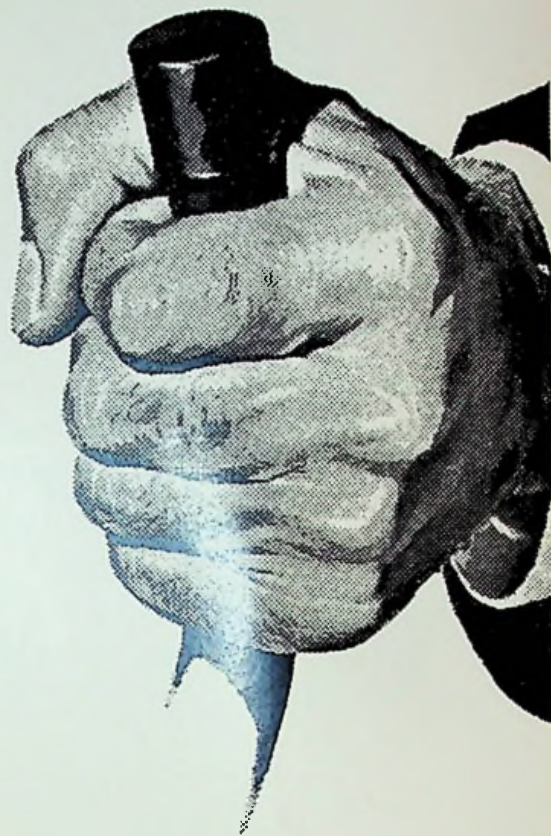
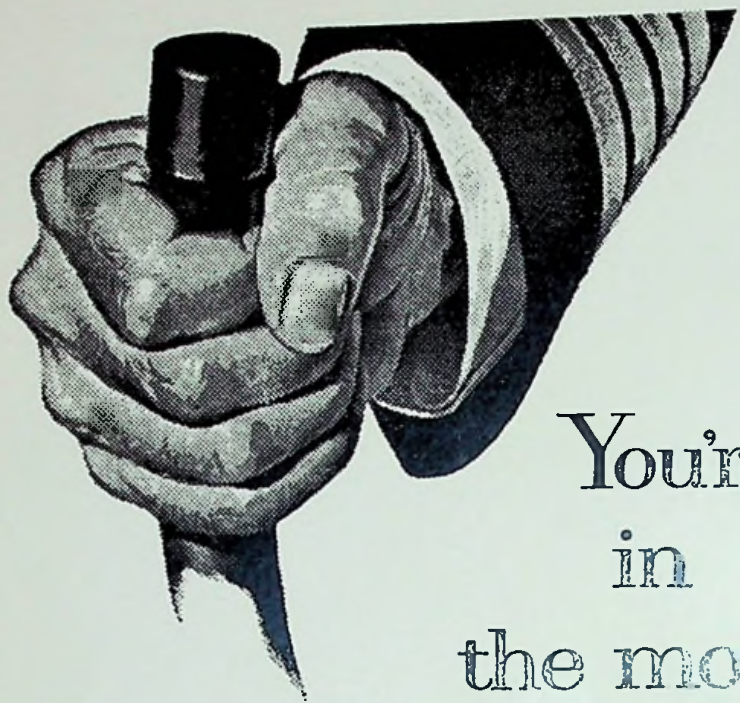


Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



SPECIAL FEATURE : Evangelism in Depth
The Japanese Concept of God
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OUR READERS SAY

Dear Editor:

Congratulations on the New Directory just received. The articles of the work in each Ken are for the most part good but I hope next time you will instruct all writers to try to survey the entire work of Protestant missions so that we can have a true picture of the total work. I know that you have had to take what was turned in.

Sincerely,
Merle Kelly

Dear Editor:

May I say a word of sincere appreciation to you for the Protestant Missionary Directory published by you and just received in my office.

This is a very great contribution to the whole matter of communication.

Yours sincerely,
Alan A. Brash
East Asia Christian Conference New Zealand

Dear Editor:

There are some of us that write the address in Japanese. If we have to use another directory to look up the Kanji, we might as well remove the "JAPAN HARVEST" Directory from the shelf. Would it be too much trouble to include the Japanese characters.

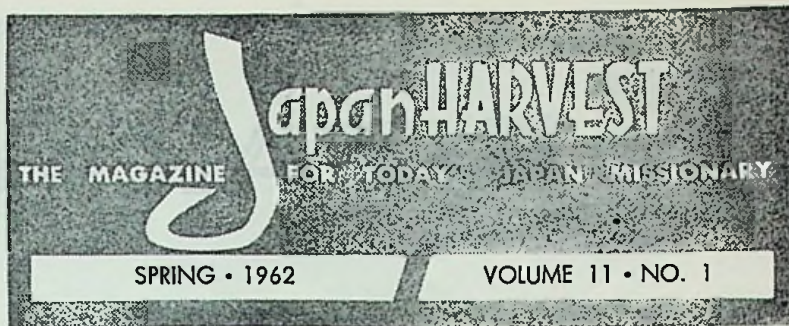
Sincerely,
Ernest Faber

Dear Editor:

I would like to express appreciation of all the trouble that you and others have taken in the producing of this annual publication. The sections dealing with each of the various Prefectures of Japan will be both interesting and instructive regarding the work of God that is being undertaken there.

I would like, however, to express quite strongly my feeling regarding the omission of both the names and addresses of every missionary on the Field in Japanese kanji and katakana. As a group of Christian missionaries in this land it is incumbent upon us to go the second mile, so to speak, in order to assist the authorities, rather than presume upon their willingness to accommodate us in our limited knowledge of their language and customs. All addresses as well as names of persons, to which letters are addressed, should be written in Japanese and not merely in English.

Yours very sincerely,
William Bee
Kobe.



KENNETH McVETY
Editor

Wm. E. Clark
Managing Editor

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Readying the fields for harvest—a picture of our missionary task.

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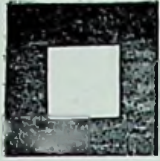
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FEAR in the midst

by Rollin Reasoner

I am simply amazed at the amount of space given in the newspapers to bomb shelters and the means and methods of surviving an atomic attack. Along with you, I rather chuckled at the news of the young coup¹ in England who set out to start a colony as far from civilization as possible. Later it appeared that they would probably be given an island under England's control way out in the Indian Ocean. The report also said that about 150 people had joined up with them. The distressing part of that news release was that in the listing of the classes of people that have joined the venture there were a number of clergymen.

WHAT cause, this FEAR? this desire to run? this desire to build a bomb shelter?

It would appear that some of the above reaction stems from *the total inability to understand and explain the happenings in the world of today*. Every time a person reads a newspaper or listens to the news, he is bombarded with the worsening situation. 'Something has gone wrong.'—'The foundations of society are crumbling.'

Also there appears to be *a total inability to see ahead into the future*. 'There is no future.' 'Something terrible is about to happen!'

In addition there is *an intense desire to prepare for the future* so that a person *may live as long as possible on this earth*. From this observation two conclusions are warranted: one, that such fearful people *have no hope apart from a life on this earth*. They are doing in the present emergency exactly what they've been doing all along; that is, they desire to make their life on earth last just as long as is possible, and at the same time make it as comfortable and secure as possible. (The young couple leaving England figure they'll be able to live *an extra two weeks* in event of an all-out nuclear war.) Second, it means that in the present emergency they are not turning to God to prepare for a life other than on this planet. *All their hopes are centered here*. A comfortable, secure life on this earth is as high as their desires run.

NOW I needn't tell you, but I will, that all this is a *far cry* from New Testament Christianity.

The new Testament (and the whole

Bible for that matter) point to a God Who is always in control (Matthew 28:18). If a person will submit himself to the Lord, and if he will diligently study the Bible, he can get *some conception of the world today*, and can come to some understanding of what is happening. *The movements in the nations are still ordained of God!* Things may seem to have gone wrong, but they haven't gotten out of God's control. The re-establishment of Israel as a nation, the trend toward a world government, an envisioned political union in western Europe, the preaching of the Gospel to the ends of the earth: all these, and more, speak to the student of the Word of God and tell him that God is setting the stage for the glorious appearing of His Son, our Saviour.

If there were an Old Testament prophet around these days, he would say that communism was an instrument of judgment in the employ of almighty, sovereign Jehovah. When that prophet saw in our day God's judgment fall on the blasphemous religious system of Tibet, through the communists of China, he would readily recognize it as such. He would remark that certainly God had been long-suffering in not earlier avenging the death of many Christians at the hands of the Lamaists. But we're different: we side in with the Dalai Lama, the very type of person that God smote down in the days of the apostles (Acts 12:20-23). We don't know the Sovereign of the Nations. We don't know the God of history. We don't know the Almighty One of the Bible Who hasn't changed, and Who still disposes of nations according to the principles as set forth in His Word.

My plea tonight on this subject is two-fold: first, at least let *us* not be victimized by the radio and the newspaper into thinking that everything is out of control, that God cannot deal with communism. (He will deal with communism. Their turn is coming. "See that ye be not troubled," Matthew 24:6). Let *us* at least look up to the God Who is greater than communism, greater than sin, greater than juvenile delinquency, and so on. At least, let *us* have some conception of God's great purposes for the nations as outlined in the Bible.

Second, let us preach and teach this

truth! Young Christians of Japan are floundering because they don't know how to understand the world of today.

Moving on from the present world situation, *God has told us something about the future*. We are not so much in the dark about it as we sometimes think. Again the plea: first, let us not become fearful when we hear, "Something terrible is about to happen." It is (something terrible is about to happen), but **something glorious is also about to happen**. Christ is about to appear! This we know.

And this sure knowledge regarding the central coming event of the future is not for us to hoard to ourselves: let us preach and teach this truth! I never felt so much like preaching the truth of the Lord's appearing, so much like teaching the book of the Revelation. Young Christians of Japan are floundering because of ignorance regarding the future, because of ignorance of the truth of the Lord's soon coming. The fault lies with us.

Moving on from the knowledge of the future, *we come to the matter of preparing for the future*. This is as necessary for us as for anyone. We must prepare, and be prepared. We must live each day as those who await their Master's return. The New Testament is explicit on this.

How is it with us? Are our hopes and interests all centered in this life and on this earth? Is our hold on our earthly possessions a light one? It should be. The New Testament holds out *only one hope* for the Christian. This is important, extremely important! We little realize how much of our everyday life is geared to our hopes for the future.

"Something" will happen soon that gives me hope today. It is so certain that the God Who "inhabits eternity" has spoken of it in the past tense. "WE GIVE THEE THANKS, O Lord God Almighty, which art, and wast, and art to come; BECAUSE THOU HAST TAKEN TO THEE THY GREAT POWER, AND HAST REIGNED." Revelation 11:17. A great Thanksgiving celebration will soon be convened. It is certain and a solid hope. *We must gear our lives to this hope*.

(Adapted from a message given at the E. M. A. J. Rally, November, 1961)



Stir Me, Oh! Stir Me, Lord!

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me, till heart and will and mind, yea all
Is wholly Thine to use through all the days.
Stir, till I learn to pray exceedingly;
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful Cross, that I might live.
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.

Stir me, oh! stir me, Lord, for I can see
Thy glorious triumph-day begin to break;
The dawn already gilds the eastern sky:
Oh, Church of Christ, arise, awake, awake;
Oh! stir us, Lord, as heralds of that day,
For night is past, our King is on His way.

Mrs. A. Head

"Will It Work In Japan?"—R. Boardman
"Is It Nothing To You?"—J. Gooden
"Dr. K. Strachan's Letter"—D. Hoke
"Chichibu Crusade"—M. Vander Bilt



Evangelism in

Depth

WHERE DO WE STAND IN 1962?

Facing the still staggering task of bringing the Christian witness to bear on this great far east nation, how far have we come? Does the hour call for smug complacency or is there still room in this atomic age for the sacrificing zeal of a true missionary spirit? In what directions is the Lord of the harvest leading us, missionaries and Japanese Christians alike, in 1962? Is this to be another year in the wellworn groove, or is God beckoning us on to new horizons? Is there room for deep, prayerful thought as to where I stand and where I am going?

These questions, burning in the hearts of your Harvest editors, have brought us to a new feature for this year: "Surveys-in-Depth". Along with you we plan on taking a long, heart-searching look at our present posture in such vital fields as the still valid call to evangelize, the effective use of Christian radio, and the growing call of Christian literature. It is our prayer that God will use these critical surveys to sharpen and intensify and to add deep new meaning to the missionary cause throughout this nation.

OUR BACK DOOR MISSIONFIELD

A survey in depth

A Tokyo Christian returned recently from a mountain village exclaiming, "Why, among every ten people to whom

I witnessed, there were ten who said they knew nothing about Christ." Less than hour from the world's largest city, he had found a virgin mission field!

How many villages like this dot the rugged mountains and rough shorelines of Japan? Two or three thousand perhaps?

Japan Harvest's latest survey shows no less than 95,667 of them. Nor are these scattered little settlements of 20 or 30 people. Each is a full-fledged village in a western concept, a rural community averaging 300 to 500 in population. Each is a self-contained unit, a humming center of activity larger by far than the average "village" in western countries.

And there are 95,667 of these villages scattered from Hokkaido to Kyushu! (See chart).

Here is our "backdoor missionfield", a vast white-unto-harvest opportunity lying almost in its entirety within thirty to sixty minutes by train or bus from some Christian church or mission station. Here in a new view is the call a risen Saviour would press on the heart of every pastor and missionary and believer in Japan today, the call of those He meant when He said, "Go ye, therefore

Latest available information indicates that less than 500 of these 95,667 villages have any local church or preaching station, sharply underscoring again the urgent (even if only 30 minutes away!) Macedonian call to the Christians and Christian workers of these crowded islands.

Today's newspaper in Japan screams of Mikawashima train disasters and the unparalleled destruction of possible "Four Minute Atomic War". Those not already numbed beyond feeling are thrown into a frenzy of fear.

Only we Christians have The Answer. Only as we who acknowledge the Lordship of Jesus *rise up with one heart* to meet the challenge of this backdoor missionfield will The Answer be applied.

Our need at this hour? More education, or money, or buildings, or novel methods? Hardly! The answer is so simple and straightforward as to escape our attention by its commonplace repetition. Yet practical unbelief has drawn us away from it.

We need the compassion of the Christ of Calvary! A compassion that will catch us up in a contagion of self giving, that will carry us above differences of denomination, race, of personality to pour out our very lives as ambassadors of Christ Himself.

This, we submit, is the only real answer to the urgent heart needs of our "backdoor missionfield". It is the only real answer, too, to the need of a weak, cold, divided church. For only in giving itself as a living witness will Japan's

95,667 VILLAGES IN JAPAN

This prefecture by prefecture survey is based on official government information and brings a new concept to bear on the division of rural areas in Japan. The customary divisions of shi, machi, and mura, though commonly translated into English as cities, towns and villages would perhaps be more accurately translated "counties" or "municipalities" since they invariably represent a geographical division including along with large towns or cities a greater or lesser num-

ber of outlying scattered rural communities.

This survey, for the first time, focuses on all those areas outside the recognizable urban communities irrespective of where they fall within the arbitrary divisions of shi, machi and mura. A "village", for the purposes of this survey, might be defined as a rural community with a total population averaging 300 to 500.

