

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



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Graham Crusade 1967

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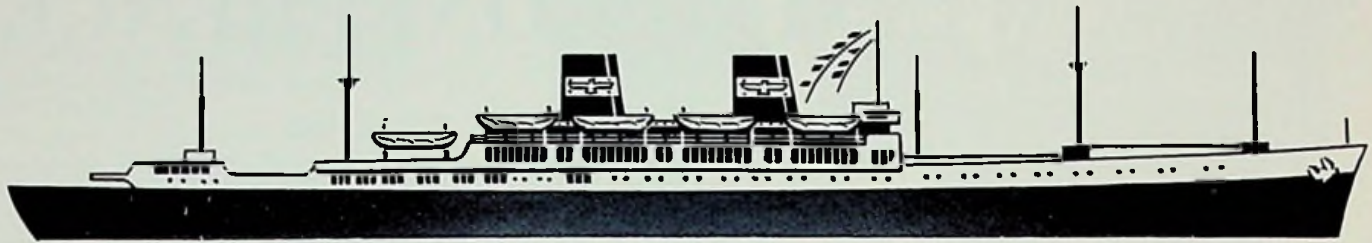
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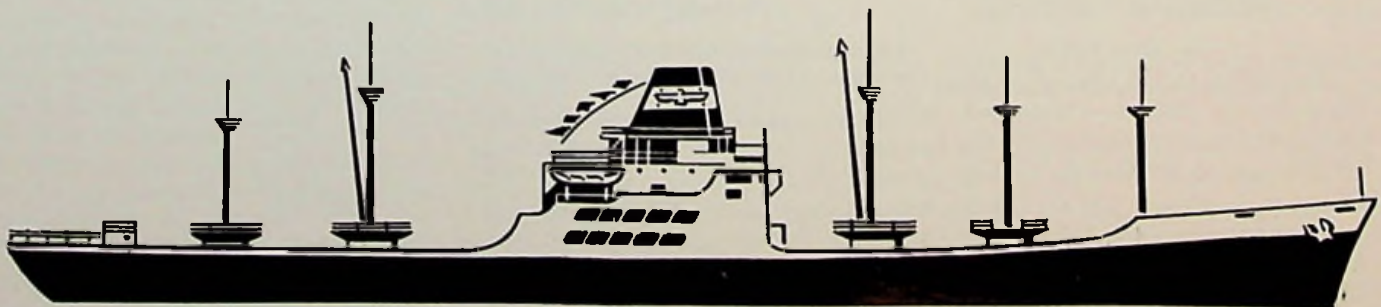
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IN THIS ISSUE

Continued are the special articles we have become so much acquainted with. We would challenge you to comments and suggestions concerning the articles carried here in JAPAN HARVEST.

Be sure to get your copy of the Protestant Missionary Directory as recently released by the EMAJ. It is the most accurate and up-to-date listing of missionaries and their addresses available in Japan.

CRUSADE AFTERMATH

From the Christian's viewpoint the greatest single event in the history of the Japanese church over the past decade has been the Billy Graham International Crusade in Tokyo. Testimony has it that nothing greater has been experienced in post-war Japan. Weeks after the Crusade, continued follow-up meetings are being held with more souls turning to the Lord. Many recall and trace the working of Christ back to those moments during the invitation when the Spirit of the Lord dealt with their soul's need.

Adequate words of appreciation cannot be given to all who worked to make the Crusade a success. Many hours of sacrifice were rendered unto the Lord. Purse strings were loosed as hearts were convinced that God was in our midst. We thank the Lord for this clear testimony for evangelical Christianity.

Too lengthy would be a listing of all those concerned to whom we would desire to express our appreciation. The Church in Japan would certainly recognize the clear leadership as evidenced in Dr. Tsugio Tsutada, Radio-pastor Akira Hatori, and Evangelist Koji Honda. The six weeks of counsellor training classes, and then the days of the School of Evangelism were all so carefully arranged with the several other schedules, our thanks to Dan Piatt, Victor Nelson, Principal Maurice Wood of London and Dr. Harold Ockenga of Boston. Thank you Billy Graham with all your associates for your consideration of the Church here in Japan. Then for Cliff Barrows, Jimmie MacDonald, and so many others who came with you, we in the missionary ranks of Japan say, THANK YOU. ★



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Sam Archer

EMAJ

President's Page

IN the last issue of JAPAN HARVEST we continued our study of TOTAL MOBILIZATION, our theme for the 1967 EMAJ annual conference in Karuizawa. We have presented two basic principles of depth-evangelism. The first principle was that of the MOBILIZATION OF EVERY CHRISTIAN IN WITNESS. Mobilization means an alignment or organization of our relationships . . . the spiritual impact of which brings a new set of priorities. This realignment cannot fail but bring a manifested love among the brethren and ultimately a spiritual awakening, a revival among Christians. Mobilization also means motivation, and then too it indicates the use of every Christian in the coordinated program of evangelistic activities.

The second principle MOBILIZATION WITHIN THE FRAMEWORK OF THE CHURCH was also discussed at length. Now let us continue with the study as made available to us from prepared source material. This is presented with the permission of the All Japan Total Mobilization Study Committee. Your comments and suggestions are invited.

PART TWO—PRINCIPLES

(continued)

28 We have arrived at the third principle MOBILIZATION BY LOCAL LEADERSHIP. If the job is left to a team of visiting experts, the momentum of an evangelistic campaign may be here today but gone tomorrow. There can be no short-cutting of established channels. The only way to be sure of

permanent results is to assist local leadership to mobilize Christians in their evangelistic witness. It is not always easy to spot potential leadership. But it is there. In every part of His vineyard God already has those whom He would use to reap the harvest. And it is only through local leadership that enduring results can be achieved. By the word "local" we mean all of those Christians—national or foreign—who are a permanent part of a given Christian community.

29 A major reason for success is that it is carried on by local leadership, and not by persons who come in from the outside. The outside experts are called "advisors" or "technical consultants," because it is their job to train local leaders to do the job rather than to do it themselves. The local leader can communicate more effectively with others in his area. The bridges of communication are shorter and the contact more prolonged. And of course the local leaders don't leave after the end of the program. They remain in the church, with renewed vision and a desire to continue working.

30 The emphasis on local leadership is based on the conviction that God has chosen His church as the agent for evangelism. If this be true, then we believe that God has given to His church all of the resources necessary to carry out the task. In each church, even in the smallest and poorest, there are undiscovered resources. The potential is there, especially the human potential. It is necessary to discover among the members of the congregation those whom the Spirit of God has prepared for a special task, even though it be someone insignifi-

cant in the eyes of man. It is the Holy Spirit who calls His servant, and it is the same Holy Spirit who gives discernment to discover those whom He has called.

31 From a practical point of view the program is so extensive that almost automatically it becomes an efficient means for spotting leadership potential. There is a need for teachers, personal evangelists, promoters, publicists, technicians, preachers, musicians, and a numberless group of persons able to do practically every kind of human work.

With so many workers needed, perhaps one would think it is a heavy burden upon the church. The contrary is true. The program becomes a great classified ad for discovering thousands of potential leaders who have been inactive or only partially occupied. Then it provides in-service training. And after the program is over these Christians continue giving their help through the regular program of the church.

32 The need for Christian leadership is recognized by all. But leadership training is one of the weakest areas in Christian work. Depth Evangelism represents a great potential for leadership training because it confronts the problem in a creative and dynamic manner.

Usual programs of leadership training work with a limited number of persons and have available only a limited number of positions open. Leadership advance is like climbing a pole; one can advance only as the one ahead moves up. Leaders tend to appear as lone eagles, there are so few. Here there is a different process. Instead of a few persons and a few jobs, there are many people and many jobs.

Instead of advancing pole-like fashion, numerous leaders are climbing up wide steps. There is more opportunity for advancement and for the exercise of teamwork.

33 This leadership development is at all levels. Many of the members who before were hardly noticed, move up to become leaders in their local congregations. Some who were congregational leaders are found to have capacity for denominational leadership. And some who served as denominational leaders now show by their witness and work that they are worthy of support and recognition by the whole Christian community.

With so many people involved and so many different gifts and levels of leadership, it would seem to require a massive integrated program of special leadership development. But this is not carried on as a separate part of the program but rather in the mainstream of the organization, planning and work throughout the year. It's truly on-the-job training.

34 What are the qualities of a Christian leader? The list would certainly include faith, humility, sincerity, empathy, and determination. Depth evangelism is a school for the development of these qualities in the context of intensive and effective activity. *Faith* is developed through the new and huge undertakings throughout the year. *Humility* is learned through accepting responsibility without demanding human recognition. *Sincerity* is demonstrated by the absence of personal motives and by a supreme desire to honor Christ. *Empathy* has to do with respect and love for others and a sensitivity in understanding their situation. This refers as much to our feeling toward Christians with whom we work as to non-Christians to whom we witness. The attitude of *determination* is acquired through facing the many unusual circumstances, obstacles and challenges of a year in the program.

STREAMS OF BLESSING

by Herbert H. Murata

EARLY this spring the churches of Utsunomiya, capital city of Tochigi-ken, began to make preparations for a city-wide evangelistic campaign with Rev. Koji Honda. This started a flow of living water which, in God's providence, reached out far beyond Utsunomiya's city limits, for pastors from all around were invited to attend the planning meetings.

Town of Mashiko

One community represented at the first planning meetings for the Utsunomiya campaign was Mashiko, a little town southwest of the prefectural capital. Mashiko's inhabitants are potters, makers of the well-known Mashiko pottery. The lady pastor from the town's one tiny church was a very interested participant in the Utsunomiya preparations.

Lady pastor. A native of Mashiko, she was one of the first women from that town to have a college education and was much looked up to by the local people for that reason. She had been in Christian work in the big city most of her life. As she neared retirement age, she felt a real burden to go back to her own village of Mashiko to establish a church. Because her husband wanted to stay in Tokyo, she went alone, and they lived separately for several years. She kept sowing the seed and praying that somehow God would help her build a church in Mashiko, in spite of the difficulties of working all alone and having very little money. Another problem was the people's hesitancy to come to her because they thought of her as a distinguished teacher, too good for such simple country folks as themselves. For a long time she and a few believers met in one small room. Last year God enabled them to buy land and build a very nice little church. The first thing she prayed for after that was to have an evangelistic meeting that would reach all the people, but she had no idea of how it might come about.

Honda-sensei's offer. During the preparation meetings at Utsunomiya, Honda-sensei offered himself to go to



any town in the region around Utsunomiya that would like to have a town-wide meeting. The lady pastor immediately felt this was the answer to her prayer and asked if he would come to such a little town as Mashiko. His answer—"If you and your people will believe God for the impossible, I will go."

Preparation. As soon as her husband heard about this, God began to work in his heart. He came back to Mashiko and offered to help. They both began visiting and preparing. They were the only church in town, so there were no others to help them and they worked very hard to get ready. Their faith grew. The husband's heart, especially, was changed; he no longer felt that there was no hope for a place like Mashiko. Others heard about the meeting and outside offers of help began to come in.

One night stand. All this prayer and preparation was for just a one night meeting, but it was a blessed night. Seventy-two people, potters and farmers, came. Fourteen accepted the Lord, 41 others signed cards asking for further help. The little church and its leaders have been busy ever since in visitation and follow up.

Future plans. After the meetings we talked to the pastor and her husband. They were so grateful for what God has done in answer to prayer. Together they have decided they will carry on the work as long as God permits them. (They are very old.) They are happily making preparation for the work to go on after God calls them home to Heaven and a new worker comes. Since the little church will do well to supply the most basic needs of a worker and won't have much over for evangelistic outreach, this old couple has purposed to set aside a little each

continued on next page

month from their own small income, designated for future evangelism.

Reluctant pastor. Another participant in the Utsunomiya planning meetings, there almost against his will, was the pastor of a church in the neighboring city to the west, Kanuma. He was a scholarly man, the ambition of whose life was to earn his doctorate. He had already completed his thesis and was fully absorbed in academic studies, to the spiritual neglect of his church.

Discouraged church. His people were very much discouraged. There had been no evangelistic meetings in two decades. From the pulpit the congregation received learned lectures but no spiritual nourishment. They didn't even have a Sunday School. The church committee finally became so disturbed that they told the pastor he would have to leave if he continued in the way he was going.

Challenge. Just at this time word came of the plans being made for evangelistic meetings in Utsunomiya and they put pressure on their pastor to attend the meetings of the planning committee. So, reluctant-

ly, he came as an observer. Honda-sensei counselled him, "forget your doctorate studies. Give yourself to evangelism and see what God will do!" Stung by this challenge, and moved by the living example before him of churches working together in evangelism, the pastor began to understand his responsibility as an individual to lead his people to an assurance of salvation.

Then he and another pastor from Kanuma (whom he had never met until they became acquainted in Utsunomiya) began to talk about the possibility of having a crusade in Kanuma, population 30,000. They asked Honda-seisei if he would come. Wondering if these men were really the kind to do evangelism, and wanting to make sure they had faith to believe God, he said he would go if they were truly believing God to do the impossible in saving souls.

Turning point. The turning point in this pastor's life had come. He began to prepare his people for a city-wide campaign in their own community, in cooperation with the other church. His church members were astonished at the change in

their pastor. Some had been longing for this for years and eagerly plunged in to help him. Others, seeing what God had done for one man, desired to be changed in like manner. Together they prayed, made preparations, and visited in homes throughout the city, inviting people to the meetings. Just before the meetings began, the pastor testified that for almost a month he had been so involved in prayer meetings, visitation, etc. that he had left his studies completely. His father-in-law, one of the church deacons, commented enthusiastically, "This is like the early days of our church when it was started with street meetings and when the simple message of the gospel was preached."

Souls saved. God's response to these people's faith was far beyond their expectations. Their home visitation program was well rewarded—many of the people who had been visited came together as families. The hall was filled each of the three nights by people who had an air of eager anticipation. When it came time to count up the results, the pastor was overwhelmed. Total attendance was 1000. One hundred twenty-eight signed commitment cards. They could check on the card any of several choices: "I want to be counselled with," "I want to go to church," "I want more instruction," "I want to read the Bible," "I want to trust Jesus." Thirty-eight indicated their desire for salvation through Christ.

Children. Another surprise for the pastor was the children's meetings. Four hundred came, and with his own eyes he saw that children could understand the way of salvation and that they responded eagerly to it. The church has had to start a Sunday School to follow-up on the very lively interest generated among local children by the evangelistic meetings.

More evangelism. Not long after this, the churches in Utsunomiya held a second series of evangelistic meetings. Secretary of the campaign was the pastor from Kanuma—no longer reluctant, but sold on soul winning and enthusiastic about the power of Christ to change lives.

The pastor is still working for his doctorate, but it no longer has first place in his life. ★

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TOTAL MOBILIZATION

by Akira Hatori

The following is only the beginning of a message given by radio pastor Hatori at the EMAJ annual conference in Karuizawa Sunday evening July 30, 1967. Although Hatori Sensei speaks fluent English, his message was given in Japanese by request for the benefit of several Japanese who attended the service. Roland Reasoner interpreted into English. Any discrepancies in this presentation as to spelling, phonetics, phraseology, etc. may be considered permissible under the circumstances. JAPAN HARVEST will continue this in a series if there is a reasonable interest shown.



