

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



In this issue :

Bases and the Power of Unity

Letters Worth Reading

Nepal—God Challenge for this Generation

How to Write a Sermon for Furlough



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Articles :

| | |
|---|----|
| The Basis and Power of Unity, Joseph S. Carroll..... | 5 |
| Among So Many, John Terry | 6 |
| How to Write a Sermon for Furlough, Donald E. Hoke | 7 |
| Nepal—Gods' Challenge to this Generation, Fred Jarvis | 8 |
| Missionary Problems, Wm. Rigmark, Don McAlpine | 11 |
| Why Pray? Wm. F. Clark..... | 15 |
| Propaganda, "Un-Brainwashed" | 18 |
| Letters Worth Reading, Dorothy Haskins | 23 |
| Japan and World Mission, Kurt Ribi | 24 |
| Flaming Pen, Al Hammond | 26 |
| Tokyo Christian Crusade Appraisal, C.O.M.E..... | 28 |
| Names | 31 |

Departments :

| | |
|---|----|
| Keeping up with the News, K. Joseph | 13 |
| Evangelism Department, E. Kilbourne | 20 |
| Book Reviews | 17 |
| Picture Story.....L. Ward | 22 |

Cover :

Mending the net...preparing for the big catch? Japanese fishermen and women
—still unreached.

Associate Editors KENNY JOSEPH, ERNEST KILBOURNE, ELAINE NORDSTROM
WILLIAM RIGMARK

Consulting Editors GEORGE LAUG, DONALD HOKE, GORDON CHAPMAN

The Lord is good! He has given us another year in which to work in His vineyards in which to reach a desperately lost world.

Wars and rumors of wars and with each passing day the head lines of the hour seem to cry, "Prepare ye the way! The Kingdom of God is at hand!"

Many of you are planning for a time of rest this summer. For some of you it has been a long cold lonely winter with discouragements, disappointments, sickness and trials. To some this winter's missionary work may have seemed utterly fruitless and yet to others the same time has been the gathering of a great harvest of souls. However, we are convinced that "The greatest thing that God is doing in the world today is that which He is doing in your heart." He needs our devotion more than our service.

We are looking forward to seeing you all at the E.M.A.J. Conference August 2-6 and are praying that your strength will be renewed, fellowship enlarged, and prayer life deepened.

Wm. E. Clark
Managing Editor

This issue of the Japan Harvest carries 3 articles concerning the recent Tokyo Christian Crusade. Two was written by those who were closely associated with the World Vision Program for the Crusade. The other article is written by those who, as Missionaries, have spent about ten years in Evangelistic work in Japan, especially mass evangelism.

The two views given are quite divergent, but they may help the readers to realize some of the thought patterns in this great land where so few are Christians even in name. Doubtless there are many other shades of opinions. However, *may we not become involved in needless controversy* but rather let us all rededicate our-selves to prayer and Bible Centered witnessing. Let us go forward in the power of the Holy Spirit who alone can transform hearts.

G. W. Laug
President, E.M.A.J.

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Bethel Bible College
St. Paul, Minnesota

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Recent Trends in Theology
- Seminar led by Mr. Sanders
Recent Trends in Missionary Strategy
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G. W. Laug
President, E. M. A. J.

OUR READERS SAY

Dear Editor:

Just we received your new address book. I was quite disappointed the kanji addresses were not included. We still get the mail of all the people in our section whose mail is written in romaji. I think when we live in another country—especially as missionaries—we should use the language of the country wherever possible. But that is just we women's opinion.

Sincerely yours,
Esther & Marian Bower

Dear Editor:

I should like to point out an error in your Japan Harvest 1961 Directory, giving "statistics" about other Missions and Missionaries.

You state under the heading of MINO MISSION, "Evangelism-church work since 1926." Why this erroneous information when even our Letterheads (or which you have received many) read "Founded in 1918 by Sadie Lea Weidner"? When giving "statistics" one should be very careful that he is correct in his statements.

Also I note that many post-war Missions which happen to have 4 or more new missionaries but no *Japanese MEMBERS* are listed in your main directory, but our 43 year-old Mino Mission whose Japanese workers are bona fide *members* of the Mission, administering the affairs of the Mission together with the missionaries, is relegated to the back of your directory on *Missions and Missionaries*.

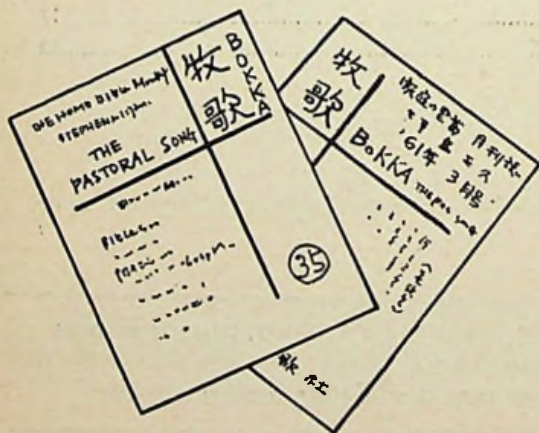
It is regrettable indeed that the Japan Harvest Directory was the first to relegate our Mino Mission (known thru-out Japan because of our stand on the Shrine issue in pre-war days) to the back of a Missionary Directory. We had always been listed in the *MAIN* Missionary list of every directory until your Japan Harvest Directory appeared in 1960.

Also, do you think it a mark of Christian love in regard to Faith Missions with only 3 *missionaries* to designate them as those "who have attached to themselves an organizational name?"

In Christian love, I would admonish you to take heed to God's warning, "Touch not mine anointed, and do my prophets no harm," Psalm 105:15.

In our Soon-coming Lord,
Elizabeth A. Whewell

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THE BASIS AND POWER OF UNITY



by Joseph S. Carroll

"It is a fact, perhaps a significant fact, that throughout the Epistles of the New Testament, where naturally, we find full instructions for Christians, there is only one exhortation to do the work of evangelization. (II Tim 4:5), while appeals to carry out the duty of foreign missions are equally conspicuous by their absence. On the other hand, the Christian life, its provisions and possibilities, its secrets and methods, its duties and responsibilities, will be found emphasized almost everywhere.

Is there any connection between the silence and the emphasis? May it not be a reminder that when the Christian life is what it should be, the duty of evangelization at home and abroad will be the natural and necessary outcome, as effect to cause, as stream to source."

The above penetrating observation by Griffith Thomas may well cause us to

consider whether we have allowed the program to take the place of the person. Is there not a tendency for us to concentrate on the things to be done, rather than on the person who has to do them? This is clearly not the New Testament pattern. Ours is the age of conferences and a conference is always the mother of a program. We begin to push the program and then, behold—the program begins to push us! The Quiet Time is neglected and prayer is somehow squeezed between the increasing demands of the program. The glow of first love for Christ soon diminishes and the attraction which is Christ Himself in us is displaced by a hard, often repulsive attitude, which savors more of worldly pressure than of Christian compassion.

It is perhaps equally revealing that you will search in vain in the Epistles for a prayer for the unsaved. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved," writes the apostle. And again in I Timothy he exhorts us to pray for kings and all who are in authority, but you will not find a prayer for them. However you will discover many prayers for believers revealing how they were prayed for. I am not suggesting that we should not pray for the unsaved. We should and will in the Spirit when we are what we should be. Nevertheless, the emphasis in the Epistles is overwhelmingly on prayer for the saved rather than the unsaved.

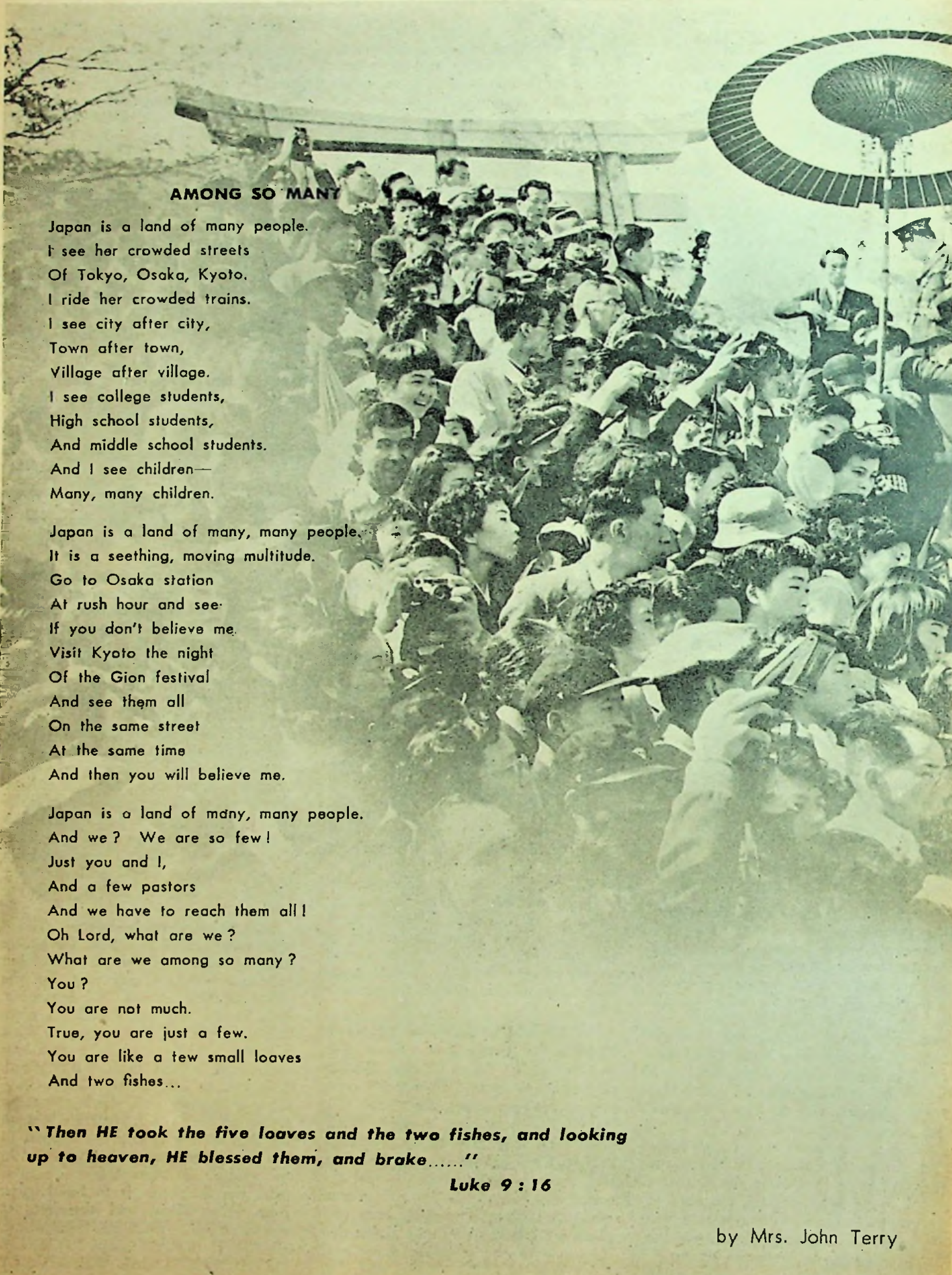
Certainly the most instructive example of all is our Lord's prayer in John 17 where we are perhaps startled by the words... "I pray not for the world," (in the ethical sense: mankind in need of salvation.) Whilst it is generally assumed that Jesus prays also for the entire world of men on the basis of Isaiah 53:12 and Luke 23:34, there is not the slightest doubt as to whom He is burdened for in His intercession. Nor does He leave us in doubt as to what His burden for them is. Let us note that His program is the person because what the person is determines the reaction of the world to the person's message.

What then is His primary burden for those for whom He is praying? John 17 vs 20-33 reveal it to us: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the

world may know that thou didst send me, and lovedst them, even as thou lovedst me." Obviously His great burden is for unity. And to what end? "That the world may believe that thou didst send me." The world is still the object of Jesus' love and His saving efforts extend to it; this, however, only through the Church as the bearer of His Word. This was achieved at Pentecost and with what glorious results. In the whole Apostolic Age we read of but one point of difference that arose; namely, whether the believing Gentiles should be required to submit to circumcision or not. And even this was discussed, not for the satisfaction of the apostles, but only for some of the less-enlightened converts. And the agreement which there was in doctrine was rendered still more manifest by the wonderful unity which was displayed in the life and conversation of the whole church. There were spots and blemishes in many, but these were soon reprov'd. We read concerning them: "And the multitude of them that believed were of ONE HEART and ONE SOUL, and with great power gave the apostles their witness and great grace was upon them all.

It is quite impossible to over-stress the importance of unity as a vital element in our passion to make Christ known to the ends of the earth. However, the unity for which Jesus is praying is not merely outward. He guards against this very common misinterpretation. He asks that the oneness of all believers resemble that which exists eternally between the Father and the Son. In both cases, the unity is of a definitely SPIRITUAL nature. Only such as have been born from above and are one in the Father and in the Son are also spiritually one. Only such are prayed for here. Only such can present a common front to an unbelieving world and exert the influence so essential to bring men to Christ.

Such unity obviously does not depend upon organization as a basis, for all are members of a Body which cannot but be one. Externals may vary, but the Word of God is one and invariable. Here in the Word of God is an unsailable basis of given unity. What stirs the world is our faith and love arrayed as a unit behind the Word. This oneness voicing the Word, adhering to it in every part, obeying its every precept, is bound to act powerfully upon the world. The greater our oneness in the Word the greater our victories in the world. To attempt to unify apart from the Scriptures is to build apart from Jesus Christ and therefore, to destroy unity. **THE PROBLEM OF UNITY IS SIMPLY THE PROBLEM OF HOW BIBLICAL WE REALLY ARE.**



AMONG SO MANY

Japan is a land of many people.
I see her crowded streets
Of Tokyo, Osaka, Kyoto.
I ride her crowded trains.
I see city after city,
Town after town,
Village after village.
I see college students,
High school students,
And middle school students.
And I see children—
Many, many children.

Japan is a land of many, many people.
It is a seething, moving multitude.
Go to Osaka station
At rush hour and see—
If you don't believe me.
Visit Kyoto the night
Of the Gion festival
And see them all
On the same street
At the same time
And then you will believe me.

Japan is a land of many, many people.
And we? We are so few!
Just you and I,
And a few pastors
And we have to reach them all!
Oh Lord, what are we?
What are we among so many?
You?
You are not much.
True, you are just a few.
You are like a few small loaves
And two fishes...

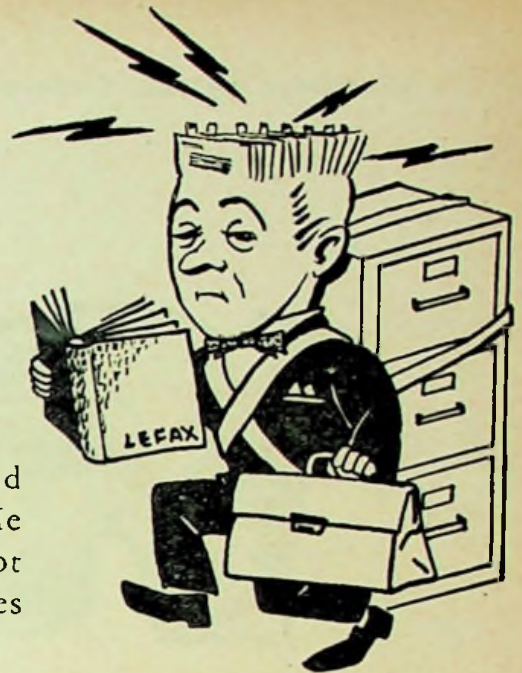
"Then HE took the five loaves and the two fishes, and looking up to heaven, HE blessed them, and brake....."

Luke 9:16

by Mrs. John Terry

how to write a sermon for furlough

by Donald E. Hoke



After my first Sunday morning service in the United States, my cousin was driving me home to dinner. He cleared his throat and then said, "Don, we hear a lot of *good* preaching over here. Why don't you missionaries just tell us about your work."

Reeling from this blow, I prepared a sermon which was largely a series of missionary stories and was preparing to preach it in another church one Sunday morning, when the pastor leaned over and whispered, "Give us a message. We don't want just a bunch of stories."

After months of internal conflict whenever I faced an opportunity to speak, I developed a simple formula for a furlough sermon which I am happy to share with my fellow missionaries.

The ideal furlough sermon should have the expository content of G. Campbell Morgan, the verbal eloquence of

Robert G. Lee, and the emotional appeal of Bob Pierce. It should contain at least one illustration each of (1) large mass meetings in which you saw hundreds of conversions, (2) the story of several homeless orphans which you have rescued and are rearing, (3) and the experience of at least two gifted young men whom you have trained and are now being as widely used as Billy Graham in your absence.

You'll have to deliver this sermon in approximately twenty minutes, because the building committee will be having a special meeting immediately follow-

ing the service to discuss a \$200,000 recreational addition to the Sunday school building.

