

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



JAPAN HARVEST

c/o W. L. P.
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In this issue:

THE JAPANESE PASTOR pages 9-13

Protestantism in the Meiji Era page 18

Bible Camp Survey page 25

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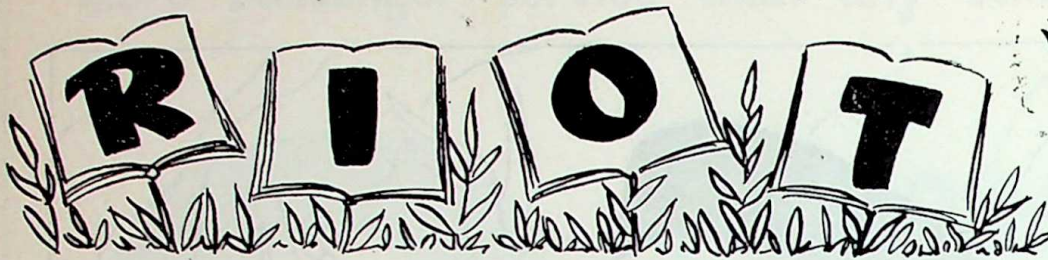
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| <p>REVIVAL AND DEEPER LIFE</p> <ul style="list-style-type: none"> - 54. Absolute Surrender, Murray - 13. "And Peter," Chapman - 104. Answers to Prayer, Mueller - 166. By Ways Appointed, Dingman - 199. God's Will for Your Life, Coder - 130. Intercessory Prayer, McClure - 96. Kept for the Master's Use, Havergal - 63. Meet for the Master's Use, Meyer - 194. Now That I Believe, Cook - 262. On Being a Real Christian, Weiss - 6. Prevailing Prayer, Moody - 278. Purpose in Prayer, Bounds - 8. Secret Power, Moody - 51. The Christ-Life for the Self-Life, Meyer - 225. The Lord's Table, Murray - 261. The Perfect Will of God, Weiss - 40. The Power of a Surrendered Life - 213. The Prayer Life, Murray - 48. The Prodigal - 281. Sanity of Faith, Guinness - 73. School of Obedience, Murray - 32. The Secret of Guidance, Meyer - 238. The Shepherd Psalm & Looking Beyond, Evans - 183. The Soul-Winner's Fire, Rice - 105. The Way Home, Moody | <ul style="list-style-type: none"> - 7. The Way of Life - 81. Thoughts for Quiet Hour, Moody - 9. To The Work, Moody - 60. Weighed and Wanting; Moody <p>CHILDREN & TEENS</p> <ul style="list-style-type: none"> - 173. A Sure Remedy, Wilson - 185. Aunt Hattie's Bible Stories-Genesis, Fisher - 126. Burton Street Folks, Wright - 207. Jolly J's Make Decisions, Cannon - 109. Life of David Livingstone, Worcester - 167. Miracles in a Doctor's Life, Wilson - 162. Romance of a Doctor's Visits, Wilson - 266. Tales for Teens-Heroes of the Christian Faith - 191. The Story of Daniel, Fisher <p>"MEATY" BOOKS</p> <ul style="list-style-type: none"> - 292. Angels and Demons, Needham - 127. Bible Problems Explained, Gray - 137. Bird's-eye Bible Study, Patterson - 270. Brief Outlines of Things to Come - 155. "Charge That to My Account," Ironside | <ul style="list-style-type: none"> - 129. Christian: Creed & Conduct, Evans - 116. Difficulties in the Bible, Torrey - 258. Ephesians, Wright - 171. Full Assurance, Ironside - 228. Galatians and You, Bartlett - 188. Great Words of the Gospel, Ironside - 5. Heaven, Moody - 160. How We Got Our Bible, Thomas - 172. Importance & Value of Proper Bible Study, Torrey - 159. Is the Bible the Word of God?, Scroggie - 251. James, Luck - 249. Let's Study, Bible Questions & Bible Answers, Whitesell - 206. Marvel of Grace, Zimmerman & Gale - 64. Our Bible, Leach & Torrey - 128. Papers of the Lord's Coming' C.H.M. - 246. Right in Romans; Bartlett - 123. Salvation from Start to Finish, Gray - 120. Satan and the Saint, Gray - 20. Sovereign Grace, Moody - 252. The Christian After Death, Hough - 263. The Miracle Book - 88. The Red Word - 34. The Second Coming of Christ - 56. What is Faith? Spurgeon, Moody, Etc. | <ul style="list-style-type: none"> - 239. What's in the Bible, Day <p>MISC.</p> <ul style="list-style-type: none"> - 72. A Peep Behind the Scenes, Walton - 202. Christian Romance and Marriage, Nystrom - 276. God and Missions Today, Pierson - 212. How to Have a Family Altar, Williams - 247. How to Rear a Happy Christian Family, Farah - 205. I Saw the Welsh Revival, Matthews - 221. In His Presence, Lindgren - 74. Making the Home Happy, Cross - 71. Men of the Bible, Moody - 66. Moody's Anecdotes - 23. Nobody Loves Me, Walton - 253. Sowing Gospel Seed, Edwards - 245. The Art of Fishing for Men, Crawford - 248. The Great Opportunity of the Sunday School, Gunderson - 219. What Great Things, Westervelt - 235. Thoughts for Young Mothers, Hodsinger - 240. Why I Became a Protestant, Padrosa - 231. Will Revival Come?, Wadsworth - 223. Your Questions Answered, Hoskin |
|---|--|--|---|

(OFFER EXPIRES, Sept. 1, 1959)

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Letter from the Editor

ALL of us have been solemnized by the home-going of two fellow missionaries in recent weeks—Mrs. Robertson and Mrs. Eitel. This issue of *Japan Harvest* shares with you something of the victory with which they went to meet their Lord.

We are reminded that our pilgrimage, too, will soon be past. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (Jas. 4:14).

These reflections call us to renewed dedication. How our lives should be marked by a single purpose, by great faith, by importunate prayer, by sacrificial obedience, by tearfilled soul-winning! For soon we, too, will stand before the Lord of the Harvest.

What account will we give for the amazing Gospel opportunities He has put into our hands in 1959?



Japan is a battlefield. And the real heroes are unsung.

Who are they? The faithful, Bible-preaching pastors of Japan. They are the ones who face the burden and heat of the front line, often with their task aggravated by misunderstandings, by financial pressures, by small visible results. And always intensified by the fierce and subtle enemy attacks made through the complexities of Japanese life.

With a growing freedom in the language, many post-war missionaries are coming increasingly to appreciate the great and sacrificial place they fill. And to realize how strategic they are to God's program!

Small wonder Satan attacks them viciously!

If this *Harvest* gives you a new appreciation and prayer burden for these men of God, we will be grateful.



If its first month was an accurate index, Japan's "second century" of evangelism will certainly surge ahead in triumph!

As we go to press, the Osaka Christian Crusade is just about to open. Already prayer groups have been meeting nation-wide for weeks, radio and television programs are planned to blanket the country, the Gospel is being preached to thousands in high places.

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

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Articles

WITH THE JAPANESE PASTOR	9-13
Panel Discussion	14
Centennial Evangelistic Campaigns, Kenny Joseph	17
Centennial Historical Series, III,	
Protestantism in the Meiji Era, G. Chapman	18
Sermon, J. H. Ballagh	21
1959 Bible Camp Survey	25
By Life or by Death, Roy Robertson	27
A Witness to three Continents, L. Hunter	28
It gets to the heart, G. M. Rowland	33

Departments

News—Victor Springer	7
Mukyokai Movement—Hideo Aoki	16
We Work Together—Charles Corwin	23
Missionary Tools	29
Books—R. S. Nicholson	31
Names in the News	35

Cover

MURATA WAKASA NO KAMI—Japan's second Protestant convert. A samurai by birth, Murata was at the time commander of the harbor defence force which met any warships that appeared in Nagasaki Bay. On May 14th 1866, Murata was baptized by Verbeck.

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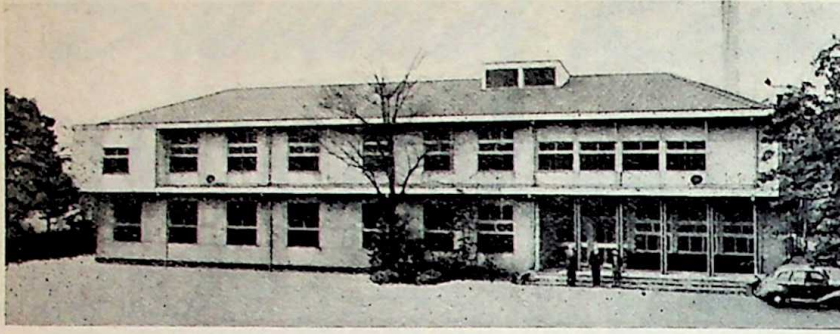
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And reports come to us of hundreds of other special evangelistic campaigns, with missionaries and Japanese alike working together to a greater extent than ever known before.

We confidently expect to have future pages of *Japan Harvest* filled with reports of blessing as God *this year* does a new thing in Japan!

But the tide is not going to be turned by our activities, but by our persistence in prayer. It is in the place of prayer that we make room for God Himself to work.

Dr. Andrew Gih, a warm-hearted Chinese evangelist, sounded the keynote as he spoke to a May 2 Centennial gathering: "Our one great need is for the Holy Spirit."

Rev. James Ballagh, one of the earliest Japan missionaries, expressed the same need seventy-six years ago (see page 21). The result? Hearts were stirred to *believe God*, and a period of great blessing followed.

May 1959 be another year of Revival in the Church in Japan! It can be, in answer to prayer.

Yours for Revival in 1959,
Kenneth McVety.

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OUR READERS SAY

Dear Editor:

May I take this opportunity to thank you and your staff for the good work you are doing through the HARVEST. It is good to sit and peruse your articles and learn more and more of the situation in Japan. May you be granted abundantly of the grace of the Lord for it all.

Sincerely,
Lardner W. Moore

* * * *

Dear Editor:

In the April, 1959, issue of Japan Harvest there is a very fine article entitled "Why Thirty Schools?" which is very considerate in its whole tone. I believe it is a real help to all concerned. However, even though the writer was trying to be very careful to be fair, I'm afraid that his use of quotations has given a mistaken impression in some cases.

My main complaint is that this article makes out our seminary to be almost exclusively a training school for our own pastors. Over half of our students are from other groups.

Our teachers for the most part are experienced pastors of several denominations and give the students an excellent grounding in Bible knowledge, theology, methods of serving Christ in Japan, etc. When students of other denominations come to us we studiously avoid proselyting and respect the emphases of their denominations.

Sincerely,
Leonard M. Peterson

Sorry if we failed to do justice to your school-report. We would have liked to quote the school-reports in full but space was limited.—ed.

* * * *

Dear Editor,

I read with interest the article entitled "The Ladies Meeting," published in the recent edition of the Japan Harvest, but I was rather surprised at one of the answers given by Mrs. Nakaichi Ando.

Mrs. Seely asks, "When faced with the choice of using poor Japanese or an interpreter, which do you recommend?" To this Mrs. Ando replies, "By all means use the interpreter. The missionary's language is often so elementary that the full meaning is lost...."

From a missionary standpoint, such an answer is depressing, to say the least. Most missionaries have "poor Japanese" when they take the first stumbling steps in preaching in "Ni-

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hongo," but that "poor Japanese" will never improve if there is a constant dependency on an interpreter. A beginning must be made sometime and, in my opinion, as far as women missionaries are concerned, there is perhaps no better or easier place than the congenial atmosphere of the women's meeting, in which to begin to cast off this dependency on an interpreter and make use of one's Japanese, poor though it may be.

From a Japanese standpoint, Mrs. Ando's statement seems to be in complete contrast to what has been said to me by other Christians. Here let me quote. "Sensei, don't ever use an interpreter again. When you speak in Japanese, there's a much closer contact between those of us who are listening and yourself... Your language may be simple, but we don't mind that. In our "fujinkai" we don't want theological sermons full of flowery, difficult phrases. We can hear that, when we attend the Sunday "reihai." Keep your language and your messages simple, sensei; we like it best that way...".

Personally, I prefer such positive, encouraging attitudes to the negative, discouraging point of view expressed in the article.

Evelyn Hjertström.

* * * *

Dear Editor:

From time to time friends have asked me if I had a copy of driving rules in Japan so that they could make the grade in taking driving tests. It seems likely that some of the Harvest readers have not had the opportunity of seeing a set of rules from by-gone days in Japan which is offered here for what they may be worth.

RULES OF THE ROAD IN JAPAN

At the rise of the hand of policeman, stop rapidly. Do not pass him by or otherwise disrespect him.

When a passenger of the foot hove in sight, tootle the horn trumpet to him melodiously at first. If he still obstacles your passage, tootle him with vigor and express by word of the mouth the warning, "Hi, Hi!"

Beware of the wandering horse that he shall not take fright as you pass him. Do not explode the exhaust box at him. Go soothingly by, or stop by the roadside till he pass away.

Give big space to the festive dog that make sport in the roadway. Avoid entanglement of dog with your wheel-spokes.

Go soothingly on the grease-mud, as there lurk the skid demon. Press the brake of the foot as you role round the corners to save the collapse and tie-up.

With compliments of
John H. Brady, Jr.



