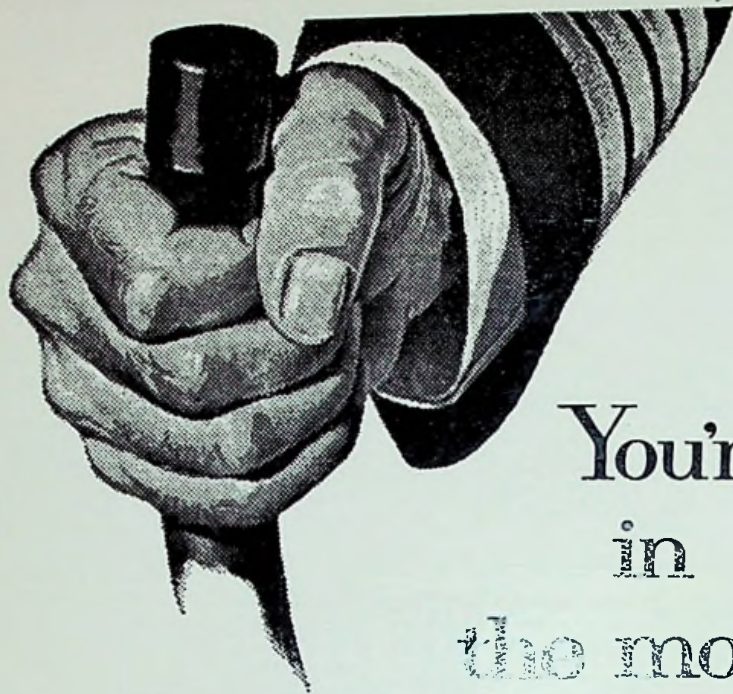


Japan HARVEST



In this Issue

- ★ Literature in Japan
- ★ Temptation
- ★ Japanese Concept of Sin



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IT is sadly true that one seldom experiences a great spirit of prayer in large prayer meetings. In fact, experience shows that the larger the prayer meeting the more difficult it is to break through into that flow of intercession where one is made conscious of the presence and direction of the Holy Spirit.

Early in my ministry I was responsible for the all-night prayer meetings which preceded our evangelistic campaigns, and it was during these years that many lessons were learned in the hard school of experience:

We found that there were five definite hindrances to a spirit of prayer, and as we examine them, it is not difficult to detect why it is that the larger the prayer meeting the more difficult it is to obtain that unity which is essential to a spirit of prayer. The five hindrances are:

1. Unconfessed sin
2. Heavy burdens borne by those present
3. Satanic opposition
4. Wrong attitudes toward others present
5. Lack of worship

If the leader is conscious of heaviness in the meetings, he should invite those present to share their burdens. As soon as one testifies to a need, prayer should be made by one or two for that need to be met, until all burdens have been prayed for. This will aid greatly in causing a "lift" in the atmosphere of the meeting.

Then a definite stand of faith, placing all in the meeting under the precious Blood of Christ, is essential. When by faith we place ourselves under the Blood of Christ, we are taking our position, in Him, seated far above all principalities and power. And from that impregnable height, we exercise our authority over our enemies. The Blood of Christ, from one standpoint, speaks of the absolute victory

of our Lord, and our victory in Him, for the ground of our victory over the enemy is ever the Blood of the Lamb. (Rev 12:11) For example, one can pray: "By faith, we place ourselves under the precious Blood of Christ for the full manifestation of His victory to be experienced in our midst, now. In the Name of the Lord Jesus Christ, we refuse every effort of the enemy to interfere with this meeting."

The leader must be sensitive to the Mind of the Spirit as far as confession is concerned. However, one cannot overestimate the need for drastic action if necessary to deal with wrong attitudes. Some years ago in Japan, two missionaries and a Japanese determined that they would meet each afternoon to pray for revival. After some months, they did experience a gracious visitation of the Spirit in revival power. It was during their daily prayer sessions that the missionaries learned a vital lesson. The Japanese with whom they were praying could not understand English. He was, in fact, hard of hearing. Knowing Japanese, it was a simple matter for them to follow him, but he could not understand or at times even hear what they were saying. They found that when they were of one heart, when there was "nothing between" **THEY ALL PRAYED FOR THE SAME THING.** The Japanese would follow the missionaries in prayer, not knowing for what they had prayed, and yet he would pray for precisely the same thing. When they were not of "one heart" they found that the meeting "dragged". At such times they would stop and examine their attitudes toward each other, deal with the hindrances by confession and repentance, and to their joy, find that they once again continued to pray for the one thing.

Prior to a recent conference in Manila, over 100 persons participated

in a day of prayer and fasting. The first prayer session was "heavy" until those present were invited to share their burdens for prayer. Share them they did, and what heavy ones they were! Following this session of sharing, there was a perceptible "lift" in the meeting, but it was not until, whilst standing in prayer, drastic action was taken concerning attitudes, that the real break came. It was a solemn experience to observe many walking quietly to others, confessing and seeking forgiveness.

This "getting right" is absolutely essential if we are to experience a spirit of prayer. Evan Roberts at the zenith of the Welsh Revival would often stand in front of a congregation with eyes closed and say: "There is brother against brother, sister against sister. Put things right," and did not deliver his message until he was conscious of the unity of the Spirit amongst the believers in the meeting.

One must not disdain large prayer meetings because of the difficulty in promoting a spirit of prayer. The large prayer meeting definitely has its place. However, we have to fearlessly face the number complex which so plagues us today. The big thing is not always the great or the powerful thing. "We are interested in quality, not quantity," remarked Wesley when challenged as to the narrowness of his ways.

The prayer meeting of power is that where united hearts worship and praise as well as supplicate the throne of God under the direction of the Holy Spirit. It is invariably the twos and threes of one burden who prepare the way of the Lord for revival.

Do you have one or two of like mind in your area? Pray as often as you can with them. And it may be that your center will be the one where revival fire breaks out in Japan.

...J. Carroll

ONE of the significant factors about the last E.M.A.J. Prayer Conference at Hayama was the attendance of a large number of missionaries who had served in China. There were many grey hairs in the midst. Some had come long distances and at considerable inconvenience. Schedules had to be re-adjusted, necessary work had to be laid aside, and unanticipated expenditure had to be resolved. However, all this was done. Why?...Why go to all this bother just to attend a Prayer Conference for three days? Why?

Because these same missionaries had witnessed the transforming power of revival. They knew that prayer is the necessary prelude to revival. They were convinced that revival is the answer to Japan's appalling and increasing need. And so they came... and they prayed...and they inspired us all with their presence and example.

You will observe in this issue a notice concerning our next Prayer Conference. Will you not kneel down say to your Master: "Lord, what wilt Thou have ME to do?"

Invariably when faced with such a challenge, our reaction is: "I do not have time!" The wise, experienced, godly missionaries in our midst from China MADE TIME. It may be that your Master would have you to do likewise.

TAPES

Available now to E.M.A.J. members are a library of tapes recently received from the Back to the Bible Broadcast. All interested are urged to write in to the office requesting them. We trust that this new sphere of service for E.M.A.J. for its missionaries will prove a blessing to all.



William E. Clark *Managing Editor*

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Cover :

"Faith cometh by hearing and hearing by the Word of God..."
Japan's busy people take time to read on commuter trains.

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JAPAN HARVEST is the official organ of the Evangelical Missionary Association of Japan (E.M.A.J.) a non-profit organization, Joseph Carroll, president for 1960-63. Printed in Japan four times a year. Address all E.M.A.J. correspondence to the President; all JAPAN HARVEST correspondence to the Editor, JAPAN HARVEST 1 140 Akebono Cho Tachikawa 2-4224
MANUSCRIPTS: Should be type written, signed and submitted six weeks prior to publication.
ADVERTISING For information, address the advertising Manager, JAPAN HARVEST 1 140 Akebono Cho Tachikawa Shi, Tokyo Phone: Tachikawa 24224.
Special rates for contract advertising.
SUBSCRIPTION INFORMATION: ¥800 Per year (five issues); for E.M.A.J. members ¥700 Single Copy ¥150. Send subscription to: JAPAN HARVEST 1 140 Akebono Cho Tachi-

kawa Shi Tokyo Phone: Tachikawa 24224
Remittance should be made by Furikae No. Tokyo # 180466, or Post Office Money Order (kawase) payable to JAPAN HARVEST.
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A BLESSING FOR BELIEVERS

“ Wilt thou not revive us again that thy people may Rejoice in thee—Psalms 85 : 6

by *T. M. Bamber*

SUCH a prayer ought to be on our lips today. We have read, something of what God has done in the past through men like Wesley, when God stirred the hearts of the masses of the people, and of the remarkable revivals attending the ministry of of Finney. We have longed to see God work similarly in the out-working of His marvellous activity. Some of us remember the wonderful work of Moody; others of us can remember having read something of the blessing of the Welsh Revival, when amidst the hills of the Principality, God came down upon His people; and thousands cried out to Him for mercy. Now today the fires have burned low indeed. It would seem as if nothing but ashes remained. The present generation of young people, as a whole, know nothing of those Holy Ghost stirrings, irresistible in their impulse, and powerful as the rising sun.