It is very helpful also to have with you a dramatic motion picture of your work in technicolor and stereo sound. Although the rooms can usually not be darkened and the picture appears anemic, such films are often requested for Sunday school and youth groups—after which a dear soul will come up and say, "My, I didn't know it was like that in China."



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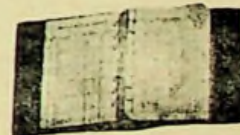
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God's challenge to this Generation



General Douglas MacArthur said, "The opportunity to win a nation comes but once in a lifetime."

That opportunity, I feel, has come to the Church of Jesus Christ today. For centuries, sequestered Nepal had been without a missionary and without a church. Her 9 million people have been without an opportunity to hear the Gospel.

Recently, however, God has wonderfully opened the door to that closed land for which so many had prayed so long.

Today Nepal represents God's challenge to this generation. Although the facts are little known and this opportunity greatly neglected, Nepal is mission's hot spot today.

Nestled in the mighty mountain ranges of the Himalayas, Nepal lies north of India and south of Tibet. People literally live on the edge of the majestic mountain slopes. As I travelled from the border of Raxaul on the tiny train for one afternoon and all the next day on a crowded bus, I thought I'd never come to any valleys. It was just up and down one mountain slope after another. I shall never forget the breathtaking scenery. The fair and fertile fields were set in a background of gorgeous snow-capped mountains, the most famous of which is Mt. Everest, which rises to more than 29,000 feet.

Except for the link between the capital, Kathmandu, and the Indian frontier, Nepal is almost without roads. The country is a rectangle 500 miles long and 100 miles wide. The mountains which once accounted for her centuries' long isolation, today are one of the main causes of her awakening. For centuries Nepal remained untouched by foreign influence, known as an exotic land of legend and romance.

In 1931 Dr. R. H. Glover wrote, in "The Progress of World-Wide Mis-

sions", that Nepal was "practically untouched and outside the plans of existing missionary operations. Nepalese are fine, robust people, and fairly progressive, but still closed to Europeans and without a Christian missionary."

Nepal's history is colorful and dramatic. The story of how she became a democratic kingdom and took her place among the modern nations of the world, reads like a romance. The influence of an unknown German woman, medical doctor upon the royal family and subsequently in the overthrow of the rule of the Rana family is fascinating, indeed.

With the advent of democracy in 1950, Nepal is emerging from the slumber of centuries into the bright sunlight of this nuclear age. This predominantly agricultural nation is being modernized and industrialized. Her vast industrial potential attracts the attention of foreign business interests, and this far-flung frontier is becoming a tourist attraction with great appeal.

Its culture dates back earlier than the Christian era. Often called the "home of the gods", one of the most characteristic features of this kingdom is its thousands of temples and shrines. Unfortunately, the beautiful architecture is marred by the absolutely obscene erotic sculpture often carved on the temples of worship. That which seems so revolting to the Western mind is a distinctive part of their art and culture, symbolizing their way of life and religion. There are more gods than people and more shrines and temples than homes.

Buddhism and Hinduism predominate in Nepal's religious culture. Strangely enough, most of its religion is a blend of different religious traditions which have followed the successive waves of immigration from India. The

Hindu temples are sacred to the Buddhists and Buddhist temples are sacred to the Hindus.

Nepal today is going through a tremendous change. Up until a few years ago even her few cars had to be carried over the mountains on men's shoulders. Now over the new road, built by India as part of her contribution under the Colombo Plan, new life and Western influence are pouring into the land. Airstrips are built, a lovely airport was constructed in the capital, and once-isolated Nepal is changing economically, culturally, politically, and spiritually.

More than 2,500 years ago Gautama Buddha was born in Nepal, and his power and other religions has been unbroken. With the advent of democracy, new liberties and opportunities, unknown in the past, have challenged the outside world.

Only recently has the Christian church gotten a foothold here. For two decades missionaries sat on the border, praying and waiting for an opportunity to enter those iron-clad gates.

At last the priceless opportunity came. At first it was only an open door, with few to enter. Appeals went forth for doctors, workers, and prayerpartners. In spite of the fact that the doors have been open for some years, the response to this open door and modern challenge has been very small.

In 1953 the Nepal Evangelistic Band opened up medical work in Pokhara, in Western Nepal, about forty minutes by air from Kathmandu. Today a handful of British missionaries operate a hospital and leprosarium there. In the Kathmandu Valley, the United Mission to Nepal, representing 13 boards and many nations, operates several hospitals and social service projects.

An infant church was started by some



by Fred Jarvis

fine Indian preachers who came from 2,000 miles away in South India, representing the ancient, but vigorous Mar Thoma Church, which claims to have been founded by St. Thomas in 52 A.D. These young men are making spiritual history. They recently opened up a nice book store on the main street, which is the boldest testimony to the Gospel ever known. Other Indian nationals and Nepali Christians came from India making a spiritual beach head.

There are some 40 baptized believers and 7 meeting places. Recently the Nepal Christian Fellowship was formed as a means of united witness.

At last the doors are opened. Though not opened completely for active evangelism by white missionaries, the Nepali Christians from India and Indian nationals have an almost free hand to witness to these lovable, spiritually-

hungry people. One Indian preacher crossed the border and in a short time sold 500 Gospels and distributed hundreds of tracts. An Indian Christian reported he had sold 80 Bible portions. The Indian isn't required to have a passport and can enter the country freely.

The Indian national may be the key to the evangelization of Nepal. In Kerala State in India, for example, there are churches in every town and village, and more than 30% of the population profess to be Christian. Some 50,000 people gather annually in large conventions there. While Speaking at these conventions this year, I met many young people willing to go to Nepal, hindered only by the lack of \$25 a month needed to keep them there.

There is an all-round urgent need in every field in Nepal. The Catholics are taking full advantage of the open doors.

Mission societies and missionaries should definitely make plans to reach these 9 million people. Many jobs wait to be done: The Nepalese Scriptures need to be revised, linguists and writers are in great demand, Christian literature is an urgent need in Nepali, and other dialects as well.

Seldom do nations suddenly open up to challenge the Christian world. God's time clock has struck. We must not miss this priceless privilege and solemn opportunity which Nepal gives us.

The door has opened in Nepal for the first time since Pentecost. Nepal is God's challenge to this generation. The choice is before us. Only our indifference and faithlessness will keep these millions in darkness.

As the challenge of the unachieved drew many determined young men seeking to conquer Mt. Everest, so the Church today must organize spiritual expeditions backed with mighty intercession, men, and money sufficient to plant our Christian flag on the summit of towering Everest and claim this virgin territory for God. Let us count no price too high, no effort too great to plant the good seed in Nepal soil.

Let us flood the land with literature, focus our fervent prayers upon its need, and fill its towns and cities with flaming Gospel witnesses. Orphanages must be started, medical teams are in great demand. A missionary doctor got a petition 9-feet long, pleading for her to come to a certain area. Though temporarily limited by government restrictions, the Church must enter through the door of social service in order to be on the ground floor for the great stakes that are to be won if we are wise enough and concerned enough to read God's timepiece and realize that Nepal is God's challenge to this generation.

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MISSIONARY PROBLEMS

Our Unfinished

United we Stand

by Wm. Rigmark



The "Unreached Villages" survey undertaken by JAPAN HARVEST confronts us with one of the most disturbing facts in postwar Japan—23,000,000 of Japan's population still without any local witness. Certainly, this places a tremendous responsibility on the missionary in this country. It is imperative to pause and seriously rethink our task and its fulfillment during this decade.

As missionaries who take the Bible seriously we share the conviction that the New Testament is our only authority for both the message and practical methods of Christian work. The task of the missionaries in the Book of Acts was a comparatively simple one. They were sent out to preach the Word of Christ to people rather similar to themselves in regard to language, culture and race. Largely they were limited to areas of similar climate and standard of living. They could travel lightly and by doing a few hours work per day they could earn enough to supply their simple needs. Christian work could be carried out without any great resources, special training of missionaries, or administrative organization. Later, when it came to evangelizing the people at greater distances, and of different cultures such as the Goths and the Vikings of the Scandinavian countries, the situation was rather different. Paul and others in Acts recognized that without changing the essential nature of either the message or the task, adjustments must be made due to changeable circumstances.

OUR TASK TODAY: Our task in

Japan today is to preach Christ! Unfortunately, we can not take for granted that there is complete agreement and understanding on this point. There is no single issue more important in the practical task of evangelizing Japan than this matter.

Canon Theodore Widell, of the College of Preachers in Washington, has made a distinction between what he calls classical and humanist Christianity. What Widell defines as humanist Christianity builds on a remnant of Christian tradition. It draws from the heritage of Christian moral standards while it is hardly anything more than a golden rule idealism, a Christianity without redeeming power. It represents a misunderstanding of the Christian faith where man, not God, is the actor and good works have become a substitute for living faith. In his book "The Apostolic Preaching and Its Developments" professor C.H. Dodd makes a clear distinction between proclamation and teaching. The apostolic preaching is a proclamation of what God has done. What God has done in the birth, life, death, resurrection, ascension and coming again of Jesus Christ is the essential core of the message we are to preach to the great population of Japan. Nothing else will evangelize this great nation.

The fellowship of the church is also an essential part of evangelism. "There is no such thing as a solitary Christian," said John Wesley many years ago. Only in the life of fellowship can the signi-

(Continued Page 33)

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.

Task



Missionary and His Layworker

by Don McAlpine

Some weeks ago I visited a large piston factory in our city. The manager was pleased to show me a great variety of machines. The climax of our factory tour took place when he showed me 3 machines placed side by side which required just one operator, and which produced the equivalent of 15 men's work. Further, these machines worked 24 hours per day. He laughed with great pleasure as our tour closed. I came away with the definite impression that this man was interested in one thing—increased production.

To increase our production is not so simple a process as is the factory owners'. Yet, the principle is somewhat the same. God does not use machines, but He does use men—laymen, who are qualified. And, when we multiply workers of the right type the *results will be increased production* for God. Souls will be saved. The Church will grow.

Of course, all laymen do not have the same capabilities, or the same gifts. It was not even so in Acts. Therefore, all will not produce the same. But, produce they will *if* they are Scripturally qualified men.

Now, to read Acts for even the one thousandth time must bring encouragement and blessing to every child of God. It is evident as we read it that *God is very much alive*. It is also evident that the first missionaries were *men who walked with God*. The heroes of Acts are giants. The journeys of Acts are amazing—even in our 20th Century and

their accomplishments make our best missionary efforts seem as nothing. From its pages we have certainly the supreme challenge for this missionary age.

I The Qualification of Lay Workers

Most station missionaries beginning a new work have one aim in view—that is—to turn the work over to a national worker—layman or otherwise—and move on to a new spot at the earliest possible date. As we read Acts we cannot help but feel that such was the pattern followed for many years. And, in Japan for the past ten years or so we have had certain slang phrases coined which continually serve as goads to move us on. Chief among these is, "the national worker can do it better". Of course I agree with this statement—in a qualified form—i.e.—"*some* nationals can do it better".

Some years ago one of my diligent missionary friends had some benches built for a church in Tokyo. They were nice to begin with, but a little rough in spots. So, I thought it would be a good idea to plane them down and apply a coat of stain. I asked for volunteers from the group in the church to help in this work and one young fellow of college age responded. His knowledge and ability with a Japanese plane was limited to say the least. I looked on in horror as several benches were mutilated and finally suggested that we have a cup of tea and call it a day. Later I applied heavy coats of stain in an effort to cover up the damage, but the results

remain to the present. Many times since then I have pondered the question of how many souls have been scarred by unqualified workers. Yes, we all want to turn a work over to a national worker, but, until we find one qualified we had far better do the work ourselves—stumbling though we might be.

What qualifies a worker?

(1) He must be of honest report. His reputation must be clear—must not be "double-tongued". He must first be proved.

It is wonderful that the Gospel message has been able to bring the worst type of sinner to repentance and salvation. And, from my experience with prisoners and ex-prisoners I agree that the Gospel has that same power today. However, a recent convert from a shady past is not the best candidate for a leader in a local church. Many of us could probably tell stories of tragedy when we have failed to heed this initial requirement for the layworker. Let us first make sure that he be of "honest report".

(2) He must be full of the Holy Spirit and wisdom. The classic passage in Ephesians 5 on this point tells us that among other things this means:

1. A singing heart—or a happy disposition. There is no place in God's plan for a moody spirit. If Paul could sing in prison then we should be able to out of prison.

If the Holy Spirit has filled our hearts, we shall enjoy our work. A worker who needs to be continually "pushed" had better be dropped. The Holy Spirit is the Spirit of Love and when He comes in to dwell He gives a love for God and certainly a love for God's work and the souls of men.

I once worked as an agent for a leading U.S. life insurance company. One of the questions asked me when I applied for the job was, did I like people? The sales manager assured me that if I did not, I would surely not make the grade as a salesman. Without a singing heart—a love for God and the work of God and people in general—our lay workers will never make it.

2. Next, if the lay-worker is Spirit-filled he will have a thankful heart. There is no place in God's program for a person who does not appreciate the blessings of God and the kindnesses shown him by his fellow-workers.

3. A third evidence will be shown in his attitude toward submission. Every General was first a student who learned obedience and submission. One trip to West Point years ago convinced me that the way to the top is humiliating at its start.

Are there such qualified workers in Japan? Many of you know of churches throughout Japan with such workers. My own experience is limited to churches associated with TEAM mission.

(1) Pastor Hatori of the Morning Glory Church in Tokyo reports that the Evangelistic Band of his church is entirely in the hands of lay-workers, and that they have much to do—numerically speaking—for the success or failure of the Sunday night evangelistic meeting.

(2) Brother Robertson McQuilkin, although evasive as possible, reports that the work in Tsuchiura has at least five or six lay-workers capable of bringing a good Gospel message. And, this past spring, these workers carried on a series of "kominkan" meeting throughout the surrounding area.

(3) And, as some of you may know, the outstanding work in TEAM mission which has capitalized on lay-workers is in Aomori City where brother Allan Fadel is in charge of the work. Their Saturday night preaching class, where the worker's messages are taped and then played back for self-criticism, has been a great help in the further preparation of a number of willing workers.

What a blessing to get men really called of God to be lay workers. The presence of such, changes a cold meeting to a warm one. How we need to pray the Lord of the harvest for more such men.

II The Responsibility of the Missionary

Not all of the post-war Japanese church failures can be laid at the doorstep of the national worker. Many a missionary has had a part in it because of his failure to do his part. Verse four shows us the "main track" for the missionary train—"but we will give ourselves continually to prayer, and the ministry of the Word." We are often tempted to get off this track, but this is God's eternal plan for His Church.

We will "give ourselves". To what do we give ourselves? What does it mean to give ourselves? We know what it means for a man to give himself to his business. We are certainly conscious of what it means in politics and have very evident examples before us in this election year. But, do we actually know what it means in our missionary work? We need to renew our dedication. We need to give ourselves wholeheartedly, diligently, continually to prayer and the ministry of the Word.

A recent issue of the Back to the Bible News told the story of a prisoner in an ancient kingdom who had been sentenced to die. On the date set for his execution, the mother of the accused appeared before the king and made such an eloquent appeal for his life that the king agreed to a pardon for the condemned. He wrote out the necessary papers and then called for one of his servants to hasten the documents to the distant prison before the hour of execution. The servant departed, but

along the way his attention was drawn to a sidewalk circus, and as he stopped to watch the clowns perform he lost all track of time. The hour of execution came and the prisoner went to his death. When the report came to the king he immediately sent for the servant whom he had entrusted with the pardon and asked for a full explanation. The servant's only excuse was that he "had stopped to watch the clowns".

Today we have a clown on every corner. Let us beware that they do not get our minds off of the message of pardon which we have to deliver. Let us give ourselves to prayer.

(1) As we read Acts, we find that in times of *persecution* they prayed. In times of *victory* they prayed. In times of *perplexity* they prayed. *Without prayer* all other things and means accomplish nothing.

When I first came to Japan I used to covet the money of R.G. Le Tourneau for Japan. I used to feel that if we just had about half a million dollars for Word of Life Press our worries would be half over. Then, if we had another half a million for radio work, we could all go home and carry on the work by remote control. However, we all know that in actuality it just does not work that way. God says, "my glory will I not give to another." Only as we continually seek the face of God can we expect to see the missionary train going down the main track. Prevailing prayer, I believe, is still one of our big lacks in Japan. May God give us strength and determination to discipline ourselves to the work of prayer. To pray for the lay workers that God has given that they might not be "sitting ducks" for the devil.

(2) We must give ourselves continually to "the ministry of the Word".

The early church had the power of tongues—of miracles—but their main ministry was the "foolishness of preaching." This is the God-ordained method of winning souls.

What a privilege is ours—a privilege denied angels—to minister the Word of God to guilty sinners. We need to do it continually, fervently, and affectionately.

