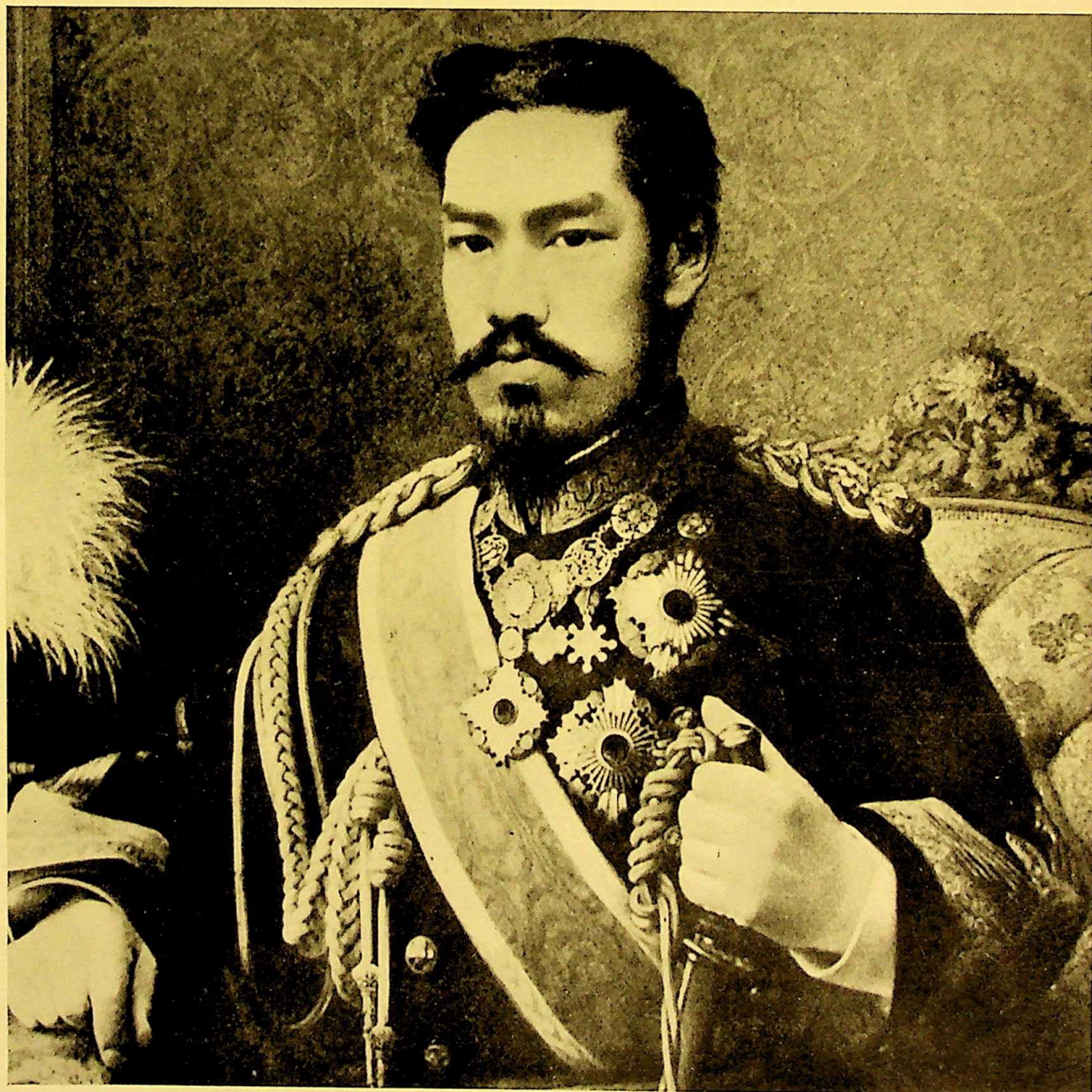


# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



*In this issue :*

**A CENTENNIAL CALL TO EVANGELISM** *pages 9-14*

**Japan's first Protestant Missionaries** *pages 16-19*

**Japan's Evangelical Schools and their graduates** *pages 23-27*



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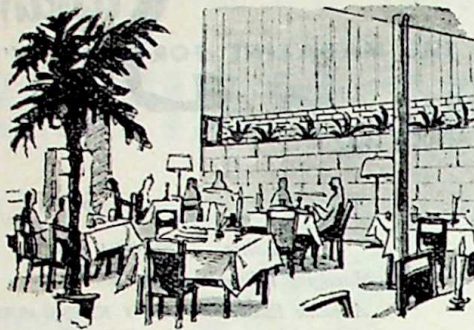
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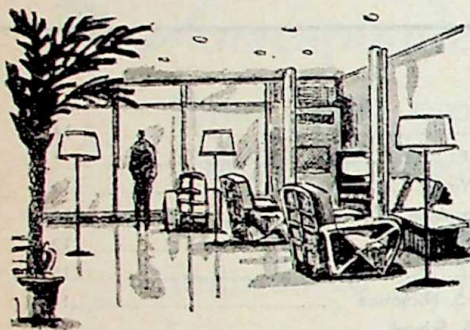
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often before), "Japan has never seen a real revival." Rev. Gordon Chapman, who first came to Japan in 1921, challenged the statement.

"Japan has seen revival," he contended. "Quite a remarkable spiritual awakening was seen as early as 1883."

It will encourage your heart, as it has encouraged mine, to read about it. (See Chapman's "Japan's First Protestant Missionaries," page 16). May it encourage us to believe God for an even more far-reaching spiritual awakening in Japan in 1959!

Are you joining your faith with that of others during the 6-7 a.m. hour daily? It's encouraging to know of many, especially joint groups of Japanese believers and missionaries, who are gathering for special prayer for a spiritual awakening in this land. The conviction is growing that we *must* see God at work in a new way this year. And how can this be except through prayer? Much prayer!

Finally, "Brethren, pray for us." This publication and its editors need your intercession in the humble, and often demanding, task committed to them.

Yours for a great Centennial harvest,

*Kenneth McVety*

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## OUR READERS SAY

Dear Editor:

Congratulations on the 'New' Japan Harvest. You are all doing a grand job and may the Lord bless you.

One thing; I can't stand the side-wing advertisements. Page after page has the main script running down the center like a river, with the commercials on the side. Now I love advertisements. I can read pages of them. But I can't stand the Broadcasting Association and the Intermission folk shouting at me while I am trying to hear what you are saying. Huge headlines detract from the message in a higher class magazine like the Japan Harvest.

Yours for Japan Harvest,  
Milton S. Wayne.

Please note—no ads. on the page where Mr. Wayne's article appears.—Ed.

★ ★ ★ ★

The recent Japan Harvest was a real inspiration—as we read of His Work through other members of "the body" we were blessed.

—Paul W. Benedict.

★ ★ ★ ★

Dear Friends:

I wish to express my appreciation for the excellent work of Japan Harvest. We received this magazine with great joy while we were on furlough. It kept us well informed. We also found that many of our pastors are getting Japan Harvest and think very highly of it.

Sincerely yours,  
Walter Sukut

★ ★ ★ ★

Dear Sir:

Let me express my appreciation for the well organized and integrated issue of the Harvest (February, 1959). I felt that Mr. Ribi's article, "The Age of Christian Martyrs in Japan," was very appropriate for the first Centennial issue. I hope that you will find it worthwhile to continue the fascinating historical narrative of Christianity in Japan in each of the subsequent Centennial issues.

Hideo Aoki

Dear Sir,

The Fall copy of the Harvest has only just reached me. I would like to add a few observations concerning the "Love or Fear" symposium. We bend over backwards in America to try and win our young people, but the Japanese and Chinese it seems must have an undiluted dose of the fear of God, not even sugar-coated with the love of God

April, 1959

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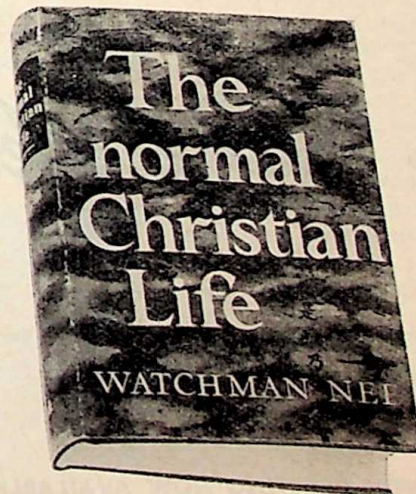
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1. 主イエスのみもとなり  
2. 主イエスの心もなご  
3. 主イエスは医者  
4. 主イエスは神

Such as  
Near to the Heart of God (475)  
Jesus, I am Resting, Resting (281)  
Be still, My Soul (309)  
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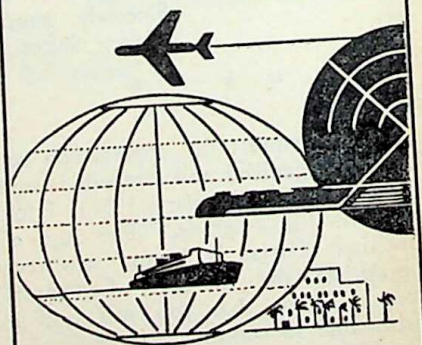
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to begin with. Certainly we must preach the whole Bible, but where is the scriptural authority for always beginning with the fear of God? That gem 'the Gospel in a nutshell' John 3: 16, begins with the love of God. Of the 5 phrases of the verse, four are on love and good news, one on the fact that all are liable to perish. Yet Dr. Graham of China, for whom I have a great admiration, states that preaching should be just the reverse of this, 80% fear and law, 20% love and grace. We must remember that basically the 'Gospel' means good news, not the general handing down of the death penalty. What is the real aim of our preaching? Is it just to convince these people to escape the wrath of God, and to be able to write home that we have produced so many decision card-signing hell-dodgers? That is very little different from the teaching of the Amida school of Buddhism. Surely the great redemptive purpose of God is much bigger than this, and the aim of our preaching is not only to get people to escape the just penalty of their sins, but to make disciples, new creations in Christ, saved to serve, and to build up a virile, holy Japanese church. Surely we must incorporate a constant measure of the love of God into our centennial preaching in Japan.

Dorothy R. Pape

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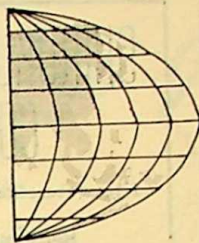
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JAPAN HARVEST

# NEWS



Victor Springer, editor

## Government Studies Shrine Subsidy

Tokyo, EPA... The Liberal-Democratic Party is considering a revival of the pre-war practice of subsidizing the Ise Grand Shrines. The matter is now being studied by the Special Committee to study Religious Legal Persons. Members of the committee include former Education Minister Toh Matsunaga, former Executive Board Chairman Ichiro Kono, former Education Minister Kenzo Matsunaga, and former Defense Agency Director Tokutaro Kimura. The Ise Grand Shrines house the "magatama," one of the three Imperial treasures passed down from emperor to emperor to symbolize their divine position; and for this reason were given special regard among Shinto shrines. Following the SCAP directive divorcing state and Shinto, and the emperor's declaration of himself as a human being, the Ise Shrines were downgraded to the same level as other Shinto institutions. The postwar constitution clearly forbids state protection and subsidy of religious bodies.

The Liberal-Democratic Party is seeking to get around this provision in the constitution because of incessant appeals from supporters of the Ise Shrines for a revival of state aid. The only way to do so is to declare the shrines to be non-religious.

To those acquainted with the decade of Christian history in Japan prior to 1945, this constitutes the most serious threat to religious freedom in Japan since the end of the war. Once the door is opened again to state support of any Shinto shrine, suppression of religious freedom is inevitable. Christians everywhere are urged to pray that darkness will not come again to the Land of the Rising Sun.

## Missionaries Increase

Contrary to popular opinion, the number of Protestant foreign missionaries is not decreasing, but rather has shown a remarkable increase in the past decade. The Missionary Research Library lists 25,058 North American Protestant missionaries at work around the world, an increase of over 10,000 since 1950. In addition, there are over 10,000 American children living at mission stations around the world. Women constitute 60% of the missionary force. Following are the number of mission-

aries serving under the larger societies: Seventh Day Adventists, 2,000; The United Presbyterian Church in the U.S.A., 1,293; Southern Baptist Convention, 1,186; Sudan Interior Mission, 1,071; Division of World Missions, Methodist, 975; The Christian and Missionary Alliance, 822; The Evangelical Alliance Mission, 764; Wycliffe Bible Translators, 705; and Assemblies of God, 676.

China, which once attracted half the total of foreign missionaries, now has none. India is now the leading mission field, with 1,883 North American missionaries. Next in order are Japan, with 1,549; the Belgian Congo, 1,289; Nigeria, 1,211; Brazil, 948; and the Philippine Islands, 805.

In all, there are 349 separate agencies, boards, and societies in North America which are engaged in some kind of overseas missionary work. Seventy-eight major agencies, representing about half of the total missionary force, are now cooperating through the division of foreign missions of the National Council of Churches. Some of the more conservative evangelical bodies have come together in two other associations. Many other groups, including the Southern Baptist Convention, are still standing alone.

The average church member gives a mere twenty cents a month to the carrying out of the missionary effort.



## One Millionth Gideon Scripture

Tokyo, EPA... Speaking to 35 missionaries at the weekly Prayer-Breakfast Fellowship in Tokyo Chapel Center, R.J. Holzwarth announced that the one millionth copy of the Gideon New Testament in Japanese had been presented to Crown Prince Akihito.

## Catholics Increase 100%

The Vatican is taking an increasing interest in Japan. Since World War II, the number of Roman Catholics in Japan has increased from 109,000 to

241,475, more than 100%, reports Japan Times, Feb. 18, '59. The new Vatican radio broadcasts seek to boost even this figure.

## Student Workers Meet

Hong Kong, EPA... Student workers from seven Asian countries, including university staff, graduates and ministers met for the first Asian Conference of the International Fellowship of Evangelical Students in Hong Kong over the Christmas-New Years Holiday. The 35 delegates came from India, Japan, Korea, the Philippines, Singapore, Malaya, Taiwan, Hong Kong, Australia and New Zealand.

Conference sessions discussed the problems facing Christian university students in seeking to maintain their faithful witness to the Saviour in the midst of many different conditions. Various commissions prepared special reports on the indigenous principles as applied to student witness, the attitude of Christian students toward Communism, the work of Bible Study and evangelism in the universities and colleges, the missionary responsibility of students, and the importance of suitable literature for university people.

## Revival in Philippines

"This was entirely beyond anything in my experience in any conference I have ever attended. I am absolutely amazed at what took place. God has truly visited the Philippines with His blessed presence." The speaker was the field director of one of the missions in Mindanao, as he reported his personal reaction to a moving revival which broke out during a spiritual retreat being held in the area early in January.

Missionaries and national pastors attending the meetings marveled at the unusual manifestations of God's presence. A great sense of guilt broke the congregation into weeping and confession of sin. A would-be murderer, who took a knife to one of the services with the intention of killing one of the men present, wept openly and confessed his plot. A prominent Christian businessman who heads a multi-million peso commercial enterprise was deeply stirred and stated, "From now on, everything that is in my name shall be in the name of Jesus Christ."

Christians who have long prayed for revival in this nation are now asking God to spread this movement throughout the country. There is evidence that these prayers are being answered. Several key evangelical groups in the Manila area have been visited by similar revivals. In most cases the meetings have gone on for hours without any interruption, as confessions and testimonies gave evidence of a deep work of the Holy Spirit. One missionary, in urging worldwide prayer for the revival,

observed that after years of prayerful waiting, the Christians of the Philippines have seen God's answer. (FENS)

### Oyama's Philippine Reception

Manila, EPA. "We've been waiting for thirteen years for a man like you to come from Japan," were the words heard by Reiji Oyama, of JEOM, after he gave his first message in Iloilo City, in Panay. Some of the experiences met by Oyama were hard to bear, but he said, "This is understandable when one considers the cruelties inflicted by Japanese soldiers during the war, and the Lord showed me that it was for this very reason He was sending me. One man almost knocked Mr. Oyama down crying "My father was killed by you Japanese." After Oyama apologized and asked for forgiveness, he promised to forgive, "just as the Lord forgave all my sin."

"Mr. Oyama is performing a difficult mission—apparently an impossible one," wrote Dr. Pabulo One, Dean of the Central Philippine University in a letter to Mr. T. Tadenuma, Executive Secretary of the Japanese Evangelical Overseas Mission which sent Brother Oyama to the Philippines. He further stated, "He is like a person handling an unexploded bomb. But to the credit of himself and the people he represents, he has handled it with success and in a masterful way. He has secured the good-will of the church members visited." (FENS)

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# A Milestone in Japan

May 2 marks the 100-year milestone of Protestant Missions in Japan, dated from the arrival of William Liggins, an Episcopal missionary, in 1859.



This occasion calls for reflection on the accomplishments and pitfalls of the past. But it calls too for sober reflection on a still unfinished task. A fast growing population of 92 million vividly pictures the magnitude of this task, as does the slow growing church, estimated still at less than half a million.

by Akira Hatori

**T**HIS is the 100th year of Protestant Missions in Japan. 1959 is an auspicious year—to be celebrated for its deep significance to all of us. Our centenary celebrations however shall not be in the vein of light congratulations—no, our celebration is a challenge to aggressive evangelism. Look over the last 100 years! Brethren—exactly how much of this territory have we occupied for Christ? How many souls have we led into God's salvation? Recently I heard the Auca tragedy and triumph from Mr. McCully, father of one of the martyred 5. The fact that 2,000 years after Christ's command to preach the Gospel in all the world, there still exists a savage tribe who kills humans as we would wild animals, is patent proof that the church has not fulfilled her obligation to Christ. When the first missionary set foot in Japan 100 years ago, the Lord gave him Joshua's promise: "Every place that the sole of your foot shall tread upon, that have I given you." Yet the appallingly small percentage of 1/2% nominal Christians in Japan is a grief to our hearts. In this 100th year, let's take this promise anew, let's occupy the land! As with Joshua, there are 3 musts for our 1959 evangelism.