WATAKUSHI ni ataeremashita teima wa soodoin dendo to iu koto de arimasu. Kono jidai ni Nippon no Kurishichan o soodoin site, honto ni Nippon no zentai o dendoo suru koto o dekiru no deshoo ka? Iesu Kirisuto wa yomigaeri nasatte kara, shooten nasaru mae ni suku-nakute mo, gokai Seisho no naka ni shirusarete arimasu yoo ni Great Commission o oatae ni narimashita. Kare wa subete no Kurishichan ni dete itte, subete no sukuwareta mono ni Fukuin o tsutaenasai to meiji ni narimashita. Kono meirei wa Kurishichan no soodoin o too-shite, zen sekai o subete dendo suru to iu meirei de arimasu.

Shikashi minasan kono Nippon ni oite genzai, subete no Nipponjin Kurishichan ga soodoin sarete honto ni kono jidai ni subete no Nipponjin ga dendo sareru no de arimashoo ka?

Nippon ni okimashite, takusan no hikan teki na daita ga arimasu. Nippon no Kurishichan no kazu wa sukunaku, yatto gojuuman no sen o koemashita. Sooshite jinkoo no zooka wa taihen ookiku Kurishichan no zooka wa ninzu ni oitsuku koto wa dekimasen.

Kono gonendan ni jinkoo wa 800 mannin fuemashita. Shikashi Kurishichan wa 56,000 nin shika fuemasen deshita. Sore to tomo ni Kurishichan to iwareru hitobito no naka ni, honto ni umare-kawatta Kurishichan wa dore dake oru de arimashoo ka?

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1962 no aida ni 187 nin no hito ni baputesma o sazukemashita. 13 nen no ato ni kono hitotachi o shirabemashita tokoro ga sono uti 64 nin dake ga active Kurishichan de arimashita. Aru senkyoshi ni kono koto o hanashimashitara, kore wa odorokubeki takai rikka to iimashita.

Mata watakushitachi wa, Nippon de wa Fukuin ga itibu no kagirareta hitobito dake shika shintoo shite inai to iu koto o miru no de arimasu. Nippon ni wa mada shi ni naranai, machi ya, mura ga 9 sen 5 hyaku arimasu. Sono uti 5 bun no yon ni wa, donna shurui no Kurishichan witness mo nai no de arimasu. Kurishichan to yobareru hito no 86% wa gakusei toka, koomuiin toka, salaryman toka, ookusan, sore-ra no hitobito ga arimasu. Hyakushoosan toka, ryooshisan toka, arui-wa shoobainin, soo iu hitobito ni Kurishichan wa amari ooku wa arimasen.

Watakushi wa Berlin no dendo-kaigi ni manekarete, ohanashi o suru tame ni Nippon no yaku 50 no Mission ni ankeito itashimashita. Soko de doo shite Nippon no dendo wa susumanai ka to omoimasu ka, to iu shitsumon o itashimashita. Sono 50 no Mission kara no kotae o soogoo itashimashite, itiban ookatta kotae wa Nipponjin no heishinto no aida ni ikita akashi ga nai koto de arimasu. Mata mo hitotsu no koto wa Nippon ni wa 103 no kyoodan to 140 no Mission ga arimasu. Kono yoo na jootai o kangaemasu toki ni, watakushitachi wa saki hodo no kotae ni taishite, "no" to kotaetaku naru no de arimasu. ★



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WHO'S BITING?

by Robertson McQuilkin



NOW, after years of hit-and-miss, we can know what will go in Japan and what won't go. We may not know all the 'whys' and 'hows' of church growth but we can answer the "who?" Certain people are responsive and we know who they are—we know rather exactly what the growing edge of the church is. To me this is exciting news.

But before we examine the evidence for these six or seven categories of winnable people in Japan we should answer one preliminary problem.

When we find out who is responsive what are we going to do with that information? This is an important question. And a difficult one, because two diametrically opposed answers are given. Some say we should concentrate on the unreached (meaning the gospel resisters); others say we should concentrate on the responsive.

Provided we don't go to the extreme of saying we should forget about those who are at the moment unresponsive I believe the weight of Scriptural precedent lies with those who say we should concentrate our limited manpower on those who are winnable. If we were dealing with a country in which many had never heard of Christ and had no opportunity to do so there might be a primary responsibility of simple proclamation. Again, if we advocated the withdrawal of all forces from areas of low response we would be strategically in a bad position—who knows what segment of

society will be responsive tomorrow? Further, if we had unlimited resources we could think of an even distribution of personnel in every place. But in point of fact, we are in a country in which any person who desires may easily learn more of Christ and we are extremely limited in resources. What should we do with these limited resources?

Paul went, by the immediate guidance of the Holy Spirit, to the strategic urban centers, even in an era that was still basically rural. This does not mean, of course, that all missionaries for all time must do the same. But it does mean at least that God does on occasion set a priority among equally accessible areas. The Lord told Paul to stay in Corinth in spite of opposition. Why? "Because there are many people in this city who belong to me." (Acts 18:10, Phillips) The assumption is that if there weren't winnable people, there would be no reason to continue on in the face of resistance.

Though there may be Biblical precedent to concentrate on winnable people, I do not say there is a clear-cut Biblical mandate. But there is a mandate to make disciples. Therefore it would seem that saturation-type proclamation should yield priority to the making of disciples, the

winning of permanent converts.

What, then, are the responsive sectors of Japanese society? City people are more responsive than rural; educated people more than uneducated; students and young people more than older people; women more than men; rootless people more than those entangled in strong traditional webs of mutual responsibility; and members of families in which there is a Christian more than those in which there are none. A seventh category is less clearly defined, has to do more with the growing church than with the type of individual who responds. The new church seems to evidence more growth than the older, established church. Let's consider these in order.

1. City Dwellers

I can speak of this from personal experience. During four years of my first term in Japan I worked simultaneously in a city of 70,000, a town of 20,000, a village of 5,000 and a smaller village of 2,500. Today in the smaller village there is nothing of a witness, in the larger village there is a struggling group of two families and two or three single girls. I didn't begin either work, but came into them after others had labored for fifteen or twenty years.



There had been a resident missionary for more than 10 years. In the town of 20,000 there is a struggling church meeting in a rented house, supplying partial support for a single pastor and talking of building a building. This work had a resident missionary for five years. In the small city there is an established church which has had its own building and pastor for some years. There was a resident missionary for six years before the pastor assumed responsibility.

Statistical studies consistently bear out this experience. However, it would be an error to assume that urban growth is uniform. In a thorough study of the 172 Kyodan churches along the Chuo line from downtown Tokyo out through Yamanashi and Nagano prefectures Professor Kiyomi Morioka of the Tokyo University of Education confirmed the wide differences in growth rate.

"... in terms of the four years' cumulative changes in the size of a church, the suburbs record the largest increase (14 members per church), which is followed by the residential district (an increase of 11 members), whereas the industrial district is slightly directed toward decrease. The central business district records a decrease of 5 members per church, and the back country area a decrease of 2-3 members. When we calculate the increase or decrease per one hundred members in each district, this point becomes more apparent: the increase in the suburbs and the decrease in the back country area are quite remarkable."¹

This study indicated, however, that the rate of baptism was just as high in Yamanashi and Nagano as it was in the suburbs of Tokyo, considerably higher than in the other areas of Tokyo. But the outflow from the rural areas was overwhelming, especially since the majority of the baptisms were of young people. And young people are leaving the country. Further, transferees into churches in the suburban areas were by far the largest. For these two reasons—the high rate of baptism and the high rate of moving-in—the suburban churches are

booming. In regard to the high rate of baptism in the back-country areas, it should be noted that the study made no distinction between town and city in Yamanashi and Nagano. So we are left without data for a comparison of evangelistic potential (baptisms) between rural and city areas outside Tokyo, though the lack of potential for rapid church growth in the prefectures is apparent.

What sort of strategy do these statistics indicate? A strategic neglect of all non-metropolitan areas? I think not. But it might indicate the wisdom of a holding action in small town and village, committing the responsibility of these to the stronger city churches of the area and concentrating our forces on the more responsible cities, whether prefectural or metropolitan.²

2. Educated People

A 1966 inquiry of six Protestant churches showed that nearly half the respondents had higher education as compared with only 8% of the general population.³ Another study of a larger group showed that 75% of Kyodan church members belong to the middle-intellectual classes.⁴ Furthermore the percentage of white-collar and professional people in the church is increasing, not decreasing.

Does this mean that everyone is going after the upper classes? Not at all. For example, the Japan Mennonite Church in Hokkaido has consciously aimed at the rural population for some years. Result? "... the Mennonite church has added more persons occupied as students and as professional and office-related workers, than all other persons combined . . . we have apparently not proven to be particularly effective in rural evangelism . . . Of 81 male responses, 34 (42%) have had some college train."⁵

For many decades the Salvation Army has concentrated on the laboring man, on the down-and-out. What has been the result? It has a middle-class, educated membership similar to other groups, according to their official statistician.

Anthropologists assure us that this is good news. "A new innovation will filter down in a culture

from those of high status to those of lower status. . ."⁶ But it hasn't filtered down very much in Japan! However, we *can* reach the educated, the white-collar workers, the professional.

While continuing to concentrate on these winnable we should look for reasons why we reach only the educated. Is this inherent in the nature of the Gospel vis-a-vis the Japanese character? On the other hand does it have a cause in the type of people who are bringing the Gospel? That is, are we, educated as we are, unable to reach others who do not have the same background? If we can't reach them anyway, perhaps we should go ahead and concentrate on those who are winnable by us. But should the Church also produce some Japanese leaders who aren't educated out of range of the common man?

I suspect there is a deeper reason for the problem, however. After millenia of Grecian acculturation our Gospel is thoroughly intellectualized. We frame the whole of our doctrine in terms of Aristotelian logic, not Eastern intuition. We say, "Here are the facts, you'd better believe them, because they're true." And we seek to compel assent with logical evidence. So we are able to communicate with those

*1 Morioka, Kiyomi, "Impacts of Population Mobility on Christian Churches," *Contemporary Religions in Japan*, Vol. VII No. 3, Sept. 1966.

*2 Since the church population is so mobile any group would be well advised to have strategically located churches in the metropolitan area to preserve the fruit born by the prefectural churches. This should not be done to promote denominationalism but to help in the difficult—and all-too-often fatal—time of transplanting. A sister church with the possibility of continuing personal contact may make the difference between transferees and drop-out.

*3 Spae, Joseph J., "Christians in a Non-Christian Milieu," *Japan Missionary Bulletin*, Vol. XX Nov. 1966, p. 616.

*4 Takenaka, Masao, *Japan Christian Quarterly*, July, 1961, p. 160.

*5 Yoder, Marvin K., *The Growth of the Japan Mennonite Church*, thesis privately published March 28, 1967, p. 10, 12.

*6 Barney, Linwood G., *Practical Anthropology*, 1960 Supplement, p. 49.

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few of Japanese society who have adapted their thinking—at least on the academic level—to the logical, intellectual approach. And we bypass the masses who are asking, not: “Is it true?” but: “Does your religion work? How does it make me feel?”

Of course we can untangle ourselves from our own culture and background only to a very limited degree. Therefore the part of wisdom may be to concentrate on those we are able to reach, the educated people of Japan. At the same time we can pray for a new brand of Japanese leadership that will not be bound by our idiom but will be truly indigenous in message and method. May we have wisdom and grace to welcome them when God raises them up.

3. Students and Young People

The *Kirisutokyoo* Nenkan for 1952 published the results of a survey which indicated that, of the 1964 Christians polled, 40.9% were under 20 years old, and 32.2% were between 21-30.*† We could quote many surveys and statistics from that day on but they would all tell the same story. We are reaching the young people of Japan and we would be very foolish not to concentrate on this ripe harvest, developing ever more effective tools designed for this particular harvest.

However, two words of caution are needed. (1) If we concentrate too much on these winnable young people and are successful in filling our churches with them we may find it increasingly difficult to reach anyone else. Perhaps a case could be made for the idea of doing just that: concentrate on the young with whom the future lies and don't worry about the rest. The only trouble with this idea is that in the Church in Japan it is highly questionable that the future does lie with the young. And this is the second word of caution.

(2) There is a considerable body of experience, which needs statistical verification, that there is such a large loss from the ranks of the young as to almost wholly offset the apparent advantage this age-group seems to have in evangelistic response. What percentage of stu-

dents “graduate” from the church soon after graduating from school? What percentage of young women “divorce” the church after marriage to an unbeliever? Do these defections reduce the percentage of *permanent* conversions among young people to a level comparable with the other age groups?*

From our knowledge of psychology I would hazard the guess that, even though the comparatively large gains among youth should be realistically deglossed, still the decision-making age of youth will always prove our most effective field of witness. But we would be wise to concentrate on youth with caution—giving care to winnow the chaff and to preserve open channels to adults.

4. Women

Women, especially young women, are certainly far more winnable in Japan than men. Every statistical study bears this out. So what should we do? Win them, of course. But with the same caution indicated for the young. Even if we win them, the gain will often prove temporary and if we are too successful in winning them their numbers may keep away the men.

The answer to these problems is for the Church to develop more effective ways of making the woman a bridge into her family. This is especially necessary for the young woman who has married an unbeliever. The marriage has become a bridge between the church and the non-christian world. The question *at that point* is not whether the bridge should have been built but rather, who is going to cross it? Will the young woman cross over and be lost to the church? Is this inevitable? Or is it possible for us to develop means of bringing first the husband and then increasing numbers of family and relatives across into Christ? We are so offended by the fact it was built that we give over to the enemy the entire strategic advantage of the bridge.

There is solid statistical evidence to prove that city dwellers and educated people are coming to Christ far out of proportion to their numbers in Japan. We would be foolish if we didn't use every means to reach them. There is also over-

whelming evidence to indicate our success in winning students, young people, and women. We should be glad for this response and give ourselves to finding ways to purify and strengthen it.

There are two other segments of society that are said to be responsive, and I have every reason to believe they are responsive even though our statistical evidence may not yet be fully conclusive. The rootless are said to be responsive. In fact many authorities say we are reaching none but the rootless, the marginal man. And it is said, on the other hand, that family members of Christians are more reachable than the average man-on-the-street.

5. Rootless

In any society it is the suffering who considers word of a savior good news. So in a society where material and physical suffering are minimal and where religious suffering is almost non-existent it is no surprise that few are interested in news of the Savior. But in a feudal society that is in the anguish of breaking up there are many who do suffer—both those who would cling futilely to the old feudal structure and those who can't handle the new individualism they have espoused. So we are reaching these suffering people with the healing word of love. Love alone can heal the broken ties of the old and build ties for the new.

There is a negative reason for our success as well—those who have been cut loose from the old web of interlocking responsibilities are able, for the first time, to make new alignments. Often these are the ones we reach.