	Prefecture	Total Population	no. of cities	no. of villages	
Tohoku:	Hokkaido	5,039,206	27	6,009	
	Aomori	1,426,606	8	1,268	
	Iwate	1,448,517	12	1,498	
	Miyagi	1,743,195	8	1,614	
	Akita	1,335,580	9	1,996	
Kanto:	Yamagata	1,320,664	12	1,671	
	Fukushima	2,051,137	14	2,772	
	Ibaraki	2,047,024	16	2,744	
	Tochigi	1,513,624	11	1,689	
	Kanagawa	3,443,176	14	902	
	Gumma	1,578,476	11	1,418	
	Saitama	2,430,871	22	2,247	
	Chiba	2,306,010	18	2,954	
Chubu:	Tokyo	9,683,802	11	496	
	Niigata	2,442,037	20	5,059	
	Toyama	1,032,614	8	3,131	
	Ishikawa	973,418	7	2,491	
	Fukui	752,696	7	2,289	
	Yamanashi	782,062	7	995	
	Nagano	1,981,433	17	2,120	
	Gifu	1,638,399	12	2,573	
	Shizuoka	2,756,271	18	2,893	
	Aichi	4,206,313	23	3,204	
Kinki:	Mie	1,485,054	12	2,475	
	Shiga	842,695	6	1,885	
	Kyoto	1,993,403	7	1,948	
	Osaka	5,504,746	26	1,791	
	Hyogo	3,906,487	20	3,819	
	Nara	781,058	8	1,677	
	Wakayama	1,002,191	7	1,765	
	Tottori	599,135	4	1,339	
Chugoku:	Shimane	888,886	8	1,162	
	Okayama	1,670,454	12	2,017	
	Hiroshima	2,184,043	12	1,724	
	Yamaguchi	1,602,207	12	1,720	
	Tokushima	847,274	4	1,095	
Shikoku:	Kagawa	918,867	5	593	
	Ehime	1,500,687	11	1,630	
	Kochi	854,595	9	1,510	
	Kyushu:	Fukuoka	4,006,679	20	4,353
		Saga	942,874	7	1,146
		Nagasaki	1,760,421	8	1,990
		Kumamoto	1,856,192	11	1,844
Miyazaki		1,134,590	8	745	
Oita	1,239,655	11	1,891		
Kagoshima	1,963,104	15	1,515		
	Total	93,418,501	555	95,667	

church find her true glory and strength.

The missionary in Japan today is hampered by mountainous difficulties—language problems, cultural barriers, massive indifference. But here is one vital function he can fulfill, to personify

the missionary spirit God would implant in Japanese churches today. To lead, through faith and sacrifice and spirit-born oneness in the battle for souls.

This is our high calling! (K.M.)

Will it Work In Japan?

The program of "Evangelism-in-Depth" launched by the Latin America Mission in Nicaragua in 1960 is attracting world-wide attention with its broad vision and thorough program. Here Navigator Robert Boardman analyzes and summarizes this challenging plan for Japan Harvest readers.

"THE SUCCESSFUL EXPANSION OF ANY MOVEMENT IS IN DIRECT PROPORTION TO ITS SUCCESS IN MOBILIZING AND OCCUPYING ITS TOTAL MEMBERSHIP IN CONSTANT PROPAGATION OF ITS BELIEFS."

This was the conclusion of a group of dedicated and burdened people in Central America as they carefully considered the following facts:

1. The soaring world population. Each year over 50 million are added.
2. The rapidly decreasing percentage of Christians in light of this.
3. The failure of the Christian church to fulfil its part of the Great Commission in Latin America. The population of Latin America at present is just over 200,000,000. At the present rate it will be close to 600 million by the turn of the century.
4. The amazing growth of three groups; one anti-Christian, another pseudo-Christian and the third, a smaller, little-known Christian group.

The Communists started less than 50 years ago with only a handful of fanatics, but today control close to 1 billion people.

The Jehovah's Witnesses are growing at an annual rate of approximately 400%!

The Christian group mentioned began around the year 1906 and now has approximately 15,000,000 enthusiastic and devoted followers.

As this small band of Christians continued to study the phenomenal growth of these diversified groups they concluded that it was not the particular doctrine of any group that caused such electrifying increases, for each was preaching a different message. It was not even their emphases or their methods or special practices. But these were all alike in *one* thing, and that was the secret of their success. The study group concluded that:

"THE SUCCESSFUL EXPANSION OF ANY MOVEMENT IS IN DIRECT PROPORTION TO ITS SUCCESS IN MOBILIZING AND OCCUPYING ITS TOTAL MEMBERSHIP IN CONSTANT PROPAGATION OF ITS BELIEFS."

As a result of this study which came from hearts burdened to see God work on a scale which had not yet been experienced these men launched forth in an experiment in propagating the Gospel which they labeled "Evangelism-in-Depth."

As we in Japan consider what God did in the land of Nicaragua during the Spring of 1960, I believe we should ask ourselves what lessons He wants to teach us here in dynamic Japan. Cannot God speak to us and challenge us through

that which took place in this land of less than 1½ million people with only 40% of the land area of Japan?

In Nicaragua, the plan of action in Evangelism-in-Depth was to "enlist the Latin American Christians themselves, working out of their local church centers, uniting their forces for an all out effort aimed at completing the Great Commission in their own country."

This is the impact and dynamic of Evangelism-in-Depth. Thousands of Latin American Christians did battle for the Lord, many for the first time. Instead of a few doing battle for many—the order was reversed and the many filled gaps that have been wanting for too long.

Fruit from Evangelism-in-Depth in Nicaragua was not measured in decisions for Christ alone, although there were 1,904 conversions recorded in the fourteen united evangelistic campaigns (with a total attendance of 126,000). Many Nicaraguan Christians consecrated their lives to Christ as they engaged in spiritual battle. Brethren who had been separated were reconciled. A very determined sense of unity was manifest among all the members of the body of Christ. Over 65,000 Nicaraguan homes were visited with over three times that many Scripture portions and tracts given out. Over 2000 Nicaraguan Christians attended a series of eight training classes and five hundred prayer groups came into being in neighborhoods throughout the country.

To accomplish this, a four stage plan was formulated by this group of men in Central America, a plan aimed at the total and effective evangelization of Nicaragua.

The first stage was a conference for Christian workers, pastors, national lay leaders and their wives, and missionaries. The double emphasis in this conference was to wait on the Lord in prayer and to communicate the need and potential of the vision to these Christian leaders.

The second stage was one of total mobilization through prayer groups and calls around the country. Included in this stage was the organization of principal centers for preparing the Christian for personal evangelism and active participation in the united crusades and follow-up throughout the country. House to house visitation was organized starting from the local churches and reaching the homes around each church.

Thirdly came the above mentioned united evangelistic crusades held in strategic centers and chosen cities.

The fourth and final stage was that of follow-up in which the local churches were encouraged to carry out their own evangelistic meetings, renew visitation and continue in the pattern of total pur-

poseful witness.

From the book, "Evangelism in Depth", here is a summary of the chief goals of this entire evangelistic mobilization: "First to impart to the Christian community a new vision and desire for allout evangelism; secondly to make an initial effort to get the Gospel out to towns and villages that had not yet been reached; and thirdly, to leave behind a Christian church that would engage in continuous evangelistic action. And the attainment of this last objective would be the real measure of success."

For those working in Japan, a country where problems are not small, but oftentimes become the center of our attention rather than the One who has the answer to every need, the following quotation is worthy. It reveals how God took the weaknesses of men, then revealed His power and vision to those willing to hear Him and to be led: "It was a daring plan, 'carried out,' as one pastor put it, 'with the defects that human beings always have'. But perhaps its strongest point was precisely that: in spite of problems, errors in judgement, lack of personnel, limited funds and all the rest, Evangelism-In-Depth surged forward and the message of Christ went out as never before to the inhabitants of a spiritually hungry country in Central America."

"It all came about because we wanted something better than a snail's pace for missions in this day of atomic powered living."

One of the chief problems of the church in Japan after over 100 years of existence is exactly that which these men in Latin America concluded after God burdened their hearts to make this particular study on the success stories of these diversified groups: So many of us hold too dear our own small, local operation and shades of doctrinal belief. We are not willing to lay aside these diversities and prejudices to join others in mobilizing and occupying our total membership in constant propagation of our beliefs to the extent that all of Japan will feel the impact as soon as possible.

Is it not in order to re-ask ourselves whether we are willing to go on for another century at the same pace? The population is multiplying and outstripping our efforts at promulgating the life-changing gospel. Do we not believe that God wants to, and will make an impact upon this educated heathenism before another act of His judgement takes place?

Would we dare go so far in faith as to believe that Japan might be the next base of supply for the entire world as far as a place from which the Gospel goes forth? True, this is not within human reason, but it is within the possibility of God. Some of us have labour-

ed among this people, whose lives seem to be as difficult to fathom as their language, and have accepted the *statusquo* as inevitable and something which will not, or cannot change. We are willing to let history and the Western world make an impact on the cultural and industrial phases of this nation, but we apparently place God below this level—exactly on the level of our human reasoning.

Some of us have ceased praying, if we ever once did, that God would make a spiritual impact on this nation that will shake the world. And the indictment goes deeper than this. It seems that we have a double responsibility to take part in something that calls for team work and laying aside unnecessary differences because of our inability to do this thus far. In some ways our Japanese brethren seem to have less problems in a united effort than we missionaries. Yet we can and must contribute a very key part to the impact of a united gospel witness in Japan during the limited time that God may give us.

As we in Japan consider Evangelism-in-Depth it cannot help but challenge us both positively and negatively: positively as we view the blessing of God in Latin America and the potential in Japan; negatively as we view the problems involved and ask ourselves how we personally can continue our own day to day operation and yet take part in such an extensive overall outreach.

By 1970, Japan's population will be approximately 103 million. By the turn of the century, at the present rate, it

will be over 140 million. What is our responsibility? What shall we do? What does God want to teach us through Latin America's Evangelism-in-Depth?

A group of pastors, Christian laymen and missionaries have already accepted the challenge of Evangelism in Depth in Saitama Prefecture. They combined forces to attempt to reach their section by the "mobilization and occupation of their total membership in constant propagation of its beliefs" from April 30.

Here is a "Do-list" for those who want "something better than a snail's pace for missions in this day of atomic-powered living:"

1. Individual prayer. Ask God that you and I, as individual missionaries, might think in terms of the whole rather than be stuck in the rut of day-by-day operations. Put this down on your prayer list.

2. Group or mission prayer. Ask yourselves, "What is our responsibility as a group as we consider the potential of such a project as Evangelism-in-Depth? How can we mobilize and occupy our total membership in constant propagation of our faith? Are there others in our area with whom we might join in such a forward movement?"

3. Follow up the Saitama-Chichibu effort with concentrated prayer.

4. Buy the book, *Evangelism-in-Depth*.

5. Contact Japan Harvest for more information on the coordination of such a possible Evangelism-in-Depth thrust in your area.



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This penetrating cry split the night

air of Calvary as the crisis was reached: "The Lord hath afflicted me in the day of His fierce anger!" "Is it *nothing* unto you?" Are *you* not moved? Are *you* not shaken? Have *you* no feeling? Do *you* not understand My compassion for the lost? I wept. I prayed. I suffered. I died.

Does it make no difference to you that *this survey* has revealed 95,667 villages in Japan not yet reached with the Gospel? Have you become so settled down in your own work, so rooted in your own area, so taken up with your own affairs, that the burden of the unfinished task in Japan no longer drives you to your knees? Does not the fact that God has called you to Japan also mean you have a responsibility for the nation as a whole? Have you gotten so *used* to lost souls in Japan you no longer pray with tears, with heartbreak, with brokenness? Have the fires of your zeal died down? Do you need once again to "stir up the gift of God within you?"

This issue of the Japan Harvest suggests a plan that has been followed in other countries with great success. It has opened a new day in many areas! It is possible in Japan. It is *saturation* evangelism. It is *evangelism-in-depth*. *If hundreds of missionaries and nationals would band themselves together by giving a week, two weeks, or a month a year, an impact would be made in some area.* No work would suffer from the loss of such a short time.

This would mean marshalling all our forces for a combined effort in one location, whether city, or valley, or prefecture. This would not be a scattered attempt, a sporadic effort, a half-hearted try. It would be concentration. It would be saturation. It would be penetration. It would mean bringing to bear upon one location a total dedication of all our combined forces for preaching the Gospel. It would mean praying together, planning together, living together, working together to exhaust every possible means to bring the Gospel to every man, woman, boy, and girl in the area. It would mean sweat and tears and sacrifice. It would mean spiritual warfare, but it would be worth it all!

Frankly, if something more can be done to reach the lost in Japan than is now being done, isn't it sin *not* to consider it? Such a plan *is* possible in Japan too but *you* are the key. It could well be one of the most stimulating experiences of your missionary career. Seek a place of prayer and let us know your answer. Our days in this land may not last forever.

There is no hope for the satisfied missionary.

by Joe Gooden

Mobilizing Our Forces

Dr. Kenneth Strachan

Stirred deeply by my friend Dr. Kenneth Strachan's inspiring account of the Evangelism-in-Depth campaign in Nicaragua as recounted in his book by that name, I wrote him concerning the problems of reproducing this program in Japan. He kindly replied in a lengthy letter which the *Harvest* editors asked me to share with the Japan missionary community.

You will note that Doctor Strachan immediately put his finger on three difficult problems attendant upon implementing this type of campaign in Japan. Nevertheless the challenge still faces us.

I feel personally that something of this nature must be attempted in Japan. God's command is unchanged: the gospel to every creature. The hour is late. Our resources appear meagre. The problems seem insurmountable. But I am reminded of the words, "Attempt great things for God; expect great things from God." By His grace we can.

Donald E. Hoke

"Whether or not Evangelism-in-Depth could be adapted to Japan I have no idea since I am totally ignorant of conditions there. I suspect that the spiritual climate among the Latin American churches and the Latin propensity to respond to heroic challenges have been important factors in our success there. (Sophisticated Christians don't seem to make the most enthusiastic witnesses.) At any rate, it has been an encouragement thus far to discover that Evangelism-in-Depth has seemed to appeal to the average Latin American evangelical because it represents both a call and a way to mean business about the Lord's command to evangelize "every creature."

Then I think that another factor essential to "mobilizing the total Christian forces in a given area for total evangelization" is the existence in that area of a sufficient homogeneity between the Christian churches and organizations. Where Christian churches have been long established you frequently have a situation whose components—a cold, worldly, stagnant majority of Christians and pastors and extreme left and right wings—make it exceedingly difficult to overcome the obstacles of imparting the vision and enthusiasm and will to mobilize for all-out evangelistic action. It's no easy task in any case.

Whether that is your situation in Japan I would not know, but (to answer your second question first) in any case—in a country as large and as densely populated as Japan, it would seem to me absolutely essential—as you yourself suggest—to tackle the country in smaller sections. In fact, you might even think of experimenting first in one city where conditions are fairly propitious. This would enable you to test out a program, train some personnel, learn a few lessons, obtain some basis for estimating costs, and note the response of the Japanese Christians and pastors. If you were reasonably successful, this would create interest and desire on the part of Christians in other cities and so, little by little, you'd be on your way. However let me warn you that it takes an enormous amount of careful preparation and work and failure is always a humiliating experience.

As to possible costs (your third question)—I would be totally incapable of making any sort of an estimate for you there in Japan. However, as pointed out in our appraisal of the Nicaraguan movement (see pages 108-109 of the book) the total costs were really insignificant in comparison to the extent and duration of the whole affair. One secret of keeping costs

low is to distribute the financial burden as much as possible. And this is good psychologically too. For instance, we encouraged gifts in kind—i.e., volunteer help, loan of furniture and other equipment for the central office, lumber for platforms, use of a house for central office for seven or eight months, loan of a car, etc. Also for the training classes we charged a registration fee which, in addition to lending greater importance and value to the training program, helped defray most of the expenses, materials, certificate, etc., in connection with it. Wherever possible the expenses should be borne locally although one has to keep in mind the previous commitments and obligations of the local congregations.

I've left your first question—regarding **the problem of cooperation with liberals**—to the last because it will take longer to answer and because it is the most important.

You asked whether we encountered such a problem in Nicaragua or Costa Rica. If by liberals you mean individuals who deny the fundamental doctrines essential to salvation, such as the Trinity, the essential Deity, atoning death, resurrection and return of Christ, then the answer is that we did not knowingly cooperate with any liberals. We are fortunate in Latin America that the Protestant churches and missionary forces are overwhelmingly conservative in their theology. This is not to say that we will not ultimately face the same question but thus far it has not really represented a problem in Central America.

(It is true that in Nicaragua a missionary spoke to me about another whom he said was a modernist. When I went to talk with this missionary I discovered to my amazement that he was a pre-tribulation rapturist—but one who had no interest in mass evangelism.)