## OUR ONENESS IN CHRIST

When Joshua received this promise, he "passed through the host," and alerted the people, the captains and leaders. You and I must pass through the hosts of churches in Japan and martial them for action. We must fix our eyes on our centennial objective—to occupy this land for Christ! Thus every warrior must be summoned for

action. We have many denominations in Japan. We have poor churches and upper-class churches. But without compromise, this must be an every member crusade. In the Sankajidai era of Japan there lived a man called Motonari. On his deathbed he called his 3 sons together and handed each an arrow. "Break them," he asked. They quickly snapped the shafts. Motonari then took three arrows, handed them in a bundle to his eldest boy, said "Now try to break them." Of course the three together couldn't be broken. Coals in a fire are the same. Together they throw off much heat, but isolated they quickly smolder. In our 100th year, we Protestants must show oneness in Christ to the Japanese people!

## GOD'S RESOURCES

"As I was with Moses, so will I be with thee." Japan Centennial Evangelism cannot be borne along on the waves of our own energy. It must be done in His supernatural power and ability. We have nothing to set before the Japanese people. Who are we? See the burdened wives in Japan, with children on their backs, toiling in the rice fields! See the old man leaning on his hoe in the furrows. He must live by the sweat of his brow. But you and I are "teachers," the revered "senseis." I have gone to a Tokyo university; I have studied abroad. When I went to America, I vowed I would not take second place to any American student. Look at the pride of my heart. Now, without laboring or toiling, my shirts are ironed for me, people call me "Sensei" from morning to night. Why?

Let's be honest. All we have comes from God. If anything has been done by any of us in the past, it is all by His Grace and His power. Why does God allow me to preach over the radio? I don't know. I find absolutely no reason for God using me. Brethren, let's not emphasize, this year, "I'm a Baptist!" "I'm a Pentecostal," "I'm a Presbyterian." God will not use our pride and our man-made epithets. We have our respective emphases and doctrines, yes, but God doesn't use parties and divisions. Let's go forward resting upon Him alone, counting on His power, confident of His victory.

## OCCUPY THE LAND

It's not enough that we merely receive God's promises for Japan. No, we must go into the land, into every city and village and truly occupy it, just as Joshua's forces did. Let's be up and doing and possess the land. Let's speak to everyone we meet. I wonder if we someday will hear the voice of some lost friend cry out, "You spoke to me about baseball, but why not about your Christ?" "You did 100,000 yen worth of business with me and not once did you mention the treasure of your heart, Christ."

The 5 men who fell amongst the Aucas believed from their hearts that they could finish their life's course if they only could reach these savage people. They believed God's word! This is the year of our greatest challenge. Let's conquer the land promised 100 years ago to the first missionary by displaying our oneness in Christ, depending upon His resources alone.

"To write this article I contacted men experienced and successful in country evangelism and fired some questions at them. I interviewed men like Mark Maxey of Kagoshima Ken, Pastor Mochida of the Church of the Nazarene, Pastor Kogo and Percy Luke, veteran Evangelists of the J.E.B., and nearly all other J.E.B. missionaries and National evangelists labouring in the country. I was overwhelmed with their gracious response and help and came up with this survey. Note: All my information springs from South of Tokyo. Your Northern experiences may be different." Milton S. Wayne

### Regarding the Work

#### Starting Work

**Q.** How would you set about choosing the exact spot to reside, in the area you hope to evangelize?

**A.** You need a central market town at least. One man suggested a town of some 20,000 folk. Your town should be big enough to have a High School and a public hospital. It should be a communication center surrounded by villages and hamlets. *Note:* A small village is not the place to locate.

**Q.** How do you commence work? Do you advise starting with children's meetings, student English class, house to house visitation, street meetings, evangelistic campaign?

**A.** 1. Visit the Mayor or village headman, the chief of police, school principal, leader of youth group. If you get sympathy at the top, you will glide into the village work nicely. *Note:* Don't forget your 'meishi' (visiting card) on these most important introductory occasions. Be as dignified and polite as possible.

2. Each worker has his own order of procedure. The National works from the inside out. He starts inside a home, either visiting or witnessing to a relation-friend connection. The foreign worker needs to start from the very outside. Children's Meetings and Tent Missions make a good start.

In general it seems hopelessly embarrassing for the average country Japanese to find an unknown foreigner standing in his 'genkan.' Leave visitation of seekers until invited.

*Note:* Whatever means you use to start your public service, the new-comer must be gracious, steadfast patience and love break through the natural semi-feudal reaction to a new face... especially a foreign one. That is why you must practice Christ-like good works. Visit the sick and care for people.

**Q.** After a few have made professions of faith, how do you meet with them?

**A.** 1. You need at least one meeting a week at an outpost or center to build up the work.

### Questions and Answers on Effective Country Evangelism

# Cracking Japan's

2. Start off with a friendly, quiet cottage meeting with "ocha" at the end (watch how you serve it! "Manners make a man" in this country). Teach the Bible; aim at personal contacts; feature believing 'child-to-Father' like prayer; hymn singing. One Pastor had 4 of the village Buddhist priests' wives at the meeting regularly because they liked the hymns.

3. As the work extends try to arrange combined worship services once a month at the center. Wider fellowship strengthens faith.

4. Be careful when following up your work by letter or visitation. A letter may embarrass the receiver to death. Check first before sending follow-up letters, etc.

*Note:* Find out the meaning of the word 'girigatai.' Once the regular meetings have been started continue faithfully. The meeting must be held, be it ever so cold, or be it the farmers busy time (Nohanki), or be the numbers ever so few. The visits must be made. Your summer holiday can only be taken for as long as all the meetings can

carry on without you. The servant of God in the country must give the work a feeling of stability. Let them know that Christianity is not a 'fly by night' craze.

#### Pastoring the flock

**Q.** What is the most fruitful way to pastor the flock?

**A.** 1. Don't put all your hope in the public meeting. Be an expert at personal ministry. Cultivate two "Sweet-peas" for this: Patience and Prayer.

2. *Care* for the sick. One much-used pastor made a point of visiting every sick person in the village on the same day every month. Many of the families came to church out of gratitude. Many sick were blessed.

3. "Start your groups giving an offering from the beginning. It soon becomes a good habit and won't frighten real seekers off," so says one of the most successful pastors.

4. Have a circuit of meetings and move around them, leaving the details of each group to the locals as soon as

### A Plea from Ura Nihon,

# JOIN US ON OUR WATCH POSTS

by Morris Jacobsen

On the Japan Sea coast lies an area extending from Aomori on the north-east to Tottori on the southwest—a panorama of wind-swept sand dunes, fishing villages, farmers wearily treading homeward through the labyrinthian mountain paths. This is the land of heavy snows and perennial rainfall—a climate so inclement in places that many foreigners cannot long bear its rigours.

For centuries isolated from the rest of Japan, not only geographically but also culturally, the inhabitants of Ura Nihon are known for their conservatism and dedication to the past. Here Buddhism finds its deepest roots. Almost every home, though shabby in outward appearance, has its expensive *butsudan* or elaborate *kamidana*. Priests wield such an uncanny authority in community affairs that Niigata Ken, for example, has been called the Tibet of Japan.

As the clock strikes completion of a century of Protestant missionary activity in Japan, the mocking cry from Seir once again intones: "Watchman, what of the night? Watchman, what of the night?" What has been done for Christ in this area of Japan where men

# Hard Core

by Milton S. Wayne

possible. They must feel responsibility. Let your Japanese co-worker assume the roll of general pastor. You be an apostle, evangelist or the like, but keep hands off as much as possible.

*Note:* This is your big time to show the love of Christ. The world needs love, not abstract love, the down-to-earth type; not the giving of your old clothes, but the giving of your time and strength.

## Teaching Converts

**Q.** When do you start teaching about the evil of idols and the evils of other pagan ceremonies, etc?

**A.** 1. Deal with it firmly but don't be too sudden on the pagan customs. Give the Holy Spirit *time* to work, as you preach and teach the WORD. Remember, some think 'Halloween' had its roots in Devil worship and still some Western Christians observe it! I know there is a difference but lead young sheep slowly.

2. Don't panic about the idol problem. Teach the Christian the TRUTH

and at the right time lead your convert to have his own conviction. That will smash the idol from his *heart*, too.

## Regarding the People

**Q.** Are the people much different from the citizens of the larger metropolises—as Tokyo and Kobe?

**A.** 1. The country man is very conventional and unthinkably clannish. Therefore you need a center in a neutral town where they can come. Some would not attend a meeting in a neighboring hamlet.

2. He is formal and polite. Therefore you must greet everyone you meet on the country lane. (City Japanese make a mistake here. Watch your co-worker and teach him!) "Even a cow will 'Moo'" they say. Fail to greet someone and the village will know that you are the 'proud type.'

3. He is probably more friendly and more steadfast than his city cousin.

4. The country people are not as well educated as the city folk. They know their limitations and are looking

for someone to lead them. They will expect in their church leader an educated man who will be able to help them in many things. They will want help on social matters and personal matters. One veteran pastor said, "In the city the preacher need be little more than a preacher; you need not be over bright. But in the village work they want to know how much you know. And when one knows, the village will know. They want someone capable of helping them with all their problems. If you can advise them about the cultivation of the land too, you have really made a hit."

**Q.** Do the country folk prefer to sit on tatami or do they really like seats?

**A.** Middle-age and above will like the 'tatami' worship service better. Maybe you could compromise and have seats for the Youth meeting and use the floor for the formal service.

*Note:* The youth are one of your strong pillars, and they dislike tatami for the girls there are modern stocking and leg-shape problems; for the boys it just 'plain' hurts! Be careful.

and women alike have faced the elements and have matched natural adversity with a stoicism that has driven them deeper within themselves? What makes Ura Nihon a uniquely difficult field, and wherein lies the answer?

A recent questionnaire to those manning the watchposts in Niigata, Toyama, Ishikawa and Fukui prefectures with a total population of 5,300,650 shows a total of 90 missionaries and 88 national pastors, which makes a ratio of 30,000 per pastor or missionary. None considered his *ken* had an adequate evangelical testimony. Asked whether Ura Nihon was the most difficult field, Warren Adams (IND) says, "I don't feel it is any more difficult than any other part of Japan." Others felt that deeply entrenched Buddhism (Nichiren was banished to Sado Island, just off Niigata City, giving that sect added historical roots in this area), the conservative nature of the people, and the shortage of workers, especially in pre-war days, accounted for the difficulty. Geographical isolation has undoubtedly denied contact with foreign missionaries

in the past. The stoical expression on the faces of audiences has not encouraged the itinerant evangelist who looks for quick results. A national pastor once said of seekers, "They are liable to attend services for about a year, after which they will either ask for baptism or else stop coming; in the meantime, I'm at a loss to know what's going on." David Beckman, working in Ishikawa Ken, speaks of people being bound by their community life and the power of Buddhist priests. A public stand for Christ means not only ostracism but discrimination.

Without the needed torchbearers, no quick, easy solution is in sight. Mr. Torp, working in Fukui Ken, says, "We need many more Spirit-filled Japanese workers, and also more missionaries to wake up the people and to keep them awake. Missionaries are too much concerned about the Tokyo area and other large cities, it seems." He further pressed the need for trained, sacrificial evangelists who are looking for more than just a livelihood.

Vern Strom (TEAM), Niigata City,

is optimistic of the overall picture, though sensing a great dearth of national workers and older Christians to take places of leadership in the local church. For the Centennial Year he would like to see a two-pronged evangelistic effort: a concerted city-wide effort in the large cities, and using these as bases for operation, village evangelism. A great danger for city churches is that they can become an end in themselves.

What then can be said of the night? Warren Adams concludes: "The prospects are wonderful; but I feel strongly that there will be no developing of these prospects in the manner and measure God wants unless missionaries can return to a personal life and public ministry that conforms to the commands and the promises of the Word of God."

Where are the watchmen, consecrated and zealous for the glory of God, burning with a passion and a love that seeketh not her own? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:30.



## Regarding the Workers

**Q.** Would you enumerate some things new missionaries in the rural situation need to watch?

**A.** 1. Watch the type of thing you wear and your general appearance. But don't be too drab. Some folk think the Japanese are still in the Meiji era!

2. Watch your extras... What you call luxury, I may not. Everything you use will be luxury in the eyes of some, but be careful. Try to do without that limousine if you can. One pastor said, "The fact that the missionary has a refrigerator doesn't upset me at all. But the 'sit thou here at my footstool' attitude of some, simply because they have more material things than I have, hurts me a great deal."

**Q.** How do you reach men?

**A.** I tried to find a formula to win men. The best answer came from a successful worker. Said he, "I am sympathetic with them; I give them work to do." Men preachers should concentrate on men. Once you get the name of having a ladies' meeting, it is twice as hard for men to come.

**Q.** What contribution can the missionary make to the work in the country?

**A.** 1. You, working side-by-side with a Japanese evangelist, are an everyday witness to the barrier-breaking love of our God.

2. You have a capacity to 'step out of the boat.' That is why you are so far from home now. Your coworkers need that spirit.

3. Being a novel foreigner, your drawing power is great. God saves many who are first curious.

4. You can reach the key people (while they are students) through your English Bible Class. Our famous College Principal, Rev. Sawamura, told me this week that he was first contacted through an English Bible Class. Remember too, that this is a *service* to the people that will help establish you as part of them. For this reason too, a nursery or kindergarten is fine. You then have a link with the mothers and fathers.

5. The servant of God in the country like the Lord Jesus, *must* be a servant of the people—not just a preacher. The Message of the Cross is the Power of God unto salvation but 'salvation' is abstract; it must be brought to earth—the "good earth" of the country.

"We have started so late."

# Country Evangelism

By Arnold Hjertstrom



**U**SUALLY the focus in evangelism is clearly on cities and large towns, where there is a great deal of activity. Hardly a town of 30 thousand inhabitants or more has escaped invasion by evangelists or missionaries. The hard working statisticians and survey-minded folk have shown us this fact time and time again.

But when it comes to small towns and villages there is a marked difference. It can perhaps be said that the countryside is a neglected heritage of the city churches.

We can easily prove this from our own area in Fukushima Ken. While every city near us has a church, out of ten towns (machi) of 6,000 to 15,000, only 2 are blessed with organized churches, 2 or 3 with a definite Christian witness and the rest are untouched. Of course most villages must also be counted among the "untouched." The question is why haven't we yet gone to all these places and tried to do something about evangelizing them? Perhaps in some degree the difficulties of evangelizing these places are responsible for this neglect.

## Wherein

A suitable meeting place is often a serious problem. If you don't happen to have some Christian home to turn to there is quite often no place in which to hold your meetings. Bigger towns and cities provide better chances of starting meetings in some rentable hall.

Also, country-folk are more conservative and hesitant about new things. Traditions and customs are more rigidly observed, They are really "old-fashioned Japanese." At the same time they seem to be more devotedly religious too. What people in the cities may call "ceremony," the country folk take seriously and really believe in. Therefore, it takes long and persistent efforts of evangelism. You need to meet stubbornness with stubbornness. Or should I say, "sanctified stubbornness!"

## Wheels

Poor travel facilities may sometimes make evening meetings a problem. There may be no way of getting back home after the service. Blessed are they who have a car! Yes, but just a minute! If you come in a nice-looking sedan then you are in for trouble. You will be looked upon as the rich man coming around to give the Gospel to the poor. And yet, I should think that most farmers may be better off than the visiting preacher! Conservatism and your "foreign-air" combined make a stumbling block.

## Workers

Lack of workers is also a problem. Very few workers feel inclined to do country evangelism. More so than in city work it takes real self-sacrifice and a burning heart for lost souls. The answer is to be found in Acts 1:8 both for this problem and many others. With a good grip on the language the missionary may need to break a lot of unbroken ground in the countryside, needing the great power of the greatest co-worker we have, the Holy Spirit.

## Started

Just recently we started a new work in the country. The place is small, about 6,000 inhabitants, and the Gospel has not been preached there before. With the help of a fearless young evangelist we invaded the town a few times and distributed tracts. At the same time we used the loud-speaker and explained who we were and what we wanted to do. Then we started with children's meetings round about the spot where we hoped to be able to gather adults at a later date. Through these children's meetings we became known. The third thing we did was to make an attempt to rent the business hall at the horse market. After some resistance we got it for just one hour's meeting that day. We took the opportunity and started with the meeting before a group of people had time to leave.

They nearly all stayed through the meeting which gave us a good start. After the service we lost no time in talking personally with the folks and we were able to make contacts which later proved very helpful.

### Stranded

I was once stranded there due to poor communication facilities, but you should have seen the kindness with which the housewives who attended the meeting brought the best from their homes to make me a warm and comfortable bed for the night. It was my first experience of sleeping in wadded Japanese pyjamas, and was it hot!.. What have been the results after half a year?

A small room was found where just over ten interested persons now gather week after week to listen to the Gospel. Most of them are adults. Two flourishing "Sunday Schools," one on Saturday and one on Sunday afternoon, are the results of the children's meetings. The one on Saturday is held at a village school about four kilometers from the little town.

### Sandals and Saddles

May I tell a story of the past? (Some dear people don't like old stories maybe because they haven't had time to collect any yet). During my last years in China I did some country evangelism. There was plenty of room for such work! With two or three evangelists we walked on dusty roads as much as 7-10 kilometers a day loaded with a small accordion which we took turns carrying and with good supplies of posters and tracts. We would return at night just in time to get through the city-gates before they were closed. We visited 3 or 4 villages on foot with the aid of a staff which was most useful, as the first ones to meet us and the last ones to see us off were the angry village dogs.