Yet millions of Japanese are uprooted from their traditional milieu. Consequently, their religious and moral outlook could now undergo a marked change. Adrift in the major cities, these people yearn to enter into selective associations, such as labor unions and social clubs. They join in a great variety of cultural pursuits, many of them playing a para-religious role. Others simply “feel lost” in the crowd. They struggle to disengage themselves from the drudgery of their daily toil and from the strangling effects of

overcrowding; they look for self-identification with successful movements which fill their craving for companionship, beauty and personal recognition. They shift from a previous attitude of resignation (*akirame*—partly feudalistic, partly Buddhistic and religious) to a desire for personal achievement. The number of these people is estimated at well over twenty million. Among them, the New Religions, Communism—and, one hopes—Christianity as well, find their recruits.*⁹

The question is: should we take aim at these people with a custom-designed approach or should we merely accept them if and when they come as we would anyone else? It may be objected that the floating man will not prove a bridge back into the heart of society because he has been cut off. Better concentrate on the bridges, follow strong family lines. But why should we have to choose between the two types? Why can't we go for both? A twenty-million-man margin is some margin! And certainly not a group the Church can ignore or even take for granted. We'd better zero in on the winnable—redesign our evangelistic tools and refocus our message to reach the newly free.*¹⁰

6. Families

"Sweet-potato-vine evangelism" is said to be the most effective in Japan. Surveys consistently point to friends and family as the most decisive factor in leading a person to Christ. Of course all such surveys are based on subjective evaluations of the Christian himself. But I believe objective statistics tend to bear this out. For example one survey shows that 39% of respondents were from Christian families and, even more significant, only 7% were single Christians in otherwise wholly non-christian families.*¹¹

Of course we know from experience, at least in missionary-bult churches, that far more than a mere 7% of baptisms are from otherwise non-christian homes. So the only conclusion we can draw from such a survey is that, assuming it is representative, the initial convert from a family will become a bridge to

reach others or he will be in grave danger of falling away himself. If this is so we need to revise any thinking that would glory in the great faith demonstrated by one who will step out against his family. Rather we should work hard to keep him in his family and to keep the family winnable. True, the family relationship is weakening in modern Japan but the ties are still strong even in the city-transplants. The units are smaller but the ties are still strong.

This sort of strategy may seem compromising to a Western individualist but it is actually thoroughly Biblical. Family solidarity both in covenant blessing and in judgment is not confined to the Old Testament. For example, of Christ's twelve apostles two were cousins and an additional four or even more may have been relatives of Christ. Certainly John the Baptist was a first cousin and James the leader of the mother church in Jerusalem was a brother of our Lord.

What sort of strategy is needed to reach the family? More than new methods the need is to reorient our evangelistic thinking in the direction of the family. A new convert will be taught to pray and work—above all else—for the salvation of his family. He will be freed from some of the endless efforts to batter strangers with tracts and witness so that he can live the life in his family. If a house meeting becomes possible in his home it will not be viewed immediately as a wedge into the whole community, but simply and quietly as a means to reach one family.

Some pastors and missionaries delay baptism until the new convert has had a fair opportunity to bring along another family member. This, they feel, not only avoids driving a wedge between the new believer and his family, it serves as a guarantee—two will continue whereas one may soon fall away. Also this procedure dramatizes for the new believer and for the entire church that Christianity is not a matter of purely individual taste but that the salvation of one's family is of desperate importance. At least in the case of minors, to delay baptism while trying to get parental permission will preserve open channels of

communication. And there will be no risk of loss of the young person if he is the real thing. Perhaps this procedure would serve as the winnowing agent mentioned earlier.

Are the two emphases on reaching floaters and reaching the families contradictory? To the extent they are, two different approaches, two different emphases, and two different techniques should be developed. There's no law that says we may fish for only one kind of fish. But there is a law that says the same bait isn't going to attract every kind of fish.

However, in another sense, these two reachable segments of Japanese society are not mutually exclusive. In any family it is the maverick, the one who is straining at the old leash—if he hasn't already snapped it—who will be most open to our invitation. But once he's in the fellowship let's not finish off the frayed ties. Let's rebuild them in love and bring the whole family into the fellowship of Christ.

7. New Churches

There is a thesis that only denominations in which *churches* are multiplying grow in membership. This concept is developed by Neil Braun of the Christian Advent Mission in a book soon to be published under the auspices of the Institute of Church Growth. I have some misgivings about the theory,*¹² but will have to reserve judgment until the book comes off the press. But underlying this thesis are two indis-

*⁷ Spae, op. cit. p. 616

*⁸ These questions could be answered objectively by a statistical study and in the interest of the entire church such a study should be made.

*⁹ Spae, Joseph J., *Christian Corridors to Japan*, Tokyo: Oriens Press, 1965 page 187.

*¹⁰ I'm speaking here of psychological floaters. If one variety of these, the geographic floaters, or mobile citizen, should comprise the bulk of response it would be impossible to build a stable local church, of course.

*¹¹ Spae, JMB, op. cit. 617.

*¹² My lurking fear is that the theory may prove to be of the same genre as the birthday greeting: "Statistics prove conclusively that people with the most birthdays live longer. . ."

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putable facts about the Church in Japan. (1) The local church is small*¹³ and (2) growth to the average size seems to be easier to achieve than growth beyond that size.*¹⁴

What do we conclude from these facts? Perhaps it would be the part of wisdom for the Church to cooperate with the inevitable. That is, if small churches will grow and large churches won't why not forget the American image of a successful church and go to work on producing lots of small ones? Perhaps the key to Japan will prove to be the same as that for the first century Roman Empire: many home meetings, not straining with ever-mounting frustration toward the "ideal" American king-size congregation, but unapologetically and enthusiastically spinning off new church families. Growth by church multiplication may prove more effective than non-growth toward an impossible ideal. I don't offer this strategy with the same assurance as some of the earlier points, but certainly this problem deserves continuing study and experimentation.

SPIRITUAL FACTORS

I have dealt with social and anthropological factors because these describe the soil in which we saw the Gospel seed. The soil, of course, is a major factor in determining the method of sowing and this human factor is one we can do something about. On the other hand, the seed, the weather, and even the sower are far less subject to human planning.

Spiritual Leadership

"What is the essential difference between spurious and true Christian leadership? When a man, in virtue of an official position in the Church, demands the obedience of another, irrespective of the latter's reason and conscience, this is the spirit of tyranny. When, on the other hand, by the exercise of tact and sympathy, by prayer, spiritual power and sound wisdom, one Christian worker is able to influence and enlighten another, so that the latter, through the medium of his own reason and conscience, is led to alter one course and adopt another, this is true spiritual leadership."

D. E. Hoste

(From "The Insight of a Seer")

But a word should be said about these factors, too, for there may be more possibility for adaptation than we think.

1. The Seed

The content of our Gospel is unchanging, but the stress we lay on various elements in the Gospel should certainly change with the audience. We should design our message to reach the hearer, not to meet the needs felt by the speaker. We may and should develop new strains for the soil of Japan—a soil wholly different from Western lands. Of course we need to be sure that the basic grain is the same or we will have a harvest of tares. Rich and beautiful—perhaps—but ultimately useless.

2. The Sower

We may flagellate ourselves for spiritual failure if we like, and lay on the sower the blame for the scanty harvest, but no man is going to get any more out of himself than his natural and spiritual gifts will permit. The same gifts in the sower produce a larger harvest from some soils than from others. And I'm convinced from direct contact that the sowers of Korea, Liberia, and Colombia—to mention three abundant harvest fields—are no more gifted or spiritual than those of Japan.

But there is a difference. In each of those fields there are far *more* sowers and harvesters. Not more preachers and missionaries—incomparably fewer, in fact. But far more sowers and reapers. For somehow there has been a mobilization of laymen in those countries that defies the imagination of Japanese professionals.

Can the same be done in Japan? Perhaps not to the same extent, for the culture is very different. But one thing is sure—we'll get a lot further toward total mobilization by enlisting Japanese to do things Japanese can do—in ways that fit Japanese personality. For example, reaching families and friends in slow, indirect ways will certainly be more possible for the average Japanese than American-made, hard-sell techniques aimed indiscriminately at friend and stranger alike. In the long run the Japanese way may prove more effective, as well as be-

ing more compatible with their nature. At least lay mobilization to be permanently successful will have to come to terms with Japanese personality.

These two factors—how we should adapt our message and how we can mobilize our lay forces—together with the earlier problems of how we might adapt our church structure (#7 above) are all vital to church growth. But they don't answer directly the question of this thesis: Who's Biting?

But the answer to that question is clear and I propose that four of the biting edges call us to all-out concentration. The other two should certainly be welcomed and used with caution.

(1) The families of Christians are a ripe harvest that call us to revamp our whole evangelistic approach. (2) The cities of Japan, and (3) especially the twenty million new-free in them demand top priority in resources and strategy. (4) Educated people are listening to our particular brand of Christianity so we should push to reach them while studying carefully whether our limitation to the educated is inevitable or whether a new strain of seed or a new brand of sower would result in a harvest among the masses as well.

In the second category, (1) young people and (2) women give us a hearing and we must go all out to reach them, giving care to see that they become bridges into their family and society—not stumbling blocks to others or casualties themselves.

Ours is a thrilling day. There is no longer any excuse for flailing around helplessly in the dark, beating the air and occasionally catching a sheaf of grain. We know where the harvestable grain is, where the Church is growing. God grant us a great harvest in our day! ★

*¹³ For example the average attendance on Sunday morning for the United Church of Christ in 1965 was 32 according to the *Japan Christian Yearbook* for 1966.

*¹⁴ The evidence for this is obvious if not conclusive: Whereas there are hundreds of churches with near-average attendance, there are only a handful with, say, more than 100 in attendance.

NIHONGO -- KEY TO JAPANESE THINKING by C. Corwin

Chinese character for Beauty

Bi has two components: 羊 (sheep), and 大 (big). *KGJ*: Same components by (美) mouth means flavor. Sheep's meat was considered a delicacy. Same character is found in good (善), and righteousness (義), emphasizing the superlative aspect of the character. Later the character became applied to shapes and forms, hence, beautiful. *KCJ*: a large sheep was considered beautiful.

Semantic changes in Japan

Japanese world *utsukushii* to which this character was affixed "did not describe beauty as much as affection between children and parents."¹ It is defined in dictionaries of that early period as *jin* (grace, gentleness), and compassion (*awaremi*). But Ono points out, *utsukushii* did not mean beautiful. In the Heian period the word was used to denote affection for small things or a child. In the Muramachi period, the word came to mean "perfectly" or "completely." Thus one concept of Japanese beauty emerges here; it is the beauty of *smallness* and *definiteness*. Another word for conveying the concept of beauty was the word *kiyoshi*, which has a cultic significance (See PURITY-KIYOSA) but literally meant "clear." Nature as it is—water, landscape, trees—if presented in an unadulterated simplicity and purity, thus is another Japanese concept of beauty.

The beauty of *indefiniteness*, however, presents another aspect of Japanese beauty. The flowers may be depicted in detail, but there will be also a mist in the distance, a mountain fading out in the clouds. The word which renders this idea is *kokoronikui*. It is the aggravating aspect of beauty. A person may have superior ability than yourself; you admire him, but underneath is the feeling of resentment—*kokoronikui*, which literally means "hateful in the heart." It is the beauty of vagueness. The word *sabishii*, which means simply "lonely," was used during the Heian period to describe desolate or waste places in winter. Later it was used of human experience; the nobility were losing

their place in society due to the vicissitudes of internecine war at the capital. Thus the *sabi* were the ones who accepted their plight in life and accepted banishment or loneliness. It is the beauty of *loneliness* or *simplicity*. These different concepts were further developed and given expression by Zen artists. Zen art aimed at simplicity, sincerity, and frankness. Noma says:

By restricting themselves to the simplest and most elemental of materials, the painters reflected the manner by which the philosophic tradition in Zen Buddhism saw a fundamental, unifying core of reality, eternal and incorruptable within the complexity of the phenomenal, everyday world.²

These Zen artists gave birth to the famous *Chunzō art*. Noma says:

They were imbued with a frankness which was almost remorseless. The sitters and artists of the *chunzō* . . . disclaimed all forms of flattery, and the portraits showed the monks with all their blemishes and signs of age and illness, with no attempt to improve or idealize their appearances.³

Modern range of meaning

KCJ: (1) beautiful (*utsukushii*), (2) good (*zen*), (3) sweet (*amai*), (4) splendid (*migoto*), (5) praise (*homeru*), (6) beautify (*utsukushiku suru*).

DNKJ: (1) beautiful (*utsukushii*), (2) admirable (*urawashii*), (3) good taste (*aji no yoi*), (4) right (*tada-shii*), (5) praiseworthy thing (*homubeki koto*).

KJ: (1) beautiful (*utsukushii*), (2) good tasting (*aji no yoi*), (3) praiseworthy thing (*homubeki koto*), (4) righteous thing (*tadashii koto*), (5) that which produces a pure feeling toward that which is unified, harmonious, in feeling and intellect.

English idiom parallels

Spread one's charm around. (*aikyō c furimaku*). An eye for the beautiful (*bi o miru me*). Good looking (*kiryō ga yoi*).

¹Ono, *Nihongo no. . .*, p. 21

²Nōma Seiroku, *The Arts of Japan, Ancient and Medieval*, tr. John Rossenfield (Tokyo: Kodansha International, 1966), p. 189. ★



Dr. Charles Corwin was President of EMAJ from August, 1958 until August, 1960. During his term as president of EMAJ, the executive committee encouraged him to work on a Japanese-English Idiomatic dictionary which is presently nearing completion and should be published soon, perhaps during 1968. Through the work on the dictionary Dr. Corwin became interested in East Asian studies, and while on his last furlough he completed his work for a doctorate degree from Claremont Graduate School (near Los Angeles) in this field.

A number of years ago Dr. Corwin began a student training center called Tyrannus Hall. At this training center live university-age boys who usually attend a regular school during the day and special training classes at the center in the evening. Many of our EMAJ missionaries have sent young men to stay at this center so that it is now too small. Plans are being finalized for building a new three-story reinforced concrete training center which will triple the present capacity. After the new building is completed adequate space should be available for EMAJ missionaries to send their university contacts.

Through another EMAJ missionary Dr. Corwin was able to obtain a large U.S. Army surplus building. This was the beginning of the Naguri River Christian Camp and Conference Center. Two fine graduates of the Tohoku Bible Institute are operating children and young people's camps during the summers. This past summer about 1,000 attended the various camps.

In addition to his training center work, Dr. Corwin is presently teaching Japanese I, Japanese history & culture, and mathematics at the Christian Academy in Japan. ★

New evangelicals, on the other hand, repudiate the doctrine of theological separation almost completely. There is a tendency to consider nearly all doctrine as minor. Controversies over theistic evolution, inspiration of the Bible, etc. are usually considered conflicts over minor matters. As long as the confession of faith or creed of a denomination is Biblical, one should not leave the denomination even if the majority deny these Biblical truths. Liberals are generally treated as being very close to Biblical Christianity since they call themselves "Christian."

Most fundamentalists find that they do not fit in either of these two camps. Historical fundamentalists believe in distinguishing between major and minor doctrine; and they believe that the Bible teaches theological separation (1st degree) from those who deny the major doctrines of the Bible. (A simple definition of separation might be, "Treating those who believe and/or act like non-Christians as non-Christians.") On the other hand, they believe that the doctrine of theological separation as far as the aspects which are now being debated by many Christians today are concerned, is not major, hence they can fellowship with other born again Christians of both extremes. They also believe that science can help interpret the Bible, but contrary to new evangelical tendencies, they hold that where the Bible is clear and science conflicts with it, science is wrong. Only the Bible has infallible authority because its author is infallible.

Since all fundamentalists confess to believe in an inerrantly inspired Bible, only the Bible can solve these various issues. The Bible seems to distinguish between three levels of truth. (No doubt there are innumerable levels within each of the three levels) II Peter 1:3 reveals a principle which aids classifying doctrines. A doctrine's importance is determined by how closely it is related to salvation and the Christian life. (It is erroneous to make clarity of the Bible the determining principle since some very minor matters are very clear.)