Victor Springer, editor

100% INCREASE IN 6 YEARS

Tokyo, ep/a... Speaking to over 150 missionaries at an EMAJ banquet in Tokyo, Dr. Clyde Taylor reported a heartening increase in unity among evangelicals in the lands visited on his round-the-world tour. Dr. Taylor, executive secretary of the EFMA, cited the following as the chief hindrances to the advance of missions: revived religions operating through nationalism, the Roman Catholic Church, and the ecumenical movement.

The Buddhist, Hindu, and Moslem religions have all had a new birth, which seriously threatens the work of the Christian missionary. (Also coming back to life—Shinto nationalism in Japan... Ed). Persecution of Christians in Roman Catholic controlled Spain and Colombia has been almost unbelievably severe. Already in 1959, there have been at least three documented cases of martyred Christians in Colombia.

Also emphasized by Taylor was the need for emphasis on teaching the laymen to be soulwinners. Of all nations he visited, Dr. Taylor found Japan to be the most backward in this respect.

By way of encouragement, Dr. Taylor reported that the number of Christians in the Far East has jumped in the last six years from 2,600,000 to 5,100,000, an increase of almost 100%. Countries included in the survey were Japan, Korea, Hongkong, Formosa, and the Philippines. Still in demand are 12,000 new missionaries to meet the need around the world.

JCC GRADUATES 39

Tokyo, ep/a... On March 19, the Japan Christian College graduated 21 students from its college division and 18 from the Bible School division. Honored guest and speaker at the ceremony was Dr. V. Raymond Edman, president of Wheaton College. Surprise feature of the graduation was the presentation of a Doctor of Divinity degree to JCC President Donald E. Hoke by Dr. Edman on behalf of Wheaton College.

ABSENT FROM THE BODY

Tokyo, ep/a... Two of God's choice servants in Japan were called home to be with the Lord within one week of each other in early April. Mrs. Robertson and Mrs. Eitel were noted for their godliness of character.

OSAKA CRUSADE

LATEST BULLETIN

Tokyo, ep/a... The first 10 days of the Osaka Christian Crusade saw 2600 decisions for Christ. Held in Osaka's beautiful Festival Hall, the Crusade was packed out nightly with 3000 visitors, a 550 voice choir and a 75 piece symphony orchestra.

In the first week alone, more people attended the Crusade than there are church members in Osaka. A unique picket-system has brought an audience of 80% new persons every night.

BAKHT SINGH

Tokyo, ep/a... Indian evangelist Bakht Singh stopped off briefly in Tokyo en route home from a tour of America, and ministered briefly to missionaries and nationals in the Tokyo area. Speaking to 45 missionaries at the Thursday morning prayer breakfast fellowship, he said that America has lost its burden for prayer. The Christians have built beautiful churches, but are now concentrating on man-made programs for outreach, instead of on prayer. In giving the testimony of his own work, Bakht Singh stated that what-



ever success he has had is based on his absolute faith in the authority of God's Word, and on the importance of prayer and fasting.

INCOME TAX

Tokyo, ep/a... Tax news for Japan missionaries in 1959 is good and bad. Gas tax, which soared eight cents a gallon in 1958, went up another 4.4 cents a gallon in April, 1959. Cost for gasoline now stands at 45¢ and up. Income tax news is a little more encouraging, however, with an increase

in dependent deductions. Loser in every way is the first year missionary, who pays a full 20% (no exemptions) tax on his first year income. Tokyo residents, at least, must pay an additional tax to the local government of 28% of the 20% (compared with 26% last year, 21% the year before). Total tax payable this year by Tokyo missionaries who arrived in 1958: 25.6% of 1958 income received in Japan.

HLKX SEEKS POWER INCREASE

Inchon, Korea, ep/a... Application has been filed by Tom Watson, director of missionary station HLKX, for an increase in power to 50,000 watts for long wave broadcasting. If approval is granted, the 20,000 watt transmitter will be used for beaming the gospel via short wave. Letters continue to come in from Iron Curtain countries, telling of salvation and spiritual blessing received through the programs.

FORCES CHURCH MERGER

Peking, China... A series of crippling blows has been dealt to Protestant Christianity in Communist China. Under pressure from the Peking government, all denominations are being merged into a single church body. At the same time, many local churches are being forced to close their doors. Sixteen principal denominations, with a membership of nearly one million are involved. In recent months all but twelve of the two hundred Protestant churches in Shanghai were closed, while 61 out of 65 Peking churches were closed and turned over to the government as "patriotic gifts." The measures are being carried out by the compromising Three-Self Patriotic Movement Committee of Chinese church leaders, the only Protestant agency in the country officially recognized by the Peking regime.

Now under special attack are the freelance preachers, revivalists, and the steadily increasing religious gatherings in private homes, which are considered subversive. Though Christian churches have been under strict surveillance from the time of the Communist takeover, the recent actions are the first attempt to break denominational authority and bring all churches into one body. Forced merger of the churches, with Communist puppets in control, coupled with the destruction of family unity under the commune system, now makes almost impossible the gathering of true Christians for fellowship in the name of Christ. Let us bend our knees as never before in prayer for the Christians of atheistic Communistic China.

RED CHINA RECOGNITION?

New York, New York... In a poll conducted by the Committee of One Million, a nation-wide organization

fighting against admission of Communist China to the U.N. or recognition thereof by the U.S., a total of 7437 clergymen across the country, representing every Protestant denomination, registered approval of continued non-recognition of Red China. The poll was designed to counteract a widely reported resolution adopted by a World Order Study Conference, sponsored by the NCCC, which proposed that Red China be granted diplomatic recognition by the United States and admitted to the U.N. In its statement on this resolution the Clergymen's Committee said:

"The press in this country and, in particular, abroad, reported this resolution widely as an indication of the sentiments of the American Protestant community. Needless to say, these reports caused dismay among our allies in Asia who have valiantly withstood Communist pressures and aggression, and who count on the people of our country to stand with them. Even more heart-breaking must be the effect on the millions of Chinese living under Communist slavery, many of them our fellow Protestants, when they read the reports of this resolution in their Communist controlled press."

Out of a total of 8,572 replies that were received to the poll, only 963 clergymen expressed approval of United States recognition of Communist China or its admission to the U.N. This represented only 11% of the total, with 87% registering firm opposition to either recognition of Red China or its admission to the U.N. The remaining 2% were undecided.

NEW MINISTRY TO KOREAN STUDENTS

Pasadena, Calif. . . . Gon Joon Kim, 34 year old student at Fuller Theological Seminary, who preached to the Communists during the Korean war a message of love in Jesus Christ after they killed his wife and father, has returned to Korea. Kim cut short his training at Fuller Seminary in order to return to Korea, where he will enlist fifty men for pioneering a program of evangelism among Korea's college students under the auspices of International Campus Crusade for Christ.

In a farewell chapel service at Fuller Seminary, he told fellow students, "I am a debtor in the love of Christ to the Communists who killed my wife and father before my eyes and beat me as unto death." Kim, who risked death in founding churches among the Communists during and immediately after the Korean war, served as a Presbyterian minister in the 1500-member church of Quanju, Korea, before going to Fuller Seminary.

SUICIDES INCREASE

Tokyo, ep/a. . . . Recently released suicide statistics have revealed an alarming fact. Japan has long had the world's highest suicide rate (24.2 per 100,000, compared with 10.2 for the United States). But the rate for the 15 to 24 age group has climbed to an appalling 54.8 per 100,000, the No. 1 cause of death in this group. One of the chief causes is undoubtedly the series of rigid, highly competitive entrance examinations they must survive to enter the institutions of their choice. In many cases, pressure from parents and the seemingly formidable competition from fellow students in their attempt to enter leading universities drove would-be collegians to suicide.

Intensive preparations for college entrance exams, resulting in reduction of sleeping hours to three or four a day, were also responsible for many accidents and cases of tuberculosis, the second and third major causes of death in the same age group. It may seem difficult to an American to understand the fanatical attempts made by Japanese youngsters to get into the school of their choice, (No. 1 choice—Tokyo University) but the answer is that the "right school" is the pass key that opens the door for the best jobs. To be a graduate of a leading university is to be assured of a bright future in this land where laborers are plenty, and the jobs all too few; where of nearly one million who graduate each year from high school, only about 15% can ever hope to enter a university.

Intensity of competition for entrance to Tokyo University is indicated by the fact that of the 2,070 accepted last year, only 26% came straight from high school. Of the remaining 74%, some 45% passed on their second try, while all the rest passed on their third, fourth, or fifth tries. The intervening years in each case were spent in "Yobiko," special preparatory schools where intensive preparation is given for the difficult entrance examinations. The number of *yobiko* has soared in recent years to 285. That 107 second year students in one Shikoku high school attended a Tokyo *yobiko* during their summer vacation two years ago shows how important that institution has become to the aspiring high school student.

Such a deeply rooted problem in Japan's education today has become a serious factor in Japan's education, as well as in the development of society in general. Unless the problem is soon solved, the number of suicides by youths will increase, the *yobiko* will become more and more prosperous, and mothers will run about frantically trying to get their children into leading universities. (Abridged from Japan Times Report)

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Japan's 2495 Pastors

Why has God sent 3000 post-war missionaries to Japan? A partial answer emerges from this view into the prevailing situation among Japanese pastors today.

At the request of JAPAN HARVEST, Rev. David Kuba, who works in cooperation with the Immanuel Church in Tokyo, recently interviewed a group of thirty-three pastors from various parts of Japan. He queried them as to their families, their living conditions, their work and their main problems.

The results of these interviews, while sampling only a small segment of pastors, give us a remarkably representative and interesting view of today's Japanese pastor, especially the one working in an evangelical church. The picture covers a broad cross-section of older and younger men, of urban and rural workers.

What is the representative pastor of 1959 like? What are some of the problems he faces? Here is the brief sketch which emerges from these interviews:

- He has been a pastor for ten years.
- He is married, with three children.
- He rates his living conditions as "only fair."
- He preaches three times a week.
- His average Sunday morning attendance is 39; average prayer meeting attendance, 23.
- He maintains no preaching "outposts" (only six reported regular visits to outstations).
- He obtains missionary preaching help "occasionally."
- His greatest problem: "need a church building." (Second greatest: "need revival in the church.")

While ten years was the average of the terms of service reported, these interviews pointed up a unique situation in the Japan of 1959—a full 20-year gap between the older men and the younger. Eight of them have been pastors for 25 years or more, and nineteen of them for five years or less. Only six fell in the gap between, four of them with just 6-7 years' experience.

A spot check with several active Japanese groups confirms that this problem is very keenly and widely felt. Japanese leaders with ten to fifteen years' experience, but with the fire of youth still burning strong, are very few. And the church suffers for the lack of them.

Why this great gap? The intense problems of the war years and the ex-

In 1959, how many active Japanese pastors are there? Has the number been growing significantly?

To find the answer, JAPAN HARVEST sent questionnaires to denominational representatives throughout Japan. The up-to-date information they gave has been supplemented with the best available 1958 reports to give a full-orbed picture.

Here are the totals we arrived at:

Ordained, full-time pastors, 2495

Unordained pastors, some part-time, 1519

Total, 4014

How many of these are members of the United Church of Japan? According to latest statistical reports, there are 1078 ordained and 523 licensed pastors (not including retired or inactive members). The other 2413 pastors—1417 ordained and 996 licensed or part-time—are members of over 100 smaller denominations and fellowships, a large percentage of them allied in some way with the various groups of evangelical missionaries who have come to Japan since World War II.

trepreneurial nationalism which arose is generally pointed to. And with good reason. The obstacles of those trying days must have turned aside many who would otherwise have become pastors and leaders. The crushing pressures and subtle compromises of those prewar and war time years, too, apparently caused many who made a start to turn back. But this explanation alone is hardly sufficient. The church in other lands has been known to flourish and grow under persecution.

Could it be that the church in Japan, and those abroad who should have been prayer helpers, failed to meet the challenge on its knees? The satanically inspired problems were intense. That fact is well known. But no more than the persecutions faced by the abounding believers of the early church.

There is ample room here for thoughtful and prayerful reflection.

Is this 20-year gap in spiritual Japanese leadership the great reason why God in his all-knowing wisdom has sent 3,000 new missionaries to Japan during these post-war years? Many believe it is. If this is the case, the realization ought to give new meaning and new

perspective to missionary activity. Especially does it throw into focus the strategic need for prayerful and careful development of the budding generation of new leaders.

Other points of interest noted in this survey: The older and more experienced pastors seem to have a considerably larger attendance than their younger brethren. For the men of 25 years or more of pastoral experience, the average attendance at morning worship services was reported to be 100, while for the younger men the average was only 18.

It is of particular interest to note that the attendance at mid-week prayer meetings in these churches is relatively high. Many of the pastors, especially in the smaller churches, reported mid-week attendances as high as 80 to 90% of those on Sunday mornings—a good barometer of the life and steadiness of the local church.

Also to be noted is the apparent fact that the first few years in the pastorate bring the greatest hardships as far as living conditions are concerned. Over 60% of the post-war generation pastors listed their living conditions as "poor."

End

Living with the Japanese Pastor

A Soliloquy

by Ernie Kilbourne

I have invited a missionary to my church for a series of special meetings. We need his message but will his lack of understanding of my people and their ways take away the effectiveness of his ministry? Will he be willing to accept our standard of living, strive to understand our differences and present the unadulterated gospel? My fellow pastors and I have frequently discussed this subject. One missionary wouldn't preach because there were not enough in attendance. Another was of the opinion that his American ways and methods were much better than ours. (Possibly for America they are but not always for Japan.) He had a greater desire to tell us the faults of our method rather than how God could meet our spiritual needs. Still another was so germ conscious, he made us feel we were a dirty people and ours was a dirty

country. He thought more of our unsanitary sewers and the health problem it created than he did of our need of Christ.

