out to the Korean people, as yet. These new laws are now being enforced.

## Revolution's Fruit

The cause of the revolution was idealism angered with hypocrisy. But, the fruit of the revolution is greatly different than the students expected. Changing the people in government, even having an honest election, has not changed the wide problem of bribery. It has not put more trees on the hills, or more water behind the dams . . . or even build more dams. Rather, it has scared much Korean capital into hiding. The owners fear to be thought rich through evil means. In light of this, economic difficulty has increased. And with this, last Spring's hope has turned into this winter's pessimism. Students sit around by the thousands in the tea rooms, listening to hi-fi records, while wondering what can ever help them. Unemployment is so bad that college graduates, even, will take the most menial work. A printer, who makes no profession of Christian faith, has gotten so disturbed by this wide spread skepticism, that he came to me the other day offering to pay the costs of getting out a Christian fortnightly newspaper, if I would edit it. He feels religion, Christianity, must help. For there is no other hope for Korea.

But, freedom has bloomed in Korea. And everyone is glad for it. Newspapers and magazines have more than doubled in the last six months . . . even though 2/3rds of the magazines published in the previous year had to close their doors due to financial collapse. Further, freedom has given the government courage to initiate what, in this writer's opinion, are long overdue economic reforms. Even though this is bitter medicine to

Koreans, especially to those who have no knowledge of economics beyond haggling in the market place.

## Christians and their Activities

The Christians have not been idle in this year in Korea. Note that I do not write of missionaries at this point. For mission activity in Korea, especially among the more established and older missions, is primarily that of assisting the Korean Christians in specialized ministries. Since there are 5744 full time Korean Protestant Christian workers, among 6059 churches, with 1,257,000 constituents, the 473 denominational missionaries can only assist.

In past years the Protestant church and missions were honored and feted by the Rhee government. Since Dr. Rhee appreciated the need for spiritual direction of people, and since he knew how much help, faith, and courage, Christians had brought to his people, he tried to help the church and missions as much as a democratic government properly could. Thus, the Christians were lulled by friendliness into failing to bear witness against the corruption in Korean life. In fact, many Christians came to feel like everyone else, "that there is no other way of doing business." As a result, many Koreans have turned to Rome for spiritual guidance. The papists claim to have grown in number from 166,000 to 451,000 in seven years. Since the papists were in political opposition they seemed to have a moral fervor lacking in Protestantism. And this helped them. Secondly, the mountains of US government surplus food which they distributed, with baptismal certificates mysteriously buried therein, . . . I speak metaphorically, of course may also have helped.

Changing with the revolution, the Protestant churches have been mostly concerned with getting at basic things

in this last year. Thus, one side of the church maintains the split because it feels that the other side is illegal in its church procedures and morally compromised. The other side continues the split because they feel that the first side is taking inadequate steps to stop the infiltration of neo-orthodoxy. Also, they feel the first side is morally compromised. The judgement of this writer is that there would be great blessing and revival if both sides would heed the words of the other. (Contrary to some press reports, the split of the Presbyterian church has not been largely healed. Unless two different assemblies, both bearing the name "United" indicates this.)

The churches in Korea in 1960 did much else than think of the problems of church government and education. They met faithfully to worship their Lord and Savior. Choirs increased in number, size, and harmony. The churches ran many Sunday Schools, and daily vacation Bible schools. Multiplied thousands of poor children got the four "R's" in free education in day schools in local churches. Hundreds of mission churches were subsidized by larger Korean churches, in a home missions effort. Many of these new churches are now self-supporting.

Generally, the churches are not doing some other things as well as they did in former years. Morning prayer meetings are fewer in number and smaller. Regular, pointed witnessing is rare today compared to the past. Christians are not reading Christian literature in any significant volume. Most seriously, to quote a widely known and revered Methodist missionary, "many Christians just aren't born again." It seems that these conditions have been brought on by two factors. Popularity has brought much worldliness into the church. 2ndly, evangelistic method has dulled the uniqueness, the comprehensiveness, the stringency of the sovereign work of the Holy Spirit. Belief is too much thought of in a papist sense, meaning to go to church and agree with the minister.

