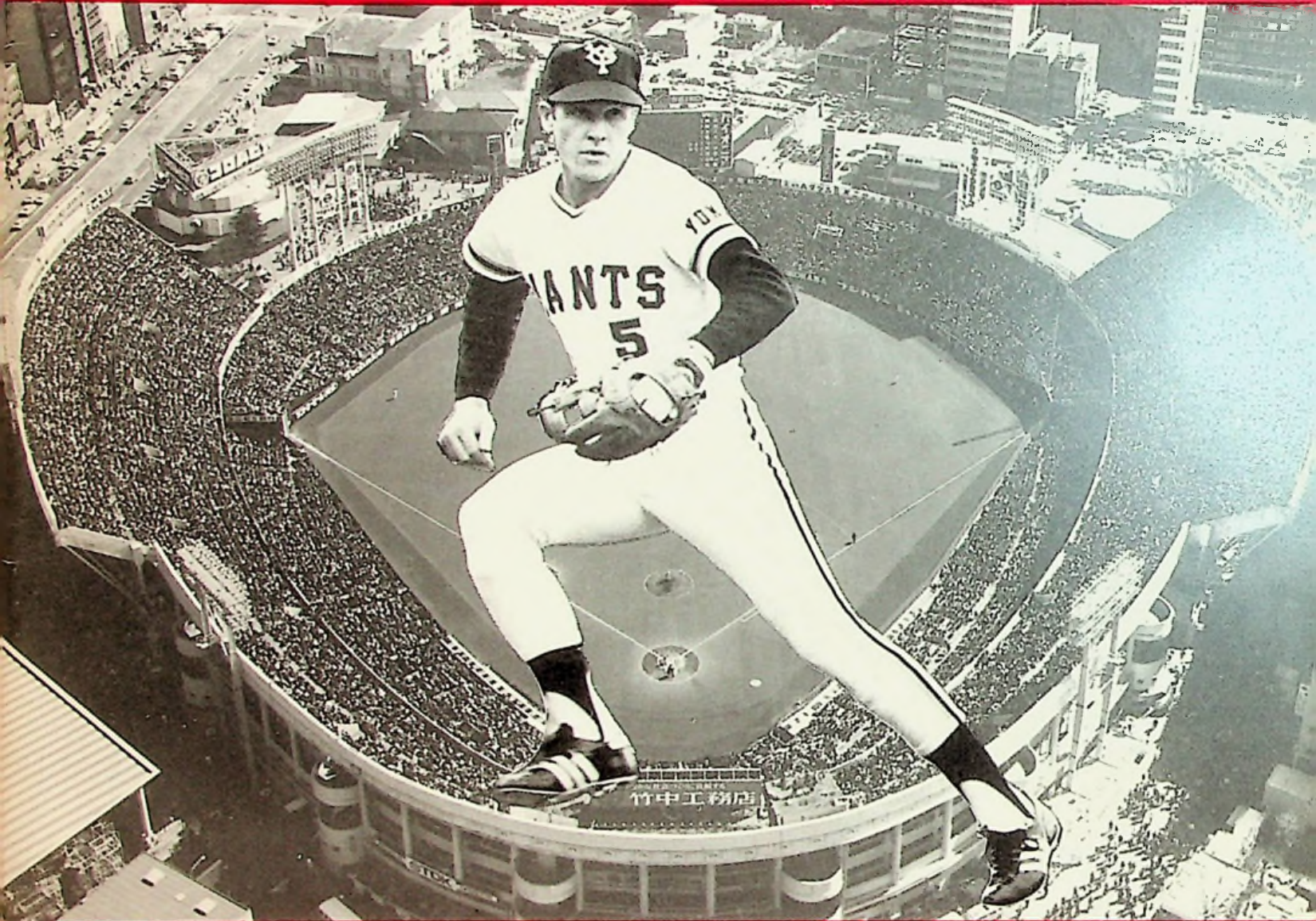


Volume 27, Number 3 1977

JAPAN HARVEST

The Magazine For Today's Japan Missionary



SPECIAL FEATURE: WHY I RETURNED

THE ATTRACTION OF SOKA GAKKAI (II)

COVER STORY: JACKSON LIND OF THE GIANTS

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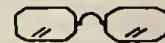
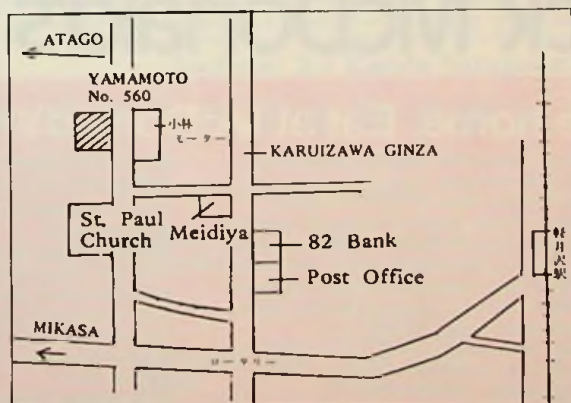
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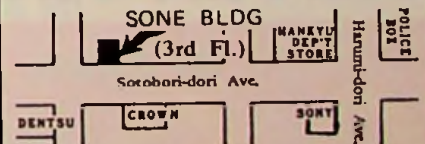


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JAPAN HARVEST

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All Set To Go? Where!

Certain of the path ahead, the Psalmist speaks to his God, "My heart is fixed!" Psalms 57:7. His tension had eased. His fatigue was relieved. He knew where he was going. The Living Bible translates this same verse, "My heart is quiet and confident." What a picture! Quiet confidence...Direction set!

A mariner's compass "gives directions", we say. Actually it points the same way all the time. So, looking to God we see quickly our "heart fix." He points one way.

AM I TRAVELING? AHEAD? IN CIRCLES?

A student at the school bookstore said, "I want a compass. Not the one you go places with, but the one that draws circles." The Israelites obeyed ... rejoiced ... forgot ... suffered ... repented ... obeyed ... etc. Around and around they went. What a sad picture! So much potential! Why couldn't they see?

DO I HAVE A SENSE OF DIRECTION?

Am I "locked-in" to a course of doing the will of Him who loves me? While pastoring in Elgin, Oregon, years ago, the sun always came up in the north. Trouble? Yes, It was I! And God's unchanging will, too, remains! He is not capricious. "As for God, His way is perfect. The Word of the Lord is tried." Psalms 18:30

WHAT IS MY REFERENCE POINT TODAY?

Jesus said, "Seek ye first the Kingdom of God and His righteousness." Matthew 6:33. God's will, shown through His Word, like each star in His heaven, is absolutely dependable. As we "fix" our "heart" on Him, His will, His Kingdom, our destination is beyond question.

In determining our course, we do not merely check with OTHERS, though they are good friends ... or COMMON PRACTICE, though much is good ... or HISTORY, though much reflects God's direction. "Thy Word is a lamp unto my feet and a light unto my path". Psalms 119:105. Williams wrote our sentiments when he penned the hymn, "Guide me, O Thou Great Jehovah, pilgrim through this barren land." "My heart is fixed, O God, My heart is fixed." Psalms 57:7

... Hubert Helling

A Quarter Century Later

Twenty-five years have passed since the signing of the San Francisco Peace Treaty. The intervening quarter century has been a period of extraordinary change for Japan.

Consider the *INDUSTRIAL REVOLUTION*. Japan's economic miracle, as it is rightly termed, can best be illustrated by citing a few statistics. In 1950 a mere 4,800 passenger cars rolled off production lines here. Last year this same category registered over 5 million! Steel production, another indicator of a nation's industrial capacity, in the twenty-five year period jumped from 7 million to 107 million tons. Foreign trade has made corresponding gains. There has been an impressive upsurge from 3.3 billion to 132 billion dollars!

Consider the *EDUCATIONAL REVOLUTION*. In 1950 only 48% of Japan's youth went on to high school. Today 92% do and the gates of higher education, too, have swung wide open. A college education is within reach of practically any ambitious young Japanese. An education-conscious society is applying increasingly heavy demands on the time of its youth. A recently published study indicates that today's young people (ages 10 through 15) have 22 minutes less free time per day than their counterpart a generation ago.

Consider, finally, the *POPULATION REVOLUTION*. Japan in 1977 is a nation of the young. The generation born since the end of World War II, now makes up 50.5% of the people. In the meanwhile population shifts caused by Japan's youth pouring into the metropolitan centers have abated. Urban planners refer to the so-called "U-turn phenomenon," a term applied to youth returning to the country side after tiring of city life. One more development could be mentioned here. Japan is now enjoying perhaps the best life expectancy record anywhere. Never before have the Japanese lived so long (72.15 years for men and 77.35 years for women).

IMPLICATIONS: It is certainly encouraging to note that Japan's churches have become indigenous and that a start has been made in a missionary program supported fully by the Christians here. Should there, however, not be a greater part of financial responsibility in the various projects and educational institutions?

In the light of the revolutionary changes, there exists a need to rethink the training of Japan's future pastors. The urgent question is how to update educational standards without compromising spiritual values and evangelistic zeal. The population revolution, too, points to the need of imaginative, new approaches, a thrust forward, a willingness to be revolutionary ourselves. May our conference in Karuizawa prove to be a step in that direction!

Siegfried Buss



JEMA

President's Page

"Christianity is so strict. You can't smoke, you can't drink and you don't dare look at women." So said the mayor of a small city in Kyushu recently as we sat side by side conversing on a flight back to Tokyo. I discovered that as a teen-ager he had attended an evangelical church in Tokyo. Later he became a Socialist member of the National Diet and served for several terms but now was in his second year as mayor. Why had he not stayed with the church? What turned him off in his youth, I wonder?

Every place I travel in evangelism throughout all of Japan, I ask those I contact if they have ever attended a Christian church. About half of them have at one time or another, but now, "Well no, I don't go to church anymore."

Many times I have wished that we could get the cooperation of those who used to be in our communions and find out the real reasons that they are no longer with us. It would be of great interest, whether we are promoters of "Church Growth" or not. But most of us would be embarrassed by the results because we ourselves have been at fault.

What prevented these early contacts with Christians from bringing forth spiritual rebirth? Could it be that we have unwittingly given the impression that the Christian's life is completely circumscribed by "Don't do this" or "Don't do that anymore", instead of sharing the joys of being born again and emphasizing the privileges of the walk with Jesus Christ. No freedom from inhibitions through the influence of liquor can compare with the release of the Holy Spirit. We are reminded of this in Eph.5:18. Freedom of the mind comes only through release of sin's tentacles around man's heart.

Could it be that we tell our friends and relatives, "Oh, we don't do that anymore because we are Christians." I am afraid I, myself, am not guiltless in that point. Instead we need to show by word, but mostly by living, that we are the happiest people in the world, that we do not feel inhibited because we don't do many things "everyone else" is doing.

Being born again is no mere theological doctrine, it is a new life where we relate to 2 Cor.5:17. Our whole world changes because the eyes of our understanding are opened.

Throughout these islands there are millions, and I do not use this term lightly, who need to be reintroduced to Christ through Christians who live like the Master. There have been too many church members who are no more Christ's disciples than a *Nichiyō Daiku* (Sunday carpenter) is a genuine house builder. If we are to be asked to construct a building we must be a full-time carpenter. Just so must we be full-time Christians if we can rightfully call ourselves children of the Heavenly King.

"And be ye an example to the believers." 1 Thess. 1:7

Harold Johnson

Why I Returned

The editor has asked five missionaries of diverse backgrounds to share with JAPAN HARVEST readers God's wondrous ways of opening the doors to missionary service in the Orient.

I

Twenty-three Years Later

During a recent furlough our family had deep searchings of heart as we sought the Lord concerning our return to the field of Japan. We came to the conclusion that there is still a need for missionaries and that we have unique opportunities in varied ministries in this land today. Since someone *should* go would *we*, having already been involved for twenty-three years, be likely candidates as much as anyone else?

True, the months of deputation were enjoyable as we ministered in many churches, and we had visible fruit from our labors. However, wasn't the primary reason for such fruitfulness the result of having served faithfully on the foreign field? Did not people respond to our message because they sensed a dedication of spirit in our lives? As good examples, should we not be first in following the orders of our message, "Go! Preach! Teach! Make disciples of all nations!" Were these not the same orders given to us by our Commander years ago?

Commitment Remembered

I personally could not forget the initial commitments I had made to God while serving in the occupational forces in 1946. During the 10 months of duty in Yonezawa, Yamagata Prefecture, I had become acquainted with several Japanese men. My heart was moved with a terrible burden for their salvation. As a Christian I was grateful to have a chance to share a word of testimony with these men for whom Christ had died. This burden grew as the months passed, but I kept telling God that someone else would be more

suitable — not me! Even though the tender pleadings of God's Spirit kept tugging at my heart, I always managed to find a reason not to volunteer myself as a missionary.

Last Jump

Just a couple of months before I was to return to America I was sent to Sendai to make one last jump with the 11th Airborne Division. I did not like the idea of jumping again just before my discharge. I wanted to return home safely in one piece. When the sergeant yelled to us as our plane neared the drop zone, I was very much afraid. "Is everybody happy?" "Is everybody gonna' jump?" he asked. "Stand in the door!" came the next order. I shifted forward, number six man in a stick of ten. In great fear as always in every jump, I felt that no human force could push me out of that plane. But knowing the awful consequences of freezing in the door, I grabbed hold of my buddy in front of me, and when the command came "Let's go!", I actually rode out the door on his back-pack. His chute opened up in my face and I began spinning as my chute halfway opened with a shallow "thud". I looked up and saw my silk all tied in knots. I looked around and saw that I was passing up one buddy after another. I looked at the ground and realized I was descending at a very fast speed. I prayed, "Lord, help me!" Suddenly, just a few feet from the ground, my chute managed to open fully. I hit the ground with unusual force. The wind pulled at my open chute while I lay stunned and paralyzed on the hard ground. My buddy ran over and collapsed my chute. From head to toe it

felt like every bone was broken. As I lay motionless I knew that God was speaking to me about coming back to Japan — not as a soldier for Uncle Sam, but as a messenger for Him. The call was so real it reminded me of the large poster I had seen numerous times in front of my home-town post office, the one of Uncle Sam pointing his finger and saying, "I want you!" With such a vivid call from the Lord I responded with a loud voice, "Yes, Lord, I promise you. Please deliver me from this and I promise you I will come back to these people to preach your gospel." With that I found relief. My body was strengthened as well as my spirit. I was soon on my feet gathering the beautiful silk that had lowered me recklessly but safely from the heavens. I knew that God had used that experience to speak to me about my former commitments to Him.

Service with Confidence

During furlough as I reminisced over my life — conversion, call, service — I had great assurance that He who had begun a good work in me will accomplish it for His Glory. With confidence in His eternal promises our family returned to this land of our adoption. We find numerous ways of befriending these people and opportunities of leading them to our Saviour. We desire to fellowship and encourage pastors in the task of reaching the Japanese for Christ. For this reason we are grateful to the Lord for this privilege of serving Him in this land again.

TAYLOR REECE

II



1967 Departure

When my family and I left Japan for America in 1967, I felt that I could state as strongly as General Douglas MacArthur did many years ago regarding the Philippines. He said, "I shall return." The similarity between the good General and myself ends there. Our family left Japan after just 3½ years of our third term simply because we felt the Lord was directly leading us to do so. Strongest among the reasons was the feeling that I would be a more effective and understanding missionary if I could experience pastoring in America for a few years. Since I was approaching the age of fifty, it was a case of "now or never." Extended education and a few other things were a part of the plan too..... but they never materialized.

The Pastorate

Pastoring did, however, materialize and turned out to be both a blessed and profitable experience, although not always easy. My experience in pastoring over a period of more than eight years was filled with variety and practical lessons. The Lord was gracious to give me a small inter-denominational church to "practice" on, and the good people of the Grace Bible Church now financially support us in our present work in Japan. The second church we were led to of the Lord was in beautiful Santa Barbara, California and made us feel that we were half in Japan already since it was a bilingual Japanese church located near the foot of a mountain range and peopled with war Japanese "ichi - ni - san sei."

FEBC Calling

In 1970 we were called to pastor a Baptist church in Southern California which turned out to be the most extended of the three pastoral experiences. We merged with another Baptist church and in the process built a new

half million dollar facility in the city of Fountain Valley which was dedicated just last October 1976. My age, plus involvement in the ministry, and a number of other factors made it appear to us at that point that we probably would never be returning to Japan as missionaries, and we began to make definite plans to "pastor out" the rest of our working days. At that point, unknown to us, God was formulating "His" plans for our future and building up to the moment He would inform us regarding them. All it took was a phone call. Mrs. Georgalyn Wilkinson, Director of the Far East Broadcasting Company Japan simply called the church where I was pastoring and invited, "Would you like to work with FEBC in Japan?" Suddenly the work in America seemed to take a step back and I quickly became as obsessed with Japan and its needs as the Apostle Paul was with Macedonia when he was called to minister there. Almost immediately the Lord made my wife's heart and mine one in total agreement and soon after we met with the FEBC Board, and began to formulate plans to return to the land where we had served the Lord for 13 years and where five of our ten children had come into this world.