1. Some doctrines are of major



Previously in JAPAN HARVEST (Spring 1967) we began an article by Frank Cole entitled "Where Are We?" It began "A study of church history reveals that Christians have always had a tendency towards Pharisaism or Sadducaism". He then led us on to see that many times our interpretations of the Bible have become more important to us than the Bible itself.

importance and usually the Bible is very clear concerning these. These are the doctrines that are basic to our salvation and Christian life. II John 7-10 indicates that the doctrines concerning Jesus Christ are major and that we are to separate from those who deny the Biblical teaching concerning Jesus Christ (This passage does not teach rudeness, but it does teach that we are not to aid false teachers or give the impression that we approve of their teaching). Again Paul shows the seriousness of adding circumcision (or other ceremony) to faith as a requirement for salvation in Galatians.

2. Some doctrines are very minor and as such usually the Bible is not clear. Titus 3:9,10 describes some of these minor matters concerning which we are not to have strife. These are the kind of issues that often split churches and missions. In regard to these matters, people should express their opinion, vote and accept the decision of the majority or those in authority with no ill feeling. In such matters we ought to respect other's opinions and be willing to compromise. For those who continue to cause strife over these matters, separation is required; but here it is not theological separation, it is moral separation such as is required for those who continue in willful sin.

3. Other doctrines fall somewhere between. Romans 14:1-10 deals with one of these matters. In such matters, once personally convinced, we must stand uncompromis-

ingly firm even while we respect a brother's contrary opinion. Perhaps we have studied the Bible and are convinced that infant Baptism is contrary to the Bible. We have no doubt whatsoever what the Bible teaches on the subject, yet those who hold to infant baptism can produce reasons for their convictions; and we can see that this is not major doctrine. We must not compromise and baptize infants, but we can have fellowship with those born-again Christians who do.

Besides these three levels of opinion or truth, it must be admitted that there are those minor doctrines which are clearly stated in the Bible. Rejection of such constitutes wilful sin. The treatment of such people by other Christians should include separation; but this is not as much theological as moral separation.

Keeping these levels of truth in mind, let us now examine some of the issues which have divided fundamentalism.

1. Do major and minor doctrines exist? Are all doctrines major? Are all doctrines minor? The three references previously referred to are sufficient to show that the Bible recognizes a variation of importance.

2. Does the Bible teach theological separation? The basic concepts of separation from sin and unbelief are so clearly taught in the Bible (Mt. 23; Mk. 7; Rom. 16:17; I Cor. 10; II Cor. 6 and 11; Gal. 1; Eph. 4 and 5; Phil. 3; Col. 2; II Thess. 2; I Tim. 4, 5, and 6; II Tim. 4; Tit. 1 and 3; Heb. 13; I John 2; II John; Jude; Rev. 2 etc.) that complete rejection of it implies either woeful ignorance of the Bible or wilful sin; however, the details as to how separation should be accomplished is not as clearly stated. The fact that Jesus and the disciples were willing to preach in synagogues filled with Pharisees and Sadducees has led some to believe that separation is essentially vocal rather than geographical (or organizational). Jesus so spoke that no one could help but know that His teaching and that of the Jewish religious leaders were in conflict. He did not give the impression by His presence that He approved of their false teaching. Most historical funda-

mentalists agree that being vocal is important, but they find it very difficult indeed believing that one can be in an apostate denomination, i.e., fellowship of churches, without giving the impression that by so doing, they imply approval of the denomination's theological position, including its heresies. Nevertheless, it appears that concerning certain aspects of separation room for disagreement exists. (However no evidence exists for being in the midst of heresy and yet saying nothing.) While one's view of separation will have an ultimate affect on one's Christian life and the preaching of the gospel, it obviously is not as serious as questions directly related to salvation and the Christian life such as the Deity of Christ.

3. Is the rapture issue major, minor, or somewhere in between? What difference does it make as far as one's salvation and Christian life are concerned? Contrary to some, it is obvious that post-tribulationists are just as missionary minded as pre-tribulationists. Furthermore, Biblically based arguments are offered by both parties. How then can it be considered major?

4. What about Theistic evolution? Is it possible that the first chapters of Genesis are figurative? This question involves the Deity of Christ for Jesus considered the early chapters of Genesis as being essentially literal. It involves the inspiration of the Bible because it says that God put life into something dead which He had formed whereas Theistic evolution requires man to have come from living animals. It involves both the inspiration of the Bible and the Deity of Christ in that the Messianic line begins with Adam and ends with Christ. If Adam and one end of this line is figurative, logic compels us to recognize the other end as figurative also. Thus any doctrine of creation which rejects a literal Adam and Eve reveals Sadducaic tendencies of a serious nature.

On the other hand, whether variation has gone beyond the species is not taught in the Bible. The "kind" of Genesis one can mean any number of things. There is no reason why it should be linked to the

"species" of biology any more than to the "genus", "family", or "order". It is highly probable that it does indicate that there is a limit beyond which variation cannot occur; but this limit is not specified in the Bible. That is, the Bible does not clearly say whether God directly created a pair of elephants which have varied to the place where we now call them Asian and African elephants (which won't interbreed) or whether God created each directly and no variation has occurred since. Nor do we see what relationship (directly, or indirectly) this has to our salvation and/or Christian life.

5. Nor does the Bible clearly indicate the age of man and the earth. Warfield and other Fundamentalist scholars have shown that because of gaps in the geneologies it is impossible to date the creation. A number of Biblically based interpretations of Genesis 1 exist which would allow for the geological ages. Thus this issue is neither related to major doctrine, nor do the various alternative interpretations necessarily involve deliberate re-

jection of clearly revealed truth.

Never before have born again Christians been so divided as they are today by the "old fundamentalist-new evangelical" controversy. Until now a certain amount of Christian unity has existed despite denominational divisions but we are now threatened with disunity which crosses denominationalism. The answer to this threat is not compromise or smoothing over the issues. We must resist both Pharisaical and Sadducaical tendencies that tend to weaken the authority of the Bible; stand firm for what is clear and major; and be tolerant of those who disagree with us in lesser matters.

Warfield B.B. "On the Antiquity and Unity of the Human Race" in *Princeton Theological Review* Vol. IX 1911 and Reprinted in his *Studies in Theology*, 1932 p. 244 indicates that "the Bible does not assign a brief span to human history" and that as far as Biblical data itself is concerned, it could sustain an antiquity of man of almost any magnitude, even up to 200,000 years. ★

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SEVENTH-DAY ADVENTIST MEDICAL INSTITUTIONS

THE 1967 Karuizawa Deeper Life Convention was held from August 3rd., through the 6th. Our two speakers were Dr. Clarence Didden, Pastor of the Limerich Chapel in Limerich, Pennsylvania for 33 years; and Dr. Malcolm Cronk, Pastor of the Wheaton Bible Church, Wheaton, Illinois. We drank deeply from the cleft Rock and feasted bountifully on the hidden Manna.

The Holy Spirit blended the messages of our two brethren to fit the needs of the individual missionary, as well as to minister to the spiritual hunger and thirst of the corporate fellowship.

Pastor Didden brought the four morning messages and Dr. Cronk ministered in the evening.

Didden—Be Still

The first morning, the words of Christ in John 7:37 were used to stir up a deep thirst for the living waters of life, coupled with the sense of need for a daily thirst for the source of this water, Jesus Christ, Himself. The second morning we were shown our "Constant Need" of being "still and know that I am God" Psalm 46:10. We cannot define God, because He is infinite. However, we can learn to know Him better by being quiet before Him. God is the only being in the universe with whom nothing is impossible. Do we really believe this, when we preach it. Moses in Numbers 11 and Jeremiah in Jer. 32 were brought to a place, where it was difficult to believe God, but He proved that He is "able to do exceeding, abundantly, above all that we ask or think". we will be able to hear God speak and know that He is God.

Didden—Be Alive

Pastor Didden challenged us on the third morning to be dead unto sin, Satan and self, and alive unto God, according to Rom. 6:1-11. a. We need to be alive to God in our daily communion with Him. Each individual is different, as to time, place, and methods of the devotional life. Two basic principles were stressed. First. No day is a complete day without personal communion with God. Second. Soul nourishment is an absolute necessity. b. We need to be alive in our

expectation from the Lord. It is all too easy to lose one's spirit of expectancy. Let us be HOPE addicts. c. Alive unto God regarding Power. There is not one thing in our nature that can help us spiritually or physically. Power belongs to God. We receive it from Him as we wait upon Him. d. Alive unto God in knowing WHO God is. God revealed Himself to Abraham as the Most High God. From that time on Abraham's evaluation of things was made in the light of this fact. e. We need to be alive or alert to Santanic strategy. He tries his best to get us side tracked into doing good things instead of the best. He side-tracks into a life of ease; into personal sin or discouragement. f. We need to be alive in the expectancy of the imminent return of Christ. Even the unsaved sense that something extraordinary is about to happen.

Didden—Know God

The final message on Sunday morning gave us an intimate insight into the very heart of God. All that He is and all that He has created reveals the basic desire of God of having children. John 1:1-18; Heb. 2:10. That is why He created the universe. That is also why He permitted sin to enter His creation. Children must be begotten. To create man God had to breathe. To redeem man, God had to bleed. The intimacy of the father—child relationship is expressed in the endearing term of Abba-Father. Gal. 4:5,6; Romans 8:15. God's children share the life and likeness of His Son. 1 John 5:11. To become like Christ causes us temporary inconveniences, but the improvement is permanent.

Oh to be like Him,

Oh to be like Him!

Precious Redeemer,

Pure as thou art.

Come in thy meekness,

Come in thy fullness;

Stamp thine own image

Deep on my heart.

The evening messages were from the book of Ephesians. Dr. Cronk spoke twice during the E.M.A.J. Conference laying the foundation for his messages from the first part of Chapter 4. The exhortation was to strive for the unity of the Spirit. The source of this unity is our common faith and our one almighty

God and heavenly Father. The framework of Spiritual unity is in the Church, the body of Christ. He is the head and He gives to the church those who minister to cause each member to grow up into the likeness of the Head, Jesus Christ.

Cronk—the renewed man

We were reminded from Eph. 4:23 on the first evening of the Convention, that there was one thing that only God could do. That was to renew our hearts and minds. It required the love of God, the death and resurrection of Jesus Christ; and the power of the Holy Spirit to give us this renewed mind and new life.

Then, with our minds enlightened by the Holy Spirit, we begin to recognize those things that are a part of the former life, which is corrupt according to the deceitfulness of lust; and the Holy Spirit empowers us to put off the works of the flesh. Eph. 4:22 With renewed and enlightened minds, we then are able to see the glorious garment of righteousness and "put on the new man, which after God is created in righteousness and true holiness." Eph 4:24

Dr. Cronk listed the things to put off and to put on as found in the Ephesian letter. We all realized, that each one of us needed to get rid of some old dirty rags; take a good bath, and put on the glorious wardrobe provided for us by our Lord, Jesus Christ.

Cronk—the Holy Spirit

On the second evening, we were exhorted to be filled with the Holy Spirit. Eph. 5:18-21. The fullness of the Holy Spirit was defined as the Spirit of God dominating the spirit of the believer with the mind of Christ; singlemindedness. A Holy Spirit filled believer delights in God above every one else. The effect of this fullness is freedom, as well as a daily overflow of praise, worship and song. In order to become full, we must partake of Christ and His word in fellowship with Him as the Holy Spirit takes the things of Christ and makes them food and drink to our souls. In other words, if you want to be filled; eat and drink deeply of Christ. He will satisfy and fill you to overflowing and out of your innermost being will flow rivers of life.

The third message brought us face to face with our adversary, the devil. Eph. 6:10-12. Since Satan's power is greater than human power, we must follow the exhortation to be "strong in the Lord." Neither our own nature nor our environment gives us any help. Self and the world are joined with Satan as our enemies. They are well organized into areas of influence. The strategy of the evil one is manifold. Evil spirits have direct influence over the spirits of men. Wicked ideas are from the spirit world.

Cronk—united victory

The final message on Sunday evening showed us how to have victory and be more than conquerors. We are strengthened with might in the inner man by the Holy Spirit. The measure of this strengthening as shown in Eph. 1:19-23 is a. the Hope of our Calling; b. the Riches of our Inheritance; and c. the Exceeding Greatness of His power; namely: Power over death and the Power of the ascension and axaltation of Christ.

The manner in which this power becomes our strength: Only mem-

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The dates for next year's Karuzawa conferences have been set: The EMAJ conference from Wednesday July 31st through Saturday August 3, 1968. The Deeper-Life Conference from Sunday, August 4th to Wednesday August 7, 1968. ★

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bers of the family receive it. It is all by Grace. Christ moves in the heavenly furniture and is at home. There is mutual love; loving and being loved. There is nothing that makes the inner man as strong as the love of God. Gal. 5:23 It makes men Godly.

We are also strengthened by the armour, which God provides. We must put it on. He will not force it on us. The various pieces of the armour of God reveal the characteristics of our Lord Jesus. It also reveals how the adversary works. The belt of truth holds the man

together. Christ is the comprehensive truth. The breastplate of righteousness protects the centers of communications: the heart and lungs. Christ is our righteousness. Shoes indicate the readiness to proclaim the Gospel of peace; ready to witness. Christ is the way, the truth and the life. The shield of faith, with which we quench all the fiery darts of the wicked one, is Christ Himself.

Dr. Cronk mentioned some of the arrows of Satan. First, the arrow of materialism, which he sets on fire with greed. Then, the arrow of sensualism, which is ignited with passion. Third, the arrow of intellectualism is aflame with pride. Christ our shield puts the fire out first and then gives us wisdom and strength to gain the victory.

The helmet of salvation includes everything it takes to save a sinner and get him to heaven. The Sword of the Spirit, of course, is the Word of God: Christ Himself. Prayer for each other holds us together and gives us united victory now and forever. Amen.

Roland M. Wiens

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WIVES IN THE EPISTLES 2

Christian Husband-Wife Relationship in Another Culture

The last article concluded with the paradox of the clear Scriptural teaching of the wife subjecting herself to her husband and the equally clear fact that Christianity and the Bible have been the prime factor in raising the status of the women throughout the world. Of particular concern to us as present day missionaries is how we should demonstrate the ideal Christian husband-wife relationship in a culture where women in general are still regarded as inferior, even though, as in present day Japan, they have equal legal status.

As was noted before, this is an area in which we are perhaps watched more closely than any other. My elder daughter for a short time attended an English language flower-arrangement class with a Japanese and an Indian lady, and their main topic of conversation was how a husband behaved in their respective countries.

English Christian Gentleman

An English woman lecturer, a widow, visiting some Chinese universities in the 1930's, when winds of reform were sweeping the country, was amazed at the frequency with which students would ask questions about the Christian relationship of husband and wife, or say that they "wanted to be like an English Christian gentleman" to their wives when they got married. Now, unfortunately, most countries think they know this from seeing American movies and TV.

In much earlier days in Chiba, when missionaries first went there and for long after, it was the custom for a wife always to walk a few paces behind the husband, and missionaries were advised to do the same especially those who had adopted Chinese dress. But I heard there were some American couples who refused to do this from a desire to show the Christian teaching of the equal worth of womanhood. In Japan too, I have heard of an occasional missionary husband who insisted on referring to his wife as "okusan" instead of "kanai" for the

same reason.