Denominational missionaries are cooperating with the churches in their activities. There are many medical missionaries, fewer in education. A

large number are in station work, helping the local churches with advice, encouragement, and, sadly, more subsidy than in past years. (I've heard numbers express the thought that foreign money is both a blessing... and one of the biggest causes of problem in the Korean church.)

#### But, what of EMAK Missionaries?

The first interdenominational missionaries to come to Korea were of the OMS. They came fifty years ago. They now have 461 churches, with 576 Korean workers. They have 13 missionaries in Korea. OMS operates a seminary in Seoul, and many orphanages. They, too, distribute much relief. I have not heard that their baptismal certificates are buried in the flour, however.

The Evangelical Alliance Mission came to Korea in 1953. It now has 34 missionaries assigned to the field. It operates two orphanages, a long wave radio station broadcasting in Russian, Chinese, Korean, and English, and a publishing house. Word of Life Press in Korea has now brought out 23 books, plus tracts and a correspondence course. The Evangelical Alliance Mission also now operates a conference grounds, a boat ministry to the West Coast islands, and direct country evangelism.

World Vision is another interdenominational mission working extensively in Korea. Its support of multiplied thousands of orphans is well known. It seeks to evangelize these children with youth meetings and literature. It has also carried on the Navigator work here in Korea. 600,000 Koreans have started the Navigator correspondence course. World Vision also helps in leprosy work and medical work.

Inter Varsity has tried to make a start here in the last few years. Though much staff work has been done, IVF has not greatly advanced. Since it depends on student initiative

and students have been pre-occupied, growth has been small. Campus Christians Crusade has come in recently, and by employing many Korean staff workers, have seen 2,000 profess to trust Christ. Follow up has proved difficult, however.

The Assemblies of God, the Baptist Bible Fellowship, and Nazarinians have been here for several years now. Each is carrying on a training and church planting program. Together, these three missions have about 26 missionaries in Korea.

Beyond these groups, there are about 15 non-denominational or independent missionaries in Korea. They are teaching Bible classes, or in some schools.

Generally speaking, aside from the OMS missionaries, EMAK missionaries are having little direct spiritual influence, except through specialized ministries. The main reasons for this, seem to be lack of language mastery, combined with an approach to Christian work which does not preserve the fruits of its own labor. Individual lives are being touched, in a way the larger groups are not doing, perhaps. And this is blessed. But, these new believers must be faithfully tied into a good church if they are to go on for Christ. EMAK missionaries have not generally been able to start churches yet.

The future of the EMAK missionary will depend on his faith and adaptability. If he has faith and patience to struggle on and get the language he will be heard. If he is adaptable enough to work quietly in an increasingly sensitive nation, he will be received. Are we still needed? When 90% or more of the nation makes no profession of faith in our Lord Jesus, what Christian worker, if humble, loving and zealous, isn't needed?

# 1960

by William Garfield

#### About the Author:

William Garfield was formerly a missionary to Japan is now serving as Director of TEAM's Word of Life Press in Korea.



*Most* of us, working in Japan, are operating on limited work-budgets. For this reason many Christian workers seem to feel that they cannot afford to attempt new methods of advertizing. It is the purpose of this short article to suggest just a few inexpensive and practical devices to get your meeting or meeting place before the public.

Perhaps the most expensive forms of advertizing are regular ads in newspapers and magazines. Except for Radio broadcast announcements and the like, the prices for all but small sized spaces is very prohibitive. However, one small ad inserted in a large metropolitan daily, for one insertion only, drew a response of 730 cards within a three-day period. This space, purchased through an advertizing agency, offered a small New Testament to those writing in. The circulation was 1,500,000 and the total number of replies ran around 950...all within the week in which the ad appeared. The cost of this two-column, two-inch (approx.) insertion was ¥70,000.