A WORLD OF UNBELIEF

What God has in prospect for the world of unbelief we know from His Word. We know where the world stands to-day; and we know what the signs of the times are. They herald, we believe, as clearly as the unprejudiced may need, the approaching Return of our Lord and Saviour Jesus Christ. And they lay upon His Church an incalculable burden, a burden that is immediate and urgent, that God's people shall arise out of their lethargy and lay hold upon Him in this hour of marvellous opportunity; that of His sovereign mercy He will be pleased to grant to His Church a new and deep experience of the life of our Lord Jesus Christ direct from the throne of the Father. If I mistake not, to pray like that is to know what revival really is. And the more clearly we can see what revival is, the more certain will be our expectation, and the more wonderful our experience. Therefore let me say that revival is confined to God's people. The unbeliever is dead in sin. His need is not that of resurrection. (A doctor may find his time well occupied

in a hospital, but he will find his hands empty in a cemetery. The unbeliever is not in the hospital, he is in the cemetery. You cannot re-organise life in death, or out of death. The unbeliever needs, must have—it is essential and vital to him—life from above, the life of God). Revival is the increasing of the life which has already been received. Hence it is in its initial manifestation a blessing for believers and only Through believers can it bring blessing to the uttermost parts of the earth.

THE ESSENTIAL REALITY

Revival is a blessing which can begin in prayer only. Somebody somewhere must find time to lay hold upon God for it. Somewhere there must be a heart that is weighed down with the burden of spiritual impoverishment, the barrenness of the days, the wilderness of the pilgrim's life. Somewhere there must be somebody who perceives the secret need, and, beseeching God to manifest His life, pleads with Him in those groanings of the Spirit that cannot be uttered. Nobody ever came through to an experience of revival who did not first get down on his knees pleading with God for it. The flame must pass on from one choice intercessor to another, until it is lifted to God, and comes back with a baptism of fire for His people. So to pray, of course, honours God. It is the complementary truth to the other truth, that revival can only come from God. Campaigns may be inaugurated, but you cannot campaign a revival. The Press can do much, but it cannot do enough. We may have mass meetings of humanity, and still exclude Deity. You may gather together eloquent speakers from the four corners of the earth, but in the ultimate the revival that we need, and, I dare to say, that we must have, can come only from God, as in His sovereign mercy He is pleased to answer the prayers of His people. (If we are going to have a revival it will have to begin in a broken spirit before God, not in the mass, but in the individual

where God's hand lays hold of the human heart and breaks it down as a stone is hammered to pieces, that He might bring to the soul the life abundant.) **There revival is for believers only. It comes by prayer only, and it comes from God only.** It is a heavenly blessing; it is the life of Jesus that He now enjoys in Heaven, ours by redemption, now possessing us as it now possesses Him. That is revival, this abundant life out-flowing from us as it outflowed from Him. That is what we need; that is what we must have; that is what we must lay hold of; for it is the essential reality.

APOLOGIES FOR THE TRUTH

Sometimes in the winter going home expecting to find a glowing fire, you find. There is nothing to greet you but a chilly atmosphere; and all the sense of home has gone from the room. Nothing can be done until the fire has been re-kindled, until the flames once more are lapping up the chimney to gladden the heart of everybody in the room. Now God wants us to be concerned about the spiritual chilliness of our Churches. He wants us to be concerned about the icy-cold condition of our own hearts. He wants us to give ourselves unsparingly and unstintingly until the fire of the Holy Ghost glows again in our mortal beings. Last summer I stood beside a water-course; the stones in the bed were dry and hot like fire; the foot-bridge that crossed that water-course was utterly unnecessary. Here and there in the bed there were stagnant little centres of damp and smell and sludge. The cattle were thirsty, the plant life on the banks was withering. But since that time the rain from heaven has descended, the water-course has received a new endowment from the hills. Over the one-time hot pebbles there has come a refreshing stream. Those little stagnant centres of sludge and smell have been cleansed and purified by the refreshing rain that has descended from the hills. Is not that what you and I need? (We ought to be channels of blessing. We

sun beat hot. Down the vale of Jordan, through that great earthquake cleft that cuts the earth surface from the Jordan valley down to the lakes of East Africa, there is tropic lushness, and rich and varied life and ease for men, where the fruits of the earth came readily. Life was vivid and rich, and Lot looked down toward Sodom. His family were all for adventure; and a closer look at Sodom would not do any harm. What was the use of isolating children thus? And Lot pitched his tent toward Sodom. We know how he ended. We know how his tent went nearer and nearer, and then into the vortex. The man who was once weakened, was drawn with successive phases of weakness. The man who has once fallen was brought to fall again; and his children became inhabitants of Sodom in more senses than one.

Gaza was glamorous to the eyes of Samson. Life was cultured and sophisticated among the Philistines—the people who had come from Crete, and had formed their colony on the Gaza Strip as early as the days of Abraham, and had been mightily reinforced by the great migration when Crete rebelled in the latter part of the second millennium before Christ. These people were European, heirs of an ancient civilization, with art and philosophy and culture. And Samson was a man with strong and active mind, and life would be much more elegant, much more desirable, down among the Philistines than among the austere and narrow-minded Hebrews in the hills. So Samson often found himself slipping down toward Gaza, and getting to know the Philistines, the enemies of his people, a little better; he even married a Philistine girl—and he ended eyeless in Gaza. Dead under the ruins in the temple, torn


down by his strong arms in that last convulsion. The man who had once fallen, was drawn by successive temptations into successive falls, until all his personality was overwhelmed.

SHOCKED

Let me say one pungent word. Our greatest security against sin, is to be shocked by it. Eve intended only to taste: and many a disastrous moral crash has thus begun. The tempter offered enlarged experience: and sin often begins right there. The body is mature; the instinct and desires themselves are not ignoble. They are strong and vehement, and the horrible whisper in the soul suggests that the years are passing, and a joy which is right is being lost. God was not depriving Eve and Adam of an enriching good; He sought to protect a good. And He is not depriving young men and women of an enriching good by demanding morality and self-control. God may have intended to give all this knowledge to Adam and to Eve, when they were able to appreciate it. Given when it could be given, enriched by victory and sanctified by discipline: and that is true of the temptations which you are facing—you in youth, and you in later years.

Let us beware, in the day of temptation, of three things. First, distrusting God's goodness. The whole burden and psychology of the serpent's attack rested upon the doubt that God was good. "Yea, hath God said? I am surprised, when there is so much of which He is thus depriving you! Ye shall not surely die: but God doth know that in the day ye eat thereof, then your eyes shall be opened." These words have echoed down the centuries; and they echo in

Continued Page. 30



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(Nikita Khrushchev, Newsweek, 7/18/60)

“War in India!” “Crisis in Cuba!” “Savagery in Viet Nam!” “The whole world in a turmoil from the Berlin wall to the china curtain, from the heart of Africa to the heart of Asia.”

These and other headlines scream out a warning in this hour. What is the secret behind the phenomenal growth of communism and other demonic philosophies that are surging over the world? How is this burning ambition expressed by Khrushchev picked up and echoed by students and teachers, workmen and even housewives around the world?

“If the thermonuclear war never comes it is altogether probable that the contest between the communist bloc and the democratic bloc will be decided by a most pacific instrument—**THE BOOK**. The book campaign of the communists is every bit as massive, forced and urgent as their Sputnik program. It happens, however, to be much less visible and less dramatic.” (Eugene Burdick, author of “Ugly American”)

We who carry the banner of the Cross seem to be sitting complacently by with little concern or sense of urgency while the Red banner is planted and secured around the world.

The communists are exporting one hundred and twenty-five different magazines in four hundred language editions. Three million copies are shipped each month into Japan, West Germany, and the United States.

Christian Literature is the Church's great opportunity. Sacrifice is needed to see that Christian literature is put into the hands of every person throughout the world.

“Unless the Christian church awakens to the peril and takes the initiative in production and distribution of evangelical literature it may soon find itself driven from the major mission fields of the world. If it could happen in China it could happen anywhere.”

In a matter of a few short years the voice of the Christian press may be silenced. Is the bringing of Christ to the nations your elixir?

(Mg. Editor)

LITERATURE

by Bob Gerry

IS LITERATURE IMPORTANT?

WHILE I have not conducted a personal survey on this question, is very likely that most missionaries would answer in the affirmative—either grudgingly or wholeheartedly. Then, let me ask,

WHY IS LITERATURE IMPORTANT?

1. In Japan perhaps the most common answer would be, Because the people are nearly 100% literate, and as a nation are avid readers.

2. Another common answer to the question is that literature is obviously important because of the wide use being made of it by Communism, cults and non-religious groups. I am told, for instance, that the militant Rissho-Koseikai group in Japan issues three monthly magazines, each with a circulation of about three hundred & twenty thousand and a weekly paper that goes above the 300,000 mark.

3. However, I should like to add a third answer—somewhat less sensational, yet of great practical import to each missionary, in Japan or any where. Is it not true that the great problem talked about in missionary conferences is the age-old fact that the harvest is plenteous, but the laborers are few? Literature, like radio, it therefore important because it provides a means of coping with this eternal problem of manpower shortage—by means of mass production of the message. It's like the contrast between a man fishing with a line and a hook, waiting for the occasional bite, and the professional laying a skein of nets, by which in the one hauling thousands of gleaming fish are catapulted into the waiting boat well.