For us missionaries whose reason for existence is due entirely to the imperative of the Great Commission—the fulfillment of this job has to be the touchstone. **Obedience to the Commission is not to be determined by the obstacles or difficulties**, but these are to be resolved in the course of believing obedience to the command. Any serious consideration of the demands and problems of reaching the world around us in effective witness for Christ reveals at once that the job cannot be done by a few Christian workers or by some select body of Christians. It has to be done by the joint witness of the totality of the Church of Christ. It's not only a matter of mere logistics (that only the reproductive witness of the totality of the Christian disciples can possibly hope to reach an exploding population with the Gospel). It's also a life-and-death matter of somehow giving some tangible concrete witness to the fact that there is only one Saviour and one Gospel. Otherwise how can we ever hope to fulfill our mission?

In our actual evangelistic experience there has never been any compromise as to message or methods. The only question that infrequently comes up is the rightness or not of including in the movement in some position an individual about whom there is some doubt. If it's a question of his moral reputation or testimony as a Christian—the matter is generally solved without too much trouble. If it's a question of his doctrinal soundness, it's less simple unless you have sufficient grounds for considering him as not truly belonging to the Body of Christ—in which case you simply cannot include him in any participating capacity.

Therefore to wind up this answer to your question about cooperating with liberals—I'd say that it is nowhere nearly as big a problem as it's blown up to be—that one should be ready to cooperate with everyone who is of Christ unless you are ready to judge him as not belonging. I think it ought to be added that such a position on cooperation will undoubtedly draw some criticism. The answer to that is that "the only thing to do about anything is the right thing" and then leave one's cause in the Lord's hands. He too was criticized for some of His actions and associations. "He that winneth souls is wise" and "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

CHICHIBU CRUSADE

by Maas Vander Bilt

Missionary Dennis Foster sings to 1300 hundred students at the High School. The presence of so many special guests enabled us to gain entrance into the High School, only the third time in the school's history a Christian group has been able to do this.

The parade of advertising cars made possible through depth evangelism. San Gyo Kan, Crusade meeting place in background.

Mrs. Schone, Evangelist Honda, and MC Kiichi Ariga. Mrs. Schone voluntarily offered her musical talent!

The CA Sextette with Mrs. Olstad represents a musical contribution.



The Chichibu Crusade, an attempt in depth evangelism in Japan, is now history. Much of the activity will soon be forgotten—but the blessings of God which accompanied the preaching of the Word and the amazing results gained through this new method of evangelism continue to thrill the soul. The “depth evangelism” activity not only proved to be exceedingly successful, but also was a concrete demonstration of the dynamic unity of the children of God.

In the fall of 1961, plans were formulated for an ordinary city-wide Crusade with Evangelist Koji Honda as the speaker. At the same time, the book *Depth Evangelism* by Kenneth Strachan was making its impact among the missionaries in Japan. Being challenged by the book and inspired by the promise of assistance by many, the Chichibu Crusade committee was led to an attempt in this type of evangelism. After carefully considering the well-defined area, the homogenous population, and other advantageous factors, April 5 to 21 was set aside as the rural phase with fifteen villages being the target. April 24 to 29 was to climax the crusade with meetings in the central city of Chichibu. Although limited in scope, a letter of information and invitation was sent to practically every missionary and Japanese pastor in Japan.

Concretely, what was accomplished? Although the number participating was much less than was anticipated, the concrete results amply testify to the effectiveness of this methodology. Through the assistance of a very active and able team of workers from the Every Home Crusade, we were able to bring a real Gospel impact on many rural villages. In the village of Mitsumeguchi, for example, every one of the some five hundred homes were visited, personal work was done, and in the evening there was a record breaking audience for the evangelistic meeting. The village theater was rented and the caretaker was amazed that never had any picture drawn as many people as came to the evangelistic meeting that night. This was primarily because that day the village was literally “shook up” by the force of Christian workers that invaded it that day. A real demonstration of depth evangelism! Because the hands of the local churches were strengthened by others, every village was visited, over 15,000 tracts were carefully distributed, and over 2,000 Scripture portions were efficiently placed in the hands of inquiring adults. During the city phase of the Crusade, once again we experienced a vivid demonstration of depth evangelism. Not only was the committee able to place numerous teams of personal workers in the field day after day, but during the meetings themselves there was an overabundance of help. What committee does not wish for this situation? In the city meetings, the childrens meeting averaged 550 daily, while the adult meetings averaged a bit over 200. In retrospect, we concluded that the Lord gave us prepared hearts rather than the large crowds. One missionary reported the following wonderful decisions: a 77 year old garbage collector; a factory engineer; an English student; the baker; mothers of three believers; husband of one believer; wives of two husbands; and other

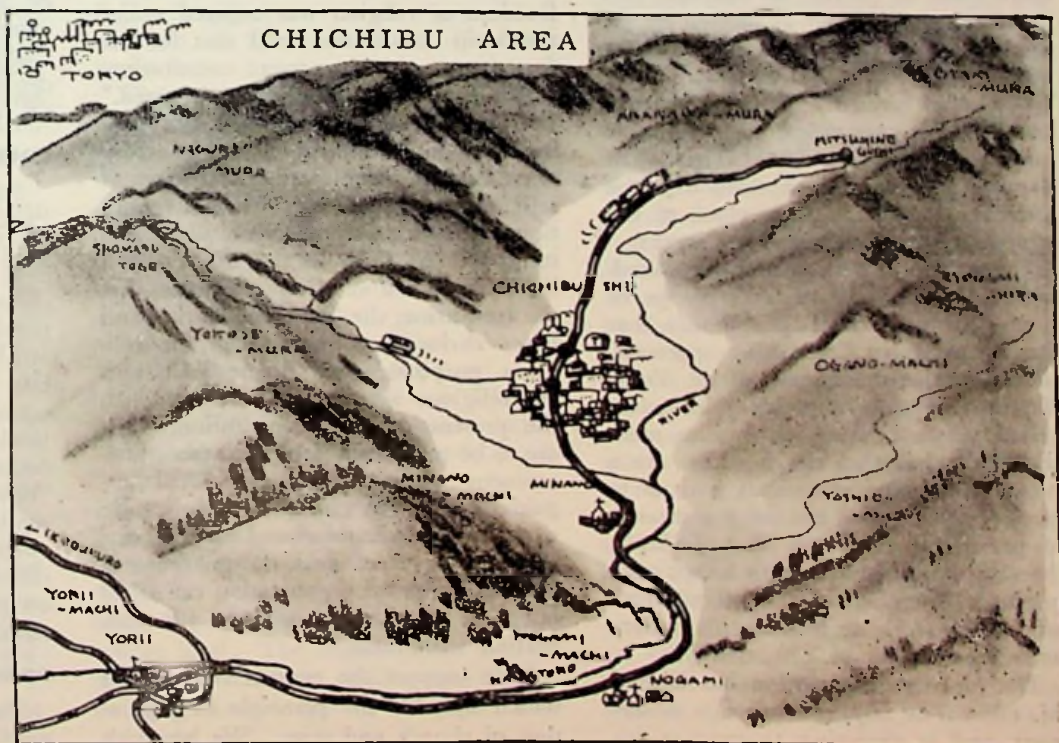
inquirers. For a small church to receive in one flood these many conversions is a blessing experienced only too rarely in Japan! Another concrete result of depth evangelism!

Since the attempt is history, a number of conclusions can be ventured. *Number participating.* All told, around thirty-five people came to assist the local churches. Even though the number participating was small, the concrete results of the depth evangelism principle was dramatically proved to be eminently desirable and unusually successful. If this number had been tripled, what great things might have been accomplished?

Spiritual blessings. The presence of many Christians, representing many varied backgrounds and fellowships, was a living demonstration of the unity of Christians about which many talk about but do nothing. The Spirit-filled prayer meetings, the sharing of blessings, and the joining of hands in a common labor brought one of the glories of heaven especially near. Some may feel uncomfortable in this type of venture and may even care to stand apart and criticize, but for us who participated, it was a wonderful reality of the fellowship of saints.

Organizational matters. At least three factors stand out as being indispensable to this type of operation. First, a well-organized committee well versed in efficient techniques is most necessary. Second, publicity designed not only to inform but to arouse a keen desire of anticipation is of utmost importance. Third, logistics for taking care of the numerous guests must certainly not be overlooked.

The Chichibu attempt in depth evangelism was on a very small scale, hardly more than the flexing of the muscular arm of the Christian force in Japan. I envy the area where a full-orbed attempt takes place. We here in Chichibu eagerly await the invitation to participate in the next attempt. If this type of evangelism catches on and is faithfully carried out in this land, it may well be that the harvest earnestly prayed for and eagerly awaited may be at our very door. We have tried it, weighed it in the balances and it has not been found wanting.





JAPAN-WIDE CRUSADE FOR 1963

Tokyo. . . "East is East and West is West and Never the Twain Shall Meet," has been more than just literature in the minds of most folk. However, Dr. T. A. Patterson, Executive Secretary for the Baptist General Convention of Texas, along with Mrs. Patterson, and Dr. C. Wade Freeman, Evangelism Secretary of the same convention arrived in Tokyo recently to help lay plans for a joint "East meets West" Japan-wide Christian Crusade for 1963. This gigantic effort is a united move on the part of the Japan Baptist Convention which numbers about 14,000, the Southern Baptist Foreign Mission Board, and the Texas Baptist Convention which numbers more than 1,000,000. Their goal is to make the very best presentation of Christ possible on a nation-wide scale beginning in April of 1963.

Dr. Patterson and Dr. Freeman are representatives of the Texas Baptist Convention, which has whole-heartedly voted to support and sponsor the Japan Baptist Convention's plan of presenting the Christian message to every person in Japan in the short span of some five or six weeks. Dr. Patterson said upon arriving in Japan that "the sole desire and purpose of the Texas Convention is to stand behind the Japan Baptist Convention in prayer, in finances, and in personnel, in so far as desired by Japan Baptist." It is possible that there will be some 500 to 700 Christians from Texas, other areas of America and from many foreign countries, here for this unique evangelistic effort. The Japan Baptist Convention is expected to make a decision concerning this phase of the campaign within the next few weeks.

Pastor Shuichi Matsumura, in responding to Dr. T. A. Patterson's pledge of support, assured the Baptist leader that the Japan Baptist Convention appreciated and needed the support of the Texas Baptist Convention in this joint evangelistic effort. Pastor Matsumura mentioned the fact that the Japanese are a proud people and sometimes hesitate to receive outside aid, but in the interest of presenting Christ to ALL JAPAN, the Convention has voted to accept with gratitude the offer of Christians from around the world to help in this nation-wide presentation of Christianity.

The Japanese Convention has labeled this effort *The Baptist New Life Movement*, and is expecting to prepare for

from 100 to 120 city-wide simultaneous Christian Crusades in areas extending from Kagoshima in the south, to Asahigawa in the north. There will be at least four major area-wide crusades in Tokyo, Osaka, Fukuoka, and Sapporo. World-famed Evangelist Dr. Billy Graham, who is also a Baptist and a member of the Southern Baptist Convention's Foreign Mission Board, has agreed to come and participate in this evangelistic effort by bringing the closing message in these four large area crusades. Dr. Graham is expected to speak for various pastors' and laymen's meetings as well as to university and business groups during his 13 days in Japan next year. Besides Dr. Graham, other leading Christians in our world today are being invited to participate. Mr. Jerome Hines, of the New York Metropolitan Opera and Mr. Van Cliburn, noted pianist and Baptist, are to be invited. The Hardin-Simmons University Cowboy Band of Abilene, Texas, is expected to come and participate in the campaigns, along with other noted Christian doctors, scientists, lawyers, and dedicated Christian house-wives. (C.C.)

JPC DEFENDS RELIGIOUS FREEDOM

The 3rd Annual national Convention of the Japan Protestant Conference, (JPC) Feb. 20-21 noted that "no true freedom of religion was enjoyed under the Meiji constitution; and that for the first time, under the present constitution, freedom of religion has been recognized." JPC warned that "recently there is a tendency to return to the old constitution that removes true freedom of religion." In a strongly worded resolution, JPC further stated: "We, who stand on our faith in the Bible as the infallible Word of God recognize that the Ise Shrine, the Yasukuni Shrine and other shrines are institutions for religious purposes, and shrine visitations are religious acts. In accordance with the present national constitution, these are to be completely separated from government and Government-related organizations. No one can be forced to participate in shrine-related observances; everyone is free, and no government agency or related organization can carry out such observances or have any connection with them.

"We support the present constitution which upholds the principle of separation of church and state. We herewith

declare that we continue to hold firmly our original position we have maintained in regard to shrines. We call upon Japan's freedom-loving citizens to support the present constitution and resist any effort to revise the constitutional provisions concerning National Shrines."

The JPC, now in its 3rd year, set new goals for 1962, including regional conferences and rallies, research committees on foreign Missions, Christian Education, shrine problems and cooperation in such projects as the New Japanese Bible. Its membership drive is for 1,000 members who agree with JPC's program of Uncompromising Christianity. (K.J.)

KYODAN'S TEN YEAR PLAN

Tokyo. . . The NK Kyodan inaugurated a drive to continue until 1970 an effort to raise 1¼ million dollars for an evangelism fund and a Kyodan endowment fund called the "1 billion yen collection." Some Osaka layman conjured this plan to use the interest from this fund for evangelism, with the executive director of the Nikko Investment Company and the President of the Japan Soap Company on the fundraising committee. (K.J.)

LAOS CHRISTIANS SURVIVE

New York. Christians in Laos continue to practice their faith in the face of tremendous physical hardships, according to C&MA missionary, T.J. Andrianoff. He reported 45,000 civilians evacuated their homes because of fighting and about 4,000 of them are Christians who continue to go regularly, sometimes nightly to services in the jungle. Several hundred Christians in one refugee camp made a church building out of an old parachute and improvised communion cups out of tin cans. The C&MA prepares relief packets and air drops them to the jungle refugees. (K.J.)

KOREAN PREMIER CALLS FOR REVIVAL

Seoul. Korean Junta Chairman Park, a Buddhist, issued a call to Korean religious groups to purify their lives. Said he, "Our religious circles have themselves impaired their authority and prestige. This impairment was largely attributed to the intrigues of politicians, but those holding holy orders were equally to be blamed." While mentioning the internal disputes of Confucianists and Buddhists, he pointed out "that the Christian church set up several seminaries within a single sect. Theologians and ministers divided into the different sects and clashed over the ownership of churches foundations and schools." (K.J.)

POWERLESS CHURCH

Toronto. . . "Never since 1939 has the world stood so close to war—poised on

the very brink of destruction," states Dr. J. H. Hunter, founder of the "Evangelical Christian." "There can be no permanent agreement between these opposing forces... one which sees man as a soul-less creature living only for the state, without responsibility to either himself or God, and the other based on the recognition of God, the dignity of the individual, with a spiritual and eternal destiny." Dr. Hunter states, "One feature of the present situation is the powerlessness of the church to speak with authority or even to suggest that the people turn to God. Blind to the lessons of the past the same sins are being repeated on a vast scale that destroyed nations in other days and a church that has lost both vision and power sit supinely by." (K.J.)

PIONEER CHURCH PLANTING

With a living faith in God, Rev. Tokio Satake and his wife and baby, have just moved into the city of Shinjo (Yamagata Ken) to open a new work. He was formerly the pastor of the Yamagata Baptist Church, which has given birth to nine other groups in its thirteen year history.

Satake Sensei has both university and seminary training, but is especially interested in pioneer church planting. He sent a letter to his friends announcing his intention and mentioning the need of money for land and a building. Some funds came in, and land was purchased in an area with no Gospel witness at all.

With the severance bonus received from the Yamagata kindergarten where Mrs. Satake formerly taught, they built one room on the Shinjo land. He said, "Now I can pray every day for a building while pointing right to the spot. It will be good for my faith." The Yamagata church said, "We'll send you a certain amount for your support each month." He replied, "No, I don't want you to do that. Just send whatever God may lay on your heart. I must learn to trust God!"

During the last month with funds that came in, an old house with plenty of good lumber was purchased cheaply, and plans are being made to erect it on the church land. He will live in half of it, and start meetings in the other half. The meeting area can be enlarged as the work grows. (J. Gooden)

DR. CLYDE TAYLOR

Passing through Tokyo en route home from the Hong Kong conference of the World Council of Evangelicals, Dr. Clyde Taylor, Executive Secretary of the Evangelical Foreign Missions Association, spoke to a hastily called meeting of mission executives in Tokyo in mid-May.