We need more street meetings—more tent meetings—more meetings of every kind that afford an opportunity for the ministry of the life-giving Word.

Some seed may fall among thorns—some may be food for the birds—but our responsibility is to continue to sow it! Like Ezekiel we need to make sure that we deliver our own souls.

If we are at home too much—some thing is wrong. An insurance salesman is to meet a minimum of ten new people every day. He cannot do it sitting in the office. In Buxton's remarks to his workers he intimates that generally

speaking they would be engaged in proclaiming the Word every night. That should be the norm instead of the exception. Our lay-worker will probably never rise higher than the example that is set for him so we need to take special care on this point.

III The Results of Such a Program

(1) The Word of God increased (2) The number of disciples multiplied. (3) A great number of priests were saved.

Every church that follows the Scriptural pattern will see similar results.

If we fail to get these results by following God's plan we have no alternative than to follow on anyway. However, we should make sure that our workers are qualified and that as missionaries we are doing our part for them. If we are convinced that both of these matters have been taken care of and still we are not getting results I believe there is only one other conclusion to reach. It is simply not God's time to work in our particular place.

We often need the patience that James speaks of in chapter five of his book. He tells us of (1) The farmer's patience, how he waits for the early and latter rains. And, how we need to do the same—wait for the rain of God's blessing which will surely come. He tells of (2) the prophets, and asks us to consider Elijah, Isaiah, Jeremiah and others who were tested by barren years and yet remained true and faithful to their God-given task. Finally, he asks us (3) to consider Job and his patience and remember that in the end the Lord is most gracious in pouring out blessing, although it may be necessary to wait for what seems to be a very long time.

Have you and your lay-workers given out every tract title printed in Japan? Give them out again. Have you used every Gospel film? Use them again. Have you consistently used tent meetings, street meetings, etc. to reach the crowds? Continue to do so. Do you pray and fast regularly? Continue to do so. God will surely eventually bless.

A few weeks ago I was speaking to a man in our neighborhood who is not a Christian, but who had heard about my wife's English Bible classes in the high schools of our area. He was most enthusiastic about these classes and assured me that that was the best way to build a lasting work in the city. After listening to him enthuse for a while I finally broke in and said, "Yes, but it takes time." "What do you mean—how many hours a week", he asked. "Oh, the hours per week is not what I meant", I answered, "rather the years it will take before a church can be realized by such a method."

He looked at me in amazement and said, "You're working for eternity, aren't you?" I agreed, and the conversation closed.

May God give us diligence and expectation—and patience as well, as we seek to do a work for eternity in this wonderful land of Japan.

Keeping up with the

NEWS



Kenny Joseph, editor

Thirty Million Chinese Killed

Taipei Chinese Communists have killed 30 million people and sent 19 million more to slave labor camps since 1950, the *CENTRAL DAILY NEWS* reported in Taipei, Taiwan recently. (FENS)

Martyr's Blood Still Seed of Church

Saigon Central Vietnam Communist guerillas buried alive national Evangelist Hiep and a 20-year-old granddaughter of the Christian Chief. The chief, also a Christian, they killed by breaking his neck. At another location, missionary workers narrowly escaped when their station was burned to the ground. In the face of such destruction, however, retreat is unknown. The wife of Thanh Hiep the murdered Evangelist has chosen to stay with her 5 small children to carry on the witness. A student in Vietnam's Bible School upon seeing a photo of the murdered Hiep declared "I'll go and take his place. I'm not afraid to die." (WEC) Meanwhile Mr. E. Hodgson and Mr. Elton Kanuf, New Zealand missionaries of the Congo Evangelistic Mission for 24 years were martyred in Mukaya Village by the hands of those they went to win to Christ. They died praying for their murderers.

Missionary House Burned

Ishioka Three notes were received by Rev. A. Kunz, Liebenzell Missionary stating his house would be burned down and signed "Akuma-yori" (from the devil). His house was burned down when both he and his wife were absent for a few minutes to help in a church service; upon returning they found the house burned and their two-year-old son dead. However, after prayer they decided to move right back into the neighborhood, two days later. Prayers are asked for this brave couple and their daughter Priscilla. (L.M.)

W.C.C. Invites Communists

Geneva The Russian Orthodox Church has applied for membership in the World Council of churches. If accepted by a two-thirds vote at the WCC Third Assembly in New Delhi, India, Nov. 18th this will be one more

step that WCC has taken in its soft attitude toward Communism. From 1946-1961 the WCC has made repeated efforts to secure the participation of the Russian Orthodox Church. This, of course, is sent out to all the member NCC Churches in the World as the opinion of the majority. However, a recent poll gives the lie to this. For instance, at the Cleveland NCC Conference a report was accepted by the NCC which called for the recognition of Red China and admittance to the U.N. The press worldwide, reported this resolution as the sentiments of the American Protestant community; since the NCC claims to speak for 40 million Protestants. To get to the actual facts, the "Committee of One Million" sent out a clergymen's poll and 8,572 replies were received, with 87% in firm opposition to both recognition of Red China and its admission to the United Nations, 11% were in favor, 2% had no opinion or did not commit themselves. This poll effectively places the overwhelming majority of the American Protestant community on record as opposing the NCC, WCC radical left-wing leadership which probably represents no more than ten percent of the Protestant population. The Russian Orthodox Church invitation probably would represent roughly the same percentage. However this does not deter the NCC, WCC leaders from pursuing their objective which can be interpreted only, as pro-communism; left-wing liberalism. This makes abundantly clear why evangelical pastors and missionaries refuse to be sponsored by or join the NCC in Japan or elsewhere.

Japanese Foreign Missionaries Endangered in Laos

Laos There are 8 Japanese foreign missionaries in Laos. They are supported by Japanese Christians and businessmen and have no official contact with any American or foreign missionary organization. This saved them recently when 3 were captured by communist guerillas and questioned for 3 days. The one point the communists wanted to know was did they have anything to do with missionaries or foreign mission organizations. When they answered "no" to their satisfaction they

were let go. Since the uneasy truce in Laos no further word has been heard since April 29. Christians in Japan are asked to pray that they will be kept safe from danger while preaching the Gospel freely. Meanwhile the Japanese Evangelical Overseas Mission (J.E.O.M.) planned to send out Japanese missionary couples to Taiwan, and the Philippines and an elder to Korea.

Total Communism Flops in Red China

Shanghai Mao Tse-Tung pet scheme for communizing the peasants has been written off as a failure. Nothing worked in Red China's communes that herded millions of men, women and children into huge work brigades, so the system is scrapped, and China's communist bosses have suffered a major defeat. *U.S. News and World Report* states the communists finally gave up last November and peasants were told to take up their tools and work as they had before the communes came into existence. Actually the communists are not giving back to the peasants the freedom of the past; the party still holds a firm grip and determines what each village must produce, sets the time of delivery and sets the price the state will pay. But, by breaking up the 24,000 communes and restoring a measure of village life, the reds are confessing, in effect, the Chinese peasant knows best how to work his own land. Meanwhile in the midst of one of history's worst droughts and famine, resulting in 40,000 deaths daily from starvation, China's Imperialistic bosses export rice for political gain while importing wheat from Canada and Australia.

The New English Bible

Tokyo While reaction to it has been varied, 2½ million copies have been sold. However what earlier seemed to be words of commendation, have now firmed up into words of criticism from evangelical scholars around the world. Some critics call the NEB more damaging to basic Christian Doctrine than the RSV while others say it is written "so that God can talk to teenagers and beatniks." In Japan, the Amplified New Testament Gospel of John in Japanese was all sold out.

IFMA Congress on World Missions

Chicago At the IFMA Missions Congress in Moody Church this winter a special survey by Dr. R.N. Thompson, stated: "During the past 50 years the world population has increased by 75% to today's 3 billion. In the next 40 years it will more than double to 6 billion. Four-fifths of the world's population are women and children; lumping all Protestant Christians together we represent only 8% of the world's total population or 1 out of 13. In 10 years it will be down to 6% and

by the year 2000 we'll be down to 2% or one out of 50." We have actually lost ground if we compare the number of Protestants proportionally in 1910 to 1961. More than 4 times as many people embrace Communism as Protestantism; and we stand a poor fifth compared to other religions. . . . There are 7 muslims for every Protestant in Africa. In 15 years since World War II more than one billion souls have passed into eternity; and more than half went to the torments of hellfire without even hearing of Jesus Christ; who He was, or why He died. . . . We must be ashamed that at home during the past 3 years more than one billion dollars has been spent each year for new church buildings while Protestant missionary giving has averaged only about 150 million dollars a year, which is 3 cents a week per church member. Thus, \$7 for buildings and \$1 for missions. The day of the missionary is not past. In our survey of 87 Evangelical Mission Boards, there were specific requests for 18,347 new missionaries.

New day: new missionaries

However, they New day: new missionaries won't come just from North America, they will come from the body of Christ in motion, the world over, including the younger churches. Already Japanese missionaries are at work in Latin America, the Philippines and in other areas. Korean Missionaries are in some of the unreached areas of South-East Asia. Missionaries from South India reach into unreached areas of the border lands of the Himalayas. American Negroes are moving to the front in Africa. In the decades ahead we will cease to hear of the foreign missionary! He will be the 'world missionary'. No longer will he be the manager, the superintendent, the specialist; instead he will play the roll of the evangelist, and teacher, as was Paul. He will be guide, counselor and friend. There are 3,076 different named languages and several thousand lesser dialects in the world. The Gospel is recorded on records in more than 2,100 of these languages. By 1970 every language and dialect will be recorded on tape and it will possible through records and radio for every man to hear the Gospel in his own tongue. Parts of Scripture have been translated in 1,151 languages. The whole Bible is in 219 of these. (IFMA)

Billy Graham's "New" Stand

Chicago. . . . As far back as 1956 Dr. Billy Graham took an official position, as in the London Crusade, when all of those who were on any official committee had to sign a statement that they believed in the deity of Christ, (including, the virgin birth, the vicarious atonement and the bodily resurrection) and the fall of man which included hell.

However, this has been abandoned until recently in Chicago. After being rejected by the modernists and liberals, his team is sponsored by a group of ministers and laymen all of whom have signed this statement: "I have received Jesus Christ as my Saviour and Lord. I am seeking to live in accordance with the Word of God. I believe that a spiritual awakening is urgently needed in the Chicago area and that the coming of Dr. Graham could be a vital contribution in bringing this about. I am therefore prepared to give time, money and prayer to assist in the furtherance of this crusade." This sponsorship is unique in the history of Dr. Graham's Crusades. Our comment: why not go back to the "first things" as the Japan Protestant Centennial did and take for the basis of participation, "I believe in the Bible as the only infallible, inspired Word of God, our only rule for faith and practice."

Christian Anti-Communist rally in Taiwan

Taipei Over 1000 Chinese and foreign Christian leaders attended an anti-Communist Christian rally on April 3rd in Taipei, the first of a series of mass demonstrations to voice strong opposition to Communist oppression and the admission of Red China to the U.N. The rallies were prompted by recent agitation for recognition by the U.N. and the pro-communist sympathies of a few local churchmen from the west. A resolution was adopted representing 250,000 Christians in Taiwan stating; "We as Christians are opposed to the regime which seeks to crush religious freedom and exterminate the Christian Church. We call upon all Christians, to pray for God's blessing on His Church and for support of our stand." (FENS)

Filipino Congress Investigates Communism in University

Manila. . . . Charges of Communist infiltration in the faculty and student body of the University of the Philippines resulted in a full scale investigation by committees of both houses of Congress. Seeking to intimidate the Congressmen into dropping the investigation, numerous students demonstrated in the halls of Congress protesting the probe similar to the pro-communist student riots in San Francisco which was crystallized in the film, "Operation Abolition", which is being promoted by most Evangelical Churches and secular organizations, but is being opposed by the NCC and the Communist Party in America. We wonder what would happen if a similar probe was made in some of Japan's leading universities.

JSSU Expands Again

Tokyo. . . . The Japan Sunday School Union is again expanding its facilities with a 3-story addition to the present building at Matsuzaka Cho, Minato Ku.

The reinforced concrete wing fronting on the main street will more than double the present JSSU capacity and will be completed in time for their November 10th Anniversary celebrations.

Peace Corps

Miami. . . . The highly controversial Kennedy Peace Corps proposal is meeting with mixed responses. Dr. Billy Graham said in Florida "It, (the Peace Corps) will be one of the most miserable flops in history unless American youths participating are deeply dedicated to Christianity. America already has a gigantic Peace Corps successfully at work; our foreign missionaries." The Peace Corps volunteers will remain in the country from one to three years receiving no salary but their expenses will be paid, plus transportation. Their standard of living will be the same as that maintained by persons in the country. For example, a teacher going to Pakistan will live like a Pakistani teacher who earns only \$7.00 a month. (This is a high goal even for present-day missionaries.) To the question "Would Peace Corps teams sponsored by Church groups do missionary work?" the answer from Kennedy's headquarters was "No, religious activity is to be avoided by the Peace Corps." Dr. Albertson estimates that at least 50,000 college graduates will volunteer each year—compare this with the plight of a large Mission which asked for 300 missionary volunteers and got 39 last year.

NHK turn off American TV Violence

Tokyo. . . . After a Government survey revealed that juvenile delinquency in America was almost paralleled by the same rise in youthful criminality in Japan; one of the main causes was American-imported TV programs. Thus the NHK Government Radio and Television Corporation sought to ban all TV programs which had violence, sex, lust or murder as their theme. Is it not a paradox that a Non-Christian country has to ask a so-called, Christian Nation, not to export anymore of its Godlessness overseas? Meanwhile in America FBI director J. Edgar Hoover reported again an 11% increase of teenage crime. When Samuel and David Mathews, Indian Evangelists to America for the last 18 months were asked why they went, they said, "To convert American sinners, especially those in slums, missions and jails."

New Religions Evangelize

Tokyo. . . . Sooka Gakkai, a Buddhist faith with political overtones, is reported to have set as its goal, the conversion of 3 million new families in Japan during the next 4 years. The believers of the Risshoo Kosei Kai, also a Nichiren-related faith, are its special targets.*

Pastor Shi

Brainard

Wesley

Praying Hyde

Why Pray ?

Taylor

Finney

Gosforth

Murray

Mueller

Bounds

by Wm. F. Clark

There are three major reasons why prayer is so preeminently essential. They are: 1st, for the glory of God. 2nd, because of the appalling conditions now current, for which a revival of Salvation is the only possible solution; 3rd, that we who are the Body of Christ, shall be fully panoplied to meet the fearful exigencies of the hour just ahead of us. We shall discuss them in the given order:

First, we need importunate prayer that God may be glorified.

When men become self or ego-centered, the Infinite God escapes their thinking. The deification of man invariably means the abandonment of God. We have reached this stage almost universally as had those of the period in which Christ came. "These people honoreth me with their lips, but their heart is far from me," was His estimate.



The late Rev. Wm. F. Clark was professor of Bible at the Seattle Pacific College and as the radio pastor of the "Sunday School Hour" penned the above vital message.

We are aware that certain groups of Churches have considerably increased their membership as recent statistics show—but we are also aware that that very probably means more adherents to the denial of the Deity and supernatural work of Christ. Indeed such a basis has been held by recent religionists, which may be considered as the center of such

activity, who are putting forth an effort to form from existing churches a universal denomination founded on just such negations.

On the other hand the Protestant churches—those which are vigorously fundamentalists have marked a decrease. History does not show a single instance of religious renovation coming from other than the Protestant groups, so humanly the chances are growing smaller.

God can only be glorified when Christ is exalted and His Word believed, not when Christ is reduced or His Word smothered in traditions.

There is a certain sympathy due men overtaken in fault and overwhelmed in failure, but when mankind becomes so maudlin in sympathy as to condone man's heinous sin and then bemoan the disaster that inevitably must befall the sinner—when women in thousands will fight to acquire particular clothing as mementoes of a popular idol who has prematurely burnt himself out by physical debauchery—it is time for us as did the prophets of old to dry the excess of tears and fly to the defense of God and His just deeds.

Let God have at least some friends

If the disaster which faces man is excruciating to those who love their fellow men, the abandonment of God is excruciating to those who love Him. "The main purpose of life" is to glorify God and to enjoy Him forever."

Second, we need prayer greatly because of the fearful forebodings of the immediate future which this world faces. "The wicked shall be cast into Hell and every nation that forgets God." On that Speedway there are neither delays or detours. Everywhere there is talk of Peace Conferences and Peace plans, but even while we talk destruction and death falls. Men's hearts are filled with fear because of the things that are soon to come upon the earth. How important at such a time to be confident of the Everlasting Arms and like Hudson

Taylor to step out into seeming void and find "the Rock beneath".