But I would not be guilty of suggesting that the answer to our problems is simply to crank the presses more vigorously in order to step up the volume of production. The type of material produced, accuracy of trans-

lation, literary style of original works, and the accuracy of translation works and the attractiveness of format are essentials which are touched on in other articles in this issue. And while joining others in expressing appreciation for the great growth in variety of books now available, and the greatly improved quality of current production, I wish to consider the yet unresolved problem of distribution—for when all is said and done, the important thing is not how many thousand tracts or books were printed, but how many actually found their way to the hands of the reader. As one veteran missionary said, "Seed in the barn will never produce a harvest". Mr. Swendseid of the Seibunsha gives us the sober fact that probably not more than 30 Christian bookstores in Japan have a annual sale of ¥3000, which would indicate that there is a bottleneck somewhere between the press and the people.

WHAT IS BEING DONE?

In order to ascertain what is being done at the grass-roots level to break this bottleneck, I recently sent a questionnaire to a number of bookstores. Gleaning the highlights from the replies, I find several innovations being tried, which are worth mentioning as suggestive of what can be done. For instance, the "Yo No Hikari" (OMF) stores Hirosaki and Hakodate set up "One week" bookstalls at cherry blossom and festival times. They also report being able to introduce the Seisho. Toshio Library Plan into 9 High Schools in their area, and the Japan Sunday School Union has a similar plan for getting their 5-volume Bible Story Book set into Japanese Grammar Schools. Bob Degelman in Yokohama uses a small Japanese truck for combining the showing of a film and the selling of books from a booktable to interested passersby, as well as offering to take literature for display at tent or street meetings. Bill James in

Gifu finds the best results have come from bookstands placed in churches of the area, with stock kept up-to-date as new books are published. His program "urges the saved to reach the lost through the printed page." The Covenanter Book Room in Kobe keeps an open Bible in the show-window, together with a daily devotional book and Bible verse calendar, opened to the appropriate day. The window light is left on at night to attract people to stop and read. They find that their lending library is popular, and used by a surprisingly large percentage of non-Christians.

The Christian Literature Crusade began in 1961 a program for reaching the rural areas and island people with literature. Working where possible with other missions, a team of work-

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ers visited towns of the Okayama-Hiroshima area. In the daytime meetings were held in schools, together with open air meetings and house-to-house visitation. In the evening an evangelistic meeting was held in the town hall. Everywhere interest and attention were good and the people seemed glad for the chance to buy Bibles and books. Best sellers were the Gospel for the Millions magazine and Word of Life Press ¥20 Gospel Booklets.

DOES LITERATURE PRODUCE RESULTS?

I have sometimes heard doubts expressed as to whether very many people are really influenced to come to Christ because of literature. Let me give a few encouraging quotations from those presently engaged in bookstore work: "We know of one who purchased Proverbs at the stand, came for more later and is today saved and a church member". (OMF) "We consider the store an excellent means to bring souls to Christ. Several last year were led to Christ in the store". (WLP) "There are several who were



first contacted through the Covenant Book Room who are now members of our church here". The Word of Life Press reports a high average of responses per month from its tract and magazine ministry.

On the other hand, it should be mentioned that literature is no automatic wonder-worker. Our experience has been that Christian literature in a secular retail outlet is not very productive, mainly because the person selling it has no vital interest in the books. But a Christian pharmacist in Obihiro has put in a section of Christian books which he sells with a passion. One missionary confessed, "So far our book store has been too much of a side line". If literature is just a side line, appended onto a church or evangelistic program, it will never amount to much. Those who are seeing results are usually those who are convinced of the 'Power of Print' and who are dedicated to this type of ministry as a calling from God.

Reader, are you using to the fullest this God-given medium of evangelization in your ministry?

New Books From Jordan Press

The Devil's Bargain (English)

by Lois Whaley

Mrs. Whaley, a missionary in Japan since 1949, writes of the homegoing of Ronnie, their only son who died of leukemia. Partly allegorical, this book will cause you to see Christian suffering in a new light. A most unusual book.

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by Sara Lowrey

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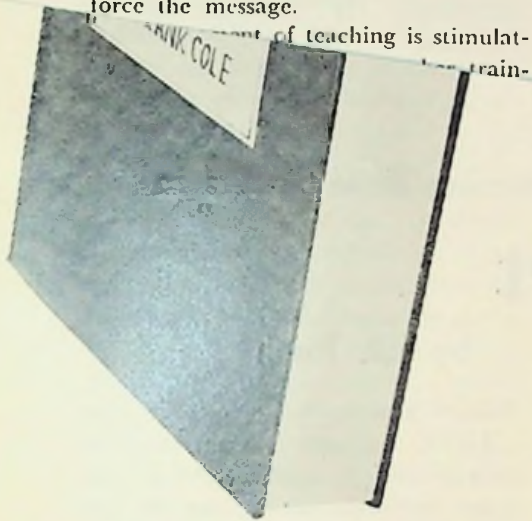
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Quarterly" which has how-to-do-it articles, worship programs, etc. For the children, a full color illustrated paper, "Otomodachi" is proving very popular. And J.S.S.U.'s tracts for children have been popular even with adults!

Additional aids to complete the teaching picture are large full color Bible pictures, suedebacked, die cut Suedegraph, attendance cards and charts, bookmarks, cards, etc. to reinforce the message.



APPROXIMATELY ten years ago I first became involved in publishing in Japan. At that time the literature situation was far from ideal. I was teaching in an evangelical seminary and so became aware of the great need for textbook-level books. Without such books we could not hope to have adequately trained evangelical leaders. Although practically no textbooks existed at that time, a survey indicated that approximately 75 books on the Christian life and 50 on salvation had been published. Evangelical publishers were, at least in part, responsible for such an unbalanced publishing program.

Besides unbalance, low quality book-making and poor translations were characteristics of evangelical publishing. Evangelical publishers could be blamed also for the low quality book-making; however, the translation level was, for the most part, unavoidable. Even the more experienced "sub-orthodox" publishers were plagued with hard-to-read books. Few evangelical Japanese were writing books so most publications were translations.

Perhaps partly as a result of the above mentioned weaknesses, and part-

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problems in... good books on sermon preparation... now available, but practically nothing exists on pastoral theology.

There is a great need for treatment of other specific problems which are peculiar to Japan such as practical help for evangelicals in conducting funerals and advice in solving marriage problems. Most of us don't approve of marriages of believers to unbelievers but we have done little to solve the problem of too few available Christian men which leads us to the question of what Christian women can do. Something on the subject of women and the church is needed. That practically nothing exists on the subject of Comparative Religions and how to evangelize in a Buddhist culture is almost unbelievable. More is also needed on such topics as "The Lord's Day in Japan," "War and the Christian," "Divine Healing," etc.

This time publishers cannot be blamed. Many of these practical problems require treatment by conservative, consecrated Japanese. While a few Japanese writers have lifted their pens, for the most part little change has occurred in the proportion of translations to original works. Japanese Christian leaders often criticize missionaries for negative ethics without positive solutions to the resulting practical problems, and rightly so. On the other hand, we missionaries look to our Japanese brothers for Biblically sound advice in these matters, but for the most part it has not been forthcoming. Too often, the repudiation of "American Christianity" has been a repudiation of Christianity rather than Americanisms. Instead, we long to see Japanese Christian leaders, without re-

seem to be trying to bring them... to a self-supporting state. Those who are trying have found the ideal very elusive. Rising costs, including salaries, and lack of significant increase in sales can be named as chief obstacles. Printing costs have doubled, but the public is reluctant to accept this rise in the bookstore. Christian bookstores are also interested in the self-support ideal and so publishers have had to give them a greater discount than secular stores receive. Although more books are being sold, any one book still only sells 2000 copies in 2 or 3 years as a rule. Publishers have done what they can to make the Christian public aware of the value of books. Missionaries and pastors are the key to better sales, but unfortunately often neither pastors nor missionaries utilize books in their ministries. Some, by giving a brief review of books from the church lending library loan 3 or 4 books after each service. However, most churches, even if they have a lending library, at best lay the books on a table in the back of the church to be dusted by the people brushing by on their way out.

Perhaps our greatest need is to sell Christian leaders on the value of literature. It isn't hard for me to see the value. When the lay leaders of my church preach I know that the messages were more a result of their reading than my preaching. The publishers are doing a good job in giving you excellent tools to increase your effectiveness. In a land where few efforts have proven greatly effective, we had best use every means available.

ers visited towns of the Okayama-Hiroshima area. In the daytime meetings were held in schools, together with open air meetings and house-to-house visitation. In the evening an evangelistic meeting was held in the town hall. Everywhere interest and attention were good and the people seemed glad for the chance to buy Bibles and books. Best sellers were the Gospel for the Millions magazine and Word of Life Press ¥20 Gospel Booklets.

DOES LITERATURE PRODUCE RESULTS?

I have sometimes heard doubts expressed as to whether very many people are really influenced to come to Christ because of literature.



first contacted through the Covenant Book Room who are now members of our church here". The Word of Life Press reports a high average of responses per month from its tract and magazine ministry.