Will he like our food? We like it—and we are anxious to please the missionary but there are those who are so particular about what they can eat and what they can't eat, we lose the joy of their fellowship and the power of their message. Then there is the missionary who feels it almost impossible to adjust himself to the food and living conditions of the pastor and his family and rather stay in the best available hotel and enjoy its accommodations.

Many times it is difficult to explain to our people why the missionary acted as he did and said the things he said.

Do I sound critical and adverse to the missionary visiting my church? I am not, for the missionary who loves us

and wants to be a part of us is not only wanted but also needed. We want not only his message but also the blessing of his life. If he is willing to stay in our home, and make an effort to understand our problems, our hopes and aspirations we believe our hearts can be united and the church advanced for Christ's glory.

* * * *

When the name of Buxton is mentioned among the Japanese it is a benediction. He loved them. He was never too busy or too proud to give his time or talents in helping them. But this love was a Calvary love that came from a life filled with the power of the Holy Spirit, and truly the Holy Spirit is the only agent that can unite the missionary and pastor in true oneness of desire and purpose. END

JAPANESE PASTOR

Untiring Labor and Sacrifice

by Milton S. Wayne

Until the fury of the war stopped him, Pastor Mochida of the Church of the Nazarene had been building a very active church in Kure. By strange circumstances, as the heat of the battle was being felt there, the pastor lay ill, unable to move, in a lonely little village many miles away.

For two years he lay there while his family proved the faithfulness of God amidst falling bombs.

It was spring in 1945; Pastor Mochida's health suddenly took a turn for the worse. Feeling the nearness of death, he became aware that he may never again be able to preach the gospel. In the presence of God, and with this awful possibility impressing his soul, he rededicated himself to God.

The Pastor did not die. God raised him up and restored him. Prepared, through the trials of patient suffering that brought him close to the brink of death, God led him to go as a witness—

not back to Kure—but to a lonely country village.

His first opportunity came when he gave witness at a class-reunion that met at his old school. Then he started a Sunday school and lectured on Christianity at the local Young Men's Society. The whole country-side, began to take notice of this man with his burning message.

He visited relatives in the next village. Friends came in to visit with him and he preached to them all. They were impressed. When would he be back? He promised to come back next week. He did, and there were many more folk there. Soon he had formed a regular Bible Study group. In the weeks and months that followed, this frail man walked those hills and valleys, preaching the gospel. He worked night and day, summer and winter, visiting the sick, following up every contact, conducting Children's meetings, sitting

up for hours to instruct the seekers.

Village after village opened up to this zealous evangelist; his own village was so impressed by the message that the newspaper reported that it had become a 'Christian village.'

There were no reinforcements; no furlough; no summer holidays for this pioneer in those days. Sometimes his fever returned but nothing would stop him from his task.

One day the Pastor collapsed. It became necessary for him to seek more favorable living conditions where his body could receive the medical attention it needed.

For the past four years this pioneer pastor has been building a most remarkable little church in Kobe. Starting from bedrock he finds that the Gospel is winning souls in Kobe as it did in the little country villages.

END

Pastor and Pioneer

by Milton S. Wayne

A young graduate from the J.E.B. Bible College had been used of God to establish a fine church in Osaka. It was during the war. Twice he had been conscripted and twice he had returned from the battle-front to care for that church. Then Osaka was blitzed. On his third return visit, young pastor Akiyama found the church burnt to the ground and most of the flock scattered around the country. After Japan's surrender he began to work with his brother and to preach the gospel in his spare time.

As the months passed the pastor and his wife began to envision again the grand day when they would once more be able to build the church and devote themselves completely to gospel work in Osaka.

One day a letter came to the Akiyama home in Osaka that faced them with a tremendous challenge. The letter—from the pastor's father-in-law—said, "We came here to Yufuin during the war years. Now we cannot leave because we must care for the property. We find this whole area very sinful. There is no Christian witness at all. Why should you live in Osaka when this whole land is in need of your message? We are ready to help you as best as we can."

It was no easy matter to leave a growing work in Osaka and take a young family down to an unknown part of far-off Kyushu. Nor was it easy to give up a steady income and step out independently. However if that was the Lord's will he would give all up and go. After prayer and waiting on the Lord, pastor Akiyama felt he must go and set out for Yufuin in the mountains of Oita Ken.

Mr. Koda, the father-in-law, had rented the third floor of an old hot-spring hotel. They decided to hold a service the very first Sunday morning. They advertised well but not one person came to the meeting! Why? Was Christianity so hated here in this backward place?

Oh, no. The answer was very simple. To attend the service the people would need to go through the common entrance to the hotel, and no self re-

specting local townsman would be seen going into a hot spring hotel! Then came another blow; due to a new land law which re-allotted all unused land to small farmers, Mr. Koda had to forfeit his unused land which the Akiyamas had hoped to occupy in the near future.

Now, with no meeting place and no land for farming or build a home and church upon, there was plenty of time for him to doubt his call.

Later however, the pastor rented a plot of land, 6 miles out of town. Unaccustomed to a farmer's rugged life and unskilled in gardening, he soon became very tired and discouraged as he plodded to and from his home. Satan attacked him continuously with doubts. Offers of service with Missions came to him.

One day in his despair and frustration, Pastor Akiyama made his decision. After supper he spoke to the family: "I am wondering at the wisdom of our coming here. I am a preacher, not a farmer. I am wasting time here. I have been offered service in other mission stations and I propose to wait here until the end of October. If God does not give me some definite sign by then, I intend leaving Yufuin."

On the 31st of October, the last day this servant had given the Lord to vindicate His call... their little baby boy, the one they had offered to the Lord for His service, died.

The dead child stood between the father and the outside world. Pastor Akiyama did not leave Yufuin on the 1st of November. It was as if he had given his little life for the gospel in Yufuin. A small grain of wheat had fallen into the ground and died... there must be fruit. Gone now were the doubts about the call. Akiyama "Sensei" offered himself afresh to God. He would stay and preach the gospel here. He would build a church in this barren land, and all of Hell would not stop him.

Shortly afterwards the man on the 2nd floor of the little hotel moved and the new tenant built a separate staircase to his apartment. He kindly allowed the Akiyamas to use it. So it

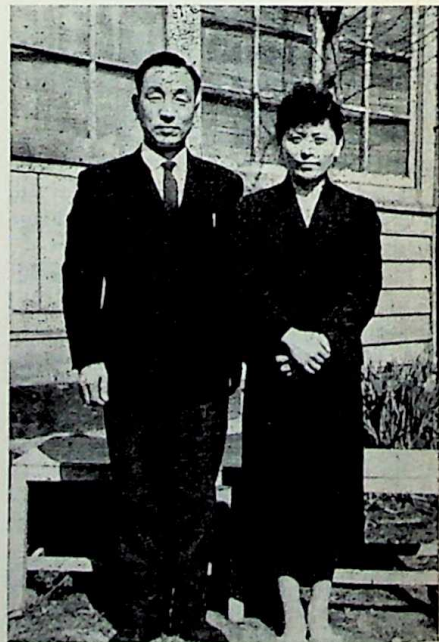
was that the Christian meetings began in their home.

Later in the month the U.S. Forces from Beppu began to open up a road near Yufuin and Mr. Akiyama found employment on the road gang. He worked alongside a big genial man and as they talked, the conversation swung around to spiritual things. Finding his companion a Christian teacher, the big fellow nearly jumped with delight. "Why," he exclaimed, "my mother is a Christian and since coming here I have been very lonely. She will be thrilled when I tell her of you."


That night Akiyama "Sensei" was around to tell her himself. This seemed to be the beginning of a new era in his life. Other contacts were soon made. His farm yielded so much food that he was able to give some vegetables away to others. This act of kindness was rewarded with a most enthusiastic man being saved.

Yufuin lies in a valley surrounded by high mountains, but over those mountains to other villages the gospel flowed through this servant of God.

Time and space would fail to tell of the patient labor of this man, as he moved across the mountains in summer's heat or through winter's snow; or of the isolated hamlets visited; of the lonely days away from home; of the blind and maimed and the poor, forgotten people, whom this evangelist found in little hovels and to whom he brought new hope; of the testimonies of healing that he has witnessed and the financial trials that he has borne. But when I knew him 6 years ago, he was spending 5 days each week away from home, often trudging the mountains on foot to bring the message of life to some souls. He has established the church in Yufuin and others too. The grain of wheat bears fruit.



Pastor Akiyama with wife



A Lesson in Stewardship

How a young Japanese pastor challenged his Church to become self-supporting

"Out of the realm of possibility," some say when the need for local self-support comes up. Some do it however. Here's how:

Rough Situation

"We'll soon be there for we're now passing Kuro-Jima (Kuro stands for cross)... now we can see it. That's Hirado Island over there. Kuro-Jima is so named, for it was here that many of the early Christians were taken to starve," said the Christian light-house keeper who had come to the mainland to meet his new pastor. "In spite of the many reminders of the early persecution of the church, you'll like it here," he said. "The church can't make progress however; it's a rough situation, this island of Hirado." The conversation stopped as the ship glided up to the dock.

"That bridge over there is called 'Orando-Bashi,' and beyond it you can see the little spire," he explained with a sense of pride. "That's our church." "I see it," Hoashi-san responded, although his eyes had already passed beyond the spire and were trying to take in, in one glance, the whole island, on which was only one Protestant church. However, he could see at least two large Catholic churches, their tall spires marking their prominent locations in the village of Hirado.

Not easily discouraged

This was the setting for his first pastorate, but Hoashi San wasn't to be easily discouraged. He was determined to try for himself, what he'd been learning at the Bible School (Nippon Naza-

ren Shin Gakko '57)... that God could bring victory out of any situation, no matter what or where.

The little Nazarene Church that was to be his charge, was not exactly a new church. In fact, its history included almost as many years before the war as after. Membership, active and otherwise, was fair, but attendance was miserably small and the church was still receiving foreign support. They were apparently satisfied that way.

Hoashi-San was up early, and continued his early prayer time as they had always done at the Bible School. One burden wouldn't leave.

God had spoken

While at prayer one early morning, he felt God had spoken to him definitely, and he could hardly wait until the next Sunday to meet the church people. His proposition was a simple one. "Let's be a self-supporting church," he said, as though it was as simple as ordering in a bowl of "go-moku-soba." Their answer was just as simple. "Can't be done." His rebuttal had been prepared and he gave it on the spot. "I'll get along with whatever you give me and won't complain even though it's small to start with." He continued, "You can't lose on a proposition like this. I believe if we'll all tithe as a minimum and trust God...

what does the Bible say?, He'll 'open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it.'"

Reluctantly, they consented. A letter was sent to headquarters stating that no more support would be needed.

On their own

The first month was rough. Often, Pastor Hoashi could hear the devil whisper, "It can't be done." But he held on. In the second month giving was doubled and the believers became encouraged. The third month equaled the headquarter's support level. The church was amazed at what God was doing through them. The fourth month was still higher, and the attendance and spiritual condition of the church paralleled the financial increase. "God does give victory," he told his people—even here in Hirado. Even with a wife now, Hoashi's promise holds good, and God is standing by with his agreement too.

Hirado church is one of the 50% of the Churches of the Nazarene in Japan which are completely self-supporting. The example of Hirado encourages us to believe that it can be done. What happened there can happen again... and again... and again. It is time that we trust the Lord to raise churches self-supporting from the beginning.

PANEL DISCUSSION OF JAPANESE THOUGHT

*What kind of missionaries do Japanese
pastors want for the 2nd
century of Protestant Missions
in Japan?*

Compiled and edited by the Managing Editor

A Lutheran bishop of India said that Asia needs a new type of missionary who is a "friend, philosopher and guide" to the younger churches, instead of a "superintendent, director or boss." Bishop Rajah B. Manikam, of Tranquebar, said "the day has now dawned for the missionary who is willing to get behind the cart and push it along rather than pull it from the front."

How does the Japanese pastor feel about this? Would he agree with such a status of the missionary? And what does the missionary consider himself to be?

To answer these questions, JAPAN HARVEST sent the following questions to several Japanese pastors and foreign missionaries: What is the greatest contribution a missionary can make to the Japanese church in 1959? What is his area of greatest effectiveness in regards to church work? What does a Japanese pastor want from the foreign missionary?

We present first the opinions of 5 Japanese pastors who have had much experience and opportunity both to work together with the foreign missionary and to observe him at work.

To quote pastor *Takeo Jimura* of the Kagoshima Church of Christ: "What does a Japanese pastor want in a foreign

missionary? Of course all missionaries came to Japan at the call of God. So you may say that we expect him to come down to the place of the defeated people from the higher place of a foreign teacher. The apostle Paul, the first missionary, said "For though I am free from all men, I have made myself a slave to all, that I might win the more." To apply his words to the missionary in Japan, we could say: "I became as a Japanese, in order to win Japanese." There are many concrete matters which should be done to "become as a Japanese." Of course it requires deep love and constant patience to do it.