Illustrating his talk from recent

travels in both Africa and South America, Dr. Taylor warned that "all missionary work not directly connected with and rooted in the work of a national church stands in jeopardy of being closed in every country in the world in the next few years." He pointed out that various factors at play on every continent indicated the irresistible surge of nationalism, both good and bad. And he urged missions to relate their work to the national church as intimately as possible and have as much of the control of its organizations and institutions in national hands as is feasible.

Eleven countries were represented in the meeting of the World Evangelical Fellowship in Hong Kong, Taylor said. Though the groups by and large are small compared with those of the World Council of Churches, he feels that a significant evangelistic and spiritual task is being carried on by these national church groups in the countries represented. The Revs. Hoshino and Kitagawa from Japan represented this country in Hong Kong.

Taylor is probably the best versed man in evangelical mission affairs in the world. He also serves as chairman of the Political Affairs Committee of the National Association of Evangelicals with headquarters in Washington. (D. Hoke)

FULLER SEMINARY SUMMER SCHOOL

Missionaries are invited to the Fuller Seminary—Japan Summer School which will be held July 16-28 in Karuizawa this year. Since lectures are being given by two outstanding American theologians in English, it will be possible for missionaries not only to attend these lectures, but also to receive transfer credit to Fuller Seminary or any other accredited seminary in the United States for this study.

The completely revised program of the Japan Summer School this year will feature lectures by Dr. Merrill C. Tenney, Dean of the Graduate School of Theology, Wheaton College, and Dr. Harold Lindsell, Dean of Fuller Seminary, Pasadena. In addition a faculty of Japan missionaries and pastors will conduct classes on both graduate and undergraduate levels. These faculty members include Dr. Hideo Aoki, Dr. Fred Jarvis, Professor Minoru Okada, Professor Kosaku Nao, Professor Akira Hatori, Professor Junichi Funaki, and Professor Goro Sawamura.

The summer program is primarily designed as a refresher course for Japanese pastors, Christian workers, and students. Two levels of work will be offered: post-college graduate level, and college level. The requirements for the upper level include a reading and understanding knowledge of English. Re-

quirements for the lower level is high school graduation.

A modest tuition of only 300 yen is being charged, and room and board for the Japanese for the twelve-day period will be ¥4,200. The school will be held on the campus of the Karuizawa Bible Institute.

The summer school is being conducted by an Executive Committee appointed by Dr. John Huffman, Vice President of Fuller Seminary and the Winona Lake Summer School, recently united with Fuller Seminary. The Director is Dr. Hideo Aoki.

The schedule of courses being offered is as follows:

Upper Division: Dr. Tenney—The Book of Revelation.

Dr. Lindsell—Church History from Apostolic Age to the Council of Nicaea.

Dr. Aoki—Christianity and Philosophy

Dr. Jarvis—Pastoral Psychiatry
Prof. Okada—The Theology of Rudolph Bultmann

Lower Division: Dr. Tenney—The Gospel of John

Dr. Lindsell—Bible Doctrine
Prof. Okada—Revelation and Inspiration

Prof. Nao—Old Testament Exegesis: Genesis

Prof. Hatori—Expository Sermon Preparation

Prof. Funaki—Elementary and Advanced Greek

Prof. Sawamura—Seminar in Practical Evangelism

In addition, in the afternoons Dr. Lindsell will hold several seminars on contemporary missionary problems around the world.

Simple catalogs and applications in Japanese may be secured by writing the Fuller Seminary at 2-1-3 Surugadai, Kanda, Chiyoda-Ku, Tokyo. (D. Hoke)

DEEPER LIFE CONVENTION

March of this year saw the birth of the Japan Keswick Convention (Provisional) which stated its purpose as dedicated to the strengthening, deepening, enriching and enlarging of the church in Japan. Special attention was given to the deeper life and evangelism by the church.

On March 20, 1962 the 1st session of the 1st Japan Keswick Convention was held under the completely indigenous guidance of the national Keswick Committee which had been meeting regularly for several months. Over 500 delegates attended the 3-day conference, each of whom had paid his own expenses. Others who were unable to attend made their offering to the Committee to share in the budgetary needs. Foreign speakers who were invited to participate included Dr. Bob Pierce, Dr. Paul S. Rees and Dr. Christy Wilson, Jr. (E. Mills)

E. M. A. J. ANNUAL CONFERENCE IN KARUIZAWA

Sunday Morning, July 29, thru Wednesday Evening Aug. 1
At the Karuizawa Union Church

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Introducing Guest Speakers

Dr. Merrill C. Tenney



Dr. Merrill C. Tenney, professor of Bible and theology, and dean of the Graduate school at Wheaton college (Illinois).

He is a graduate of Gordon College of Theology and Missions (Massachusetts), he served on the faculty there for several years. He received his master of arts degree at Boston university (Massachusetts) and earned his doctor of philosophy degree in Biblical and Patristic Greek at Harvard university (Massachusetts).

Dr. Tenney has held pastorates in Braintree, Massachusetts, and at Wheaton, and is constantly in demand as a conference speaker or supply pastor.

An author of note, Dr. Tenney has written a number of books including *Resurrection Realities*, published in 1945; *John: The Gospel of Belief*, 1948; *Galatians: The Charter of Christian Liberty*, 1950; *The Genius of the Gospels*, 1951; *The New Testament: An Historical and Analytic Survey*, 1953; *Philippians, the Gospel at Work*, 1956; *Interpreting Revelation*, 1957 and others. Recently he edited *The Word For This Century* dealing with the Wheaton statement of faith and applying it to the future.

Dr. Edwin S. Johnson



Dr. Edwin S. Johnson spent over 20 years in pastorates on the Pacific Coast—in Oakland, California 17 years, and in Seattle, Washington four years; and on the East Coast at Grace Chapel, Havertown, Pa. before coming to the Evangelical Free Church of Wheaton in 1959. He has spoken at summer conferences such as Winona Lake, Indiana; Keswick, N. J.; Sandy Cove, Md., Gull Lake, Michigan, Rumney, N.H., Mt. Hermon California and Lake Sammamish, Washington and was the speaker at Wheaton College during the spiritual revival in 1950.

In the summer of 1955 he took a trip to Africa, having missionary conferences and visiting mission stations in eight countries. Former travels include the Holy Land, Scandinavia, Alaska, South America, Haiti and Mexico. In June of 1956 an Honorary Doctor of Divinity Degree was conferred upon him by Wheaton College.

Dr. Johnson is a member of the Foreign Missions Board of the Evangelical Free Church of America; Vice President of Mid-America Keswick; Vice President of the Chicago Evangelical Ministers Association; and member of several mission boards.

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Just

Musing...

by Elaine Nordstrom

“What is the ministry of a woman missionary in Japan?” This perennial question probably does not have a general answer. There are too many qualifying factors. Her age. Health. Marital status. Personality. Educational background and training. Experience. Interests and talents. Spiritual maturity. Language ability. Number, age, and health of her children. Her husband’s ministry and needs. Facilities in the home.

Does the status of Japanese women become an additional qualifying factor in this country? Much has been written about the new freedom the washing machine, electric rice cooker, and changed divorce laws have given them, but are we expected to believe that these gadgets and laws have penetrated below the surface to revolutionize already the centuries-old mores and attitudes related to woman’s place in society? It seems to me that a woman missionary faces tremendous barriers when she seeks to evangelize some little village alone or in cooperation with another woman. How does she meet the need of both men and women for spiritual counsel during the weeks and months following conversion? And how does she meet the challenge of guiding the believers when they reach the stage of organizing themselves into a church? Unless these so-called barriers are just “straw-men,” would not the ministry of women missionaries be more effective if they joined forces with a missionary couple or two in evangelizing the larger population centers trusting God in His time to raise up young men trained to move into the less densely populated areas with the Gospel? Or is it best that women missionaries locate in large cities where they can either serve through some specialized ministry such as literature or radio evangelism or augment the work of some local church by concentrating evangelistic efforts on one group such as students, children, factory and office girls, or housewives?

Occasionally the missionary wife, too, wonders what her place of service is, although certain things become obvious if she interprets pertinent Bible verses literally and is realistic about applying to her own situation the qualifying factors mentioned above. Naturally the needs of her family will take up much

if not all of her time, although even here, individual differences prevail. Let’s face it—some women like housework; others would do anything to escape it. Some can keep a half a dozen children happy on a schedule that matches that of a military academy; others find themselves exhausted for the rest of the day after getting one or two off to school. No doubt about it. The role of the missionary mother is surely one of the most difficult to play with equanimity. Nevertheless, she ought never underrate the unique opportunity she has of ministering the Gospel in and through her home as well as sharing in her husband’s ministry through intelligent and fervent prayer. Once these aspects of her ministry are well taken care of she is free to consult the Lord—and her husband—about additional avenues of service.

At any rate, every woman missionary ought to be careful not to hold before her as a challenge—or a goad—some stereotyped picture of the “ideal” missionary causing her to strive to combine in one life all the characteristics of those whom she may know personally or about whom she has read. God leads each of us individually, and His approval is primary. The Lord’s creation—of women, too—shows infinite variety enabling Him to bring glory to Himself and complete His work in numerous ways and places. *Viva la variété!* Basically then, each missionary must know herself and God’s calling for her. After that—away with the guilty conscience or the gnawing feeling that she is not “doing more for the Lord.” Enter instead—a joyous confidence that God’s will is being fulfilled in her life daily. Enter, too, a spirit of gratitude and of prayer for her sisters in Christ who are performing

tasks she herself is not called upon to do. God knows our hearts—and our limitations. Does He see there a *willingness* on the part of the single missionary to go to a little village if God directs? If not, beware. Is the wife *willing* to spend the major part of her day doing mundane tasks while the rest of the world goes by if God has made it clear that for now that is her share of the witness? Or on the other hand, providing health and capabilities permit, is she *willing* to take some active part in reaching the women in her neighborhood for Christ? When God sees a willing and faithful servant, He is free to move in our hearts and our circumstances so that the next step we take is one He has ordered—whether it’s to a mountain village, to a big city, or just across the street to a busy but lost housewife.

Let us know how you fare.

From “down under” in Australia comes another suggestion for preventing mildewed books. You may want to try it; if you’re scientific-minded, that is! Dissolve ½ oz. Pentacholarphenol powder in 2½ pints metholated spirits and apply solution with cloth or brush to book covers and edges. *Note:* This solution is slightly poisonous so wash hands carefully after using and do not allow small children to chew the book corners to which this solution has been applied.

What equipment do new missionaries bring to Japan? Recently I found in one of my closets most of the 1,000 index cards and six hand-operated can openers which I had with me when I arrived in Japan almost ten years ago. What did you bring that you wish you hadn’t? Really, is there anything that cannot be obtained in present-day Japan?

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日本人の神に
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その考へ

This is the first of a 4 article series for JAPAN HARVEST in 1962 dealing with the problem of religious thinking of the average Japanese man-on-the-street.

The other articles in turn will be: II. JAPANESE CONCEPT OF MAN, III. JAPANESE CONCEPT OF SIN, IV. JAPANESE CONCEPT OF SALVATION AND HEAVEN.

The U.S. Attorney General (Robert F. Kennedy) went to Nara and visited a 1,200 year-old Todaiji Temple, housed in a gigantic shrine. He appeared extremely interested in the great Buddha, but was skeptical of burning incense at the entrance. U.S. Ambassador to Japan Edwin C. Reischauer told Kennedy, "It's okay. Go ahead." "You're sure I'm not worshipping Buddha," the skeptical Kennedy said. "No it's okay. It means nothing particularly for you to do it," Reischauer replied. "Okay," Kennedy said, putting the incense into a huge urn, "but if I get kicked out (of the Catholic Church), boy." *Japan Times*, Thursday, Feb. 8, 1962.

In reassuring Mr. Kennedy that he would not be excommunicated from a church system which prays for the dead, the ambassador was probably correct. To say it meant nothing, he was wrong. Mr. Kennedy by observing this simple rite unwittingly acquiesced to historical Japanese sentiment upon the nature of the divine. If the Ambassador had briefly acquainted Mr. Kennedy with the development of Buddhism on Japa-

nese soil, if he had shown that original Buddhism was atheistic, but along its migration from India through China to Japan it

"was influenced by native Chinese beliefs such as nature worship, worship of numerous spirits and demon gods. This intermingling with such superstitious beliefs, incantations, divinations, and desire for longevity served as the basis for the new Buddhism.

In the case of Japan, the Buddhism of China which had been tinctured with animism was accepted; moreover animistic folk beliefs of the Japanese themselves such as appear in Shinto legends, ie, the Kojiki, Nihon Shoki and Manyoshu were added to the imported Buddhism".

if the Ambassador had revealed the persistent conviction in Japan that the dead and living are mutually inter-dependent, that the myriads of Japanese observing this act by the Attorney-General have from childhood offered similar incense to their deceased loved ones, bow to their pictures, address them as actually present during funeral services, if he had counseled Mr. Kennedy on the Japanese concept of the divine being dead men

THE JAPANESE CONCEPT OF GOD

by Charles Corwin



lingering as vengeful spirits requiring propitiation in the form of food and chantings, perhaps Mr. Kennedy would have followed his first impulse to disavow a system which stands diametrically opposed to monotheism. The "It's okay" attitude towards Japanese indigenous religions by those who should proclaim vigorously, "The Lord our God is One Lord," has left a vague notion on the nature of God among the Japanese people.

What image is cast upon Japanese minds when they hear the word, "Kami" (God) from our lips? When they bow to the "hotoke" (deceased) at the funerals, when they visit the "jinja" (house of the gods), is a different response tripped than when they hear "Kami wa ai nari" (God is love) from the missionary's P.A. system? This is a problem of greatest import for the advance of Biblical truth in Japan. For that reason, these studies are not examining Japanese beliefs for the sake of academic interest, as one would an Egyptian artifact to learn about past civilizations. The problem is real, present. Nor is it felt that we missionaries add anything to our evangelical witness by displaying knowledge of Buddhist tenets to Japanese listeners. Mingling Christianity with Buddhism for the sake of contrast more than often ends with a net loss for the Gospel. "Hm—even the foreigner is profoundly impressed with our Japanese Buddhism—so much so he mentions it while speaking from the Bible."

No. The purpose for conducting this series is intensely practical. We missionaries must know the Japanese concept of the divine. What nebulous image of the "divine" flashes across their minds when they bow at the shrine, when they bow before the "butsudan" (god shelf), when they bow to the deceased at funerals? Is this image qualitatively different when they hear the word, "Kami" from our evangelical pulpits? When we say, "Kami", we are really saying, "God" with a capital "G". But is this Biblical reality actually conveyed to the listener? If so, why the glaring contradiction of offering incense before the departed by many Christians in Japan?

Why is it that almost to a man, our evangelical preachers expatiate with illustrations "*ad-niceum*" about "the peace and blessings which flow from the Gospel", which are not basic elements of the 'kerugma' preached by the early church? The apostles thundered forth against sin, upheld the rigor of the law as damning all men, won the field with the great truth, justification by faith. Most of us know that "How shall a sinner become just before a holy God" is not a live issue in Japanese society. Why is it that few Japanese have ever sensed the terror, the awe, the inexorable holiness of God the Creator, Judge, Lord of the Universe? The seeds of the Reformation took root in German soil where,

"the entire training of home, school, and university was designed to instill fear of God".¹

Not so Japan. Perhaps our dilemma can be traced to the inability of pouring Biblical monotheism into that evasive word, "Kami", and more serious, the refusal once "Kami" has crossed our lips declaring the Lord of the Universe, to defend it rigorously against profanation by Buddhistic practices within the Christian community. Let us consider (1) Japanese concept of the divine as expressed by the terms, "Kami" and "Hotoke", (2) Similar concepts existing in the minds of Paul's hearers, (3) Practical ways in which we can declare Biblical monotheism in our Japanese preaching.