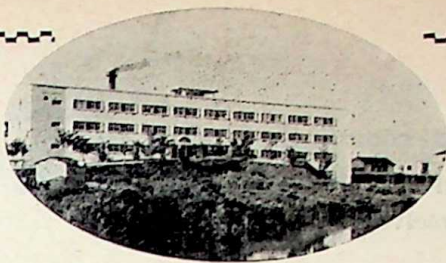
Though thoroughly "barked at" we were permitted to see remarkable results of the working of the Holy Spirit. In several places village-revivals broke out which causes my heart to leap with joy even today. That was evangelism on foot. I have startled my dear wife, and perhaps others as well, with the suggestion: Why not keep a horse for a few years and get a saddle and start out with regular tours in the old, old fashion of reaching the remote and forgotten ones with the blessed Light of the Gospel?

I am not at all suggesting that missionaries sell their cars and take to horse back! But at least it may be a pointer in the right direction.

A small Bible School is operating in our vicinity. This school does a fine job, trying to produce workers for the neglected country-side. But much more surely needs to be done all over Japan.

Our mistake in country evangelism is that we have started so late!

## Hospital



## Evangelism

By Cornelius Verwey

**T**HE most fruitful sphere of service in Japan is among T. B. patients," said Mr. Akira Hatori. I understand that of the 26,700 PBA radio listeners who wrote in for the Bible correspondence course, about half are bed ridden or hospital patients. Why is it that the almost 700 T. B. hospitals in Japan have such tremendous potentialities for evangelism? Because most of these patients were previously exceedingly busy, too busy for religion, but now the hectic round of life has come to an abrupt standstill and they find themselves in hospitals, WITH NOTHING TO DO, but to rest. They are bored with weary, seemingly endless days. They have time to think. Suffering and sorrow has prepared their hearts to listen to the Word of Life.

I dare say that some churches may gain more members by hospital evangelism than by any other means, if time is given to the local hospital. In recent years, our nearest evangelical church has gained more members by this method than by their yearly tent campaigns! The Lord has enabled us, together with a team of seven Japanese men and woman to commence regular work in seven hospitals. Here are a few suggestions gleaned from our experience.

(1) Keep to the times and rules of the hospital. It also pays to respect the doctors and nurses—even if they are strict with you.

(2) Don't speak to one patient more than 20 minutes and don't hold hospital meetings longer than about one hour. First find out their physical condition and how they feel that particular day before you stay any length of time. Some patients we see for only five minutes; with others we spend an hour. In Habikino hospital, 'nido' is very bad and we will visit for just five minutes; 'sando' is a little better and we will visit for ten or fifteen minutes; 'yondo' allows them to get up and take walks and with such we may stay for thirty minutes. When 'godo,' you can start expecting some Christian work from them. Very few stay until 'rokudo,' which means they can tackle any kind of work with care.

(3) Do not expect them to sing very much. For some, it is better not to sing even if they would like to. When I started in hospital evangelism, I urged patients 'Mo sukoshi genkiyoku utaimasho,' forgetting that I had to do with lung-diseased patients. I should have said 'ajiwainagara utaimasho.'

(4) NEVER do visiting when you have a cold! You can do better by staying at home, resting or praying.

Did you realise that many a case of T. B. started with a bad cold? T.B. often gets a hold on the body after resistance has been lowered by some other disease. It may endanger especially Japanese workers. For various reasons they dread a cold and we should be considerate of them as well as the patients.

(5) As far as possible men should deal with men and women with women.

(6) When corresponding with discharged patients and referring in any way to their T.B. past, NEVER do so by postcard. We know of cases where lodging or even work has been lost when this was 'discovered.'

(7) In our set-up, we do not stress baptism while in hospitals. We feel that if we introduce them to some evangelical church, and they are baptized there, it gives them more of a link with that group.

Whenever there is a group of believers in any hospital, they instinctively attach a name to themselves. In Habikino Hospital, we have the 'Seishikai' (Holy Heart Society). In this hospital of a thousand patients, with a change of about 500 every year, the seekers average about 50-60. Several meetings are held weekly and daily visiting is done.

Some of the ex-patients of Habikino Hospital have formed the 'Budo no Kikai,' consisting of almost a hundred believers. About 60 of these were added in 1958.

As patients leave the hospital we try to introduce them to their nearest suitable church and also write a letter of introduction to the pastor urging him to visit the person in question. But T.B. patients don't seem to fit easily into a new church.

We trust that the 'Budo no Kikai' will become the foundation of an indigenous effort for evangelizing some of the hospitals of this country. Our hope is that they may tithe to their own churches and give above that for hospital evangelism. Last month almost 8,000 yen came in for the work—enough for the monthly support of a single worker.

Did you ever realize what terrific opportunities await the missionary in this field? Rev. H.V. Nicholson, who has worked in hospitals for the last 25 years, said: "Hospital work in Japan is a wide open field. There are so few workers and the Buddhists do nothing with it because their religion is one of death and funerals, so a Buddhist priest cannot do hospital visitation—the folks might get scared! We Protestants need to awaken to the opportunity."

"The time has come," the author says. "for us to stop defending our methods and commit ourselves fully to His method."

## Complementary or Competitive?

by R. S. Nicholson

**A** look at postwar evangelical mission work after 15 years reveals a deep soul-searching now going on within the missionary body. The self-confidence of the immediate postwar era has given way to doubt and in many cases discouragement. Serious questions are being asked and few answers are proffered. The easy solutions of five or ten years ago have given way to a new search for a better way to present Christ to the Japanese. But like a will-o-the-wisp, the imagined perfect missionary method always seems just beyond our grasp.

### Postwar Readjustments

At present, conversation with various groups indicates a wide-spread changing of roles among the missionaries in Japan. Established churches which were, at the beginning of the postwar period, less evangelistic and more given to reestablishing the Churches' Bible Schools are now generating young pastors and evangelists. They are growing increasingly evangelistic. Groups which began their work without any established churches and pastors are now busy establishing Bible Schools, training pastors, and building organizations along traditional denominational lines. As a result individuals are gradually assuming new roles in their relation to the churches.

One missionary, when asked about his changed evangelistic activity said, "I have come to realize that without a strong church, evangelism is a failure. Unless the churches can incubate the babes in Christ to dynamic life, the new believers are soon discouraged and lost to the church. We must train the church before we can do effective evangelism."

Another Japanese pastor who has done extensive evangelism since the war recently entered the pastorate. He remarks, "As an evangelist I was satisfied to hold large meetings and leave the

results with the Lord but now as a pastor I feel the greatest battle is to train the new believers to apply Christ to daily life. Each day my members are asking me all sorts of questions about home and family problems. As an evangelist I never dreamed that these deep problems existed."

On the other hand many pastors and missionaries previously tied to small churches find that these groups need less attention and are able to shift their activity from church building and planting to evangelistic meetings on a larger scale. Those who came in sowing are now engaged in culturing the crop. Those who came in culturing the crop are now reaping and sowing again. The various cycles of missionary activity repeat themselves like the seasons and it is unwise to attempt to label the cycle we particularly like as superior to another.

A station missionary recently remarked, "How many times I have walked the streets of this great city and wondered how we could reach the teeming millions with the gospel. From the standpoint of our small church in our own neighborhood it appears impossible. I am happy that a city-wide Campaign affords us a chance to correlate our activity with their vision in order to make an impact on the whole city."

### Behind the Methods

Isolation circumscribes the effectiveness of any method chosen. Unless we conceive of all methods being complementary rather than competitive we are doomed to failure in our chosen field.

Before further considering the actual situation let us first examine the sources of the varied methods in order fully to understand their existence. Four sources of methodology are easily discernible.

1. *Individual experience.* Perhaps the greatest single determinant of missionary methods is the individual spiritual experience of the missionary. Persons who have been in a warm church fellowship since their earliest remembrance and who were converted at an early age will naturally view the task at hand in relation to their experience. Those who attended neither church nor Sunday School and who found Christ through a Crusade or a Bible Study group will naturally try to win others through the method which brought them to Christ. Unconsciously the individual attempts to recapitulate his experience for others. We believe our own experience to be the most valid type. Out of individual experience each missionary constructs his own pattern by which he expresses Christ's love to others.

2. *Theology.* Theological presuppositions and training are another important source of methods. Although this is a part of the individual's experience, the varied methods of different groups can often be explained by their view of the Return of our Lord. Theological Views of the individual regarding the End Times are most closely related to the methodology employed. Various views of the Atonement and the Scriptures flavor the work of missions around the world. Unless we take time to examine the theological presuppositions of our fellow missionaries, their methods often confuse us. A few minutes' reading will often make their methods logical and clear within the framework of their theology.

3. *Mission Philosophy.* Intimately connected with the theology of the group is its mission philosophy. The pattern chosen by the sending group is often the greatest single determinant of the methods employed. Growing out of their experience and theology a philosophy of evangelism gradually develops and they send men to test its validity. A commonly observed weakness is the pressure on some groups to promote programs which can be popularly and richly supported from abroad, although the need and validity of such a program is questioned seriously by those who operate within it.

4. *Fixed patterns.* Frequently but with amazing persistence is the missionary dispatched to work with an established group. He must fit himself into the established pattern which is outdated by time and actual experience. Relationships built up across the years are not easily dissolved and many missionaries work within the framework of an organization which their own field experience has shown to be inadequate. Perhaps the most difficult struggles on any field are those undergone by laborers who cry night and day to God to change the pattern in which

they find themselves.

Since these factors are not constant, the process of change goes on even after the missionary arrives on the field.

A short acquaintance with Japan is sufficient to demonstrate that the Japanese seldom follow abstract ideas. They much prefer to follow individuals. Consequently all methods of evangelism which fail to recognize this national characteristic are foredoomed. When a missionary or pastor invites members of a congregation to come forward and accept Christ, the people themselves have been attracted by the speaker and his presentation of His Friend Jesus Christ. They are trusting him to introduce them through proper instruction to Christ. When he glibly tries to shift this part of the ministry to another they are deeply disappointed and feel rejected. Few Japanese find Christ, unless won by a living example who is willing to submit himself to close scrutiny. Japanese pastors tend to overstress this period of personal dependence and never wean the babes in Christ. Missionaries attempt to shorten it and many babes die of starvation.

Loyalty to Christ follows loyalty to any individual who can direct their attention from himself to his Lord. Both the groups who favor the individual approach and those who prefer large mass evangelistic attempts must find a suitable solution to this situation before they can hope to be successful. Mass meetings must incorporate the abiding element in the local community so that they are identified from the first with the heartlonging of the individual for Christ. Workers must daily remember John the Baptist's testimony, "He must increase, I must decrease." The time has come for us to stop defending our methods and commit ourselves fully to His Method, being content to occupy a position of a part rather than trying to be the sole and only vehicle of Christian Evangelism. This will not result in Ecumenicity but in practical Christianity which has the power to confront the heathen world with a full-orbed Christianity.

Those who have been engaged mainly in mass evangelism either through meetings, tracts or literature are more and more realizing the vital place that the local church occupies in God's economy. They are seeking the actual cooperation of the pastors as never before. New ways of relating city-wide meetings to the local church are being developed. The churches in turn are enjoying an increased maturity and are looking for a way to join forces and make an impression on the whole city. At no time since the war have these two seeming opposite methods been more in need of one another or been more eager to coordinate their work.

*Looking to*

## OUR FOUNDATIONS

*by John S. Schwab*

**I**N 1900 at a general conference of some 450 Protestant missionaries and foreign delegates Dr. J.D. Davis, a Congregational missionary, emphasized the supernaturalism of the Christian religion saying: "With the materialistic and pantheistic heredity in Japan, there comes a tendency to doubt the supernatural and to accept modified or humanitarian theories of Christ and Christianity. Some of the leading scholars of Japan say that the Japanese mind cannot accept a supernatural Christianity. Hence, there is danger that the Japanese church will modify its views of Christ and His work to meet this demand." Tragically Dr. Davis' prediction has to a large measure come true.

### *Supernaturalism of Christianity*

19th century science and philosophy relied on evolutionary concepts for the explanation of all things. Liberalism, in its attempt to square Christianity with these anti-supernatural axioms swept away the gospel of the supernatural redemption. It reduced grace to nature, divine revelation to human reflection.

According to Dr. Carl F. Henry, editor of "Christianity Today" even "Neo-liberalism denies that Scripture is an authoritative revelation, denies the fact of revealed doctrine, and denies that God's revelation takes the form of concepts and words."

Dr. B.B. Warfield of Princeton Seminary wrote: "Supernaturalism is the very breath of Christianity's nostrils, and an antisupernaturalistic atmosphere is to it the deadliest miasma." During the past one-hundred years where the Church has succumbed to various ideologies, philosophies, and heathen cultures, it has forfeited every right to be called historic Christianity.

Triumphs of the Gospel during the past one-hundred years in Japan can be directly traced to an implicit trust in our supernatural God—failures, to rejection of His supernaturalism.

### *Trustworthiness of the Scriptures.*

Belief in the infallibility of the Scriptures is the result of sound exegesis of the whole Bible.

Dr. Edward Young in *THY WORD IS TRUTH* states: "It is sometimes maintained that the latest theology has rescued us from modernism and has brought us back to the Bible! But to what Bible has it brought us back? Not to the infallible Book which was accept-

ed by Christ and His apostles and which was defended against the assaults of modernism by men like Warfield, Hodge, Green, and Machen. No, not to this blessed Book which tells of a Savior's love, but to a Bible filled with error and characterized by fallibility, a Bible that is only a witness to the Word of God. Such a Bible can be of little help to the one who is in the throes of conviction of sin. The view that the words of the Bible are only witnesses to revelation and not themselves revelation is not... a Biblical concept."

The Hebrew-Christian view of revelation is a once-for-all historical, conceptual and inscripturated revelation. By the supernatural influence exerted on the sacred writers by the Holy Spirit, their writings were kept free from all error, were given divine authority and have been kept pure through all the ages. This is the only authoritative message which will transform men's lives, produce a dynamic church of martyr-loyalty and completely smash through heathen darkness.

### *Togetherness.*

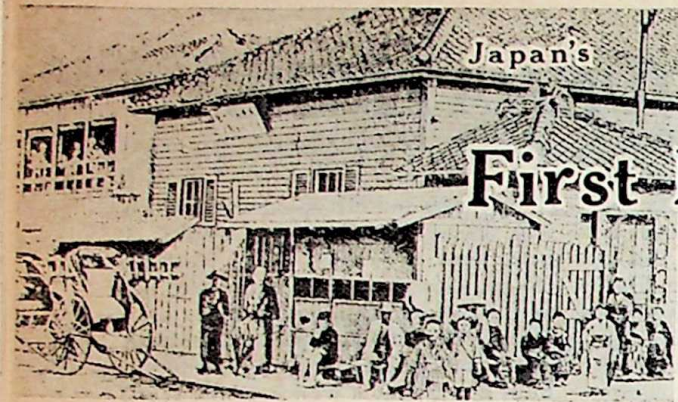
Standing together in fellowship with the living Christ and on faith in His inerrant Word, pastors and missionaries have joined hands in the Japan Protestant Centennial, desiring to delineate afresh, "What is historical Christianity?" Together they desire to consider the application of this faith in relationship to a degenerated society, idolatry, Communism etc. and to chart a course for the next hundred years that will result in all Japan and Asia hearing of the living Christ and His salvation.

J.P.C. welcomes all who believe in God's infallible Word regardless of denominational or mission affiliation.

### *Practical Program.*

The J.P.C.'s ministry is mainly the mutual encouragement and strengthening of believers in the faith of the Scriptures. Large conferences for pastors and missionaries are scheduled for Tokyo, October 5-11, and for Osaka, October 14-18, smaller conferences for Sendai, October 1-2, Nagoya, October 12-13, Hiroshima area, October 20-25. Special lectures will be presented by outstanding Biblical scholars. There will be practical workshop sessions. In the evenings special meetings for believers and unbelievers are scheduled.

A further plan, is to hold rallies in local churches across the land using the Moody archaeological film, *THE STONES CRY OUT*.



Hepburn's first church, Yokohama

# Japan's First Protestant Missionaries

Gordon K. Chapman

THE Meiji Era, (1868-1912), practically coincides with the period in which Japan developed from a backward and inaccessible nation to an influential world power. According to Dr. Guido F. Verbeck, the first years provided a time of preparation and yet of promise as they witnessed the gradual diminution of prejudice against Christianity. The next decade witnessed the arrival of large missionary reinforcements and the establishment of churches at the more important points. It was a time, Verbeck said, of "progressive realization and performance" of the main aims of the missionary enterprise, with much sowing for future harvests. This period came to a fitting climax in the great missionary conference at Osaka in 1883, demonstrating to the nation the solidarity and vitality of the Christian Church. The ensuing years were marked by wide-spread spiritual revivals which greatly stimulated the growth of the churches and gave some missionaries the expectation that Japan would soon be evangelized. Popular opinion was rather favorable to Christianity and there was increasing agitation for religious liberty, with this right granted in the Constitution of 1889, though with certain reservations. The last decade of the nineteenth century was one of serious trial and testing for the Christian Church in Japan. Nationalistic anti-Western forces asserted themselves and these abetted a wave of theological liberalism and skepticism which had a chilling effect on the life of the Church. The period came to a culmination with the amending of the unequal treaties in 1899, which abolished extraterritoriality and gave to foreigners unrestricted residence rights.