Secondly, I expect the missionaries to look not only for immediate results but also to plan for the future and think of Japan 50 or 100 years hence, so that Christianity may penetrate deeply into all areas. To accomplish this I hope missionaries will show deep concern for the spiritual training of the children.

Lastly, I hope the missionary will respect the opinion of the Japanese pastor in the local area and cooperate with him, as the conditions or circumstances vary greatly in the different districts."

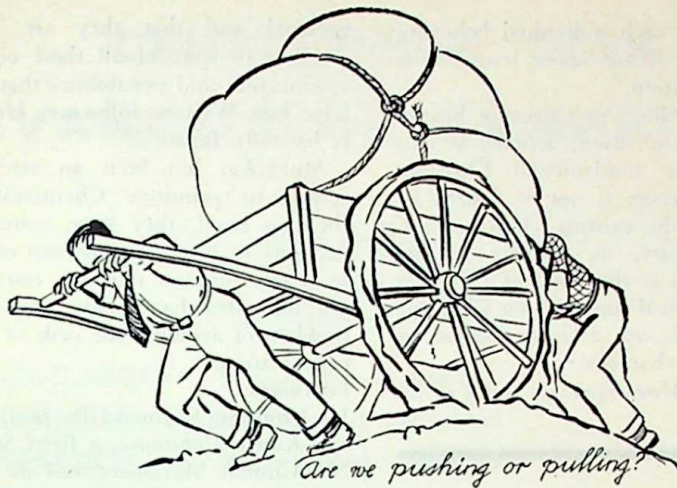
Mr. *Osamu Gotoh* Nishinomiya,

Osaka Fu, writes: "I don't know what Japanese pastors are expecting from the missionary, but I feel the most important thing is a real Christ-like personality revealed in the missionary's life, through which he can preach the "Word of God" effectively to Japanese pastors.

The greatest contribution a missionary could make this year would be to synchronize efforts in deepening the Christian life and in Bible study. Also in expending his highest effort to win souls to Christ with a truly humble spirit both to individuals and the masses."

Pastor *Shimpei Higuchi*, pastoring an independent church in Tokyo and teaching at the Japan Christian College quotes Mark 10:45, and says: "we expect the missionary to minister and not to be ministered unto. This implies humility. An aggressive, talkative type of missionary who wants to have things his own way will soon be left apart from the people. But those who are willing to be humble, and give help from the side, will soon find themselves among the people. "The boughs that bear most, hang lowest." is what we say of one who possesses much and offers it in humility.

To minister implies also love for the



people and they will soon detect whether you love them sincerely or not. If you truly love the Japanese you can live with them, eat their food, speak their language and think as they do. Are we too extreme to expect this much from the missionary?

To minister implies also sacrifice. We do not want *Koshikake Senkyoshi* which literally means a missionary sitting on a chair, and implies the kind of missionary who is doing makeshift work and who is ready to leave when things do not go well.

We expect the missionary to be a constant student of the Word of God demonstrating spiritual victories in his own life."

Pastor *Tadayoshi Ikeda* of Tanegashima says: "There are three things especially I would like to see missionaries doing. The most important is giving financial support to the local church until it can stand by itself. Also I would like to see long term loans set up to build churches and kindergartens.

Thus missionaries should engage in pioneer evangelism in new areas. They are not the only ones who can do this work but to carry the Gospel where no one else has gone is to follow Paul's method."

Pastor *Nakaichi Ando*, *Setagaya Chuo Kyokai* expressed it this way: "First we should like to ask the missionary to help with chapel building to be the base and the channel for promoting the Gospel. We Japanese feel the necessity of a chapel building just as a knight feels the need of a sword.

We often find that after the missionaries go back to their own country their efforts disappear; we feel it is very important, therefore, to build a chapel.

Secondly, we hope the missionary will be the spiritual father and advisor to young evangelists, cooperating that they may send forth the Gospel in

Japan. And that relation should not be as an employer to in employee, but a relationship of true fellow workers, with the missionary giving suggestions from various points of view, until the evangelists mature."

Here now follow the opinions of some missionaries. *Mark Maxey*, stationed in Kanoya, Kagoshima, says that: "Patience, love, assistance in evangelism, long-term financial assistance, humility, servant-rather-than-master attitude, and an understanding of the problems facing the Japanese pastor—these things but not necessarily in the order named.

While some disillusioned pastors might say to the missionary: "If we had your money we could do very well without you," most would say, "It is true, we need your money, but we also need you. Work with us, pray with us, council with us, share the heat and the burden of the day with us, and evangelize with us as fellow-servants of Christ.

This is the greatest contribution a missionary can make to the Japanese church in 1959 or any other year."

Kenny Joseph, writes: "In this new age, just what kind of a missionary does the Japanese pastor want? Commented a very famous minister:

"We don't need any more 'mere-word' missionaries. Nor do we need any more confused, neo-orthodox, dialectical ones. They do more harm than good. We're also sick of those men who are so tied to their wives' apron strings and babies' diapers and language lessons that they have no time for pioneer evangelism. This kind would do better staying home and teaching their Sunday school class and rather send their support money to the field for Japanese evangelists to work in their place.

I don't agree with this new ecumenical idea of forcing the missionary to work under us pastors. That's not in the Bible. We are "co-laborers toge-

ther with God"; neither one should try to "lord it over the other."

Let's face it, a foreigner is still a crowd-getter, whether it's his accordion or big ears or long nose. He should not resent being "used," especially in breaking open new pioneer areas.

To sum up, we don't care too much how big or little his *house* is (as long as the inside is simple). It's the size of his *heart* that counts. We can read attitudes almost better than we can decipher missionary-Japanese. If we can sense a definite love for us, a sincere longing to understand us and help us and share with us any new methods or approaches, Mr. Missionary, 90% of your battle is won. We'll get along fine."

George Oestreich, engaged in church evangelism in Hamadera, Osaka, Fu, writes: "Those now in the pastorate with whom I have worked would probably say that they want missionaries who can train them thoroughly, "walk then talk," trust them and stay out of their hair.

My friends feel that the missionaries' best work is done in spearheading evangelism and training and that missionaries who attempt to do the work of a pastor get into double trouble."

These expressions of opinion do not give the complete picture. But now that we know what these Japanese pastors want and expect from missionaries, we need to ask ourselves: How do we measure up to these standards and requirements? Are we the new type of missionaries that Asia needs?

Do we detect in these Japanese answers indirect inferences that there are missionaries who fall short of this standard? Couched in the very simplicity of these familiar words lie hidden (in typical Japanese fashion) very strong suggestions, which we do well to ponder deeply and carefully.

These men have reminded us again: the missionary is called to be a pioneer. The church-planting ministry is one of the most needed phases of missionary work and one in which the missionary can be most effective. It is easier for the foreign "sensei" to gather new people for a Bible Class—a natural forerunner of a church meeting—than for a young graduate. The missionary has usually the advantage of having experience and being older—a prerequisite in Japan for gaining respect and confidence.

JAPAN HARVEST plans to present further expressions of Japanese thought. In a later panel: HOW EFFECTIVE IS EVANGELISM DONE BY FOREIGNERS? We hope to present some concrete, practical and thought-provoking opinions. Readers contributions and comments are welcomed.

Although *Mukyokai* or the Non-Church Christian movement in Japan has no members in the traditional sense, it has been estimated that between 50,000 to 100,000 either attend the Bible study groups or subscribe to their magazines and pamphlets issued by more than thirty leaders and teachers. If this estimate approximates the actual number, then at least numerically the *Mukyokai* is significant in comparison to the total Japanese Christian body estimated at about 500,000.

The purpose of these series of articles on the Non-Church movement and Uchimura Kanzo is neither to defend nor attack their position but to seek an understanding of this unique Japanese Christian group. Suspicion and misunderstanding have shrouded the discussion of the Non-Church movement. Therefore, it is well to begin with some definition. The Chinese characters used for the phrase *Mukyokai* is a compound of *kyokai* used for church and the negative prefix *mu*.

Uchimura Kanzo, the founder of the movement, denies the negative spect which has been attributed to the movement:

Mukyokai Shugi is not a mere *ism* and the *mu* is not a mere negation; it is a greater or more positive affirmation of the Church than that of churches themselves.¹

The Central truth of *Mukyokai* Shugi is not theology or practice but the absolute trust of God. Even though the Church fall, even though *Mukyokai* fall, the Truth of God will stand eternally.²

Mukyokai is Christianity without a church. It has no (formal) organization or system as in Christianity up to now. And it is Christian faith that does not require the having of such. It is



Uchimura Kanzo, founder

the faith that each individual believing directly in the living Savior Jesus Christ can gain salvation.³

Mukyokai Shugi in Christian history is not a denomination; actually it is a return to the fundamental Christian faith. Its purpose is not to destroy or throw down the existing churches but, on the contrary, its purpose as the Church which is the body of Christ is to realize the real form of that Church.⁴

Mukyokai is not a denomination, it is a spirit, a character.⁵

If you say *Mukyokai* you think of no

Mukyokai Movement

First in the Series

by Hideo Aoki

government, no party, or something destructive like that. *Mukyokai* is a Church without a church. We should say a place for living together without a house, or, in other words, an orphanage, a sheltering home, or that kind of place. The *mu* in *Mukyokai* should be read *nai* (no) but it does not mean *mu* or *mushi* (non or reject). People without money, people without parents, people without houses are pitiful people, aren't they? Thinking that in the world there are many people without a church, many sheep without a shepherd, we have published this little pamphlet.⁶

Most leaders of the movement consider it to be the spiritual home for Christians without regular church membership. They would deny that *Mukyokai* aims to overthrow the churches.

Mukyokai has a number of characteristics in common with several of the Western Protestant groups. It is similar to the Plymouth Brethren in that it has no paid clergy nor church buildings. It resembles the Quakers in that it has no sacraments. Like the Church of God, the group remains an extremely loosely organized fellowship of believers without formal membership. Both the Church of Christ and the *Mukyokai* make claims that they are not denomi-

national and that they are without creeds. In spite of all these points of resemblance and possibilities that it may have had Western influence, *Mukyokai* is basically Japanese.

Mukyokai has been an attempt to return to primitive Christianity. On the one hand, they have realized the necessity of forming some sort of group to share common religious convictions. On the other hand, they confront the problem of avoiding the evils of a tight organization.

Footnotes:

1. Jennings, Raymond P., *Jesus, Japan and Kanzo Uchimura*, a Brief Study of Non-Church Movement and its Appropriateness to Japan, Kyo Bun Kwan, Tokyo, 1958, p. 55

2. *Ibid*, p. 55

3. Ishihara, Hyoei, *Mukyokai Shi*, (History of the Non-Churchism), *Mukyokai Shugi Ronshi* (1) (Outline of Non-Churchism Series, No. 1). Shizuoka: Sanichi Shoten) p. 3

4. *Ibid*

5. Azegami, Kenzo, *Mukyokai Shugi to wa Nani Ka?* (What is Non-Churchism?) Tokyo: Dokuritusudo Shobo, 1934., p. 2

6. Uchimura Kanzo, *Uchimura Kanzo Zenshu* (The Collected Writings of Kanzo Uchimura), 20 Volumes, Tokyo: Iwanami Shoten, 1933. Vol. IX, p. 210-211.

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2000 CENTENNIAL CAMPAIGNS PLANNED

The above map gives you a brief but incomplete picture of what Evangelical pastors and missionaries are doing during this great Centennial year. At press time JAPAN HARVEST information office was able to glean these facts from the various Evangelical Missions and Groups. This map represents about 20% of the projected Centennial Campaigns.

To help make the picture complete, please check the map and see if your campaign is listed. If not please send in your report by July 31. Please use this map as a prayer reminder for your church and for your private devotions.

PROTESTANTISM IN THE MEIJI ERA

Gordon K. Chapman

A time of religious revival is often followed by a period of trial and persecution which tests the Church and reveals its true strength. In fact revival may be the preparation for grievous difficulties which lie just ahead. Such seems to have been the experience of the Protestant Church in Japan.

The rapid growth of the Church in the eighteen eighties gave way to a decade of retarded growth. The rate of progress was again accelerated with the advent of the twentieth century. These vicissitudes in the life of the Church were in part determined by the ideological trends of the times.

THE TESTING OF THE CHURCH

1. By Westernism (*ōka shugi*)

The economic dislocations of the eighteen eighties imposed great suffering on the masses, with threatened revolts in many areas. With a view to shifting the attention of the people from domestic to foreign problems the government again sought to secure the revision of the unequal treaties with the Western powers. It was assumed for a time that the adoption of Western institutions and customs would facilitate Japan's admission to Christendom on a basis of equality.

Thus, partly with government assistance, a virtual craze for all things Western swept over Japan. Even the intellectuals opportunistically jumped on the bandwagon and actually advocated intermarriage in order to improve the Japanese race. A society was formed to encourage the immediate Romanization of Japanese, and English teachers were at a premium. Equal opportunity for both sexes, Western social customs and forms of entertainment were all the rage.

Government officials, convinced that Japan was considered immature because of her pagan religions, became very friendly to Christianity. Fukuzawa Keichi, who on occasion had advocated the proscription of Christianity, now proposed the official adoption of this faith, in chameleon fashion, for protective purposes. Another former

anti-Christian, Toyama Shōichi, recommended Christianity for its social concern. As Uyemura Masashisa said, "Westernism was an official invitation that Christianity prosper;" and so it did for the time being at least. Evangelistic meetings were popular, the churches were filled, and many joined, including members of the upper classes. Mission schools were filled to overflowing, especially those for girls.