I. JAPANESE CONCEPT OF THE DIVINE AS EXPRESSED BY THE TERMS "KAMI" AND "HOTOKE".

The word "kami" is basic in all preaching of the Gospel in Japan, since it is the word chosen by the earliest translators to represent the God of the Bible. Miyasaka discusses the origin of the word, "Kami". "It is not clear about the origin of the word, but it is generally recognized that it originally conveyed the sense of 'above', since the words for 'above' 'hair', 'head', have the same sound. Some feel it is an abbreviation of 'kangamiru' which means to see, think, decide. Others assert that "Kami" stems from the word 'kabi' which means

'mysterious, marvelous'. According to a theory made relatively late, "Kami" comes from 'kami', an Ainu deity."

"A brief examination of the component parts of the character for 'Kimi' yields an astrological nuance. Upper left hand part represents "above". Lower left three strokes represent 'sun, moon, and stars'. Right hand component is the character for lightning. In other words breakdown of the Chinese ideograph bolsters the conviction that the term speaks of something above, not supernatural. This is further apparent when one discovers that distinguished men or soldiers fallen in battle are termed "soldier gods" (gunshin). This blotting out of the fundamental difference between man and his Creator in the use of the word, "Kami", has made preaching in Japan extremely difficult; as a recourse most effective Japanese evangelists employ explanatory preaching, not logical discourse, for the basic term for God has been vitiated by anthropomorphisms and Shinto tradition."

What about the Buddhist term "hotoke"? This is the nebulous word which the man on the street affixes to the deceased. Also to have a "hotokegokoro" means to be kind hearted.

"One theory about the original meaning of 'hotoke' is that it stems from the word, "hotorike", i.e. fever. Fever was raging in Japan when Buddhism was introduced. Still another theory seems more reasonable. 'Hotoke' means 'un-chained', that is, one who has been liberated from the bondage of earthly cares. Scholars of folklore explain the origin of "hotoke" as stemming from the Japanese primitive ancestor worship cult. The 'hotoki' was the urn in which remains of the deceased were placed. Since 'hotoke' the Buddha, and 'hotoki' the urn containing the soul are both objects of worship, the two terms were blended into one object of veneration, "hotoke".

"From the above discussion, the missionary can understand how vaguely the term "God" resounds upon Japanese ears. The word 'kami' defies definition, but from Shinto tradition generally means an "elevated being" not above but within nature. There is the 'kami' of the sea, (kaijin), 'kami' of the storm,



(kishin), 'kami' of the rivers, (kashin), 'kami' of misfortunes (jashin), 'kami' of illness (yakubyogami), etc. about 264 listed in the kojiki. The word approaches Buddhist usage in some authors, as Yokomitsu Riichi's novel, "Ryoshu": "Man's spirit—this is 'kami'". (Sei wa kore kami nari).

"'Kami' has been compounded with the even more vague Buddhist word 'hotoke' a word which the man on the street is taught means, 1. a deceased ancestor, 2. deified Gautama (Buddha). The circle of utter confusion is completed when Buddhism announces that neither term signifies objective reality, but are convenient fictions employed for the support of the ignorant."

Thus the missionary faces a staggering challenge. He must declare the truth of a living, eternal heavenly Father in terms freighted with "kami-hotoke" vagaries. But was the problem any more complicated in the days of early apostles? When Paul spoke of "Ho-Theos" to the pagans of Asia Minor and Europe, what response was evoked in them?

II. SIMILAR CONCEPTS IN THE MINDS OF PAUL'S HEARERS

To bear the message of revelation concerning the nature of God, Paul had to choose between two words from Greek culture which expressed the divine, ie, between "Zeus" and "Theos". But it was a case of degree. Both terms had polytheistic connotations which led to embarrassing situations. In Lystra, the people rushed out and identified Paul with the "Theos" of whom he spake. They cried, "the gods (theoi) are come down to us in the likeness of men." What "theoi" did they have in mind? Jupiter, the chief god in the Greek pantheon, and Mercurius, his son.

At Athens on the Areopagus, Paul's hearers identified his doctrine concerning the resurrection with a strange god. That is, they mistook his word for "resurrection" as the name of some Egyptian deity they had vaguely heard of. The point is this: the early messengers of Biblical truth faced almost our same problem. To be meaningful to the listeners they had to employ words from their culture which suggested the "divine", but words which triggered non-Biblical concepts as well. Thus Paul and the early apostles had to pour Biblical monotheism into "Theos".

"St. Paul's argument rested not on the name of God, but on the Divine operations and attributes. He knew full well that the word "theos" did not convey the whole truth about the Divine being to the mind of the hearers, and that Zeus was still further from being a fair representative of Elohim...The Truth about God is gathered not so much from the Name as from what is taught concerning Him who bears it."²

III. WAYS IN WHICH WE CAN DECLARE BIBLICAL MONOTHEISM IN OUR JAPANESE PREACHING.

Paul poured the truth of the nature of God into the words he used from Greek culture in three ways. First, he declared positively how the God of the Bible acts in the creation and redemption of men. Notice how he quickly disassociated himself (as Mercurius) from the living God in the ensuing sermon to the confused Lyconians! (Acts 14.15-18).

The word "Kami" we use has pagan associations to the Japanese mind. But it seems to be the nearest word we can use to express Biblical monotheism. Thus we must state the word, then define it by showing how God acts, what are the Divine attributes. We must continually mention the Japanese equivalents for the Hebrew names of God, ie, Elohim—Zenno no Kami, Tsukurinushi; Jehovah—Keiyaku no Kami, Keiji no Kami; El Shaddai—Oncho no Kami, Itsukushimi-bukaki Kami; Adanoi—Shu; Elion—Itotakaki Kami, Scinaru Kami. The Bungotai version of Exodus 34.6, Jeremiah 9.24, Isa. 57.15, I Pet. 1.16 should be threaded into almost every Gospel message.

Secondly, having used "theos" (of course the usage was in vogue since the choice made by the Septuagint translators) to express the Name of God, Paul guarded it against profanation by revoking the right of non-Christian religions to affix the name to their deities. 'Theos' could brook no rival. Notice in I Cor. 8.4, 5, Paul does not argue the superiority of the Biblical "theos" versus those of the pagans. His approach is more devastating; the so-called gods (theoi) don't exist!

"For though there be that are called "theoi" whether in heaven or earth... to us there is but one God, the Father."

Paul admits the existence of demonic powers; these are real. But he does deny the spiritual reality of any other religious object in heaven or earth that can be subsumed under the name "Theos".

"they be no gods (theoi) which are made with hands" (Acts 19.26)

"when ye knew not God, ye did service unto them which by nature are no gods." Gal. 4.8.

As a flashlight loses its right to be called "light" under the brilliance of the sunlight, so Paul logically insisted his hearers drop using the word "theos" in reference to any religious object but the true God.

The Japan missionary must reject any enticing suggestion to discuss the relative merits of Buddhism versus those of Christianity. Some Buddhist scholars have suggested that Buddhism is the religion of mercy while Christianity is

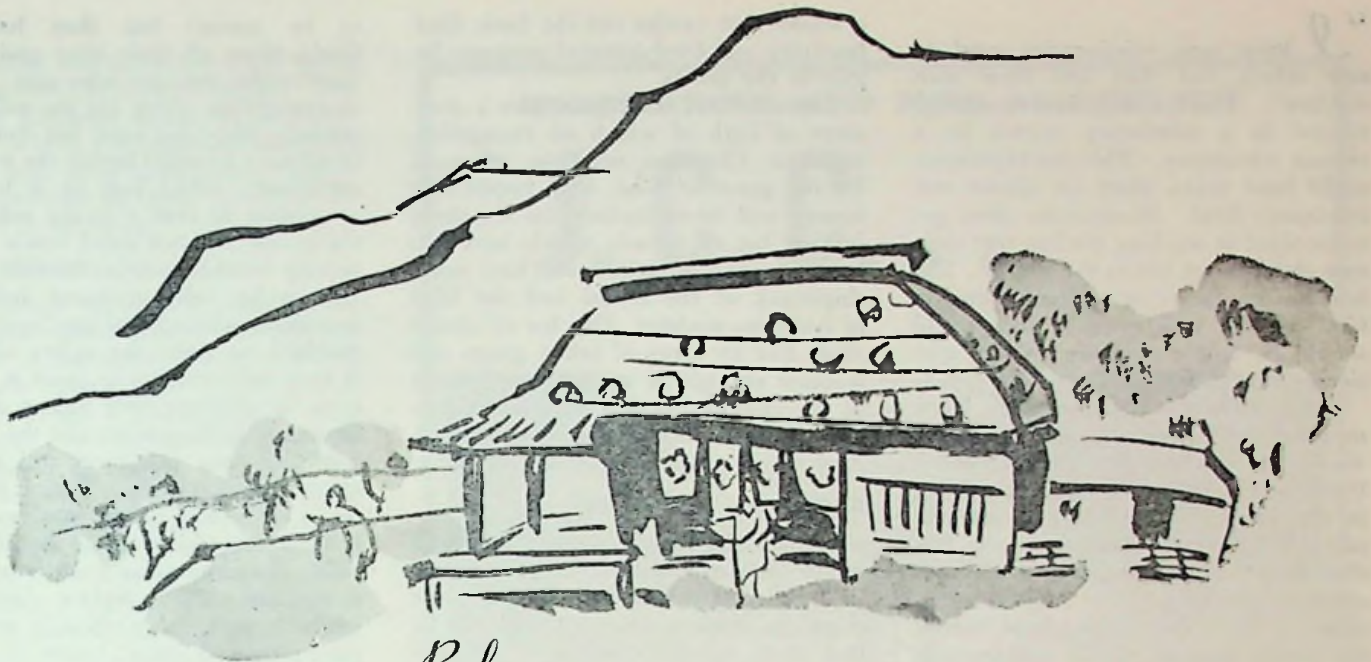
the religion of love. Nonsense. The mask must be ripped off. The reader is referred to "The Giant," Chapter 2 of *Rising of the Sun* (soon to be published). Here he can read for himself what Buddhists says about themselves. The shocking facts are that Buddhism denies almost every fundamental doctrine of the Bible.

Lastly, Paul was moved to indignation and *action* when he witnessed a profanation of the Name of God. Before the idolatrous Lyconians who were identifying the "Theos" of the Bible with those of their culture, Paul tore his clothes in horror. Should we be any less indignant when we see a blurring over of the "Kami" of the Bible with the "Kamihotoke" of Japanese culture? Just where does the collision occur? At funerals. For here the non-Christians gather in large numbers to pray and worship the dead, while we are attempting to declare the God of resurrection. The reader is referred to Miss Whewell's excellent booklet on this subject published by the Bible Times. She correctly shows that if there is the slightest crevice for Buddhism to slip through, it will pour in like a flood. What we thought was a simple stand for the casket appears in the church as an altar; the flowers we thought which were there to beautify the scene have been "offered"; the eulogies we thought were read to the audience actually were addressed to the departed; the picture we thought which we enlarged to give a prettier last impression of the deceased becomes the target for worship.

A few days ago just such a collision occurred with us. The church was given the responsibility of making a truly Christian funeral. We took great pains to remove every possible object of worship. A Japanese pastor brought a beautiful Gospel message from John 3.16. Then it happened. Upon conclusion of the service, he walked up and bowed before the remains of the deceased. One of our believers was so incensed that she blurted out in audible tones, "What are you doing?" Brethren, let us banish this "Okay" attitude toward profanation of the Name of God. One wonders how reformation or revival could ever occur in Japan until the man-on-the-street quakes at the very mention of His Holy name.

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2. Girdlestone, *Synonyms of the Old Testament*, Grand Rapids, Mich. Eerdmans Publishing Co. 1948, p. 30.



Before leaving Japan for our first furlough we had occasion to fellowship with a young missionary couple, soon to go on furlough also, but who were planning to resign and go into other work in the homeland. They were not "failures"—certainly not in the eyes of those around them. They did, however, feel that it was the Lord's will for them to leave Japan permanently. It was hard for us to see why.

I remember how I tried to put myself into their shoes. How could I even imagine *our* resigning and leaving the field? Impossible!

While on furlough we had opportunity to chat occasionally with another couple, also former Japan missionaries but forced home indefinitely due to illness.

We talked much about Japan, and one fact was undeniably evident. This couple yearned with all that was within them to be back on the field! The sadness and disappointment they felt in not being able to return was visible not only in what they said but on their faces as well.

I remember again thinking how dreadful it would be to be in their shoes! To be *forced* to leave Japan, the work and the people we had come to love!

Much water has gone over the dam since those days. We enjoyed another term of service on the field.

But today? We find ourselves not only fitting into the shoes of the above-mentioned couple no. 1 but we are also in the position of couple no. 2! Except that in our case the two circumstances described were almost simultaneous factors and even after three years in the homeland we cannot discern which is the greater cause for the change of direction in our course.

And now this brings me to the subject of nostalgia.

I dread occasions where we are asked to show pictures of Japan. Speaking isn't so bad—but pictures make me dreadfully homesick! Sometimes just the smell of a piece of tatami makes me hurt on the inside, and when our children model their kimonos at missionary conferences and the like it gives me that peculiar sad feeling.

There were moments, in fact, when I confused this longing for Japan, this nostalgia, with having missed the Lord's will. Thankfully, however, the One who turned our faces in another direction has also filled our hearts with peace and contentment in *full* measure here in this new sphere of service.

But the nostalgia, the strong emotional tie, still remains. On the day it was about to pull me under like so much quicksand the Spirit spoke to me softly, but clearly:

"This was not meant for a cross, or a thorn in the flesh. This is designed to sustain your compassion, your concern, to stimulate your prayer for those you left in Japan. This is a blessing. Don't let it be a blight to cripple your usefulness, to destroy your peace!"

I can serve sukiyaki to my friends and we can visit over a cup of Japanese tea in my own American kitchen. It still makes me misty-eyed but I no longer suffer under it.

I think of the missionaries who now live and work where we had expected to return, and we live every day with them—by prayer!

No longer do I ask the lord to remove this aching homesickness for Japan. Without it I can conceive that my heart would become callous, my concern could easily be choked out by all of the needs around us right here. My prayers for Japan could shrivel up and die.

Thank God that even the thought of Japan still gives me a pain in the heart—just where I need it!

Nostalgia

by
Muriel Hanson



"I have seen missionaries used to save others, but they lost their own children". This striking observation was relayed to a missionary recruit by a veteran missionary. This sad experience could have taken place on almost any missionary field. Missionaries often get so involved in reaching the lost that their own children get lost in the shuffle. The heartbroken father or mother crying to God for the well-being of their child should be ample evidence to any missionary that this could happen in Japan!

There have been missionaries come to Japan who *naturally assumed* there would be a school for their children. Public education is such a common thing in the Western world that it often is taken for granted. The disturbing fact that there might *not* be a school has never crossed the mind of some missionaries. Even if there is a school, would the parent dare to entrust his precious child to its care?

In order to help the missionary avoid the anguish of seeing his own child "lost", The Christian Academy stands as a strong right arm. But the Academy is *not a natural assumption!* On the contrary, the Academy concretely represents principles, sacrifice, and consecration.

PRINCIPLES

Those missionaries who have seen the Academy run through its twelve years of history have seen many changes, but one change they have not seen. They have not seen the principles change on which the school was founded. These principles are based on an unchanging Word of God. They are:

a. That all things have been created to the end that the triune God may be glorified in and through them.

b. That the training of the child shall, if at all possible, be continued in

a school that carries out the basic God-honoring and God-centered program begun in the home.

There follows these principles a statement of faith of which no evangelical, orthodox Christian need be ashamed. By the grace of God, it is hoped that history will never include the Academy in that list of schools which have left basic Christian principles and have made shipwreck of the school and the faith of countless students. This list of schools reads like an array of fallen giants and is cause enough to stir up every ounce of devotion and energy in any missionary who is concerned about his child. And which missionary should not be?