## RELIGIOUS FREEDOM

The important turning points in the history of Protestant Christianity in Japan often stand in close relation with corresponding changes in Japanese political policy, especially in the field of international relations. Diplomatic pressure was a very potent factor in the prevention of oppressive measures aga-

inst the Christian Church and the establishment of the principle of religious freedom in Japan.

The Tokugawa policy of suppression of Christianity left a legacy of deep-seated prejudice which threatened a continuance of similar oppressive measures for many years to come. Thus, the first American envoy, Townsend Harris, was directed by the Secretary of State "to do his best by all judicial measures and kind influence to obtain the full toleration of the Christian religion in Japan."<sup>1</sup> This became one of the principal aims of Western diplomacy until the right of religious freedom was fully established in the land.

The treaties between Japan and the Western powers in 1858 included the grant of extraterritorial rights to foreign residents. This was regarded by the Japanese as a most galling infringement upon their sovereignty, and often contributed to anti-Christian sentiment until 1899 when the unequal treaties were amended. The Western powers often used alleged instances of the violation of the principle of religious freedom to forestall negotiations for treaty reform. For example, when the Iwakura Mission visited the United States and Europe, (1871-1872), with a view to securing revision of the

treaties, the members assumed that this issue could be ignored. However, they were shocked to discover that such requests were regarded as exceedingly presumptuous as long as Christianity was proscribed in Japan. The English Foreign Minister assured the Mission that "pro-Japanese sentiment could probably be created . . . by the simple act of granting religious freedom." It was therefore concluded by the Japanese that religious freedom was a prerequisite to treaty reform.<sup>2</sup>

Japanese intellectuals, in their battle for democratic rights, were also petitioning the government to refrain from policies which violated the ideal of religious liberty. The famous Christian writer, Nakamura Keiu, wrote the Japanese government: "The basis of Western culture is Christianity, this same religion which you despise. At present you rejoice in the branches and forget the roots. This is a mistake. . . . Western nations . . . allow each man to choose his own religion; the king pays no attention to his subjects' faith."<sup>3</sup> The Christian educator and statesman, Mori Arinori, also addressed a memorial to the Japanese government which contains this significant sentence: "In all the enlightened nations of the earth, the liberty of conscience, especially in matters of religious faith, is sacredly regarded as not only an inherent right of man, but also as a most fundamental element to advance all human interests."<sup>4</sup> In spite of the forces of reaction which often used assassination as a weapon, there were a number of outstanding leaders in the Meiji Era who did battle for the establishment of Christian democratic principles.

It is in this connection that we should recall the very signal contribution of a number of the pioneer missionaries. One of these was the Reverend Guido H. Verbeck, who came to Japan in 1859, already well equipped with a thorough knowledge of the Dutch, English, French and German languages. During the first decade he worked patiently in Nagasaki training successive companies of young *samurai*. After the



J. H. Ballagh on arrival in 1861



Restoration, many of these became leaders in the new government, and some reached the highest ministerial rank. Through them he was invited to head the new school at Tokyo which was destined to become the Imperial University. There he became the trusted counselor of high ministers of the cabinet and heads of departments who came to consult him on grave affairs of state. He was instrumental in sending many promising young men to the United States for an education under Christian auspices, who later returned to occupy positions of leadership. The government often entrusted to him the recruiting of foreign experts and teachers for various posts in Japan. He was also responsible for the translation of the more important Western legal documents, constitutions, and other important treatises which had great influence on the formulation of the National Constitution. Through it all he was a zealous Gospel preacher and evangelist, Bible teacher and one of the translators of the Scriptures into the Japanese language. "He was willing to do his work, as God gave him to do it, in silence... and secrecy if need be... Never for a moment concealing his... mission, protesting against persecution and oppression, he stood for free thought, free speech, and the open Bible. He respected the individuality of every man from the Eta to the Emperor. Ever modest and retiring, shy and timid when giving his own advice, he was bold as a lion in doing what seemed to be right... He controlled himself and knew when to keep still. He feared the face of no man..."<sup>5</sup>

The long awaited Constitution was promulgated on February 11, 1889, and was of special interest to Christians because of Article 28. This reads: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." On the same day, an assassin took the life of Mori Arinori, who had long fought for the freedom of conscience. This was the prelude to reaction against Christianity and the liberal policies Mori and other like-minded statesmen had advocated. The whole issue of religious liberty was further complicated by the issue of the Education Rescript in 1890, but this matter will be considered under another head. The fact is that the full right of religious freedom was not attained until after the close of World War II.

### CHRISTIAN UNITY AND DENOMINATIONALISM

The pioneer missionaries in the Kantō, especially Dr. James C. Hepburn, M. D., and Messrs James H. Ballagh and Samuel R. Brown, of the Presby-

terian-Reformed group were also instrumental in producing a group of samurai students who became outstanding leaders in the Christian Church.<sup>6</sup> When the first Church was organized at Yokohama in March 1872, with Ballagh as acting pastor, the following significant statement was adopted as the consensus of the first members: "Our Church is not partial to any sect, believing only in the name of Christ in whom all are one; and also believing that all who take the Bible as their guide, diligently studying it, are Christ's servants and our brothers. For this reason all believers on earth belong to Christ's family of brotherly love."<sup>7</sup> In accordance with this principle, this Church was called the Church of Christ in Japan.

When the first General Missionary Conference was held at Yokohama in September 1872, the missionaries sensed the same spirit of Christian unity and adopted the following resolution: "Whereas, the Church of Christ is one in Him, and the diversities among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom, and much more in pagan lands where the history of diversities cannot be understood; and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelism, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity to agree that we will use our influence to secure, as far as possible, identity of name and organization in the native churches in the formation of which we may be called to assist..."<sup>8</sup>

In adherence to this principle, the missionaries of the Presbyterian Church U.S.A., The Reformed Church (Dutch) and the United Presbyterian Church of Scotland, formed the "Council of Three Missions," and the union of related Japanese churches was consummated in 1877 under the name, "United Church of Christ in Japan." When

the German Reformed and the Southern Presbyterian missions opened work in Japan, they also joined this union, making the Nihon Kirisuto Kyokai the largest denomination in Japan."<sup>9</sup>

In 1874, the American Board (Congregational) missionaries declared "that we as a mission... are unequivocally in favor of union...; and that we are organizing and shall continue to organize our churches on the basis adopted at the Yokohama Convention."<sup>10</sup> While similar sentiments for union were characteristic of the attitude of the Congregational missionaries for many years, the power to act on behalf of union was entirely in the hands of the Japanese churches.

The spirit of unity was very strong in the missionary and Japanese conferences of 1883 and in the revivals which followed. By 1887 several concrete proposals for union had developed. The first was from the Episcopal group, with five related missions, which had just united in the Nippon Seikokai. These missionaries "placed on record the desire for the establishing in Japan of a Christian Church which, by imposing no non-essential conditions of communion, shall include as many as possible of the Christians of the country."<sup>11</sup> Bishop Bickersteth expressed the hope that others will find a rallying point in the Episcopal Church, "the only communion which has touch and contact with them all." However, this effort was doomed to failure, owing to his view of the unalienable right of the Episcopal form of church polity to be considered the only true form.

It was evident that union in some form was earnestly desired by the vast majority of Congregational and Presbyterian missionaries. The same spirit was manifest in the Kumiai and Itchi Nihon Kirisuto Kyokai and negotiations looking toward union were inaugurated in 1887. However, in spite of large concessions by the latter, the former voted to give up plans for union in 1890. The Kumiai Church was apparently unwilling to acquiesce in any



Verbeck and Students at Nagasaki

central church government, fearing a loss of independency if involved in a union which did not hold strictly to Congregational polity.<sup>12</sup>

Before the end of the Meiji Era, the denominations and missions of the Presbyterian-Reformed, Episcopal, and Methodist groups had united within their respective communions. These with the Kumiai Church constituted more than three-fourths of the total Protestant membership. The spirit of comity or cooperation continued to characterize the relations between the various denominations and missions. The General Conference of Protestant Missionaries of 1900 took special steps to implement this purpose: "The Conference . . . proclaims its firm belief that all those who are one with Christ by faith are one body; and it calls upon all who love the Lord Jesus Christ and His Church in sincerity and truth to pray and labor for the full realization of such corporate oneness. . . . Whereas, while this Conference gratefully recognizes the high degree of harmony and cordial cooperation which has marked the history of Protestant missions in Japan, it is at the same time convinced that the work of evangelization is often retarded by an unhappy competition, especially in smaller fields, and by the duplication of machinery which our present arrangements involve . . ."<sup>13</sup>

## REVIVALS AND THE EXPANSION OF THE CHURCH

There are many indications that the Reverend James H. Ballagh was the most dynamic, in a spiritual sense, of the original group of pioneer missionaries. He was instrumental in the founding of the first Protestant Christian Church in Japan and was much used of God in connection with both evangelistic and deeper life movements among the Christians.

This first Church, located at Yokohama, was the result of a prayer meeting conducted by Dr. Ballagh, in February 1872, where the the Book of Acts was the special subject of Bible study. While the Japanese were at first reluctant to pray, it was not long before they were "on their knees . . . entreating God with tears . . . that He would give His Spirit to Japan as to the early church. . ."<sup>14</sup>

About a decade later, Dr. Ballagh and some of his colleagues were greatly burdened over the decline of evangelistic zeal and the low state of the churches. During the week of prayer in January 1883, there was great earnestness in prayer to God for His quickening in order to reach the unsaved. As a result a religious awakening started in the churches and Christian schools of Yokohama which soon spread to nearby To-

kyo. Dr. Hiromichi Kozaki of the Kumiai Church wrote, "Thank God! He is doing a mighty work among us. The day of Pentecost is being realized here. . . . We are holding prayer meetings every evening. . . and many are blessed with the Spirit and new ones have confessed Christ. Last night I could not sleep until one o'clock because of the anxious enquirers, and about five this morning they again came to see me."<sup>15</sup> In Osaka, about the same time, a few Christians began to meet daily to pray for an outpouring of the Holy Spirit, and soon large numbers were meeting for united prayer, with intense fervour, both in prayer and exhortation. As a Methodist missionary wrote, "a spirit of religious revival, bringing a time of refreshing from the presence of the Lord, is spreading in Japan."

Special prayer was also being offered for the Second General Conference of Protestant Missionaries, to be held at Osaka in April, and to be followed by a meeting of the Evangelical Alliance of Japanese Churches in Tokyo. When

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## JAPAN 1853-1883

*When Commodore Perry arrived in 1853, Japan was ripe for a change. In 1858 a commercial treaty with the U.S.A. was ratified. In 1859 Japan's ports were opened to foreign ships and within four months seven American missionaries landed. Liggins arrived in May 1859, Williams joined one month later. In October Hepburn landed, in November Brown, Simmons, Verbeck and Goble. In 1861 James Ballagh arrived. Within a year four American Societies had begun work.*

*Japan's amazing transformation started with the reign of Emperor Meiji, 1867. He urged his subjects to seek knowledge and wisdom in all parts of the world. Awakened from their long dream, Japan's students and statesmen visited the Western nations with their minds alert, determined to catch up with the progress of Western civilization. Financiers and engineers poured into Japan from Western Europe. Educators and missionaries came from the U.S.A., and within the span of one man's lifetime Japan became a modern nation—a world-power.*

*The Protestant church was not slow to make the most of its God-given opportunity, although anti-foreign feeling prevailed for several more years. In 1864 the first convert was baptized, in 1872 the first Protestant church was organized in Yokohama. By 1873 almost all major Protestant denominations had sent missionaries to Japan, who joined in the General Missionary Conference at Osaka in 1883.*

the Conference convened, a special spiritual tone was given to the occasion by an address of Dr. Ballagh on, "the Need and Promise of the Holy Spirit in our Work as Missionaries." The meetings were pervaded with the earnest desire that those present might receive the power from on high to fit them for their work. There was strong expectancy that, under God's blessing, Japan would be evangelized before the turn of the century.

The Japanese meetings in Tokyo which followed were unprecedented in their representation, size and enthusiasm. Many of the delegates came from areas which had already been stirred by revivals in the churches. Those who attended the Osaka missionary conference had been much impressed by the harmony and earnestness of this meeting. Niiijima Jō, the founder of Doshisha, in reporting some of his impressions, wrote, "I preached this morning at the Communion service, preceded by an hour of prayer. . . . All the people burst into tears. There is perfect unity between the native brethren and the missionaries who are happily united in the Lord. . . . The prayer meeting last night was the largest I ever attended in Japan. . . . No vain or useless words were uttered either in remarks or prayers. Numbers of our native brethren confessed that they had been very ungrateful towards the missionaries, and begged their pardon for it."<sup>16</sup> The delegates returned to their churches like new men who had received fresh light, grace, and power from on high. Daily prayer meetings continued in the churches. With many the acceptance of Christianity had been but an intellectual acknowledgment of the truth. Now, there came to many a real sense of sin, an acceptance of Christ as personal Savior, and an earnest desire for the spiritual welfare of others. Many of the missionary letters of the time reflect the joyful accounts of continuing revival.

The Reverend C. F. Warren of the Episcopal Church wrote, "During the whole of my missionary career of twenty years I have never before witnessed such tokens of the presence and power of the Spirit of God. It was a blessed time of refreshing, and, thank God, the results have not been transient."<sup>17</sup>

The Reverend C. S. Long of the Methodist Episcopal Church reported that, "the Lord is doing a glorious work in Nagasaki. The Holy Spirit is being poured out on the missionaries and natives in marvellous showers. Scores are being genuinely converted, testifying to the truth and power of the new faith. Persons who had been members of the church for years are being born into the kingdom of grace and glory, and for the first time are realising the joy of sins forgiven and adoption into

the spiritual kingdom of Christ. . . The news is spreading through the City, and hundreds are flocking to the churches

Dr. M. L. Gordon of the American Board Mission wrote from Kyoto: "The sense of sin and the need of the Holy Spirit, and His working also, have been experienced as never before and to an extent which mere words of Scripture could not affect, but which, when affected by the Spirit, most naturally find expression in the words of Scripture."

One of the most marked of these visitations was at Doshisha where some of the students had been meeting daily for prayer. The whole school was greatly moved and prayer meetings were held for hours at a time, with confession of sins, and offering of praise. The students could think of little else than their relation to God, and were eager to tell others of the blessings received.

#### IN THE NEXT ISSUE

In the June issue, Mr. Gordon K. Chapman will follow up with a second article on the Meiji Period, covering such vital topics as Liberalism, Nationalism and Christian Education during the Period of Growth, 1883-1912.—Ed.

Churches everywhere were filled with eager listeners. Prayer meetings were "full of tears, sobbings, and broken confessions of sin." In theatres and other large halls capacity audiences listened quietly and earnestly to Gospel preaching. Missionaries and pastors were beset with calls to visit new places where people awaited instruction. All churches enjoyed large increases in membership for several years.

It was at this time that the word "Ribaibaru" gained a place in Christian vocabulary, as it was used to describe this special visitation of the Holy Spirit to Japan. The eagerness of the people to hear the Gospel was such that many experienced Christian workers actually anticipated that "a nation was being born in a day."

- 1 Cary, op. cit., Vol. II, p. 39.
- 2 Kishimoto, Japanese Religion in the Meiji Era, pp. 193 ff.
- 3 Kishimoto, op. cit., p. 81.
- 4 " " " " p. 82.
- 5 Griffis, Verbeck of Japan, p. 15ff.
- 6 Griffis, Hepburn of Japan
- 7 Griffis, A Maker of the New Orient—Samuel Robbins Brown
- 8 Cary, op. cit., Vol. II, pp. 76, 77
- 9 " " " " p. 79.
- 9 Ritter, op. cit., p. 76ff.
- 10 Cary, op. cit., Vol. II, p. 109.
- 11 Ritter, op. cit., pp. 218ff.
- 12 Cary, op. cit., Vol. II, pp. 193-5.
- 13 Kishimoto, op. cit., pp. 248-9.
- 13 Cary, op. cit., Vol II, pp 294-5.
- 14 Ritter, op. cit., pp. 40, 41.
- 15 Cary, op. cit., Vol. II, pp. 167-8.
- 16 " " " " " " 169
- 17 Ritter, op. cit., p. 108.
- 18 " " " " " " 109.

#### POST-WAR

# NATIONALISM IN JAPAN

(This article concludes the series on the development of Japanese nationalism, its collapse, and revival.)—Hideo Aoki.

THE revival of post-war nationalism may be divided into two periods:

#### Nationalism during the Early Occupation

During the early period of the Occupation, nationalism temporarily went underground. The Occupation instigated the wholesale reform in education, but the Ministry of Education had no intentions to reform pre-war ultra-nationalistic education.

SCAP directives which aimed at the elimination of militarism and ultra-nationalism were interpreted as measures to condemn nationalism in general. In addition, public reaction against the extreme type of pre-war nationalism resulted in a general disfavor of any form of nationalism during the immediate post-war years. A minority group, however, made early attempts to advocate a "new nationalism" as essential to the welfare of the nation. At the time of the Korean War, it took on a positive and contagious form.

Taking advantage of the Korean conflict the nationalists whipped up strong nationalistic sentiments.

#### Nationalism Since the Korean War

At the outbreak of the Korean War, the National Police Reserve came into existence which later developed into the present Self Defence Forces.

In addition, the American Occupation began preparations for a peace treaty with Japan. They instigated a purge and arrested leading Communists. At the same time, militarists and ultra-nationalists were de-purged. General Mathew Ridgeway, permitted the Japanese government to re-examine the directives and regulations of the American Occupation. These factors concomitant with the rearmament program and peace treaty negotiations contributed significantly to the rise of nationalistic trends. By the fall of 1950, the Yoshida Government had formulated nationalistic policies for education. Succeeding conservative governments have carried these policies much further. The introduction of moral education in April, 1958 has been interpreted as a step in the direction of pre-war nationalistic education by the Socialists as well as a number of educators.