Support Raised

The seeming impossible task of raising support for the six of us who now reside in Japan was largely solved when all three of the churches in America where I had pastored backed us generously. To add to that, a Japanese church near Tokyo which we had helped found in the 1950's pledged 50,000 yen support per month. I assure you that that was a real thrill to us.

Lessons Learned

Here we are back in this wonderful land and are thrilled to be in the fruitful work of radio with the Far East Broadcasting Company. A number of lessons have been learned, among which are the following:

1. It is great to be in God's will whatever the geographical location.
2. God's ways are not always our ways and He reserves the right to "relocate" us at short notice.
3. We may pledge to live or die in any given country of this world, but we do best to simply commit our way to our Master and "He will direct our paths." (Proverbs 3:5,6)

Growth and Maturity

I might conclude my remarks by adding that after nine years of absence I can see definite changes that indicate both growth and maturity in the Japanese church and the evangelical missionary family. It is with great joy and thanksgiving that we join forces with you again!

WILLIS CARRICO

III



No Easy Decision

To return as a missionary to the country in which I was raised as a missionary's child was not an easy decision to make. Some might think that such a decision would be made easily because two-thirds of my life has been spent in Japan. In fact, that made the decision more difficult and complicated.

My first consideration was whether or not I could really be at all objective in trying to decide whether or not to return to Japan. Was I returning to Japan because that was the task that God had for me? Or was I wanting to return because of some deep romanticized, child-like view of Japan? How much did my wanting to return have to do with the fact that the surroundings were familiar, that I had a basic speaking ability in Japanese?

Harsh Realities

Another consideration was based on other harsh realities I had witnessed as a child. I had seen first hand the slow growth of the Japanese Church. Could I live with the frustrations and disappointments my parents had lived with? Furthermore, I had experienced the highly structured and rigid society of the Japanese. Having come to love the openness of American society I was feeling more at home there; Japan seemed far away.

Although these questions were con-

stantly in the back of my mind they did not prevent me from continuing my training for missionary work. Down deep somewhere was an indelible drawing towards Japan which kept me headed that way even when enthusiasm was not high.

Cold Factual Statistics

One thing that certainly played an important part in the decision making were the cold factual statistics. They showed that just less than 1% of Japan's 100 million plus population is Christian. That coupled with the fact that nearly 80% of all Christian workers work in an area of 20% of the world's population — conversely 20% work in an area of 80% of the population — had a real impact.

Love for the Japanese

There were still other factors which wouldn't allow me to forget Japan. There seemed to be in me a built-in love for the Japanese, the reason for which I couldn't verbalize. Perhaps I felt this way because I found myself with some of their characteristics and thought patterns. In short, I did feel I would be at home in Japan.

I knew the need in Japan to be great. I liked Japan in spite of reservations. The logical conclusion for me was, "Why should some other Westerner have to go in my place?" This awareness created in me a heavy responsibility which carried me through moments of doubt and difficulty: the times when I knew it meant leaving family and a country to which I had grown attached.

Missionary Internship

Finally, in spite of this conviction it took a year of missionary internship before I could be completely certain. This year convinced me that my feelings for Japan were not based on fantasies and that there was work here for which I would qualify.

MK's Have Language Struggles

Having made it back to Japan, a lot of things have taken place not the least of which is the realization that language acquisition for M.K.'s is difficult, too. Yet, God has opened avenues of blessing, surprises and excitement. I am convinced He will continue to do so. As he has assured us in His Word: "Truly I say to you, there is no one who has left home, wife or brother or parents or children for the sake of the Kingdom of God, who shall not receive many times as much at this time and in the age to come, eternal life." Luke 18:29,30.

BRUCE YOUNG

JAPAN HARVEST/ No. 3-1977

IV



A SECOND GENERATION REPRESENTATIVE

The Australian Embassy in Tokyo has a large, famous and very beautiful Japanese garden. I came to know this, not just as a cold hard fact but as a matter of personal experience, through living at the Embassy for a short time in the early sixties; and it was one important piece in the whole design of my introduction to the life and culture of Japan. As a result of that introduction, and the lasting impression it made on me, I'm back here as a missionary.

The facts about how I came to be here in the sixties can be stated very quickly. My father was appointed Australian Ambassador to Japan in 1960; and so I came to stay with my parents during holidays from school and university. In my last visit I came with a new interest, developed in my first year at university: I came hoping to see something of missionary work and other Christian ministries in Japan. I did meet quite a few missionaries, some of whom I'd been praying for in a little prayer group at Cambridge — one of them I just 'happened' to meet on a street car in Tokyo! This contact through prayer, begun at Cambridge and continued since then, has been a very important factor in bringing me back to Japan.

If this were all there is to be said, it would not really be very interesting, and would hardly explain the title. But the fact that my father was a diplomat is of more significance than just being one link in a chain of causes and effects that brought me here. Much more significantly, being the son of a diplomat has taught me something about my role and my behaviour as a missionary. And the word I've chosen to express the link is the word 'representative'.

A Representative

An Ambassador is a *representative* of his country: of its people, and

especially of the government and its policies. He must always be concerned that the impression he gives of his country is both truthful and appealing. So, I am conscious that as a missionary I too am a representative: first and most important, a representative of the Lord Jesus Christ Himself.

Analogies

It is worthwhile drawing some analogies for the role of a missionary as representative for these are things which I feel I've learned by the experience of being in a diplomatic family.

First, a diplomat must be fully informed of the views and policies of those who have sent him. My father was constantly sending and receiving cables to and from Canberra, talking to Australian government officials when they came to visit, and once in a while going home to talk to people there. This is a strong reminder to me to keep in touch, with the Lord Himself through prayer and study of His word, and also with my supporting congregations and with the whole Christian scene.

Secondly, a diplomat needs to understand the mind of the people to whom he is sent. I feel that my parents deserve a tribute for the way in which they have consistently made an effort to know personally a great variety of people in the countries they have stayed in. So in Japan they had many Japanese friends, not just among the *Gaimusho* officials but among people from many walks of life: business people, school teachers, and railway officials are just three such groups. The application is obvious — I can only try to follow their good example.

And lastly, a diplomatic representative should be, in the best sense, self-effacing. This does not mean being a nonentity, but it does mean avoiding the temptation to perform in such a way as to draw attention to himself, rather than to his country. My father always avoided this kind of behaviour; in fact he seemed to go out of his way to avoid any personal publicity as far as possible. This is really the most powerful lesson of all. As created by God and re-created in Christ, I know that I am to be myself — and yet, myself so often gets in the way! May we all desire more and more that people will see, not just us, but Christ *in us*.

DENIS McINTYRE

V



Many Christians are thankful for that one who first told them of Christ in a way that changed their lives.

A Brave Young Man

With such gratitude, a brave Christian young man is well remembered, a most unexpected person in a most unexpected place. The person: a so-called enemy soldier in the wartime Imperial Japanese Army and the place: No.1 Field Prisoner of War Camp in Java now known as Jakarta. In that camp, a faithful Christian witness confronted me with the claims of Christ for my own life and having heard, I could never be the same again.

As a member of a small British Army unit consisting of a "handful" of men, we were detailed to take off the Island of Singapore a heavy box containing an article of equipment which we understood was not to fall into enemy hands. That was just prior to the fall of Singapore. The escape to Java, I regarded as miraculous. We were only a few men and we had to become the crew of a 600 ton steamship with only one man on board who could navigate and he was ill with malaria. The ship was the target of attack from the air.

Escape Impossible

Reaching Java, our destination, with the box, we found escape was impossible. In the mountains we heard the conditions of surrender from a plantation owner.

We were herded into a large compound used for coolie dock laborers in Tanjong Priok. Our first guards were young and well disciplined troops much to be admired. They were front

私はかつて日本の捕虜でした

I was captured by the Japanese.

DENNIS TURNER

line troops and had a respect for the enemy. How incredible is war! I was the only prisoner in the camp with a knowledge of Japanese. One guard came to me for help with a wound. At the time we had no medical men among us so I dressed his wound with the little medical items I managed to obtain. With years of pre-war friendships with Japanese people in London, my regard for the Japanese was not understood by all and I realized from the outset that things were going to be difficult. I was beginning to become a buffer between two sides. The Allied side demanded their rights to be strongly presented and the Japanese side demanded that their orders be strictly carried out.

When these young guards were replaced by older and fatherly-type men,

one of the Japanese soldiers on the Camp administration side, a Miyasaka San, then a Corporal in the Imperial Japanese Army, was found to be a great help in reducing daily tension and even in his spare "off duty" time, searched the bombed dock warehouses for extra food for the prisoners. Truck loads of Dutch cheeses and tins of Carnation milk were a special treat. A part of his kindness was to allow "work parties" to be taken out of the camp to look for material with which to build a chapel in the Prison Camp grounds.

Miyasaka San proved to be a real friend and still is today, living nearby in Suwa City. In the p.o.w. camp, when the time came when the prisoners were to sign a "statement of allegiance", it was a difficult time for both of us from our respective sides.

One could well ask why a so-called enemy soldier showed such kindness and gave such help to the prisoners. In talks together it was learnt that he went to Shizuoka for schooling because it was a warmer place and there became friends with a missionary, a Mr. John Dickinson who taught English in the school. Thousands of prisoners of war benefitted from that friendship.

This somewhat uneventful period came to an end with another unit taking over. Many of the young guards were from Korea. One of their Japanese sergeants appeared to enjoy the reputation of being feared. Some guards followed his example without restraint and even seemed encouraged. In negotiations with him as interpreter, to me he was a reasonable man and I could not understand why he was making so many suffer until the reason was learned from another Japanese. When a boy on a milk round in Kobe, this sergeant was kicked by a foreigner. Thousands found life more tolerable through the influence of a missionary's life, but now in extreme contrast, thousands were to know of added misery through a schoolboy being kicked.

In this dark period however, there was a ray of light, and a bright one at that! Tetsumoto San was his name and he was seeking to tell the prisoners of Jesus. Guards would call prisoners to the wire perimeter to barter with them, (I admired those prisoners who would not part with their wedding rings), Tetsumoto San called me to the perimeter to give him words in English whereby he could tell the prisoners of

Jesus! This he did with much earnestness, so much so, he earned the nickname "Holy Joe". From the perimeter, he gave packets of Lion toothpaste powder with the message that "Jesus loves." At night, from the perimeter sometimes could be heard the familiar strains of the hymn, "What a Friend we have in Jesus" and men would say, "Holy Joe" is on tonight. When restrictions were eased, off-duty guards came into the camp and Tetsumoto San would be found sitting with the prisoners to tell them of Jesus but often the men ridiculed and carried on with card games. He sought to reach all but especially the sinners and the sick.

Face to Face

The day came when we suddenly met each other face to face. We were alone and Tetsumoto San came out with the question whether I was a Christian. All of us from England are Christians, was my reply, but as I uttered the words, they seemed mockery. All are Christians! Did he know how he was ridiculed! What of the gamblers and there were hardened professionals among us! Those who rolled native tobacco in pages from Bibles, were they Christians! Men made wooden crosses and kept them under their 'pillows' as a kind of talisman. Anyone should know that was wrong, I thought. While I felt confused with such thoughts, Tetsumoto San drew me to one side and in a quiet earnestness, in a way I could never forget, told me that he, his mother and sister, "had turned to God from

idols". I had no answer and he spoke of the Lord as if he knew the Lord and that there was nothing more important in the world than what he was saying. Perhaps more than what he was saying, it was the man himself, his earnestness. His obvious compassion was enough to melt any man's heart. When I 'recovered', he asked me whether I had a Bible. Taking a small Sanseido Japanese-English dictionary from my pocket, "This is my Bible," I foolishly said. In saying this I meant that it was so important for the whole camp in negotiations but as I uttered the words, my heart smote me. I can't remember what else he said but bewildered, I knew he had something I certainly did not have.

At times he would not be seen for days and word had it that he had been beaten for his Christian witness and was in detention. If that was so, all that he told me was the more important I thought. I knew he was genuine and telling the men of Jesus was costing him something. The meeting with him could not be forgotten and his words remained with me.

A New Testament

Strangely, yet not strangely, a fellow prisoner gave me a New Testament that had belonged to one of the dead. I believed God had put it into my hands. A Bible had been given me by a Christian family who gave me hospitality in Cape Town but it was left in Singapore. I remembered glancing at my possessions. The Bible, and a set of Vaccari Kanji Cards, all had to be left but I was thankful to have

brought the dictionary. Reading that New Testament, I was puzzled why the Bible could not be understood.

Working drafts were formed; many were sent to Borneo, I think never to return. Ambon, an island of Ceram between the Celebes and New Guinea was my destination, the project, an airfield. (A present neighbouring Japanese farmer was one of the Japanese Navy crew of the prison ship). During the one and a half years on that island, loss of life was great. Dying men would ask me, if there was a God, why did God allow it all. I had no answer.

With Dying Men

Scraps of news were gleaned to give the camp hope but the dying needed a greater hope. Last words of dying men left no doubt as to a life beyond the grave and as men died, their looks of fear were often before me. One of our number was Jewish and I admired him but he seemed despised by the many. When he was sick and transferred to the "dying hut" I became determined to help him live. We met in London after the war.

The Island had to be given up and the pitiful remnant was packed into a small ship to begin a seventy day voyage back to Java. Often we moved only at night and at times anchored for days on end. Almost daily the dead were put over the side.

Back in Java, in a prison in Bandung, a Japanese truck driver gave me a large Kenkyusha "Takenobu" dictionary and in it, I found the Japanese rendering of the Bible verse, "Sufficient unto the day is the evil



MIYASAKA (ARROW) WITH P.O.W. STAFF



1977 REUNION

thereof" and to me it was understandable. I then thought that if I could obtain a Bible in Japanese, perhaps I could understand.

Release at Last

Freedom came and in a most unexpected place a Japanese New Testament reached my hands but, it was still a closed book to me.

After release there was work to do trying to locate missing prisoners and so my return was delayed. On the repatriation ship the encounter with Tetsumoto San was often before me and with the miraculous escape from Singapore, the three and a half years prison life including that nightmare voyage, I could but believe that God had a purpose in my becoming a prisoner and in the deliverance.

Home in England after the joyous family re-union began a one and a half year time of seeking. During that time in the School of Oriental and African Studies in London, a missionary teaching Japanese urged me to become a missionary. I did volunteer but at a Mission interview found I 'had no message' and was told that one day 'I would meet Christ.'

Perfect Peace

That great day came when God

brought me to an end of myself and in my own room, I told Him if He couldn't do anything for me, I did not want to go on living. On my knees, the Name of Jesus came before me as never before. *Suddenly*, I knew He could, He would and He *had*, and peace flooded my heart. An old school friend urged me to go to a Christian Young People's Conference Centre and at Hildenborough Hall, the understanding and assurance of Salvation came when the late Lindsay Glegg was speaking from Luke, chapter 5. Peter had heard the Words of the Lord but obviously hadn't believed in his heart and came under the conviction of sin. It was a picture of my life. The Cross came before me. Christ...God's Son from Heaven...the Sinless One...dying for sin....whose sin?...my sin! He lives. I was saved and knew it!

The meeting with that brave young Christian Tetsumoto San was all so vivid, it could have happened the day before. I thanked God for him but more so for the Saviour. Why had I remained in darkness so long! As a prisoner, how often I was near to death and now knew, if I had died, I would have gone to hell. To live for Christ was not a mere resolve for I

knew that was to be my life.

The way immediately opened to enter a Company to prepare to go to the Far East. During the year and a half of training in the many departments of that vast business organization, it was my happy lot to bring the Christians into touch with each other.

Looking Back

Looking back over the years, the blessings of personal work are well evident. So much so, the aims of The Fishers Fellowship are mine, the encouragement of believers especially young believers, in personal work, to believe that the Lord wants to use them, can use them and will use them in seeing others saved. The Fishers Fellowship Course, "Winning Another" I hope to see in Japanese and proving a blessing to many a life throughout Japan and to other lands.

As I serve the Lord in the Nagano Prefecture, invited there by my former war time prisoner of war guards, I rejoice in knowing that there will be fruit abounding to the eternal account of that brave soldier in the Imperial Japanese Army, who in the face of great difficulties, sought to win us prisoners to Christ. ✠

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Jackson Lind



Siegfried Buss

Lind Interview

Buss: Welcome to Japan. Your face is already familiar to millions of Japanese who regularly watch baseball on T.V. Tell us, how did this opportunity open?