SACRIFICE

Perhaps the sacrifices made in behalf of the Academy will never be included in the stirring dramas which often come from the mission field. It will not be that there were no sacrifices! It will only be either that they have been overlooked by some careless author or else the child of God who sacrificed did so in such a spirit of humility that it escaped the notice of all but God. Men and women of God in Japan have not only spent money (which always seemed

to be scarce) but they have also freely given of their time and talents. Besides the workers who give full-time to evangelism, there are the unheralded teachers who also have left homes and loved ones to stand beside the evangelist missionary. And just let it be added in passing in case it is not realized—if the teacher did not stand beside his missionary brother, neither would the missionary be able to stand before the countless multitudes of lost Japanese and proclaim to them the riches of Christ! It may seem strange to point it out, but even the students have had to share the burden with the parents and the teachers. Facilities have not (and still are not) always been up to par. Riding for hours on a crowded (have you ever seen them?) Japanese train in hardly a joy-ride. Boarding away from home in the dorm can never replace father and mother's love—even though the dorm parents spend long hours in trying. Older students have not always had the best opportunities for social and recreational activities.

This is not intended to arouse a chorus of sympathy for the "poor" missionary and his child. On the contrary, it is intended as evidence to show that what-

THE MISSIONARY

and

HIS CHILD



ever sacrifice was made was fully worth it to *have the Christian Academy*. The Christian Academy stands for an education that is both *Christian and education*—and it will strive at all costs to get it. This is perhaps the least that God demands of us in Japan.

CONSECRATION

The parent who will spend time, money, and talent so that his child can study in a Biblically-orientated school must have consecration. The teacher who will forego a much greater salary and a much more luxurious home needs consecration. A student who will persevere and reach academic honors (and a good many of the students do) reveals a consecrated heart. But the story of the Academy is a story of consecration. The Academy teaches the Lordship of Christ. It honors His Word. It strives to be faithful in its calling. In this way, and only in this way can the Academy fulfill its God-given role in the overall mission program designed to reach this spiritually starved land of Japan with the fullness of the Saviour's love.

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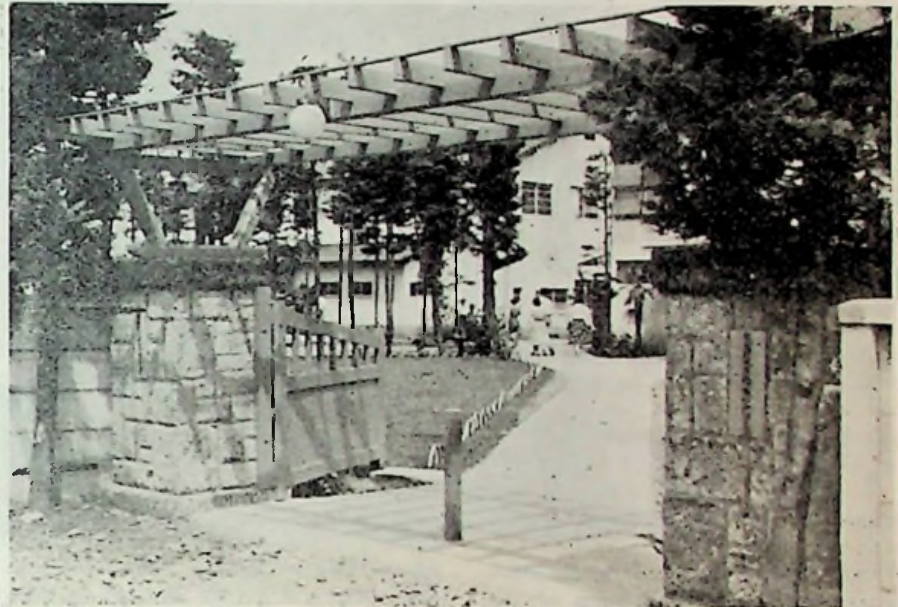
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An Evangelical looks at New Dehli



by David Hesselgrave

We have recently witnessed a conclave of far-reaching significance for the Church and the world. At the time WCC leader Willem A. Visser't Hooft said: "We have arrived at one of those decisive moments in the history of the church of Christ."¹ Concerning it Dr. Henry Van Dusen said, "we are seeing right here one of the very early events in the second great reformation of Christendom."²

I refer of course to the meeting of 1,200 delegates, observers and guests of the World Council of Churches held at New Dehli, India for 17 days beginning November 19, 1962. Those participating in this, the third assembly of the WCC, were but an infinitesimally small part of the Christian community, but it is incumbent upon every believer to look back and carefully scrutinize the decisions and direction of the conclave.

It hardly seems necessary at this juncture to review the major decisions of the recent conference except in the broadest outline.

Decisions of the New Delhi Conference

First, 23 new churches were received into the WCC giving it a membership of 197 churches in 90 countries and territories. Included in these new member churches are the Russian Orthodox Church with 50,000,000 reported

adherents, the Bulgarian Orthodox Church with close to 6,000,000, the Rumanian Orthodox Church with 13,000,000, and the Orthodox Church of Poland with about 400,000. Two pentecostal groups in Chile were also among those received, their membership being approximately 10,000 each.

Second, the creedal basis was changed in accord with pressure from the Eastern Orthodox churches and Lutherans, though opposed by some Baptists, Quakers and others. Heretofore the organization has simply been called "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." The new statement approved by a vote of 383 to 36 is: "**The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Holy Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit.**"

Third, and of great importance to missions, is the merger of the WCC and the IMC. The International Missionary Council was organized in 1921 from the "continuation committee" of the council of missionary leaders which met in Edinburgh in 1910. Missionary leader John R. Mott was prominent in this

movement. John A. Mackay's statement in Amsterdam in 1948 that "The Ecumenical Church is the child of the missionary movement"³ has assumed great significance in that the IMC is now subsumed under the WCC as its Division of World Missions and Evangelism.

Positive Factors

It is not difficult to project one's imagination and appreciate the tremendous inspiration of such a gathering. Picture the flowing vestments as the ecclesiastics emerge from the Bigyan Bhavan; Africans, Japanese, Russians, English, Americans and others at a common table or united prayer; the multiplicity of languages which nonetheless speak of one God and Saviour. Were one so inclined it would be easy to let a missionary heart soar and bask in the scintillating and warming rays of a Kingdom on the horizon where they shall "gather from the east and the west . . ."

Any objective appraisal must also acknowledge the betterment of the creedal basis with its new emphasis on the Trinity and the Scriptures, and take some encouragement from the reported emphasis on Bible study and prayer. And there is no doubt also that the organization is now a "world" council and as such speaks from a new position

of power. Leadership also claims a new concern for the witness of the Church concerning which we will be hearing much. Then too, in spite of the heterogeneity of the organization, it is not difficult to recognize within its fellowship men of stature, vision and dedication.

The foregoing seems unnecessary but may be permissible in light of the myopia of black and white thinking which plagues our species and to which evangelicals are by no means immune. If one fails to recognize the positive factors he is apt to be completely disarmed when made aware of them. On the other hand, having once recognized some of the strengths and attractions of the movement one is better prepared for a more discerning analysis and meaningful appraisal. At this point certain enigmatic anomalies and perspicuous problems appear which loom large with reflection. Let us consider several.

Anomalies and Problems

1. At a time when the Church is fighting for its very life against atheistic communism, the WCC, always vague and ambiguous on the question, has now by the inclusion of the Eastern Orthodox churches delivered the coup de grace to its chances of being anything more than a negative factor in the struggle. Theologian Emil Brunner, writing before New Dehli, names the WCC and notes the "alarming success they (i.e. the Communist strategists—ed.) have gained in World Protestantism."⁴ Evangelist Billy Graham "noted that the Assembly was almost totally silent on the threat of militant Communism to the church"⁵ in a brief evaluation of the gathering. The harbinger of what we can expect in the post-New Dehli period is Archbishop Nikodim delivering a message from Patriarch Alexei calling for universal and complete disarmament. We shudder at the implications as the WCC vacillates between vagueness, silence, and echoing the communist line.

2. In spite of the merger of the IMC and the WCC and the emphasis on missions, evangelism and "marching together" the organization is honey-combed with eclecticism, syncretism, inclusivism, universalism, and ideologies which mitigate against true missionary activity. To refer to the message of Patriarch Alexei again, he stated that his church has never identified Christian witness "with proselytizing or other such non-Christian acts!" Dr. Masao Takenaka of Doshisha "brought up a problem that was raised again and again among the younger churches—that of making Christianity indigenous to the East through syncretism, the deliberate borrowing from other religions."⁶ Or to quote Dr. J. H. Jackson enroute to New Dehli, he

reportedly said, "The basic missionary task of the Christian Church today is not the condemnation or the opposition to other religions, but it is the task of helping to build world peace with justice."⁷ Again, the Archbishop of Canterbury, high in the WCC hierarchy, wrote, "Those who have led a good life on earth, but found themselves unable to believe in God will not be debarred from heaven. I expect to meet some present-day atheists there."⁸ There is with the call from New Dehli for an intensified dialogue with the non-Christian world an appeal to recognize that as God addresses them through us, *He also addresses us through them.* This cacaphony of confusion as to the calling and commission of the Church can only work to the neutralization of her witness and the mistaking of her mission.

3. Western Protestantism which gave impetus to the movement is now part of an amorphous creation which is moving away from individualism and private conscience to hierarchy and ecclesiastical authoritarianism. Running counter to the historic Protestant position, powerful voices plead for the eventual union with Rome which for them will heal the hiatus of the ecumenical flower. In spite of the antipathy between Rome and the Communist bloc, the liturgy and creedal forms of Eastern Orthodoxy help pave the way for such a union. **Witness at New Dehli of Russian archbishop invoking the intercession of the "blessed Virgin" as well as Jesus Christ!** And though we are told that this is not the brand of mariolatry we have in the Roman Church, members are to be encouraged because "Roman leaders are beating a path to the door of the Secretariat in Geneva." All such roads lead to Rome. One can only guess as to the deliberations of Rome and Moscow, the

trepidations of Protestants from Spain, Mexico, Latin America, the machinations of Geneva. One thing is sure. The direction of the WCC bodes ill for historic Protestantism.

4. The WCC has improved its creedal basis by including a phrase on the Scriptures and currently gives much attention to matters of "faith and order." However, it consistently approaches questions of faith from a position that betrays the true revelational character of the Scriptures and is antithetical to the deepest movements of theology. This is a matter of the greatest gravity. There are essentially two ways to approach Christian unity. One is to recognize the accomplished spiritual unity of all true believers and the sole authority of Scripture in all matters of faith and order, and to sit around that authority allowing the Holy Spirit Who speaks in its words to judge as to those essential truths without which no system could be Christian, and to arise and walk and work together for the promulgation of that faith. The other is to refuse the appropriateness of such a standard and proceed to develop a unity on whatever basis is acceptable to the largest number.

In a conversation with a prominent WCC leader and theologian I asked concerning the procedure of the WCC on the matter of faith. He replied that the position of the WCC is that no one communion has the right to impose its expressions of faith on the others and stated that I was essentially correct in interpreting this to mean that all alike have the faith and the only problem when coming together is to refine the language of the creedal statement so that it will be acceptable to all insofar as possible. In a word, the WCC position is **unity first and faith second.** In this reversal of Biblical order the WCC has



Photos by World Council of Churches

revealed both an unwillingness and inability to deal with the unbelief and heresy that lecherously clings to the vitals of Christendom.

To relegate faith to a secondary position is a fatal mistake. It dooms the Council to eventual oblivion. No superstructure can serve the cause of Christ long or well when its architects elect to build on the shifting sands of human opinion in preference to the Sure Word of Prophecy, even though that opinion belong to the ecclesiastics.

Responsibility of Evangelicals

What is the responsibility of true evangelicals in the post-New Dehli period? In the understanding of this observer there are at the very least these responsibilities:

First, those who are in the WCC-IMC framework should take another long look at the modern ecumenical movement. Is this really the unity for which our Lord prayed? Or is it the understandable but purely human desire to realize some measure of peace and unity in a world tensed by strife and uncertainty? Is it truly a step forward in the way of the Apostles, Fathers and Reformers, the traditions from which our institutions and communions have sprung? Or does it run counter to that collective compass? And when in a collective consciousness movements of the magnitude of Hegelian and Kierkegaardian philosophy have merged to erode the rock of Biblical authority until its pieces are indistinguishable from the sands of human thought, is it possible for a few to restore the rock to its original position so that collective consciousness will build on it? *Is there not a saner, surer, more Scriptural way?*

Second, those who stand aloof from all movements for unity might well take inventory. These are horrendous hours in the history of the Church and the world. While no consideration should be allowed to deter us from our main task of intercessory prayer and insistent prayer and insistent proclamation, no one can afford the luxury of fencing himself off from forces molding the spiritual topography of the world. **Silence and solitude hardly befit a soldier!**

Third, those in the various evangelical camps are faced with the responsibility of demonstrating a spirit of true Biblical ecumenicity. There is no valid reason for allowing the WCC to preempt for itself the afflatus and benefits of ecumenicity. Evangelicals should be quick to admit that they have not been at their best in erecting in every country an evangelical and Scriptural ecumenicity which is both edifying and workable. Where this task has not been accomplished it should be given top priority! First, because the Lord desires

it. Secondly, because the situation demands it. We are already aware of many forces which dictate a need for evangelical cooperation. In addition we expect the WCC to address itself to any situation with a new position of strength. Even though it may not be intentional we have no assurance that the net result will not be to the detriment of the evangelical cause.

Fourth, since the prime target of Satan's current attack is the authority of the Scriptures, we should direct particular attention to its intelligent defense so that we can "give to every man a reason of the hope." That reason must not be in the form of pat answers to questions which no one is asking. It should take into account the distrust of all propositional truth, and the insidiousness of the form of unbelief which distinguishes between the Bible as a witness to the truth and the Bible as truth, holding to the former but denying the latter. It should re-acquaint itself with the doctrine of inspiration as held by the writers of Sacred Scripture, and modern writers as Warfield, Allis, Wilson, and Machen. Further, we should divest ourselves of all that may justifiably be called "phariseism" and give the reason with "meekness and fear." And let us be careful to preach the Word, the whole counsel of God.

Fifth, we should continue the current studies and discussions on mission strategy and the emphasis on evangelism. "Evangelize" is the rallying cry of the WCC, but as we have seen, it will be exceedingly difficult to define the content of the message in the WCC frame of reference. Let us be more sure than ever that we preach a full-orbed New Testament Gospel in terms men can understand. And let us be more careful than ever not to divorce evangelism from the other ministries designed to build up the body of Christ or use methods which do not take into account the entire task.

Sixth, we should in devotion to Christ be willing to bear the cross of being labelled divisive or schismatic while taking care that we give no needless cause for criticism but only those causes laid on us by Scriptural imperatives and our conscience before God. The emphasis on the admission of the two Chilean Pentecostal groups obviously does not stem from their numerical strength but from the fact that it could be the beginning of a movement of evangelical sheep to the ecumenical fold. Here in Japan the fact that there were two programs at the time of the centennial celebrations, that of the JPC and the NCC, has been referred to as a "shadow over the celebration."⁹ Following New Dehli those whose adherence to Scriptural faith has precluded participation in the WCC have been termed "ultra-

evangelical." Evangelicals should divest themselves of any qualms of conscience for casting "shadows" or being "ultra" as long as the only reason for division is the Truth upon which the Church is built. **At the same time, why should we expect the cross to be lighter in the twentieth century than in the first?**

Seventh, certainly we should renew our dedication to Christ and be encouraged in that He is both Head of the Church and Lord of the harvest. More than ever the future lies with those who stand steadfast in the Faith once for all delivered to the saints. In humility and contrition, then, let us once again commit ourselves to Christ having the assurance that it is "not by might, nor by power, but by My Spirit."

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BOOK REVIEWS



THE AMPLIFIED TESTAMENTS

Whatever may be the prospects for 1962, politically, the literature scene is bright with the promise of several significant new books. Two have already been published, being the **AMPLIFIED OLD TESTAMENT**, Part II (Job through Malachi), and a New Revised Edition of Dr. Tenney's book, now called simply **NEW TESTAMENT SURVEY**.

Many who are already users of the **AMPLIFIED NEW TESTAMENT** will no doubt find even greater value from the fresh translation of the Old Testament. The publisher lists the following helpful features:

1. Give all the hidden shades of meaning embodied in the original Hebrew.
2. Restores the challenge to many passages.
3. Identifies every speaker clearly.
4. Identifies all references to Christ the Messiah.
5. Presents every story of the Old Testament as wholesomely readable for young and old.