The ultra-nationalists, now alarmed, opposed the Okuma treaty reform plan, so that the effort failed and the government fell. The people were now disillusioned and, carried away by feelings of inferiority and regret, again scorned Christianity as anti-Japanese. They were now convinced that the best way to compete with the West was to strengthen and develop the things that belong especially to the genius of Japan. While the Church survived the test of popularity it was seriously affected by the fad of Westernism.

2. By Nationalism (*Kokka shugi*)

The cooling of admiration for things Occidental, and the successive disappointments in connection with efforts to secure full status as an independent nation, served to intensify the spirit of nationalism. While the victory over China in 1895 greatly enhanced the national pride, the forced retrocession of the Liaotung Peninsula was regarded as a national humiliation. Japan was now determined to establish her right to deal with the Western powers as equals, and this became the justification for armament expansion. In the interest of national unity and the attainment of the goal of equality the people were called upon to make great sacrifices and to accept serious infringements on their legitimate rights.

The paternalistic Constitution, promulgated in 1889, actually repudiated the Christian principle of the equality of all men before God. Furthermore, Christian internationalism was in direct conflict with the national ethics of the emperor system. The assassination of the liberal Education Minister, Mori

Arinori, at the instigation of the priests of the Ise Shrine indicated that there was very strong opposition to the Christian democratic principles which he had championed.

The Imperial Rescript on Education, issued in 1890, and henceforth to be venerated as the moral basis of Japan's educational system, was essentially an anti-Christian document. It was based on the Confucian *Yōgaku Kōyō* and clearly intended to sanctify the emperor system. The conflict came to a head in the following year when Uchimura Kanzo, a teacher at the preparatory school of Tokyo Imperial University, refused to bow before the Rescript lest by doing so he perform a religious act of worship. There now ensued the so-called "Conflict between Religion and Education," in which many Christian leaders did battle with the Shinto nationalists through debate and pen. While the Christians won the argument, they lost the battle for favorable public opinion and were popularly regarded as disloyal Japanese. Many believers became super-sensitive to criticism and lost their courage to speak out. Thus a very influential liberal magazine exhorted them "to mould social thought rather than follow it... and not truckle to an extreme and narrow nationalism."

The Buddhists, who had long since recovered from the shock of disestablishment, sought to bolster up their system by making common cause with the nationalists. They even utilized the services of *sōshi*, or political bullies, to attack Christian chapels and break up the meetings. On occasion, large stones were used as missiles, and at one place these served as a part of the foundation stones of a new church building. Such stones were known as "persecution stones" and were often kept as mementoes.

Certain university professors and scholars promoted a movement known as *Nihon Shugi* to arouse national sentiments through the worship of the ancient gods. They challenged the Christians to give plain answers to such questions as: "Can the worship of the

Emperor be reconciled with the worship of God and Christ? Can the existence of authorities that are quite independent of the Japanese state, such as God, Christ etc. be regarded as harmless? Can a Japanese who is a faithful servant of Christ be regarded at the same time as a faithful servant of the Emperor and a true friend of his subjects? Or is our Emperor to follow in the wake of Western rulers and pray, 'Son of God have mercy upon me?'" Such questions were ridiculed in Christian press and pulpit.

In September 1896, there was a gathering of prominent persons connected with Buddhism, Shinto and Christianity "to promote friendly feelings." The speeches of the day revealed efforts to use the religions to foster national spirit. The Christian press was quite critical and interpreted such efforts as only calculated to weaken the faith and zeal of believers by minimizing essential doctrines. Another syncretistic effort was that of Inouye Tetsujiro of Tokyo Imperial University, who proposed that learned men unite with him in constructing a new religion which should contain all that was good in various religions, but eliminating superstitious ideas.

Ebina Danjō, one of the Kumamoto Band, and later President of Doshisha University, became the leading advocate of so-called Japanese Christianity. This also represented a kind of syncretism in which he would use the breadth of the new theology to make Christianity the pillar of Japanese nationalism. He even identified the Shinto god of creation with Jehovah God of the Old Testament. He concluded that Christianity was nothing more than the religious development of the Japanese spirit.

3. By Rationalism

As early as 1872, Dr. J.T. Gulick of the American Board Mission wrote, "It becomes more and more evident that the strongest opponent to Christianity in Japan will not be Buddhism but materialism; not the religions and superstitions of old Japan but the skepticism of modern Europe..." This prediction was abundantly fulfilled during the next two or three decades. This wave of rationalism was associated with the same agnostic philosophy and the identical evolutionary theories as in the West.

For years Japanese ministers had been avid readers of the books and periodicals which carried the new ideas. Furthermore, a number of the most prominent leaders had studied abroad. According to Dr. Otis Cary, "many such took more interest in seeking interviews with noted advocates of new opinions than in pursuing their studies in schools to which they had been sent. It was held that they had gained nothing if

they returned with the same views." Dr. George Sherwood Eddy, in giving his impressions of the Japanese theological leaders of the same generation writes of a "tendency to take up with every new doctrine, a fondness for rationalistic thought, and a lack of stability in theological thinking; and consequently a lack of deep spirituality."

Japanese visitors abroad were instrumental in interesting two liberal missions and their representatives in the needs of Japan as they saw them. The first of these was the German Universal Evangelical Mission, whose representative, W. Spinner arrived in Japan in 1885. His aim was to seek "a reconciliation of Christianity with the modern view of the world... adapted to the needs of the Japanese." His magazine "Truth" was sent gratuitously to all ministers, and with his lectures exerted a wide influence on behalf of the new theology. The second society was the American Unitarian Association which sent A.M. Knapp to Japan in 1887. He announced that he had "come to express the sympathy of the Unitarians for progressive religious movements in Japan

Not as a theological propagandist but as a messenger of the new gospel of human brotherhood," who was prepared for a mutual interchange of ideas with all religionists. He aimed to concentrate on upper class leaders; to strive after practical results; and to fit in with the Japanese national character. While these movements were largely intellectual, and had little in them to appeal to the common man, they did have a profound influence on certain Christian leaders, for the time being.

The movement on behalf of the New Theology was especially strong among the leaders of the Kumiai churches, notably those who belonged to the Kumamoto Band. In this it is to be said that they did not receive encouragement from the American Board missionaries, among whom were some very stalwart

champions of the evangelical faith. After the death of Niijima Jō in 1889, members of the Kumamoto Band took over the management of of Dōshisha. Captain L.L. Janes, who had been the spiritual father of the group, delivered some lectures at Dōshisha which completely accepted the new theology. Later, in the interest of securing full government recognition, the Imperial Rescript was substituted for the Bible as the basis for moral education. Then, under the new President, Yokoi Tokio, the constitution with its section on the Christian purpose was rescinded. However, the American Board threatened suit and the opposition of the churches and missionaries defeated this move, and the school was reestablished on its original Christian basis.

In 1891, Kanamori Tsurin wrote on the "Present and Future of Christianity in Japan." According to Dr. J.D. Davis of Dōshisha, "he stripped Christianity of its supernaturalism... denied the miracles, the divinity of Christ, and the atonement. Yokoi Tokio in 1894 championed much more extreme views... He cut away all the doctrinal foundation of Christianity and reduced it to a system of ethics... Our Japanese brethren have no inheritance of reverence for the Bible, and there is a tendency among them to accept as true extreme positions which have not been substantiated and which never will be. There is much teaching and preaching about the Bible and Christ... and too little preaching the Bible and Christ."

The new theology, based on the speculations of Pfeleiderer, Scheiermacher, Ritschl, and others, worked havoc in the Japanese Church. According to Dr. D.C. Greene it "chilled enthusiasm and checked the faith of many... The churches in every quarter suffered... and all had their life to some degree impaired..." "While the less educated members understood little, they were stunned by the defection of pastors, or

Kozaki Uemura Kanamori (all 3 in second-last row)



Okuno (front row) Uchimura Kanzo (centre of 2nd row) Ebina (front row)

Conference of Japanese Church Leaders, Tokyo 1882

being told that much of what they had been formerly taught was false."

The atmosphere was somewhat cleared in 1901-2, when Uyemura Masahisa, the outstanding leader of the Presbyterian-Reformed group or Nihon Kirisuto Kyokai, engaged in a debate with Ebina Danjō; each using the columns of the magazine he edited. The focal point of the debate was Christological, with Uyemura upholding the doctrine of the Trinity and the Deity of Christ. As a direct consequence the Evangelical Alliance in April, 1902, decided to exclude all those who did not believe in the Deity of Christ. Thus they adopted the following basis for united evangelistic effort: "We believe our Lord Jesus Christ was God, who came into the world for the salvation of man;

and we believe in the Bible as the perfect standard for faith and action." The new century had dawned and with it the Protestant Church was manifesting fresh vigor in evangelism, with signs of revival in many areas. Thus, while the Church had suffered, it had survived and its growth was no longer retarded. In fact when in 1909 the Protestant forces celebrated their fiftieth anniversary, the reports indicated that for a decade the growth was greatly accelerated.

APPRAISAL OF THE EFFECTS OF RETARDATION

In commenting on the state of the Church during the period of testing, Tomonobu Yanagita writes, "The churches... stood weak and stagnant.

For ten years following their wonderful development in 1883-1890, though the Constitution recognized the freedom of religion, it was ironical to see the number of churches decrease like an ebbing tide. The mission schools were hardest hit by the religious decline, many of them having to close for lack of students." The statistical tables compiled for the General Conference of Protestant Missionaries of 1900 do not bear out the above appraisal of the condition of the Protestant Church during the difficult years.

Rather than "decreasing like an ebbing tide," the number of organized churches increased from 297 in 1891 to 416 in 1900. In the same period the other regular preaching places increased from 633 to 967. The number of Japanese workers, ordained and unordained,

STATISTICAL TABLE—JAPAN PROTESTANT CHRISTIANITY—1882-1909

	Rapid Growth		Retarded Growth		Accelerated Growth	
	1882	1888	1891	1897	1900	1909
Total number Missionaries	231		583		723	789
Total number Japanese Workers: Ministers, Evangelists and Bible Women	151		606		1113	1303
Communicant Members of Churches	5092		31,360		37,068	60,635
Adult Baptisms or Confirmations	1179	7387	3513	2691	3195	7391
Regular Preaching Places or Congregations	146		633		967	996
Organized Churches	95		297		416	546
Churches Wholly Self-supporting Including Pastor's Salary	14		69	77	71	172
Churches Partly Self-supporting	43		226		316	414
Number of Church Buildings	56		107		289	296
Number of Sunday Schools	49		353		864	1265
Number of Sunday School Scholars and Teachers	4216		21,317	35,426	33,850	80,568
Boys' Boarding Schools	8	14	17		15	16
Total Students	280	2072	1899		1898	3744
Girls' Boarding Schools	7		45		44	49
Total Students	201	3287	2625		2962	5251
Day Schools, (Including Kindergarten-gartens)	19		54	96	74	84
Total Students	749		3225	6727	5111	6777
Theological Schools	6	12	13	17	14	24
Total Students	47	233	316	164	98	432
Total Graduates	8	62	112	224	234	786
No. ,, in Service		11	31	77	170	500
Amount Raised by Japanese Churches for All purposes in one year (¥1.00 equiv. to 50 cents)	¥9,722		¥59,894		¥107,459	¥269,343

The above figures were compiled from the proceedings of the General Conference of Protestant Missionaries in Japan; Held in Tokyo, October 24-31, 1900, pp. 986-1001; and from The Christian Movement in Japan, 1909, pp.644-647.

The next article will present a study of the indigenous qualities of the Japanese Church: self-propagation, self-support and self-government in their connection with mission relations.

increased from 606 to 1113. However, the number of communicant members only increased from 31,360 to 37,068. This is to be accounted for by the defection of those of superficial and divided loyalty; and also by the fact that the number of baptisms and confirmations decreased from a maximum of 7,387 in 1888 to 3,195 in 1900. By 1909 the number was 7,391, with a communicant membership of 60,635. The number of Sunday Schools increased from 353 to 864 during the period of retarded growth, and the number of scholars and teachers from 21,317 to 33,850, with the high point of 35,426 in 1897. This substantial increase may account for a part of the later accelerated growth. The number of church buildings increased from 107 to 289. These figures indicate a strong movement of church extension which opened many more points to the regular preaching of the Gospel.

The report does not indicate that many schools were "closed for lack of students." While boys' boarding schools were reduced in number from 17 to 15, enrollment was stationary. Girls' schools were reduced from 45 to 44, but enrollment was increased from 2625 to 2962. Day schools and kindergartens were increased from 54 to 74, with 96 reported for 1897. Enrollment increased from 3,225 to 5,111, with 6,727 in 1897. While the number of seminaries was not reduced, enrollment dropped from 316 to 98. However by 1909 students numbered 432.

The remaining years of the Meiji Era saw a decided growth in Protestant Christianity, with an increase of nearly 100% since 1900.

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J. H. Ballagh on arrival in 1861

James H. Ballagh was the most enthusiastic evangelist among the early missionaries. He arrived in 1861 and had the distinguished privilege of baptizing his language teacher in 1864, the very first Protestant convert. He also had the privilege of becoming acting pastor of the first Protestant church organized in Yokohama in 1872.

May I indicate several particulars in which it occurs to me that, as missionaries to Japan, we especially need the endowment with the power of the Holy Ghost?