Believing that few of us have access to sums like the above, except as a year's budget, here are some ways in which you can advertize more economically:

(1) The use of the telephone pole. It is an interesting fact that though one cannot easily purchase the right to erect a sign pointing the location of a church building, it is often possible to purchase space on a telephone or light pole and paint an arrow on it. The light company pole in front of my wall has long been painted with a garish sign advertizing an electric company. We called the light company headquarters, gave them our copy, and within one day had a new, dignified sign painted, reading: "True Peace is from Jesus Christ Let's go to the Christian Church." This, with a Cross above it, and painted on two sides, costs ¥2,000 for a year's contract! Of course, this rate varies with the type neighborhood, and may reach ¥10,000 for a busy corner.

(2) The bath-house and barbers associations. Without going through expensive middle-men, virtually every town of any size affords the opportunity of advertizing through various "kumiai." Thus the bath-house association sells space on the wall above the ofuro. For around ¥5,000, depending on the number of operators in an association, one can put a poster on both walls of an ofuroba for one month. The sum of ¥5,000 was paid in a town with 52 members using two posters each.

(3) In some mountain communities, the Farmer's Coop, operates a sort of intercom radio network. In one town in Gifu ken we had no contacts of any kind and were holding the first Christmas service every conducted. We

rented the Kumiai hall, and also bought time on their "announcement network." Something over 2,000 homes hear the occasional crop or weather announcements and...advertizing material. Two, two-minute announcements a day cost ¥300. We bought two-minutes one week before the meeting, and two-minutes on the day of the meeting. This totaled ¥600. At the first meeting, with absolutely no contact persons, we had an attendance of 62. This seems average and fairly good when considering the matter of no previous preparation.

(4) Instead of buying advertizing space in the newspaper for a regional or local meeting when the paper covers a much wider area than is necessary, it is often a good idea to have handbills cheaply printed and inserted as "flyers," only in the papers going to the approximate area from which you hope to draw your crowd. Thus for a one-spot meeting, one can put out 2,000 handbills for somewhere between ¥300 to ¥600 for the insertion.

(5) Using loud-speakers, either manual or mounted as in a sound-car. The trick to remember here, as some still find to their sorrow, is to first contact the Police! Permission must be secured now in most towns, and a form can be filled out and permission secured at no cost. Usually these forms indicate certain rules, most of which should be self-apparent. One of them, occasionally forgotten by helper-drivers, is NOT announcing in front (or behind) hospitals and schools. Another matter is the necessity of short statements, and no jamming up of following traffic. "Robo dendo" doesn't seem to be a good idea from a car. Antagonism instead of friendly interest will often result.

(6) Though not directly an advertizing form, attention should be given it would seem, to the advisability of an "aisatsu visit" to the local Police and village chief's office. This clears the way for mutual understanding and better community relations. Especially in a "first-time" situation this has been found to be very helpful.

(7) In a reversed-block opening in our concrete-block wall, just along-side our bulletin board, we have mounted a cheap, extra loudspeaker in a weather-proofed box. (Cost complete, about ¥2,500) The wire from this speaker runs into the house and plugs into the output opening in the tape-recorder (I like the Akai Terecorder). Each evening at ofuro time we play some vesper music for about one hour, softly. Loud sounds often offend the neighbors, but they seem to like our music. The volume is not amplified, and carries just about 20 feet away from the wall. This music, coming unseen, attracts people to our poster in the lighted bulletin-board.