Lind: I was in spring training around the 25th of March this year with the Dodgers in Florida and at the time I was to be the player coach for the "Triple A" team in Albuquerque. They called me into the office one day and asked me if I would be interested in going to Japan to play. From the information that I had from players who had been there before, I always kind of felt that I would like the opportunity to go to Japan and play. Generally, whenever they get an American player, he is of the type who hits many home runs, and I'm not that type. So I didn't really think my chances of coming to Japan were very good. When they asked me I didn't hesitate, I said: 'Sure, I'd love to go to Japan', and four days later the Yomiuri Giants called the Dodgers once more and confirmed that they wanted me. From that point on, it took about two weeks before I got on the plane to come to Japan.

Q: What was your batting average last year?

A: Last year I hit 272 in Albuquerque, I had 5 homeruns, 38 RBI's.

Q: What league did you play with?

A: I played in the Pacific Coast League.

Q: What other teams are in that league?

A: Tucson, Phoenix, Salt Lake City, San Jose, Spokane, Tacoma and Hawaii.

Q: The Giants are really a top team in Japan, at least the Japanese feel that way about it. What is your impression, joining them this season?

A: Well, since I've joined the Giants, I've found out that they are one of the best teams in Japan, if not the best; anyway, I hope we are. I'd sure like to win the pennant! They have fairly good pitching, offense and a lot of outstanding hitters. Oh, Emoto and Takeda provide the power, and the defense is above average; I'd say we have a good defense. Our chances of winning depend primarily on how our pitching holds out throughout the year. I think that we will be very competitive; hopefully we'll bring the championship back to Tokyo's Yomiuri Giants.

Q: We certainly wish you much success. As a player from the States do you find their pitching difficult to cope with?

A: It's a little different. They don't throw as hard here; I think mainly because of the size of the pitchers. In the States pitchers mainly depend on a fast ball. Here they depend a little more on breaking pitches, curve balls, etc. The Japanese try to get a little more movement on the ball because they don't have the velocity that we have in the States. I've found that the Japanese pitchers have pretty good control. So it has been a little adjustment; hopefully in time I'll become more accustomed to it.

Q: How do you overcome language barriers?

A: The Giants provide me with an interpreter and he handles anything that I have problems with; he's very good and helpful. So language is not an obstacle at all. Some of the Giants players can speak a little bit of English. On basics I can communicate with most of them, but sometimes I need the interpreter, especially when talking over situations like baseball plays with the coaches and the manager, so there won't be any misunderstanding.

Q: Are you signed up for a year, or how does a contract like that run?

A: I have a one-year contract which is renewable.

Q: Great! There are many missionaries, including myself, who are ardent baseball fans. Watching the games on TV is really an outlet for us, exciting and yet relaxing — reminds us of back home. Having you on the Tokyo team makes us feel real good. In the past the Giants have had very few Americans on their team and when one finally makes it, the eyes of Japan are watching every move as was the case with Johnson last year. So this will be quite a challenge for you as a Christian. While we are on the subject, I am sure JAPAN HARVEST readers would be very much interested to hear about your walk with Christ. When did you become a Christian?

A: I became a Christian when I was six years old. My father was a Baptist minister and I came to know Christ under his ministry. Ever since I can remember baseball was my all-consuming passion. I always wanted to play in the big leagues. Some sports writer asked me the other day what I'd be if I never played baseball and I couldn't give him an answer because I never thought about anything but being in baseball. Eventually I'd like to coach and manage. I was offered a scholarship and graduated from Arizona State University. Now to come back to my Christian walk: Throughout my career Christian-wise I am afraid I left God out. He was the kind of God I would call on when I needed His help to do well. Through the National Anthem I'd pray that He would help me do my very best and protect me from injury. Then, when the game started, He would take a back seat. One day I met Wes Neal who revolutionized my life by suggesting that one could think God's thoughts at all times, even during a baseball game. During the last year and a half I have tried to put this principle into practice and I have found that it has given me a tremendous, much more meaningful relationship with God as I play baseball. God is not just somebody whom I can ask to help me do my best, but I can actually think God's thoughts during a performance and use my physical actions and my mental thoughts and the emotions that I feel to praise Him in everything I do.

Q: So you play to glorify God, is that correct?

A: That's my goal, yes. Sometimes human nature creeps back in, but I've found that there is a relationship between the amount of time I spend in God's Word each day and the quality of my performance during the game. I don't mean if I read God's Word I'll get four hits! In actual performance, no matter whether I strike out, pop up, or get a base hit, if I am thinking God's thoughts and trying to express my love for Him in my actual performance, then my goal has been fulfilled, whether I get a base hit or not.

Q: Jack, as an athlete, how do you look at Scripture? What challenge do you find in specific terms?

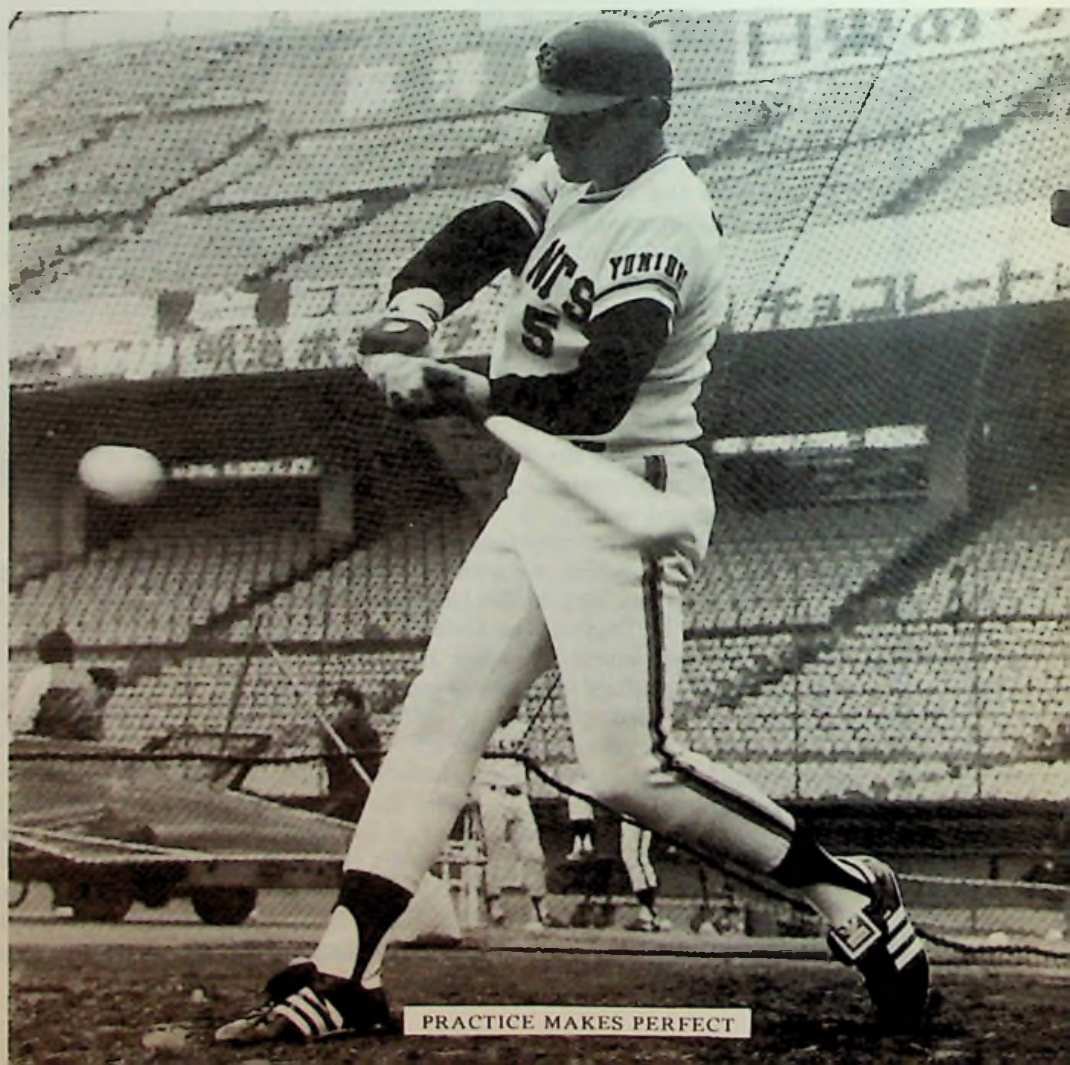
A: In this area Wes Neal to whom I referred earlier, has been a great help. Wes is a former weight lifter and with Campus Crusade for Christ. There are actually four things in my commitment that I'd like to remember: Number one, my goal. According to Romans 8:29, my goal is to conform to the image of Christ in everything I do. If I am thinking in terms of batting average or homeruns or RBI's, I am not really thinking God's thoughts because God wants me to conform to the image of Christ. The results He takes care of. So I should not as a player think about my batting average. I realize, of course, that there is a lot of pressure put on a player from the management and the fans and performance determines whether one stays in the game or not. But whatever the pressures, a player should not play for those goals but should play to conform to the image of Christ.

A TIMELY BIRTHDAY PRESENT

Jackson Lind handed Champion Oh of the GIANTS a nicely wrapped package with the greeting: "Happy Birthday Team-mate!"

It was May 21, 1977 and Oh received his first present ever from a fellow player. When receiving the gift, he was overheard saying, "I believe it contains a book — perhaps the one I always wanted to read." Sadaharu Oh was right. It was a New Testament. World Slugger Oh couldn't have had a more timely present during this major slump in his illustrious career when encouragement was needed so very much.

Taken from
the CHRISTIAN WEEKLY,
June 5, 1977



PRACTICE MAKES PERFECT

Q: That's a good point. What other goals do you set?

A: Number two is my role. According to 2 Corinthians 5:20 I am to be an ambassador for Christ. Number three is my motivation. According to Romans 12:1 I am to present my body as a living sacrifice. The way I can do this is to express my love for Christ in return for the love He showed to me by dying on the cross. I want to praise Him through my actual performance in sports. Finally, I must keep always in mind the audience. Colossians 3:23 says, "Whatever you do, do your work heartily, as to the Lord, and not unto men." Thus when I am playing in Korakuen Stadium where we have an average of forty-five thousand spectators a night, my goal is to be in tune with God. In order for me to conform to the image of Christ, I have to keep in mind that I am playing for Christ and not for myself or for my family or for anybody else — solely for Christ! I have got to picture Him as the only person in the Stadium and to keep God's thoughts at all times.

Q: Thank you for sharing these four guidelines in your life, Jack. Since coming to Japan, have you found a home church?

A: We have been here just a month now. We have attended several churches. My wife and I enjoy the Tokyo Baptist Church where we have already made friends. So that will be home church while in Japan. We are members of the Trinity Baptist Church in Mesa, Arizona, which is Conservative Baptist. My father is a retired Baptist minister.

Q: Jack, you have come to Japan as a baseball player, but what role do you think is yours here as a Christian?

A: When we came here we wondered what kind of opportunities the Lord would present us with. We have come with open minds, not knowing exactly what we would be able to do. The language, of course, is a problem, but we look forward to getting into some publications, on radio shows, into churches, etc., so that we can share what Christ has done in our lives and how we can relate playing baseball to being a Christian.

Q: What about your team, the Giants?

A: I have arranged to get some Japanese Bibles. Since the Japanese like to give presents, I want to present Bibles to my team-mates on special occasions. I have also arranged to have tracts in Japanese for the many kids who come to the house all the time for autographs. I am really open to anything that I can possibly do.

Editor: Thank you Jack, for taking the time to come to the JEMA Office. We will be following your games in Japan with prayerful interest.



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THE CHURCH IN ASIA

BY DON HOKE

Moody Press, Chicago

Those who know Don Hoke expect that his name on something insures a good product. Those who knew Don and worked with him in Japan are pleased with the attention accorded *The Church in Asia*. We expect a wide ministry for this *opus* in the years ahead.

Widely Acclaimed

The full page review in the *Evangelical Missionary Quarterly* (Jan. 1977) affirms: "This book will undoubtedly take its place as the best single volume on this subject." Church growth mentor Donald McGavran pays a tribute which we should put into practise: "A notable contribution to world evangelization. Every church with missionaries in Asia should own a copy. Every school of missions and every Bible school or seminary should add this book to its library." This last evaluation we offer is that of Billy Graham who emphasizes what the book can do for you: "It will maximize your understanding of the evangelization of Asia and minimize your time spent on extraneous material unrelated to advancing the kingdom of God". Such praise should assure any reader of the potential worth of investing time in this new work. Get your copy at your nearest Christian book store.

Let me mention some lessons suggested by this book to those of us working in Japan.

Lessons from Korea

The great difference between the numerically strong church in Korea and the much smaller church in Japan should be a continuing concern to the Japan missionary. We can leave no stone unturned to be sure that we understand what makes the difference. There may be applicable lessons. The section on Korea contains significant data: "An impressive network of Christian schools undergirds this growing church and feeds Korea's youth. Half of South Korea is under twenty-five. Open doors welcome them to 11

Protestant colleges and universities (out of a national total of 173), 85 Protestant high schools, 79 Protestant middle schools, and innumerable Christian primary schools — not to mention the sixty thousand boys and girls from underprivileged families who are enrolled in the church day-schools called Bible clubs." (p. 370) Doesn't this data suggest why Korea's Protestant church is the strongest in Asia? Humanly speaking, how can the child of Christian parents in Japan cope with a non-Christian school combined with the influence of non-Christian mass-media and probably a non-Christian peer group?

Lessons from China

The chapter on China also suggests to the Japan missionary the importance of the right kind of Christian education. After V-J day mission schools were crowded. Glasser says that "In 1947 alone school administrators turned down more than 110,000 applicants for entrance into their colleges. Approximately 10% of all college students in the entire country were attending such institutions. *The tragedy, however, was that these colleges were only nominally Christian.* (italics mine) As a result they unwittingly contributed to the debacle soon to take place." (p. 169) Other missionaries who worked in China have also contended there was inadequate emphasis on training Christian leaders.

Of course we need more than Christian Education to explain the great church in Korea: "Many reasons have been given for the amazing Protestant growth, which was most notable in the Presbyterian church. The most important reasons seem to have been a stress on people-to-people evangelism, Bible training for the entire church membership, the adoption of the Nevius method (which promoted self-support, self-government and self-propagation), and the unique outpouring of the Holy Spirit in revival. Presbyterians also strategically de-

ployed their missionaries to take advantage of and to follow up areas of growth, whereas the Methodists for a time were forced to reduce the number of their missionaries." (p. 378)

A Reminder

It may not be amiss to remind readers that the greatest church in Asia is built on Reformed theology. It is a misunderstanding and a distortion of such theology to minimize evangelistic zeal. There is possibly another related clue on what makes the Korean church outstanding. Writing an essay in *Protestant Thought in the Twentieth Century*, Walter Horton affirms: "Wherever American theology remains conservative, the outlines of the Calvinistic system can clearly be described." (p. 106 MacMillan, 1951). Horton of course is not talking about the church in Korea. But his historical observation suggests that Reformed theology anywhere probably helps hold a foundation of orthodoxy without a necessary loss of evangelistic zeal.

Not mentioned by author Moffett, but possibly significant: William Baird, one of the pioneers, expressed his belief that the indigneous method was not one of the *causes* of church growth but rather one of the pronounced effects following from the concept of worship held by the Korean church.

Education and Evangelism

Before leaving the possible lessons for us from the Korea scene, it could be profitable to note one contrast with Christian education in Japan. Alvin Hammond's chapter on Japan includes this: "Following the war, not only were the existing mission universities rebuilt, but a new multi-million-dollar project, the International Christian University, was undertaken by cooperating Protestants. These college-level schools, and to a lesser degree the high and middle schools, *have had a steadily lessening Christian impact.* (italics mine) Probably less than 5% of

the students graduate as Christians. The national average shows less than 50% of the faculties even nominally Christian. Prolonged campus disruptions initiated in recent years by minority student power groups in a number of liberal arts Christian colleges, including ICU, have caused further misgivings regarding their value as Christian organizations". (p. 332)

Surely the contrast in Christian institutions is serious food for thought. Any tested recipes from Korea which could be applied to the Japan scene deserve our attention.