On the other hand, it should be mentioned that literature is no automatic wonder-worker. Our experience has been that Christian literature in a secular retail outlet is not very productive, mainly because the person selling it has no vital interest in the books. But a Christian

Implanting Bible Truths in

The Child's Heart

by Ed. Fisch

LARNED, the well known historian, in evaluating the period 1450 to 1550AD considers this era critical to mankind, for in it he finds the three events which he believed changed all subsequent history. These are: 1. Invention of movable type, 2. Discovery of America, and 3. the Protestant Reformation.

Actually, two are vital; for the invention of printing from movable type was more than the effort of an able and dexterous man; it was a God-given spirit of invention to provide the channel through which the truth of the Reformation could be effectively transmitted to the whole of Europe!

The invention of the precision type mold, with its related first successful method of mass production of precision cast metal type seems so prosaic now; yet until this invention had burst upon the world; not in crude form like modern inventions, but in its finest form (for the fifteenth century books are still standards of printing excellence); until then, knowledge of the Word of God was withheld from the masses of people; indeed, it was unknown also to most of the men of God. To finance the huge cost of printing the first Bible, Gutenberg resorted to shady practices, that of printing the first letters of indulgence. Yet the Bible they financed brought the truth to Luther, who in turn at-

tacked the sale of such indulgences! By the year 1500, more than 200 cities of Europe had printing firms, ensuring adequate facilities to rapidly spread Reformation truths throughout Europe. For some centuries, it was the Christian literature that largely kept presses busy. It is only in the last century that the press has been so most completely secularised.

Japan Sunday School Union and its related Unions have collectively issued more literature than any other organisation presently in existence in the Orient. But the field in which J.S.S.U. operates is fairly well confined to literature for children and young people; with teacher training materials for adults, including related books and aids; yet J.S.S.U. recognises that all that has been issued has not kept pace with rising populations and for this, a greatly intensified rate of production is essential.

Literature for children is often hastily appraised as "something anyone can write." Nothing could be farther from the truth, for this is a highly technical field. Its success is not determined by how well the adults like it, or how extensively they buy it. Its ultimate success is determined by how children like it, for we are not interested in merely selling, but are interested in implanting Bible truths in children's hearts. To do this, literature for

children must be attractive to children.

J.S.S.U. attempts to make its materials desirable to children. All J.S.S.U. lesson materials are in two or four color printing, on good quality paper. Large page sizes with large pictures predominate. Type sizes are selected for readability by different ages of children, not by demands of space. The vocabulary and grammar are those used in the public schools.

J.S.S.U. literature is used under ideal circumstances. The Sunday School teacher has almost a full hour to present the lesson before the child has his lesson leaflet or workbook. The teacher's manual guides in teaching the lesson so children are stimulated to want to know the Lord personally, and also to read and study their lesson papers. The "Neighborhood Series" is so called because it is planned for the needs of the children of the neighborhood rather than children of church members. Also we have the Gospel Light series, a more comprehensive course.

Each summer sees a new Vacation Bible School course, containing lessons, handwork, games, activity, worship sessions, etc. Four pupil workbooks are issued, and a special VBS hymnal, as well as the teacher's manual.

In order to stimulate and encourage the teacher, a special supplementary magazine is issued, "Sunday School

Quarterly" which has how-to-do-it articles, worship programs, etc. For the children, a full color illustrated paper, "Otomodachi" is proving very popular. And J.S.S.U.'s tracts for children have been popular even with adults!

Additional aids to complete the teaching picture are large full color Bible pictures, suedebacked, die cut Suede-graph, attendance cards and charts, bookmarks, cards, etc. to reinforce the message.


Improvement of teaching is stimulated through the J.S.S.U. teacher training books, of which a number are presently available. Currently in production is a Sunday School hymnal.

J.S.S.U. has given most of its effort to the production of Sunday School lessons and helps; but it has not been unmindful of the fact that 99.5% of Japanese children do not attend Sunday School. To reach these, J.S.S.U. has pioneered in producing books and booklets that readily sell to the non-Christian, but give a positive message. The use of color in advertising was proved dramatically by Sears Roebuck and Co. 35 years ago when they used the first color pages in their catalog—in the shoes section. Three million dollars in added sales came in as a result. Hence JSSU has felt good pictures in color can attract readers.

First, a start was made with inexpensive Bible Story booklets, and well over 150,000 of these have been issued. This led to the more ambitious project, the Centennial Bible Story Book series, a set of five 336 page books, each containing 48 full color pictures. With 55,000 copies now in print, this is one of Japan's best sellers in the Christian field. It is possible to say that no person puts the book down without looking into it. Reader response has been phenomenal.

Alert missionaries have taken the opportunity to present sets of these books to public school libraries, where they have met a most hearty reception. The universal report is that the books are hardly ever available, being continually out on seven day loans, with waiting lists of readers. Reports have come in of entire classes reading the books and writing in their impressions; of some who stayed up all night to read a copy which could only be borrowed overnight; of a daughter who

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brought the book home, read it, her mother saw it and read it, her father became interested and read it, and the entire family came to Christ as a result. This is a type of evangelism which could bring in an abundant harvest, yet more than 20,000 public school libraries as yet have not even one set.

Despite the progress achieved, JSSU is conscious that what remains to be done completely overshadows the past.

What has been done points up the possibilities for the future. What the art of printing did in the reformation, could well be duplicated in this land, and to that end J.S.S.U. is dedicated; holding that all its literature must be that which adequately presents the truths of the Word of God in a way that is both appealing as well as enlightening to the children of Japan. As God directs and provides, great things will yet be done for Him.



Japan Sunday School Union's modern, centrally located building, given over completely to Sunday School literature publication,



Japan's Reading Millions

by Douglas Swendseid

IF there is one inescapable fact about Japan that impresses itself equally upon every visitor and upon every foreign resident, it is the presence of people. People, people, everywhere in Japan there are people! Nor is it such a strange impression when it is realized that in an area equal in size to the state of Montana live some 94,000,000 people.

On a brief visit among these people you will make you aware of a fact too, and one with tremendous potential possibilities for messengers of the Gospel. That fact is, **these people are a reading people.** In order to feed the voracious reading appetites of these 99% literate people, Japan's printing presses pour out the fabulous total of one billion magazines and 200 million books every year and 26 million newspapers every day. These are figures exceeded, by the way, only by the printing presses of the Soviet Union, another fact worthy of some thought and reflection.

Into this vast ocean of opportunity, the Christian Church in Japan has made a small beginning. At the present time there are some 1,500 Christian titles of all types and descriptions in print in Japan. Each year about 200 new books are published. 240 Christian periodicals, most of them with small

circulations, are being distributed. This represents the combined efforts of just over 100 Christian publishers. Many of them are small however; nearly 70 have a yearly production of only one to five books. This Christian literature is distributed principally through 90 Christian bookstores. Again, many of them are small, only about 30 have a yearly business exceeding ¥3,000.00.

One of these Japan publishers is the Japan Lutheran Literature Society, publishing and distributing under the trade name, SEIBUNSHA. (House of Holy Literature in literal translation) Seibunsha was organized in 1951 by Japan's Lutherans out of a deep felt concern to help provide evangelical literature for this nation's literate millions.

Within the limits of its resources, Seibunsha publishes three general types of literature; theological, for pastors and students; evangelistic, for the non-Christian; and, devotional and educational literature for the Christian. It seeks to do this through stimulating original writing and also by bringing the best in the world's Christian literature to Japan by way of translation. After eleven years of production, the Seibunsha catalog now lists the titles of 90 books and booklets, some 50 tracts, an evangelistic monthly for

non-Christians and a devotional quarterly for Christians. Production is about equally divided between translation and original material written by Japanese. Among the Seibunsha best sellers during this eleven year period are the following books: PRAYER by O. Hallsby, LUTHER'S CATECHISM, MESSAGE OF CHRISTMAS by B. Yamauchi, LIFE TOGETHER by D. Bonhoeffer, VOICES OF THE PASSION by Kretmann-Oldsen and MEANING OF EASTER by R. Yamauchi.

Significant among the publications produced or under preparation by SEIBUNSHA are two projects, THE LAYMAN'S BIBLE COMMENTARY and LUTHER'S WORKS, JAPAN EDITION. The former, an example of original writing, is a simple commentary written entirely by Japanese.

The Luther's Works project is an example of one attempt to bring some of the world's best evangelical literature to Japan by way of translation. Wide interest in this edition of Luther's writings among non-Christian Japanese lends credence to the conviction that this publication will be an evangelistic tool reaching many people not otherwise confronted by the Gospel. The first volume of the planned initial twelve volume section was published in November and succeeding volumes will be produced at the rate of three to four a year.

Believing that books, no matter how excellent in content, will not do any good unless they are in readers' hands, Seibunsha early in its history began establishing Christian bookstores in Japan. In addition to the Tokyo Publishing House and Bookstore, it is now firmly established in three strategic cities of Japan (Nagoya, Kobe, and Kumamoto), with the major interest in a fourth store in Osaka. Seibunsha plans to open another bookstore in Sapporo on Japan's northernmost island early in 1963. Serving the entire Protestant community in Japan and reaching out to the non-Christian public as well, combined sales at all Seibunsha bookstores reached \$200,000 in 1962.