Third, we need to pray in order that we shall not be caught by some dissimulation, some deviation from God's will that will result in the mark of the Beast—many shall fall away, friends will betray. Having done all, stand is the Scriptural injunction. The most devoted of Christians in this hour are energizing to make their calling and election sure. Have you an experience so extraordinary as to meet with victory the most exhaustive of ordeals? In the most extreme of emergencies God has always filled His people with the Holy Spirit that they might be able by a display of higher power to checkmate the evil rampant without, and to maintain the supremacy of personal victory within, that is, inward spiritual reinforcement and outer miraculous manifestation. Pharaoh could not dislodge Moses, nor could Jannes and Jambres disparage his wonder-working power. Diana of Ephesus could not deter Paul's success, and hankerchiefs blessed by him greatly disadvantaged her silver-smiths' charms.

We have pondered much, what is the philosophy of prayer? There is a certain school of religious thinking in America which speaks disparagingly of prayer and experiences. While we would not lessen the need of steadfast faith, we equally insist that only a vigorous prayer life can lay the foundation for a stable faith.

In the center of each drop of water which falls to the earth is a particle of dust that has been wafted by a gust, skyward. No heavenly refreshing falls to earth, but that first there must be a confession of dearth. Else no appreciation—and if no appreciation, no permanent seizure.

Carey said, "Pray as if all depended upon God. Work as if all depended upon you." The philosophy of prayer seems to be then, that one is only fit to receive who has by his own energy projected himself upward as far as he

possibly may. Lightning plays around the mountain crests because there are magnetized metal fields there.

The laws of prayer are just as absolute. Besides that in some cases it is necessary to ascertain by prayer the will of the Lord: In our early ministry we were called to the bedside of a very ill young man who was depending upon the textbooks of a false cult for his healing. A night of prayer brought us the assurance which eventuated in fact that God would save his soul, but that his body should die. "The body given over to Satan that the soul might be saved." We later learned that he had been guilty of a most flagrant sin against God.

I hesitate to mention my own experience, but feel that I should for the glory of the Lord: As a lad of 14, reared in a Methodist parsonage we bowed with our father, the Pastor, in the silence of a late night hour, poured out our heart to God—and accepted his conditions. In that faith we retired to sleep. As we awakened, a warm February sun was breaking through our window and with first consciousness we also became sensible that the Light of Life had come.

Then about the middle of the Senior year at the University, our eyes failed so that we could not read a word. Three leading oculists made examination, but could not detect the cause nor provide a remedy. Seeking the open reaches of the wide west, we rode after the cattle on the ranges of sunny Colorado, praying as we rested under the pines and spruce as day faded and the camp fire became mellon gold. By a water course, ripping over rugged rocks and dashing into troubled pools, on the sands we wrote, "KRISTOS" and longed for His coming in fulness. One never to be forgotten day, He came in the Baptism of the Holy Spirit and at the same time brought perfect healing of the eyes. My Christ. My Christ! Not only was the glory of Christ revealed, but likewise a sense of how dire it is to be without Him. That is the heart ache—a sort of bitter-sweet it is—"Safe in Jesus. Wondrous Jesus"—but *without* are men lost in sin and hopelessly lost unless you and I reach them. We have cited this to show the efficacy of prayer.

Why should you and I, with the need so evident and the means to supply the need so manifestly assured, delay or hesitate and by such action protract the bondage we may be in? Prayer, coupled with Faith, unlocks the doors!

Luther trembled, and well he might, before Charles the V and spoke with a very subdued voice when first confronting him. A night of prayer fully emboldened him and gave us our protestant faith. "Here I stand, God helping me, I cannot do otherwise," was his defy. John Knox arose from his

knees in the middle of the night and declared to his associates, "God has promised me Scotland for Christ." The last night of the year 1739 brought to Wesley and his little company a mighty outpouring of the Spirit of God which saved England from the atheistic philosophy of that day which Voltair carried to France. Finney, a man of great prayer, testified that after God had saved him in the morning that later in the day he was mightily baptised with the Holy Spirit. India was moved Godward by a man of God upon his face before God. And every great working of God throughout history has been first bathed in prayer.

S.D. Gordon brings us upon his own investigation the Finnish Gold Story.—The incident of a struggling evangelical group in Finland who were trying to build a house for independent worship, finding that what money they had on hand was multiplied miraculously. How many untold stories there must be around the world of God's Hand moving in response to believing prayer.

And what shall we say more of Moses, and Samuel, of Esther and Nehemiah, of Paul and Peter, of Finney's Father, of Pastor Shi and of Praying Hyde—except to ask: Who follows in their train?

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BOOK REVIEWS



FOR MISSIONARY READING

RELIGIONS IN A CHANGING WORLD,

Howard F. Vos, editor,
Moody Press, Chicago, Ill. (59)

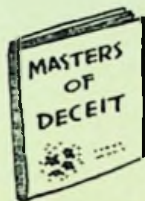
Every Missionary in Asia should beg, buy, or borrow this new approach to an overall "presentation of World Religions in the 20th century—facing the onslaughts of rising nationalism, Communism and increasing mass communications." Too long has this field been pre-empted by the ecumenical comparative 'History of Religions' approach, putting Christ up alongside the other religious leaders as a religious Hall of Fame exhibition in a department store.

The 13 authors cover Animism, Judaism, Islam, Japan, China, S.E. Asian Buddhism, Hinduism, Lesser living religions of India, Communism, Eastern Orthodoxy, Roman Catholic Church and Protestantism. The Communism section, written by Arthur Glasser presents the factual history of this "secular Religion" but disappoints the reader with the real lack of a "Therefore-we-must-do-these-10-things" conclusion. Rather he talks of the preparation for an "inevitable" Red control of the world. Although designed as a text for Christian Schools, the layman will find the 15 chapters valuable information for his prayer warfare. (K. Joseph)

FACING THE FIELD (The Foreign Missionary and His Problems), Stanley Soltau, Baker Book House, Grand Rapids, Mich. (59)

Having arrived on the mission field, the most fatal mistake for us to make is to ever believe we have "arrived" spiritually, linguistically, culturally or mentally. We must always remain students while being the teacher. To puncture our inflated egos, this book is a good pin. As Korea Missionary Soltau discusses the Language, Customs and culture, Religion, he goes on to the missionary and his attitude to the people, his relationship to Government and officials, National Christians, missionaries and home constituency. His chapter on the missionary and his home reflects the old-line denominational approach which results in living up above the national living standards as to alienate the people he came to reach. Though Japan's lack of space physically eliminates the old China "Compounditis" problem, the current problem here seems: "Since our indigent policy restricts us from financially helping the struggling Japanese church

I'll invest it in my western home or my second summer cottage." His final chapter on the missionary's own life could be summed up in T.J. Bach's classis definition of 3rd term missionaries: The first term he straightens out the entire field. The second term, he straightens out his entire mission and the third term, he straightens out himself. (K. Joseph)



Vivid and Shocking Picture



Our Inflated Egos and Western homes



Missionary Challenge For Children



Jesus is Coming Today!

THE SOON COMING OF OUR LORD,
Dale Crowley, Loizeaux Brothers, New York, 1958, \$2.50

"These God-inspired prophecies concerning the course of events point with an index finger to the fact that we are living in the very last days of this age.—the twilight of the day of grace. Behold, the Judge standeth at the door. The rapture of true believers may occur now, any day, hour, or minute."

This book is a must for every missionary with a discouraged outlook. After reading these 176 pages you can't help but be stirred to soul-winning because His coming is surely soon! (W. E. Clark)

JAN KEN PON Patricia Finrow Clark,
Moody Press, Chicago Illinois, 1961,
\$1.00

A charmingly written collection of short stories for the younger set. It is invaluable for the missionary on furlough and ideal as a gift from Japan. The artist, Mrs Ted. Brannen, also has made a valuable contribution in capturing many phases of Japanese life in her beautifully done art work. This book not only teaches spiritual truths but also contains a definite missionary challenge for Christian children. (L. Joseph)

MY NINE LIVES IN THE RED ARMY, M. Solovlev, THE RIVER FLOWS EAST, Nan-Kung PO, OUT OF MAO'S CHINA. Liu Shaw-Tong, THE RICE-SPROUT SONG, Eileen Chang A Ladder Edition, Pocket Books Inc., Popular Library, Inc., Washington Square press, Inc. 1959 (10¢)

These Simplified English Editions (using from 1 to 3,000 word vocabularies) all carry one basic idea: *the naked truth about life under Communism.* The cheap price and the simple English are designed for the English students in Asia and as a counter-thrust to the \$300,000,000 budget of the Moscow-Peiping Foreign Language Press which annually pours out 4½ billion pieces of Red literature in scores of languages. The alert missionary will purchase these Ladder student editions (available at most city Japanese bookstores) for 60 yen and introduce them to English-Bible Class students for extra-curricular reading. (K. Joseph)

MASTERS OF DECEIT, J. Edgar Hoover, pocket Books, Inc, New York, (61)

It is required of soldiers that they know their enemy before fighting. A Japanese proverb says: "Know thyself, know thy enemy, thus you shall win 100 battles." This pocket book reveals the facts that most Westerners do NOT know about Communism. In these 352 pages, Hoover, with the complete files of the FBI unmasks "Who is your enemy, then How communism began, their appeal, Life in the party, the Red trojan horse, the communist fronts (there are 700 in America, 2,400 in Japan, showing the intense fight for this strategic country), The communist underground and a strong conclusion showing the False Religion aspect and How to stay free. We missionaries are to be the light of the world and one duty of light is to expose darkness. In Japan Satan's dragon seems to have at least 5 heads: Communism, Shintoism, Buddhism, Fuzzy Neo-orthodoxy and Nihilism. Here is the vivid and shocking picture of what this country would be like under a communist system and what you can do fight this danger. If you work with students, your summer vacation would be a good time to read this for your work in the fall. (K. Joseph)

The May 20, 1961 issue of the *JAPAN TIMES* carried two articles that caught our attention. Side by side on page 8 was a pure-propaganda piece by Cubas's Alzugaray and a report on a tour to Russia and its satellites by Y.M.C.A. Secretary, Kentaro Shiotsuki. The article by Cuba's paid representative we classify as Red Propaganda and pay no further attention, but the report by the Y.M.C.A. Secretary who also is secretary of the W.C.C. World Student Christian Federation, catches our attention for he must be a Christian and therefore telling the truth. (To the Communist agit-prop apparatus, his word is worth a million paid agents!)

RUSSIAN CHURCHES

The report by Shiotsuki reads: "There are 80 million Greek Orthodox church members in East Europe with 30 million in Russia... and 600,000 Baptists... Christians have freedom of faith and worship. Churches are the only institutions which are not controlled by the government... and Christian priests are the only ones who are not paid by the government."

A LOOK AT FACTS

A realistic look at hard facts reveals these four statements are undocumented falsehoods, representing the current Red line. Understand, Mr. Shiotsuki is not untruthful, he is a sincere, innocent victim of Red Propaganda, repeating what his Marxist secret police (NKVD)

among Russia's 220 million people that would be amazing.

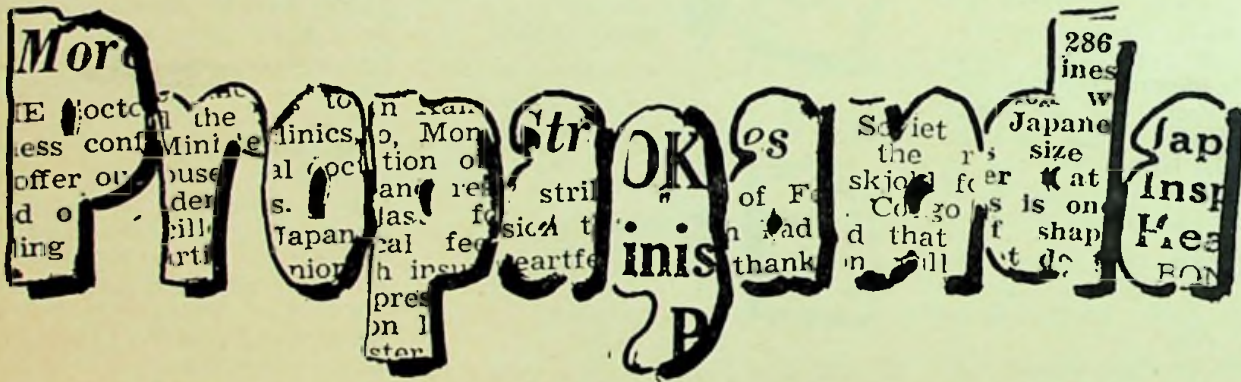
Regarding the 600,000 Baptists: who counted them? Jakob Zhidkov and Georgi Karpoff, Baptist 'leaders.' Major General Karpoff is head of the so-called Religion Section in the dreaded MVD headquarters (secret police). He was thus identified by confessed Russian spy Deribianin in *LIFE* magazine. But note the irony in the recent figures: After Shiotsuki visited the only Baptist Church for 7 million people in Moscow, (maintained for brain-washing, show-window purposes for tourists) he says: "Every year the number of baptized members is increasing." In 1955, when the Russian Baptist leaders toured America they quoted 3 million Baptists in Russia. About 4 years ago when Eleanor Roosevelt visited the same

its democratic order and constitution. I shall keep all official state secrets; in exercising my duties I shall always act in the interests of the people (party members are the 'people') and see to it with all my endeavor that my activities promote the strengthening and development of the Soviet People's Republic (Communism)."

(—*Church and State*-Behind the Iron Curtain, pp. 96-7.) Does this exceed any oath ever imposed on clergy by Tojo, Hitler or Mussolini?

4. Clergymen are in fact subsidized by the communist governments or they would starve to death. Rev. Junichi Asano, N.K. Kyodan minister who went on a similar brainwashing trip to Red China, stated in July, 1957, in "*Fukuin to Sekai*" the ministers exist on offerings, rent from their (stolen) church

An Unexcelled Display of Marxist-Leninist



by "Un-Brainwashed"

agent, posing as his guide and interpreter, told him or what the Government controlled "Religious section" released. Let's closely examine these 4 points.

1. Who counted the 80 or 30 million Greek Orthodox church members? Patriarch Alexei and Metropolitan Nicolai, the two top leaders, of course. They have "committed their church totally to the Communist line. The Christ they preach is a Christ-robed Marx, their churches are licensed, subsidized and controlled by the Communist Government for its sinister purposes, both within and without, especially influencing the gullible church and political leaders" (and visiting tourists like Shiotsuki). If there are 3 million active, practicing church members

showpiece (why is her own Episcopalian church shut down in Moscow?), she reported there were 2 million Baptists. What an amazing Baptist backsliding. Three million Baptists have increased (?) to 600,000. At that rate they will increase (?) to 600 in 10 more years.

2. "There is as much freedom of faith and worship in Russia as there is freedom for a chained tiger in the Ueno Zoo." said a famous Chinese evangelist who has lived in 3 communist dominated countries.

3. Churches under communism are not free, but are in fact controlled by the government under Soviet Secret Service head, Karpoff. This is the oath all clergymen must take in Russia, and all its satellites: "I swear loyalty to the Soviet people's republic, its people and

buildings and "besides this they receive subsidies from the government." God help the poor Chinese 'guide' who let that slip out. The *South China Morning Post* in April '61, states that "All religious institutions in Shanghai now come under the supervision of the bureau of religious cults which looks after the upkeep of the buildings and pays the wages of the clergy and other personnel." (FENS) China YMCA secretary Y.T. Wu on March 8, 1958 "thanked the Government for helping ministers solve their financial worries". (U.P.I.)

SOVIET POLICY

Shiotsuki says "it is wrong to condemn these ministers and Christians for co-operating with the Government

policy." Just what is the current official Soviet Government policy toward Mr. Shiotsuki, his YMCA, his World Council of Churches led Student Christian Federation and true Christianity?

Let Radio Minsk, in a Byelorussian broadcast on May 20, 1956, give the official answer:

"The number one task of education in a communistic country is to teach children to become atheists and irreconcilably hostile to all forms of religion." The un-identified speaker on the Communist home radio described religion as a "special type of intoxicating spiritual liquor." He added that "the most important tasks of the schools in the communist upbringing of youth are: atheistic education, the forming in the minds of pupils of the materialistic world outlook and irreconcilability toward any manifestation of bourgeois ideology, including such a harmful remnant of the past as religion" . . . After emphasizing that "a future builder of Communism be a convinced atheist," Radio Minsk said:

"What tasks should be set to the schools so that they can manifest in a practical way their irreconcilable attitude toward religion?"

"Many people think that the task of

atheistic education is to assist certain pupils in freeing themselves from religious superstitions. This is not quite correct.

"The task of the school is not only to assist such individuals, but to make all pupils immune to any religious views which they might encounter in their environment."

The communist broadcast complained that "films, radio, literature and the press should play a more active part in the atheistic education of children."

"The activities of the Church must be exposed in a merciless way."