North Korea's Church

What other data from the book should influence our ministry in Japan? Reactions will differ. I find myself reflecting on the observation that "the single greatest opposition to the growth of the gospel in Asia in the past twenty-five years has been communism." (p. 26) In Japan in our anxiety to avoid an over-stress on anti-communism, perhaps we have gone too far. If so, we need to help our Japanese friends to a clear picture of what communism does to the church. Moffett's chapter on Korea offers this entertaining item: In August of 1972

for the first time in twenty-two years reporters were able to interview a professing Christian in North Korea. "Kang Ryang-uk, now a high communist official and uncle of Premier Kim Il-sung, is probably the last Christian minister alive in communist Korea. He was asked about the state of the church. Rather defensively he asserted that North Korea has freedom of religion and that he was still a Christian, but he knew of no churches left standing or of any Christian meetings. 'The churches,' he said, 'were all destroyed by United States bombers during the war.' Asked about Bible distribution, he said there was none because 'not many people wanted them.' But South Korea's Christians look at the churchless north and wonder if there is really freedom of religion in North Korea, why does Seoul, which was also destroyed in the war, today have sixteen hundred Christian churches, while P'yongyang once known as the city of churches has none?" (p. 372)

Glasser gives one short sentence to epitomize what happened in China "With the passage of time the church was slowly immobilized as an effective institution and finally destroyed." (p.

174) I admire Dr. Glasser, the gifted and able author of the chapter on China. Yet his contribution was a disappointment. I found an over-emphasis on the importance of social action and inadequate distinction between those who suffer for their faith and those who suffer because they have a religious vocabulary.

Conclusion:

Working in a part of the divine vineyard not noted for fruitfulness, the over-all picture given by Don's book was very encouraging to me. In the future I think I can do a better job of challenging recruits with the data provided. Christians everywhere should be encouraged by details on the Asian churches as sending churches. Most missionaries will have a sharper focus on problem areas. The comparison of other fields is worth our study even where there are no lessons we can apply to our own field. A fitting close to this review will be the challenge of Don's own words: "The thesis of this volume is that Asia is not only the world's greatest evangelistic need, but it is also the church's most challenging opportunity in this last quarter of the twentieth century." (p. 19) *Reviewed by Phil Foxwell*✝

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Total Involvement

PAUL E. KAUFFMAN

God's Perfect Plan

God's plans are always perfect down to the most meticulous details. In The Great Commission, we have God's plan for reaching the world and building His Kingdom. It was a perfect plan. It still is a perfect plan. If that is true, then we must honestly enquire why the world has not been reached and won. The fault lies not in the Commission but in our failure to understand, or our failure to do what we know to do.

Time Is Short

Time is growing short. The shades of salvation's night are about to fall. What we do for Christ and for our sin-cursed world we will have to do quickly and effectively. It is obvious that no one is going to improve on God's plan. What is needed then is a closer look at God's plan. For the purposes of our discussion I have called God's plan "TOTAL INVOLVE-

MENT." By total involvement, I mean the involvement of every Christian. The present activity of the Church reminds one of the story of a group of boys playing war in the streets. Suddenly everything was quiet. No bang bangs — no groans of the dying — no shouts of "I got you — you're dead." Just silence. A passerby seeing the boys sitting quietly in a group asked them why they were so quiet. One boy, obviously the spokesman of the group, spoke up, "You see sir, we're all generals. We can't get anyone to do the fighting." Well, that's a fairly accurate portrayal of much of the Church today — too many generals! Laymen, on the otherhand, expect the clergy to do the evangelism, thus further highlighting the problems caused by divisions between clergy and laity. This conspicuous distinction between the two can be traced back to the days of Emperor Constantine but not back to the time of Christ. No such distinction appears in The Great Commission. It certainly was not part of God's plan.

Directions

Let's take time to go right back to The Great Commission and get our directions clear. I have observed that The Great Commission is often misinterpreted. Without a proper understanding of our commission, we cannot possibly complete our task. Part of the problem arises from an oversimplification of The Great Commission and an unfortunate translation. Ask Mr. Average Christian, "What is The Great Commission?" Chances are he'll reply, "Go into all the world and preach the Gospel." Notice first of all that they left out the

important little world "ye", thus absolving themselves of responsibility. This quotation from Mark's Gospel, even with the "ye" included, creates false impressions. First: It is an oversimplification of this portion of scripture. Second: The term "preach" in today's world carries the connotation of a sermon delivered from the pulpit of a church by an ordained clergyman. Once again the layman is absolved of responsibility by this inference. This is most definitely not what is meant by the word "preach." This would make the work of fulfilling The Great Commission the responsibility of less than one percent of the Christians. No wonder we have been unsuccessful! We have been fighting a war with less than one percent of the available troops.

Motivational Force

Turn with me to The Great Commission as recorded in Matthew 28:18-20. Notice that the indispensable motivational force is mentioned first — "All power is given unto me in heaven and in earth." Then The Commission is stated in its entirety. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Then follows the divine promise, "Lo I am with you always even unto the end of the world."

Five Steps

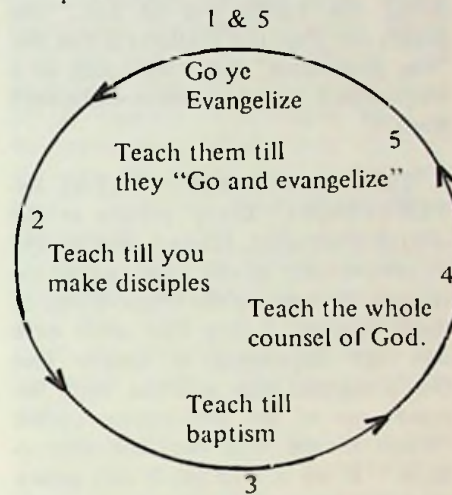
I see five distinct steps in The Great Commission. 1. "Go ye." This is the opposite of a static Christian's faith. This is the involvement of every believer in a globe-girdling task. Tie this in with Mark's statement and Acts 1:8 and you get the breadth of the geo-



graphical boundaries of The Commission — “all the world”, “every creature”, “Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” Every believer reading The Great Commission is confronted with Christ’s “Go ye.” We shall see that this is a call for the total involvement of the entire Body of Christ. 2. “Teach all nations.” The Living Bible translates this “make disciples of all nations.” Obviously more is intended here than the mere preaching of the Gospel by professionals. Here is a patient teaching of the Gospel until it produces results beyond conversion. The Commission is not to make “converts” but to make disciples. Over the centuries many have been converted to Christianity but few have actually become disciples. Jesus worked with twelve men for three years after their conversion. This was the process of disciple making. 3. “Baptizing them in the name of the Father, and of the Son and of the Holy Ghost.” This is more than the mere act of immersion. Those of us on the mission field know that baptism is a step that new converts often pay a great price to take. It frequently means not merely the disapproval of the family but also that point at which the unbelieving family disassociates themselves from the convert. They consider it a Christian “rite” that marks the break with the family religion. Consequently, much teaching must precede this step to prepare the convert for the isolation and persecution which could follow. 4. “Teaching them to observe all things” or as the Living Bible puts it, “teach these new disciples to obey all commands.” This is a thorough impartation of God’s word to the new believer. It is virtually the never-ending process of teaching the whole counsel of God. It is a teaching process that must be constant and thorough. More of this later. 5. “Teach them to observe...whatsoever I have commanded you.” What has He commanded? “Go ye into all the world and.....” The teaching process is designed to involve

every single convert in the fulfillment of The Great Commission. Any teaching program that falls short of this goal will mean that The Commission remains unfulfilled. Step one and five are synonymous.

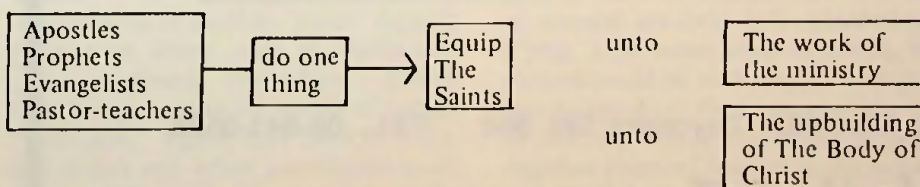
At the outset we said that God’s plan was perfect. I see it as a perfect circle. The five steps make up the complete circle.



The Great Commission then is aimed not at winning converts in the “uttermost parts of the earth” but at every convert becoming involved. The goal of The Great Commission is not converts but disciples. It is aimed at involving every new convert in the task of winning and teaching every new convert....There is no conclusion, only constant growth until the task is completed. God’s method is perfect. God’s method is total involvement!

Thus we have discovered that The Great Commission is a commission to total involvement. The Apostle Paul in his letter to the Ephesian church further emphasizes this. In Ephesians 4:11-12, Paul declares that Apostles, Prophets, Evangelists and Pastor-teachers, exist “for the perfecting of the saints,” (a better translation would be “for the equipping of the saints), for the work of the ministry, for edifying (building up) the Body of Christ.”

Pastor Ray Stedman in his book *Body Life* diagrams these verses in this way:



(Ray Stedman — *Body Life* — p.81)

Please note that the four offices, Apostle, Prophet, Evangelist, Pastor-teacher, exist for one purpose: that of equipping the saints for the work of the ministry and the upbuilding of the Body of Christ. The Greek word translated “equipping” means “to make one what he ought to be.” The word of God as taught and expounded by prophets, apostles, evangelists and pastor-teachers is designed to train every believer for the work of the Lord. This is **TOTAL INVOLVEMENT!**

The task of fulfilling The Great Commission has been lagging behind. We are neither reaching every creature nor teaching every believer to be involved in reaching every creature. Missiologists, evangelists, concerned pastors and missionary leaders have become deeply concerned. The time to get the job done is so short. These leaders have been studying successful churches, successful missionary endeavors and successful people movements (that is, whole people turning to Christ.) One common denominator seems to have emerged. There were doctrinal differences, cultural differences, educational differences, methodological differences. But there existed one recurring factor in these successful endeavours in many parts of the world. Let me quote from some of these findings and you will easily detect the single recurring theme.

Dr. R. K. Strachan studied successful movements from Communism to Pentecostal groups. He concluded, “what they had in common was this: their success in mobilizing their entire constituency in continuous evangelistic action.” “And so we came,” says Dr. Strachan, “to the conviction that the secret of expansion was to be found in this thesis: *that the successful expansion of any movement is in direct proportion to its success in mobilizing and occupying its total membership in constant propagation of its beliefs.*”¹

D. A. McGavran said, “We find as we study church growth around the world that the Church grows best when every Christian is trained in and works at evangelism.”² Dr. George Peters writes, “Much stagnation and lack of church multiplication is not because of poor theology or failure to preach the Gospel, but because the churches fail to mobilize and train their membership to become effective evangelizing agents of the Gospel.”³

Donald Palmer studied Pentecostal Church growth in Columbia, S. America. He found that the involving of every believer in the task of evangelism was a key factor in their success. I quote a few isolated statements from his book, *Explosion of People Evangelism*. He found that "Immediate spontaneous evangelization by new believers" was universally practiced by these successful groups. "Every member is expected to be an aggressive evangelist." "No part of the membership of the church is excluded from evangelism. It is the all important activity of the church."⁴

One of South America's most successful pastors, Ignacio Guevara says, "Every believer ought to win others, every pastor ought to train others, and every church ought to plant other churches."⁵

Pastor Ray Stedman, pastor of a highly successful church in California writes, "when the ministry was (or is) left to the professionals (clergy), there was nothing left for the people to do other than come to church and listen. They were told it was their responsibility to bring the world into the church building to hear the pastor preach the Gospel. Soon Christianity

became nothing but a spectacular sport."⁶

D. James Kennedy, pastor of the fastest growing Presbyterian Church in America says, "Laymen as well as ministers must be trained to evangelize. Over 99% of the church is made up of laymen. If they are A.W.O.L. (absent without leave), there is little doubt the battle will be lost." He points out that the minister is not the "star performer" but "the coach of a well-trained and well-co-ordinated team."⁷

There, you have it - TOTAL INVOLVEMENT! Every person in the church motivated, trained, and guided to involvement in the total task of the church. Comparing the observations of these experts, I find that what each one has discovered is simply that God's original plan was the best! Reminds me of the well-known cliché, "When all else fails, read the instructions." If we are to reach our generation with the Gospel, we must go back to God's original plan. No one has yet improved on God's plan. "As for God, his way is perfect." (2 Sam. 22:31) His plan, down to the minutest detail, is absolutely perfect.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world. Amen." (Matthew 28:19-20)

Our world can be reached by TOTAL INVOLVEMENT. Let me leave you with a statement from Thomas Carlyle, "Men do less than they ought unless they do all that they can," and also the ringing affirmation of the Apostle Paul, "I can do all things through Christ who strengtheneth me." (Phil. 4:13) †

NOTES

1. *Evangelism in Depth*, Latin American Mission, Moody Press, p. 25.
2. *How to Grow a Church*, D. A. McGavran, Regal Books, p. 82.
3. *Saturation Evangelism*, George W. Peters, Zondervan Pub. House, p. 205.
4. *Explosion of People Evangelism*, Donald C. Palmer, Moody Press.
5. *Evangelism Explosion*, D. James Kennedy, p. 99.
6. *Body Life*, Ray C. Stedman, Regal Books, p. 78.
7. *Evangelism Explosion*, D. James Kennedy, pages 5 and 6.



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GOD and Gods

in JAPAN

HENRY AYABE

The Japanese word for god has its origin in the Chinese word "shin." When Buddhism gained adherents during the 6th century, this word came into use in order to differentiate between Buddhism and the indigenous Japanese religion. It is recorded in the ancient writings as "kan nagara" which means "kami nagara no michi" and thus, "shinto" — popularly translated as "the way of the gods."

Nara and Heian Periods

The gods of the Nara and Heian periods were spirits that resided in a given area or mountains, streams, trees or fearsome animals. These spirits were called in the "manyo kana" reading as "kami." "Manyo kana" is a system of writing that uses Chinese characters and a form of pronunciations for writing of Japanese words. In these writings, they distinguished between the "kami" meaning up and "kami" meaning gods. The Chinese character for "ka" was the same but in differentiating between up and gods, the "mi" Chinese character used for up and gods were different. It was thought by some that anything above or higher than man was the fundamental idea of gods but through recent philological research, this idea of god has changed.

The "manyo kara" writings called the following things gods or "kami": Among animals, wolves ("okami"), the tiger, snake and the fox were referred to as "kami." The lightning ("kaminari"), mountain, groves, and rivers had their resident ("chinza") "kami." Ghosts, apparitions and the like were also referred to as "kami." It is concluded from these usages of "kami" that the idea of gods were spirits ("tama") that resided in animals and natural inanimate things and in unnatural phenomena which arouse awe and terror against which man is no match.

This idea of gods as "tama" (spirit) appears in terms such as "kodama" (spirit of trees), "kotodama" (spirit that lives in powerful words of men), "funadama" (spirit that lives in boats and ships) and other combinations of the word "tama."

Kojiki Record

In the Kojiki (Ancient Annals), the

gods resided in the "Takamagahara" (high heavenly plains) from which lesser gods descended to earth. These gods are essentially agricultural. The important ones are "Tsukiyomi" (god of the moon), "Yamatsumi" (god of the mountain), "Wadatsumi" (god of the sea), "Ikazuchi" (god of the lightning), "Kaguchi" (god of the fire), "Kukuchio" (god of trees) and "Orochi" (god of snakes which has mythical relationship to rivers). The idea that these are gods residing in these material things is fundamentally the same "tama" (spirit) concept of god.

The people believed that these gods could bring calamity or prosperity to them. Since water is the basic need for survival in a rice culture civilization, the people placated or appeased these gods in order to secure a good harvest. The people lived in the low lands and water flowed from the mountains, "the high heavenly plains."

To appease these gods, they set appropriate times of "worship" according to the agricultural seasons. They designated a place and time for the calling of the god ("tama") to come upon a prepared "body" such as a branch of the "sakaki" tree or a prepared place built with three elements. These are rock, tree or branch and earth which when built is called "yashiro." Later, it was enclosed with a building called a "jinja" ("jin" is "shin" meaning god and "ja" which is "yashiro").

Offerings were made to insure a good crop or good fortune. These offerings were made to appease or placate the "tama" (spirit) so that they would not incur wrath but receive their cooperation in insuring a good harvest.

To determine the response of the gods to their offerings, various forms of contest are held before the shrine ("jinja"). In some areas of Japan, the contest could be wrestling, or racing of two horses from the bottom of the hill to the top where the shrine is built. Another form of contest is the tug-of-war with rope made of rice straws. Whatever the form the contest may take, the outcome of the contest de-

cides the response of the god to their plea. Through this element of chance, their god relays his message. It is this idea of chance which is carried into the form of "omikuji" which are written oracles of god picked by lot.

When "tama" (spirit) comes to embody an object, the object is called "shintai" (body of god). The body of god can be a mirror, a sword, a religious symbol ("mitogura"), a tree, a huge rock, a forest, or even a mountain. In later periods of history because of the influence of Buddhism with its Buddha statues, the body of god could be an engraved statue. Since the god as a spirit enters the object, the body of god is never the object of worship. They worship the spirit in the body of god ("shintai").