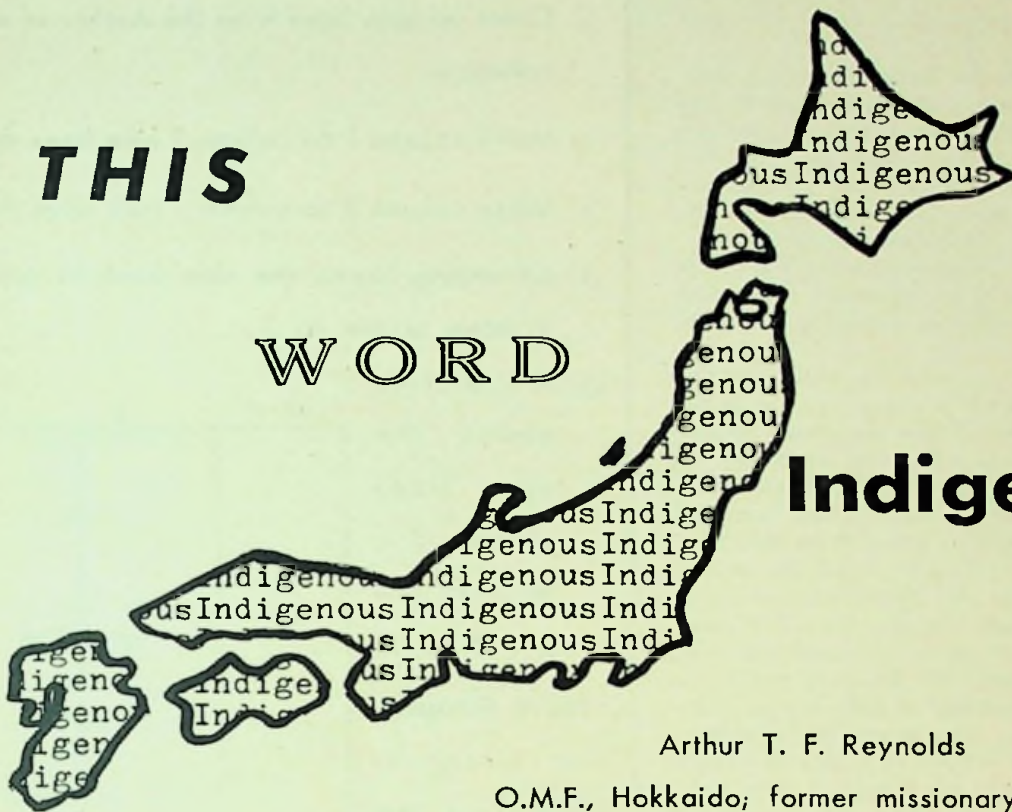
*No doubt many of these methods have been obvious to you, and you are using many more. How about sharing yours with us?*



# THIS

# WORD

# Indigenous



Arthur T. F. Reynolds

O.M.F., Hokkaido; former missionary to China

## B. INDIGENOUS PRINCIPLES

What is a principle? According to the dictionary it is "a fundamental truth as a basis of reasoning." In other words it is our court of appeal in determining the rightness or wrongness of a particular course of action. Consequently when we speak of "indigenous principles" we imply that these are a basis for all phases of our missionary activity, from the time when we commence operations to the time when we withdraw from a particular church. But there are several reservations to be noted.

The first reservation is that in some points 'indigenous principles' are in direct contradiction to the principles of Scripture. Personally I am in favour of the recognized indigenous methods of Missions. And I regard such procedures as providing salaries for pastors to be retrogression rather than progress. Nevertheless we must recognize that those who criticize indigenous policies, as we generally understand them, make one point which merits careful thought. Are we ignoring the fact, they ask, that in Christ "the distinctions between Jew and Gentile... disappear" (Gal. 3:28 Weymouth). In other words, by using the mould 'indigenous' to fashion our principles, are we not emphasizing the very distinction which according to Scripture has disappeared? And since it is the avowed purpose of all earnest missionaries to remove every possible barrier and distinction between himself and the people among whom he labours, is it not unwise to press a policy which places so much emphasis on just this distinction—that of nationality. (Personally I think that even the expressions 'national church' and 'national Christian' can be objected to on the same basis, but that is another subject).

Having already written the paragraph above I came across a similar observation by Mr. Rollin Reasoner of the Far East Gospel Crusade. He writes in JAPAN HARVEST as follows:

"Sometimes the following of 'indigenous' policy needlessly raises barriers between missionaries and Christian along national lines. This I deplore. Something must be wrong somewhere. May it not be in the strong emphasis upon the word 'indigenous' as used in 'indigenous principles'? This strong emphasis certainly injects a problem of nationalism that may not always be necessary."

To adopt indigenous methods as *principles* therefore would be to perpetuate in our missionary charter the distinction between foreigner and native—it would in fact *emphasize* it—and we should thus be challenging the scriptural principle that "the distinctions between Jew and Gentile disappear."