1. First of all we need it for the attainment of "the Unity of the Spirit" among ourselves. It is probable that if the members of the mission of any one of the societies we represent could have had their way, or their wish, we would not have desired the introduction of other societies' laborers into this interesting field. But God is wiser than we are, and his grace much wider than our lack of it, and so laborers of not only one Society or of one land, but representatives of many countries, and eighteen Missionary Societies are now represented here. And all this is doubtless to enable us to show that with all this circumstantial variety there is essential unity. The various churches of our Lord Jesus Christ in the homelands have felt impelled of the Lord to send their laborers to this land; and now in return what benefit can we bestow on them, and on ourselves, on this land and all lands, that can compare with our absolute unity of mind and spirit? Joseph Cook says "he has seen the unity of missionaries of all denominations in the presence of a common enemy, and in contrast, the divisions at home seem little short of heresies." If an observer looking at our common sympathy in work and efforts is thus impressed, how much more powerful would this impression be upon all the world if our hearts and sympathies were absolutely one. We can claim no true unity of the Spirit till we can pray for the success of each other's work, and

UNITY - POWER of the Spirit

SERMON by J. H. Ballagh

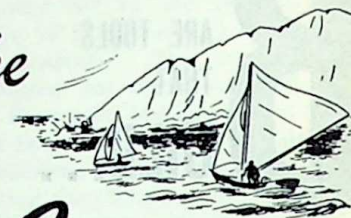
rejoice if all Japan should enter the Kingdom of God through another's fold. This is the most essential power of the Holy Ghost we now need, both for our own comfort and enjoyment of the Christian life, and for the success of Christ's cause. "The honor that thou hast given me, I have given them, that they may be one even as we are."

2. For the Unity of the Spirit in foreign and native workers. For what reason differences have arisen it may not be necessary to inquire; whether from our viewing the native helpers with our own foreign prejudices, and their sharing in the common feeling of their countrymen of resentment at being thus looked down upon and ambitious of equalling the most advanced of other nations and peoples—we may not determine; but one thing is certain, nothing can take the place of the one spirit of God—a spirit of love and unity in making both foreign and native Christians forget all other distinctions and to realize that they are all members of one and the same family and body, even the family of God and the body of Christ in whom there is neither Jew nor Greek, bond nor free, but all are one in Jesus. Very earnest prayers for this result have for a long time past been offered by native brethren, as well as foreign brethren, and the results already attained are most gratifying. No more perfect union exists in this world, I venture to affirm, than exists between some of the native and foreign pastors and brethren in Japan. Would that all shared a thousandfold more in this blessed Unity of the Spirit in the bonds of peace! Prayer with our native brethren, and for this purpose, is the surest way of its promotion. Both foreign and native brethren casting off reserve, and both laying their hearts open before God for inspection and inviting brotherly admonition, as brethren together, and as having the mind of Christ for humility, washing the disciples' feet, is the surest way of its promotion, striving mutually not to be outdone, the one by the other in true humility, brotherly concord will be perfect and be a most powerful factor for good. "By this shall all men know ye are my disciples when ye have love the one for the other."

3. For the unity of the churches in Japan, with the churches in the home lands. This unity need not be ecclesiastical—probably should not be, owing to the sensitive nature of the Japanese people, and the restraints and difficulties that would thus be placed upon their free development; yet the other error of making them feel their independence or isolation so as to separate them from loving sympathy with the mother churches would be a still greater misfortune and injury. It is a most instructive study to observe how the Providence of God arranged for the unity of the churches in the age of the Apostles, through the necessities of the poor Saints at Jerusalem and the need of loving ministry from the Gentile converts in all the prosperous Roman colonies and cities. And all know how forward Paul, the great Apostle of liberty, was in this matter. How his last journey to the capital of his nation was “to minister to the Saints at Jerusalem.” Here no such necessity exists to call out the sympathy of the native churches to minister in temporal things to those who have ministered unto them in spiritual things, but this unity of the whole body of Christ, and his loving sympathy of the native church with the home church should be most earnestly and practically sought.

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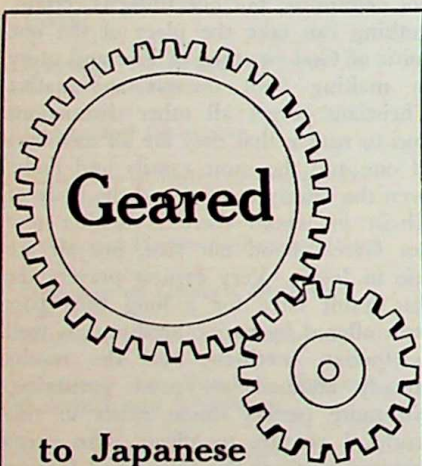
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WE WORK TOGETHER

by Charles M. Corwin, EMAJ President

Covering Japan in our generation with a permanent Gospel witness expresses the ultimate goal of our Japan mission. The 275 special Centennial evangelistic campaigns now being conducted in 150 cities, towns, and villages further probes toward our goal. Yet with the folding away of our tent comes the 2nd travail, of ministering in priestly service the Gospel of God until every Japanese seeker becomes an acceptable offering to God, consecrated by the Holy Spirit. Let us don Aaron's breast-plate of judgment, bearing every feeble seeker before the mercy seat! Let us make the "kangeikai" (welcome-meeting) the climax of the campaign! Let us give ourselves to finding a permanent meeting place for nourishing young plants!

Dr. Clyde Taylor in his stirring address to 160 missionaries in Tokyo on March 23rd pointed out hazards encircling any probe beyond present spheres of labor. Unless these deterrents are

ling any probe beyond present spheres of labor. Unless these deterrents are



resolutely challenged by you and me, Centennial evangelism will end a ripple upon the placid sea of Japanese history.

I. INERTIA OF MISSIONARY FIXATION

Dr. Taylor noticed in many fields, Japan included, that missionaries become institutions of the local church. Villages and towns lay all about the "sensei," yet he being the main tent pole of the local assembly, pioneer church planting is unthinkable. In striking contrast are flourishing churches in Southern Luzon, where a mighty lay-movement is seeing scores of churches mushrooming all over the island. How many of us are hopelessly enmeshed in pastoral or administrative work, while the truly qualified Japanese become itinerant evangelists! "I have seen many missionaries training national workers, while never considering the training of their own successors. I'm training two men right now to take over my job. I'm not preaching 'NAV' doctrine—this is plain horse sense," continued Taylor. It is a case of falling into the Japan soil and dying to the urge of being the "hub." We must continually yield the right of leadership to our Japanese brethren, see them make mistakes without rushing in to "save all."

EMAJ CENTENNIAL SUMMER CONFERENCE IN KARUIZAWA July 30-Aug. 4, 1959

Theme: "Behold, I will do a new thing" (Isa. 43.19)

DAY	10:00 AM	10:30 AM	11:15 AM	2:00 PM	2:45 PM	4:00 PM	7:15 PM		
Thursday July 30th							United prayer for Japan led by D. E. Davies	Singspiration and testimonies led by Frank Bickerton	Missionary Challenge Mr. Maxwell
Friday July 31st	United prayer for Japan led by Ken McVety	"Lessons from early days of Japan Evangelism" led by Gordon Chapman	Bible Hour Dr. John Mitchell	Panel: "Missionary visitation" led by Ronald Heywood	Bible hour Dr. Rommel		Centennial evangelism reports from mission leaders, led by Kenny Joseph	Missionary Challenge Dr. Mitchell	
Saturday Aug. 1st	United prayer for Japan led by Morris Jacobsen	Panel: "Japanese Concept of Death", led by Percy Luke	Bible Hour Mr. Maxwell	EMAJ FAMILY PICNIC AND BASEBALL GAME (Kanto vs. Tohoku and Kansai) MEET AT CHURCH AT 12:30 PM			International Amateur Night, led by Lyle Peterson		
Sunday Aug. 2nd			MORNING WORSHIP SERVICE: MR. MAXWELL				United prayer for Japan led by Chas. Corwin	Singspiration and testimonies led by Abe Miller	MISSIONARY CHALLENGE Dr. Mitchell
Monday Aug. 3rd	United prayer for Japan led by Hugh Helling	Panel: "Modern philosophy of Japanese youth" led by Dr. Aoki	Bible Hour Dr. John Mitchell	Panel: "Marriage Problem" led by Morris Jacobsen	Bible Hour Mr. Maxwell	Women's Tea led by Mrs. Florence Seely	Reminiscences of Japan Early Days, by Gordon Chapman	Film: "Cry in the Night I"	
Tuesday Aug. 4th	United prayer for Japan led by Roland Weins	Panel: "Japanese concept of sin and punishment," led by Dr. Aoki	Bible Hour Dr. Rommel	Panel: "Effective Personal work" led by David Hesselgrave	Bible Hour Dr. Mitchell		United prayer for Japan led by Ken McVety	Singspiration and testimonies led by Art Seely	MISSIONARY CHALLENGE Mr. Maxwell
SPEAKERS Mr. L. E. Maxwell Dr. John Mitchell Dr. Rommel		CONFERENCE COMMITTEE Art Seely Abe Miller Frank Bickerton Charles Corwin		JAPANESE THOUGHT PANEL Gordon Chapman Dr. Hideo Aoki Percy Luke		CHURCH PROBLEMS PANEL Gordon Chapman, IBC Percy Luke, JEB Rob. Spaulding, JEM Morris Jacobsen, JEM			MISSIONARY CHALLENGE Ronald Heywood, JEB Neil Verwey, IND Vern Strom, TEAM D. Hesselgrave, EFCA

II. GRAVITATIONAL PULL OF THE ESTABLISHED CHURCH

"But I caution you," Dr. Taylor remarked, "don't leave the flock until the missionary vision has caught."

There seems to develop around all our Japanese churches a fierce gravitational whirlpool, gaining strength with age. Any reckless pioneer venturing to escape to new fields and towns, must battle against overwhelming forces, e.g., small worship service numbers, pitiable collections, church squabbles, etc. Pioneer evangelism in the face of such disappointing realities? Impossible! So our evangelical zeal sags out of orbit, plunges back into the gravitational whirlpool of the local church. Yet the prosperity of Pastor Oyama's church while he is busy in the Philippines points to the exact opposite conclusion. Let's make sure the "established church" has numerous stations and preaching points to maintain before the missionary break-away countdown begins.

Visiting the Yamagata Church was a great eye-opener to me. Instead of Joe Meeko showing me all the phases of the established church, we went out to small outlying stations, little cottage meetings. He seemingly ignored the great doings of the central church. But now all those stations are being manned in his absence. Joe wisely transferred such gravitational pull to the regions beyond.



III. UNAWARENESS

Unawareness of the Holy Spirit's territorial apportionment to different mission groups.

"I have seen it again and again: Vast aggregates of missionaries in some cities and towns, while others are virtually neglected," remarked Dr. Taylor. His strongest urge to the EMAJ Executive Committee was that we quickly publish a list of recognized spheres of labors of different mission bodies and related Japanese churches. This would prevent over-lapping and encourage thorough evangelization in our generation. Notice briefly the 1959 CENTENNIAL EVANGELISTIC MEETINGS on page 17.

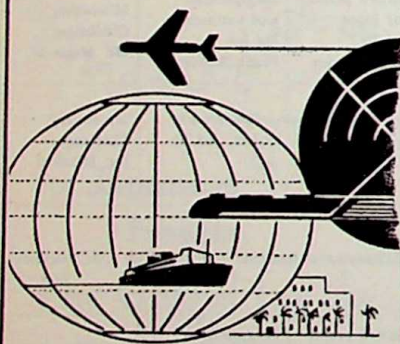
This shows roughly the present deployment of our JAPAN EVANGELISTIC PERSONNEL. Conclusions are valid that the following prefectures are being neglected: Akita Ken, Iwate Ken, To-yama Ken, Fukui Ken, Nara Ken, Kagawa Ken, Kochi Ken, Nagasaki Ken, and Oita Ken.

That 361 cities of 30,000 population and above had no reported Centennial meetings in 1959 is serious.

"Who will go for us and whom shall we send" must be the cry from heaven. EMAJ has sensed this last great barrier to our ultimate goal and is calling for a fall conference on COVERING JAPAN IN OUR GENERATION.

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EMAJ CENTENNIAL CONFERENCE



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Principal,
Prairie
Bible Institute

Dr. John Mitchell

President,
Multnomah
School of the Bible

in *Cool* Karuizawa July 30th — Aug. 4th



1959 BIBLE CAMPS AND CONFERENCES

A powerful influence upon the Japanese church

Compiled by the Managing Editor

For the fourth consecutive year JAPAN HARVEST is glad to present here a comprehensive listing of the dates, locations, costs, etc. of the Bible Camps and Conferences planned for the summer of 1959. We present the Bible Camp information early this year in order to be of any possible assistance to readers in making their summer plans. At the time that this material was compiled, a few camp directors were not far enough along with preparations to give us much information. There are actually more camps this year than last year.

Reports received from last year's camps show very encouraging figures that will probably be topped this year

since many reported enlarged and improved facilities for this year.

From the available figures we can estimate that a total of 3,500-3,800 Japanese attended the various camps in the summer of '58. Of this total about 70% stayed through the entire camp period; the rest stayed for fewer days. The percentage rate of saved-unsaved averaged between 60-70% saved and 30-40% unsaved.