When the attendant of the embodied god becomes the "body" of the "tama" (spirit), whatever he speaks becomes an oracle. This is shamanism. This form of shamanism was banned in Japan by the ultra nationalists of the Meiji era, who wanted to present Japan as culturally equal to the western world. Yet, there remained pockets of this form of shamanism called "ogamiya," who practiced in semi-secrecy. From one of these practicing "ogamiya" came the Tenrikyo religion of today.

Ancestral Gods

Another form of Shinto gods is the ancestral or clan gods. There is some controversy as to the origin of these gods. Some think that these ancestral or clan gods originated from an ancestor who had extraordinary powers by which he benefited those of his clan. After his death, his spirit resides in this earth and he cares for his people. After scores or centuries of years, his great exploits are remembered but his human frailties are forgotten and so he is deified. The Meiji shrine is a good example of this. Others think that ancestral or clan gods came from the "tama" (spirit) residing in a local area where a certain clan made their home. The clan that lives in that area took the resident "tama" (spirit) as their god ("ujigami" — clan god). The Yamato clan took "Amaterasu Omikami" as their clan goddess. Because

of the Yamato clan's early political ascendancy, it helped to form the imperial family of today.

Another aspect of this clan god can be found in the special powers of certain Shinto gods. Its logical origination came through the distinctive exploits of the clan which lived in the territorial resident of that god. Of such is the Hachiman shrine in Kamakura city. This "Hachiman" god was the clan god of the Usa clan of northern Kyushu. During the Mongolian invasion of 1274, the Usa clan distinguished itself in battle against the Mongolians. From that time, the "Hachiman" god was adopted by the Kyoto imperial court as a god who protects against military invasions of Japan. The god was transported to Kyoto and installed in a shrine.

After the Minamoto clan defeated the Taira clan in 1185, the "Hachiman" god was transported to Kamakura, the seat of the Minamoto shogunate. This god took on the special power of giving victory in battle and so became known as the god of war. Today, this god is noted for giving success in the "battles" of life. This same development can be said of the "Inarisan." It was at first the clan god of the Hata clan in Fushimi, Kyoto. This god was noted for its power to bring in a good crop, and so today, it is believed to prosper people in merchandising and commercialism. In this fashion, certain gods became known for particular powers in a special area of human activities.

The more popular a god became, the more believers it drew. Since distance became a problem in seeking the favor of a particular god, the idea of branch shrines came into being, much like a branch office of a leading bank. So today, there are "Hachiman" shrines and "Inari" shrines and many other popular gods in other parts of Japan.

The proliferation of branch shrines made it easy for the Japanese to feel free to "mairu" (to visit in order to worship) other gods if they did not receive any benefits or blessings ("go-riyaku") from any one god. They feel this way for the simple reason that gods have power in a particular regional area or that it is good only for a certain kind of power.

Today, the word "kami" connotes an additional meaning. When Francis Xavier landed in Kagoshima (1549) and led the Roman Catholic missionary endeavors, he and his aid, Yajiro,

were faced with the cultural barrier of implanting the idea of an omnipotent and sovereign God of the universe. They attempted to find an indigenous word to express this idea of God with "dainichi" (great sun) but soon realized that they could be mistaken for the Shingon Buddhist sect. With no indigenous word to express the sovereign God of the universe, they invented a new word, "tenshu" (Lord of Heaven) to be read phonetically as "Deos."

In the Meiji era, when a great influx of western technology and culture came like a flood into Japan, the idea of the sovereign God of the universe was again introduced. The Japanese use the term "Bunka Kaika Jidai" (the period of open door to civilization) to characterize this period of their history. The Japanese translators began translating western books. In their translations, they struggled to translate the western idea of God. Some bold attempts were made. Some translated God as "ten" (Heaven) under the influence of the Chinese concept which teaches that heaven is the place where the spirits that control the earth reign. Others translated God as "Jotei" (the King of kings), or "Tento Sama" (personified as the sun) and even others dared to translate it as the "real God." Of all these translated terms none became universally accepted usage.

In this same era, Protestant missionaries entered Japan and were actively preaching the Gospel. The translation of the Bible was undertaken by Dr. Hepburn (1815 - 1911). In the translation of the Bible, a cultural barrier for the translating of the Scriptural idea of God arose. After much discussion, the translators finally decided upon the word, "kami." The translation and publication of the Bible exerted great influence in introducing into the Japanese word, "kami" (god) the additional idea of the omnipotent and sovereign God of the universe.

Westernization

As the Japanese became westernized, the introduction of western idea of God through translation of the western books and the translated Bible created a bifurcation of ideas in the word, "kami." On the one hand, the traditional animistic idea of "kami" as "tama" (spirit) is still instilled in the minds of the Japanese. Today's advanced technologically oriented society is unable to discredit the traditional "tama" (spirit) idea of gods. On the other

hand, although the Christianized idea of God can be conceived by the people, the abiding inclination of the masses is still the "tama" (spirit) idea of gods.

Common Grounds

There are some common grounds of thought with this kind of animistic concept of gods.

- 1) The recognition of the existence of the world of matter and the world of spirits (Eph. 6:12; et al.)
- 2) There are spirit forces stronger than man (1 Pet. 5:6-9; Acts 19:13-16).
- 3) Man can communicate, however crudely, with the spirits of the unseen world (1 Sam. 28:7; Acts 13:8-10)
- 4) Man can gain benefits by worshipping them (Matt. 4:8-9; Col. 3:5)
- 5) Man can be possessed by these spirits (Matt. 9:32-34; et al.) and speak oracles (Acts 16:16).

Concerning these animistic concepts of gods, the God of the Bible commands that, "You shall have no other gods before me." "You shall not make for yourself an idol..." "You shall not worship them or serve them..." This is the great foundation of our Gospel. There can be no compromise. Therefore, the Scripture categorically forbids communications with spirits in any form; be it sorcery, magic, divination, or even partaking of "meat" offered to idols. "...the things which the Gentiles sacrifice, they sacrifice to demons, and not to God..." (1 Cor. 10:20).

Application

Knowing these facts concerning the Japanese idea of god, the missionary should not use the word "kami" apart from Scriptural adjectives that identify the Biblical concept of God. He should address God in his prayers as "Go zai ten no Kami sama" (God who resides in Heaven) or "Zenno no Kamisama" (Omnipotent God) or "Chichi naru Kami" (God who is my Father) or simply, "Ten no Otosama" (Heavenly Father) but not just plain "Kami sama" (god with honorific). In preaching, use Scriptural attributes to identify Him as the God of the Bible: "Sozo no Kami" (God of creation), "Sukui o motarasu Kami" (God who gives salvation) or "Ai no Kami," "Megumi no Kami" (God of Love, Grace) and many others. Scriptural attributes in combination with "kami" will communicate clear Biblical concepts of God to the Japanese people. ☩

The Attraction of SOKA GAKKAI

PART TWO

NEAL BROWNING

Nichiren and the Lotus Sutra

Nichiren (1222-1282) lived during a dramatic period of Japanese history and made some contributions himself to the dramatic events of the times. "His conceiving and founding of the first distinctively Japanese Buddhist sect, one with such a direct and lasting appeal to the common man, was a major event of this era. The monk, Nikko, an original disciple of Nichiren, later become the leader of one of the thirty-one branches that developed out of the original sect. This sect, Nichiren Shoshu (The Orthodox Sect of Nichiren), is the spiritual mother of Soka Gakkai" (Thomsen: 82).

For Nichiren, the Lotus Sutra was the key to understanding all truth; in fact, it was the complete revelation of the teaching of the Buddha Shaka-muni. He was convinced—and tried to convince all others—that the Lotus Sutra was superior to all other sutras. Through it and it alone was revealed the only way of salvation. Convinced as he was of this fact, it is not strange that Nichiren was dogmatic in the extreme and intolerant of all forms of Buddhism that did not conform to his ideals. He spoke in scathing terms of Shingon Mysticism and of the worship of Amida Buddha. He singled Honen

out for special attack.

In the reign of Go-Toba (1183–1198) there was a monk of the name of Honen, who wrote a book called the "Senchakushu", in which he abused the holy teachings of the age, and misled men by the thousands. Now this man, basing his arguments on a mistaken interpretation of Nagarjuna's writings, in which he follows Doshaku, Donran, and Zendo, his predecessors in heresy, divides Buddhism into two gates, the gate of Holy Practices, and the gate of Faith in the Pure Land, and advised all men, in this age of decay, to embrace the latter. As to the other forms of Buddhism, and as to the other sutras of the Shingon tradition, he uses four words to describe what should be our attitude towards them. "Give them up," he says, "close the books, lay them aside, fling them away." By means of this doctrine he has misled thousands of his followers, both lay and clerical (Tsunoda 1958:217).

Nature of the Organization

What is the nature of this large

"voluntary" organization? Is it just one of the many "New Religions", many of which arose, or at least came to flourish, in postwar Japan? Soka Gakkai itself dates its founding only from the year 1930. Or is it a "re-surgent Buddhism?" (Hesselgrave 1965: 45, 46). There can be no doubt about Soka Gakkai's attitude toward Nichiren Buddhism. Over and over in their literature, they stress their adherence to the beliefs of Nichiren Buddhism. "At this point, we must stress the point that there is a supreme religion in the world for the welfare of mankind. The religion of Nichiren Daishonin is the one which gives a far-reaching mercy to those who are longing for happiness" (*The Soka Gakkai: Intr.*).

Following are some excerpts from the *Seikyo Times* (January, 1971):

"The Nichiren Shoshu movement is worldwide since it proclaims, on the basis of Nichiren Daishonin's life philosophy, the dignity of human life—its irreplaceable value—which is a universal ideal" (p. 7)

"We will call the coming century the 'Century of Life'. With the awareness of the highest value of human life, let us develop the infinite powers inherent

in it, thereby contributing to the construction of a new culture" (p. 19).

"Some radical opponents of scientism insist, without good reason, on the destruction of technological civilization and man's return to his primitive life. However, their contention is merely an antithesis to scientism, far from providing any solution.

What we need now is the humanistic control of technology based upon the correct recognition of relations between man and nature" (p. 19).

Is Soka Gakkai's claim that it is "practicing the essence of the Dai-shonin's Buddhism" one that can be substantiated? A detailed examination of Nichiren's thought is beyond the scope of this article, but an answer to this question requires at least a summary of the main outline of Nichiren's place in Japanese Buddhism.

He created the original Worship Object (an inscription on wood of the prayer, "Namu Myohorengekyo) which the Nichiren Sho Denomination claims to be enshrined in the Worship Hall of Taisekiji. (A rival branch of Nichiren Buddhism, the Nichiren Denomination, maintains that Nichiren wrote the original inscription while in residence at Minobu and that this original is enshrined in their head temple at Minobu (Brannen: 63).

His Ideal "Kingdom of Buddha"

After receiving his second pardon, Nichiren returned to Kamakura, again took up his attack on the government (April, 1274), and this time was forced into retirement. He was now fifty-four years of age, and he decided to spend his remaining days in establishing what Anesaki refers to as "the 'Kaidan', or the Holy See of the Catholic Church of Buddhism" (p. 96). Now there were no more of his attacks on other Buddhists and no more of his warnings to the government. He continued to write, and he "examined again and again the meaning of the ideal Kingdom of Buddha as the basis of the Buddhist Catholic Church of which his proposed Holy See should be the centre" (p. 98). Brannen relates Nichiren's ideal of those days in Buddhist terminology, which conveys an image that seems more appropriate than does Anesaki's borrowing of the vocabulary of Roman Catholic Christianity. Brannen says that Nichiren "decided to set about establishing the 'Vulture Peak' which Nichiren believed should be

found in Japan. The 'Vulture Peak' is the mythological locality, corresponding to Rajagriha in India, from which Gautama is said to have delivered the teaching of the *Lotus Sutra*" (Brannen: 63). Anesaki says the mystical strain grew stronger in Nichiren's writings during this latter phase of his life.

Sometimes, he speaks more mystically about his spiritual presence everywhere. He wrote from Minobu to a nun in Sado who had served him during his days of exile there, saying in conclusion: "When you long to see Nichiren, look in reverence at the rising sun, or the moon rising in evening. My person is always reflected in the sun and moon. And moreover, hereafter I shall surely meet you in the Paradise of Vulture Peak (Anesaki: 106).

Though he was unsparing in his denunciation of the Pure Land and the "Nembutsu", he taught and practiced a form of recitation that was very similar to that of the Pure Land. "He simplified the whole practice of religion to an easy method, that of uttering the 'Sacred Title' of the Scripture. The Sacred Title meant the exclusive adoration of the truths revealed in the book, Lotus, practiced in the repetition of the formula: 'Namu Myohorengekyo,' that is, 'Adoration be to the Scripture of the Lotus of the Perfect Truth!'" (Anesaki 1966: 15, 16).

His Mission: To Save His Country

Nichiren became convinced of his mission to save his country, and gave himself unstintingly to teaching, preaching, and writing to that end. For him this meant denunciation of the syncretistic forms of the Buddhism of his day and of the government officials for not observing and protecting the Buddhist Dharma. He preached to the masses on the streets and wherever he could gain a hearing. Not only did he preach to the common people, he wrote down his message of warning, 'Rissho Ankoku Ron,' (The Establishment of Righteousness and the Security of the Country), and presented it to the government.

He had to flee from Kamakura, and later when he returned there he was arrested and finally sent into exile. Two years later he was pardoned, but when he returned to Kamakura and continued to heap invectives upon the

heads of the government leaders he was condemned to death. According to Anesaki, the judgment "seems to have been a sentence of banishment; but his life was left to the mercy of the custodian, Nichiren's opponent himself, Hei no Saemon—a method of disposing of cases not unusual in that age" (p. 55, 56)

According to his followers he was saved from death by a miraculous intervention at the very place of execution. Something like a ball of fire appeared and passed across the sky, so that everyone was filled with fear and all was confusion. Thus the execution was not carried out (p. 58). His exile on Sado Island was enforced, even though his life was spared, and he was there for three years before receiving a pardon for the second time.

During his period of exile on Sado Island, he wrote *Kaimokusho* (On Opening the Eyes) and *Kanjin Honzonsho* (On the Contemplation of the True Worship Object).

In spite of this strongly mystical strain in Nichiren's thought, it seems clear that he envisaged the establishment of what Anesaki calls the Holy See (the "Kaidan") in quite concrete terms. "Japan, where the prophet of this gospel has appeared, should be the centre of the Kingdom of Buddha. The man has appeared, and the stage is determined. A definite organization must now be provided for actually effecting the transformation according to the instructions given by the Prophet" (*Ibid.*, 108).

Nichiren came to believe that the scriptures he had long meditated on were to be fulfilled in himself. Japan was to be the center of Buddhism's regeneration.

When, at a certain future time, the union of the state law and the Buddhist Truth shall be established, and the harmony between the two completed, both sovereign and subjects will faithfully adhere to the Great Mysteries. Then the golden age, such as were the ages under the reign of the sage kings of old, will be realized in these days of degeneration and corruption, in the time of the Latter Law. The Holy See will then be the seat where all men of the three countries (India, China, and Japan) and the whole Jambu-dvipa (world) will be initiated into the mysteries of confession and ex-

piation; and even the great deities, Brahma and Indra, will come down into the sanctuary and participate in the initiation (*Ibid.*, 110).

After living in this kind of retirement—meditating, planning, and writing—for about eight years, Nichiren died in 1282 at the age of sixty-one.

Nichiren and Soka Gakkai: Continuity?

Soka Gakkai itself has no special doctrines, except Makiguchi's theory of value-creation. This is found in "An Essay on Value." "However, as a lay movement of Nichiren Shoshu, Soka Gakkai adheres to all the liturgy, doctrines, and philosophy of the parent sect, and thus goes back to the teachings of Nichiren himself" (Thomson: 87). This means that Soka Gakkai, as a lay organization of Nichiren Shoshu, is committed to the acceptance of the Lotus Sutra as its basic scripture—if, that is, it is in reality a Buddhist movement.

In Soka Gakkai literature a serious effort is made to indoctrinate the layman in at least the basic doctrines of the Lotus Sutra as interpreted by Nichiren Shoshu. As noted earlier, the Soka Gakkai popular magazines and periodicals give ample space to articles featuring simple doctrines of the sect. These, of course, are written for popular-level consumption and from a practical standpoint (which is in keeping with the pragmatic philosophy of the movement). Yet, there are writings even on the popular level which deal with fundamental doctrines of Nichiren Buddhism. Here are some examples from the *Seikyo Times*.

Underneath a picture of the "Sho-Hondo" (Grand Main Temple) showing it as it was on the occasion of the Sho-Hondo Exterior Completion Ceremony (October 12, 1971) are the words, "Sho-Hondo, birth of an era lasting ten thousand years and more" (*Seikyo Times*, Dec., 1971, p. 1).