Three other controversial issues in education are: (1) the singing of the national anthem (*Kimigayo*), (2) the raising of the national flag (*Hinomaru*), and (3) the observance of the found-

ing day of the nation (*Kigensetsu*) in schools. The *Kimigayo* and the *Hinomaru* have been interpreted as symbols in the public schools.

*Kigensetsu* was abolished by the Occupation in 1948. Its revival was discussed in the Diet as early as 1951. In Nov. 1954, Shintoists and Nationalists jointly established the Headquarters for the Encouragement of Establishing *Kigensetsu*. The following year, the Central Shinto Office issued a circular which ordered every Shinto Shrine to conduct its first post-war *Kigensetsu* ceremony on February 11. John M. L. Young warns of the potential threat of Shinto Nationalists:

"The reactionary Shinto nationalists will go just as far as they think the public will let them go in turning the clock back and infringing the Constitution. If no such voice of protest is raised... and taken to the public and the proper Ministerial authority, then religious freedom will be lost to the Christian by default." (*The Two Empires in Japan, The Bible Times Press, Tokyo, p. 224*)

The Liberal-Democratic Party has made several attempts to introduce a bill to amend the Law of National Holidays to include *Kigensetsu* as one of the nation's holidays. Each time strong opposition forced the bill to be withdrawn before it could be discussed in the Diet. Many historians in Japan, including Prince Mikasa, brother of the Emperor, question the historicity of *Kigensetsu* and the ultra-nationalistic emphasis and protest its revival.

#### Conclusion

The tendency of evangelicals, especially in Japan, to veer away from political issues have made the Christians indifferent and lethargic to the vital issues at stake. The past century of Japan's history may be termed as a long struggle for human rights including religious liberty. The present turn of events may cause history to repeat itself with Christians losing their privilege to preach the gospel freely. Democracy in Japan is still weak because it is being stifled in a feudalistic society by undemocratic practices. The return to the old paths in the form of pre-war nationalism can easily tip the precarious scales of democracy upon which human liberties rest. These political trends will have lasting effects upon the next century of Protestantism in Japan.

# Tenrikyo's Creation Story

*Tenrikyo today claims a membership of almost 10% of Japan's entire population. It began on Oct. 26, 1838, when "The Parent God" revealed "The Truth" for the first time to Mrs. Nakazawa. Tenrikyo's creation story is here quoted.—ed.*

ORIGINALLY this world was an immense expanse of muddy waters. Tsuki-Hi, God the Parent, found this chaotic condition unbearably tasteless, and thought of creating human beings so that He might share their joy by seeing their *yokigurashi* (joyous life).

Therefore, one day He searched through the muddy waters to see what materials He could find for the Creation. He found there a lot of loaches (dojo), and among them a merman (uo) and a white snake (mi), which promised to be fine materials for the creation of the first human couple. He called them to Him, and finding both of them single-minded, He asked them to undertake their respective roles which He intended to assign to them. He obtained their consent and took them to Himself. Then He called a shachi from the northwest and a tortoise (kame) from the southeast. And when they came, He took them up with their consent, ate them to test their mental flavor and, discerning their respective qualities, decided to make use of the former as the 'first organ' of the sterner sex and also as the skeleton to support the body, the latter as the 'first organ' of the gentler sex and also as the skin to cover muscles and bones so as to keep them coherent. Then He put these materials respectively into the bodies of the merman and the white snake, which He had determined as the prototypes of man and woman.

Then He called an eel (unagi) from the east, a flatfish (karei) from the southwest, a black snake (kurogutsuna) from the west, and a globefish (fugu) from the northeast. And when they came, He took them to Himself with their consent, ate them to test their respective mental flavor, and decided to make use of them as instruments.

Now, He began the creation of human beings, since the archetypes and the function had been decided upon. In the beginning, He ate all the loaches in the muddy waters to test the flavor of their nature, and made use of them as the material of human beings.

Now, the first offspring (nine hundred million, ninety-nine thousand, nine hundred and ninety-nine) were uniformly half an inch in height. They grew taller, half an inch at a time and reached a height of three inches in ninety-nine years. But when they reached that height, they all passed away, together with their father, Izanagi-no-Mikoto. Whereupon Izanami-no-Mikoto conceived the same number as before and gave birth to them in ten

months. These, too, were uniformly half an inch tall at their birth and, growing taller by half an inch at a time, reached a height of three inches and a half in ninety-nine years, but when they reached that height, they, too, all passed away. Then Izanami-Mikoto for the third time conceived and gave birth to the same number as before. This time, too, the newly-born were uniformly half an inch tall, but grew up to stand four inches in ninety-nine years. But when they attained that height, their mother, Izanami-no-Mikoto, passed away, saying with a smile: "Now that they have grown up so tall, they will soon reach the full stature of a man, standing five feet."

Then they, too, passed away, following their mother with intense yearning.

After that, human beings were reborn eight thousand and eight times, passing through all stages of existence. They transmigrated into worms, birds and beasts in turn, and again passed away, leaving behind only one animal, a she-monkey. She conceived and gave birth to ten human beings, five male and five female. These creatures stood uniformly half an inch at their birth and grew taller half an inch at a time, but when they reached the height of eight inches, the bottom of the muddy sea began to develop, and when they reached the height of one foot and eight inches, land and sea, heaven and earth, sun and moon, came to be dimly discerned little by little. During the stage of their growth from the height of one foot and eight inches to that of three feet, they were born as twins, one male and one female, but when they reached a height of three feet, they came to be conceived one at a time, and began to speak! And when, at last, they came to stand full five feet, the whole universe—land and sea, heaven and earth—was completed and they began to dwell.

God the Parent, looking back on the long past of the human life, revealed that during the first period of nine hundred million and ninety thousand years, human beings led their life in the muddy waters; that during the second period of six thousand years they received His training in mental power; while during the third period of three thousand nine hundred and ninety-nine years they received His instruction in reading and writing. Hence His words:

'It is through God the Parent's marvellous care and constant efforts that human beings have been made what they are.'—Ofudesaki, VI, 88.

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Report of E.M.A.J. Activities

# WE WORK TOGETHER

by Charles E. Corwin, EMAJ President

## EMAJ LAYMAN'S RALLY, Tokyo, Feb. 2nd

"The best EMAJ rally yet!" someone remarked. At 6:30, 200 Christian Business men from Tokyo offices joined 100 missionaries and Japanese guests eagerly awaiting the Auca-story of sacrifice told first hand. But Mr. McCully's plane sputtered, stranded in the Aleutians.

On top of that the cooks failed to bring the food, the soloist took sick, my voice gave out, the business men in confusion were standing at the door, turning away guests. Pandemonium was breaking loose! But the EMAJ Executive Committee resolutely took Romans 8.28, in the context of verse 29, "All things work together for the good of our becoming conformed to the image of His Son."

God did work out His perfect plan. Mr. McCully quickly seized the opportunity and witnessed to 40 people on the barren Aleutian Isle. One Korean doctor, enroute with him, professed faith in Christ. Meanwhile, Akira Hatori, took McCully's manuscript, learned it, poured it into a Japanese context. To our waiting Japanese audience, the heroic epic of Curaquay beach was preached with Holy Ghost power, without "an interpreter." There were great searching of heart that evening.

## FOUR MAJOR THRUSTS OF THE PROTESTANT CENTENNIAL

From the correspondence coming into EMAJ office, from missionary-pastor parleys, the Centennial thrusts seem to be in four directions:

(1) *TOWARDS DEFINING OUR EVANGELICAL MESSAGE* — The Bands which sprang up 100 years ago were handicapped from the start by an inadequate view of the Scriptures. This later spawned shocking compromise with State Shinto. To inaugurate another 100 years of Protestant missions, older leaders such as Dr. McIlwaine, Rev. David Tsutada, Rev. Tokiwa, Rev. Matsuda, Rev. Kurumada have sensed the absolute necessity of upholding the Word of God as the only infallible rule of faith and practice. Over 600 Japanese pastors and 700 mission-

aries have endorsed this movement. This thrust has been named, "THE JAPAN PROTESTANT CENTENNIAL." See JPC article page 15.

### (2) *TOWARDS PLANTING NEW CHURCHES*

Harry Westberg, Chairman, Covenant Missionary Society, sums up this thrust as follows:

"Our feeling is that we should not think of doing something big just within the limits of this one year. Rather this year should mark but the beginning of a new concentrated outreach in every area where we have a group of believers. The general challenge is for each church or body of believers to pray toward the end of establishing new groups in places where there is no witness."

Vern Strom (TEAM) expresses a similar thrust in Niigata Prefecture:

"We plan with the help of tent meetings to establish at least one and possibly two new churches. This will be chiefly a missionary effort with personnel help from local believers."

### (3) *TOWARDS BUILDING UP EXISTING FLOCKS.*

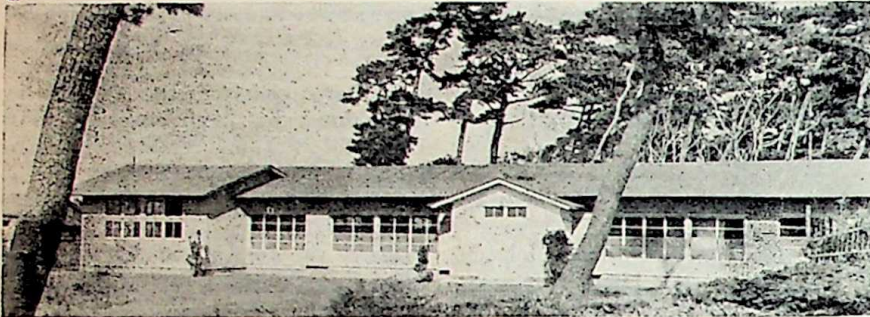
Some have sensed the danger of spreading themselves too thinly, and are thus directing efforts towards strengthening weak congregations so that they may make a greater impact upon their city. The Oriental Missionary Society has devoted 50 of her 100 Centennial campaigns towards strengthening local congregations. "Evangelism geared to the local church level should secure from the start the most earnest type of seeker," writes Seiichi Kobayashi, Chairman of the Fukuin Dendo Kyodan. EMAJ is lending a helping hand in these two directions by providing tools and information for evangelism. It has introduced evangelists for local meetings, and is supplying the best possible posters and tracts at minimum prices. Samples of these posters have been sent out to 1200 station missionaries and 800 Japanese pastors. Already EMAJ has sold 20,000 posters and 57,000 tract-handbills. Have you put in your order?

### (4) *TOWARDS CITY-WIDE CAMPAIGNS.*

Earnest pleas from city missionaries and pastors have been received for more coordinated evangelistic efforts that would make a greater impact on these population masses. Neil Young (CJPM) writes from Koriyama, Fukushima Ken.

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"The special purpose for writing this letter at the moment is in connection with the Centennial Year doings. I am praying that it may be possible to have something by way of a large combined campaign here in Koriyama with Mr. Honda as speaker. I will be meeting with Mr. Sakamoto, Miss Fujita at our next meeting Feb. 8th."

Mr. Leonard Street writes from Aomori:

"I believe Stuart Caldwell raised the question as to whether it would be possible to arrange for an Aomori City campaign, but it was no more than a conversation at the time. If anything of this nature is possible then certainly a prayer meeting would be called..."

The coordinating force behind this thrust is called The Japan CENTENNIAL EVANGELISM COMMITTEE, composed of missionaries and Japanese, chaired by Roy Robertson and is seeking to coordinate this Centennial Evangelism thrust. It will coordinate efforts in finding overseas speakers, including radio spot announcements, in pooling techniques and equipment, etc. JCE sent delegates to the following missionary-pastor rallies:

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# WHY THIRTY SCHOOLS?

In this survey Japan's evangelical training schools speak for themselves as to their emphasis and purpose.

Compiled and edited by the Managing Editor

IS this not duplication, wasted effort and resources? "NO!" say school leaders. "We have a particular area to serve, specific needs to meet. Our school is needed."

In this survey, JAPAN HARVEST lets these schools speak for themselves. Their statements, however, reveal more than just the "raison d'être"; they provide an illuminating insight into what God is doing in the preparation of future evangelical leaders. Is it not to these schools that we must look—with much prayer—for leaders in the church during Japan's second century of Evangelism?

There are 30 Evangelical Bible Schools, Colleges and Seminaries in Japan, ranging in enrollment from 4 to 147 students. As the new school year gets under way, JAPAN HARVEST gives you a first-hand insight into their purpose and emphasis, their academic and practical training programs, their specific contribution made to Japan's Christian church and toward the total Christian cause in Japan.

Japan's Bible Schools, Colleges and Seminaries offer the widest range of Christian training programs to be found anywhere, both geographically and academically. From North Hokkaido to South Kyushu, Christian schools are equipped to welcome born-again believers who want to serve the Lord in any capacity.

These schools offer training for almost every conceivable type of Christian service—from the lay witness and Sunday School teacher to the theological professor. No Japanese Christian need ever feel that he could not secure proper training for his particular need or type of work. There is an academic level for every individual need.

## Denominational Schools

Certain schools are decidedly denomina-

tional institutions. They have expressed as their purpose the training of pastors and workers for their own churches and work. In their own schools they feel free to present their own denominational and local emphasis. They are also able to protect and maintain the strong sense of loyalty the Japanese have toward their teachers and the institutions from which they graduate and direct it into the desired channels. They can mold the students' character as desired and prepare them in a training course tailored to suit their own local work in which graduates will engage.

*Covenant Seminary* president, Leonard Peterson, says: "We are not a graduate school. Since our Seminary is jointly operated by the Covenant Missionary Society of Japan and the Japan Covenant Church, its main aim is to supply pastors and workers for Covenant churches. We have ten graduates serving in Covenant churches and preaching points. There are four other graduates serving with other denominations."

Raymond Stumpf expresses the purpose of the *Japan Alliance Bible School* this way: "One of our main purposes is to train young men and women who have God's call upon them to fill the vacancies and take the opportunities for opening new work in our own Alliance churches."

To quote Dr. Chitose Kishi: "*Japan Lutheran Theological Seminary* has always had only one purpose: that is, the training of Christian leaders for the Lutheran Church in Japan. Many new congregations are born in new fields where missionaries and Japanese evangelists carry on evangelistic work. This means that the Church needs more pastors and evangelists. To supply these, we look to the Seminary which we consider an 'institution of the Church.'"

Otto H. Theiss of *Theological Training Department* says, "The school is only for university graduates and admits exclusively Missouri Synod Lutheran young men who have been baptized at least two years previously."

Kaare Boe, principal of the *Kobe Lutheran Bible Institute* describes their institution as one designed primarily to train and fit their own church members to be witnesses at home and in their community. If some feel called to become evangelists or pastors after completing the two year Bible course which is interspersed with one year of practical experience, they are then eligible to enroll in the three year seminary course.

Lester Ike describes *Tokyo Bible Seminary* as "primarily for the training of Bible women, pastors and evangelists for the Japan Holiness Church. All students receiving scholarships must work with the Japan Holiness Church after graduation. Those who receive no scholarships are free to choose their place of service after graduation."

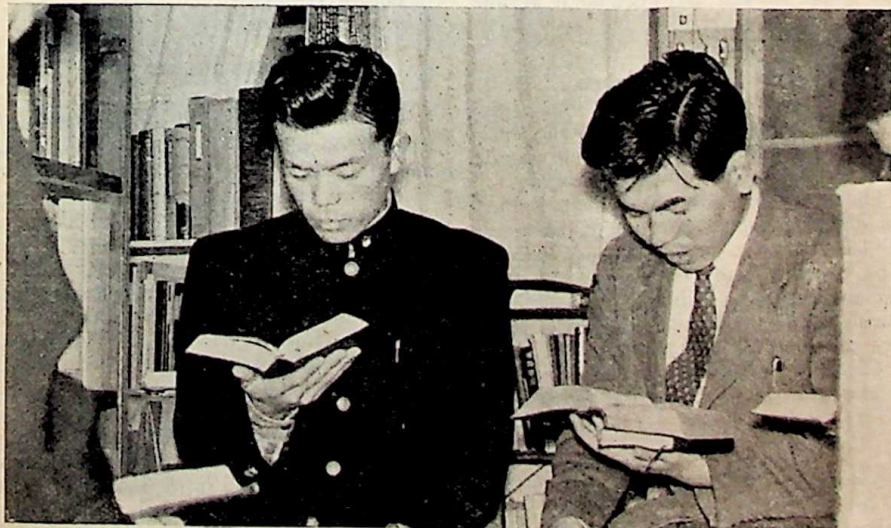
## A Base of Operations

Mr. Morris Jacobsen writes about *Kashiwazaki Bible Institute*: "Everything is geared to the planting of local churches. It is not only a school but a base of operations, camp, conference site, as well as factory for church building material."

"A veteran missionary years ago advised: 'You will want to train your own workers.' We had yet to learn the wisdom of that statement. We tried to 'import' workers, but found it a miserable failure. There was not the loyalty to our standards and doctrines. Now that our own graduates are more at the helm, the work as a whole has greater homogeneity, and the presence of the school lends it centrality and individuality."

"To shut down our own Bible School in favor of a larger city institution would mean: (a) We would stand a sizeable loss of workers. Experience shows that many would never return. (b) We would lose the ministry of our present undergraduates, especially their 4-month summer ministry. (c) Those who come back would be unacquainted with the peculiarities and difficulties of this area, might have a dose of city pastorate nostalgia. (d) City and country standards invariably differ, e. g. fraternization of sexes, permitted in larger cities, is frowned upon in the country."