The second reservation is that in some respects although indigenous principles may parallel Scriptural principles for a while, there is a point at which they part company. Let us use an illustration. Suppose you are awaiting a train at Tokyo Central Station with the view of travelling to Yokohama you will find that trains on both sides of the platform are running in that direction. The two tracks continue parallel for several stations to a place called Shinagawa. There they divide. One tract goes to Yokohama while the other makes a circle round Tokyo before coming back to your starting point. Supposing that you are bound for Yokohama, you may travel as far as Shinagawa on whichever train offers a seat. But at that point, where the tracks divide, there is no longer any choice, and passengers for Yokohama travelled thus far on the Circle Line must be sure to change trains.

*Indigenous* principles and *scriptural* principles are tracks which run parallel *up to a point*. For example, in accordance with both sets of principles a missionary will desist from controlling a newly established church once it has passed out of the initial period of growth. In the case of indigenous principles he will refrain from doing so on the ground that he is a foreigner; in the case of scriptural principles on the ground that ultimate oversight of local churches should rest not with the missionaries (or apostles) but with local elders (whether called by that name or not). Thus on this particular issue it is immaterial whether you are following *indigenous* principles or *scriptural* principles.

But it must be remembered that, even though up to a point it has been convenient to follow *indigenous* principles, you must then switch over to the other track and follow scriptural principles. Otherwise you may find yourself heading in the wrong direction. For instance, if you press indigenous principles to the point that no money at all may pass between a church in one country and that in another you will do violence to the scriptural pattern. For we have

it on record that the disciples in Antioch sent gifts for the relief of the poor brethren in Jerusalem. There are other examples also.

Thus the danger arising from an overemphasis on indigenous principles is that they may come to be regarded as the norm for missionary work. They would then be appealed to, for example, as the authority which determines the relationship between missionary and local believers, whereas our true authority is the New Testament which recognizes difference of function rather than difference of nationality.

The third reservation is that "belonging to the soil" as a principle of work is not common to all concerned. Attention has already been called to this aspect in discussing the 'indigenous church.'

When two respective groups of workmen begin to construct a tunnel from opposite sides of a mountain, it is necessary for them to work to one plan all their operations. Otherwise the two halves of the tunnel will prove to be out of alignment. Similarly it is essential for missionaries and local native believers to adopt a common standard and common basis for the work of establishing and building up churches. Since the New Testament reveals principles which govern the relationships between missionaries and local Christian churches, these principles can be taught to both sides and their respective ministries will therefore be in alignment. But it is obvious that indigenous principles do not carry the same weight of authority with local believers as with foreign missionaries. In that sense to adopt the concept of 'belonging to the soil' as a principle of work is open to serious objection.

The Lord Jesus said "I will build my Church." Christian workers, whether native or foreign, are called to be co-workers with Him in this great enterprise. In the establishment and development of churches it is useless for missionaries to follow one set of principles and for local believers to follow another.

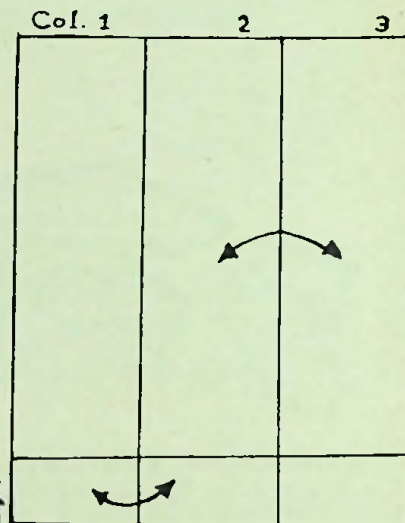
— to be concluded —

**Correction:** We sincerely regret the confusion caused by a printer's error in Gordon K. Chapman's "Japanese Buddhism, Part 3" in the December, 1960 issue (page 21). If the reader will draw a line across the page nine lines from the bottom, and follow the order indicated in the chart below, the article will be readable.

⑤ All writing above the nine lines column 3— move to column 2

**Note Graph**

Our sincer a-  
pologies to the  
Author  
Ed.