The Old Testament follows the same page size and design as the New Testament, but is a considerably longer work of 1212 pages. The price is \$4.95, or ¥1780 locally.

Meanwhile, the Word of Life Press is proceeding with the publishing of the Japanese translation of the **AMPLIFIED NEW TESTAMENT** and expects the complete work to be released before the end of this year.

NEW TESTAMENT SURVEY by Merrill C. Tenney, Dean of the Graduate School of Theology, Wheaton College, contains many unique features not in the first edition. In addition to 8 maps (3 in full-color), there are 12 charts and 70 illustrations depicting the world of the New Testament. New material is given on the origin and transmission of the New Testament documents and on new discoveries such as the Dead Sea Scrolls. This is truly a unique and valuable work which every serious Bible student will want to have for frequent reference. The price is \$5.95, but locally the British Edition is available for only ¥1370.

In addition to the intrinsic merit of the book itself, the publication of **NEW TESTAMENT SURVEY** is noteworthy at this time because the Japanese is under production by Seisho Tosho Kankokai, and should be ready this summer. This is timed to coincide with the visit

to Japan by Dr. Tenney for the Karui-zawa conferences and other meetings.

Looking to the near future, the big news is the publication in May of the **NEW BIBLE DICTIONARY** by Eerdmans in America and the Inter-Varsity Fellowship in England. The editors for this work, which has been in production for four years, are the British scholars Dr. J. D. Douglas, Professor R. F. Bruce, Dr. J. I. Packer, Professor R. V. G. Tasker and Professor D. J. Wiseman. An additional 139 evangelical writers contributed articles. This dictionary will run 1392 large pages, plus 16 pages of specially prepared full-color maps and 16 pages of half-tone illustrations and 237 line drawings.

This gives promise of being the most important Bible dictionary to be published in years, and will certainly fill a great need in evangelical circles for an up-to-date thoroughly reliable Bible dictionary. The American edition will sell for about \$12, but the British Edition will be available locally for the modest price of ¥2500. (Bob Gerry)

The Saving Life of Christ Maj. Ian Thomas, Zondervan, Grand Rapids, Michigan, 1961; *Christ our Life*, by Ian Thomas, New Life Press, Tokyo, 1961. ¥ 500. The 1960 EMAJ messages by Mr. Thomas came out subsequently to "the Saving Life of Christ," by Zondervan, which is professionally done, edited for reading. The Japan-produced book is an offset job from typewritten copy with the spirit of the messages as preached in the Union Church preserved. Since these are available from Joe Parker, (CPO Box 1000, Tokyo) we suggest you get your copy here first. (K. J.)

The Twentieth Century New Testament, Moody Press, Chicago, 1961. This translation is 'a faithful version in the commonly used English of our day. It was widely read at the turn of the century and then was lost to public view until Moody Press re-published it,' printed in a very reasonable paperback pocketbook style. The price is unbelievable for the 450 pages. Due to offset printing, the type is not always perfect. (K. J.)

The Double Portion, by Missionary I.E. Heil, Pathway Press, Cleveland, Tennessee.

We rejoice when a fellow-colleague produces a book and *The Double Portion* is no exception. Written in an inspirational style, Rev. Heil takes highlights from I and II Kings, centering it about the life of Elisha and Elijah. Here the

old story is told in a new way from a missionary's heart. May this *Double Portion* truly be the Spirit-filled portion of every missionary in 1962. (K. J.)

The Church Apostolic, by J.D. Grador, \$ 3.00, *As You Go*, by J.H. Yodar, 35¢, Herald Press, Scottdale, Pennsylvania, 1961. These 2 books from the Mennonite Press represent some new missionary thoughts. *As You Go*, a 36-page pamphlet in the 'focal series' plea is for a new type of missionary work; Migration evangelists. Referring to Kenny Joseph's thesis, "*Asians Evangelizing Asians*," he quotes "One extremely significant recent development worth a pamphlet in its own right is the participation of non-Western churches in missionary sending, with Japanese going to Brazil or India, Indonesians to the Pacific Islands, Brazilians to Angola. There are already over 200 such missionaries and fraternal workers serving outside their own homelands, thus correcting the mistaken impression that missions are only a phase of the expansion of the west." (p. 10) Migration evangelism, in his vision, is a normal, often unplanned, usually self-supporting movement of Christians who take their living faith with them as they move with their sources of livelihood, families, colonies and all. *The Church Apostolic* is a series of lectures on modern missions, transcribed from the Conrad Greybull Lectureship covering putting the church in the center by word and by deed to all lands and people, the changeless Gospel in a changing world, missions extra-ordinary and the Christian mission in today's world.

The author believes one way to stop Communism is to have a healthy Christianity. He outlines the Christian mission in a world in crisis and exploding population, naming nationalism, revived ethnic religions, unprecedented economic and industrial revolution, and increasing literacy and education. He gives an overdose of liberal quotations to reinforce his varied points. (K. J.)

Your Gold and Your God, by Leslie B. Flynn, Zondervan Grand Rapids, Michigan: \$ 2.50 137 p. Even the cover of this book is solid gold color. By the author of *Serve Him With Mirth* Mr. Flynn makes some very good points for missionaries and homeland financial supporters. Under such titles as, "Money Talks, But What Does it Say," "God Made A Decimal Point," "Can You Justify Your Expense Account," "Yellow Fever," "Don't Til It Hurts," "When Money Turns Mute," and "Where Will Your Money Spend Eternity," Flynn discusses problems related to you and your use of God's money. In today's mad dash to accumulate things or money or power, this perceptive book is a not-to-be-ignored reminder to our materialistic culture of its responsibility in stewardship for eternity. (K. J.)



Mrs. Nakada shared patiently in the trials of Chishima, but not without severe suffering. Their first baby, a girl, was born there, but died due largely to malnutrition. Then she herself took seriously ill, and with broken health they were forced to move to a pasture in Hokkaido. There a son, Ugo, was born to them. He was still but a baby when his father sailed for America, D.L. Moody, and the Holy Spirit's power. Heroic Mrs. Nakada taught school and thus supported herself and son during the two year absence of Nakada.

At the age of twenty-six Juji Nakada entered Moody Bible Institute, of which R.A. Torrey was president. The year was 1897, two years before Moody's home call. Here it was that Nakada sought and found that for which he had come such a distance. From time to time evangelists were guests at the institute. One such guest was Dr. A. M. Hills, whose book, "Holiness and Power" was especially helpful to Nakada in his quest. After reading it he declared, "Now I know what my need is. The power of the Christian depends on holiness." Another guest, a native evange-

list from India, V. A. David, was most directly used to satisfy the quest. During the chapel service at which David was the speaker, Nakada was very miserable. He began to ask himself why he could not sing, and why he had no joy. His heart was very heavy, but he stood anyway, and aloud gave praise to God for putting such a hunger and thirst for righteousness in his soul. "God will surely meet my need just as He has promised," he testified, and then hurried to his room where he threw himself on the floor, praying and weeping. Right then and there he gave up all ambition to be a great preacher, and surrendered himself completely to God—soul, mind, and body. There was no great emotional display to accompany this climactic experience; just a sweet realization of cleansing, an unspeakable peace which he said flooded his soul and did not leave. Until very late that night he expressed his joy in song and praise, that is until his sleepy neighbors complained.

After one year at Moody, Nakada travelled in evangelism throughout the United States, Canada, and England before returning to Japan. By this time his purse was empty so that he had to work his way back to Japan herding

cattle aboard a ship. One day as he looked at his name, Rev. Juji Nakada, on the fly leaf of his Bible, he thought, "I am a preacher, not a cow hand!" From that moment until the ship docked on Japan soil, he missed no opportunity to preach to the sailors and fellow cow hands. Some remarkable conversions resulted.

A momentous meeting took place while Nakada was still a student at Moody. One Sunday at the close of the morning service at the Methodist Church, he turned around to be greeted warmly by Charles Cowman. They became fast friends, but no one dreamed that a world-wide, faith mission society and a strong evangelistic church for Japan would result from that meeting. Cowman's Telegraphers Mission Band assumed the support of Nakada when he returned to Japan, and his report of his travels and evangelism did much to stir the missionary fire in Cowman and Kilbourne. Then in 1901, in a surprising turn of events, Mr. and Mrs. Cowman were led to Japan. Immediately Cowman and Nakada set out to find a suitable building in which to begin their work. As they searched, it is said that Cowman inquired of Nakada, "What is the name of this part of Tokyo?" "This is Kanda," came the reply. "What does it mean?" Cowman asked. "The characters mean god and field," Nakada answered. "Then we shall begin here," said Cowman with excitement, "in God's field." They walked some further, when again Cowman questioned his friend, "What is the name of this street?" "Why this is Jimbo Cho," came the answer, "which means street of God's support." Both men decided this was the very place of God's choosing. They found a suitable building, a landlord willing to rent to Christians, and no sooner was the lease in their hands when another gentleman came wanting to rent the building. Everything pointed to the perfect timing of God. It was in this confidence that the dendokan, (evangelistic hall, a word coined by Nakada) opened its doors in the heart of Tokyo to the three million souls of that city. Nor were their high expectations in vain; for within the first month there were ninety seekers, and not one night passed in that first year without at least one soul coming to Christ.

Within a year this building had become too small, so with faith and prayer, a larger building was purchased on Awaji Cho. The Gospel was sounded forth every single night for ten years in this hall, with an average of one thousand seekers every year. A fire once swept along one street for a mile, until it reached the corner where the mission was, but suddenly a gust of wind turned the course of the fire so that neither the building nor the Gospel message suffered

any harm. To friends at home Charles Cowman wrote, "Would that you might have been with us in our service last night. The altar was crowded with earnest seekers. Every seat in the hall was occupied, even the window space were filled. Nakada was the preacher and he is a master of crowds." A young university student, who strolled in one evening, came under such deep conviction of his need that before an invitation could be given he sought Christ on his knees at the long altar rail. With his face aglow he returned to the university to lead twenty-five of his classmates to Christ in less than one week. Seekers were always dealt with personally. Many were led to give up idolatry and drunkenness. The years have proved that hundreds were genuinely born again. Quality had been the aim from the very inception of the work, but God gave both quality and quantity.

The mission hall served also as a Bible institute or training school. As soon as it opened in 1901 four students applied, and in three months there were ten students enrolled. Through Nakada's magazine, *Hono o no shita* (Tongue of Flaming Fire), the advertisement of the new Bible school was widely circulated. Not too many years later students were to come from such distant points as Korea, China, Formosa, and even Brazil. At one time the student body numbered 120. The students who came were earnest, diligent young men and women. Yutaka Yoneda, well-known Old Testament scholar, was one of those who entered that very first year. Even today, at the age of seventy-seven, he carries on a ministry of teaching, preaching, and writing in the church and seminary which Nakada founded.

Nakada purposely planned the school along the line of the Moody Bible Institute, placing strong emphasis on Bible study and practical Christian service. He also introduced R.A. Torrey's book on evangelism, which to this day is a favorite in the seminary. The morning hours were given to study, the afternoons to street meetings in Ueno Park or near some famous heathen temple, and the evenings were spent in the mission hall. The course was originally planned for two years, but this was not strictly adhered to. With much zeal church after church was started by those trained in the Bible school.

Rev. Nakada shared the vision and faith of the missionary leaders in 1904 when, with empty purses but hearts full of promises, the present Shinjuku property was purchased and building erected for the Tokyo Bible Seminary. At that time it was far outside the city, a hill in the midst of grain fields and rice paddies. It soon became a light house on the hill, and the scene of some glorious conventions, with as many as

three thousand attending at one time. Missionary Ernest Kilbourne recalls as a boy that the seminary campus seemed permeated with the presence and power of God.

It was Nakada's firm conviction that the large churches of that day neglected the middle and lower classes of society. So he purposely aimed at reaching these. He was also convinced of the need for emphasizing the ministry and work of the Holy Spirit. Each Sunday afternoon was given specifically to the promotion of Scriptural holiness. From a letter which Cowman wrote to friends, we glean that these meetings were exceptionally well attended, and that people from all denominations and walks of life were hungry for a spiritual ministry. "The native pastors and Bible women from the various denominational churches of the city are among the faithful attendants," he wrote, and also told of a vi-countess who was helped, and through whose efforts a work was begun among the royalty and upper classes. It is no surprise that men were drawn to Nakada in that day when evangelical, spirit-filled preaching was so scarce. It is no surprise either that he gained the reputation of being a sheep stealer. His outspoken manner and cynical remarks about the worldliness and formality of certain denominations also heaped disfavor upon him. However, it is said that his enemies admired him.

A real complement to Juji Nakada was early co-worker, T. Sasao, one of Barclay Buxton's helpers. This man was a saint of God, quiet by nature, and mighty in prayer. Nakada was guest preacher at a large convention in Shimane Ken when he first met Sasao. He noticed this tall man come into the service, but already the altar was full of seekers; so he just called out, "Aren't you Mr. Sasao? Please come and help deal with these seekers. We can meet afterwards."

One day in 1901 Sasao appeared at Nakada's newly opened Bible Institute. "God said go, so I came," was his simple explanation. "But we have no money to support you," Nakada announced. "That is no matter to me," said Sasao, "I have faith." Thus Sasao became the principal of the school, and made a rich contribution through his detailed Bible teaching and hymn writing.

Nakada considered music to be one of the means of evangelism. His own clear tenor voice was ever an asset. It was with pleasure that he welcomed another of Buxton's close friends, musical Mr. Mitani, into the work near the end of 1901. Through him a brass band was organized among the students, and even uniforms were secured. Yoneda was the drummer. Mitani was the first man to compile a Gospel song book for Japan, many of the songs being translations of those used so successfully

in the Moody campaigns. Both Buxton and Nakada were responsible for the publishing of these books, which sold for five sen apiece.

The work begun on such a small scale, but in faith, spread and continued to spread. In 1917 the Japan Holiness Church was organized with Juji Nakada elected as bishop. This position he continued to hold until his death in 1939. On two different occasions revival swept through the church, and Nakada was used to spread the fire. The church reached its peak in 1930 with 403 churches and a membership of over 12,000, 4,300 of whom had been baptized that year. Another 3,400 were baptized in 1931 after the church had reached self-support, and had become completely independent of The Oriental Missionary Society. Most commendable of all was the fact that this church had a missionary vision which reached beyond its own shores. By this time the church had its own missionaries ministering in twelve different countries.

Bishop Nakada himself could be called a world missionary. His evangelistic tours took him four times to America and around the world. From 1920 on he began to make frequent trips to the countries of the Far East, especially in connection with the opening of the work in Korea, Manchuria, China, Formosa, and Okinawa. Even Brazil, Australia, and New Zealand felt the impact of his powerful Gospel preaching.

Of all the talents with which Nakada was endowed, the greatest by far was his ability to preach. In the pulpit he was eloquent. His manner was demonstrative, with much gesturing and jumping about on the platform. He also had a loud voice and sometimes roared like a lion. His messages were usually an hour in length, but Cowman records an occasion when "Nakada preached for an hour and a half and yet the people lingered as if they did not wish to leave." Even when long, his messages were always very interesting and warm with compassion. He spiced them with humor and filled them with choice illustrations so that his audience was always captivated. It was evident that D. L. Moody had influenced him.

Washio Yamazaki can remember vividly to this day the message Nakada delivered at the Kanda Church thirty-one years ago. Such conviction of sin fell upon the congregation as Nakada preached and sang about salvation from life's tempest, that people gripped the backs of the benches. And when Nakada gestured, as if throwing out a rope to the seasick souls, they jumped up, grabbed for the life-line, and cried out, "oh help me!"

Nakada became famous for the terse, penetrating sayings with which he seasoned his messages: "A believer with-

out a testimony is like a bicycle without a bell." "Even if you paint your face white, your black heart cannot be hidden." "Your faith may be as strong as iron, but if it is rusted, it is useless." And to caution against the over-emotional type of revival, he quipped, "there is a revival of the Holy Spirit, and there is also a revival of Satan."