I have no idea what impression these departures from custom made on the local people, but perhaps the desired effect could also have been obtained by mere tone of voice, facial expression, etc., which seem to convey so much more to the Oriental person than the Occidental.

Ladies First

A Japanese pastor friend told me once that when, as a young Christian, he went to a western Bible college, the hardest thing for him was the 'Ladies First' pattern of life among the students. If we are living in a 'man's world' it surely doesn't really matter who goes through a door first, or is handed the first cup of tea, and I doubt if it does the Christian cause any good by pushing equality of women for its own sake. We are wanting to win the men and their families to Christ, and not put them off with superficial things. On the other hand, if it is a case of meeting a real need, people will see the meaning behind the unusual act.

I remember our dear old church elder in Chiba once escorted me on

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a three-hour walk to a village where some single girls were holding meetings, and insisted on carrying my overnight bag. This was an unheard of thing for a man to do, (except for the professional carrying coolies, of course) but he had seen J. O. Fraser—of Lisuland fame—who was the Mission Superintendent for that province, help women missionaries in this way, and it was evidence of a high degree of Christian grace that this Chinese gentleman was willing to follow his example.

Hang out the Washing

I think of a Chinese woman servant, too, who nearly worshipped the husband of the missionary couple she worked for because when the wife was in bed after the arrival of a baby, and the servant needed to hurry off to market, the husband hung the washing out, and did similar little acts when there was a real need. I have read, too, of a Japanese woman who eventually accepted Christ because a man missionary gave her his seat on a street car. (This was more than 30 years ago, I'm afraid.)

I have just realized that all these examples are of the acts of men, and of course it is in the instructions to the men that Christianity is so utterly revolutionary. There is nowhere any teaching for the woman to push herself forward merely for the sake of demonstrating her equality. So perhaps we can conclude that the most important thing for the missionary couple is to show real concern and love for each other within the framework of the Scriptural patterns suggested rather than try to change outward social customs.

Aquila and Priscilla: Ideal couple, or exception?

Can we find in the Epistles any examples of actual husband and wife situations? I have no commentaries or even a concordance available as I write this, but as far as I can remember there is little reference to actual married couples and their conduct. We know from Paul that Peter and some of the other apostles took their wives around on their preaching trips, but that is all. In his list of people Paul wants to greet at the end of some of his letters there seem to be very few husbands and wives. In Romans I read that

eight of the names are of women and 12 are men, but it is not always easy to know which is which, and there doesn't seem to be more than two or three which are husbands and wives. "Tryphena and Tryphosa who labor in the Lord" sound as if they would be a cute couple, but I believe they are feminine names!

The only couple I can be sure about without research are Aquila and Priscilla.

"Greet Priscilla and Aquila, my helpers in Christ Jesus who have for my life laid down their own necks: unto whom not only I give thanks but also all the churches of the Gentiles. Likewise greet the church that is in their house." Romans 16:3-5.

It would be very interesting to know if these two are "God's ideal couple" working as a team both in their tentmaking, and also spiritual ministry. (Aquila and Priscilla . . . took (Apollas) and expounded unto him the way of God more accurately" Acts 18:26.) Or was it that they had no children; and they are rather the exception which proves the rule that it is usually the husband who

has the spiritual ministry?

Most evangelical missions today actually do regard their couples as both being 'in the work'; yet there are exceptions. According to Mrs. Joy Turner Tuggy's very helpful book, "The Missionary Wife and her Work," (Moody Press) there was at least one husband among the wives interrogated who felt the work must only be considered 'his' and his wife was to be merely the home-keeper. There are no doubt some who feel a deep, innate need to establish their own superiority, and others who sincerely believe God cannot be glorified by a woman's voice speaking of Him in public.

When I was still a rather new Christian I remember reading a book by one of the well-known evangelical preachers of the early 20th century—I forget which—but in it he stated that a minister's wife should never be a better speaker than her husband. This shocked me at the time, since I naively assumed that ministers were perfect, and also that if a woman was a good speaker, then it must be the Spirit which

continued on next page

ANY PHOTOGRAPHIC NEEDS ?

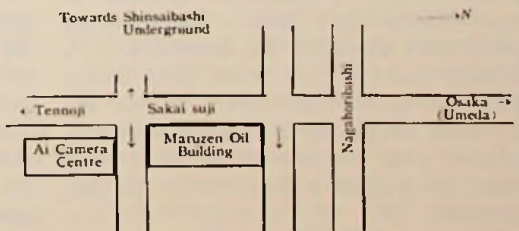
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enabled her to be so, and it would be hypocritical to pretend she was worse than she actually was! Since then I have learned more both about the Bible and human nature, and am convinced of the desirability of men being the preachers normally; and note that where women have sown outstanding gifts along that line they are not usually the wives of live husbands. However, it does seem that work among women and children, personal counseling and visitation can legitimately be recognized as part of Christian ministry or missionary work.

Older Women as Teachers

There is one verse which we haven't yet dealt with because we cannot tell from the context whether it should come under the Widows or Wives category. In Titus 2:3 we read:

"The aged women . . . be in behaviour as becometh holiness, . . . not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed."

Who were these 'aged women'? I have sometimes asked my students what age range they would give for 'Younger women' and they usually say about 30. It seems possible therefore that these older ones were all those over 30. On the other hand, they might be the real grannies, or even the widows on the church list.

Another interesting problem is where they were to do their teaching. Some of the newer translations seem to suggest the teaching was just that of the example of their lives, but if they were the grannies then their husbands were likely dead and their children grown. The Amplified New Testament makes it much more than that. "They are to give good counsel, be teachers . . . wisely train . . ." Was this to be done as a mother-in-law in an individual home, as a wider home visitation sort of course, or was it a kind of women's fellowship in the church?

Then what they were to teach may

seem strange to many in the West today. We think of mothers loving their children by instinct, yet our newspapers show this is not always the case, and much of the present permissiveness is due more to laziness and misjudgment than to real love.

Love Your Husband

It may seem strange too, for wives to need to be taught to love their husbands, since most western marriages begin with a romantic courtship. However, our law courts are full of cases of women who evidently haven't been able to accomplish this feat for long. In spite of the many books written on the subject today, usually by ministers or male psychologists, it seems that young people are not really prepared for the tests of marriage, especially since most have been brought up to have their own way, and to "stand up for their rights."

Submissiveness without love may also lead to hatred. It was tragic to read a review of Pearl Buck's latest book which speaks of her "God-drunk" father who ignored his wife in the name of the Lord so that her love gradually turned to silent hatred. Sometimes Japanese wives give the impression of being the ideal submissive wife that the Christian should be. Yet it was a shock to read an article on a poll conducted to find out what various people would like to be if they could have another life, and learn that many Japanese wives wanted to reverse roles with their mates so that they could treat their husbands as they had been treated! On the other hand, someone has written, "One thing a woman has no defense against is real, tender love."

Does 'reverencing' a husband mean he can never learn anything from his wife, and she should never offer any criticism? Most marriage guidance manuals advise leaving this to "the boss", and I don't recall an example of such a thing in the Epistles. There are several examples in the Old Testament however, and Saphira is evidently blamed by Peter for agreeing to Ananias' hypocritical plan, as noted in an earlier article.

My Finest Critic

In this connection I was interest-

ed to see the preface of books by two men who are probably the most outstanding preachers in England and America today. By outstanding, I mean those whom other evangelicals would rather go to hear than any other preacher if the opportunity occurred. These men are completely different in style, but ones whom God has greatly used. I refer to Dr. Martyn Lloyd-Jones who was a former medical doctor, and to Billy Graham. In "World Aflame" Billy expresses appreciation to "My wife Ruth, my most valued critic," and I have read that she gives him suggestions from her own private devotions for sermon subjects. Lloyd-Jones, in his book on the Sermon on the Mount, states: "Like many of my fellow preachers I acknowledge that my best and severest critic is my wife." J. B. Phillips also dedicates his New Testament translation to "My wife and finest critic."

It might be said that these men's success in preaching is due to tips from their wives in understanding the feelings, needs, and reactions of the person in the pew. But might it not rather be that these words of appreciation (provided they weren't printed at the prodding of the wives!) are proof of a very real Christian humility and greatness on the part of the authors, a humility through which God can work mightily.

A further example of this is D. L. Moody. Last week I heard Ethel Barrett give a reading of a letter from his son. I mentioned the gracious, tactful way Mrs. Moody added a little 'couth' and grammar to her less-educated, but very great husband, and how he never let a day go by without telling her he loved her, or thanking God for her in family devotions, and added that she never once hindered him from doing what he thought was God's will.

God seems to put a very high premium on humility, and if the missionary wife, as any other, is ready to submit and adjust to the husband God has given her, and if he really loves his wife as himself and shows it, there will probably be not only less tension in the home, but a more effective witness for Christ outside, and no danger of "The Word of God being blasphemed." ★

THEIR RELATIONSHIP IN PRE-WAR JAPAN Part II in a Series of Three

THE second Church I want to deal with is the Nihon Kirisuto Kyokai, today called the Nikki, which grew out of the union of churches established by foreign missions of Presbyterian polity. The first Presbyterian missionaries to reach Japan were Dr. and Mrs. J. C. Hepburn who arrived in October 1859, followed by Rev. S. R. Brown in November, and Rev. Guido Verbeck, the latter being of the Reformed Church.

It was in connection with the Reformed Church work at Yokohama that the first Protestant Church was organized. The missionaries had arranged a special series of prayer meetings at which great fervor and power were manifested. "It consisted of 9 students, partly pupils of Rev. J. H. Ballagh, who were baptized on that day and of two older Japanese, who had been previously baptized. Three other churches grew out of the Reformed work in the early 70's and these churches linked together as the Church of Christ in Japan, having no ecclesiastical relationship to any foreign body.

Formation of Presbyteries

In 1876 five other churches were organized by the Presbyterian missions and these with their missionaries formed a Presbytery, while the three missions linked together to form a "Council of Missions Cooperating with the Church of Christ in Japan". Then in the following year (1877) the five Presbyterian and four Reformed Churches united to become the "Nippon Kirisuto Ichi Kyokai" (the Ichi was later scratched) with agreed standards of Church government, Reformed doctrine and discipline. By 1881 five Presbyteries had been created and a Synod, comprising all the missionaries, pastors and elders was formed. Missionaries were ex-officio full members of the churches, with voting rights. However, some preferred to keep their home church membership and just become advisory

members with no voting rights.

Evangelistic Outreach

The three missions (later grew to seven) cooperating with the united church sensed the need to form a joint Board of Evangelism among themselves (1879). For four years this Board directed the evangelistic work with the Japanese leaders being invited in from time to time for consultation and advice. Then for three years the cooperative was given up in favor of each Mission doing extension work as they wished. This brings us to 1886 when the Synod of the United Church set up a Dendo Kyoku (Evangelism Board) composed of half missionaries and half Japanese. This first formal attempt at joint administration was born in the heyday of the period of rapid growth when church membership was doubling every three years. A joint financial system of \$3 from the missions to every \$1 from the Japanese was initiated in the expectation that before long foreign support could be dispensed with, but then about 1890 the reaction period began and giving decreased rather than increased. All this time the evangelistic work that the Missions were undertaking was

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extending rapidly, thanks to the liberality of the American churches, so that the hopes of the Dendo Kyoku taking over everything became more and more remote.

Out of the discussions at that time came the idea that the Synod form its own independent Board of Evangelism (Dendo Kyoku). Accordingly in 1891 this was done, and the Board worked effectively to bring a number of churches to self-support. With the partnership between Church and Mission broken, the Missions carried on in their own evangelistic and educational programs. They were still called "Cooperating Missions" as their aim was to link in their work with the Nikki, and missionaries were eligible for

election as Advisory members of Presbytery and Synod.

A Joint Committee

But things were far from ideal, resulting partly from growing nationalism and partly from the fact that the Church saw the evangelization of the nation as its responsibility, and that the Mission, if it were to continue at all, must do so through the Church. Thus in 1897 the Japanese leaders with the support of some of the missionaries, unhappy with the prevailing form of cooperation, proposed that all the work should come under a 50-50 joint committee. The Synod's new definition of a "co-operating Mission" was "one which plans and carries on all its evangelistic work through a joint committee composed of members appointed in equal numbers by the Missions and the Presbytery within whose bounds the work is done." One of the leaders of Synod expressed his views as follows: "Our desire is to control all evangelistic work under these proposed cooperating committees. My opinion and that of others is that the work of Missions independent of Presbyteries is hostile to the general work of the Presbytery and the Church. It tends to create a missionary party composed of men of inferior class who obey the missionary and have a foreign and exotic character. The Council of Cooperating Missions were not inclined towards Synod's proposal and courteously replied that it favored the idea of each mission pursuing its work through its own Board of Evangelism, with channels open for mutual exchange of counsel and assistance as the need arose. "The ideal of the Synod was, therefore: A formal partnership, in which the Church should have equal control without any financial responsibility. That of the Council was: Each supreme in his own department, and an informal alliance whereby each could be consulted by the other."

Definition of Cooperating Mission

Differences over cooperation continued for the next 10 years. The Synod's next move which came in 1905 was to announce that churches which were not financially independent of mission aid by 1907 would be

continued on page 34



MISSIONARY CHARTER AND GROUP FLIGHTS

The Japan Council of Evangelical Missions has declared their tentative plans for flights during 1968.

- I. To Europe: (charter flights)
 - #1...18th May, 1968
 - #2...10th June, 1968
 - #3...1st July, 1968
 with 2-day stop-over in Jerusalem.
- II. Tokyo to U.S. West Coast (group flights)
 - #1...30th May, 1968
 - #2...18th June, 1968
 - #3...2nd Sept. 1968
 - #4...20th Dec. 1968
- III. U.S. West Coast to Tokyo
 - #1...14th June, 1968
 - #2...30th Aug., 1968

ENCYCLOPEDIA OF MISSIONS

On November 15, 1967, Thomas Nelson and Sons released **THE ENCYCLOPEDIA OF MODERN CHRISTIAN MISSIONS: THE AGENCIES**. The volume is a publication of the faculty of Gordon Divinity School. In over ¼ million words, it tells the stories of the world's 1,400 Protestant foreign mission and related agencies. The article about the **JAPAN HARVEST** was written by Sam Archer; that about the **EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN** was written by Arthur Reynolds. The entire volume of data is valuable to libraries, to missions professors and missionary agencies. The alphabetical arrangement and the numerous cross-references enables pastors, editors and missionary officers to locate the answers to thousands of questions pertaining to missions.

H. E. L. P.

Home Evangelism Literature Program is an intensive evangelism program dedicated to saturate an area with the Gospel message in a planned, progressive way. A series of six editions of a newspaper-tract, then a Gospel packet are distributed to every home. Acquaintances are

made, hungry hearts are found and the Word of God does not return void. At the close of the distribution periods evangelistic meetings are held in strategic centers. Bible Correspondence courses are introduced to seekers and services are continued periodically to maintain personal contact. This is the definite program as aggressively pursued by missionaries in Kochi Ken, Shikoku.