RADIO EVANGELISM NEEDS

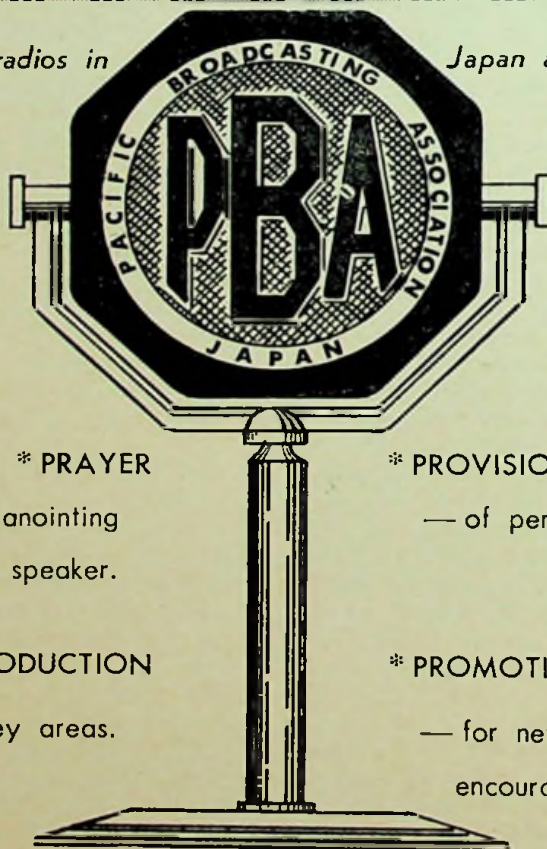
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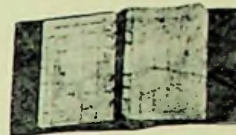
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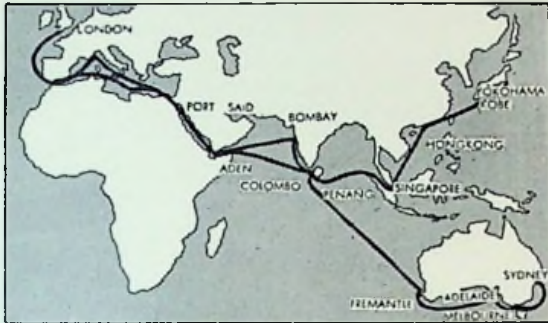
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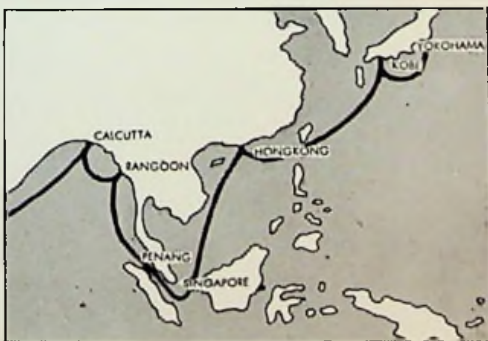
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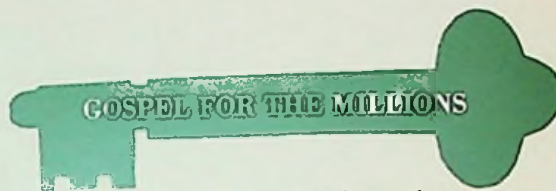
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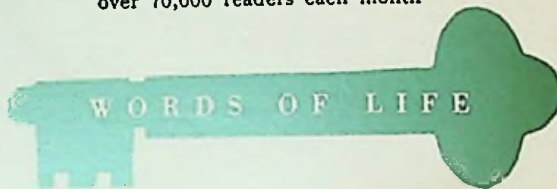
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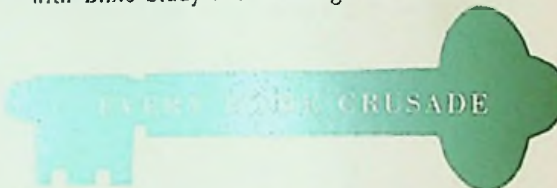
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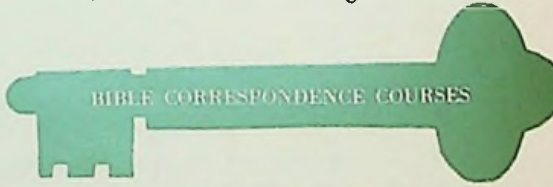
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