God has given us a magnificent opportunity. May He also grant us wisdom and sanctified zeal to capitalize on this opportunity.

tenacious refusal of man to resign himself to his situation in life. 3. The instant one casts away this desire and ambition, he enters into an intellectual world, 4. To enter into this world without suffering, one must obey the Eight Laws.

Thus Buddhism and Christianity are poles apart in their views of sin. Buddhist scholar Takenaka sharpens the contrast: "In Buddhism, if a man by contemplation is able to perceive a god-like nature (hotoke no kokoro) within himself, he attains the enlightenment; in Christianity, when one perceives the basic sinfulness of his nature, he becomes a seeker after God." That is, Buddhism sees sin as shutting man out from himself, the Bible states sin as shutting men out from God. "The object of religion can be either a separate being, as in the case of Christianity, or a being idealistically recognized inside man himself as in Buddhism" (Takenaka). Actually the word "sin" (tsumi) does not occur in Japanese Buddhism when dealing with the problem of ills and evil. Key words are "illusion" (mayoi) and "desire" (bonno). The word "sin" (tsumi) in Buddhism "is inconceivable and cannot be defined" (Ichikawa). The incapability of Buddhism to define exactly what sin is can be understood from their basic premise of atheism;

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I. JAPAN: AN INTERPRETATION, LAFCADIO HEARN

A man with a questionable private life in the West could never aspire to political office; this presents no bar to success in Buddhist Japan. Personal guilt for sins against a holy law have been expunged from Japanese consciences by the searing rod of Buddhism. This has made Japan's political life in many cases a synonym for party



Lottie Moon

Books Published During 1962 by

JORDAN PRESS

1. Petero No Tegami No Chukai, I & II, Ishii
2. Kami Ni Sasageta Shogai, Campbell
3. Senkyo to Counselling, Baptist
4. Afureru Megumi, Oates
5. Jujika Wa Meguru 15 Nin, Goto
6. Kyoikuteki Jitsuzon to Kirisutokyo, Murakami
7. Shinko Seikatsu Kisokoza, Kunrenkai
8. Shinsei No Higi (Pamphlet), O'Brian
9. Sukui No Kyori, Kori
10. Kirisuto E No Michi Suji, Ozaki
11. Dendosha No Tsuma, Dozier

SEIBUNSHA

1. Ethics of Decision, Forell
2. Here I stand, Bainton
3. Dictionary of Christian Terms, compiled
4. I.B.C. Revelation, Ishii
5. Seven Times He Spoke, Ricard
6. World Lutheranism, Huddle
7. L.B.C. Thessalonians, Kishii
8. Choir Book, compiled
9. Problem of Bible Study, Winter
10. L.B.C. Hebrews, Nao
11. Cry, The Beloved Country, Paton
12. Why The Reformation? Kishii
13. Sermons, II, Trinity, compiled
14. Children's Book of Prayers, compiled
15. Children's Hymnbook, compiled
16. Bible Stories, Gross
17. From Buddhism to Christ, compiled
18. Bible History, Yamauchi

Japan Sunday School Union

- Books for Teachers
- Stories of Joseph
 - Stories of Moses
 - Joseph, Job and Moses
 - Old Testament Stories
 - Israel in the Wilderness
 - Our Bible--VBS
 - Sunday School Evangelism
 - Sunday School Administration

- Books for Students
- Stories of Joseph Workbook
 - Stories of Moses Workbook
 - Old Testament Stories Workbook
 - Joseph, Job and Moses Workbook
 - Israel in the Wilderness Workbook
 - Conquest of the Land Workbook
 - N.T. Part I Scripture Panorama
 - Our Bible VBS Primary Workbook
 - Our Bible VBS PreSchool Workbook
 - Our Bible VBS Junior Workbook

Word of Life Press

- God In My Kitchen by Mrs. D. Haskin
- Resurrection Realities by Dr. Merrill Tenny
- Pilgrim's Progress (new abridged translation) by John Bunyan
- The School of Prayer by A. T. Pierson
- Questions and Answers for Young Disciples
- The Return of Jesus Christ by Rene Pache
- Brave Boys and Girls of Long Ago by Mrs. D. Haskin
- Great Sermons—selected messages of Spurgeon, Scroggie, Simpson, etc.
- A Handbook of Christian Truth by Charles Woodbridge & Harold Lindsell
- By What Do Men Live? by Akira Hatori
- Introduction to Christianity by eight famous Japanese Christians
- Wingspread by A. W. Tozer
- On Being a Real Christian by G. Christian Weiss
- Ancestor Worship by Rev. T. Hashimoto
- Science and the Bible by Dr. DeHaan
- New Testament Devotional Commentary by Rev. Kuniji Oye
- The Perfect Will of God by B. Christian Weiss
- Notes on the Miracles by Richard Trench
- We Would See Jesus by Roy Hession
- The Amplified New Testament



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THE JAPANESE CONCEPT OF SIN

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"Evil in a word is a function of the mind" (Shunkyo). As long as man refuses to see that injustice and social ills are all part of the stream in which he is floating, he is "evil". Desire, want for better things, is the Buddhist definition of sin. The actual breakdown of "desire" (*bonno*) is given by Ichikawa: "Covetousness, anger, doubt, indolence, self-indulgence, ignorance, love, ambition." To our utter amazement, the key word of the Bible (love) appears in the catalogue of Buddhist sins. Love is aggressive, it seeks, it desires. What could be more loathsome to the Buddhist than to desire, to wish?

Another problem the missionary

must face in dealing with the problem in a Buddhist culture is the prevailing teaching that present ills and wrongness do not flow from man's sinful nature but are due to sins committed in a previous life. "Thus when men lead a life of happiness or that of suffering in this world, it is nothing more than the result of his good or evil deeds in a previous life." (Katsumata). For instance, in the ancient Kyoto, two results of lying are stated: 1. "He will be reborn an animal," or 2. "If reborn a human being, he will be ridiculed and deceived by men (as he did in his former life" (Ishida). Such thinking mitigates against effective preaching on personal guilt for present wrongdoing. Also this view leads to corruption: in society. Politicians may entertain concubines, surfeit themselves in riotous feast, yet be elected to the highest governmental positions with no sense of incongruity on the part of the Japanese people. For financial prosperity evidences ethical virtue accumulated in some former existence.

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Lottie Moon

—A Life of a Great Missionary in China—

Edited by

Vera Campbell

Translated in Japanese

¥ 140 (〒 30)

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based on "The Great Physician"

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follicking and geisha houses.

II. DIFFICULTIES IN PREACHING ON SIN

Why does the Japan missionary find it extremely difficult to preach effectively on sin? He is baffled by the seeming irrelevance or antagonism which the word "tsumi" evokes when it falls on Japanese ears. Why? Behind the scenes, Buddhism has delivered a fatal stroke. Firstly, the Japanese people have no definition of sin, because they have no sense of a Divine, Holy God revealed in Law. Secondly, sin to Buddhist thinking does not lead to dissatisfaction with oneself; to the contrary any feeling of dissatisfaction or unrest is sin. Thirdly, the purpose for personal inventory in Buddhism is not to discover sin but to discover a god-like nature within. Cease swimming upstream, quell your desires, brush away the illusion of personality and personal guilt; Fourthly, present

sufferings are flowing from another life. The responsibility is not thine but another's. Fifthly, the "non-self" doctrine coupled with the strong communal cult system of Shinto allows the Japanese to easily slip through any guilt-tightening net. Moral values are relative, focused on the communal cult, not the individual. There is not relative, focused on the communal an eternal imperative standing over the individual.

Despite the difficulties, the Japan missionary must thunder forth against sin. He must show that there is radical evil in man. He must teach that man was originally created in true holiness, but he rebelled against the perfect will of his creator. He chose independence from Divine Law; this led to estrangement from God and a corrupted nature. Broken fellowship, actual sins in the life, final separation from God are all fruits of this original