In the message delivered on this occasion, President Ikeda

Spoke of the true significance of Sho-Hondo, citing Nichiren Daishonin's "Ongi Kuden" on the Three Great Secret Laws. As President Ikeda stated, the establishment of the high sanctuary was left by the Daishonin to His disciples, and maintaining the full purity of True Buddhism for seven centuries, this stage of

construction is now a most monumental one, just one year before the complete manifestation of the Daishonin's will. 'Sho-Hondo is the spring from which will rise the river of Total Revolution—the ideal of Securing the Peace of the Land through Establishment of True Buddhism' (p. 17).

The passage quoted above was written under the heading: Prophecy Fulfilled. It is obvious that this is concerned with doctrine on a fundamental level; this is nothing less than Nichiren's "Kaidan" that is being discussed here. Also, in the following quotation, which is on a more popular level and is idealistic and optimistic in tone, there is a religious basis for the optimism.

The ultimate purpose of Nichiren Shoshu is, needless to say, to accomplish 'Kosen-rufu' which is defined as 'a great cultural movement flourishing on the soil of True Buddhism.'

As for the 'Kosen-rufu' in each community, President Ikeda stated: 'We must change our community into one verdantly rich and filled with things to ennoble our minds—an ideal society where peace will prevail eternally. This task will undoubtedly lead to the 'Kosen-rufu' of the nation and eventually to that of the entire world, no matter how inconspicuous it may now appear' (*Seikyo Times*, February, 1972, p. 3).

In the book, *Soka Gakkai*, which is a kind of popular treatment of Soka Gakkai doctrines, the explanation and interpretation of the doctrines is on a still higher level, and the teaching is more than just the power-of-positive-thinking type (although there are liberal sprinklings of that also). One chapter, for example, is an explanation of Nichiren's "Rissho Ankoku". Another chapter deals with "The Gohonzon's Great Power: Jobutsu". A lecture by Toda is entitled "The Eternity of Life", and another is on "Life After Death." These interpretations are not profound, but the point is that they are dealing with Buddhist themes. Also to be noted is that this is a book for Soka Gakkai members, not just one for Nichiren Shoshu members who might be thought to have a deeper concern for Nichiren's doctrines than would a rank and file Soka Gak-

kai member.

Importance of the "Kaidan"

On the doctrinal level, then, there appears to be a genuine continuity with the Buddhist tradition of Nichiren. The importance of the concept of "Kaidan" for Soka Gakkai is pointed up in a review of Harry Thomsen's book, *The New Religions of Japan*. The reviewer, executive director of the Union of New Religions Organizations of Japan (Shin Nippon Shukyo Dantai Rengo Kai), says of Thomsen's discussion of the "Kaidan": "The statement about the 'kaidan' is much too short to be clear. Since, right or wrong, Soka Gakkai is beginning to attract attention in foreign countries, a more detailed explanation should be made about the 'kaidan', which touches the heart of the Soka Gakkai teaching" (Oishi 1964: 60).

The question of Soka Gakkai and the "Kaidan" comes up in another book review: a review by Earhart of several books on the New Religions.

One question might be raised within this handy summary. Dator (p. 8) says that the sacred altar (Honmon no Kaidan) will be built after the completion of "kosenrufu" (worldwide propagation of the Nichiren faith). This contradicts Murata (pp. 131-34, 136), who claims that Soka Gakkai's plans for this sacred altar have changed: they will not wait until worldwide propagation is complete and national funds are used for the altar, but will "build the Shohondo, which will be the hommon no kaidan", with private funds by the end of 1972 (Earhart 1971: 382,383).

As is now well-known, time proved Murata right, for the Shohondo was completed in September of 1972. What Murata has to say on this is significant, for the question here touches on the whole issue of Soka Gakkai, state religion and politics.

Another momentous modification of the goal of Soka Gakkai concerns the all-important issue of the "hommon no kaidan", which, according to Nichiren Shoshu theology, was to be erected at the foot of Mount Fuji upon completion of "kosen rufu". In the early years, Toda's and other Soka Gakkai leaders'

references to this "kaidan" as "kokuritsu no kaidan"—meaning "state-built" or "national" hall of worship—provoked a great deal of criticism. As a result, Soka Gakkai under Ikeda has dropped the adjective "Kokuritsu no" and instead uses the term "hommon no kaidan" (literally, the "kaidan" of the true teaching). In his address at the twenty-ninth general meeting of Soka Gakkai headquarters held on May 3, 1966, Ikeda explained the change of term, saying: "There is not a single mention of "kokuritsu no kaidan" in the writings of (Nichiren) Daishonin. (What Soka Gakkai aims to build) must be a "Hommon no kaidan", to be built by the power of the people (Murata: 131).

Murata discusses this issue as it was before the change was made.

Another chief cause of criticism of Soka Gakkai during Toda's "shakubuku" era, and even in

"Sandai Hihosho" (*Ibid.*, 111,112).

The significance of the change that was made lies in the fact that Soka Gakkai, the lay organization, apparently has changed a doctrine, or an interpretation of a doctrine, that had long been held by Nichiren Shoshu. Whether or not a true change of doctrine has occurred or whether this was a move of expediency is, of course, open to debate. Its significance here is that it shows Soka Gakkai's continuity with a teaching that was central in Nichiren's interpretation of an important Buddhist scripture. As far as the written record is concerned, anyway, Soka Gakkai took steps to remove what had long been a source of criticism for it.

Soka Gakkai's Aim

There can be no doubt that Soka Gakkai's aim is to bring about fundamental changes in society as well as in the individual. Dayle Bethel argues convincingly that it is impossible to understand the organization "if one

"But such assurances notwithstanding," says Bethel, "some observers both in Japan and in other countries continue to be skeptical of Soka Gakkai on this point" (*Ibid.*). Whatever the outcome may be, Bethel believes that Soka Gakkai "is creating new social structures that give promise of radically altering interrelationships among education, religion, and society in Japan" (*Ibid.*).

Another area of continuity in Soka Gakkai with its parent tradition is its intolerance and the fact that it differs markedly from most of the New Religions in that it is not eclectic and syncretistic. The study of Nichiren has shown that he was unequivocal in his outspoken criticism of the established sects of Buddhism and of the rulers of the country for patronizing the "heretics". In this respect Soka Gakkai is a true offspring of its parent tradition. According to Murata, while "shakubuku" is still practiced, "under Ikeda's direction, a new tone has begun to mark Soka Gakkai's conversion activities. Of late, he has been cautioning his followers against doing anything un-

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Soka Gakkai with its goal of reaching the masses and in the structure of its organization has shown the same passion for making converts among the humble.

the early years of Ikeda's leadership, was its plan to establish a state-built sanctuary (kokuritsu no kaidan) when the aim of "kosen rufu" was achieved. Toda himself and Soka Gakkai's official publications declared this to be the supreme aim of Soka Gakkai. Nichiren Shoshu theology holds that the erection of the "kaidan" was the only task left unfinished by Nichiren. Upon completion of "kosen rufu" the Daigohonzon, now kept in Taiseki-ji's "hoanden" (sanctuary), is to be enshrined in the "Kaidan" for all converts to worship. According to Toda, this would be "obutsu myogo"—that is, a harmonious blending of government and Buddhism. (Note: In a solemn ceremony on October 11, 1972, the Dai-Gohonzon was transferred to the newly completed Shohondo). This theory is drawn from Nichiren's own conviction and writings—in particular, the passage in

fails to take into account Soka Gakkai's intentional mobilization of personal and organizational resources in order to influence and effect change in the exercise of power in Japanese society" (Bethel 1973: 119). The leaders of Soka Gakkai, however, insist that they have no desire to exercise religious control over the state.

They are not, they contend, advocating 'saisei-itchi', or the unity of church and state. "Obutsu Myogo is not the 'Unity of Church and State.'" In the past there were abominable relations between religion and politics. In medieval Christianity, religious authorities ruled politics, or political power utilized religion.... This should not be confused with Obutsu Myogo. If a religion is forced on the masses by the government or by law, of what use will it be? It means the impotence of the religion, its isolation from the masses, and the loss of its eternity" (Bethel: 119,120).

reasonable" (Murata: 127).

Soka Gakkai also has continuity with Nichiren in its lay character and in its interest in and ministry to the ordinary "man in the street." Soka Gakkai with its goal of reaching the masses and in the structure of its organization ("zadankai," "kumi," and so forth) has shown the same passion for making converts among the humble.

In *Ways of Thinking of Eastern Peoples*, Hajime Nakamura says that "Nichiren's first and last concern was Japan" (p. 443), and Harry Thomsen in summing up the main characteristics of Nichiren's teaching gives as the first one: "identification of religion with national life" (p. 83). It could almost be said that Soka Gakkai has even exceeded Nichiren in this respect, because its identification of religion with national life has not been in a narrow sense of religion but rather in a broad cultural sense. Space does not permit an account here of all such activities in Soka Gakkai; it must suffice to say that it has long been known for its

interest and participation in cultural affairs and for its sponsorship of many such activities.

What has been noted in this article doubtless does not exhaust the areas of Soka Gakkai's continuity with Nichiren Buddhism, but it seems safe to say that there is continuity to a significant degree.

Nichiren and Soka Gakkai: Discontinuity?

At first sight, in the realm of theory and doctrine, anyway, Soka Gakkai's most obvious point of discontinuity with Nichiren Shoshu would seem to be that of Makiguchi's relativistic theory of value and Nichiren Shoshu's claim to be absolute truth.

The truth of the matter is that the basic faith of the Nichiren Shō Denomination—namely, that implicit faith in the Worship Object is sufficient to enable the individual believer to enter the state of buddhahood in his present existence—is dichotomous with utilitarian philosophy (Brannen: 141).

What exactly is this theory of value which figured so prominently in Makiguchi's thought and which forms the theoretical basis of Soka Gakkai today? The theory of value was expounded by Makiguchi in the second of his four-volume work on the theory of education (*Soka Kyoikugaku Taikei*). It was considered of such importance that Soka Gakkai published it separately in 1953, under the title of *Kachiron* (Theory of Value). *Soka Kyoikugaku Taikei* is actually a series of articles articulating Makiguchi's theory of education, and *Kachiron* was compiled from these by Toda after Makiguchi's death.

"Makiguchi's doctrine consists essentially of the three values he put forward to replace the conventional triad of truth, goodness, and beauty. His three values were "bi" (beauty), "ri" (gain), and "zen" (goodness)" (Murata: 77). Truth and value are seen by Makiguchi as two completely different concepts. Truth, he taught, has to do with what *is*, whereas value is a subjective relationship between a being and an object in the environment. "A key element of his system of values is the premise that truth, traditionally the primary value, is not a value" (*Ibid.*). The word "soka" means literally value creation and is used by Maki-

guchi to set forth his theory that value is something created by man from the products of nature which he uses in daily life. "Creation" involves the discovery of a relationship between nature and man, evaluating it, and by human effort making that relationship relevant. Man alters nature to make it beneficial to him. By this definition 'creation' is a term applicable only to value; it is not relevant to 'truth'" (Brannen: 134).

To say that a horse is beautiful is a statement of value. Makiguchi believed that many values remain to be created. The goal of human life, which is happiness for him, is realized in the pursuit of value. "Truth or falsehood have no relationship to human life, according to Makiguchi. But values do, because they represent man's relationship with his environment" (Murata: 77). The conclusion that logically follows from this is that truth and falsity are not to be equated with good and evil. Makiguchi saw truth as neither manifesting nor containing value. Makiguchi also made a sharp distinction between cognition and evaluation, but it is not necessary to pursue his theory any further. This is not meant to be an exhaustive analysis of his theory of value.

It is enough for our purposes here to see that he held a relativistic theory of value, which clearly seems to be at odds with his belief in the Nichiren Shō faith as essential for the realization of happiness. It has been pointed out by various writers that Toda's editing of Makiguchi's essays on the theory of value in education became, at certain points in *Kachiron*, an attempt at harmonizing two basically unreconcilable elements in Makiguchi's thought.

In one section, the author's tone of argument suddenly changes, and his abstract, nonreligious, philosophic discourse is abruptly followed by references to Nichiren and the Lotus Sutra. It appears that this section of Makiguchi's original, published in 1931, was "supplemented" by Toda in the 1953 reprint edition, since in this section there are references to nuclear physics and the atom bomb that Makiguchi obviously would not have mentioned.

The author argues that all religions other than Nichiren Shōshu contradict scientific knowledge and logic because they are

not "true religions" (*Ibid.*, 78, 79).

It is not difficult to understand how this harmonization could be accepted by Soka Gakkai believers as completely reconciling what appears to be a basic inconsistency. Even though Nichiren believed in the Lotus Sutra as the final truth, traditionally Buddhism has readily adapted itself to antithetical elements in its environment and lived with them with no sense of dichotomy, and Nichiren himself apparently interpreted his "kingdom" of Buddhism in both an ideal and immanent sense and a concrete and transcendent sense.

"Success" Oriented

Leaving the realm of the theoretical and doctrinal for that of the practical everyday world, there seems to be at least an element of discontinuity with the Nichiren faith in Soka Gakkai's "success" orientation and its "big business," Madison Avenue operational procedure. One gets the impression from the tone of the Soka Gakkai publications and from the content of the present president's lectures that for Soka Gakkai, "Nothing succeeds like success." Success, it seems, is a value in itself. It is rather difficult to see any connection here with Nichiren's single minded concern for "truth" no matter what the cost.

Closely related to this is what some writers see as a developing trend in Soka Gakkai toward what appears to be quite basic changes within the thought pattern and structure of the organization. Some of these have already been touched on and it is open to question whether there are really significant changes occurring in Soka Gakkai or whether the organization is merely taking a "low posture". Murata's discussion of Ikeda and his leadership seems to be a balanced presentation of some aspects, at least, of this issue (Murata, Chap. 7).

Certain elements of modernity are clearly strong in Soka Gakkai. It has adopted modern methods of evangelizing and has successfully used new techniques of indoctrinating and training its members, but there seems to be nothing in Soka Gakkai that is radically discontinuous with Nichiren Buddhism. It is evident that the organization is now concerned with its public image and that in an attempt to change that image it has to some extent modified, or even changed, its position on certain issues. But in eva-

luating continuity and discontinuity in Soka Gakkai the scales tip heavily on the side of continuity.

Conclusion

Though Soka Gakkai is not in the news as it was fifteen or twenty years ago, the wishful thinking on the part of some that it was only a temporary phenomenon has not been realized. Far from fading away, under the leadership of its third president, Daisaku Ikeda, Soka Gakkai seems to be firmly established as a movement with a rather widespread appeal in modern Japan. For many, its continuity with Nichiren Buddhism is doubtless an important part of its attraction.

In the postwar years, Soka Gakkai's uncompromising claim to be the only true religion, coupled with its practice of "shakubuku" (forced conversion, or "coercive propagation," according to Hesselgrave's translation), brought it into disrepute throughout Japan. Under Ikeda's leadership, however, the radicalism inherited from Nichiren has been toned down, and Soka Gakkai's

Movement. It is worthy of consideration by all who are involved in the communication of the Gospel, especially in Japan, and is also profitable reading from the point of view of Soka Gakkai's attraction for different groups in today's Japan. He analyzes the movement's growth in terms of creed, cult, moral code and organization. It is easy to see from the following summary of his article why Soka Gakkai has had (and still has) such a strong attraction for so many in Japan.

The creed is simple, utilitarian, tradition-oriented, eschatological, and nationalistic. Cult increases the sense of belonging and personal worth and emphasizes making converts. The this-worldly, egalitarian moral code gives even persons from the lowest classes a sense of worth. A complex interlocking network of vertical, horizontal, and diagonal groupings permits maximum participation and minimizes leakage. (p. 1).

Far from fading away, under the leadership of its third president, Daisaku Ikeda, Soka Gakkai seems to be firmly established as a movement with a rather widespread appeal in modern Japan.

image as a fanatical and intolerant sect seems to be fading.

Even though Soka Gakkai's emphasis is on *true* Buddhism, still it is *Buddhism*, and as Brannen puts it, "a revival in Buddhism in Japan is tantamount to a recovery of the national identity" (p. 51). Soka Gakkai can satisfy the "emotional demand for a traditional religious heritage" (*Ibid.*, 52).

In a recent study of tradition and modernity in the "New Religions" of Japan, Charles Hambrick concludes that "the new religious movements ... have reasserted a form of traditional religion which has provided stability and hope for people caught up in a maelstrom of social change" (Hambrick 1974: 249).