Kyoishi Kitano, dean of the *Mennonite Brethren Bible Institute* expresses their basic objective: "We train students for faithful and effective pastoral and evangelistic work. We give them the basic tools for accurate Scripture interpretation which will equip them to combat all modernistic and liberal teaching and practice in the church. While



Training men of the Word, men of prayer.

emphasizing Biblical knowledge and sound theology, we provide some classes which guide the student in his personal devotional life."

Harrison Davis, Director of *Japan Nazarene Theological Seminary*, describes the school as "a four-year training school whose primary purpose is to train pastors and evangelists. Although the school is operated by the Church of the Nazarene and the majority of the students come from this church, it has from the beginning been open to God-called individuals regardless of denominational affiliation."

### Serving a Needy Area

Some schools are designed to serve a specific area. The *Alliance Bible School* writes: "We welcome young people from other groups to study here and then return to their respective churches with the vision and the message of the full gospel. Also our school provides a training center in the Chugoku area. Were it not for our school in Hiroshima, there would be no Christian training school from Kobe to Fukuoka."

Mr. Ando says that *Central Japan Bible Institute* is a "training school to which about five mission groups located in central Honshu and Tohoku send their students for three years of training in Bible, rural evangelism and soul winning."

*Mennonite Brethren Bible Institute*: "We hope the leaders of the fundamental churches in the Kansai area and western Japan will send their candidates to our school."

### Interdenominational Schools

Then there are the inter-denominational schools which freely admit students from various backgrounds.

Don Hoke, president of *Japan Christian College*, states: "It has been very difficult and yet very rewarding to see J.C.C. continue its middle-of-the-road line between independent and denominational missions in providing a truly inter-denominational training program. Training disciplined, prepared evangelists, and pastors, is the reason behind every operation at J.C.C. There is now a Japan-wide student body representing 32 different denominations or missions. Weekly area and denominational prayer meetings foster loyalty to church and denominational affiliation."

President John Young writes of the *Japan Christian Theological Seminary* that it is "denominationally unrelated. Teaching is based on the Westminster doctrinal standards. Its distinctive aim is to supply pastors and teachers—able interpreters of the Scriptures. The school emphasizes the supreme authority of the Word over against all false ideologies."

Mr. Hatori of the new *Japan Bible Seminary* states: "Post-graduate, evangelical seminaries in Japan are very few and have a specific denominational or doctrinal emphasis. Japan Bible Seminary provides an inter-denominational, evangelical seminary which would represent historic Christianity, and yet maintain denominational freedom and a careful doctrinal balance. Its purpose is to give seminary training to the broad evangelical constituency and to the many mission groups and churches for whom it is neither financially possible nor desir-

able to operate a seminary for their own needs alone. Training pastors more than scholars, is the major objective of the seminary."

### Personalized Training

Some schools feel that small enrollments have the advantage of close contact with the students providing time for individual attention and supervision of studies. The *Evangelist's School*: "Although our enrollment is small, we actually feel that it is better as the students get personalized teaching and training."

*The Far East Apostolic Mission*: "We have found over the years that a College with only few but selected students is better than a large student body for it allows for intensive teaching and training in "divine principles."

*Kashiwazaki Bible Institute* expresses it this way: "We feel that a small enrollment allows for the guide question method of personal study in Bible subjects so vital to the spiritual development of the student. This is especially so in a land like this where there is such a tendency to memorize things verbatim, where lectures can degrade into a sort of mental ping pong."

### Specialized Training

While some schools concentrate on training pastors, other schools are interested in training evangelists. As for example, Mr. F.O. Euler says about *The Evangelist's School*: "The school was originally started for the express purpose of training evangelists for Pleasure District Gospel Halls. It accepts only men. No High School diploma is required for entrance. The Evangelist's School is necessary to our work because experience has taught us that Gospel Hall workers must be trained in Gospel Halls. The emphasis of the school is along practical lines of Christian training. This type of school is needed to help start more Gospel Halls."

Missionary-evangelist Gerry Johnson writes about the *Soul-Winning Evangelism Schools*: "We are not a Bible School in the ordinary sense of the word. Our only desire and passion is evangelism. Our basic aim is to train men as evangelists. We are striving to help and encourage evangelists who are prepared to proclaim the gospel as well as to defend it against modernism."

### For Lay workers

Some schools focus mainly on the training of laymen; some schools incorporate it as part of a wider training program.

Philip Hyland writes of the *Tokai Lutheran Bible Institute*: "Every Christian needs to learn how to be an effective witness. The two-year course is designed to train the students to be Sunday School teachers, parish workers, Christian day school teachers, catechists and lay witnesses."

*Covenant Seminary* says: "We also have a two year Bible course for the training of lay workers."

### For Women

Berni Marsh writes: "Education for women, almost non-existent in the past,

has been made more possible, and Japan's woman becomes a vital part of the winning of her people to Christ. *Kyoritsu Woman's Bible School* has sought to build a curriculum which will meet the needs of Christian women. A young woman who has faithfully studied the Word and shared in a Christ-centered school life during three years will be an active means of evangelism. Her field of service may be in a Christian home; God may lead her into a ministry of home or hospital visitation; she may serve as a pastor's assistant conducting woman's and children's meetings; even unreached country areas may be her call. In the past, God has done much through Japan's graceful women and will continue to do so." The school is inter-denominational.

### For Children

One school specializes in the training and equipping of Japanese Christians to evangelize Japan's 13½ million boys and girls—the *Child Evangelism Fellowship Bible School*. This school seeks to serve all groups and welcomes any qualified Christian worker who desires training for this type of work. Charles Pierce, director of the school states: "We believe that the greatest harvest today is among the boys and girls. Trained workers can gather that harvest and then teach the children to become soul winners among their own friends. The school aims not only at instructing children in the Word of God but also teaches how to lead them to a saving knowledge of Christ. As a result of this training program thousands of children have been reached with the gospel and hundreds have made definite decisions for Christ."

### Schools' Primary Need

One question on our survey was what they considered to be the schools' greatest need and problem. Many responded with: "our greatest need is to find suitable and able teachers, both Japanese and missionaries. Especially difficult is to find qualified Japanese teachers." "Our greatest problem is to find more qualified full time Japanese teachers."

Most schools express thanks to God for adequate facilities.

### Conclusion

You may feel that 30 different training schools in as small a geographical area as Japan is an unnecessary overlapping and expenditure of money, but since most of the schools have their own distinctive emphasis and particular purpose, they should be regarded as complementary, actually filling the needs of a particular church denominational mission board, local work, or the overall work in Japan. The schools fill the different interests, needs, backgrounds and tastes of students. They also fill a need in the different geographical locations of Japan, making training easily accessible without too much expenditure of travel money and time. Let's back these schools, their leaders, teachers and students with concerted prayer for they are high on Satan's list of priorities.



# More Graduates Than Missionaries

*To those who are praying for a strong Japanese church, it should be encouraging to know that the number of postwar graduates of evangelical schools will this spring pass the total number of missionaries on the field—about 2,000. The great gap in Japanese Christian leadership brought about by the lean war years is gradually being closed.*

The figures in this chart were submitted by each of the respective schools and give us a general picture of their size and strength. There are some schools which failed to get in their report.

Note that we have listed only the full-time faculty members. Most schools have more part-time faculty than full time members. The schools that have no faculty number listed operate with part-time faculty only. Besides the cate-

gories listed in the survey under Graduates, there are unlisted categories, such as for Further Study, etc., which may account for any apparent discrepancy in the figures.

The present enrollment is approximately the same as last year and may indicate that we have reached a settled, post-war level.

This new Japan Harvest survey of evangelical training schools reveals a total of 2,084 graduates within the past

10 years. With this year's graduating total of 338, the grand total will for the first time have surpassed the number of missionaries on the field.

The Centennial year ratio is 1 graduate to 1 missionary. In another decade, will it be 2 to 1, or could it be brought up to a 3 to 1 ratio? Judging from this year's, 20% increase of graduates over last year's, another decade should see over 3,000 graduates from evangelical schools and seminaries added to the present force.

## EVANGELICAL BIBLE INSTITUTES, SEMINARIES, COLLEGES, 1959

SCHOOL NAME	MISSION	LOCATION	FACULTY		STUDENT ENROLLMENT			GRADUATES						
			Full Time		Present		Ex-pected	Total		In full Time work	In Sec.	No In-for.	Class of '58	Class of '59
			Jap.	For.	Men	Wom-en		Men	Wom-en					
Central Bible Institute .....	AG	Tokyo	7	5	23	19	15	65	45	110		0	15	19
Child Evangelism Bible School .....	CEF	Hyogo Ken		1		11		20	59	62	1		12	11
Chuo Nippon Seisho Gakujuku .....	CJPM	Fukushima												
Covenant Seminary .....	EMC	Tokyo	2	1	11	8	20	8	10	12	3	0	7	5
Evangelists Bible School .....	TEAM	Nagoya	1	1	4		8	2		2			2	
Ikoma Bible College.....	FEAM	Nara Ken	4	3	7	7	7	17	4	14	3	2	1	4
Immanuel Bible Training College .....	IGM & WM	Urawa			25	20	51	32	45	75			12	13
Japan Alliance Bible School .....	CMA	Hiroshima	3	3	8	9		2	3	13	1	0	4	5
Japan Bible Seminary .....	Inter.	Tokyo	3	0	11	1	10							4
Japan Christian College .....	Inter.	Tokyo	11	6	84	63	60	36	31	45	1	8	20	41
Japan Christian Theological Seminary	IBPFM	Tokyo	5	5	23	8	12	11	5	14		0	3	
Kansai Bible School .....	JEB	Kobe	4	1	35	28	25	145	63	131	13	13	14	14
Japan Lutheran Theological Seminary	ELC	Tokyo	3	2	38	0	10	121	2	76	21	3	10	7
Japan Mennonite Brethren Bible Inst.	JMBM	Osaka	1	2	5	3	4							
Japan Nazarene Theological School ...	CN	Tokyo			7	16	10	13	8	15	2		4	8
Karuizawa Bible Institute .....	BIMJ	Karuizawa	4	2	3	9		3	6	7	2		0	4
Kashiwazaki Bible Institute .....	JEM	Niigata	2	2	4	9		2	5	7				
Kobe Lutheran Bible Institute .....	NLM	Kobe		4	18	17		90	134	111	113		20	27
Kobe Reformed Theological Seminary	SPC, CRC	Kobe	2	1	19	0	8	44		43	2		2	6
Kyoritsu Bible School .....	WUMS	Yokohama	1	1		20	35		316	20	109	82	3	3
Osaka Christian College, Inc.....	EMC	Osaka	17	4	60	256	350	133	327	317			97	112
Salvation Army Training College .....	SA	Tokyo	6	0	4	5								
Seinan Gakuin Theological Department	B	Fukuoka			51	5	70	100		80	20		19	8
Shikoku Christian College .....		Shikoku		3										
Soul-winning Evangelism School .....	inter.	Yokohama												
Theological Training Program .....	MSL	Tokyo	1		8	0	10	5	0	4			2	1
Tokai Lutheran Bible Institute .....	ELC	Shizuoka	1	4	7	10	25						12	15
Tokyo Bible Seminary .....	OMS	Tokyo	6	1	34	28	60	55	45	80	16		21	22
Tokyo Union Bible Seminary.....		Tokyo	10	1	12	18	30	38	32	58	10		11	9
Totals for 29 schools .....			94	53	501	570		942	1140	1296	317	108	291	338

## They Win Souls While They Study

It is encouraging to find that the current 1000 students enrolled in Japan's Evangelical Schools are being shaped into down-to-earth soul-winners—not mere theologians.

The schools are increasingly realizing the value of supervised practical training in preaching and soul-winning. They are not content for their students to rest on the laurels of academic achievement, but are leading them early into the battle for souls.

We present here a brief insight into this facet of Christian training.

### Emphasis on Practical Training

Many schools have a supervised practical training program during the academic year and require practical experience in various types of Christian work.

*Kansai Bible College:* "We emphasize practical training, as our first purpose is to make the students soul winners."

*Mennonite Brethren Bible Institute:* "We also provide opportunity for practical self-expression both in pastoral work and evangelism. This service under careful supervision makes for a faithful ministry after graduation."

*Japan Christian College:* "All students are assigned practical Christian work on weekends, supervised by the J.C.C. evangelism department committee. They assist at over 70 churches as well as many pioneer areas. Assignments are rotated yearly, enabling students to receive balanced training in practical evangelism. Every semester the supervising pastor or missionary fills out a confidential report form on the student's work, attitude, progress and needs. During summer vacation several gospel teams are sent out for a month of evangelism, strengthening existing churches or starting new ones. Students are encouraged to return to their home area for summer evangelism."

*Japan Christian Theological Seminary:* "Through supervised dormitory life and practical evangelism in the extra-curricula hours, a sacrificial spirit and evangelistic zeal for church building and soul winning are fostered."

The founders of the *Japan Bible Seminary* "feel that high academic standards and a thorough practical training cannot be divorced, but must be kept in careful balance to provide truly effective training."

*Kyoritsu Women Bible School States:* "All students participate in an active supervised extension program."

*Tokyo Bible Seminary* says: "During the three consecutive years of training, students must participate in weekend practical Christian work assigned by the faculty. During summer vacations students are assigned to work under the supervision of experienced pastors."

The director of the *Far East Apostolic Mission*, Leonard Coote writes: "Practical evangelism finds an important place in the curriculum of the school in the form of house-to-house visitation, open-air services, assignments in small churches and in our

Osaka Evangelistic Tabernacle, children's work, Sunday school work, etc.

*The Central Japan Bible Institute* has a rigorous training program geared to prepare young people for a life in rural church planting. The first year students are assigned to a village to work with upper classmates. Wednesdays and Sundays they faithfully go to this village, holding children's meetings, *robo dendo* and adult meetings. Often second and third year students accompany the Dean, Mr. Ando on his own evangelistic tours. The third year of training is spent on a pioneer station in actual pastoring and evangelism.

*Japan Nazarene Theological Seminary* outlines its practical program as follows: "During the school year all students are given definite regular assignments either in the school-sponsored mission or in a church within commuting distance of the school. By rotating these assignments yearly, each serves in larger self-supporting churches with various departments as well as in smaller churches, in tent campaigns, as well as in street meetings, visitation and follow-up work. It gives each student experience in working with several pastors during his four years of study.

During summer vacations, many students are sent to churches in outlying areas to

work individually with pastors in special evangelistic efforts, or in teams under the direction of a pastor or teacher. In the fall, questionnaires filled out by pastors with whom the students work are collected, and are then evaluated in student seminar meetings, thus giving some basis of evaluation of work done, and it helps in future planning."

Some schools allow for an alternate year of academic study with one of apprenticeship at an assigned or mutually agreed post.

*Covenant Seminary:* "Besides their class work students go out on "internship" for one year of practical training between their second and third year."

*Kobe Lutheran Bible Institute:* "After the first year course, some return home serving in the church as laymen. Those who feel called into more direct evangelistic work and are found qualified are assigned a place of work, preferably together with an experienced worker. After such a year of service experience, the student and the church will know more definitely about his call and qualifications. The student may then enter the second year course which builds on the first. During this year of study he also engages in practical evangelistic work in nearby churches on Sundays. After this second year of study, students work as regular evangelists or Bible-women, under the supervision of a pastor or missionary for as much as two years. If after that period a Christian worker still feels called to full-time service as pastor or evangelist he may enter the seminary for further training."

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*This Spring about 350 young people will graduate from Japan's evangelical training schools. What prospects do they face?*

## HOPE FOR TOMORROW'S CHURCH

by Donald E. Hoke

The most encouraging index of post-war Japan mission progress is the increasing number of splendid workers pouring out from evangelical Bible schools and seminaries. This Spring several hundred trained pastors and evangelists will fan out into city and country, augmenting pioneer and established churches.

The great hope of the evangelism of this nation lies in these young men. Some far-sighted missionaries have realized this and have emphasized spiritual recruitment with significant results. One, permanently furloughed with ill health last year, left behind 10 young men and women, dedicated to Christian service, either in school or already graduated into the work.

The Japanese graduate probably faces more problems than any of the world's contemporary youth. With at best inadequate spiritual training and time for maturation, with no qualifications recognized by Japan's materialistic society, with a starvation-level income averaging less than \$20 monthly, he is expected to challenge the community and build the church in a society which is 99½% pagan. And even more serious than these, I feel is the fact that the young faith-filled graduate is often thrust out absolutely alone, having no one with whom to pray; no one to encourage him; no one to advise him; and no clear example to follow. Not only this, but often no one is daily, earnestly and personally praying for him. Arrayed against all the forces of hell in a pagan, indifferent society, he stands absolutely, —and often spiritually alone.

Despite these forbidding factors, God is wonderfully using these young workers, most of whom graduated in the last five to seven years. The prospect of extensive evangelism and church planting through them is bright for several important reasons.

The majority of them are firmly grounded in the evangelical, historical faith. Bible school and seminary graduates from sound orthodox schools outnumber by more than two to one those from liberally oriented institutions. This faith is reflected in exemplary zeal and sacrificial service. One young seminary student, burdened for the area around his former university, started

out alone, holding street meetings in that area. God blessed; the work grew. Now, just five years later, he has a thriving, self-supporting church of over 100 members with six "Timothy's" training in Bible college or seminary.

Another young graduate faced his tiny congregation with the challenge, "Let's be self-supporting, by faith, from the start." He almost starved the first month, but the people rallied, the church grew, and giving multiplied.

Another began on 1,500 yen a month—the church could pay no more—but he was burdened, and stayed on. Scores of young men and women with like zeal have been graduating in the past years.