Dr. Zenta Watanabe, a man who has held high positions in several leading denominations, and is at present a professor at Rikkyo University, claims that he has never met anyone who had such strong persuading power as Juji Nakada. Dr. Watanabe had himself personally experienced this preacher's magnetism, for he was one of Nakada's first converts at the Kanda mission hall. Perhaps the most famous of all his converts was Bishop Yoshimune Abe, who came from Nakada's home town of Hirosaki. Abe became bishop of the Methodist Church and president of the school which refused to graduate Nakada.

Besides preaching, teaching, writing, administrating, and travelling, Nakada yet found time for many other worthwhile activities. During the Russo-Japanese War he visited and comforted the soldiers at the battle front. In 1923 he did what he could to bring relief to the victims of the great earthquake. He led in crusades against the government religious laws which hindered freedom of faith, and firmly opposed the later shrine laws. He also crusaded on an

interdenominational scale for revival, emphasis on Christ's Second Coming, the Bible, and union of evangelicals. It is also noteworthy that the first preacher in Japan to speak over radio was Juji Nakada. His subject was "Oasis of Human Life".

The closing years of Nakada's life were not without storm and heart ache. During this he was also plagued with illness, and at one time suffered from rheumatism, diabetes, heart trouble, and gallstones all at once. He was also the author of an unfortunate book which introduced queer ideas on the tangent of Japan Israelism. This led to an over-emphasis on prayer for the second advent, and to the exclusion of evangelism — a strange turn of events for one who had poured out his whole life in evangelizing for Christ. All this led directly to a split in the church. Just three years before his death the two groups separated peacefully, one group remaining loyal to their respected leader. There are many who feel that Nakada's second wife, a very strong personality, influenced him in his narrow and odd views of this period.

It seems sad that one who had shined so brightly should become so dim in the sun-set hour. However, other men have reasoned that this was fortunate for the Kingdom, for in Japan there is such a strong tendency for men to worship men.

On September 24, 1939, exactly

fifteen years to the day since Charles Cowman's death, sixty-eight year old Juji Nakada passed away. His second wife preceded him in death by only ten days. Certainly Juji Nakada was not a perfect man, but no one can deny that he was a sharp instrument in God's hand in a day when Japan desperately needed the sword of the Spirit.

Nakada once said to his son in praise of D. L. Moody: "Sonny, anyone can make people laugh, but few can make them weep." That he succeeded in emulating his ideal, Moody, is evidenced by the fact that during his ministry thousands of souls wept their way through repentance to faith in the almighty Savior. As a young man Nakada once requested D. L. Moody to give him a promise from the Bible. The promise received was Psalm 84:11,12— "no good thing will He withhold from them that walk uprightly." No man was ever given a better compass by which to travel through life.

(Sources: The material for this article with Ugo Nakada, Isamu Yoneda, and was gathered from personal interviews others who knew Bishop Nakada personally. Much information was also gleaned from Isamu Yoneda's biography of Juji Nakada (book in Japanese, published last year), and a pamphlet (also in Japanese) which Yoneda compiled of sermons and life sketch. Lettie Cowman's book, "Charles E. Cowman—Missionary Warrior" was also helpful.)

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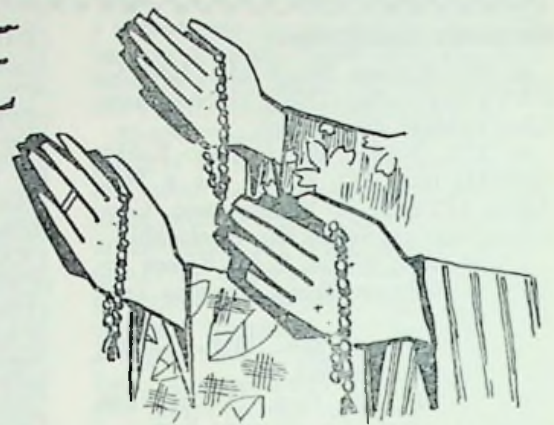
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DON'T WORSHIP ME



by Charles Shenk

This week, something which eventually comes into the experience of all Christian pastors occurred here in Shibecha—death among the flock. Just last week as I was thinking of the aged brother in our midst I was smitten with the fact that we were almost totally unprepared to cope with the situation which would face us if he should suddenly be called home. There has never been a Christian funeral in our town as far as we know. The whole funeral process from beginning to end moves like machine work within the precisely defined pattern of Buddhist tradition and includes repeated worshiping of the dead and much feasting and drinking. To many it is simply a deeply entrenched tradition form which no one in his right mind would think of deviating. But to others, according to deeply religious conviction, it is the way of the deities, deviation from which would be an unthinkable violation of reverence for the dead and would invoke punishment from the deified spirit of the deceased.

One usually shrinks from pondering these thoughts of death, but in this case it led to a bit more study and psychological conditioning which now we are confident was the work of the Lord. For five days later, not the aged brother but another mature Christian just over half his age passed away. She was Mrs. Oba whom we have frequently spoken of; centrally active in our Shibecha work from the day we arrived, having been a Salvation Army Christian for some twenty years previously.

We cannot deny the grief which the human heart naturally feels at the passing of a dear friend and Christian worker. But the lasting impressions of this experience will be the calm, willing, almost eager spirit with which she faced the death experience and the remarkable testimony given through her last words,

the thoroughly Christian funeral and the Christian courage of the husband and daughter who were just baptised in January of this year.

Hearing that her condition was suddenly critical, Ruth and I visited the Obas on Sunday afternoon August 20. She was sitting up on her "futon" (cotton mattress), pleasant and friendly as usual. First she was concerned, as our church treasurer, about giving a complete explanation of the status of the books. She and her husband had been working out the details that day and when this was completed and the books were handed over to us she seemed to feel considerably relieved. Then after singing several songs, including her request for "Nearer My God to Thee," readings Psalm and praying together, we left to avoid a long tiring visit.

First thing the next morning, the daughter Michiko came in tears saying that mother was much worse, and thus began another day we shall never forget. Throughout the morning, though gravely ill, she was able to open her eyes and recognize all who came and to speak brief appropriate words to each one. One by one and two by two friends and relatives rushed to her side from the surrounding community and neighboring towns. "Taka, Taka, what has happened!? Get hold of yourself!!" "Can you understand?" "Do you know me." This frantic, grieving procession included long standing friends and neighbors, both of her aged parents, her husband's aged parents, brothers, sisters and cousins, everyone of them without the knowledge and hope of Christ.

The number was far smaller, but her Christian brothers and sisters gathered in, too. They sang hymns, prayed and read scripture. Again, along with other hymns, she asked for "Nearer My God To Thee". We never had found that song so hard to sing before but neither

had the singing of it ever carried such real meaning and deep satisfaction. Then she asked for the reading again of Psalms 27 which we had read the day before. The crowd of weeping watchers observed this strange activity with riveted attention. When prayers were offered or scripture read there was a remarkable silence.

"Takahashi San, is that you? Thanks for helping me in so many ways". "Ninomiya San? Forgive me please for my many sins against you". "Is that Maeda San? Thanks so much for all your care". "Chatani San, thank you for all you've done for the children. I'm sorry to have troubled you so much". And a little later there was a remarkable little speech from those weak lips. Recalling the opposition which she had suffered through the years from these very people because of her faith and knowing well the great odds in numbers against the church group, she said to everyone, "Remember that I am simply a human being. When I die, don't worship me. It is only God whom you must worship. And please commit the funeral arrangements completely to the church "sensei" (pastor or teacher). Her husband kneeling at her side, himself facing a tremendous test in his relatively newfound faith, pounced resolutely upon every word and turning to the crowd said, "Did you hear what she said? Did you hear?" And he repeated the message clearly to all. This was a significant event which helped bring him to share in her victory.

A little later she called for the children, Michiko (16) and Norimichi (14) and reached out her hands, one on each side, to grasp theirs. She had very little conscious time left. To them she gave last words of encouragement and begged them to stay close to the church and in the care of the "sensei" there. The boy, Norimichi, seemed to be her only real anxiety. He has not confessed Christ

and tends to be somewhat reckless and wayward. She pleaded with us to care for him and lead him to Christ. And when her husband was in another room she said, "Please, sensei, help my husband to be a strong believer."

As so, without pain or fear, she spent her last conscious hours. Last in this period she said, "I'm extremely comfortable", and "Soon I'll meet Tozuka Sensei", (A beloved itinerant pastor of past years who died recently) and "I feel as if I'm already in the presence of God and that I can hear His voice". Soon afternoon, Sis. Oba went into a deep coma and passed away that night, Monday August 21.

The arranging for and carrying out of the funeral is another story. Bro. Oba was ready to move right ahead with thoroughly Christian planning in keeping with her witness and expressed desires, but had no idea how. He knew we'd be bucking tradition at every turn and feared that even if people were willing to cooperate, they would have no idea what to do, causing great confusion and misunderstanding. I assured him that we would immediately seek counsel and assistance from our nearest churches. Our pastor at Kushiro, Tanase San, agreed to come right away. With him there first thing Tuesday morning, we soon outlined the basic plan, filled in details for each activity and two people got busy immediately cutting stencils and printing up the programs over at the church. To be over this hurdle was a great relief for Bro. Oba, and, to be sure, for us too.

The family performed the usual simple preparation of the body on Monday night. There is no embalming here, at least not in rural areas. The next morning Bro. Oba ordered the usual pine board box made for the body, plus a small box for the bones after cremation and a wooden cross for the grave in place of the usual Buddhist marker.

Before noon these simply constructed materials arrived and the family had the "Nokanshiki" or ceremony for putting the body in the coffin. The body was dressed in a quickly made white kimono and laid in on a layer of clean shavings. The lid was closed but had a glass covered opening over the face. A black cloth was draped over the coffin and some flowers brought by friends arranged behind and to the sides. The wooden cross was placed in the "Tokonoma" (the little decorative alcove found in all Japanese homes) between bouquets of flowers behind the coffin. Bro. Oba made it clear to those who were helping, "The cross is central. Get a box or something to raise it so it is clearly visible to all". Then the family and a handful of friends present paused in front of the coffin and we sang hymns and had prayer. There was not wor-

ship of the deceased and Bro. Oba volunteered his own prayer of hope and thanksgiving and guidance for the remaining family members.

The next service was in the evening, —the "otsuya". This usually includes worshipping the departed spirit which is still thought to be very near, feasting and drinking. For this, all the sliding paper doors were removed and the house was opened up into one big room, but the space was still too small for all who came. The house was packed with people sitting close together on the straw mat floors, standing full at every entrance and overflowing around the house outside. Our service consisted of hymn singing, sharing of memories, scripture, a short message on Christian hope and prayer.

The funeral service itself was held the next morning, Wednesday. This was a service similar to the one the night before concluding with a procession by the coffin when each person placed a flower on the coffin in place of the usual burning of incense. During this time the Christians sang hymns continually, and since a song sheet had been printed for the whole series of services, others were also beginning to help with the songs which were becoming familiar. Then, after a final word of testimony and appreciation by Bro. Oba, the coffin was loaded onto a three-wheeled truck borrowed from the town freight company. At the same time, the family boarded a rented bus and we proceeded to the crematorium at the far edge of town.

After the coffin was placed on the conveyor leading into the furnace which was already fired, we sang "What a Friend We have in Jesus" and had a brief prayer. Then the large iron door was lifted, several men pushed the coffin inside, the door clanked shut, a padlock was fixed and the key was given to a relative. From here we returned to the house to await word that the cremation was completed.

Two and a half hours later the word came. This time the family went equipped with squares of white paper, chopsticks and the small box prepared earlier. They gathered around the amazingly small amount of remains and with the chopsticks removed the small scraps of bone and teeth, folded them into the paper and placed them in the small box. With the son bearing the box, another relative a bucket containing the remainder of the ashes and still another the rather large, freshly lettered cross over his shoulders, the little procession made its way up the hill to the grave yard. In the family plot a small hole was dug. First the contents of the bucket was emptied into it and then the cross was erected in the same hole. The vertical lettering read, "The Grave of Elder Sister Taka Oba" (with dates on the reverse

side) and across the horizontal bar, "God Is Love". With the singing of "My Jesus As Thou Wilt", the funeral activities were ended. The bones were taken along back to the house to be deposited later in the church or in a special tomb stone.

These details no doubt will sound rather gruesome to western ears as they indeed were to these western eyes. But we believe that by pouring Christian content into much of the same pattern which the people were accustomed to a profound witness has been given. The Christians have been touched deeply and everyone appreciates his faith more than before. They did not hesitate to be counted among the believers and took active part throughout the services. Most amazing was Bro. Oba himself. He witnessed repeatedly to the crowd including his fellow railroad men who have teased and belittled and argued with him during this first year and a half of his Christian stand. Many expressions of appreciation for this Christian way were heard from the non-Christians. One close friend confronted Bro. Oba when it was all over and weeping said, "I've witnessed Buddhist funerals all my life, but I've never seen anything to compare with this." This attitude toward death and the repeated expressions of hope in the songs and testimonies and prayers has left deep impressions.

The day after her death, Bro. Oba found a note folded into the family bank account book. She had written it at midnight Sunday night, less than 24 hours before passing away. Here is a translation: "Glory be to the Lord. Today was a wonderful day for me for I was able to have a time of worship and praise with you (her husband), Mr. and Mrs. Shenk and Michiko, with the Lord in the center. I am very sorry that Norimichi could not be there. We sang hymn 320 (Nearer My God to Thee) and read Psalm 27, "The Lord is my light and my salvation..." Together let us not forget, let us remember this forever. Parting is a sorrowful experience, but all of us sooner or later disappear. Let us meet in the presence of God. Please forgive the deep, deep sins I have committed. All of you please believe in Jesus Christ. Peace will come finally. Amen. August 20, 1961, midnight"

Sister Oba's usual place is conspicuously empty in our services these days. Our small group of believers feels as though a member of the family has passed away. But while we miss her very much, there is great comfort in knowing that she is with the Lord, and we pray and believe that God will use this total event to increase the harvest and strengthen the believers.

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In a small northwestern town in the United States live a Lutheran family of modest means. Their small white house is surrounded with a white fence and in their backyard grow mound after mound of long, green cucumbers and a patch of yellow dill. Fred and Corrine Klein have two daughters, Alice and Agnes. One summer the two girls attended Lake Sammamish Bible Camp near their town and came home rejoicing in the love of their newfound Saviour. It wasn't long until their joy affected Mom and Dad, too, and as a family they asked the Lord what He would have them do for Him.

First, a long shed was built and soon Fred Klein found himself in the pickle business. He and his wife and children did all of the labor themselves, from picking the cucumbers to labelling the jars one by one as they were filled with savoury sweets and crispy dills. As the Mountain View Pickle Company grew and prospered Fred and his family decided to search for a missionary to support. Japan seemed to be laid heavily upon their hearts and when they met a young woman leaving for that land they all agreed to support her with their tithes and offerings.

That was ten, long years ago and today Fred and his wife are still busy every day packing and canning the pickles so that their missionaries, now grown to a family of five, can serve the Lord in Japan. Each year the Lord has prospered their work and although it is backbreaking and little time is left for them to pursue their own interest, they continue to fill their quota of barrels so that their own Lutheran Church, their missionary family, and other Christian workers that they meet from time to time can be supported and their responsibility to those in heathen lands be fulfilled.

May this be a tribute to the Kleins and others like them to whom the real credit for missionary endeavor belongs: Men and women in the homeland doing menial, sometimes uninteresting tasks, so that others can be free to devote themselves fully to the Lord's work.

(The Japan Harvest would like to run a series of articles, like the above, about our co-laborers in the homeland. We would appreciate any testimonies from our readers.)



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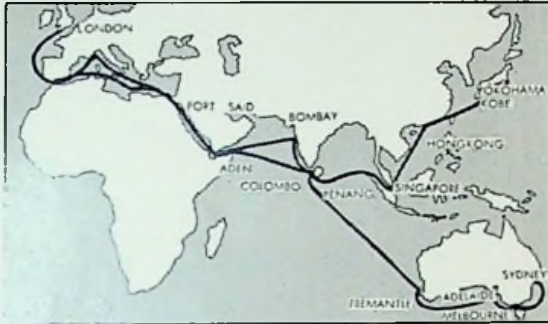
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