In the March, 1974, issue of *Japanese Religions*, there is an article by Tetsunao Yamamori ("Soka Gakkai: A Religious Phoenix") written from the perspective of the Church Growth

His conclusions ("Implications for Church Growth") should be read and given serious consideration by all who are concerned about and involved in the spread of the Gospel. Commenting on the theme of happiness obtainable in *this* life which is prominent in Soka Gakkai teaching, he asks this question: "Is it not possible for the Christian to talk about the joy and happiness in this life and for the church to translate Christian optimism into the flesh and blood of the daily life of the common people without making false promises?" (p. 15). David Hesselgrave seems to be speaking an undeniable, though painful, truth when he says that "an honest appraisal (of Soka Gakkai) would have to include the fact that in its methodology the movement is closer to the conclusions of modern research and the approach of the New Testament Church than most present-day Christian missions at home or abroad" (1967:136). †

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The Missionary



His Wife

JEAN BOARDMAN

There I sat with the deadline upon me. Also staring me in the face were scattered papers scribbled with random thoughts concerning my assigned topic, "The Missionary and His Wife."

11th Hour Dilemma

Then this missionary wife and her husband had a misunderstanding and all the words on those papers suddenly had a false ring. I told my husband, "I'm *not* going to add to my list of failures the sin of unreality and write an article on something that isn't real in our relationship!" I called the person who gave me the deadline and wailed, "I can't do it! Even if I had the time and ability, I'm simply *not* the one to write on marriage." She advised me to wait a prayerful day. In the meantime, I apologized to Bob and we kissed and made up.

This 11th hour episode serves to underscore what I've increasingly come to see as a marital goal worthy of wholehearted pursuit; namely, closeness, or oneness with my mate. Dr. Walter Trobisch, in his book, *I Married You*, illustrates with a triangle, the verse, "A man shall leave his father and mother, and cleave to his wife and the two shall be one flesh."

Marriage Illustrations

Trobisch explains that cleaving

means, "Husband and wife are glued together like two pieces of paper. If you try to separate two pieces of glued-together paper you tear them both. Husband and wife are closer to each other than to anything or anyone else — closer than to either's work, closer than to friends, co-workers, guests, or even one's children."

This triangle can also be pictured as a tent which shelters the couple. If one of the poles is missing, or broken, or bent, the tent sags, or falls in a heap, and the rain pours in. I find this figure apt because I've known the feeling of loneliness and unshelteredness of a broken-down tent when Bob and I have had a misunderstanding that has disturbed our cleaving.

The Bible starts with a marriage (Gen. 2), and ends with a marriage (Rev. 19). Someone has said, "Marriage is one of the chief ways GOD has of explaining HIMSELF." Think of it! Daily, in our marriages, we can find out something about GOD, and display something of CHRIST's love for HIS Bride. Small wonder, then, that the chief thing Satan seeks to vandalize is the demonstrated love and closeness between mates.

Three possible hindrances to true closeness that come quickly to mind are:

Ineffective Communication

1. Ineffective communication: the

price tag on real sharing is vulnerability. I often find myself unwilling to risk greater openness. Is it because I'm ashamed to admit what tiny, 'unspiritual' things really bother me? Some time ago, as Bob and I were on our knees, he expressed to GOD his feeling of inadequacy in relating to some people he was meeting that day, and it opened a window of understanding for me, as I'd always considered him fearless in this area.

Concerning communication Tournier declares, "The most frequent fault seems to be the lack of complete frankness." Ask yourself, "Am I a fortress surrounded by a moat with the drawbridge drawn up so that none can come near?"

It takes courage to let down our drawbridges. Sometimes it's easier to go along living separate lives, to ignore problems, rather than deal with them. I'm thinking now of a couple who seem to have little conflict, but neither are communicating and cultivating closeness. This results in pockets of inner emptiness.

Think of Adam's response to Eve. "Ah, at last, someone just for me. Now I'm fulfilled at the center of my life. Here she is — bone of my bone, and flesh of my flesh — part of me — someone to understand me." GOD evidently planned for husband and

wife to experience this "made for each other" feeling all of their lives.

Busyness

2. Busyness: Sometimes pressures, people, and activities combine to so preoccupy us that we've no time for each other. At such a point recently I jokingly told Bob I felt as if he were the *Shinkansen* whizzing past as I stood on the platform. A couple of weeks ago it became necessary to take our sick cat to the *Hokenjo* to be put away, but I found it painfully difficult. Bob was on his way out the door but he made himself late for an appointment to do it for me. His small act of helpfulness illustrates, I think, how we can use time to meet our spouse's needs and cement our relationship.

The missionary husband may spend hours and days studying the Word, theology, language, or the ministry (people), or even hobbies but will not spend five minutes studying his wife and her needs. One possible need is for him to listen, not just to what she's saying, but what she's feeling. Wives must do the same for their men. In fact, the incident that began this article stemmed from my failure to listen fully and sensitively before jumping in with comments and ques-

tions.

Unforgiveness

3. Unforgiveness: Ruth Graham told me that "A good marriage is the union of two good forgivers." Have you found *anything* that builds and mends relationships any better than Ephesians 4:32, "Be kind to one another, and tenderhearted, and forgive one another as GOD, in CHRIST has forgiven you?"

One husband defines a good wife as someone who gets over a fight in an hour and a cold in a day, but the Bible calls a wife her husband's crown — his joy — his gift — his treasure. More of our children have left home than remain at home so my motherly role is diminishing. But my role as wife continues to be to help my husband find and fulfil GOD's purpose. Howard Hendricks observed, "Nothing is more determinative to your ministry than your marriage." Titus 2:4-5 indicates that majoring on being a "loving wife and mother" verifies the message of GOD's love to those we're trying to reach.

In her outstanding book, "What Is A Family," Edith Schaeffer says, "Adult humans need the shelter of another human being — intellectually, spiritually, emotionally, psychological-

ly in a lasting way, as well as needing the shelter of another's arms." This may be especially true for middle-aged missionaries and their wives.

Someone else described a husband's love for his wife as a warm coat that he wraps around her to shelter and protect her. We all know, however, that human love develops holes and pops buttons letting the wind whistle through leaving us cold and exposed. No matter how much a couple loves each other there are, of course, some inner needs that only GOD can meet. It would take another article to speak of how foundational to marital intimacy is our being wrapped in GOD's warm coat of steadfast, unfailing love that never sprouts holes.

Work of the Spirit

In a catechism, I read that the work of the HOLY SPIRIT is to "Wash what is unclean, warm what is cold, heal what is wounded, bend what is rigid, and water what is withered." To whatever task the missionary and his wife are called, it begins by allowing the HOLY SPIRIT to do this deep, daily work within the four walls of our missionary homes to fulfil the calling of Ephesians 4:3, "maintaining the unity of the SPIRIT in the bonds of peace." †

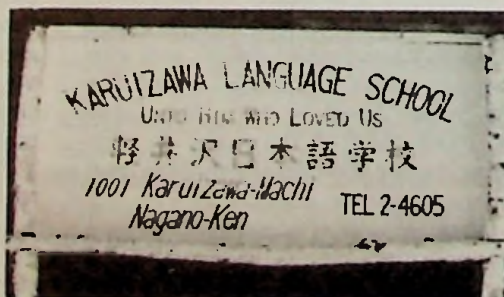
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FAMILY LIFE SEMINAR

The JEMA-sponsored Spring Family Life Seminar with Dr. and Mrs. Tim LaHaye as speakers, proved a great blessing to the approximately 250 registrants.



25TH ANNIVERSARY

On May 24 and 25 Covenant Seminary located at Meguro-ku, Tokyo, celebrated its 25th Anniversary. Featured speaker was Dr. Karl A. Olsson, former President of North Park College and Theological Seminary (Chicago).



JAPAN HARVEST/ No. 3-1977

TUITION AID FUND

The Christian Academy in Japan has established a Tuition Aid Fund to assist families in particular need. JAPAN HARVEST readers are encouraged to share in this opportunity to assist a missionary family whose ministry in Japan may otherwise be terminated.

While gifts, large or small, are always appreciated, readers are encouraged to send funds by September 1, in order to help the administration and board in their planning for this year. The address is: Christian Academy in Japan, 1-2-14 Shinkawa-cho, Higashi Kurume-shi, Tokyo, 180-03. Funds will also be forwarded by the six sponsoring missions of CAJ.



SAYONARA

Short-term missionary Beth Bearss (Brethren in Christ Mission) has returned to Ridgeway, Ontario, after completing two years of service in Japan. She graduated from Niagara College and taught three years at a nursery school before answering the Lord's call for service in Japan. She enthusiastically carried out her assignment which included English-Japanese Bible studies for high schoolers, English classes, a part-time assignment to New Life League and to the production department of JAPAN HARVEST. Her cheerfulness and willingness to tackle any job, no matter how mundane, will not be forgotten. Thank you, Beth. We'll miss you at the JEMA Office.

Editor

RATE INCREASE

The JAPAN HARVEST rates effective 1978 will go up from ¥400 to ¥600 (single copy), ¥1,500 to ¥2,000 (annual subscription, Japan), \$7.50 to \$10.00 (annual subscription, overseas). We regret the necessity of this step dictated by rising production costs.

Why not act now and renew your subscription at the old rate. Christmas and gift subscriptions, received before December 31, 1977, will not be affected by the price increase.

CORRECTION

The last issue of JAPAN HARVEST carried an ad of Chishio-en Hotel at Tawara-honmachi, Atami. The charges should have read: Overnight ¥2,700 (without meals).

JAPAN HARVEST NEWS REQUEST

We are looking for the best news items, an interesting and informative page for our readers. Please include the name, address, phone number, and a brief bio. Human interest stories and many other things are of interest to our readers. We'll appreciate your contribution.

NEWS ITEM

Are You
Using
Me?

Next News Deadline: September 15, 1977

BIOLA NEWS

BIOLA College announces the addition of the Doctor of Ministries degree through Talbot Theological Seminary.

The BIOLA-ROSEMEAD merger offers a Ph.D. program in psychology through BIOLA College.

Missionaries interested in continuous education are invited to write: BIOLA College, 13800 Biola Avenue, La Mirada, California 90639.

A Course Well Run

ERIC GOSDEN

It was in All Souls Church, Langham Place, London, on January 29 that a service of thanksgiving for the life and service of Mrs. Barbara Bee was held. Rev. Michael Baughen, the resident minister, referred to Mrs. Bee's association with the church family, and of how time and again she had introduced Japanese to the services at the church. This her last ministry, and probably the most fruitful of her halfcentury of dedicated service for the Lord and for Japan, came to an end when she was suddenly taken to be with the Lord on December 28.

As a young missionary, Barbara Ballard was one of three "Bs" who joined the Japan Evangelistic Band in 1926, the others being her husband William Bee and Rose Bazeley. Barbara had found the Lord as teen-ager and from then on her life was completely given over to God. She had no other

interests, her sole desire being expressed in the words, "I delight to do Thy will, O my God." In pre-war days she served first in Tokyo and then later in rural evangelism in Wakayama-ken. In those days rural life was primitive, but despite being partly crippled through polio she bravely carried the Gospel into out of the way villages, and not without fruit that remains.

Back again in Japan after World War II she and her husband pioneered work in Furuichi in Osaka Prefecture where there is now a thriving church. However, the call came to lead the work of the JEB in Japan and for some years the Bees were at mission headquarters in Kobe. Because of their long pre-war experience they were often called on to give talks on orientation to life and work in Japan. Barbara's husband died in 1967, and after a further brief period of service

in Japan, serious surgery made it necessary for her to return to England.

Back in England Barbara made it her mission to reach as many Japanese as she could for Christ, and God's blessing was evidently upon this ministry. She was able to reach business and embassy people and their wives, students, travelers and needy souls among them all. The thriving Japan Christian Fellowship is largely the result of her witness, and when she visited Japan a couple of years ago over eighty who had been helped through her ministry met for a rally at the Ochanomizu Student Christian Center. As Rev. Morinaga said at the memorial service, she was for many Japanese their "mother in London", and she will be greatly missed.

We thank God for the memory of such a gracious lady, a great lover of the Lord, and a stalwart warrior for her King.

OKUTAMA BIBLE CAMP

Are you looking for a quiet place for retreats, camps, and conferences for your church or Bible group for fall and winter? Our site is located in the beautiful Chichibu-Tama National Park along the Tama River—far 75 minutes from the CAJ-Kurume area.

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Ministry of the Far Eastern Gospel Crusade in cooperation with the Nihon Shinyaku Kyodan

Youth work



RITA MILLIGAN

Christmas Eve 1976

It was Christmas Eve 1976 in Kuroishi City. Thirty energetic high schoolers were suddenly breathlessly quiet. Their heads were bowed, and in potent silence they were considering the challenge from their eight Christian friends, "Is there any room in *your* heart for Jesus?" A deep work was going on, the climax of Kuroishi Bible Center's lively "Youth Club" Christmas.

A young youth leader from Tokyo University dropped in that evening. He stared at the 30 high schoolers in wide-eyed amazement. He knew Kuroishi well, having been raised there, and having tried to gather high schoolers in to his own little church. After drinking in the spirit of earnestness, he testified, "Why, why, this is impossible for Kuroishi. This kind of thing just doesn't happen in a place like this!"

Early Attempts

I thought back on early attempts to draw young people into the Kuroishi Bible Center. They began in July 1973, with 1,000 printed invitations, posters in prominent places, an appealing program of games, eating, fun, discussion, singing, the best of Christian films, and Bible study which should appeal to young people's basic questions and needs. The house was all

set up for an influx of 20 to 40 high schoolers. There had been thorough prayer preparation; there was positive faith.

Small Beginning

The afternoon arrived. My fellow worker and I waited, eager, expectant. Could we squeeze them all in? To give as much room as possible, we had taken out all the sliding doors of the downstairs rooms of our rented home/*cum* Bible Center.

2:00 came. Starting time. Strange. ... are they *all* going to be late? 2:15 came. Not one high schooler appeared. We gulped, looked at each other, and again went to prayer. "Lord, surely ... surely ..." 2:30 came. Two timid high school girls slunk in, avoiding eye contact, perching stiffly on the edge of their chairs. We went through the afternoon as cheerfully as possible, and hardly knew how to react to the grand opening of the Kuroishi Bible Center "Youth Club".

The two increased to four, then to six. But after a few weeks, they petered down again to one, sometimes none. My fellow worker and I prayed earnestly, shared with praying friends at home, and carefully reviewed proven, effective methods of reaching youth.

Buddhist Stronghold

We knew the odds were against us.

Kuroishi City was a typical northern Japan agricultural community. It was proud of its tradition, proud of its conservatism, proud of its thick local dialect, proud of its resistance to change. There was almost none of the curiosity about foreigners nor attraction toward help in English that draws people toward the missionaries in some of the larger city areas or more progressive country areas. Instead, a "foreign Bible Center" or "Christian Church" was a place to be avoided, a place which grated against local culture and religion. This attitude was instilled into the young people, too, and even ordinary English classes drew almost none of Kuroishi's 40,000 people. Besides this, there was a resistance aroused by a very real enemy, determined to keep a renown "Buddhist stronghold" like Kuroishi captive, to stop every attempt of light penetrating to the spiritually blinded people of Kuroishi.

Repeat Performance

But knowing the power and might of our God, we could not lie back in defeat. Earnest prayer continued. "Lord, if *You* want young people here, show us *Your* way." Again we were convinced of His leading. The original program seemed to be His method, but we were led to change the Youth Club afternoon from Sunday to

Saturday. November 1973 came. Again we gave notices to all the high schoolers of both Kuroishi high schools, 11,100 students in one, 600 in the other. Again our faith was high. Again 2:00 came. But it was a repeat performance.

We cried out, "Lord, does this mean we're just to concentrate on other areas in church planting here in Kuroishi and not seek for young people? But a church without young people is a mighty lonely place!"

We carried on until spring of 1974, always ready, expectant should anyone show up. The ones or twos sometimes came, sometimes didn't.

Turning Point

But then, in April '74, young people started trickling in. They weren't particular contacts of ours. But gradually a basic little core formed, 8 young people, 5 of whom were far more interested in the Bible than games, eating, or anything else. We blinked, grinned, rejoiced, and began capitalizing on the young people God was sending us.

There was one puzzling factor. This time, we had not made any special effort — no special invitations — no special preparation. They just came.

at was the secret of drawing young people into the church?

The Secret

A few weeks later, there was a confirmation of what we had believed was the secret. A tape came to me from a prayer group in Tucson, Arizona. While listening to the ladies' greetings, I noticed that every one of them shared something of their intense, earnest, specific prayer for God to send young people to Kuroishi Bible Center. Coupled with the prayers of this group, many other prayer partners seemed to be sharing the same burden. And as the prayer of faith

increased at home, young people seemed to come out of nowhere in Kuroishi.

Conversions

By September '74 the first of the little core of young people was converted. Steady, faithful Miss Narumi followed every speck of Bible teaching, determined never to miss a Sunday meeting, and showed forth a testimony that rang true in every area.