The overall result: a great influx of new life is invigorating many denominations and is establishing indigenous leadership foundations in many new mission groups. One small denomination has seen its number of pastors quadruple in the post-war period to over 40. Given a few more years, under the leading of God, these evangelically trained and evangelistically zealous young leaders will form the majority of the Christian workers in Japan. They can, by God's grace, change many of today's disappointing situations and impart new direction and power to the entire Christian church of Japan.

And not only in Japan. For with the vision of the Japan Evangelical Orient Mission, and other groups, many Japanese young people are looking forward to preaching the gospel as foreign missionaries throughout Southeast Asia.

As these recruits have just begun to fan out in any significant number, their impact is not yet widespread. A quick survey revealed that the majority are laboring in Honshu, with only a small number as yet having gone so far as Kyushu or Hokkaido.

Deployment of young Bible school and seminary graduates varies according to churches and missions. Many in the post-war period go into evangelistic work in partnership with missionaries. The value to the missionary personally is usually inestimable. However, depending upon the wise division of responsibility and authority, the value to the work and to the young pastor varies widely. There are two observable

dangers.

Some missionaries have thrust too much responsibility too soon upon the inexperienced worker. Though some have successfully borne it, others have stumbled. One missionary handed a probationary Bible school graduate the whole responsibility of a new church, including the finances of a new building, with the tragic result that he broke under the physical load and financial temptation.

Traditionally, on the other hand, other missionaries have often been too slow to turn over authority, with the result that leadership has been stifled in both the pastor and the people.

Many missionaries have found a happy balance by gradually turning over the leadership and responsibility to the new worker within a two, or three year period.

All too many groups have, perhaps through forced circumstances, thrust out the young, inexperienced graduate into a mission station, or young, struggling church all alone. There his loneliness, lack of experience, the unexpected situations and financial and spiritual problems invite slips and failure. In view of the number of such lonely workers, the marvel is that there are no more shipwrecks or disappointments.

Even the Apostle Paul did not go out alone. The Scriptural, and ideal plan, practically, appears to be for two men or two women to go together to such pioneer spots where no older missionary or pastor is present to help.

Where a seasoned, spiritual, senior pastor is available, by far the most successful plan has been to appoint the young worker as his assistant or associate for a period of experience and training. With such a counsellor the neophyte evangelist may learn to meet and solve new problems and situations.

The Lutheran Bible school farms out Bible school students after their third year for such discipline, then return them for their fourth and final year of training.

Southern Baptists often appoint recent graduates for a period of service as assistant pastor in an established work.

Practical in-training service as given in many schools supplies some of the needed experience, and yet, past experience indicates that a period of working together with a mature, spiritual pastor or missionary, after graduation, is the ideal.

In these young, trained workers, lie our greatest potential for the evangelization of Japan.

By earnest prayer, loving encouragement, and wise relationships with these young Bible school, college and seminary graduates, the missionary can invaluablely contribute to the leadership and indigenous growth of the Japanese church.

# THE LADIES' MEETING

An interview conducted by Mrs. Florence Seely.



MRS. Nakaichi Ando is the daughter of a pastor and the wife of a pastor (T.E.A.M.) For over 35 years she has been in the Lord's work with her husband. She has 8 children. She speaks from years of experience. These are the answers she gave when Mrs. Florence Seely interviewed her:

**Q.** Do you consider the Ladies' Meeting of primary importance to the church?

**A.** Pastor Ando looks upon his *fujinkai* as a main part of the church's foundation. Service unseen and in the background is being continually rendered. The ladies are the main prayer support for the pastor. They keep externals running smoothly and lighten the load of the pastor and his wife.

**Q.** What is the purpose of the Ladies' Meeting?

**A.** The Ladies' Meeting is for the spiritual growth of Christians to build them up in assurance and faith. The social aspect enables them to get acquainted and to be bound together in their common faith.

**Q.** What is the best time of day for the meeting?

**A.** About 10 a.m. is usually best. Because children are in school, mothers are most free in the morning.

**Q.** Is it best to meet monthly or weekly?

**A.** Monthly for Christian ladies. (If husbands are not Christians, it is a poor testimony to leave home too often.) Twice a month for a mixed group, i.e. Christians and non-Christians. (Interest lags if meetings are less frequent.)

**Q.** Should it be held in the church or in homes?

**A.** Often the pastor's home and the church are together so this is a good place, but ladies like to sit on tatami for meetings. The missionary's home is always good. To have it at the home of one of the ladies could be a real burden so is not preferable. Variety is good.

**Q.** As an "attraction" what do you

think of missionary ladies having a short cooking lesson or English before the meeting? Some have allowed the ladies to "tour" their Western-style home. What is your opinion?

**A.** No "attractions" are necessary. Spiritual hunger brings them. Leaving work at home is refreshing. In country areas cooking and inspecting foreigners' homes is probably more useable. There is always the danger of special attractions crowding out the spiritual part of a program because they are too time-consuming.

**Q.** How do you invite the ladies?

**A.** For Christians it is enough to announce the meeting time in church. For others, the Christians invite their unsaved friends. If the missionary does the greater part of the inviting, it is best to invite personal contacts rather than to invite neighbors door-to-door.

**Q.** When faced with the choice of using poor Japanese or an interpreter, which do you recommend?

**A.** By all means use the interpreter. The missionary's language is often so elementary that the full meaning is lost. But be sure the interpreter is a real Christian.

**Q.** Should tea always be served? How about other food?

**A.** Yes, always serve tea. Occasionally, a meal at Christmas or New Year's.

**Q.** Do you encourage or discourage ladies who bring small children?

**A.** Encourage them because otherwise they might not be able to come.

**Q.** What about the message, e.g. length, content, etc.? Would flannelgraph be accepted?

**A.** The message should be about 30 minutes. The group will determine the type of material used. Pastor Ando

usually gives a devotional message but variety is good. Flannelgraph is not as good as slides or object lessons. Flannelgraph might have more favorable use in untaught village areas.

**Q.** How long should the meeting last?

**A.** One hour and a half. Make time for testimonies from as many as possible. There should be time for singing and prayer also.

**Q.** Do you give an invitation for salvation in ladies' meetings?

**A.** Yes, but not every time. A woman would probably respond more readily in a small group than in an evangelistic meeting.

**Q.** Are tracts, books, lending libraries helpful with ladies?

**A.** Yes, very helpful. Particularly use a lending library with Christians and bring tracts for the Christians to give to unsaved friends.

**Q.** In the singing time does the leader stand before the group and lead?

**A.** No, the leader remains seated in the circle of ladies.

**Q.** What about offering?

**A.** No offerings in a group of unsaved ladies. In all-Christian groups offering envelopes just for the Ladies' Meeting are used and regular amounts given. This money is used for special church needs or outside worthy causes.

**Q.** If there is a visiting speaker, is a gift given?

**A.** Outside speakers, if Japanese, are given money from the offering taken. If missionaries, a small gift such as *sembei*.

**Q.** Do you feel there are special advantages of the Ladies' Meeting?

**A.** Yes, ladies have been saved in these meetings who would not otherwise be reached by the church.



# Using Our Missionary Tools

## CORRESPONDENCE SCHOOL GROWS

The Japan branch of Emmaus Correspondence Bible School has a current enrollment of over 18,000 students, reports Mr. G. E. Berg, head of the school at present.

This work, begun a few years ago by Mr. Paul Craig, has grown steadily. Over 94,000 have taken the courses in Japan, with over 24,000 having completed them.

## A TIMELY PUBLICATION

The Japanese translation of the internationally known NEW BIBLE COMMENTARY is about ready and will soon appear on the shelves of book-dealers.

The one-volume commentary on the whole Bible, written by 50 authors, was edited by the British scholars Davidson, Stibbs & Kevan.

It is significant that such a useful commentary comes from the pen of those who hold an unreserved belief in the plenary inspiration of the Scriptures. It is of added significance that its Japanese translation will be published in the centennial year '59.

The commentary is translated by Jun-ichi Funaki, a seminary graduate. Kirisutosha Gakusei Kai (Japan I.V.C.F.) is the publisher of the Japanese edition.

The book sells at a retail price of ¥2,700. Arrangement can be made for a monthly installment plan through K. G.K.

## GIFU REQUESTS DAILY BROADCAST

Bernard Holritz of the Pacific Broadcasting Association reports:

"The Lord has added an extra dividend to our daily broadcast in Osaka. The Gifu broadcasting network was so anxious to have the daily broadcast on their two stations that they volunteered to carry it free of charge for the next few months while we look for a sponsor to pay for it. An additional blessing to us is that it is broadcast at the identical time as Osaka (6:20 a.m.) To have changed the time would have of necessity changed the whole program as it is designed for people getting up in the morning."

## ANOTHER NEW BOOK STORE

Mr. James Olson reports that the

Lutheran Brethren have opened a new book store last October to supply that area with needed Christian literature. The book store is located in Sakata Shi, Yamagata Ken.

## LITERATURE FELLOWSHIP

Evangelical publishers in Japan have released at least 27 new books during the past year, it was reported at the recent annual meeting of the Evangelical Publishers and Distributors Fellowship. An additional 18 titles were reported

as already being prepared for publication in 1959.

Among those mentioned, the most outstanding publication of 1958 was the new hymnal, "Seika," with 22,000 copies sold. The most outstanding among the proposed new publications was the I.V.C.F. New Bible Commentary.

Held on February 24, this was the seventh Annual Meeting of E.P.D.F. Representatives of most evangelical publishers joined in a day of fellowship and sharing of plans and burdens, under the leadership of Rev. Ochida (Buxton Press), Chairman for 1958.

During its seven-year history, E.P.D.F. has provided a helpful channel for the interchange of information in the often complex field of evangelical publishing in post-war Japan. Especially fruitful has been the mutual sharing of publishing plans between the 25 member groups to avoid overlapping and duplication.

## HELPS FOR CENTENNIAL EVANGELISM

*Japan Harvest here presents a classified listing of service agencies which stand ready to assist you. For fuller information regarding the services offered, write to Kenny Joseph, c/o of Japan Harvest Office.*

### Audio-Visual Aids

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2-1433 Setagaya Cho, Setagaya Ku, Tokyo

**TEAM-AVED**, 1433 2-Chome, Setagaya Ku

**A. V. A. C. O. NCC**, 22 Midorigaoka, Shibuya Ku, Tokyo

**Oriental Bible Study Fellowship**,  
Box 2, Karuizawa, Nagano Ken

### Literature

**Apollo Press**, 1 Higashi Fukuda Cho, Kanda, Chiyoda Ku, Tokyo

**Slavic Oriental Mission**,  
811 Karuizawa

**Evangelical Publishing Depot**  
1-15 Kagurasaka Cho, Shinjuku Ku, Tokyo

**Word of Life Press**, 346 Eifuku Cho, Suginami Ku, Tokyo

**Every Home Crusade**, c/o 346 Eifuku Cho, Suginami Ku, Tokyo

**Kyurei Renmei**, 2163 Karuizawa, Nagano Ken

**Japan Home Bible League**,  
4-2 Ginza, Chuo Ku Tokyo

**Japan Bible Society**, 4-2 Ginza, Chuo Ku, Tokyo

**Evangelical Missionary Assoc. Of Japan**, 346 Eifuku Cho, Suginami Ku, Tokyo

**World Harvesters**, 1, 1-Chome, Hanayama Cho, Nagata Ku, Kobe

**Gideons International**, 1-50 Sannen Cho, Chiyoda Ku, Tokyo

**Christian Literature Crusade**,  
2-1505 Shinden Cho, Ichikawa Shi  
**Japan Sunday School Union**, 36  
Mita Matsuzaka Cho, Shiba, Minato  
Ku, Tokyo  
**Lutheran Literature Society**, 11, 1  
Chome, Iida Machi, Chiyoda Ku,  
Tokyo

### Evangelism

**Child Evangelism Fellowship**, 25  
Shoto Cho, Shibuya Ku, Tokyo  
**New Life League**, 1, 9 Chome, Kita-  
zawa Cho, Setagaya Ku, Tokyo  
**Japan I. V. C. F.**, 2-1, Surugadai,  
Kanda Chiyoda Ku, Tokyo  
**White Field**, Japan, 4-992 Shimo-  
takaido, Suginami Ku, Tokyo  
**Lutheran Hour, The**, 16-1 Chome,  
Fujimi, Cho, Chiyoda Ku, Tokyo  
**Kyushu Christian Mission**, Kanoya,  
Kagoshima Ken  
**Training Evangelistic Leadership**  
(Navigators) CPO Box 225, Tokyo  
**Kyurei Dendo Tai**, 64 Midorigaoka,  
Honmoku, Naka Ku, Yokohama  
**Japan Christian College Evangelistic**  
**Dept.**, 4-992, Shimotakaido, Suginami  
Ku, Tokyo

### Follow-Up

**Emmaus Bible School**, Japan Branch  
Office 1875 Kichijoji, Musashino Shi,  
Tokyo

**Volunteer Dendo Center**—N. C. C.  
121 Yoyogisanya Cho, Seito Kyodai  
**The Navigators**, CPO 1067, Tokyo

## THE LUTHERAN HOUR

The Lutheran Hour broadcast in Japan was inaugurated eight years ago in the bomb-scorched city of Nagoya.

Today the Lutheran Hour is heard every Sunday on 67 stations throughout the nation by a steady listening audience of 10,000,000 Japanese.

Each Sunday the Gospel of Jesus Christ is proclaimed in the form of documentary drama. The Lutheran Hour tells a warm and appealing story of a Japanese Christian—of his experience with Jesus Christ and of his resultant new life. It tells of his forgiveness and of his restored relationship with his heavenly Father. It attempts to do what we could do if we could sit down beside another and speak out of the fullness of our hearts.

In eight years of broadcasting the Lutheran Hour office has received over half a million letters, 220,000 students have enrolled in the Bible Correspondence Course and over 20,000 of them have completed the twelve lesson course. During this time 67,000 Bibles were distributed upon request.

Besides the central office in Tokyo the Lutheran Hour has five branch offices: Fukuoka, Shizuoka, Kanto, Niigata, and Sapporo. These offices handle all correspondence along with making the first contact with the churches.

## HOW WE DID IT!



### CALLING THE BOYS AND GIRLS

*Wayne and Betty Russell*

We have solved the problem of getting the children to assemble at our regular open-air Bible Club meetings.

To get the boys and girls together for the weekly meetings, we go around the area and call them over a portable loudspeaker which we purchased from N.L.L. The response is immediate and in no time fifty or a hundred will gather. A worker then sets up the flannel board on the meeting spot (even a foreigner can hold a crowd that way) while the Japanese workers go out for more "strings" of children.

The handy speaker also enables us to call unscheduled meetings in any new area or re-schedule meetings that

were interrupted by bad weather.

With this speaker which is cheaply operated by flash-light batteries, we can enter any narrow streets and call the kids. It's just ideal for us who travel by foot and densha, and we rejoice that we can spread the seed into many young hearts.

### BALLOON ADS

*by Eddie Karnes*

"In two of our crusades we used advertising-balloons. It is wonderful to see large balloons carrying announcements of the crusade with the cross high above the city sky. Their locations can be changed from day to day, staking them down in open lots. Balloons are most effective in cities under half a million."

### NAGANO TRACT CAMPAIGN

*Wesley A. Wilson*

During the New Year's season eight of us went to Nagano city to distribute tracts to the crowds who gathered at the Zenkoji temple and the down town area at the occasion of a big sale.

I presented my burden for such a tract campaign to some of the missionaries in Karuizawa studying the language. Then the missionaries in Nagano city were contacted and they too were enthusiastic about the idea. After discussion and prayer 25,000 copies of the tract "The Right Way to Start," written by evangelist Yamanaka, were ordered. We believed that the printing of a special postoffice box number on the tracts and the enclosed decision cards, instead of missionaries' names for return addresses would help to get more results.

The eight of us traveled together from Karuizawa to Nagano to join two missionary couples and a Japanese Christian there. Teaming up into Suzaka while the others continued the groups of three or four, we gave out over 15,000 tracts in Nagano City the first afternoon. The following day some of us distributed tracts in nearby task in Nagano City. By early afternoon we had exhausted our supply.

Prior to the campaign some of us felt lead to ask the Lord for at least 100 replies. God has answered those prayers. As of today 100 decision cards have been mailed to our P.O. number. Of these 26 made decisions to accept Christ as Saviour, 74 expressed interest in Christianity and desire to learn more about Christ. Only time and eternity will fully tell all that has been accomplished through this campaign. To all of us it was a real blessing and left us with a deeper passion for souls. (Here is a pattern that can be used wherever people gather for any special event—Ed.)

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# BOOKS

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R. S. Nicholson, editor

## More devotional reading in Japanese

GOD'S WAY OF HOLINESS, in Japanese, KIYOME NO MICHI,

by H. Bonar, Seisho Toshokan,

1958, 181 pages, paper ¥ 200.

**H**ORATIUS Bonar, like Robert Murray McChyne, William Chalmers Burns and his own brother Andrew, was known as a man who waited on God for revival until he saw one. But he was also known for his clear and forceful statements of old truths, for which sake he and his congregation joined the Free Church of Scotland in 1843. Throughout this book the writer uses easy to understand terms.

GOD'S WAY OF HOLINESS is written as a companion to GOD'S WAY OF PEACE, in which the author deals with the main phases of the Biblical Doctrine of sanctification. After expounding the truth about the new life and on the *sola fide* principle in the first two chapters, Bonar goes on to discuss the beginning and progress of sanctification in the following three chapters. At the outset, he states that "the root is peace with God; the soil...

is the free love of God." This thought is sound—because it does justice to the forgiveness of sins—and thus is satisfactory and well developed. In the following two chapters, "The Saint and the Law," "The Saint and Seventh of Romans," with main thoughts borrowed from Robert Haldane, a lay expositor who brought the fire of revival from Scotland to Switzerland and to France, the author deals with the phases of present spiritual struggles. The remaining two chapters are complementary but useful and important. In conclusion, holiness (KIYOME) is defined as "spiritual perfection, as righteousness is legal completeness," attained by conforming to Christ's likeness.