EXPOSURE

One of the world's hardest tasks is to convince innocent, liberal-minded Christians, intellectualists and opinion-makers in the mass-communication media that communists mean just what they say. We believe airplanes fly, boats sail, dogs bark, cats meow and rain falls . . . but after reading documents like the above, somehow we manage to put on rose-colored glasses and parrot half truths like "there is freedom of religion in communist countries, churches are free from government control, all is sweetness and light."

A letter smuggled out of Russia was

published in London in February, 1957, which said: "These church leaders in Moscow stand like a screen to give the impression that we have freedom, while in very fact it is not so. Without the government's permission . . . no one has the right to preach the Word . . . for openly declaring this, I would receive a sentence of 25 years, which is worse than being thrown to the lions . . ." Russian Communists (from 1918 to 1952) murdered or exiled 255,078 members of the clergy, destroyed 88,874 religious edifices, confiscated 4 billion dollars worth of church funds and 18,900,000 acres of church property. Is this freedom of Religion?

Yet Japan YMCA secretary Shiotsuki wants to take Japanese youth on a similar brainwashing trip! Why?

General Bela Keraly, commander-in-chief of Hungary's freedom fighters wrote on June 23, a 2 page column in the *Japan Times*, completely refuting and denying the truthfulness of Mr. Shiotsukis YMCA report. He stated: "I generally agree with 'Un-brain-washed' fact-filled letter."

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YOUR TRAVEL AGENT IN THE ORIENT



BY ALL MEANS SAVE SOME



THE TOKYO CHRISTIAN CRUSADE, May 6 through June 4, attracted many thousands of people to the Metropolitan Gymnasium.

The nightly meetings, featuring a large (800 to 1000 voices) choir and an 80-piece symphony along with a team of outstanding vocal and instrumental soloists, saw many making decisions under the faithful ministry of Dr. Bob Pierce. (See "Summary of Crusade Results," below.)

This was mass evangelism with unusual interest factors and obvious fruitfulness.

But, as Dr. Pierce pointed out, "While evening meetings were the focal point and spearhead of any all-out effort to reach the world's largest city for Christ, the Crusade is only properly understood when all its various facets are considered. I regard what God did among the pastors . . . the students . . . and through all the daytime meetings as being every bit as important as what He did in the gymnasium night after



By Rev. Ernest Kilbourne

night. The Crusade was a 'package,' and must be regarded as such."

What did the "package" include? A close look at it may not only help us better to understand the Crusade itself, but may reveal some patterns which even a small church or group of churches working together might follow.

A look at a typical day's schedule gives an idea of the scope of the total Crusade activities.

On Friday, May 26, the Tokyo Crusade team met for prayer at 7:30 a.m. (A group of business and professional men who paid their own way to the Crusade for person-to-person witness were meeting in a similar meeting at the same time.)

At 8:15 lanky Ed Beck, former All-American basketball player from the University of Kentucky, addressed a student meeting at Joshi-Gakuin.

Sankei Hall, a little later, was the scene of the last meeting of the All-Japan Pastors Seminar, for which 1700 pastors registered with an average daily

attendance of 1400. Pianist Charles Magnuson teamed with Marimbist Jack Conner and Soloist Samuel Kamaleson for special musical ministry, while Bishop Thomas Mar Athanasius of India, Dr. Paul S. Rees, Dr. Richard C. Halverson and Dr. Pierce spoke throughout the day.

At 11 a.m., Dr. Ralph Byron, chief surgeon at the famed "City of Hope" cancer research and treatment center in California, spoke at Tokyo Dental College.

At noon, Kundan Massey of Pakistan spoke at the Waseda Student Center while Sam Kamaleson joined Organist Howard Skinner and Soloist Jimmie McDonald at Chuo University.

At a special luncheon for Japanese businessmen, meanwhile, were Pianist Kurt Kaiser and Soloist Norman Nelson.

And the day was far from over.

At 1 and 2:15 p.m. meetings, Faguc Springmann, bass soloist and professor of music at the University of Maryland,

ministered with Charles Magnuson and Jack Conner at Yasuda Gakuin.

At Ochanomizu Student Center, at 3 p.m., were Bill Bright, who directed the many-pronged evangelistic offensive among college and university students, Organist George Hahn and Sam Kamaleson.

An extremely unusual item—one which at first might seem quite removed from usual evangelistic activity—occurred at 3 p.m. in International Christian University where Ed Beck and another outstanding ex-collegiate, John Flack, conducted a unique "basketball clinic." The two played with the ICU squad, gave instruction—and also had opportunity to speak, pass out literature and extend invitations to the nightly Crusade meetings.

And still the day's agenda was far from exhausted (even if some of the team members were!).

At 3:20 a three-man team—Sam Wolgemuth, Jimmie McDonald and Howard Skinner—served at Bunka Fukuso Gakuin... at 4:15 Dr. Byron spoke at Tokyo Metropolitan University... Kundan Massey and Joon Gon Kim of Korea were in another meeting at the Waseda Student Center... and Bill Bright and John Flack still faced evening appointments at Nagasaki-ken Tokyo Dormitory and Aoyama University.

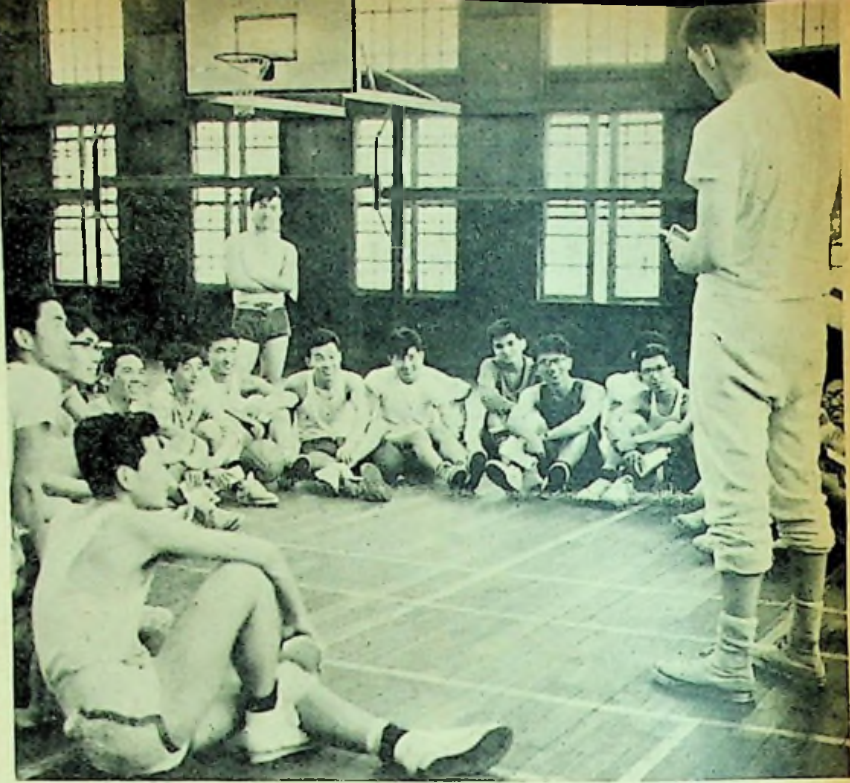
The 6:30 p.m. meeting in the Meiji Auditorium (Metropolitan Gymnasium) was not, therefore, just an important entity in itself but rather a glorious climax to a full, full day. Among the nearly 8,000 in attendance were many who had been contacted in the daytime sessions, and no doubt some of these were among the 200 or more coming forward when Bob Pierce gave the invitation.

Wherein lies the pattern? Obviously we can't always train big 1000-voice choirs and use full symphony orchestras. But we can try to "by all means save some." We can reach out to schools and into offices and factories... we can use wholesome interests of many kinds (such as Ed Beck's basketball skill and hobbies which we as missionaries and Japanese Christians have)... and we can utilize Christian business and professional men coming to this much-visited country to reach some of their Japanese counterparts for Christ.

"In all of this," reminds Bob Pierce, "we must remember that it is God Who gives the increase. 'Except the Lord build the house, they labor in vain that build it.' Just doing all these things doesn't guarantee spiritual success. But at least we can strive to redeem the time... to ask God to spark our imagination and open new doors of opportunity... and to do all we'll wish we had done when we meet our Lord face to face!"

The end

Ed. Beck & John Flack hold
"Basketball Clinic" →



TOKYO (May 30)—The month-long Tokyo Christian Crusade finalized, a statistical summary shows an aggregate attendance of 226,000—and a total of 8,167 persons responding to the evangelistic invitation of Dr. Bob Pierce.

"This does not mean," says Evangelist Pierce, "that all of those 'coming forward' have already decided to become Christians. According to the counselling records, 3,908 (5.8%) made a 'salvation decision,' while another 2,445 indicated to the counselors that they 'want to know more about Christ.'"

The evangelist explained that the other 1,089 (included in the total) were already Christians who had decided to "rededicate" their lives or to make some other personal decision related to their faith. He pointed to another figure which he termed "significant": a recorded total of 3,175 who expressed no church membership or preference whatever.

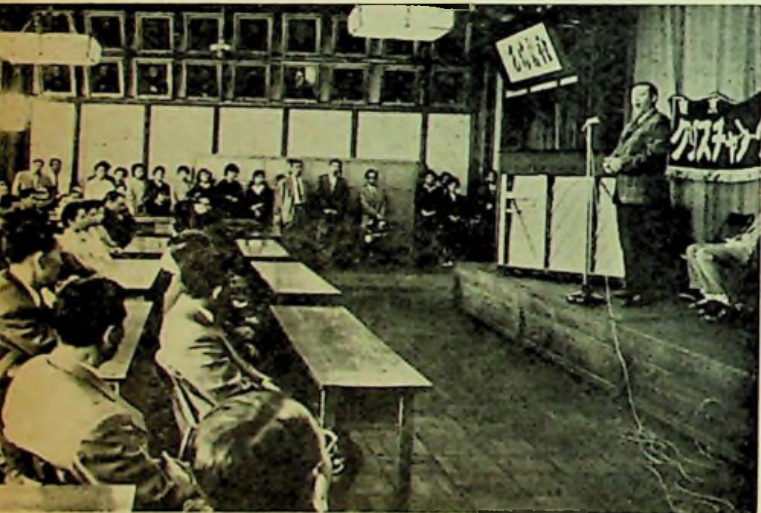
And he added: "I do want to make it plain that we in the Crusade—both the Japanese and we who work with them—know that we are in large measure reaping where others have planted. No doubt some responding to the Crusade ministry have made an 'on-the-spot' decision. But I'm sure that hundreds of others had been considering this for many months or even years as a result of having attended a Christian church or having heard a radio broadcast or having read the Bible or Christian literature."

The report showed 2,817 men and 3,350 women responding to the evangelistic appeal in Tokyo's Metropolitan Gymnasium.

(Picture Story by Larry Ward World Vision Inc.)



Dr. Pierce with interpreter open ↑
in prayer



Daily small meetings like this ↑
were held in schools, factories & businesses.

Business & professional men
found opportunities to testify
& teach. →



As a faith missionary your support is raise basically 3 ways:

1. Deputation (on furlough)
2. Publication (your society's magazine)
3. Circular letters (this name is preferred to "form" letters)

While working with Child Evangelism Fellowship some lessons were learned: Each missionary was required to have 500 names and addresses of those who promised prayer support. But the truth was that many of these had quit praying and the missionaries found themselves in a difficult situation financially.

It was discovered that in every case where support was inadequate, the fault lay in the prayer letter: 1. Letters weren't sent out often enough or 2. When they did send letters, they were not interesting.

Every missionary's support was adjusted on the basis of:

1. an adjusted mailing list
2. a better letter.

The *mailing list* is important! Quote Larry Ward: "World Vision's mailing list is hardest in the world to get off of!" Get as big a mailing list as you can.

There are three ways to *cull a mailing list* legitimately:

1. Every once in a while do a first-class mailing so you are sure to keep your addresses current. (once a year is good). In the U.S.A. you can use a special postal form for this. Keep your list alive.
2. On furlough contact as many of these people personally as possible.
3. If they write you and request to be removed from your mailing list, you might wish to include in your letter sometime: "If you *don't* wish to receive my letter, please let me know". But do *not* make the mistake of writing: "If you want to receive my letters, please let me know." Don't do this even if you include a stamped card for them to return. If you drop the names of those who don't respond you will drop people who intended to reply, but just didn't.

Divide your mailing list into three parts: Use 3" by 5" cards for this.

1. Very small segment of those you know are *unsaved*. They are people who will resent any mention of money or any criticism of Catholics etc.
2. *Active list*—This will include those who are giving, writing, etc. Mark their cards accordingly with date and gift, etc. and separate these out.
3. *Inactive list*—these are the cards you have left. Send letters less often to these, perhaps only once or twice a year. You will want to write the active list monthly or bi-monthly.

How to write the letter:

For most missionaries it is hard work. If a person only played a piano once a month, it would not be easy either.

Letters

Worth

Reading

by Dorothy Haskin



Practice can make it easier.

Here is the standard form for writing letters: (It should be used every time!)

- A. Attention
- I. Interest
- D. Desire
- A. Action

Attention:

There 4 ways to get it:

1. *Little narrative*—a paragraph, or a most, two paragraphs.

Example: "I am a Christian now," announced the former Buddhist grandmother the moment she arrived back home from her visit to Nagoya... and then continue telling the story.

2. *Startling statement*—this doesn't have to be world-shaking, just enough to catch the attention. The above is also an example of this. Another example of a startling statement at the beginning of your letter: "A sea of black umbrellas! This is the sight that greets us every rainy morning as we step out of the eki (train station) on our way to..."

3. *Rhetorical question*—warm and personal. Must not be insulting, critical, or harsh. Example: "Where were you at 11 A.M. on Tuesday, January 17? Were you praying? We feel certain someone was!"

4. *Bit of dialogue*—Two persons talking together. Maybe four sentences. Here's an example: "I'm a Christian now," announced the former Buddhist grandmother the moment she arrived back home. "You are?" said her daughter, "How did that happen?"... You use this as an introduction, and then tell about it, explaining where you heard it etc.

This attention step is most important. If you do not attract your reader's attention in this very first paragraph or sentence, you probably won't get him at all.

Some do's and don'ts to remember for the first paragraph:

1. Don't start with an apology, *except* possibly like this: "One of the most common phrases in Japan is 'sumi-masen' which means 'I'm sorry'..." This would be an excellent beginning. If you must apologize, do it in the Interest step instead of in the Attention step.
2. You may begin a letter with from four to six lines of *good*, fresh poetry.
3. Don't stick a Bible verse at the beginning. Don't start with the verse, but instead, include it. This makes it more a part. Word your first sentence around a Bible verse for example, or include it in the first paragraph. An example of this is the letter that began about the sea of black umbrellas! "Beneath these umbrellas are the men, women, and children of this land to whom Christ referred in the great commission which He gave to us: . . . to

continued page 30

JAPAN and WORLD MISSIONS



by Kurt Ribi

Japan is now the fifth largest nation in the world. How does its Protestant mission work rate in the light of the total world picture of missions? And how does the number of its Christians, Christian workers and churches compare with such countries as Korea, Formosa, or the Philippines?

A comparison of the mission fields in their larger geographical setting will reveal that Africa, with the exception of the 5 northern countries, has by far the best ratio of Christians and Christian workers to the population of any large mission field area. Its ratio of Christians is twice that of the Far East, and its Christian worker ratio is four times better. Africa has about 40 per cent of the world's Protestant foreign missionaries, and 50 percent of all national workers, and 30 per cent of the Protestant Christians on all foreign fields.

whose foreign missionary staff outnumbers the native Christian workers have progressed less in the indigenization of the Christian church than the ones who have a larger native than foreign staff. In this respect it is interesting to note that all countries in Africa, except the northern states of Algeria, Libya, Morocco, Tangier, have more national than foreign workers. All Indonesian Islands report more native than foreign workers. All countries in Asia, except Pakistan, Malaya and Thailand, have more national workers than foreign missionaries. 13 of the 20 Latin American countries have more native

than foreign Christian workers. In South America, 9 of the 14 countries, register more foreign than native workers. In the Middle East, all countries, except Egypt, Lebanon and Syria, have more foreign missionaries than native workers.