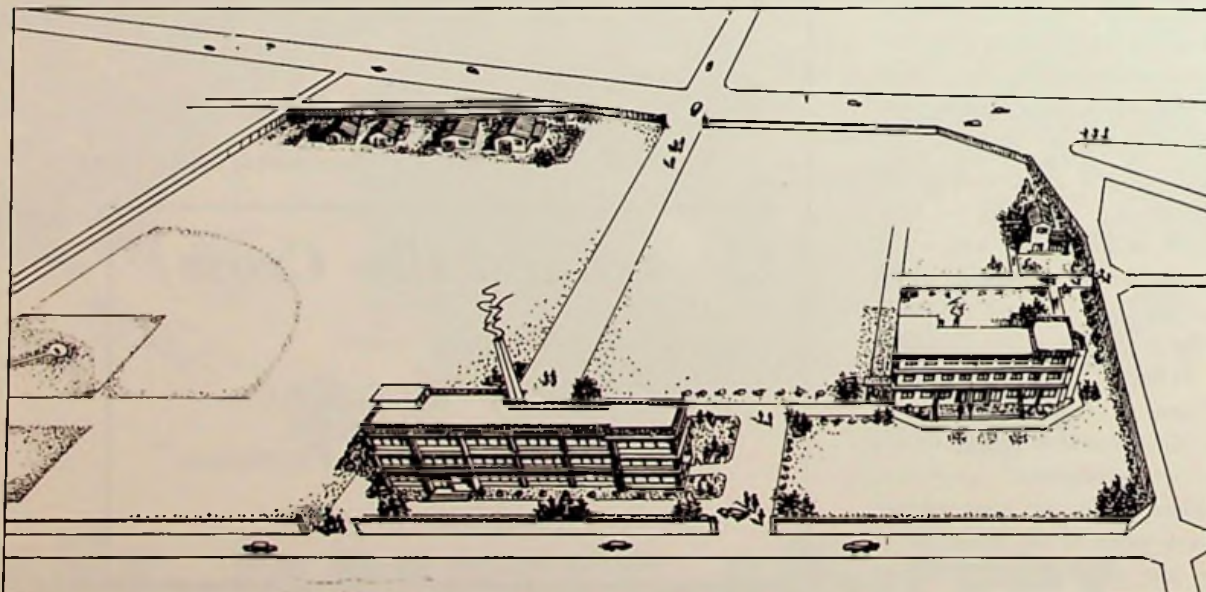
sin. Man is totally depraved, ie, his whole being is bent away from God toward a life of selfishness and wantonness.

The Indian prince followed precisely in the steps of Adam. He attempted to bridge the gap separating man from his Creator and so blunted Eastern consciousness of sin. The goal of Buddhism, ie, finding the 'god-man' within, is actually the epitome of Biblical sin; it is man attempting to usurp the place of God. It is setting the abomination of desolation within human heart. We must shout to the housetops "all have sinned", that each man stands condemned for acts committed in the body now, and that after death is the judgement. The missionary must be honest about the sin problem in his own life and frankly confess his own incapability to perform any good work without the gracious intervention of his Lord.

Better To Train Workers...

JCC is moving to a new campus at Kunitachi, Tokyo. There in a quiet, suburban atmosphere, all facilities will be consolidated in efficient concrete buildings.

JCC's four year, Bible college course offers Bible-centered theological training for pastors, evangelists, and Christian workers on an interdenominational basis. Enrollment is limited. Applications must be submitted soon.



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NEWS

FOREIGN STUDENTS

It is estimated that 25,000 more foreign students arrived recently in America. This boosts the total number of foreign students in the USA and Canada to well over 100,000.

EVANGELICAL EDUCATIONAL CONFERENCE HELD

A "Conference on Theological Education" was held at the Ochanomizu Student Center on Oct. 29th and 30th to consider the formation of a permanent association of those engaged in the training of evangelical Christian workers. The purposes of such an association were presented as being the need of sharing information, problems, and experiences related to this training; to explore areas where cooperative action, such as inviting outside lectures, could help advance the cause of theological education in Japan; and the value of establishing standards of academic achievement, faculty, equipment, etc., as well as helping its members/schools to reach these standards. Dr. Donald Hoke was asked to serve as chairman of the two day conference and to continue to serve as the chairman of the Preparation Committee. The Rev. Gunji Maruyama was asked to serve as Japanese secretary and Dr. John M.L. Young as English secretary of the conference. (Bible Times)

A MAJOR THREAT TO TRUE MISSIONS

New Delhi... "The absorption of the International Missionary Council IMC (an association of councils and agencies doing missionary work) by the WCC (World Council of Churches) brought under the control of the world organization 31% of all missionary work.

"Most ominous is the prospect that the WCC missions activity may take on political dimensions. Some observers saw the groundwork laid for a policy of having the emerging nations of Africa and Asia agree to authorize the WCC to certify all missionaries seeking admission to these countries. This would mean that only those mis-

sionaries acceptable to the WCC would be granted visas."—(The Presbyterian Journal.)

CONSERVATIVE MISSIONS GAIN

Chicago... "The total of all Protestant missionaries is only 42,250, with Roman Catholics over 50,000.

"There has been a 150 per cent increase in missionaries from North America since 1936.

"During a 10-year period (1950-1960), denominational missions showed an increase of 8% in missionaries, and 51 per cent in missionary finances.

"During the same period, there was a 296% increase in missionaries and a 244% increase in finances on the part of 'Faith' missions and evangelical boards with a denominational backing (such as the C. & M. A. etc.).

ATTEMPTS TO STRANGLE GOSPEL INCREASE

Chicago... Incorporation of the IMC into the WCC quickly followed by moves by the Orthodox and State churches to curb missionary activities in what they consider their domains.

Father Paulus Gordan, editor of the Benedictine journal, said that the Catholic hierarchy of Latin America is "confronted with the task of invalidating the assumption of the International Missionary Council that Latin America is a 'mission land.'"

At the same time, freedom to preach the gospel was challenged:

In Nepal, Christians were arrested for "the crime of changing their religion," which is punishable under the ancient law of the land. Although the others were released, the pastor was sentenced to a six-year prison term.

Ceylon enacted a law stipulating that new pupils in schools run by missionaries and other private bodies must belong to the same religion as the management. Also, Bible broadcasts have been banned from local radio stations.

* In Greece, the pastor of Katerni Evangelical Church, the country's largest Protestant church, was ousted. The Rev. Argos Zodiates is a Greek from

Cyprus and a British subject. Security police issued the order prohibiting renewal of his expiring visa.

* In Spain, a writer and printer, were sentenced and their literature confiscated, a young soldier went to prison for three years for not kneeling at a mass he was forced to attend, two couples were refused civil marriage, several churches closed and Christian workers fined for holding church services.

* In Russia, several Russian Baptists were arrested in Leningrad for "savage religious agitation." A Pentecostal preacher in Western Ukraine was sentenced to five years in prison and five years of exile for recruiting peasants to his belief.

Four preachers, Ukraine were charged with subversion and receiving payments from the USA for their subversive work in the USSR.

In Latvia and Bulgaria religious leaders were sentenced for "speculating and smuggling," distorted references to gifts from outside mission agencies.

These denunciations seemed inconsistent with the special tax assessment levied against all clergymen by the Soviet authorities, which last summer was quadrupled retroactive two years. (Moody Monthly)

The World Council is "No Longer Protestant"

At New Delhi the WCC accepted into membership the Greek Orthodox Church, with a reputed membership of 70,000,000.

"The spectacle of witnessing a World Council Service of Morning Worship conducted by the Metropolitan Chrysostom of Myron in which the intercessions of the ever virgin Mary' and a company of church fathers and saints were requested for one's salvation, constitutes an offense to all Bible-believing Protestants. The inclusion of churches with their Mariolatry and the superstitions of the Mass nullifies any consistent Protestant witness." In England the Roman Catholic Vladimir Madona idol was displayed on Billboards at Christmas with the help of archbishop Ramsey, a president of the W.C.C.

JAPANESE MISSIONARIE TO THAILAND

Tokyo... Rev. Mrs. Toshio Morimoto arrived in Bangkok, Thailand as in-

dependent missionaries. They are backed by to Japanese churches and hundreds of prayer partners. Mrs. Toyoko Morimoto graduated from the Japan Christian Theological Seminary and Mr. Morimoto from Holy Brethern Seminary. They plan to become Thai Citizens and never return to Japan.

One of the supporting churches, Shimoochiai Christian Church, with only 30 members gives \$60.00 a month to missions Rev. Shigeru Hagio said, "We were worried about giving so much money to missions. We felt it would hurt our own church. But unexpectedly our own budget increased and the believers were blessed and prospered. Even students are thing their small allowances.

Another result is seen in our Umeda branch church where 10 believers have consecrated their lives and 5 have entered Bible School.

This proves we cannot out give God in money, time or personel."

This raises to 44 the number of Japanese foreign missionaries.

MISSIONARIES and T.V.

Washington...A Senate juvenile delinquency subcommittee, heard testimony relating violence on television to rising rates of juvenile crime.

Democratic chairman Thomas J. Dodd of Connecticut said more than half the television programs featured during the prime evening hours are devoted to crime and violence.

James V. Bennett, director of the Federal Bureau of Prisons, told the Senate probers that the parade of violence on television is a direct contributing cause of juvenile delinquency and makes it more difficult to recruit good police officers.

Bennett concluded his testimony by reciting a poem which he said he heard at an international gathering of law enforcement officers:

"Sing a song of TV
For the little ones,
Four and twenty jailbirds
packing tommy-guns
When the scene is finished
The blood is ankle deep.
Wasn't that a pretty dish
To send the kids to sleep?"

KENNEDY'S CHIEF ADVISOR

Washington...These words were spoken by the chief advisor to Presi-

dent Kennedy, Arthur Schlesinger. "Official liberalism was the product of the enlightenment, cross-fertilized with such things as unitarianism, science, bourgeois complacency, and a belief in progress. It dispensed with the absurd Christian myths of sin and damnation and believed that what shortcomings man might have were to be redeemed, not by Jesus on the cross, but by the benevolent unfolding of history."