These camps afford, therefore, a unique opportunity for soul-winning as well as a powerful influence toward renewed dedication to Christ. Several camp-directors reported that as high as 90% of the unsaved made decisions during the camp.

1959 Bible Camps are held this summer from Hokkaido to Kyushu. They offer a wide variety of locations, dates, emphases. Many will have an appropriate emphasis on the Protestant Centennial Year and feature Church history in the Acts and in Japan.

We hope that you will make good use of the opportunities and fine facilities available this year and encourage the Japanese to attend. You are invited to write to any of the Camps in your area for further information.—And don't forget to pray that the Lord may dwell mightily in the midst of these camps as He dwelt of Old in the midst of Israel.

KANSAI AREA

SPONSOR	LOCATION	PURPOSE	AGE GROUP	DATE	COST	LAST YEAR'S ATTENDANCE	MAXIMUM CAPACITY in 1959	CONTACT
Baptist General Conference of America	Wakayama Ken Nishimuro Gun Kushimoto Cho Oshima	Evangelism & Christian Living	M. S. & over	July 24-27	¥550 + rice	57	100	Yamamoto Yoshio Wakayama Ken Hidaka Gun Mihama Cho Shinhama 927
Free Christian Mission	Fukui City	deeper life	15 years & up	July 21-26	¥120 per day			
J. E. B.	Hisagi Wakayama Ken	Salvation & Christian Life	10-15	Aug. 3-7	¥100 per day			
Japan Mennonite Brethren Church	Ikeda Shi Osaka Fu	Salvation of Sinner & deepening of believers	M. S. & over	Aug. 6-8 9-12		240	200	Harry Friesen 59, Sompachi Cho, Ikeda Shi Osaka Fu
Mennonite Brethren Kyodan	Nosegawa Camp Ikeda Shi, Osaka Fu		M. S. & over (Junior) (Adult)	Aug. 4-7 Aug. 8-12	¥150 per day	250		Rev. Roland Wiens 4-19 Nagamine Nada Ku, Kobe Shi
Norwegian Lutheran Mission	Daisen	revival & conversion	M. S. & over	First days of August	not decided	98	130-140	Erik Grasmø 121 Soto Nakabara Cho, Matsue Shi, Shimane ken
Swedish Alliance Mission	Shinshiro, Aichi Ken	Bible Teaching	M. S. & upward	July 24-28	¥400 together + rice			Miss Thali Anderson 61 Yokosa, Furujuku Cho Toyokawa Shi, Aichi Ken
WEC		evangelistic	P. S. M. S. H. S.	July 27-31 Aug. 3-7 Aug. 10-13				Miss ESma Harris 569 Kondo, Gokasho Cho, Kanzaki Gun, Shiga Ken.

NORTH HONSHU AREA and HOKKAIDO

J. E. M.	Kashiwazaki Bible Institute, Kujiranami		M. S. & over	July 30-Aug. 16	¥100 entrance ¥30-¥100 per day + rice			Morris B. Jacobsen Kujiranami Kashiwazaki Shi Niigata Ken
Church of the Lutheran Brethren Mission of Japan	between Sakata Shi & Akita Shi on the Japan Sea Coast	Spiritual Development of Christians & salvation of souls	H. S. & over	July 22-26	not yet completed		not fixed	Rev. Tom Nordtvedt or Sakata Lutheran Brethren Church 1-Chome Honcho Sakata Shi Yamagata Ken
Missionaries Aomori Ken	Kominato, Aomori Ken		M. S. & over	July (whole month)	¥100 per day	150	120	Mr. Abe Friesen 5-17 Tomino Machi Hiroaki Shi Aomori Ken
J. M. M.	Akan National Park	fellowship, discussion of practical problems & personal evangelism	H. S. & over	July 31- Aug. 3	¥200 + rice			Carl C. Beck 1, Minami 17-Chome, Nishi 7-Jo, Obihiro Shi, Hokkaido

KYUSHU AREA

Christian Center Kanoya Kagoshima	Kagoshima Ken	Christian Training & fellowship		July 27-Aug. 7	¥500 per week + rice	55	100	Hideo Yoshii Kanoya Church of Christ 8201 Kitada Cho Kanoya, Kagoshima
Mission (General Conference Mennonite).	Aoidake Chugakko, Miyazaki Ken.	Consecration-Salvation	M. S. & over	July 31- Aug. 12		78	50	Homma Masami 50 Yodogawa Cho 3 Chome, Miyazaki Shi, Miyazaki Ken.

KANTO AREA								
SPONSOR	LOCATION	PURPOSE	AGE GROUP	DATE	COST	LAST YEAR'S ATTENDANCE	MAXIMUM CAPACITY in 1959	CONTACT
Baptist Mid-Missions	Lake Inawashiro Fukushima Ken		M. S. and over	indefinite	¥250 per day	66	110	Miss Sue Morano 25 Higashi Koji Shiroishi Shi, Miyagi Ken
Covenant Church of Japan	Lake Ashinoko Hakone	to strengthen Christians	M. S. and over	first part of August	¥700 for 3 days +rice	120	200	Nihon Kavenento Kyodan Summer Camp Committee 990 3-Chome, Nakameguro Meguro Ku, Tokyo
Fukuin Dendo Kyodan (CPM)	Maebashi Akagiyaama	santification evangelism and Bible study	adults M. S. and H. S.	May 2-5 July 28-31	¥500+rice ¥300+rice			445, Hyakken Machi Maebashi Shi Gunma Ken
Evangelical Lutheran Church, Japan Mission	Shizuoka Ken Umeгахima Mura Abbe Gun	Salvation and growth of believers	M. S. & over M. S. H. S. Univ. Young Christians Family camp Working peoples	July 27-Aug. 21 4 days 5 days 5 days 3 days 2 days 2 days	¥300 per day +travel +rice	272	100	The Shizuoka Lutheran Hour Center 103 Higashi Takajyo Machi Shizuoka City
Fukuin Senkyo Kyoryoku Kai	Kitatama gun, Higashi Kurume Machi 30 Ichiai	Centennial praise & establishment of the church upon the word of God	H. S. and over	Aug. 10-15	¥150 per day	160	200	Kimura Tomo Tokyo to, Nishitama Gun Okutama Machi Kotaba 422
Shorisha Jesu Kyodan	Karuizawa Bible Institute	deeper life message	M. S. & over	Aug. 10-14	registration ¥200 offering	97	250	Shorisha Jesu Kyodan 2163 Karuizawa Machi Nagano Ken
Navigator Bible Conference	Zushi, Kanagawa Ken	Deeper Christian Life	all ages	Aug. 21-23.				Roy Robertson 9, 2-Chome, Hitotsubashi Kanda, Chiyoda Ku, Tokyo
Norwegian Evangelical Orient Mission	Yonomori, Fukushima Ken	Spiritual edification & fellowship	H. S. & over	July 24-28	¥100 per day	80	100	Hiedeer Gndaas Onada 42, Ueda, Fukushima
Liebenzeller Mission	Karuizawa	deepening of the spiritual life	all ages	Aug. 14-17				1933 Nakanoshima Kawasaki Shi, Kanagawa Ken Liebenzeller Mission
Japan Christian Theological Seminary	Karuizawa	evangelism & Bible study	H. S., College & Adults	Aug. 17-22	¥160 per day	130	150	John M. L. Young 273-1 Horinouchi, Suginami Ku, Tokyo
T. E. A. M. (Domei Kirisuto Kyodan)	Matsubarako, Minami Saku Gun, Nagano Ken	not decided yet	M. S. & over	July 21-Aug. 25	¥130 per day 4 rice	435	70-80	Bible Camp Clerk, % J. C. C. Tokyo Bible Camp Clerk, Box 18, Nagano Shi Nagano Ken
Hi-B. A. (Kokosei Seisho Dendo Kyokai)	Ichinomiya Kaigan, Chiba	Salvation & Growth	H. S.	July 27-Aug. 23	¥1,000-¥1,200 per week	230	80-90	Hi-B. A. P. O. Box 58 Shibuya, Tokyo
T.E.A.M.	Tateyama, Chiba Ken			July 27-Aug. 31		new	35	Lyle H. Peterson 1-2 chome, Kitazawa Setagaya Ku, Tokyo. Rev. Anzai Nakasuka Kyokai
Evangelical Free Church of Japan	Manazurumachi Kanagawa	Christian life	H. S. & over	Aug. 17-22		110		Mr. Einar Ford 1892 Motomachi, Kasukabe-shi, Saitama-ken

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By Life or By Death

by Roy Robertson

Word of God and the Lord impressed my heart in an unusual way with the truth of Philippians 1:20. "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." At that time, because of particular personal needs, I chose and claimed the truth of this verse to be fulfilled in me. Of course when I picked this verse I was thinking about *life*—knowing that so many things needed to be accomplished—that "Christ might be magnified in my body." I was also conscious, however, of the other part—but never dreamed that God in His wisdom would see fit to bring the touch of death. And now, as I contemplate what God has done, I am confident that Christ *will* be magnified in the going home of this one who was so dear to me. God had given us a good life together. We had had the privilege of a fruitful ministry in several countries of the Orient—

was to come. As the train arrived in Tokyo I called Lois on the phone and we talked for some time. We made arrangements to go out in the afternoon with the kiddies. But when I called the house on my way home a few hours later another man who is with our mission answered the phone. He told me that God had taken my Lois to be with Himself.

Multitudes of thoughts naturally flooded over my soul, but verses from the Word of God leaped into my heart as the taxi in which I rode made its way to my home. Immediately Job 1:21 flashed into my heart. God had given Lois and me these verses—perhaps in preparation for this hour—when we were separated in China over eight years ago. At that time she was with the China Inland Mission, her life dedicated to tribal work in China. I was with the Navigators, not particularly called to one country, but to do a special job of training men. God led me out of China and at the same time indicated she was to stay. These verses had meant much to us in those days. However, God in His grace made it possible for us to be married later and to spend eight glorious years together. Now again the truth of these passages in Job came home to my heart: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Behold, He taketh away, who can hinder Him? who can say unto Him, What doest thou?"

Humanly speaking, this death of our loved one is a great personal loss, to me and to my family and friends. But through the eye of faith we know that *this is not a tragedy*. I firmly believe that death is the crowning event in the life of the Christian. Death is the time when the saints "rest from their labors," when they throw off the chains of sin and corruption and step into the glorious liberty of heaven itself. Lois has stepped into new life, to worship forever before the throne of God unimpaired by the veil of flesh that binds us in this life.

This is the real tragedy. Here in Japan there are over ninety million people, only about one-third of one per cent of whom have honestly faced the claims of Christ and yielded their lives to Him.. Millions upon millions are lost in darkness—and there doesn't seem to be the dedication to the task of getting the Word out that there ought to be. Lois's Homegoing is an urgent reminder to me of the shortness of life, the urgency of the hour, the desperate need to make our strokes for God count while there is still time.

"... That with all boldness... Christ shall be magnified in my body, *whether it be by life, or by death.*"



"I wonder why Mother doesn't come," said Janet as she looked anxiously out through the kitchen toward the back of the house. "Guess I'll go and see what's keeping her." Lois Robertson had put lunch on the table for two of her children and was going to sit down with them when she excused herself. "Just a moment, and I'll be back," she had said.

"Just a moment..." These were her last words, for only a moment later she lay prone on the bathroom floor, the victim of a sudden brain stroke. Her time on earth had ended. She had gone immediately into the presence of the one whom she loved and served, Jesus Christ her Lord.

Early in January of this year, 1959, I spent some days in meditation on the

multiplied blessings—three wonderful children. Yes, God had brought us into a large place because somehow it seems we must have been precious in His sight.

On the morning of April 10 I was on a Tokyo bound train, returning from ten days spent in setting up and preparing for a series of seven city-wide evangelistic crusades we are handling this year. During the ride I spent several hours in reviewing passages of Scripture that the Lord had made precious to my heart. I can remember clearly this question which ran through my mind at that time: "Lord, what would it take to have me go 'all out' for Jesus Christ—to have my life really dedicated to Him and His work here in Japan?" Little did I know what

A WITNESS TO THREE CONTINENTS

**"She walked with God.....
and God took her."**

by Louise R. Hunter

Mrs. K. F. Eitel was born Anna Gommel on January 29, 1895, at Muehlhausen/Enz, near Stuttgart, Germany. From early childhood she was instructed by godly parents in the things of the Lord. Weekly Bible-classes carried on by her father in their home during her childhood days soon developed into a thriving church which continues to this day. Hence, having early trusted in the Saviour through the teaching and example of her own parents, she learned to rejoice with them in the miracles that were repeatedly wrought within their home—hearts that were being captured and lives transformed by the power of the Holy Spirit. Thus in her own home she learned lessons in prayer and faith that were to make her the tireless, dedicated servant of Christ that she became.

In 1919 Miss Gommel was asked to carry on a witness for the Lord in a section of the Black Forest in Germany. God used her to bring about a real spiritual awakening in three villages in that area. Her program consisted chiefly of meetings for the women, but each personal contact among men and women alike gave an opportunity for a witness to the saving grace of the Lord Jesus, and in the end there were even more men than women brought to the Saviour during the two years of her life in the Black Forest. One of the men saved at that time was a local inn-keeper, a heavy drinker. Soundly converted, he closed the inn and used the building as a preaching center. This was for him the beginning of many years of faithful service for Christ.