According to the ratio of native and foreign staff, the order would be as follows: Central Africa's and Indonesia's national workers outnumber the missionaries 8:1; in East Africa 6:1; South Asia 5:1; West Africa 4:1; Central Africa 3½:1; the Far East 2½:1; the Middle East, Latin and South America 2:1 each; South-East Asia 1:1. In North

| | Ratio— Workers to pop. | Ratio— Christians to pop. |
|------------------------------|------------------------------|---------------------------------|
| S., C., W., and E. Africa | 1:13 | 1:1,772 |
| Indonesia | 1:21 | 1:6,608 |
| Latin America | 1:21 | 1:7,213 |
| Far East | 1:29 | 1:9,877 |
| South America | 1:32 | 1:9,640 |
| South Asia | 1:74 | 1:15,100 |
| South-East Asia | 1:357 | 1:24,687 |
| Middle East | 1:590 | 1:42,387 |
| North Africa | 1:7,752 | 1:75,142 |

The ratio given above of Christian workers to the population is a combined ratio of native and foreign staff. In order to estimate the present strength of Christianity in a given mission field, this combined ratio would have to be considered together with the ratio of Christians to the population. But in order to estimate the future potential of the church in a mission field, one would have to compare only the ratio of its national workers with the percentage of the Christian community. For it would be safe to assume that the countries

| Ratio—Native Workers to population | | Ratio of Missionaries to population | | Ratio of Christians to population | |
|---------------------------------------|-------------|--|-----------|--------------------------------------|----------|
| 1. Falkland Islands | 1:371 | 1. Falkland Islands | 1:148 | 1. Falkland Island | 1:1(89%) |
| 2. Polynesia | 1:602 | 2. Bahamas | 1:640 | 2. Bahamas | 1:2(35%) |
| 3. Micronesia | 1:694 | 3. British Guiana | 1:1,192 | 3. Jamaica | 1:2(41%) |
| 4. Belgian Congo | 1:814 | 4. British Honduras | 1:2,485 | 4. Micronesia | 1:3(37%) |
| 5. British Guiana | 1:914 | 5. Union of S. Africa | 1:2,562 | 5. Polynesia | 1:3(35%) |
| 6. Uniola of S. Africa | 1:1,054 | 6. Malanesia | 1:2,609 | 6. Brit. Honduras | 1:3(33%) |
| 7. Angola | 1:1,125 | 7. N. Rhodesia | 1:2,958 | 7. Union, S. Africa | 1:3(31%) |
| 8. N. Rhodesia | 1:1,157 | 8. Polynesia | 1:3,117 | 8. Trinidad | 1:3(30%) |
| 9. Madagascar | 1:1,241 | 9. New Guinea | 1:3,444 | 9. British Guiana | 1:3(30%) |
| 10. Uganda | 1:1,454 | 10. Panama Republic | 1:3,643 | 10. Melanesia | 1:4(24%) |
| 60. Mexico | 1:22,690 | 52. Argentina | 1:28,368 | 65. Egypt | 1:210 |
| 61. Egypt | 1:24,483 | 53. Uruguay | 1:33,543 | 66. Colombia | 1:219 |
| 62. JAPAN | 1:24,691 | 54. JAPAN | 1:36,064 | 67. JAPAN | 1:248 |
| 63. Jordan | 1:28,277 | 55. Fr. Guinea | 1:37,143 | 68. Fr. Sudan | 1:277 |
| 64. Paraguay | 1:28,736 | 56. Madagascar | 1:39,732 | 69. Pakistan | 1:311 |
| 81. Thailand | 1:88,554 | 81. Arabia | 1:152,539 | 81. Somalia | 1:4,212 |
| 82. Pakistan | 1:123,004 | 82. Libya | 1:157,143 | 82. Turkey | 1:4,757 |
| 83. Tangier | 1:172,300 | 83. Iran | 1:162,642 | 83. Fr. Morocco | 1:6,648 |
| 84. Iran | 1:199,945 | 84. Senegal | 1:186,154 | 84. Algeria | 1:7,273 |
| 85. Arabia | 1:231,485 | 85. Egypt | 1:244,100 | 85. Senegal | 1:7,400 |
| 86. Nepal | 1:263,485 | 86. Nepal | 1:301,126 | 86. Niger | 1:7,702 |
| 87. Algeria | 1:494,210 | 87. Indonesia | 1:342,000 | 87. Span. Morocco | 1:10,101 |
| 88. Iraq | 1:934,000 | 88. Iraq | 1:363,222 | 88. Tunisia | 1:17,785 |
| 89. Tunisia | 1:1,867,500 | 89. Turkey | 1:494,940 | 89. Arabia | 1:18,413 |
| 90. Fr. Morocco | 1:2,140,779 | 90. Somalia, no missionaries | | 90. Libya | 1:20,754 |

Africa it is the reverse—native workers are outnumbered by missionaries 1:11, which is indicative of the difficulty of the work and the painfully small results. That whole area with 23 million people has only 274 workers, and less than 3000 Christians.

The Table above shows Japan in comparison with other countries. The numbers on the left indicate the relative position of each country among the 90 Mission Fields, and shows Japan's position in comparison with countries of the highest and lowest Christian ratio.

Of the 90 Mission Fields of the world Japan rates the 62nd country in the ratio of native workers to the population; 54th in regards to the ratio of missionaries to the population; and 67th in the percentage of Christians to the population.

Japan's 93½ million people make up 6% of the total population of Open Mission Fields. And Japan's 2590 missionaries make up 7% of the worlds Protestant foreign missionaries, which

means that Japan gets a fair share of the worlds missionaries. However, the number of national Christian workers in Japan makes up only 2½% and falls much below Japan's population ratio of 7%.

THE FAR EAST

This is evident also when we compare Japan with its neighbouring Asian countries. (See Table at the end). In the Far East, the Philippines show the best overall Christian strength with the largest percentage of Christians and the highest ratio of native and foreign workers. Korea's ratio of native workers is a close second to the Philippines, but proportionately Korea has only half as many missionaries. The good ratio of native workers to the population in the Philippines and Korea is indicative of a more advanced stage of indigenization than in Formosa or Japan. Although Korea's population is only 1/4 that of Japan, it has almost as many native workers as Japan. For every Christian worker in Japan, Korea has three. In

this good native worker ratio lies the potential for future progress of the indigenous church. Lack of this potential in Japan and Formosa, coupled with a low percentage of Christians to the population, gives no promise to speedy and sudden progress in future years. Especially is this true in Formosa, where Christian progress seems to be still heavily dependent on work done by foreign missionaries. This condition in Formosa may come as a surprise to those of us who have heard ex-China missionaries say that work among the Chinese is easier and more rewarding. Korea can also boast of 5300 churches while Japan's 4000 churches and "Dendosho" are hardly comparable in side and vigor, or vitality.

What is evidently Japan's and Formosa's greatest need is more and more—and more national Christian workers. We would do well to step up our training programs for more well-trained, qualified and dedicated Christian workers.

| Country | Yr. of Opening | Population | Church Members | Christian Community | % of Christians to pop. | Native Workers | Foreign Mission. | Ratio—Foreign to Native | Ratio—Native workers to pop. | Ratio—native & foreign workers to pop. |
|-------------|----------------|------------|----------------|---------------------|-------------------------|----------------|------------------|-------------------------|------------------------------|--|
| Japan | 1859 | 93,406,830 | 266,652 | 376,357 | 0.40% | 3,783 | 2,590 | 1:1½ | 1:24,691 | 1:14,656 |
| Philippines | 1899 | 21,000,000 | 1,791,556 | 3,721,019 | 17.72% | 2,992 | 774 | 1:4 | 1: 7,018 | 1: 5,576 |
| South Korea | 1884 | 25,120,174 | 293,806 | 844,377 | 3.36% | 3,357 | 418 | 1:8 | 1: 7,482 | 1: 6,654 |
| Formosa | 1865 | 7,647,703 | 73,393 | 252,760 | 3.30% | 375 | 353 | 1:1 | 1:20,393 | 1:10,505 |
| Hong Kong | 1807 | 2,340,000 | 55,237 | 100,000 | 4.27% | 250 | 245 | 1:1 | 1: 9,360 | 1: 4,727 |

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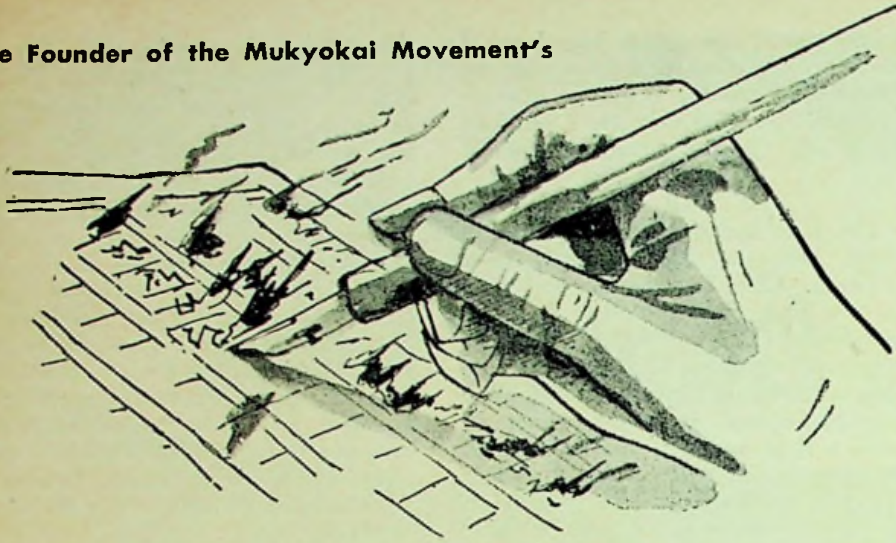
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Flaming Pen

by Alvin Hammond

Uchimura Kanzo was a Christian leader of outstanding ability who lived during one of the greatest periods of change known to Japan. Nationalism, anti-foreignism, and skepticism were stronger in his day than in ours. Yet, undaunted, taking pen in hand and using the rhetorical device of the over statement he began the only indigenous movement that the Japanese church has known.

Of course the weaknesses of the present day Mukyokai movement should be honestly recognized; but a reexamination of the writings of the movement's founder have convinced many that he was searching for essential New Testament Christianity.

Temple Bells Rang Unchallenged

In Japan the bloody period of the purging of Christianity with its over 35,000 martyrs was followed by over 200 years of seclusion enforced by the strong reign of the Tokugawas. During this time the culture of a feudal society was solidified, behavior patterns based on hierarchy were etched deeply into the Japanese spirit, and the Buddhist temple bells rang unchallenged throughout the land. This was the molding period in which the refinement of the Nara court, the code of the feudal warrior, the distinctive Japanese art which had separated itself from Chinese form, in fact all of the best that had preceded, was synthesized and made an integral part of the whole which came to be known as the spirit of Yamato (the spirit of Japan). The die had been cast; the Japanese personality had been formed.

Perry's Challenge

The ominous black ships of Commodore Matthew Perry steamed into Sagami sea and beckoned to Japan to open her doors and a startled nation reluctantly complied. Fourteen years later a culturally awakening Japan began a new era (Meiji Era 1868-1912). It was a time of questioning about the perfection of the mold that had made the Japanese personality a

thing of beauty and maturity in its own environment, but an awkward and sensitive child as it faced the rude clash and clatter of the Western world.

Japan in an amazing short period of time became one with the bustling modern nations of the world. But no easy solutions were found to the inner struggle of her personality. Outwardly peace had been made; inwardly the conflict raged on, and men of ability picked up their pens in efforts to resolve these inner battles of the soul with pen and ink.

Into this age of transmission was born Uchimura Kanzo (1861-1930), a soldier's son, who became teacher and writer, taking up the task of expressing Japanese reactions so boldly and accurately that he became the symbol of the age. His writings were representative of the cultural conflict undergone by the Japanese personality in the Meiji Era. An examination of these writings as they are handed down to us in our day should help us to appreciate and understand the Japanese personality.

I

The Son of a Soldier

Before considering the work of his pen let's first consider the man, Uchimura. Kanzo Uchimura was born the son of a "bushi" (feudal soldier) in 1861. His father, Yoshiyuki Uchimura was an advisor to a feudal lord. Perhaps

this gave Kanzo the right to speak with fervor of the merits of "bushido" (the way of the warrior). The fact that Uchimura was a "Chonan" (older brother) having three brothers and one sister is significant. Chonan have great responsibility in Japanese households governed by Confucian principles.

His mother was a typical hard working Japanese woman and Uchimura attributed his zest for hard work to her. From his parents and grandparents "Uchimura learned the Confucian virtue of unconditional loyalty to one's superiors, personal humility, and financial independence."

At the age of thirteen Uchimura began the study of English at the Gai-koku Gogaku (Foreign Language School) and this was to prove not only a valuable tool, but a link with the very culture that was challenging the Japanese way of life. At sixteen, Uchimura entered the Sapporo Agriculture School, later to become the Hokkaido Imperial University. It was here that Uchimura had his first contact with the foreigner's religion, Christianity. He wrote in his diary of this first contact:

"One Sunday morning a schoolmate of mine asked me whether I would not go with him to a certain place in the foreigner's quarter, where we can hear a pretty woman sing, and a tall man with a long beard shout and howl upon an elevated place, flinging his arms and twisting his body in all fantastic manners, to all which admittance was free."³

At first reluctant, Uchimura later became persuaded and committed himself to the new faith in June of 1878. Uchimura chose Jonathan as his "Christian name" because it was symbolic of the friendship of Jonathan for David.

Disillusionment came when Uchimura witnessed a foolish display of denominational rivalry upon the part of a Methodist missionary. This experience embittered him against the sectarianism of Western Christianity.⁴

Foreign Student

In 1884 Uchimura set sail for America with high hopes and great expectations only to be again disillusioned. The land he thought was "Christian" contained much that was pagan; cursing was heard more often than prayers. Racial discrimination caused him no little concern. Pleasanter experiences also came into his life in the United States. Quaker friends were sympathetic with his religious views, and President Julius H. Seelye of Amherst College, where Uchimura studied, deeply touched his life with his deep insight and kindness.

After his return home to Japan Uchimura spent several years teaching in public schools. It was while he was teaching at the Dai Ichi Koto Chu Gakko in Tokyo that the famous incident of his failure to bow to the Imperial Rescript occurred. The newly issued Kyoiku Chokugo (Imperial re-

script on education) demanded that all teachers and students bow before the Emperor's signature. Thinking this a compromise to his Christian convictions, Uchimura describes his feelings at this time:

"Hesitating in doubt, I took a safer course for my Christian conscience, and in the august presence of 60 professors and over one thousand students, I took my stand and did not bow!"

This naturally created an uproar and Uchimura was forced to resign. Embittered, Uchimura turned to writing and it was in this field that he found himself and ably expressed the working of the Japanese spirit.

II

A Fiery Pen

A voluminous writer, Uchimura's complete works constitute 20 volumes of several hundred pages each and cover in topic almost every major political, social and religious problem of his day. In 1893 he published his first books, *Consolation Of A Christian* and *Search After Peace*, which were well received outselling other Christian books. In 1895 Uchimura wrote two English books, *Japan And The Japanese* (retitled, *Representative Men of Japan*, in 1908) and *How I Became A Christian*. The latter circulated not only in the United States but in Europe also.

His articles of secular nature appeared in several magazines and in a popular liberal newspaper. From 1898-1900 Uchimura edited *The Tokyo Independent* and his fiery articles also found entrance into the major daily newspapers. One such article was boldly critical of Japanese politics and over 15,000 copies sold the first day.

Uchimura's talents seemed best expressed in religious journalism, and his *Seisho No Kenkyu* (Bible Study) was very successful with over 4000 copies in circulation monthly in 1928. The *Japan Christian Intelligencer*, published in English, conveyed Japanese inner life to Westerners for two years with pointed and lively remarks.

The style of Uchimura was the rhetorical device of the overstatement which presented a vivid word picture in order to catch the reader's interest. Not a systematic writer, he was at his best in driving home a short simple argument with emotionally punctuated words. Many doubted his consistency but none doubted his forthright honesty in declaring the feelings of the Japanese soul.

"Occidentals emphasize differences; Orientals agreements. Occidentals are analysts; Orientals synthesists. Occidentals are eager to ask the question: Why do you not believe just as we do? Orientals refrain from asking such a question knowing that all true men fundamentally believe the same thing. So, natural-

ly, Occidentals appear to be very rude to Orientals, seeing that the former treat the delicate questions of souls as they treat all other questions. Psychologically, as far as the East is from the West, so far are Orientals removed from Occidentals."

East is East

And in another essay:

"The life is work, says the Occidental; the life is rest, says the Oriental. The life is action, says the West; the life is being, says the East. 'Hurry, be quick, and make yourself and the world happy, and that in the shortest possible time,' says the representative West. 'You are happy already, if you but know yourself. Believe and all will be well,' says the representative East."

Perspective is what Uchimura sought. He tried to see the West as it really was, and its products for their actual worth. There was no mistake about the genuineness of the progress offered in technology, but did the West have a right to teach Japan in spiritual matters? Uchimura thought not, and boldly denounced the hypocrisy of the materialistic Occident. But, being sensitive, he also sought approval and friendship. He lived in a "shame culture" where society's sanctions are the judge, and sought to find approval for Japan in the world society it was now entering.

A consciousness of things Japanese beset Uchimura and all his countrymen who were sensitized to the displacement of their peaceful world by the imported industrial revolution with its disturbing Western ideologies. The indiscriminate mixing of Western ways with Eastern was resented, and reactions set in against the doctrines of the West. Christian Uchimura first distinguished between universal Christianity and the secular Westernisms that accompanied it.