We have much to thank the translator, Mr. Okuro, for the good translation. The book is beautifully produced but is too expensive.

—H. Ariga

## For a Better Understanding of Japan

### WINDOW ON JAPAN

Lenora E. Lea—Seabury Press,  
Greenwich, Connecticut, 1956.

Miss Lea, who lived in Japan since 1927, and who remained throughout the war years, reviews the history of Japan's Episcopal Church. The account of the resolute stand taken by Bishop Yashiro against the government effort to force his church into a union with other Japanese churches should be widely read. At the risk of his life, Bishop Yashiro firmly resisted the "pressure" which forced many of his pastors and bishops into the "United" church. The force employed was not covert but was "positive and open." The method of re-instating men who joined the Kyodan also makes this book interesting for the student of Japanese Church History. The final third of the book contains a most enlightening review of Japanese social usage. Only an experienced lady could present the material so clearly and concisely.

### THE WORLD'S RELIGIONS

edited by J. N. D. Anderson—  
Erdmans, Grand Rapids, 1950.

200 pages, \$ 2.50.

This book (reprinted 4 times) is a standard college text in many Christian College comparative religion courses. Authorities on 7 main religions of the world (Animism, Judaism, Hinduism, Shinto, and Confucianism) have carefully prepared each section. The epilogue which reviews them in the light of Christian relation is crystal clear concerning the problem of the Christian attitude toward other religions, and the main strengths and weaknesses of these religions compared to the revelation of God in Jesus Christ. This small volume presents in readable and understandable form an encyclopedic amount of information. S. C. Woodward wrote the section on Shinto which should be well understood and studied by every Japan missionary.

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388 3-chome, Kashiwagi, Shinjuku Ku, Tokyo

### JESUS COMPARED

Charles S. Braden, Prentice-Hall,  
Englewood Cliffs, N. J. 1957.

Dr. Braden has set out to show the uniqueness of Jesus the Lord and has by comparing Him with the various teachers of world religions shown that Christ is indeed the fulfillment of man's highest needs and aspirations. In dispassionate yet lucid phrases Jesus is made to stand out against the unfulfilled longings and ethical urges of Buddha, Confucius, Mohammed, and Moses. He advocates recognizing the merits of the various teachers and their followers and attempting to lead them from their understanding of right into a full acceptance of Christ as the complete revelation of God. His thesis would have us emphasize the positive aspects of other religions rather than attack them from a negative basis, thus showing Christ to be the ultimate aim of their unrealized longings.

### *Missionary Biography Classic*

FRASER OF LISULAND,

Mrs. Howard Taylor, MM, London.

This classic of missionary biographies was written in a distinctly spiritual tone. One can't read it without being profoundly stirred to deeper living in Christ. The man of God, James Fraser, was primarily a man of faith as God's man always is. His prayer life and letters relative to the prayer of faith are classics. The recent testimony of one who worked years later in the same area attests the solidity and the stability of his work and vindicates the methods he used. Japan needs missionaries who will dare read and learn from this biography.

### *For the Missionary Wife*

THE STEWARDESS

Eleanor Bockelman, Wartburg  
Press, Columbus, 1956.

Mrs. Bockelman is the wife of a busy pastor and writes of her rich experience. She shares the gleanings of a life spent in balancing her home duties against the many demands of the community and the congregation. In language of rare charm she delineates the pattern of the Christian Stewardess. Her chapters relating to the church, the neighbors, the various family members and the possible father or mother living with the family are masterful. For the missionary wife perplexed by the myriad demands of the mission field these quiet words of instruction and deep sympathy as well as experience are needed.



# Names in the News

Send all *personals* directly to:

## JAPAN HARVEST

346 Eifuku Cho, Suginami Ku, Tokyo.

Next deadline: Apr. 10th, 1959

### EN ROUTE



Mrs. Lina Westberg, Minneapolis, Minn., mother of Harry Westberg (EMC). Miss Ida C. Rudine, Aberdeen, S.D., sister of Mrs. Harry Westberg (EMC). Mr. Philip Armstrong, Executive Secretary of FECC visited in Japan from January 20 to February 25, then went on to Okinawa, Hong Kong, and the Philippines. Mr. Gordon Engdahl, member of the Home Council, visited in Japan January 19-22, on his way home from a visit in the Philippines.

### VISITORS

PCUS. Visitors to our Mission were Col. and Mrs. Roy LeCraw, of Atlanta, Ga. who visited our stations between Nov. 21 and Dec. 14 bringing words of inspiration and challenge. They had visited our fields in Korea and Taiwan. Col. LeCraw was the former mayor of Atlanta, State Senator, and is a very active layman in the Presbyterian Church in the U.S. (Southern). OMSS. We are happy to mention Miss Ten-Boom whose ministry became a real blessing to the places she visited. She was preaching in several meetings. Missionaries and Japanese pastors are coming and going. The visit of Mr. & Mrs. William Chapman and Mr. & Mrs. C. L. Evers with Mr. Szuzuki of The World Home Bible League last fall in our Annual Bible-School, in Sakai, was very much appreciated. We received much inspiration from that visit.

### REINFORCEMENTS



Mr. & Mrs. Carl-Ake Carlsson (OMSS) and two children arrived for the first term, Dec. 58, and are studying at the language school. Miss Gudrun Eid (FCM) Box 5, Mikuni Machi, Fukui ken. (Formerly Formosa) Rev. & Mrs. Wayne Emanuel (SB). Mr. Sven-Olof Hansen (SAMJ) Nov. 1958. Rev. & Mrs. Bob Hardy (SB) Miss Mary Jo Randall (SB). Rev. & Mrs. John Woollett (CBFMS). Miss Barbara Yontek (PCUS) a new missionary, arrived January 25, 1959, and will be living in Kobe during language study.

### NEW POSTS

Rev. Frank Kongstein (NEOM) took over the duties as Field Superintendent of N. E. O. M. Rev. Robert Gornitzka, (NEOM) 86 Kitamachi, Nakamura, Soma Shi, will take care of news.

### EXPECTED VISITORS FROM OVERSEAS

During 1959

**In spring:** We expect the visit of Ken Anderson of Gospel Films, Inc.; Hugh Benner of Church of the Nazarene; F. Ferris, World Evangelical Fellowship; Clyde Taylor, N.A.E. representative; Raymond Edman, Pres. Wheaton College;

**In summer:** We look forward to the visit of L.E. Maxwell, Princ. of Prairie Bible Inst; William Culbertson, Pres. Moody Bible Inst;

**In autumn:** We will have with us: Timothy S.K. Dzao, Indonesian Church; Jack McAlister of the World Lit. Crusade; David Morken, evangelist from Hong Kong; Harold Street, Evangelical Lit. Overseas; Oswald J. Smith of the Peoples church, Toronto.

### NEW ARRIVALS



Andrew Martin (Jan. 23) born to Rev. & Mrs. J. O. Barksdale (PCUS); Ann (Jan. 27) to Mr. & Mrs. Howard Blair (FEGC); Aaron Dale (Nov. 28) to Mr. & Mrs. John E. Bowman (ELC); Sarah Miriam (Jan. 13) to Rev. & Mrs. Gene A. Clark (SB); Ronald Wayne (Jan. 30) to Mr. & Mrs. Richard Courtney (TEAM); Philip John (Dec. 17) to Mr. & Mrs. William J. Duncan (CBFMS); Joan Natalie (?) to Rev. & Mrs. Harry Engeman (EMC); Pauline Grace (Nov. 22) to Mr. & Mrs. R. Heywood (JEB); Joy Elizabeth (Nov. 14) to Mr. & Mrs. Highwood (OMF); David George (Jan. 24) to Mr. & Mrs. Hans Magnusson (TEAM); Amy Lambie (Jan. 1) to Mr. & Mrs. J. Robertson McQuilkin (TEAM); Hannah Ruth (Dec. 24) to Mr. & Mrs. Lawrence James Penner (WMC); Mitzi Jean (Oct. 14) to Rev. & Mrs. Roland Simeonsson (SAM). Baerbel (Dec. 22) to Mr. & Mrs. Hans Meyer (LM). Robert Samuel (Feb. 27) to Rev. & Mrs. Kenny Joseph (TEAM).

### FURLOUGH-BOUND



Miss Lettie Brandt (JEB) invalidated home, Aug. 24. Health now improved. Dec. 22—Mr. and Mrs. Edwin Fisch (TEAM). Mrs. Dagny Gulbrandsen (FCM). Miss Johanna Gundersen (FCM). Miss Sara Anne Hastings (NTM). Miss Aase Haugen (FCM). Rev. R. Hemsted (CMB). Mr. & Mrs. Haakon Ingwardo (NEOM) left for Norway February 15. Jan. 23—Mrs. Roy Jensen (TEAM). Miss Anne

Jorgensen (FCM). Rev. & Mrs. Edwin Knutsen (NEOM) and two children left for Norway February 20. Rev. Tien Min Kung (CMB). Feb. 12—Miss Mabel Lindsay (TEAM). Mr. & Mrs. Philip Malmvall (SAMJ) to Jönköping, Sweden. Rev. and Mrs. Melbourne Metcalf (EMC) and family; 2nd furlough; sailed in March. Miss Dora Munding (JCGM) to Krumbach, Germany. Miss Anna Pettersson (OMSS) left March 18 via USA to Sweden. After two months in America she will be due in June for our Annual Meeting. Miss Rose Saville retired from Japan after many years of useful service. She was first with the Japan Rescue Mission and later with the JEB. Miss Maj-Britt Skoog (OMSS) after finishing her first term is leaving from Kobe in April, going to Sweden. The Edward Skudlers of JFM are leaving for furlough this month. Miss Ethel Stanley (NTM) sailed for home. Mr. & Mrs. Leonard E. Sweet (FEGC) will sail for furlough in March. Len Sweetman (CRJM) left Japan July 31, 1958 for medical reasons and is now studying at the Free University in The Netherlands for his doctorate. Mr. & Mrs. L. H. Thomson (OMF). Mar. 12 Mr. & Mrs. William Thornton (TEAM). Ingrid Vist (SAMJ) (Sept. 1958). Mr. & Mrs. Eugen Zollinger (IMM) left for furlough in Switzerland on January 26.

### MOVED



Miss Mildred Anderson (JEM) to Irumagun, Saitama Ken. Miss Mary Axelsson (SAMJ) to Hamamatsu City, Shizuoka Pref. Miss M. J. Batchler (OMF) now at Aomori City. Miss Beatrice Long (TEAM) has moved from Karuizawa and Miss Phyllis Chamberlain (TEAM) from Tokyo, to Takamatsu, Shikoku to work together there. Ann Classen (FEGC) and Martha Classen (FEGC) have just returned from furlough and moved to Matsuyama to take up their ministry there again. Mrs. John C. Cook moved from Hirao, Fukuoka to Yakuen, Fukuoka. Mr. & Mrs. Francis A. Davis (OMS) from Nagoya to Shinjuku, Tokyo. The Robert DeVineys (TEAM) to Karuizawa-machi, Nagano-ken. Mr. & Mrs. M. Griffiths (OMF) from Miyagi ken to Hakodate, Hokkaido. Miss E. Dobbelin (OMF) now at Shizunai Machi, Hidaka, Hokkaido. Mr. Sven-Olof Hansen (SAMJ) now at Himouma Machi, Setagaya ku, Tokyo. Mr. & Mrs. Myron Hegge (TEAM) have moved from Tokyo to Niigata-shi. Mr. & Mrs. Max James (WEC) from Shiga Ken to Tokyo. Miss Helen Kennedy (JEM) to Irima Gun, Saitama. Rev. & Mrs. Arne Linden (SAMJ) to Iwata City, Shizuoka Pref. Miss Margaret Mareks (JEB) to Okawa-gun, Kagawa-ken. Mr. & Mrs. Arthur Moe (FEGC) are living in Yokohama for a time of language study. They have recently returned from furlough. Miss Mildred Morehouse (FEGC) moved from Matsuyama Shi to Yokohama. Miss B. Naylor (OMF) to Aomori-shi. The Charles Nielsens (TEAM) to Karuizawa. Mr. Paul Peachey (MCC) from Ota-ku, Tokyo to Bunkyo-ku, Tokyo. Miss Velma Schmidt ((JEM) has finished two years of language study at Nagaoka and has gone to Ojiya to be with Winnie. The William Shorey's (TEAM) to New Marshall Heights, Tokyo until their home in

Minami Kashiwa is built. Rev. & Mrs. Roland *Simeonsson* (SAMJ) to Christian Academy, Kurume Machi, Kitatama Gun, Tokyo. Rev. & Mrs. Roland *Simeonsson* (SAMJ) to Hamamatsu, Shizuoka Pref. Mr. & Mrs. Lyndon *Swenson* (CBFMS) from Meguro to Sugunami-ku, Tokyo. Rev. & Mrs. Harry *Westberg* (EMC) and family to Odawara Shi, Kanagawa ken from Tokyo to replace the Melbourne Metcalfs who are going home on furlough. Dr. M. *Hogben* (OMF) left on Jan. 10 to do medical checks in the Philippines and Formosa. Miss *Hagstroöm* (OMSS) is studying her second year and Miss *Johansson* (OMSS) her first at the same school.

## RETURNEES

Since their return to the field the middle of August, Mr. & Mrs. John *Budd* (JEM) have been busy constructing a new house at Sanjo. They were able to move in January to Sanjo-shi, Niigata-ken. Miss Mary Juanita *Connell* (PCUS) returned from furlough Sept. 12, and after a refresher language course in Kobe, moved to Kochi where she is teaching at Seiwa Girl's High School, Hongu cho, Kochi shi, Kochi Ken. Rev. & Mrs. Jake *DeShazer* (JFM) have returned to Japan and are in Osaka. We expect Miss Linnea *Eriksson* (OMSS) to be back in April from furlough in Sweden. Miss Anna D. *Gulick* (JEB) will arrive in Japan around April 2. Her address will be Kobe. The Kenneth *Henry's* (TEAM) returned from California to Tokyo. Rev. & Mrs. George *Huttenlock* (CBFMS) returned for a second term to Nerima ku, Tokyo. Miss Gwyneth *Jones* (CJPM) returned from furlough in Canada on Dec. 11. Mr. & Mrs. David R. *Kruse* returned to Yatsushiro shi, Kumamoto Ken. Rev. & Mrs. Arne *Linden* (SAMJ) returned Nov. 1958. Rev. & Mrs. Percy *Luke* (JEB) returned from furlough, Nov. 25, 1958 and are now in Osaka Fu.

For complete addresses please write to the JAPAN HARVEST office: 346, Eifuku Cho, Sugunami Ku, Tokyo.

Dr. & Mrs. Wilfred C. *McLaughlin* (PCUS) returned from a 6-month furlough on Dec. 4. They are living at their usual address. The James *Nortons* (TEAM) end of March. The William *Papes* (TEAM) end of March. Rev. & Mrs. William *Rigmark* (EMC) returned March for their third term. Mr. K. S. *Roundhill* (WEC) returned from New Zealand to Shiga ken. Miss Bjorg *Rudolph* (FCM) returned to Kobe. Miss Kirsten *Winsjansen* (FCM) returned to Mikuni Machi, Fukui ken. Miss Lucy E. *Smith* (SB) back to Tokyo. Mr. & Mrs. Fred *Sundberg* (OMSS) with three children came back from Sweden in December '58 for a second term. They are studying at the language school of Kobe. Miss *Weller* (OMF) returned from furlough Jan. 25, 1959 and is to be stationed at Shigunai, Hokkaido. Miss Winnie *Whiseman* (JEM) returned to the field from furlough on Dec. 29. She is now in Ojjiya-shi, Niigata-ken. Miss R. *Young* (OMF) returned to Aomori City.

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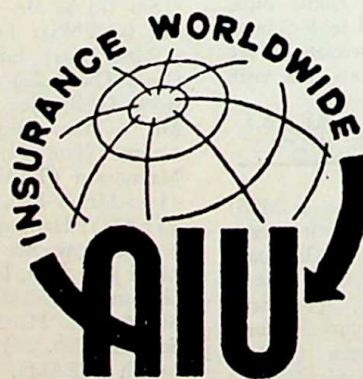
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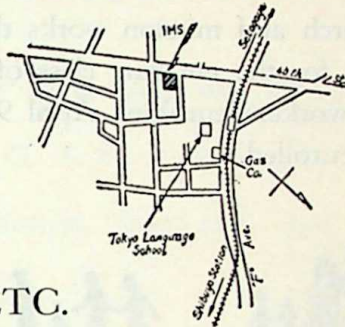
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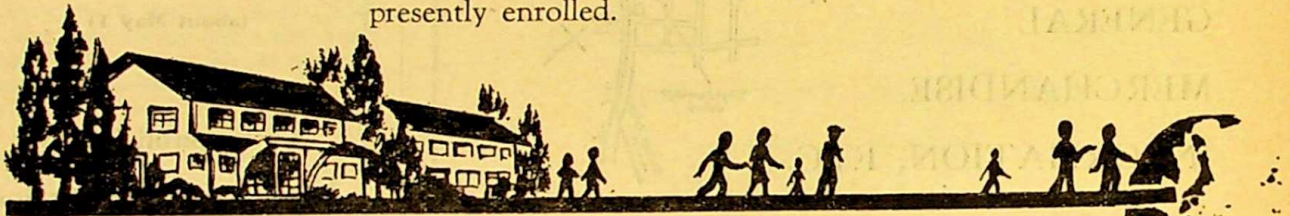
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