PER MEMBER RANK

New York...The 1961-62 edition of Stewardship Facts, published by the NCC ranks U.S. Protestant denominations of 100,000 more of members as follows, according to annual per member giving.

| | |
|---------------------------------|---------------|
| Church of the Nazarene |\$135.51 |
| Church of God (Anderson, Ind.) | 104.51 |
| Reformed Church in America | 103.23 |
| Presbyterian, U. S. (Southern) | 99.42 |
| Lutheran Church-Missouri Synod) | 93.89 |
| United Presbyterian | 82.30 |
| Evangelical and Reformed | 80.92 |
| Augustana Lutheran | 76.97 |
| American Lutheran | 73.52 |
| Congregational Christian | 71.12 |

ANCA INDIANS

The sequel to the widely-publicized story of the five missionaries killed by the Auca Indians in 1956 (Through Gates of Splendor; The Dayuma Story) is that all five men identified as the Palm Beach killers have now accepted Jesus Christ as Lord and Saviour. And the marriage of Dayuma to a young Christian man may pave the way for a new missionary outreach to the "down river" Auca groups.

MALAYA PROHIBITS CHRISTIANS

Tokyo A Christian Malayan from Singapore was amazed at Japan's freedom of Religion as compared to Malayas. There you can not propogate the gospel to Malays according to the Law of the Land which makes Muslin the official state reliigon. If you pass out a Gospel tract to a Malay (Two-thirds of the population) you can be fined \$1,000 (US) or 6 weeks in jail. Personal work is also a civil and criminal offence punishable by jail for 6 months. If you baptize a

Malay it is up to 2 years in jail for both parties. Thus in 16 post war years only about 6 Malays were won to Christ, thanks to the new Constitution which was agreed to by the British authorities and the Malayan Government. He said, "you don't know how easy you have it here until you visit some Muslim countries."

WORLD CONTROL RELIGION

New York...Soviet. Indian and Burmese delegates to the U.N. Trusteeship Council are seeking to curb the activities of Christian missionaries. They are urging that government authorities, presumably in all nations, select a few religions and give to them a monopoly on the conduct of religious exercises. All other religions would be excluded from operation. That is just one little insight into what may happen to us if we continue to expand the U. N. S. power and authority.

The craze to control and regulate the activities of other men has gone far beyond directing their lives in economic relationships and becomes more ambitious to control their minds, their ideologies and their religious attitudes, affiliations and activities.

BACKWARD THEOLOGY?

Chicago...One need not endorse Dr. Graham's inclusive evangelism to appreciate his reply to a noted Chicago liberal. Dr. Gibson Winter of the University of Chicago Divinity School said Dr. Graham's crusade had set back the church 50 years." Countered Graham that Winter had grossly understated Graham's intention, which was to carry modern theology back 19 centuries to that of Jesus and the apostles.

DISMISSAL OF DR. R. ELLIOTT

Courageous action by the trustees of the midwestern Southern Baptist Theological Seminary resulted in the recent dismissal of Dr. Ralph Elliott, the action was a direct result of last June's Southern Baptist Convention motion reaffirming the denominations faith in "the entire Bible as the authoritative, authentic, infallible Word of God." The Convention urged all seminaries to stamp out "theological views which would undermine such faith in the historical accuracy and doctrinal integrity of the Bible."

SCIENTISTS HAVE FAITH

Princeton....A survey conducted by the DuPont Company denies the view that scientists as a group are anti-religious. It is reported that 75% of the scientists contacted in the survey listed a church or synagogue in their activities, even though the questionnaire did not inquire about church membership. In our national population as a whole, religious affiliation runs about 60%.

CEYLON SEIZES CHURCH SCHOOLS

Kandy...Immediate "takeover" (nationalization) of all remaining private schools—most of them church-sponsored—is called for by a Ceylon government commission. These schools were assailed as "pockets of religious separatism" by a subcommittee of the States National Education Commission. Unless they are brought under the control of the state, the commission claimed, these schools "will prove a canker in the life of the nation."

A CALL TO MISSIONARIES

Nigeria, Chief Premier calls on missionaries: S. L. Akintola, premier

of Western Nigeria, has called on Christian missionaries to intensify their efforts to spread Christianity in order to help rebuild the world. He said that while Africans can do without imperialism and all its implications, they "cannot do without God and His all embracing love and grace."

ISLAM Is Surging Ahead in Africa

Chicago...."For every African who turns from pagan gods to Christianity, an estimated 10 become Moslems. Of the continent's total population of 232 million, authorities estimate there are 90 million Moslems, 77 million pagans and 41 million Christians." (Look)

THE UNBELIEF OF THE NEB CHAIRMAN

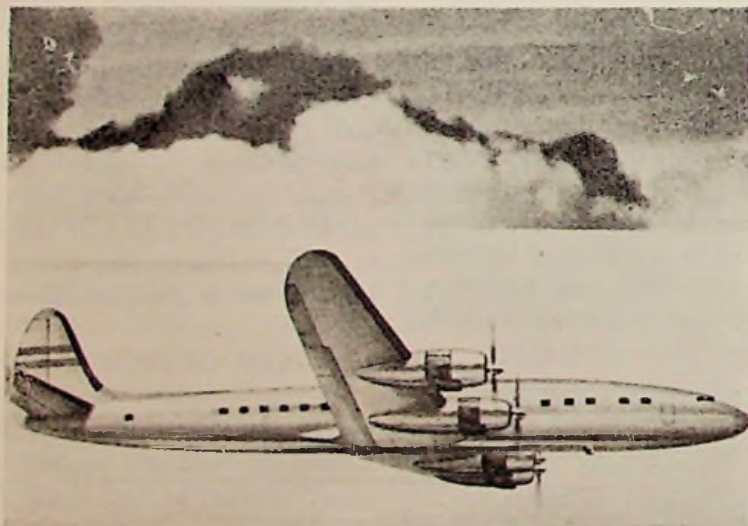
A book entitled "Authority of the Bible" written by Dr. Chas. H. Dodd, chairman of the committee that produced the English Bible. Says "It is high time to assert unambiguously that the Bible contains a good deal which, if it is taken out of a contemporary historical context and given general and permanent validity is simply pernicious. The old dogmatic view of the Bible is therefore not only opened to attack from the standpoint of science

and historical criticism, but if taken seriously it becomes a danger to religion and public morals. A revision of this view is therefore an imperative necessity."

SENATOR PAYS HIGH TRIBUTE TO WORK OF CHRISTIAN MISSIONARIES

Senator Claiborne Pell (R.I.), after his recent trip to Africa, expressed high regard for Christian missionary education in that land. Before his trip, he admits he had thought of missionaries as being "disliked by the people of the emerging nations" and under suspicion by them. He pointed out that in 23 African countries, of those who are serving as heads of state and prime ministers, all of them, with one exception other than the Moslems, were educated to some degree in Christian missionary schools, Moslems, were educated to some degree either Catholic or Protestant. In seven other non-independent countries only one man received no Christian missionary education. The Senator was deeply impressed by the medical and educational contribution made by missionaries in Africa.

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Temptation from pp. 13

tempted soul feels that God takes His time: that's the way with Him. Amazing it is: maybe it takes time to learn the discipline of patience; maybe it takes time for us to learn self-control and discipline: but let our prayer be, "Lord, teach me the lesson quickly, that I may be let free from this schooling.

Thirdly, don't sweep God's provisions petulantly aside, or regret will be yours. God seeks not to deprive, but to protect; and to take that which God withholds is the way to misery. Much mental breakdown, much suicide, and multitudes of broken lives, come because in moments of madness men try to take that which God withholds: the fallacy which thinks to find happiness where God has said there is only death. "The wages of sin is death." "That which we sow, we shall also reap." These are solemn truths, woven into the very texture of life and experience, and cannot be avoided.

Let us have, in our last minutes, some practical conclusions. First, remember—and hold this fast, young people: temptation is not sin. That is why Christ was tempted in all points like as we are. I cannot explain all the mysteries in Christ's temptation, but let this truth remain. The one who stands, he alone knows the full strength and impact of temptation. The serpent in the path is no indication that it is not the one that leads to your goal. Temptation is not sin.

Secondly, realise that temptation is not your own peculiar affliction. You are one with the entire race. We are all together in this. We all know the impact and the fury of temptation. We all know its drag and power. You are one with the race.

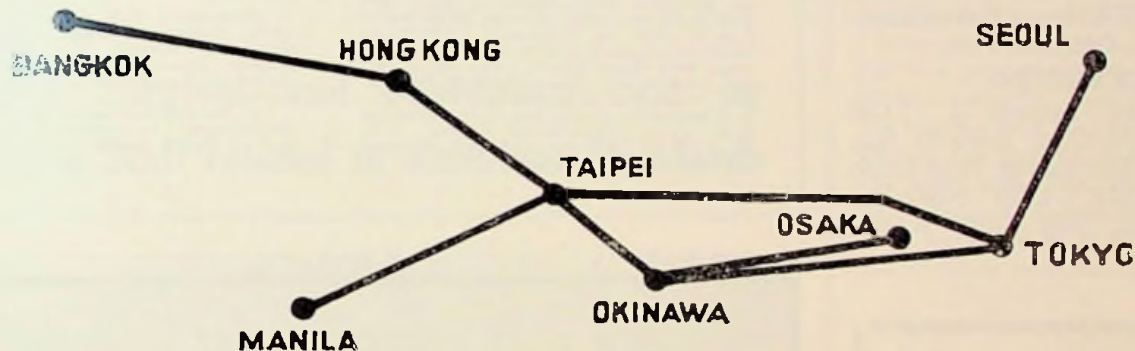
Thirdly, temptation should not be courted. Kill the serpent; don't stroke it.