Perhaps more because of Miss Narumi than we might realize, God's saving work spread to several others. We leaped in to establish and strengthen these girls in the faith, having no doubt about God's priorities when there were new-born Christians needing teaching. By fall of '76 there were six Christian girls, keen and earnest in their faith, and two fellows, not quite as committed to Him.

The girls began experiencing more of the Spirit-controlled life, deep daily fellowship with Him, and a burden for friends' and relatives' salvation. They prayed together for their friends, sometimes fasted, and continually responded to God's direction to witness to them. And most of all, their changed lives and uncompromising testimony held an irresistible appeal.

God's Power

Friends started coming, up to 20, 25, 30. There was something magnetic about the spirit the young people saw and felt. They could tell that God was in the midst.

For example, a quiet Senior, Miss Shiroto, suddenly showed up at Sunday morning worship service. She had come for many months to Youth Club, very interested in English but not the least interested in the Bible. That Sunday she sat, uncommunicative, but observant and thoughtful. She watched her Christian friends stay throughout the afternoon, studying and praying. Suddenly she could stand

it no longer and burst out through tears, "O God, forgive my sins and save me!"

Miss Muramoto made a careful, determined choice between Buddhism and Christ a few weeks later, and immediately began to grow in new life and light. But prior to that, a deep foundation of prayer and faithful witness had been laid by classmate, Miss Tamada.

Miss Tamada herself was a new Christian who had come out of a broken miserable home background and loved the Lord with unparalleled intensity and spiritual fervour. From the start, she wanted all her friends and teachers to know this wonderful God of love. Miss Muramoto is the firstfruits of Miss Tamada's prayer and witness.

The Christian girls' witness continues. Miss Sutoh couldn't concentrate on school work, reading, or anything else one afternoon until she went to prayer for a classmate who had told her that morning she irrevocably decided that Christ and salvation were not for her. She was quitting. Miss Sutoh felt it deeply. The burden was so strong she called the Bible Center, asking prayer. Then she carefully and prayerfully poured out her God-given burden in a letter to the classmate which spoke so deeply that she came back the very next Sunday, her heart newly opened to God's voice.

Thus, the Spirit of the Lord continues to work among young people in Kuroishi.

Youth work — an impossibility in Kuroishi? Our God of the impossible has shown anew His power —

- His power to penetrate tradition, indifference, unresponsiveness,
- His power to reveal His exciting living reality through chosen youth in Kuroishi. ✝



MISS TAMADA



FELLOWSHIP



EFFECTIVE WITNESSING

In order to keep JEMA members fully informed on JEA activities, the editor has asked JEMA Executive Committee member, Jonathan Bartel, to summarize action taken during the 1977 JEA Plenary Session. These are not official minutes.

J.E.A. PLENARY SESSION, JUNE 6-8, 1977

Jonathan Bartel

J.E.A. became an official body to represent the evangelical church in Japan on April 29, 1968. The charter members making up this body were The Japan Protestant Council, The Japan Evangelical Fellowship, and the Japan Evangelical Missionary Association. The purpose for J.E.A. is to provide for mutual cooperation and fellowship as well as to provide a united evangelical voice.

The seventh plenary session of J.E.A. met at the Setagaya Central Church on June 6-8. The evening meetings on the 6th and 7th were for Christians and were open to all. The opening worship service was led by the chairman of J.E.A., Rev. Ando Nakachi. At 2:00 o'clock the first business session began with a report of the activities of the Executive Committee and the commissions during the past two years after which the chairman's proposed agenda for the present sessions was presented. Rev. Oyama Reiji was chosen to chair the business meetings.

After the agenda had been presented, the delegates and observers divided into smaller groups to discuss each item, giving more people a chance to voice their opinions. These were gathered together and then presented to the plenary session, upon which the group as a whole discussed and came to decisions on each of these items together.

Matters on which decisions were made were as follows:

1. A need has been felt for a statement of faith for JEA. Each charter member has its own such statement, and these were put into print together with the statement of faith of the W.E.F. It was hoped that these would help the JEA to formulate one of its own. The body decided to refer this to the Executive Committee to formulate a statement and to circulate it to the member bodies for suggestions before the document is finalized.

2. Membership in JEA has so far been limited to those churches and bodies which are a part of the three charter members. Therefore anybody wanting to join needs to identify with one of the three. It is felt by some that some way should be found for those who are not identified with the three bodies to also join JEA. The possibility of setting up another body for these others or letting them come in as churches or conferences was discussed, but it was felt that setting up another body would not be advisable, and separate churches joining would present a problem of representation and voice at the plenary meetings. It was decided to leave the membership regulations as they are for the present.

3. The matter of joining W.E.F. has been on the agenda of JEA almost from its founding. The three charter groups were expected to come to this meeting with their respective recommendations. J.P.C. was ready with a positive decision to recommend joining WEF, but both JEF and JEMA could only report that their respective bodies are still in the process of studying the matter and could bring no positive recommendation. The matter was therefore tabled for the next plenary session.

4. There has been no official representation of JEA at such world gatherings as the Berlin Congress on Evangelism and the Lausanne Congress. The ExCom has drawn up a list of possible representatives to such gatherings and it is hoped that those making the choice of representatives would honor this list.

5. The first Japan Congress on Evangelism was a great success and it has been felt that this should be followed up with a second Congress. No basic plan or recommendation was presented but it was felt that the ExCom should continue to pursue the idea and move ahead in plans for such a congress. Many ideas were voiced in

the discussion groups as to content, place, etc. It was requested that these ideas be incorporated as much as possible into the final plans. Close contact should be kept with the churches in the area where the congress would be held in order to maintain a close and good cooperation with these churches. Some of the suggestions for content were: practical training of lay people in the church, the place of the missionary in today's church in Japan, the use of foreign speakers for a ministry to Japanese — the difficulty of communicating concepts which are foreign to the thinking of the Japanese people and often difficult to transfer into the Japanese language. What are the long-term plans for congresses in the future?

6. It was felt that the JEA should plan for large nation-wide conferences. Particularly next year such conferences could be held in commemoration of the tenth anniversary of the JEA. It was decided to ask the ExCom to move ahead with plans for such a conference for next year. Tentatively June has been suggested as a good time to hold such a conference.

7. In connection with the tenth anniversary of JEA it was suggested that a brief history of the evangelical church in Japan would be very appropriate. There was much discussion on the matter of the contents of such a history and the question of whether it could actually be readied for next year. It was decided to go ahead with such a publication which should not only include the ten years of JEA but also the 30 years since the war. Even if it could not be ready by the conference it could still be an anniversary edition.

The next plenary session is to be held June 4-6, 1979.

Key:

JEA = Japan Evangelical Association
 JPC = Japan Protestant Council
 JEF = Japan Evangelical Fellowship
 WEF = World Evangelical Fellowship

What were Christians doing to make Christ known during the largest international convention ever convened in Japan? Missionary Dorothy Beavan was there from beginning to end and filed this thrilling report.

REPORT ON EVANGELISM BY NURSES CHRISTIAN FELLOWSHIP INTERNATIONAL DURING THE 16TH QUADRENNIAL INTERNATIONAL CONGRESS OF NURSING, TOKYO May 30th – June 3rd, 1977

"Yesterday my friend was given a New Testament. Please may I have one also?"

"I would like to buy this New Testament. How much does it cost? What? Is it really free?"

Don't you have any more New Testaments left in Spanish?"

"If I come back later this afternoon, do you think you will have any more copies of the New Testament by then?"

"If no more copies of the New Testament come in before the end of ICN, would it be possible to have one mailed to me if I leave my name and address?"

These are probably the sort of questions that every missionary dreams of hearing. But I was not dreaming, short on sleep though I was by the time the work of months culminated in the opening of the NCFI Booth in the Science Museum, alongside the various professional exhibits.

Permission Granted

Gaining permission to have any sort of Christian outreach at this, the largest International Convention ever held in Japan, had not been easy, and the problems did not really begin until after we had been allowed to rent a 3m. sq. Booth area for the 3 days June 1-3rd, and a basement restaurant for an Open Meeting from 1-3 p.m. June 2nd. A Display sent by sea, and magazines sent by air hot off the press became entangled in miles of red-tape. On May 29th, the official time for beginning to prepare the Booth was altered from 9 a.m. to 3 p.m. on the 31st, the time we had advertised for escorting interested Christians to a fellowship and orientation meeting. But when we left for that meeting on scheduled time, the Display was in position, and the materials already in position were either set out or stowed

away, ready for the arrival of the remainder after the meeting. Only the Lord could have smoothed over the difficulties and arranged things so wonderfully. It was with the assurance that although the devil was obviously contesting, the Lord was even more obviously in control, that NCFI's General Director, Ruth Lichtenberger, Chieko Fukushima, a Japanese nurse who had interrupted her studies in the U.S. to come over to help us, and I set out from our base at the Salvation Army Hostel on the morning of June 1st, to meet with our helpers for prayer before going into action.

Gideon Bibles

Only a month earlier, Mrs. Masako Homma, President of the Ladies' Branch of the Gideons, had contacted me about giving out from the Booth the special nurses' edition of the New Testament; my own earlier attempts to contact Gideons with this in mind had been unsuccessful. I had been able to acquire 200 copies of the Living New Testament in Japanese through the Home Bible League; copies of Mark in German and French, and other booklets of selected Scripture passages from the Scripture Gift Mission and the World Missionary Press; and the Japan Bible Society had produced a most attractive pamphlet of selected Scripture passages especially for nurses. We seemed, to judge by the mounting pile of boxes, to have more than enough material, but who could refuse the Gideons' offer? Because of the problem over the preparation time, I asked for the delivery from the Gideons to be delayed until 9 a.m. on June 1st, expecting to have the morning to organise final details, whilst delegates attended the 9-12:30 General Session.

World-wide Impact

The arrival of the New Testaments coincided with the unexpected arrival of the crowds, and there was no letup

during the 3 days. With help at various times from 20 missionaries, 5 "ICN foreigners", and 15 Japanese nurses, we did have enough helpers, but never too many. Extra help at the time of the Open Meeting, at which Dr. Masumi Toyotome, and Dr. Virginia Ohlson were the speakers (to an appreciative group of 280), enabled the Booth to continue in operation throughout. By closing time, 400 Spanish, 1,600 English, and 4,000 Japanese Gideon New Testaments, 200 Japanese Living New Testaments, 300 each of French and German copies of Mark, 12,000 JBS pamphlets, and about 30,000 other "pieces" had been received willingly, and many names and addresses recorded of those who wished to have New Testaments sent. Some literature was sold by CLC. Some delegates asked to be given the surplus booklets in their particular languages, and we gave away our Finnish, Scandinavian, Polish and Czech material in that way. Two Israeli ladies waited 10 minutes whilst I hunted for the Israeli material, and some Greek ladies kept coming back, after I had assured them that we really did have Greek material "somewhere".

Praise the Lord for all that He did during those days at ICN, and pray for the Holy Spirit to give understanding to those now – from 89 countries – who read His Word, or portions of it.

Thank You

I am grateful, too, to all those who worked with us, and prayed for us, and am longing that this time of cooperation may prove to have been a big step forward toward the goal of seeing the work of Nurses Christian Fellowship off the launching-pad here in Japan.

"The Lord hath done great things for us, whereof we are glad" (Ps. 126:3).

Dorothy Beavan

The Dust of Death, by Os Guinness.
Inter-Varsity Press, Downers Grove, Ill.

With the dust of death slowly settling over all of Western culture, Os Guinness charts the journey of a generation. Rejecting both the technological society and the counter culture, he calls clearly for a Third Way, the way of the Christians.

Gospel Characters, the Personalities Around Jesus, by Leonard Griffith.
Wm. B. Eerdmans, Grand Rapids, Mich.

Under each of the following titles four characters are presented:

These prepared His way
These followed Him
These were helped by Him
These opposed Him
These watched Him die.

That Elusive Thing Called Joy,
by Calvin Miller.

Zondervan, Grand Rapids, Mich.

The author presents seven steps to joy:

Contract Grace
Biblical Discipline
Mind Renewal
Spiritual Coordination
Communicating your Love to God
Communicating your Love to your mate
Communicating your Love to the world

I Love the Word Impossible, by Ann Kiemel. Tyndale, Wheaton, Ill.

Another book by that unusual dean of women! With something between poetry and prose, Ann writes again of the God who specializes in the impossible.

The Renewed Mind, by Larry Christenson. Victory Press, Eastbourne, E. Sussex, England.

This is a small paperback written for the new Christian. The renewed mind depends on God and faces challenges with the authority of Christ. It is patient and accepts discipline. The renewed mind prays with confidence.

It is a practical book written to those wishing to make progress in the Christian life.

I Believe in the Great Commission,
by Max Warren.

Eerdmans, Grand Rapids, Michigan.

The Great Commission For Today,

by David M. Howard.

InterVarsity Press, Downers Grove, Ill.

These two books written by missionary statesmen will convince you that you should not only believe in the great commission but also put that belief into action today.



Alone, A Widow's Search for Joy,

by Katie F. Wiebe.

Tyndale House, Wheaton, Ill.

First of all, this is one woman's struggle to find herself and to support her family. In a greater sense, it is a study of the place the widow has in the church and community.

The pastor has a duty to visit the widows but does it end there? Must widows be only the receivers of charity or do they have something vital to give to the body of believers? Will widows one day have a place of leadership in the church?

For one who has just begun to walk life's pathway alone, this will make a good gift.

FIFTY PLUS, by Jeanette Lockerbie.
Fleming H. Revell, Old Tappan, N.J.

"How recycling your potential now can mean a joyous and fulfilled tomorrow" is the subtitle. This speaks to the special problems of people who feel useless, pushed aside, discouraged and forgotten. Many missionaries are nearing retirement age and a return to their home country. Is this the end of the missionary career or the beginning of a new ministry? The message of this book is "God's plans for us don't stop with retirement. Why should ours?"

Christian Higher Education In Changing China 1880-1950, by William Purviance Fenn.

Wm. B. Eerdmans, Grand Rapids, Mich.

Here is presented the evolution of the Christian Colleges of China from small church schools to respected institutions of higher learning. It is a story of the failures and successes in the struggle to keep alive a basic core of Christian ideals while meeting Chinese conditions and needs.

This volume will be of interest to China-watchers and to those engaged in Christian higher education in Japan.

Yoneko, Daughter of Happiness,

by Bernard Palmer.

Moody Bible Institute, Chicago, Ill.

Perhaps you have already seen the film. Now it has been put into print. This is the true story of a suicide attempt and a hospital romance in the life of Yoneko Tahara.

Culture and Human Values: Christian Intervention in Anthropological Perspective,

by Jacob A. Loewen.

William Carey Library, S. Pasadena, Calif.

This is a collection of articles published in the magazine, *Practical Anthropology*, written by Jacob Loewen, a missionary trained in anthropology. He has a way of coming to the heart of questions of cross-cultural Christian communication. He writes of the spiritual dimensions in the development of indigenous leadership.

C. S. Lewis: A Biography, by Roger Lancelyn Green and Walter Hooper.
Harcourt Brace Jovanovich, New York.

The theme is the story of a man and his conversion from atheism to Christianity. God is still at work finding well-educated Sauls and turning them into Pauls who write letters to the churches.

These books were reviewed by Edith Buss and are available through CLC Bookstores.

聖書図書

Seisho Tosho
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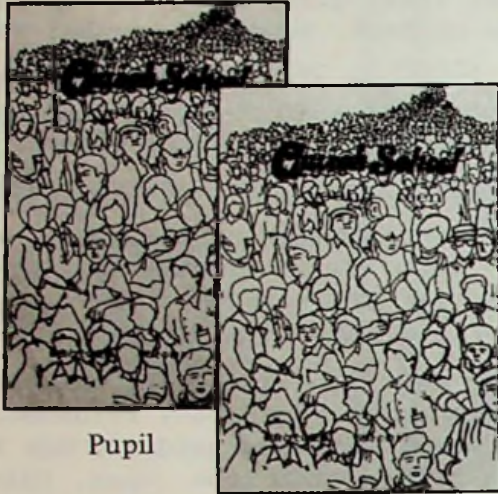
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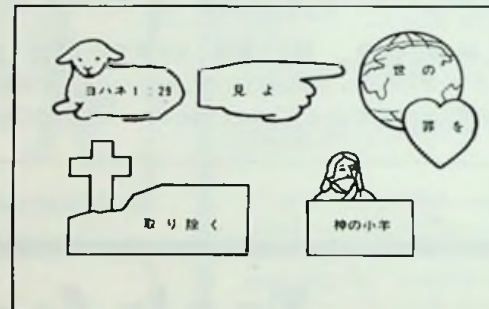
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