SWORD OF THE LORD CONFERENCE

"To become better and more successful soul-winners" for Japanese Christians, pastors and missionaries is the declared purpose of the coming **Sword of the Lord** conference called for February 20-22, 1968, at the Toshima Kaikan near Ikebukuro Station, Tokyo. Coming to Tokyo for this conference will be Dr. John R. Rice, editor for more than 30 years of the weekly paper, "Sword of the Lord", and Dr. Jack Hyles, pastor of the First Baptist Church, Hammond, Indiana. The Name, "Sword of the Lord" has no reference to politics or military warfare. Its meaning is entirely spiritual, biblical and evangelistic. Christians are to use the **Sword of the Spirit**, the **Word of God**, to defeat the forces of Satan, to deliver souls held captive in his grasp, and to win spiritual battles for the Lord.

HOKKAIDO BIBLE INSTITUTE

The first graduation of students from the Hokkaido Bible Institute was held July 17, 1967. Principal Shinada presented five lady students who had completed their 3-year course of study with their graduation certificates. Chairman of the Board, Pastor Hatakeyama, introduced former Principal of the Institute, Arthur T. F. Reynolds (now chairman of the Central Japan Pioneer Mission), whose address challenged remaining students and visitors from near and far to definite Christian service even as that now being entered by the first graduates of the Hokkaido Bible Institute.

ASIAN EVANGELISM CONGRESS

Evangelist Billy Graham announced that an Asian Congress on Evangelism will be held next year in Singapore. He made the announcement during his Tokyo crusade when he addressed over 3,000 Japanese pastors and church leaders.

Dates of the Congress are November 4-12, 1968, and he said that some 800 delegates from nearly every country in Asia, as well as Australia and New Zealand, are expected to attend.

Dr. Graham, who was honorary chairman of the 1966 World Congress on Evangelism held in Berlin, Germany, said this was the first official regional follow-up to the world meeting. Over 1,200 participants from 100 countries attended the Berlin gathering.

He said that Dr. Stanley Mooneyham, coordinating director of the Berlin Congress, will serve in a similar capacity in Singapore. Mooneyham is vice-president of international relations for the Billy Graham Evangelistic Association.

Mooneyham told the Japanese pastors that the Congress will be planned and administered by Asian committees. He said members of three committees—Sponsoring, Executive, and Program—are now being committees. He said members of Asian church leaders will be named shortly as co-chairmen of the Congress.

Congress offices will be opened in Singapore in January and a staff is now being recruited from several countries, he said.

Venue for the Congress will be the Singapore Municipal Hall which has a seating capacity of 1,000 and is equipped for simultaneous translation facilities.

DR. V. RAYMOND EDMAN

While speaking to Wheaton College students it was near the end of his message September 22nd when Dr. Edman went to direct audience with his Lord. Death was instantaneous. Dr. Edman, fourth president of Wheaton College, was 67.

A missionary, educator, author, and lecturer, Wheaton's 'Prexy' had endeared himself to his students—many of whom he inspired to enter effective Christian work.

IS THIS THE TURNING-POINT?

by the Assistant Editor

The Billy Graham Tokyo Crusade, 1967

"THE Tokyo Crusade" predicted Dr. Billy Graham, "could be the beginning of the turning-point for the Christian Church in Japan." This view was echoed by others who were active in the campaign. Many Christians have been earnestly praying that the Crusade in Tokyo might have an impact not on the metropolis alone but on the whole of Japan. Will it also leave its mark on history as a significant turning-point in the growth of the Christian Church?

Those who invited Dr. Graham to Japan knew only too well the need for something new—for something to effect a change of direction in this land of over 90 million people. Missionaries have come and gone, lived and died, served and suffered; and a comparatively few Japanese evangelical leaders have been carrying enormously heavy burdens. Yet in spite of all the efforts of the past, still that monotonous statistic remains—less than half of one per

cent are Christians.

The uncompromising evangelical position of Dr. David Tsutada, founder and director of Immanuel General Church, is well known. With him as chairman of the Crusade's executive committee, the biblical and evangelical nature of the Crusade could be assured. The Rev. Akira Hatori, who served as Vice-Chairman, also acted as interpreter at all the main evangelistic meetings for Dr. Graham.

Press Conference

Dark-suited Dr. Graham, seated at a table in front of a gold screen at the Hotel New Otani, faced reporters and photographers of the Press. Dr. Tsutada outlined the events leading to the launching of this great Crusade. Elsewhere, he said, the name of Billy Graham is a household word, but that is not so here in Japan. He invited the representatives of the Press to make themselves acquainted with the man and his message. Dr. Piatt spoke of the tremendous build-up in prayer around the world (surely one great reason for the impact made). Dr.

Graham, speaking through his interpreter Pastor Hatori, then announced that he would answer no questions of a political nature, but he would endeavour to answer all others. The mood of the evangelist was serious, and the set of his lips could be described as grim. In his features one could read determination and readiness for action. I was impressed by the way in which Dr. Graham concentrated his attention on each questioner; some of the questions were involved, and it was a while before they could be interpreted, but the keen eyes of the evangelist never left the face of his questioner.

Dr. Graham dealt with a question touching on science. "Science has brought us to the brink of Paradise. Many problems of the present-day could be solved by science—were it not for human nature. The causes of war are greed and hate and jealousy. We need a change of heart. That is why Christ said 'Ye must be born again'". With this imperative as the basic impulse, the Crusade

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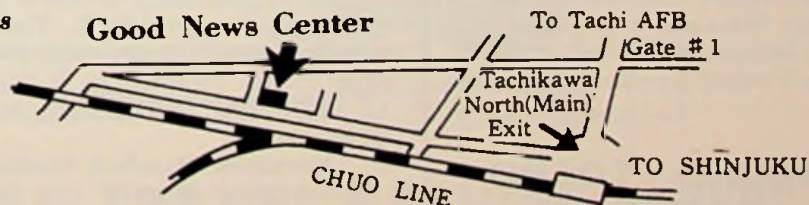
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**SEISHO TOSHO
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continued from last page

was launched at the Budokan on Friday October 20.

The Martial Arts Auditorium

Built for the 1964 Olympic Games, the Martial Arts Auditorium (Budokan), with its pleasing architecture, had witnessed many bouts of Judo. A struggle of a vastly different nature was now beginning. Under a huge Japanese national flag, with its disc of bright red, suspended from the lofty ceiling, the campaign got off to a good start with the hall almost filled—the capacity being 15 or 16 thousand. In fact at the Saturday afternoon Youth Meeting, when Mr. Graham was joined by Bobby Richardson (former New York second-base-man) and London Pop Star Cliff Richard, the crowd was so great that it was unhappily necessary to turn 3,000 people away.

Night by night the seats filled up; night by night men and women moved out from their seats to stand massed before the platform in response to the evangelist's invitation.

Dr. Graham in his appeal made special reference to those who were listening in Sapporo. For in that capital city of Hokkaido, Missionary Richard Goodall had arranged the one relay of this Crusade.—using telephone lines at the ordinary cost of a long-distance telephone call—in a room at the Sapporo city hall. About 500 were accommodated in this way, and many responded to the appeal addressed to them from Tokyo.

School of Evangelism

Special financial provision enabled Christian workers and those training for Christian work to travel from distant parts of Japan for the four-day School of Evangelism. With 2,500 participants it was described as the largest Billy Graham School of Evangelism ever held. Those personally known to me who attended this course referred to it in terms of unbounded enthusiasm and appreciation.

Korakuen Baseball Stadium

Those who entered the Baseball Stadium at half-past one on the last day, Sunday October 29, found it bright with sunshine under a sky

of blue. At three o'clock the 3,000 voice choir began the music program.

It was a stirring sight to see this huge baseball stadium with every seat filled for an evangelistic meeting. Estimates of attendance vary from 36,000 up, and there is reason for the feeling that this may have been the largest crowd for a Christian meeting ever held in the Far East.

Advertisements around the perimeter called attention to Meiji Caramels, Soft Drinks, Japan Paint, Hitachi electrical equipment, and so on. In the corner of the stadium were suspended the boxes from which, just the day before, newspaper reporters and radio broadcasters had watched the Yomiuri Giants defeat the Hankyu Braves in the final game of the 1967 Baseball Series. On the platform in the center of the arena the Evangelist began his message. He quoted Press men in Japan who had asked him if he thought the world was coming to an end, and he continued: "For the first time in human history, man has power in his hands sufficient to destroy the human race. But there is only one book which accurately describes what will happen to the world at the end." Then followed a message from Noah on the need for man to prepare to meet his God.

The Invitation

When the invitation was given, people began moving in streams from every part of the stadium, carefully keeping off the grass as they had been warned, to the designated area. Uniformed U.S. navy men could be seen amongst the crowds of Japanese awaiting the help of counselors. From the official report of this meeting we learn something of the magnitude of the response: "2,175 persons came forward to stand around the baseline from deep first base to 30 feet past third base. They were 30 or 40 deep . . . As in the other ten Crusade services which opened in the Budokan, the audience was predominantly young people, seemingly university and college students. More than 50 per cent of those coming as inquirers were in the 19-29 year age bracket."

It is estimated that throughout the campaign the evangelist was

heard by 191,750 persons (though presumably this statistic takes no account of the large number of people who must have attended more than once). The number of inquirers was given as 15,851.

Evaluation by Japanese Leaders

Those who have read the life story of Dr. John Song, the famous Chinese evangelist who conducted mass meetings all over East Asia as well as in China proper, may know that the conclusion of a campaign was almost invariably followed by the formation in local churches of small evangelistic teams, each consisting of two or three believers, which used to go out every Sunday afternoon, with their pennants flying, to preach the Gospel in nearby villages. It is clear that the hope of Japanese Christian leaders after this great Crusade is lying in the same direction.

One or two quotations from Japanese leaders will be sufficient to reveal this expectation.

Dr. David Tsutada, Chairman of the Crusade Executive Committee: "The Crusade has strengthened the evangelical cause in Japan more than

any event." Pastor Akira Hatori: "This is the rising sun of a new day for the church in Japan. I hope that from this day on the church of Japan will be a missionary sending church rather than just a receiving church." Bishop Tsunenori Takase: "In the past Japanese churches have not been very evangelistic, but we churches in Japan must become more evangelistic. This Crusade will help us accomplish that."

Observations

It is true to say that Billy Graham and all who worked with him have given us hope by working loose the rusty hinges of the door. And if this massive piece of resisting timber is to be pushed open further, the hinges must be kept well oiled with biblical and evangelical co-operation (in which E.M.A.J. with J.C.E.M. and other groups have an important part to play). And all God's servants in this country, laymen as well as others, must unite more than ever in applying pressure to that challenging door. For there is a vast area of need which can never be met simply by occasional and special efforts. There is no way out of

carrying the cross. Still required for the evangelization of this land are the dogged and determined efforts of ordinary workers—Japanese or missionary—in unspectacular ministries. The task still calls for discipline, self-denial, and faithful unsung service. Without plodders the cause will collapse. But in recent days we have seen clear evidence that what is impossible with man is possible with God. The message of the Crusade to all Christian workers is surely just that. ★


RICHMOND COLLEGE, TORONTO


Doors opened in September to 61 hand-picked students as five part-time professors are teaching night classes in this evangelical institution.



EASTER DATE


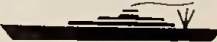
In August the Central Committee of the WCC agreed that a common date should be found concerning a fixed Easter date. Fixing the date of Easter on the Sunday following the second Saturday in April is favoured, but a substantial minority prefer a common movable date based on an agreement concerning the date of equinox.

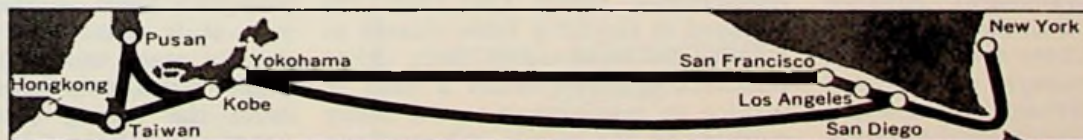
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To Every Prefecture

with the Gospel

Shizuoka Ken by Torsten Brynte

Dominated by Mount Fuji, famous for its tea and mandarin oranges, rich in beautiful scenery and hot springs, blessed with a lovely coastline, Shizuoka Ken could very well claim to be one of the more popular tourist spots in Japan. One has only to mention names such as Atami, Hakone or Izu to prove the validity of the claim.

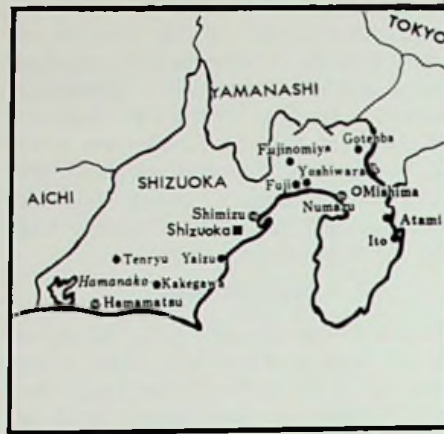
The main products are: textiles, machinery and tools, woodworks, canned and frozen food, paper, lacquer ware, musical instruments and motorcycles. The prefecture also has a large shipbuilding industry. Much of the produce is being exported, the harbour of Shimizu being the natural center for this trade. The export for 1965 totaled 440 million U.S. dollars! Shizuoka Ken is a busy, bustling, growing area.

What about the religious situation? There are 3,404 Shrines (Jinja) 2,577 Buddhist Temples and 380 Tenrikyo Churches, to mention only the biggest groups. The so called New Religions are all represented more or less. Soka Gakkai, having it's "Mecca" at Taiseikiji is naturally active in the prefecture. Does this, then, prove that the people are very religious?

Where does the Christian Church stand? There are 126 churches and several preaching places in the prefecture, in addition to about 20 regular gatherings by Mu Kyokai groups.

About 50 missionaries are working in Shizuoka Ken, representing the following Mission Boards or groups: The American Lutheran Church, The Anglican Church, Far Eastern Gospel Crusade, The Methodist Church, The Swedish Evangelical Orient Mission, Swedish Free Mission, Swedish Alliance Mission, Inter Board Committee, Church of Christ, The Evangelical Alliance Mission and The Scandinavian Christian Doyukai. There are more than 100 Japanese pastors and several Bible women, part time workers and laymen active in church building programs.

The prefecture has one girls high school and one womens college affiliated with the Christian Church, there is also a training institute for deaconess', and one nurses school.



Caring for children are 18 childrens home and hoikuen and there are 17 yōchien connected with churches. Hospitals and old peoples homes number 7. The Lutherans reach the people through the radio by the Lutheran Hour broadcast, the Swedish Free Mission sends a 10 min. program over Shizuoka Hooso Sunday morning and The Swedish Alliance Mission sponsors the Yo no Hikari broadcast in the prefecture.

Literature work is represented by two bookstores one in Shizuoka Shi, (Seibunsha) and one in Hamamatsu Shi (Swedish Alliance Mission) in addition which many missionaries, notably the Far Eastern Gospel Crusade, have an extensive ministry in the distribution of tracts both by house to house visitation and by inserting tracts in newspaper.

Many churches have a bookstand as well as a lending library.

The Lutheran Church has a Bible school in Shizuoka Shi.

In that city they have also taken up work among the university students with one missionary giving full time to this type of work.

In Hamamatsu the Swedish Alliance Mission has had three missionaries giving full time to student work for a number of years. Most missionaries report that they are engaged in teaching Bible classes in English or Japanese or both. Other missionaries have found a field of service in ministering to the many workers in the textile industry and at least one is doing full time visitation work among the patients of a T.B. sanitarium.