Fourthly, run away from temptation. Don't stop to parley. Sometimes, temptation is best avoided by putting actual distance—yards and miles—between yourself and it; and if the temptation is bound up somehow with a person, and in that person's presence you cannot get over it, put the length of a land or half the world between you. Run away; don't stop to parley. A friend of mine, told me of a temptation which was suddenly presented to him such as that presented to Joseph. It was in a San Francisco hotel. His first instinct was to take his Bible and show this girl some verses. He thought better of it. He rushed to the door and down the stairs and out into the street; and that is the best way. Run away, don't stop to parley.

Fifthly, temptation overcome leads to greater strength and wider experience. Do you remember the phantasy of C. S. Lewis, that on the borders of heaven there was a poor wretch walking with a red lizard on his shoulder, and an angel of light came up and said, "Let me break its back," and the lizard whispered into the ear of the man, "Oh no, no; the wonderful things I tell you, the images I put into your mind." "Let me break its back," said the angel of light. "Oh, well, go on," said the man. The angel took the serpent, broke its back, and flung it on the ground—and it turned into a mighty stallion, on which the man, now free, leaped and galloped toward the mountains of life.

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EMAS Womans Christmas Luncheon MISSIONARY BOAT

164 ladies, missionaries and their Japanese friends, met at the Sanno Hotel for lunch on December 11th. Mrs. Nakaichi Ando led the program and Mrs. Setsuko Suyama, Dean of Women at J.C.C. brought a salvation message.

Other speakers who told of Christmas in other lands were Mrs. Notchelfer, Germany, Miss Dorothy Cornelius, Australia, and Mrs. Saito, America. Mrs. Don Hoke made introductions, and Mrs. Mable Carroll read the Scriptures. Christmas music was enjoyed by Mrs. Donnel McLean, viola, Mrs. Royal Grubb, solo, and a Sextette by Mrs. Young, Foxwell, Plaseck, Moe, Clark and Miss Fowler. There were no interpreters as each one on the program spoke in both Japanese and English. The Spirit of the Lord was near and all went away blessed and inspired.

The Baptist General Conference, Japan Mission, dedicated the **KAIRYU MARU** to missionary service among fishermen of the Wakayama and Mie Prefectural coasts.

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Missionary Sten Lindberg, chairman of the Fisherman Evangelism Committee of the Japan Mission, Mr. Butler, Clement Walbert, Missionary Francis Sorley, also are members of the Fisherman Evangelism Committee.

A special prayer service was held during the morning for fisherman evangelism as well as church evangelism in the Kitanan Area.

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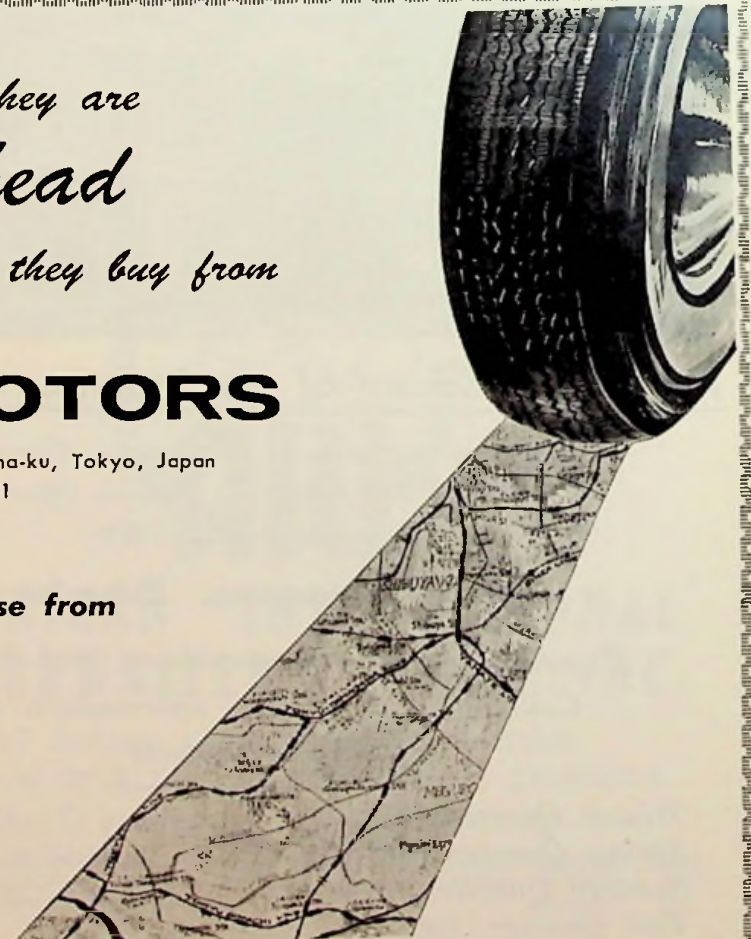
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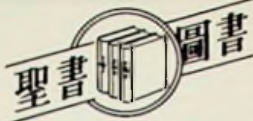
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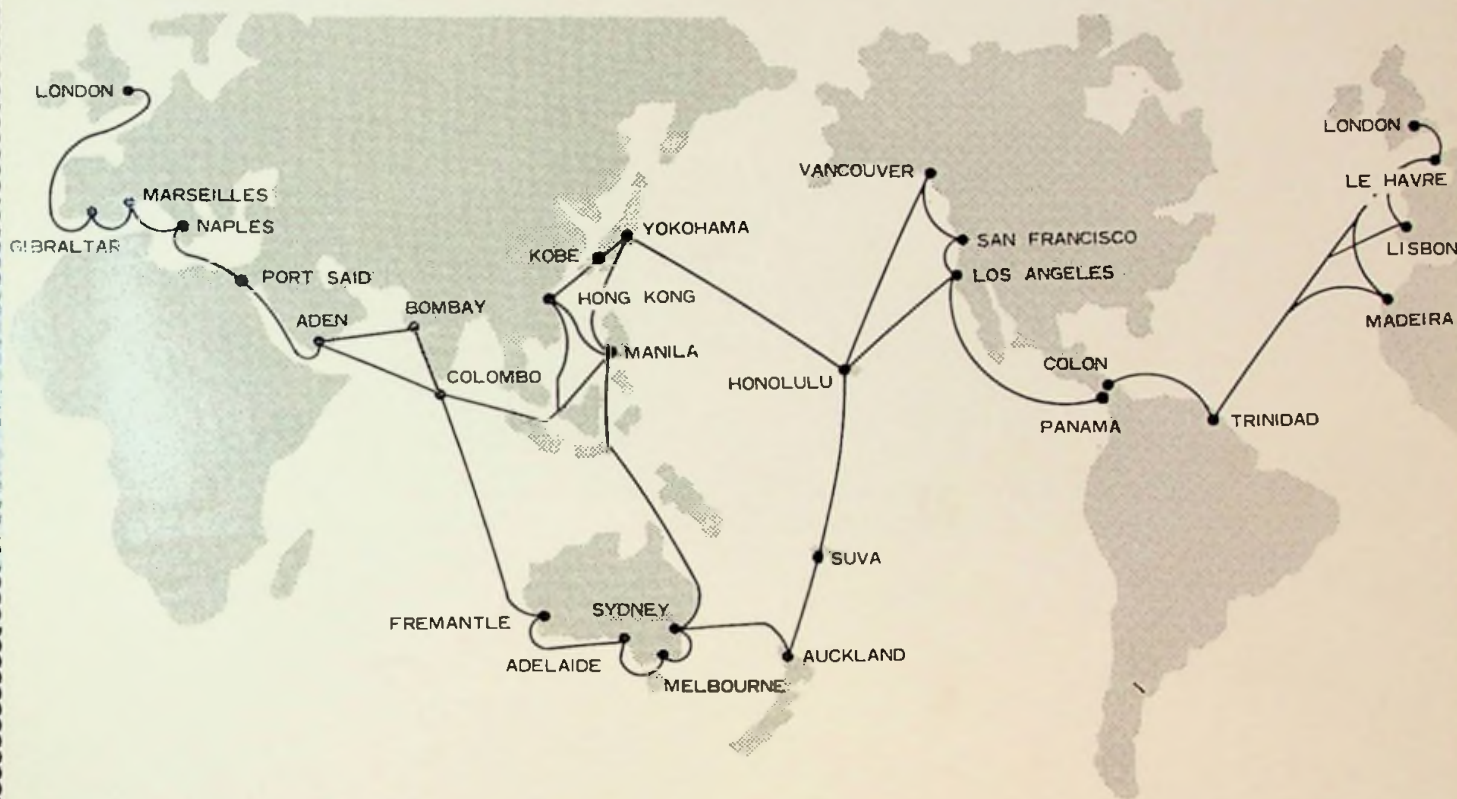
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