On Buddhism

"The enemies of Christianity are not Buddhism and Confucianism. The enemies of Christianity are American Hedonism, English Commercialism, French Indifferentism, Russian Nihilism, German Nietzscheism and Treitschkeism, and other hateful and horrible isms of the Western origin."

His defense of cherished Japanese traditions was just as strong as his reaction to the evil influences from the West. Although a "Yaso" (rabid follower of Jesus), Uchimura defended the benevolent teachings of Buddha.

"Christianity an enemy of Buddhism? Not so? To make Christianity represent the warlike West, and make it an enemy of Buddhism, a religion of love and non-resistance, is the greatest possible misrepresentation that can be made of it."

A pacifist, Uchimura caused consternation to foreign friends by acclaiming such militaristic codes as bushido as containing principles needed by the undisciplined Occident. Proud of the expressive vernacular of his country he upbraided missionaries who lacked the

patience to master it. Calling himself a friend of America he decried the patronizing attitude toward Japan. In all these things he only reflected the unspoken thoughts of his people.

Mu-kyokai Movement

The reconciliation of his inner conflicts was found for Uchimura in "Japanese-Christianity", and he is best known as the founder of the Mu-Kyokai movement (Church-less Christianity). Although repudiated by the majority of church leaders Mu-kyokai has grown rapidly as an indigenous flower of Japan. It is the only form of Christianity which has done so. This is because it is a Christianity stripped of Western additives, and to quote the words of an editorial in a leading church magazine, "the most original single contribution as yet made by Japan to world Christianity."

The uniqueness of Uchimura was "his conception of himself as a Christian Samurai, loyal to both Christian and Japanese heritage." In the Hebrews Uchimura saw much in common with the Japanese. In Paul, the apostle, he envisioned the spirit of a Samurai; Christ was made all things to all men, and the Mediator between God and man, East and West, and the one who resolved the conflicts of Kanzo Uchimura. This his pen declared in no uncertain terms.

Those who knew him best describe Uchimura as a man seeking for the essentials of Christianity, and defending the principle of the true ecclesia (divinely appointed assembly of believers) against the authority-usurping churches.

In Uchimura's own words:

"Christianity is not an institution, a church or churches; neither is it creed, nor dogma, nor theology; neither is it a book, the bible, nor even the words of Christ. Christianity is a person, a living person, the Lord Jesus Christ, 'the same yesterday, today, and forever'. If Christianity is not this, the ever-present living He, it is nothing. I go directly to Him, and not through Churches and popes and bishops and other useful and useless officers."

After a vigorous life of contending for truth Uchimura at last found perfect peace. He was laid to rest on the morning of March 28, 1930. On his tombstone appears an inscription earlier written by himself:

"I for Japan
Japan for the World
The world for Christ
And all for God."

We have yet to see just how extensive the influence of Uchimura shall be on the Church in Japan; for though the prophet's body is yet in the tomb his spirit lives on through the work of his pen.

TOKYO CHRISTIAN CRUSADE APPRAISAL

by the Commission On Modern Evangelism (C.O.M.E.)

At the final reception held for missionaries by World Vision, the Tokyo Christian Crusade evangelist, Dr. Bob Pierce expressed surprise and a sense of hurt at the lack of real cooperation by the general missionary body in Japan in backing his meetings. Many missionaries expressed their opinions concerning this and it seems some explanation is in order on their behalf.

The following appraisal was prepared by men on the COMMISSION ON MODERN EVANGELISM (C.O.M.E.) a group of pro-mass evangelism, anti-compromise Japan missionaries who have all had experience in mass evangelism for over ten years. They propose a nationwide strategy of effective evangelism using all modern methods, means and media to preach the gospel, train disciples and instruct believers.

I. NO STATEMENT OF FAITH

A mood of mutual suspicion during the Crusade, we feel, was caused partly because of the lack of a clear-cut statement of faith. The feeling seemed to be,

"We know we shouldn't work yoked together with the liberal N.C.C., but forgive us just this once as we use them to get into places we couldn't otherwise. But don't worry; the messages will be straight."

Taiwan's Dr. James R. Graham calls this policy "Expedience rather than Obedience." Were the Tokyo Christian Crusade leaders defending the idea that it is right to do wrong in order to get a chance to right? Prayer power was neutralized. Deep division and confusion was caused, making cooperation impossible for many.

For example, one large Mission's official stated policy is that all missionaries

"shall, in all joint undertakings, participate only in such evangelistic efforts or other spiritual ministries as are sponsored entirely by individuals and or groups holdings to the fundamental doctrines of the Christian faith concerning the Word of God and the Person of our Lord Jesus Christ and of the Holy Spirit, as revealed in the Holy Scriptures."

Paradoxically, World Vision's inclusive "catalyst" policy excluded this large evangelical Mission. Only 4 out of 155 mission groups officially cooperated—The Navigators, The Oriental Missionary Society, Youth for Christ and World Vision with a total of 30 out of 2,600 Japanese missionaries.

OTHER CRUSADES

While C.O.M.E. members served on the P.T.L., Y.F.C., N.L.L., Graham, Honda and other city-wide campaigns they knew that others would not agree with all their evangelistic plans, but they

were assured that all on official executive committees were men who assented to a conservative statement of faith. The 7 point Y.F.C. world Congress statement of faith is on the Youth For Christ Magazine masthead. Rev. Koji Honda's stated platform is based on II Tim. 3:16.

The 1956 Tokyo Billy Graham campaign statement was the one he used in London, 1955. It read:*

"In my evangelistic campaigns I have made the basis of fellowship:

(1) We will have no man on any committee who does not accept the deity of Christ, which includes His Virgin Birth, His vicarious atonement, His bodily resurrection. (2) He must believe in the fall of man. If he does not believe that, he is wrong in every other area. If any good man will accept those two points we can fellowship with him in evangelism. I am not talking about the organizational set-up for a church, but common ground for evangelism for Jesus Christ." (T.C. Cook, BILLY GRAHAM IN LONDON)

The Japan Protestant Centennials (JPC) official statement was "We believe in the Bible as the only infallible, inspired Word of God, our only rule of Faith and practice."

In 1957 Dr. Pierce affirmed before three witnesses that it would be a good idea to have such a published statement of faith if he came to Osaka and Tokyo. However, this was not carried out. Why? It was this very question that also provoked AN APPEAL OF LOVE by Evangelist Yamanaka and Professor Yanagita to the Crusade. Their constructive suggestions were three:

"1. That World Vision clarify its position by publically declaring its statement of faith, including the Scripture's infallibility.

2. That this statement of faith be wholeheartedly approved and signed by all members of all committees of the T.C. Crusade. Those who do not wholeheartedly approve and sign this must be excluded from all committees.

3. That only those who approve and sign this statement of faith be accepted into cooperative evangelism of World Vision."

We believe that if every evangelical missionary and pastor had been solicited in this way, over 75% would have agreed if their names would be kept confidential. The following three questions conclude our stand on this point:

1. If all the men cooperating on World Vision Committees are not in fact neo-orthodox liberals but truly evangelicals, then why was not the evangelical faith clearly explicated and published and all cooperating ministers and churches asked to publically endorse this faith?

2. Is it Scripturally or morally wrong to be "cautious" of an unknown movement like World Vision which refused to publish an official statement of faith for the Tokyo Christian Crusade and

permits on its official committees and sponsors, men who are well known liberals, pro-Shintoists, neo-orthodox and anti-evangelical pastors or missionaries?..

3. Why did the Japan YFC World Congress on Evangelism with all of its imperfections, in 1953 enlist the support of 90% of evangelical missionaries and Pierce's Crusade only 10%? Who has changed?

II. COLLABORATING WITH THOSE OF CONFLICTING CONVICTIONS

In America where evangelicals were encouraged over the victory of the movie "Operation Abolition" in exposing the pro-Communist leanings of some N.C.C. leaders, World Vision's leading of conservative Japanese pastors into working with the NCC here is shocking. One pastor said,

"We who have left the NCC Kyodan for doctrinal reasons are psychologically pressured by World Vision to again work with these same liberals. If we can fellowship with NCC-Kyodan men at pastors' conferences, eat with them, and evangelize together with them, why not join them and get it done with?"

Ironically an evangelical group financed by evangelicals' sacrificial missionary money deliberately helped lead evangelicals back into the Liberal group they originally came out of. If the NCC-Kyodan is in fact so conservative, why is it that they do not have one conservative school?

The typical missionary attitude is: "With only 1/2 of 1% of Japan Christian, I hesitate to publically criticize the Crusade for it did gain seekers and present the claims of Christ nightly. However I cannot go along with the compromise of mixing fundamentalists and liberals in this effort. It undercuts my work, my stand and my witness. It is being unfaithful to those who sent me and support me to represent them here."

Does this statement of Dr. W. H. Horton in his book, "Toward a Reborn Church" (page 30-31) explain this situation?

"...I do not believe the leaders of the ecumenical movement can change the feelings or allay the suspicions of these Conservative Evangelicals sufficiently to bring them fully into the I.M.C. or the World Council in the near future. But they can do two things which may make further reconciliation possible: one, keep in personal touch with the evangelical leaders, answering their sometimes capricious criticism with patience and not with scorn; and two, conduct evangelistic campaigns and meetings with an earnestness which their rivals cannot fail to respect and a constant willingness to collaborate on particular evangelistic projects. A generation of such tolerant, respectful relations might actually lead to unity, since there is an almost invariable historic law that evangelistic movements become less separatistic in the second generation."

At least, tolerance should be tried in this critical test case."

Such irresponsible use of the pulpit is inexcusable, and the implications of such a statement threateningly revealing. How could we join hearts and hands with men who hold such convictions?

III. USE OF THE LORD'S MONEY AND TALENT

Since Dr. Pierce believes in working through nationals and not missionaries, and since most missionaries and pastors agree, why was no Japanese evangelist (i.e. Honda, Ushio, Yamanaka, etc.) used as a co-evangelist? Why so few Japanese soloists or song leaders (i.e. Majima, Maekawa, Sukigara) but instead almost everything in English by foreigners? Was it thrifty stewardship to fly musicians from the States and keep them in luxury level hotels (instead of free board in missionaries' homes) when Japan is especially blessed with outstanding musicians both Japanese and missionaries who can sing meaningfully in the Japanese language.

Is not World Vision corrupting the pastors? By paying their expenses to attend conferences they encourage the pastors to go to hear people they do not know and whose convictions and purposes they can only conjecture. Some groups have used these seminars to hold their own pastors' meetings. Where is the pastor's self-respect and World Vision's respect for the integrity and calling of the pastor?

Is not Dr. Pierce an unfaithful steward in that he takes the money of Bible believing conservatives and uses it to promote the work on the field of some who believe neither in the infallible inspiration of the Bible nor the absolute Divinity of Christ? The liberals welcome the help with open arms knowing they can later "brain-wash" the innocent "inquirers." The unknowing supporters are satisfied that they are helping to carry out the Lord's commission. An ox and an ass yoked together both become the laughing stock of those who know and care.

Unknown to most is a "plan" to use the good will, contacts and financial sources of the Tokyo Christian Crusade to erect a Tokyo "Christian Center," for the N.C.C. It is masterminded by four N.C.C. Leaders. Also a Neo-Evangelical Japanese, monthly, World Vision subsidized, magazine is "planned" to further cement the "forced-wedding," rubbing out the demarcation line between fundamentalism and modernism. The newest plan is to gather all missionaries together at a retreat in March, 1962, subsidized by World Vision to discuss ways and means to promote "unity" in the missionary ranks.

It is not hard to see that all missionaries' budgets in Japan are reduced by the amount of money which Christian people send through World Vision rather than to their own missionaries. Long lasting projects—schools, camps, student centers—as well as urban and rural evangelistic crusades are too often curtailed by lack of response to a missionary's plea for help.

But World Vision seems to be contemptuous of missionary opinions. Knowing that missionaries are generally poor they can easily be ignored or patronized. Year in and year out missionary life on the field is not appreciated nor is there an understanding of missionary travail and patience. A show of luxury or typical American "charity" giving is not the way to win the world to Christ.

Although 3,908 "salvation decisions" were recorded at the Crusade (5.8% of the audience) research shows that most postwar city-wide campaigns yielded 11% of the audience in the same decision. One Japan missionary alone garnered 4,200 "decisions" in 6 months of meetings at 1/1,000 of the cost of the Tokyo Christian Crusade with all seekers turned over to evangelical groups.

The last question which C.O.M.E. asks then is, "Why weren't all of these innocent "seekers" and "inquirers" introduced to fundamental pastors and missionaries instead of to liberal or neo-orthodox churches? Why was not a clear stand made on a Biblical platform to strengthen, not weaken the small conservative forces? Why was no prophetic voice of warning, preparation and battle-plan given to the 1,600 ministers at the World Vision subsidized seminars to build with one hand the positive Gospel and defend with the other against the creeping cancer of modernistic infiltration of the WCC-IMC-NCC groups, communism, pacifism, neutralism, idolatry and compromise?"

The Tokyo Christian Crusade Manager, R. S. Nicholson stated in the JAPAN HARVEST, "no majority of Osaka seekers were turned over to Kyodan-NCC churches." O.C.C. Director Gooden stated to JAPAN HARVEST News Editor, "70% went to NCC-Kyodan churches." We wonder which report is true now that we have heard from the Japanese follow-up workers. Did most go to NCC-Kyodan Churches from the Tokyo Crusade too?

The cooperating Mennonite Brethren in Osaka were allegedly denied access to the list of seekers' names of the Osaka Christian Crusade by inferring that their church groups were too small to be able to handle the seekers? We wonder if other evangelical groups were similarly treated?

The latest report, that the Navigators have been asked to turn the complete

follow-up program over to the individual churches so that they can use their own materials and methods, brings a still deeper sense of concern into the hearts of the evangelical in Japan toward the long-lasting results of the Tokyo Christian Crusade.

WHAT IS OUR POSITIVE CONCLUSION ?

1. Japan's door to evangelism is still wide open, PRAISE THE LORD!
2. We must use every legitimate means of personal, group, and mass evangelism to "by all means win some" while it is called "day."
3. We must stay in the scriptural "fence" in all sponsoring committees and officially not give Christian recognition to unconverted men, be they minister, mayors, or leaders. We trust Dr. Billy Graham will heed this advise as he plans to come to Japan in 1963. Reliable sources report Graham insisted to the Southern Baptists here (who are in the N.C.C.) to include the N.C.C. Kyodan in the committee.
4. As the WCC-IMC merger approaches at the November New Delhi Convention, no conservative should aid, abet or support the local NCC in its avowed drive to a "super-church" embraced by Communism's Russian "orthodox" Church and eventually Catholicism's "Holy Apostolic Church."
5. We must tell the plain truth in love, void of pious double-talk to our homeland supporters about the true facts of evangelistic life here in this crisis time calling them to renewed, intelligent prayer warfare.
6. C.O.M.E. positively proposes a 1962 or 1963 AFRO-ASIAN CONGRESS ON EVANGELISM in Tokyo, sponsored by conservatives, followed by the delegates fanning out all over Japan for area-wide evangelistic campaigns to help strengthen existing evangelical churches and work. We commend this to all evangelistically minded conservatives for their prayerful and financial support. We welcome all constructive counsel on how best to reap the whitened harvest before the rain comes or it rots in the field. This commission is all the more urgent in view of Japan's 2,400 pro-communist front groups dedicated to neutralize Japan for the communist-planned take-over in 1965.*

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(LETTERS—Continued from Page 23)

open their eyes, to turn them from darkness...."

4. Don't start with general, vague things! Be definite.

5. Don't start: "Thank you for the recent letter and gift...." They'll stop with that. Tell them news first! And then near close you can say, "and your gift helped make this possible." Be sure you get out news even with a thank you letter. Keep up their good interest.

6. For variety begin some of your letters without any salutation at all. The letters having a startling statement are best suited for this. Just plunge right in: "A sea of black umbrellas...." Get into your letter immediately.

7. Put the salutation right in the letter itself for variety. Example: "The high-light of our vacation at the ocean, friend, was the...."

8. It is also good to put startling statements in bold letters.

If you want to bore people you can do it here. Don't!

Interest:

Amplify what you started. Put in facts and miscellany. Don't tell everything that has happened to you. Tell general news. This is the main heart of the letter very often. Tell about your family here. But don't do this every time. Occasionally just sit down and write a letter about your family. (Once a year). This should be a chatty newsy letter. Maybe in summer. Send a picture with it, a picture separate from letter is best. A good time for this family letter is Christmas or Mother's Day. You could begin it about the wife.

Desire:

Awaken the person to desire to do what you want him to do. Help him see where he can benefit from it.

Prayer is hard work, because it goes against the flesh. No one will know, and no one will see, and even the person may never know of the result from his praying. Show where prayer is an advantage in this Desire step. Show that they will profit by it. Quote a scripture which shows that one who prays is pleasing God and or gets results. Or you can quote wonderful sayings by such people as Oswald Chambers on prayer.