In Fukuroi Shi, or rather outside the city, there is an unusual work being done by the Scandinavian

Christian Doyukai. They have a farm and train young Japanese men in agriculture as well as in Christian living.

Of the more than 100 Japanese pastors almost half the number serve Kyodan churches. The Japan Evangelical Lutheran Church has 10 pastors, The Immanuel Church has 9 pastors, the Baptists (3 groups) have 6 pastors, Domei 3 pastors and Swedish Evangelical Orient Mission has 2 pastors. Jun Fukuin Kyokai reports 3 co-workers and Nihon Shinyaku Kyodan also 3 co-workers. The Salvation Army has 4 officers in the prefecture and the Anglican church has 6 priests. The Holiness church has 7 pastors and Church of Christ reports 5 pastors in Shizuoka prefecture.

The American Lutheran Church works in the following places: Numazu, Fuji, Shimizu, Shizuoka Shi, Yaizu, Fujieda, Shimada, Kakegawa, Hamamatsu and Washizu.

Swedish Free Mission works in Gotemba and area around.

Far Eastern Gospel Crusade works in Fujinomiya and Yoshiwara part of Fuji.

The Methodists have pioneer work in Suruga Oyama.

Swedish Evangelical Orient Mission works in Numazu, Mishima, Fujinomiya and Ohito.

The Swedish Alliance Mission works in Hamamatsu and Tenryu.

From the above report it would seem that there are quite a number of workers in Shizuoka pref. endeavoring to spread the Good News. However, the fact remains, that many churches are very small and the great majority of the people are still unreached, perhaps this is especially true of the many thousands of girls working in the spinning factories, and of the farmers and the people living in smaller towns and villages. Here, as elsewhere in Japan, it is true, that we can more readily reach those who live in the bigger cities, who have moved away from the strong traditional influences and family ties.

Our prayers would be for stronger churches, more laymen willing and able to serve in the evangelization of their friends and neighbours and pastors who are "on fire" for the Lord.

★

KOOCHI PREFECTURE
by Donnel McLean

ALTHOUGH Koochi Prefecture, located on the southwestern half of the island of Shikoku, is one of Japan's most remote areas, still the prefecture has been blessed with a rather rich Christian heritage. Heralds of the Gospel, including pioneers of the Presbyterian Church in the United States, first entered in the Meiji Era. God richly blessed their efforts of faith, and large churches were established whose influence continues to this day.

A quick glance at the accompanying map and chart is very revealing. First, we see that there are 13 different denominations plus one independent church. Throughout the prefecture there are but 36 churches and 16, nearly half, are located in the capital, Koochi City. The other half are distributed primarily along the prefecture's coastal cities and the more populated areas in and around the capital, leaving the more remote, difficult-to-reach inland areas largely unreached. The vast majority of the population living inland among the mountains still remain unevangelized, hence it must be said that our task is far from complete.

Furthermore, it is important that another factor be emphasized, especially when considering evangelism in such rural cities and towns. The boundaries of any city or town include vast areas throughout which are scattered almost innumerable villages and "buraku". Wherever there is a church, normally it is located in the largest center, but often its outreach is limited to that one "buraku" and sometimes to one or maybe two others within the vast city limits. The vital question then is: what of the large majority of the population living in these numerous other "buraku"? These unreached areas include anywhere up to three-quarters of the population. The combination of these unreached buraku plus the totally unentered towns totals to a very high percentage within the entire prefecture.

The Nihon Kirisuto Kyodan is the largest denominational work, having a total of 13 churches and 16 preaching points, including 3 kinder-

gartens. Two of these churches, both located in the heart of Koochi City, have membership of over 300. One more is a new, thriving church in a fast developing section of the city.

The Presbyterian Church of the United States is a well established work with 8 churches and 11 preaching points plus two kindergartens, all located in key cities and towns. They have a Christian school, Seiwa High School, in Koochi City which is proving to be very effective and fruitful. Rev. L. W. Peterson writes: "The Seiwa High School graduates who have become Christian (33 1/3% of the last year's class—the highest percentage of any school in Japan) are contacts for evangelistic meetings. In the school there is a large map with pins for each grad and the concentrations are noted and this year has seen a number of special campaigns, using these Christian graduates as nuclei. It is proving quite effective." Together with their national pastors their missionaries do extensive country preaching.

The Donald Burneys of Christian Churches, located in the Nangoku area east of Koochi City, besides their church have a very striking literature ministry. They have both a Children's and Adult's correspondence Bible Club with enrollments of 500 and 350 respectively.

The Assemblies of God, working only in the western part of the prefecture, have their Home Evangelism Literature Program which is dedicated to saturate their areas with the Gospel first through systematic, intensive literature distribution and then with evangelistic campaigns in key centers.

In summary it must be said that our task is far, far from complete. The areas remaining to be evangelized are vast, seemingly unlimited. The picture is vividly portrayed in the words of Christ, "The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." How we would welcome any whom the Lord would lead this way!

continued on next page

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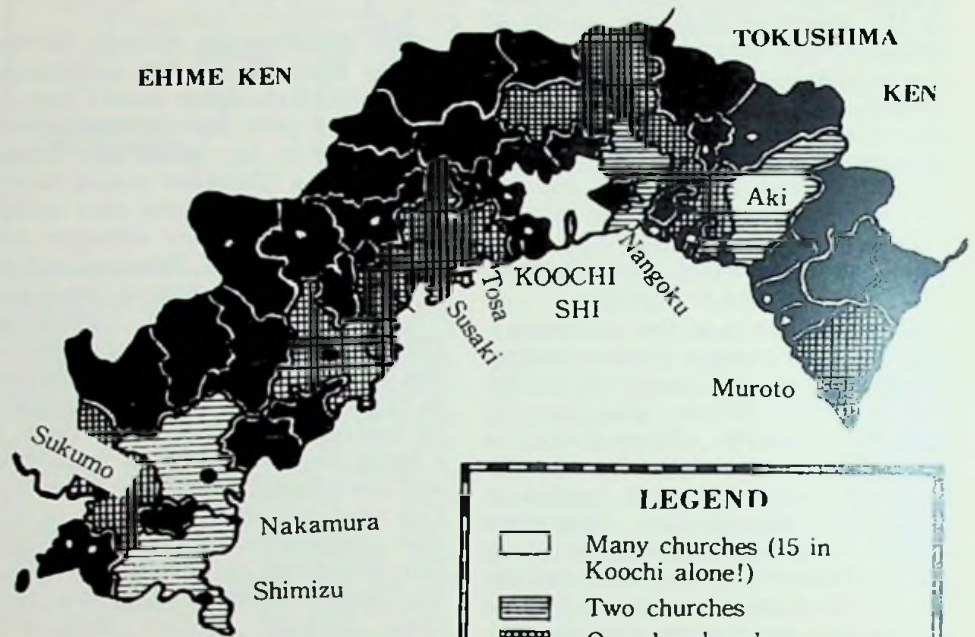
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To Every Prefecture

by Donnel McLean

Kochi Prefecture



LEGEND

- Many churches (15 in Koochi alone!)
- Two churches
- One church only
- No church at all
- City center -- church location

Only names of the cities are written in

Preaching points--majority not weekly

Christian Work in Kochi Prefecture

No.	Denomination	Churches	Location of Churches	Preaching Pts.
1.	*Assemblies of God	2	Nakamura, Shimizu	3
2.	Christian Churches	1	Nangoku	1
3.	Episcopalean	1	Koochi City	
4.	Holiness Church	2	Koochi City, Oochi Machi	1
5.	*Immanuel Church	1	" "	
6.	Nihon Fukuin Kyodan	1	" "	1
7.	Nihon Kirisuto Kyodan	13	Koochi City (4), Muroto, Aki, Kelsei, Kagami, Nangoku, Tosa, Motoyama, Susaki, Nakamura	16
8.	Nihon Kirisuto Kyokai	1	Koochi City	
9.	Presbyterian Church of the United States	8	Koochi City (2), Aki, Yamada, Kure, Kubokawa, Shimizu and Sukumo	11
10.	Salvation Army	1	Koochi City	1
11.	Sei Iesu-kai	1	" "	
12.	Seventh Day Adventist	1	" "	
13.	Southern Baptist	1	" "	
14.	Independent	1	" "	1

N.B.—In this classification the term "church" includes not only fully self-supporting works, but also established outstations that have a full-time worker and are expected to become indigenous.

* —Works that started very recently.

The following article by Dr. Charles Hummel has meant so much to me that I felt compelled to send it your way. Here you will find a great problem of missionary life simply and definitely stated. Here also is a Bible-based approach at solution, coupled with the actual steps that the author has taken. Read this, and apply it. It's so good that many of the sentences should be lettered in gold.

—Rollin Reasoner

CHRIST'S three year ministry seems too short in retrospect. A prostitute at Simon's banquet found forgiveness, but how many others walked the streets? For every ten withered muscles that had flexed into health, a hundred remained impotent. How then could He say at the end of a short life, "I have finished the work which thou gavest me to do" (John 17:4)?

We desperately need the answer. Our own lives leave a trail of unfinished tasks: unanswered letters, unvisited friends, unwritten articles and unread books. We find ourselves working more and enjoying it less.

But it isn't hard work that hurts us, but doubt and indecision which produce anxiety, as we review a month and feel oppressed by the pile of unfinished tasks. Gradually we sense uneasily that we may have failed to do the important; we have been driven by the winds of other people's demands on to a reef of frustration.

Several years ago a man with years of executive experience said to me, "Your greatest danger is letting the urgent things crowd out the important." The problem is that the important thing rarely has to be done today, or even this week. Those extra hours of Bible Study and prayer, that non-Christian friend to be visited, that book that requires careful study: these projects do not have to be done today. The urgent tasks are the ones that call for instant action. They seem at the moment to be important and irresistible, so they devour our energy. But in light of time's perspective their importance fades, and we see the important things we have failed to do. We have been slaves to the tyranny of the urgent.

Is there escape from this pattern? The answer lies in the life of our Lord. On that last night, with many useful tasks undone and urgent human needs unmet, He still had the peace of knowing He had finished God's work.

The Gospel record shows that Jesus worked hard (see Mark 1:32-34), yet His life was never feverish; He had time for people. He could spend hours talking to one person, such as the Samaritan woman at the well. His life showed a wonderful balance, a sense of timing. Jesus did not ruin His gifts by haste.

The secret of Jesus' life and work for God was that *He prayerfully waited for His Father's instructions and for the strength to follow them* (Mark 1:35). He had no God-given, finely-drawn blueprint, but the Father's will day by day in a life of prayer. And so He warded off the urgent in the interest of the important.

Lazarus' death illustrates this: What could have been more important than the urgent message from Mary and Martha, "Lord, behold, he whom thou lovest is sick" (John 11:3). John records the Lord's response in these paradoxical words: "Now Jesus loved Martha, and her sister, and Lazarus. So when He heard that he was ill, He stayed two days longer in the place where He was" (vs. 5.6). What was the urgent need? Obviously to prevent the death of this beloved brother. But the important thing from God's point of view was to raise Lazarus from the dead. This Jesus did as the sign of His magnificent claim, "I am the resurrection and the life: he who believes in me, though he die, yet shall he live" (v. 26). . . .

Many of us experience Christ's deliverance from the penalty of sin, but are we letting Him free us from the tyranny of urgent? He points the way: "If you continue in my word" (John 8:31). This is the way to freedom.

P. T. Forsyth once said: "The worst sin is prayerlessness." Prayerful waiting on God is indispensable to effective service. In this daily fellowship the Lord frees us from the tyranny of the urgent. He shows us the truth about Himself,

life, ourselves, our tasks. He impresses on our minds those we should undertake. *The need is not the call: the call must come from God, and He knows our limitations.* It is not God who loads us until we bend or crack with a nervous breakdown, heart attack, ulcer or stroke; these come from our own inner compulsions coupled with the pressure of circumstances. If the Christian is too busy to stop, take spiritual inventory, and receive his assignments from God, he becomes a slave to the tyranny of the urgent. He may work day and night to achieve much that seems important to himself and others, but he will not finish the work God has for him to do.

A quiet time of meditation and prayer at the start of a day refocuses our relationship with God. It brings recommitment to His will as we think of the hours that lie ahead. In these quiet moments I usually list in order of priority the tasks to be done, taking into account commitments already made, and preparing myself for any emergency, interruption or unexpected person who may call. Otherwise I try to implement the plans I have already made before the day's battle against the clock begins.

I have also found it necessary to resist the temptation to accept an engagement when the invitation first comes over the phone. No matter how clear the calendar may look at the moment, I usually ask for time to pray about it and give an answer in a day or two. Surprisingly the engagement often appears less important once the pleading voice has died out. If I can withstand the urgency of the initial moment, and the event still seems important two days later when I have counted the cost, it is more likely to be the will of God.

In addition to my daily quiet time, I try to set aside one hour a week for spiritual inventory. Using a pen, I evaluate the past, record anything God may be teaching me, and plan objectives for the future. I also struggle to set aside most of one day each month for a similar inventory on a longer range. Often I

continued on page 31

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While all the things around us should make our work easier, I feel that's the very reason we have nervous breakdowns. I have a helper, a dictaphone and a secretary and I expect myself to do more because of these. We try to drive ourselves because we have these things. Our aids help us have nervous breakdowns. We don't rest. I think it's important for us to follow the Lord's example and this is the heart of the message I want to give you. Most of us work on Sunday, and therefore think we can get by without resting the other days. Take a rest some other day during the week. If you don't, you'll find yourself getting weaker. More work is accomplished in six days with one day of rest than working the week's seven days.
Dr. Ovid Bush, Osaka.

HARVESTER TO HARVESTER
A Helpful Series to be Resumed

Readers of early issues of JAPAN HARVEST will recall an informative and interesting series of articles on various Christian groups and movements in Japan. Included in the series were Presbyterianism, the Baptist Churches, Holiness Churches, Full-Gospel Churches, Mennonite Groups, the I.V.C.F. (K.G.K.) and the Swedish Missions. There have also been articles highlighting the activities of the Salvation Army, Scripture Union, Hi-BA, Gideons, Immanuel Church, and others. Believing that articles of this nature are of real value to Japan missionaries, contributing to our knowledge and mutual understanding, it is planned to resume the series as soon as possible. Look out, then, for further articles on influential Christian movements in this country.

A.R.

GLEANINGS
from our Reading

RELAX

The occurrence of three mealtimes a day makes for just the type of break in your work that is physiologically suited to bring about relaxation of the entire body. Such times should be utilized in uplifting and cheerful social intercourse in a manner you find most relaxing. The temptation to make mealtime into a time for transacting business should be firmly resisted. Perhaps we Christian workers are the more prone to do this since the mealtime sometimes tends to be the most fixed part of our program. This tendency should be avoided since it provokes nervous indigestion. Often this can be done through unannounced changes of time and/or place of eating.

Dr. Paul Adolph

Put Yourself in Their Place

So you want to preach to the Japanese? That's why you came to Japan, that's why you're studying the language with such intense fervent zeal . . . you're eager to "put it across" as soon as possible, and impatient because of the days that must pass before you'll be able to preach. In view of this eagerness and zeal, this burning holy ambition, then, why, we often ask ourselves, is the zealous well-meaning young missionary so often (and so effectively) defeating his own ends by persistently using methods of thought that are incomprehensible to the people he is so anxious to convince—the Japanese?

We do not mean to perpetuate the myth that "these Japanese" are a mysterious, mystic folk so different from ourselves, so other-worldly that there is absolutely no common ground at all. No, no, to be sure they are just people, like ourselves with the same inborn human psychology of wayward self-will and ego-centric interests, of warped desires and carnal motives . . . but there is one thing above all others that makes them so different from you that if you fail to recognise it and take it into account in all your dealings with them, you will as a missionary be a dismal failure, period. That thing is, in one single and comprehensive word, BACKGROUND.

The Rev. and Mrs. P. T. Luke

Maintaining the Evangelical Faith

Though some may not think it, I am by nature a pacific person, who does not like controversy and all that often has to go with a whole-hearted contention for a matter of theological principle. I envy those who have placid temperaments and easy-going, good-natured personalities, who never seem to be worried by all the wrongs—both small wrongs and big wrongs—which impede the progress and lower the standards of our Churches. It must be very much easier to be one of those who can be considered good 'denominational leaders' and good 'party men'—those who happily pursue 'the even tenor of their way' no matter what is happening around them. In some moods there is nothing I would more like to be than a mountain shepherd—above and away from it all, upon the silent slopes of the hills I love. But time and again I have seemed to be thrust back into, and driven constantly to engage in, this difficult, searching and strenuous task—the maintenance of the evangelical witness.

"Maintaining the Evangelical Faith Today",
D. Martyn Lloyd-Jones, I.V.F.

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fail. Ironically, the busier we get the more we need this time out, but the less able we seem to be to take it. Like the fanatic, when unsure of our direction, we double our speed. And our frenetic service for God can even become an escape from God. But when I do succeed this prayerful thought provides fresh perspective on my work.

Since it is so important, Satan will do everything he can to squeeze it out. Yet I know from experience that this is the only way I can escape the tyranny of the urgent. This is how my Lord succeeded. He didn't finish all the urgent tasks in Palestine, or all the things He would have liked to do, but He finished the work which God had given Him to do. The only alternative to frustration is to be sure that we are doing what God wants. There is no substitute for knowing that this day, this hour, in this place, I am doing the will of my Father. Then and only then can I think of all the other unfinished tasks with equanimity and leave them with God. ★

Gleanings

from our reading



Suffering for the Lord

"Brothers and Sisters, if in times of prosperity you have not a mind to suffer, then when adversity overtakes you, you will be unable to continue serving the Lord; but if you are armed with the determination to suffer for His sake, you will go steadily on whatever befalls you. Do not take for granted when you are bearing affliction that you are suffering for the Lord's sake. The question is not: How much suffering have you been through-but, To what extent have you rejoiced in the suffering? It is possible for us to suffer a great deal of heartache and a great deal of hardship without having the will to suffer. The will to suffer is something deeply inward."

Watchman Nee

Relationship to Fellow-workers

It is probably true to say that every servant of the Lord desires to be an instrument of blessing in His hand. The fulfilment of this desire may often depend upon the union of two hitherto divided and mutually antagonistic individuals or communities. We do well to ask ourselves whether one reason for lack of greater progress and fruitfulness in our work may not be due to a lack of adjustment with some other servant or servants of the Lord. Are we prepared to take steps essential to healing such division? We are commanded to lay aside ill-will, confessing our faults one to another and humbling ourselves in order that such breaches may be healed.

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FOREIGNERS IN JAPAN

According to the Statistics Bureau of the Prime Minister's Office, the number of foreigners residing in Japan as of April 1 totaled 606,000, excluding members of the foreign diplomatic and military personnel. The greatest number of foreigners were in Osaka, followed by Tokyo, Hyogo Prefecture, Aichi Prefecture and Kyoto. The Justice Ministry revealed that alien registration figures as of this past February showed that there were 167,700 foreigners in Osaka, about 159,000 of them Korean nationals and 6,600 Chinese.

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Japanese Language

LANGUAGE education for foreigners in Japan is available at a number of schools and institutes, at public and private colleges as well as at universities. There are two special schools which are engaged exclusively in teaching the Japanese language to foreigners in Japan. They are the Tokyo School of the Japanese Language attached to the Institute for Research in Linguistic Culture and the Japanese Language School operated by the International Students Institute.

The former provides a relatively high level of Japanese language training principally to foreign students, missionaries and persons connected with the church, diplomats, merchants and traders. Practical Japanese which can be of immediate use is taught at this school. The latter provides Japanese language education chiefly to foreign students studying in Japan or foreign students who are currently engaged in practical training in various tech-

nical fields at Japanese plants and factories.

The Tokyo School of the Japanese Language was established in 1948 by Naoe Naganuma, who is well known in the United States for his basic textbook "First Lessons in Japanese". Naganuma is currently the director of the Institute for Research in Linguistic Culture. He has taught the Japanese language since before the war and has been teaching the language to foreign students in Japan for over 30 years.

The teaching method at the Tokyo School of the Japanese Language is the so-called "reformed direct method." With the exception of homework, the students are not permitted to speak any other language except Japanese. From elementary course, the students are forced to use only Japanese in order to familiarize themselves more quickly in the hearing and speaking of the Japanese language. This is the main feature of the Tokyo School of the Japanese Language.

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Japanese Language

etc. There are eight textbooks for the courses and when the student finishes the entire four courses, he will not only have learned to speak but will have mastered a total of 2,350 kanji or Chinese characters used in writing Japanese. There is an instance of a foreign diplomat in Japan who mastered the reading, writing and speaking of Japanese in a little more than a year, although it usually takes at least three years to accomplish this feat.

There are slightly more women students than men at the Tokyo School of the Japanese Language with the total enrollment around 300 at present. The students represent more than 20 nationalities with the majority being Americans, followed by Germans, French and Australians. Miss Tsuruko Asano, president of the Tokyo School of the Japanese Language, has been with the school since the Institute for Research in Linguistic Culture was established. In 1956, she was invited by Yale University to undertake a two-year study on how to teach the Japanese language to foreigners. It is said that there are a comparatively large number of graduates of the Tokyo School of the Japanese Language who return to their respective countries to teach the Japanese language to their fellow citizens.

The International Students Institute was established in 1935 for the purpose of promoting greater international friendship through cultural exchange among students of the world and through assisting and guiding foreign students visiting Japan to study. However, it was in 1913 that the school was officially established with the objective of providing necessary Japanese language instruction to foreign students who hope to enter Japanese universities or to foreign trainees who desire to learn Japanese technology in various technical fields. The school was reopened in 1951 with the signing of the Peace Treaty and since then the number of applicants to the school has been increasing annually. The school accepted a total of 1,400 students as of the end of 1965. The majority of the foreign students studying at the school come from Thailand, Vietnam, Indonesia and other countries in Southeast Asia. ★

LANGUAGE POINTERS for MISSIONARIES

by Ikuye Uchida

Japanesey Japanese

Language more than anything else reveals the culture of a given people. I think it is fascinating to study Nihongo from this aspect. There are many expressions that are difficult to translate into English since they are very "Japanesey." For instance, Kindaichi Haruhiko, in his book, "Nihongo" (Iwanami) mentions "mottainai," and "oshii," as words that are very common to the Japanese but are difficult to explain to the Westerner. "Mottainai" reveals the Japanese sense of unworthiness. I recall hearing a Japanese pastor tell of the conversion of an old lady in her eighties who after much explanation finally understood the meaning of the cross of Christ, and who exclaimed, "Ah, mottainai." In that one expression I felt I understood the old lady's feeling of gratitude and sense of unworthiness of the cross.

As an experiment I looked up the English equivalents such as unworthy, impious, irreverent, in the English-Japanese Dictionary, but they did not list "mottainai" at all. Neither could I find "oshii" under sorry, precious, dear or valuable. This proves my contention that relying on dictionary translations does not give you the Japanese expressions that *speak* to hearts.

The Japanese sense of "hikaeme" (also a good Japanese expression) or reserve is revealed in various areas. How would you translate the word "scold" or "reprimand"? Would you use "shisseki suru," "kenseki suru," or "shikaru"? I will

not forget the time during my first year in Japan when I related the Bible story of Martha who was careful and troubled about many things, and how the Lord scolded Martha. I used the word "shisseki." After the service an elder of the church said to me, "Sensei, Iesu-sama wa Maruta wo shisseki nanka shimasendeshita." I was puzzled, but gathered that the word I used was too strong for that situation. Later I hit a perfect expression, "tashinameru"—not found in the English-Japanese dictionary under "scold" either. "Tashinameru" is a gentle reprimand.

"Hikaeme" is also revealed in such expressions as "yukashii" or "okuyukashii." These two words give a person's estimate of another person or thing, but he is not dogmatic about his opinion or judgment. One Japanese dictionary gives as the meaning of "yukashii"—"Nan to naku shitawashii, or nanto naku shiritai." Therefore when a girl is "yukashii" to someone, she is charming without the person knowing why, or indefinitely so.

"Tashinamu" is another "hikaeme" expression. The dictionary says, "have a taste or liking for, be prudent, be modest." When speaking of liking or taste, the exact nuance is this: whether the result will show it or not, the person silently and unseen puts effort into what he likes—hobby or crafts and the like.

I will continue next time with other distinctly Japanese words and expressions. ★

A HOT DAY MEDITATION

“HE sat in the tent door in the heat of the day.” Gen. 18:1 *What a picture!* His tent pitched under the big tree with the back of the tent up, a breeze blowing through. Here sat Abraham without a care in the world. He was dwelling in Hebron (fellowship), Plain of Mamre (fatness). Gen. 13:18. Fellowship with God and soul fatness. What a *position for a human*, dwelling under the tree.

Here sat Abraham in a tent ready to move at any time. No taxes to worry about. Heb. 11:10 . . . contrast Lot in a house in Sodom. Perhaps he started to daydream. Did his mind go back to when he was in Ur? There God told him to leave all, and kindred too. Gen. 12:1. Perhaps he began to wonder if he should have taken Lot with him. Gen. 12:4. If he hadn't taken Lot some of the problems would have been avoided. There had been strife between the herdsmen; then Lot had chosen the Jordan valley and all that trouble in delivering him from the kings who had taken him captive. Gen. 14:14. We can imagine Abraham saying, “Oh well, I've done my best for the boy, even though he may not have appreciated it.” Then Abraham concludes, “Imagine, I probably wouldn't even be in Hebron and Mamre if it hadn't been for that experience. God has worked it out just right.” His mind wanders farther as he thinks of his journey into Egypt (a type of the world).

The Lord appeared to Abraham at Bethel (house of God) Gen. 12:7. Abraham clearly remembered that blessed experience as God talked with him. He wasn't satisfied to stay there though and so journeyed toward the south . . . Egypt. Next he pitched his tent between Bethel and Hai (heap of ruins or place of defeat; backsliding with a form only) Josh. 7:5. He kept up the profession though as he built another altar. But he continued moving toward the south . . . Egypt. There is always a famine (spiritual) when one gets close to Egypt. No altar at this next place. Now Abraham goes in to Egypt and not only no altar but no faith either. They will kill me.

by the old miner

Gen. 12:12. He had forgotten all about God's promises in verses 3 and 7. We can imagine him now thinking about how he left Egypt. *Kicked out!* Gen. 12:19,20. Notice, Pharaoh commanded his young men concerning him, and *they sent him away*. A backslidden servant is no good to God and only makes trouble for the world. He is a misfit everywhere.

Being kicked out of Egypt certainly woke him up. He went back to Bethel, but first stopped at the last altar he had built. Gen. 13:3. Then on to Bethel. Here at the first altar he had built, he *called on the Name of the Lord*. He wanted to talk with God again. Now he would be ready for the next experience, that of giving Lot his choice. I don't think this would have ever happened while Abraham was in the south facing towards Egypt. After this last experience he was now not only on speaking terms with God as he moved and dwelt in Hebron-Mamre but was also on *getting terms*. *What a wonderful position*. As he sits there lost in thought, he looks up and here come three men. Gen. 18:2. Abraham wasn't too busy to entertain strangers. verse 3.

Now we have a *marvelous statement*. verse 4. “Let a little water be fetched, and wash your feet.” Notice that he didn't have a servant do it. Here were divine pilgrims and they had soiled feet from contact with the world. Removing this is a personal thing and no one can do it for us. Listen to Jesus in John 13:10, “He that is washed needeth not save to wash his feet, but is clean every whit.” After washing feet, rest yourselves. Where? There is only one place for rest as a servant of God, *under the tree*. 1 Peter 2:24. This is a very big tree. Room enough for all who will gather under it. The *rest* is only found in Mamre in Hebron, and then only to those who have washed their feet. Notice, God didn't quit giving to Abraham until Abraham quit asking. Gen. 18:32,33. What a wonderful book is the Bible. Also, thank God for the tree. ★

Church and Missionaries

continued from page 21

disestablished. The missionaries naturally weren't happy about this but most felt there wasn't much that could be done about it except to concentrate on creating a more satisfactory basis of cooperation with the Church. Speaking for this group, one of the missionaries, a dedicated advocate of the 'Church Establishment Theory', proposed to Synod in 1906 a new definition of a Cooperating Mission. “A Cooperating Mission is one that recognizes the right of the Church of Christ in Japan to the general supervision of all evangelistic work done by the mission as a mission, within the church or in connection with it; and which carries on such work under an arrangement based on the foregoing principle; and approved by the Synod, acting through the Board of Evangelism.”

When the 1907 deadline came, three of the Missions were in agreement with this principle and three were not. The three in favor set up joint Boards within their respective Presbyteries, while the others carried on independently as before. By 1927 four Missions had joined and a new plan for the Unified Evangelistic Board of 16 members was adopted. (Two from each Cooperating Mission and 8 Japanese.) This Board took over the planning and administration of all the evangelistic work including what the Nikki Board of Evangelism did and what the joint missionary and Japanese Boards of the Cooperating Missions did. The sphere of conflict, as it were, was moving from Japanese Church versus Foreign Mission to centralized control versus local autonomy. The Japanese Church continued to finance their own Board of Missions while the Missions continued to finance their work, but all was under the management of the one joint Board. The end product became much the same as the Kumi-ai Church had come to, except that with the former the appointment of all missionaries, evangelistic and educational, was still made by the Mission, whereas with the Congregational Church, the Japanese-Missionary Board decided the location of the evangelistic missionaries.

(To be concluded)

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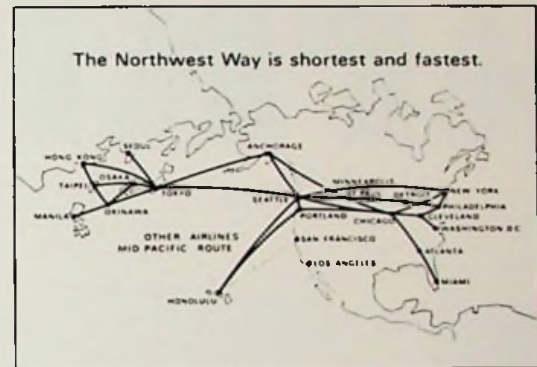
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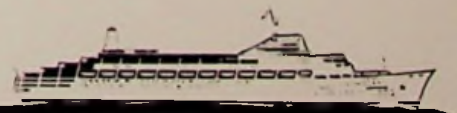
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