Action:

Give them something definite!

List the names of people (specific names) to pray for.

State your financial need—even to the penny.

After making prayer requests, be sure that you follow this up by telling them of the answers! Answers should usually go at the beginning of the letter. If the person still needs prayer after four months, renew the request. Or, if after four months or so, there is no change refer to it. Perhaps you may say, "Ap-

parently it is not God's will for this time to do such and such." It is most effective if you have a theme for each letter and carry this right through to the end. Not always possible, however.

By indenting or listing by number—make your prayer requests stand out! These should be easily seen to they can be referred back to.

Your letter should look forward. It is not good to have a letter of 12 paragraphs each one going back over one month of the past year. Better to look ahead.

Salutation:

Don't begin "Dear friends"! Never plural. Gives a blanket feeling. You want to give a personal feeling.

Vary your salutation.

Sometimes use no formal salutation as described under Attention step.

Closing:

A short closing is best, such as "In calvary bonds," "Yours in the bonds of calvary," If you have a distinct close, one that is your very own, use it. That goes for the following one, though it is far too long: "Yours in the thrilling task of serving Him."

One that may be clever for awhile, won't be for always. Vary your closing. Do not *sign off* in plural. Sign only one person's name. If you wish to list the rest of the family, that is O.K. but only sign the one who wrote the letter (or is supposed to have written it, as in case of a child for variety). And even if the wife always writes the letters, for variety have one written as if the husband wrote it, and sign his name. Husband and wife are one before God anyway. You can also sign one person and put "for Mary and Bill and Danny, and Fred. Makes it so much more personal if it sounds as if one person is doing the writing. Don't write the letter as if an outside member is writing the letter, telling about the members of the family and then sign it with these same names.

Date:

You'll probably only want to put the month and the year. For variety put the date at the bottom in the left corner.

Calendar:

These should be mailed so as to arrive by Dec. 27th or so. Don't send out in Feb.

Post Cards:

Don't be afraid of post cards. Use freely and often. You may use them to list 2 or 3 prayer requests.

Prayer Cards:

What is on it?

1. Your name
 2. Usually 2 addresses: Field and Home Headquarters.
 3. Country to which you are going
 4. Reason for your going:
- Missions should be reason enough, but most people need extra challenge. For Japan: "Less than one per-cent of 94

million are Christians" or: mention number of students you expect to teach etc.

5. Verse of Scripture which God has given to you either as part of your calling or for their praying.

6. Your picture, of course. In formal pose, smiling, and of good size so they'll feel like they know you, and will feel a warmth toward you. They may use it all five years! It is worth the extra effort to get a good picture.

The prayer card should be able to stand. However, they may wish to hang it, or to place it in their Bible. Maps are not favored. A map of Japan is O.K. Don't worry about it. Don't superimpose printing over a map unless the map is very, very faint. Use *black* for the picture. Could use a color on the border or fold. Your prayer card should not be too small so that it is hard to see, neither should it be too large so that it is cumbersome.

All of the print on it should be easily readable. There is a great advantage to having half of the prayer card a *post-card* which can be detached and sent to you with their name and address on it.

Write *Time* and get a set of their current dunning letters. They are really clever.

A clever idea used by one couple one time: They took up only half the page 'cause they were so busy, and signed "In haste," USE VARIETY!!

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p. 33. Bade, Rev. & Mrs. A. (IND) not (BPT), Bade, Mr. & Mrs. C. (IND) not (BPT).

p. 35. Bickerton, Mr. & Mrs. Frank (NLL), 2-1, Kitazawa, Setagaya Ku: Tokyo. Miss Black's phone number, 982-8649. Bishop, Mr. & Mrs. Harry (IND)—on furlough.

p. 36. Rev. Boardman's phone number: 982-8649. Bower, Miss Esther & Marian (FKK), 22, 1-chome, Zenshoji Cho, Suma Ku, Kobe Shi.

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p. 56. Hazel, Miss Richard—Rickard, Miss Hazel, address is same.

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p. 70. Masaki, Mr. & Mrs. Tom—phone: 45-1792.

p. 71. Cancel McDaniel, Mr. Dan. Cancel McDaniel, Rev. & Mrs. T. F. (ABFMS).

p. 72. McPhail, Mr. & Mrs. John (NTM). 3, Maeda, Hanno Shi, Saitama Ken. Melchiorson, Rev. K. E. (DMS) 3-1633, Ikebukuro, Toshima Ku, Tokyo.

p. 75. Murphy, Rev. & Mrs. Chas., Murphy, Mr. & Mrs. Dave do not belong to GYF (also on p. 119). They are supported by The American Baptist Association. Miss E. Murphy's first

arrival year is not 1960 but 1959.

p. 89. Speechley, Miss G. is (IND) not (CMML).

p. 92. Mr. D. Thompson's phone number: 982-8649.

p. 96. Warriner, Mr. & Mrs. Austin (AAM). 18 Kudogaya Cho, Nishinomiya Shi, Hyogo, Ken.

p. 97. Wider, Rev. & Mrs. Joseph L. (IND) (not AG) the first arrival year is 1951 (p. 104).

p. 107. BPT is Bethel Pentecostal Temple and work independently on the field—each with an individual incorporation.

p. 144. FEBC not 'Cooperates with 35 representatives ...' but 'Cooperates with representatives of 35 different mission organizations.'

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BIRTHS

Esther Joan (Feb. 14) to Mr. & Mrs. J.J. *Chisholm* (OMF). Mary Allison (Feb. 14) to Mr. & Mrs. D. C. *Highwood* (OMF). Grace Heather (Dec. 12, '60) to Mr. & Mrs. L. H. *Thomson* (OMF).

WEDDINGS

Miss *Margaret Aitken* to Mr. *Bart Buell* (OMF) on May 18, new address: Nishi 2-chome, Kita 20-jo, Sapporo Hokkaido, Miss *Shirley Barbour* to Mr. *Allan Knight* (OMF) on April 27, new address: Nobara So, 2 go, Zawa Sato Shita, Zawa Sato Aza, Hachinohe, Aomori Ken, Miss *Shirley Tamsitt* to Mr. *Don Archbold* (OMF) on April 25, new address: Mojiri, Hokkaido.

Winnie Whisman (JEM) to Richard McGuine (WRPL) August 2nd Karuizawa.

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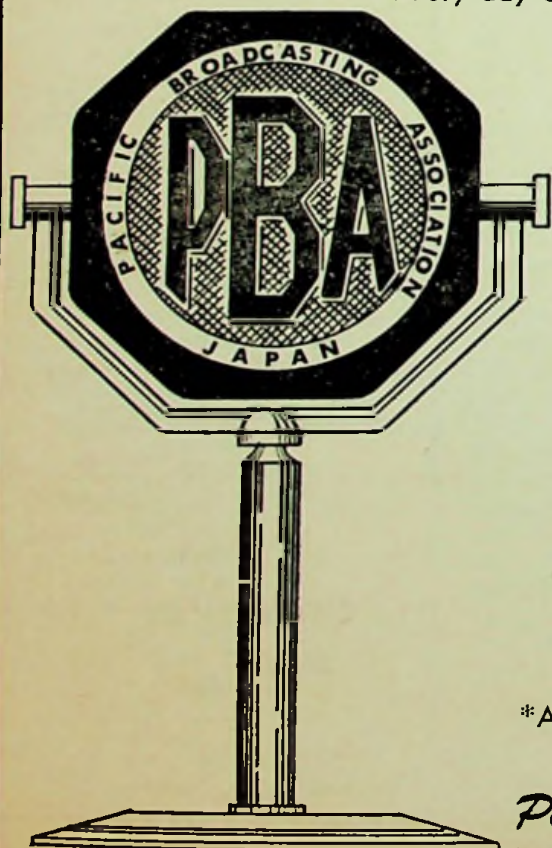
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United We Stand
Con't from Page 10

fiance of the Christian gospel be fully grasped. Particularly, perhaps, in Japan we can sense a hunger for community and fellowship, a hunger for a society that will be knit together in equality and justice. We must admit, however, that the tragedy of the Christian church is that too often it fails to demonstrate the unity and real fellowship that is to be found in the supernatural Gospel of Christ. This is our task: let the Christian message demonstrate a spiritual fellowship, or community, which Communism and Nationalism have failed to offer! Somebody has made the statement that nothing has happened until it has happened locally. When the Gospel expresses itself in the fellowship and life and witness of a living, spiritual community, then will it for the first time become real and effective. If we are going to be an evangelizing church, in the real meaning of the word, we will have to think of every local congregation as an instrument of evangelism.

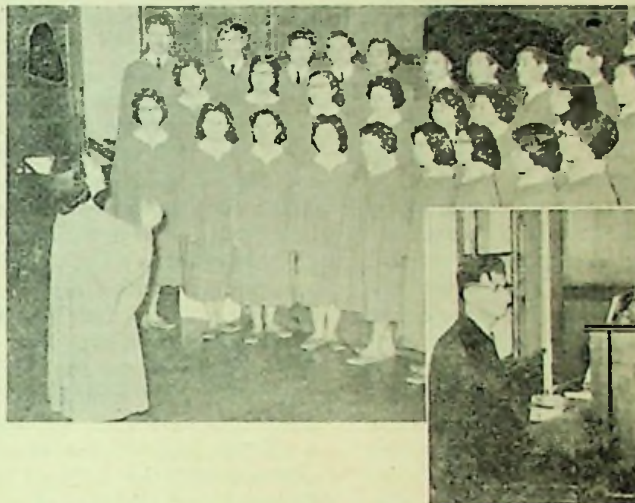
In his well-known definition of evangelism, Dr. William Temple refers to evangelism as calling men to serve in the church fellowship. In the New Testament this sometimes refers to service rendered to those in need. A well-organized social welfare work, administered by the church, will have little to offer should it be separated from evangelism. On the other hand, evangelism is not being completely fulfilled if we neglect this media of humble service to those in need. Jesus said that even a cup of cold water will bring eternal blessing to someone when it is given in His Name. A Christian who humbly serves people in need cannot really conceal the Name in which he offers a meal to a starving brother. This true expression of Christian love is definitely an essential part of effective evangelism.

PARTNERSHIP AND PLANNING Without a sincere and effective partnership between the mission and the national church we are facing a hopeless task. We are all troubled by the extremely slow growth of the church in Japan during the last few years, while the unreached population is increasing rapidly. It is disturbing, indeed, to know that instead of one strong, united, effective force for Christ in this land we are divided between hundreds of mostly small groups and denominations, each hampered by frustration and disillusionment. There is a definite lack of planning locally, as well as, nationwide. Certainly, there is an established partnership to be seen. However, unfortunately, too often this partnership rests on an artificial foundation. Thus the emphasis is on the question of sincerity. Only a sincere partnership will prove to

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be effective. Our basic problem is here: Can we trust our Japanese brethren? Do they feel that they can have confidence in us? The Japanese pastors often think that we are making an attempt to take over the national church, while we often have fears of being driven out of the work. Lack of communication between the two groups is not necessarily the result of unwillingness to talk and plan together. Fear of being misunderstood sometimes accounts for the hesitancy on the part of the missionary. Thus he is inclined to say too little rather than too much. However, such a careful attitude might be deceitful as silence often is taken as an unwillingness to take part in the planning together.

I belong to the Evangelical Covenant Church of America. This denomination was established some seventy-five years ago by Swedish immigrants. From its beginning the church was self-governing, self-supporting and self-propagating. Nevertheless, it was not an American church. It was rather a Swedish church in America. It did not administer to its American environment. On the contrary, it was ministering to Swedish immigrants. Not until several decades later did this church become a truly American church, an indigenous church responsible for ministering to its American environment.

However, it is very much possible

for a church to be truly indigenous and responsible for ministering to its own environment even though it receives help from a church abroad. Since the end of the revolution when Indonesia gained independence, the Indonesian church has been a truly indigenous church. It is completely autonomous, but it is not yet self-sufficient. It turned to the Covenant Church of America for help. As the result a Covenant missionary family are rendering medical service to the Church of Indonesia. The church is not less indigenous for this. A church which is at home in its own land is indigenous. Such a church is not governed by foreign traditions but has developed its own traditions. It is not a tender plant in a hothouse; it is planted and rooted in the soil of the nation, and it proclaims the Gospel to its own environment. What does this mean? It means, of course, that western methods foreign practices, and customs must not be forced on the church in a mission land. Some western practices will naturally be adopted because they fit into the thinking and culture of the people.

One of the most important functions of the church is self-propagation, which means first of all, evangelism. Here the great burden lies in the first place on the indigenous church for it speaks to the local culture and environment with

a truer voice than anything else. It has long been recognized that the national church in every land is best equipped both in numbers, as well as, in various elements of communications to fulfill the task. Thus we understand that if Japan will be evangelized, the Japanese must do it and the rest of us will have to assist in various ways. Evangelism is a work which the church carries out through its individual members together with its clergy. An effective program of this task is essential. There is no substitute for evangelism.

Let us admit it, the Christian church is established in Japan. It is responsible for evangelizing Japan. It speaks to its own culture. The church is, however, not self-sufficient. Facing this tremendous task of reaching the 23,000,000 people without any local witness, the church needs help—money and personnel. We are here to assist the Japanese church. This is in full agreement with the New Testament. It is a natural development within the worldwide Christian fellowship. In 1953, Europe was severely hit by an Atlantic storm. When word came to the Congo that many churches in the Netherlands were damaged and destroyed, the Congolese Christians immediately took up an offering and sent it to the church in Holland. Similar things have taken place thousands of times from the days of Paul the Apostle,

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until our time. Self-support involves much more than simply paying the salary of a pastor or the cost of erecting a church building. Expanding evangelism means great expenses, and here Christian brotherhood must enter into the picture. We must be willing to help the Japanese church financially, with no other safeguard of the investment than the assurance that the money will be used for furthering the Kingdom of God.

At a time of greatest opportunities and responsibilities, Christianity in Japan presents a sadly broken front line, which, doubtlessly, has greatly contributed to the apparent disappointment with the Christian religion which can be seen among the Japanese people. Let us admit it, the blame must to a great extent be placed on us, Christian missionaries. Without any overall planning we invaded these islands during the early postwar years. We have organized scores of small missionary societies in various locations. We have established hundreds of independent churches and scores of small denominations. Whether or not the majority of them will survive is most doubtful, especially if a repetition of 1942 should occur.

It is imperative, it seems to me, that the sadly scattered evangelical forces be united. The ultimate goal should, of course, be one united evangelical church

in Japan. Perhaps the obstacles are too big at present to see such a dream come true. With a good portion of willingness to cooperate, in spite of differences of opinion, it certainly ought to be possible to channel most of the smaller groups into a few strong and effective denominations. Then, it would be possible to carry out a well planned program of evangelism in every corner of Japan. This is an urgent matter. We are running out of time. The influence of the missionary community is rapidly decreasing. A uniting effort will be more difficult to realize five years from now.

The logical forum for research and future planning for a united, nationwide evangelism would be E.M.A.J. At least we should be able to agree on evangelizing the unreached areas. I would like to suggest that E.M.A.J. set up an evangelism committee in each prefecture to make out a workable plan for a united action. The prefectural committees would in turn report to a nationwide central committee. Naturally, we would have to do the planning, as well as, the work together with the already established church. Our Japanese brethren will no doubt go along as soon as they understand that we are humble and sincere.

One of our mistakes in the past is that we have sent young evangelists into

pioneer work without giving them adequate support. In many cases we have expected them to support themselves even from the very beginning of the work. I am not in favor of the mission paying the pastor's salary, but I have the opinion that each missionary organization should employ a number of young evangelists or pioneer workers, give them a fairly good financial support, send them out and keep them going until an effective, working church has been established.

The matter of a decent meeting place and a church building is very important. To meet in a private home or a small and dirty public hall, free of charge, does not work in the long run. Our mission organizations ought to channel a good portion of their budget into church building projects. This should have been done ten years ago when the cost of land and construction was more reasonable than today. Our interpretation of the indigenous church principles has prevented us from participating in any extensive church building program, which many of us today regret.

There should be one simple but attractive church in every town in this land. And each church building should be the spiritual home of an indigenous and truly evangelizing congregation.



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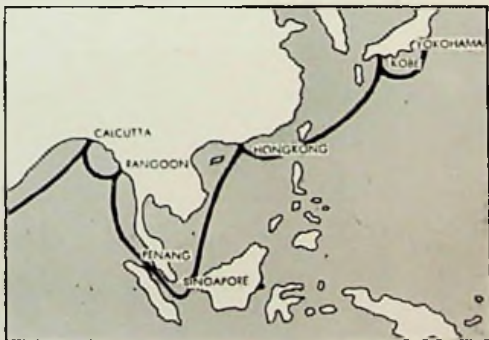
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