In late 1922, Miss Gommel left for China to serve as a missionary in the province of Hunan in connection with the Liebenzeller Mission. There she was engaged in evangelistic work—traveling from village to village with a

Chinese Bible-woman, gathering the country-folk together in homes or in the local inn. Seldom enjoying the comparative comfort of her own home, she spent much of her time on the road telling forth the message of the Gospel. Living in close and constant touch with the people, she acquired a degree of fluency in the local dialect to which few missionaries attain, and a rare insight into the hearts and lives of those to whom she had been sent.

In 1927 Miss Gommel was married to Dr. K. F. Eitel, who was then in charge of the Hudson Taylor Memorial Hospital in Changsha, the capital city of Hunan Province.

Dr. and Mrs. Eitel left China when the Communist government took control in 1949. At that time they went to the United States, where they served for a year at Christ's Home in Warminster, Pennsylvania. Thereafter, they spent a year at their Mission headquarters in Liebenzell, Germany.



In October of 1951 they arrived in Tokyo, and before long Mrs. Eitel was in touch with the Chinese Christian Church now meeting at Ochanomizu. Frequently teaching in the weekly women's meetings, calling on the sick, and carrying the Gospel into the homes of the unsaved, she soon became the beloved and trusted friend and co-worker of the Chinese Christians.

Apart from her faithful ministry among the Chinese, Mrs. Eitel was active too in giving the Gospel to the Japanese. Constrained by His love, it was not possible for this Spirit-led servant of Christ to live in Japan without maintaining a witness among the Japanese people. In her own home she taught a weekly English Bible-class for young people; and at a women's meeting held in a Japanese home she carried on a Bible-teaching ministry by interpretation.

In addition to her classes and meetings here and there, Mrs. Eitel's influence for God extended throughout an amazingly wide circle of acquaintances of many nationalities and from all walks of life. Among Chinese and

Japanese, Europeans and Americans, missionaries and diplomats, she was known and loved as one who walked with God. The wife of a busy doctor, she might justifiably have been content to preside over the affairs of her household, enjoying the comforts of an attractive home. But instead she lived at the beck and call of every needy soul who sensed in her the compassions of the Saviour—and there were many such. There seemed no limit to her sympathy, her love and kindness, and one had only to spend an hour or so in her company to know that she had been with Jesus.

In June of 1958, the Lord in His goodness gave to His servant the joy of a last brief visit to her beloved homeland of Germany, affording five happy months of renewed fellowship with loved ones and friends. Apart from the joys of re-union with those who were close to her, the furlough was highlighted by two joyful events. One of these transpired in the town that had been her birthplace, upon the occasion when the church begun by her godly parents in her own home moved into a new and larger building, and she was present to share in the happy memories of the past and in the joyous prospects of the future. The second notable event was a trip with her husband into the Black Forest, to the same villages where God had worked through her in such power in her youthful days. Although nearly forty years had elapsed, she had not been forgotten. Walking along familiar lanes, the faces of many of those whom she met lighted up with glad recognition, and again and again she was joyfully greeted as "Sister Anna"—the name by which she had been affectionately known in the days of her missionary life in the Black Forest. When a meeting was announced at which "Sister Anna" was to speak, eight hundred people gathered together from all the surrounding villages and towns to hear "good news from a far country" through the lips of this one whom they loved.

When Mrs. Eitel returned to Tokyo in November of 1958, there was no evidence of the cancer that was to take her life five months later. This was discovered in January, and though for a time there was hope that the Lord might raise her up, this was not His will, and in the early morning hours of April 17th, 1959, she slipped peacefully into His presence as she slept. She was buried in the Foreigners' Cemetery at Karuizawa, and in the simple burial service there was a note of triumph that spoke to many hearts. Like Enoch she walked with God, and she was not, for God took her. "The memory of the just is blessed," and her memory is precious indeed to her husband and to the many hundreds whose lives she touched for God on three continents.

Using Our Missionary Tools

A TRACT A DAY

Hikaru Tanaka (WLP)

A Japanese church member wrote that almost all of the church members have enrolled in the Tract Club and are giving out tracts daily. As a result new people have come to church and the church members have been set afire with new zeal for soul-winning.

The "Hyakuman Tract Club" has now a total membership of 2500 covering entire Japan. Of these 2400 are Japanese, the rest are missionaries. Among the members are nurses, doctors, students, farmers, laborers, teachers, policemen, artists, office workers as well as pastors and Christian workers.

All of them practice the word of Psalm 96:2; "Show forth His salvation from day to day" and labor under the motto "A tract a Day" in order to win perishing souls to Christ.

The tract Club which was started two years ago sends to its members 10-20 sample tracts monthly and gives a liberal discount on all tract orders. Postage is free. Membership fee for Japanese is ¥100 a year.

For the benefit of missionaries, the Club sends out about 35 tracts each month—at least four different titles. New tracts are sent out with complete English translations. On account of this special service which supplies a larger number of tracts, membership fee to missionaries is ¥500 a year.

THE CHRISTIAN ACADEMY IN JAPAN

R. G. Chandler

Where and how are the children of missionaries trained in the three R's, as well as in other skills in preparation for life? Nearly 200 "future missionaries" are in The Christian Academy school 9 months a year, in grades ranging from 1 to 12. You are welcome to pay a visit to the lively campus on any school day!

Coming from a dozen missions, and a number of independent missionary families, the school was established 9 years ago to care for educational needs of missionary children in Japan. A standard college preparatory course of study, with emphasis on Bible study and daily Christian living, is pursued.

Fifteen full-time and four part-time teachers, most of them connected with affiliated mission boards, supply the

teaching staff. A number of others make up the dormitory, dining-room and office staffs. Daily devotional periods in which the Lord's guidance is sought and commitment of life is made to Him help to overcome the many temptations and problems which frequently arise. "Missions in action" is a worthy slogan as privileges of such a school on a foreign mission field are experienced, with frequent contacts with native people, as well as in classes for them.

If they haven't finished high school when parent's furlough comes around, they enter schools in the home land. (Frequent reports of their good preparation here encourage teachers!) Where are our 8 high school graduates? Allen Lee, the first grad, is in the States in college. Virginia Reese is married and attends Seattle Pacific College. Mary Hunt is a soph at Calvin College. Judy Kreps is at Westmont College, Santa Barbara. David Brannen, after spending this year working with his parents in Japan, hopes to enter further training in the States. Janis Gooden plans to enter Bethel college, Minneapolis next fall. Marjorie Hunter has been an efficient office worker at the Academy the past year, and plans to enter Wheaton College in the fall. Kathleen Holzwarth plans to go with her parents to Europe in July.

SUNDAY SCHOOL CONVENTION

Teachers of church Sunday schools from all over Japan gathered at the Shinagawa Public Hall in Tokyo on March 21, 1959, for the Eighth Annual All-Japan Sunday School Teachers Rally. Speakers included Pastor Tokiwa of the Reformed Church, Rev. Taniguchi of the Protestant Union, Dean Horikawa of the Covenant Bible Seminary, Rev. Ugo Nakada, editor of the Seika, and Mr. Gen Takami of the Japan Sunday School Union. Pastor Nao of the Tokyo Central Lutheran Church and professor at the Lutheran seminary led the rally program as Chairman of the Extension Committee of the Japan Sunday School Union which sponsored the rally.

Highlight of the program was the discussion period when many of the 150 teachers present indicated their desire to form a nation-wide organization for the purpose of fellowship and exchange of ideas concerning Sunday school work in Japan.

The Japan Sunday School Union announced that they are currently engaged in assisting a nation-wide representation of Sunday school teachers to form a Sunday School Teachers Association, aiming at Christian fellowship among teachers and the inter-change of ideas, methods and materials for the Church Sunday School.

RADIO BRIEFS

The Assemblies of God will observe the Protestant Centennial in Japan this year by extending its contract with Tokyo Station JOQR. The 50,000 watt station reaches approximately 25 million persons, more than one fourth of the entire population. The program, "Words of Grace," is presented each Sunday afternoon from 3:40 to 3:55.

In Montevideo, Uruguay, a Baptist pastor is placing 28 daily 32-second spot announcements over a big station, using only a Bible verse and a church address for contacts (Good idea for Japan... Ed.).

Missionary radio station ELWA has just celebrated its fifth anniversary.

Christians in India are rejoicing over reception of programs from FEBC. (MNS)

HOW WE DID IT!

GOSPEL SIGN BOARDS

Margaret K. Ross

The thought of Gospel Sign Boards was Heaven-Born. On February the 13th, 1958 at the Missionary Prayer Meeting in Tokyo Chapel Center, the Lord brought to mind the villages with no witness whatsoever of Christ among the heathen.

Suddenly Gospel Sign Boards flashed upon my mind, and I began to pray about presenting the Word of God through village signs. Within three



months we erected our first Gospel sign in Uruido, Chiba-Ken, where we were holding Home Meetings. This sign was placed in the most conspicuous place in town—at the cross-roads where four roads meet. This sign contains a picture of the Bible, Mat. 21:28 and our church address in Tokyo with an invitation to write for literature, which has brought letters from Chiba residents requesting the same.

Another Sign Board has been erected on the highway to Chiba city, and one just outside of the town of Goi. About 40 signs have been placed in bathhouses where people can read the Gospel while dressing and undressing. These signs are made of paper at a cost of 100 Yen each, and the street signs cost about 3,000 Yen made of tin and wood with a verse bearing on Salvation, a Cross or Bible, church address and an invitation to write for literature. A Gospel sign placed in a village weeks before meetings are held, has a powerful effect upon those who have to read and re-read the Word of God.

Our prayer is to place these Gospel signs all over Japan. Try this way of preaching the Gospel in villages where there isn't a single missionary to reach the people with the Gospel.

CHURCH PLANTING

William C. Cessna

Pioneering a new church in Japan is a difficult task. It is not so difficult to gather a group of people together for a few meetings but to bring that group of people to the place where they will support the local work wholeheartedly is a tremendous task. Various methods are used to accomplish the task of establishing a strong witness in a new field.

Pastor Iwajiro Yamamoto and the Arakawa Church in Tokyo have been used of the Lord to help in the establishing of three churches in the Tohoku area. They have given financial as well as spiritual assistance to the Sendai, Sambongi, and Ominato churches. All three of these churches are now in their own building and are self-supported.

Now the Arakawa Church plans to establish a church in Morioka, a city of 150,000 population about 325 miles north-east of Tokyo. Impetus was given to formulating this plan when one family, members of the mother church, moved to Morioka. They have been praying for a church in their area. Services will be held in their home until a more permanent building is secured. The work is under the supervision of Rev. Yamamoto who will visit the church every other month this year.

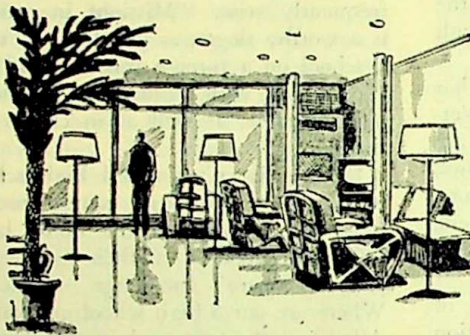
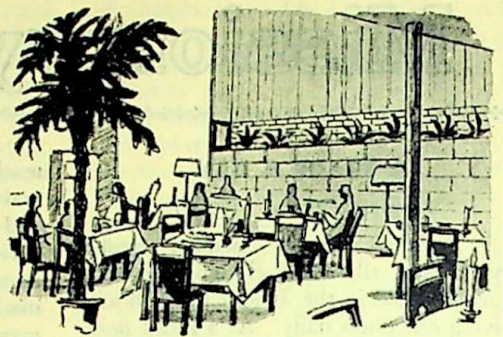
It is the hope that a strong nucleus of believers can be gathered this year.

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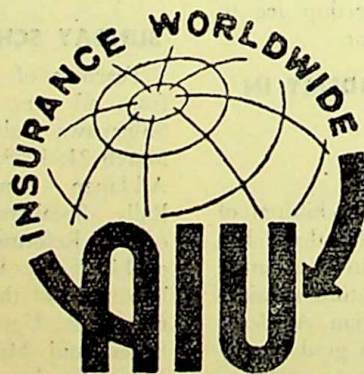


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BOOKS

for missionary reading

R. S. Nicholson, editor

Significance of the Non-Church Movement

JESUS, JAPAN AND KANZO UCHIMURA

By Raymond P. Jennings, Kyo Bun Kwan, 1958 120 pages, ¥ 350

Missionaries have sought to understand Kanzo Uchimura and the Non-Church Movement in Japan. This volume which was originally written as a Master of Theology Thesis, provides a clear and fairly complete analysis of the subject. While no man is completely free from bias, Dr. Raymond Jennings attempts to be objective and fair in his treatment of the Mukyokai movement. The author is assistant professor of Christianity and Church History at Kanto Gakuin University and editor of *The Japan Christian Quarterly*.

Dr. Jennings has a two-fold aim: "one, a simple straight-forward presentation of the facts of Uchimura's life and thought, particularly the latter as it crystalized in the on-going Non-Church movement; and two, an analysis of Uchimura's thought and the Non-Church movement in the light of Japanese national character in an attempt to

determine its appropriateness and effectiveness of the Christianization of Japan."

Chapter One traces the most important events in the Life of Kanzo Uchimura. Chapter Two is an analysis of Uchimura's view of the church. The section on missionaries may be an irritant to foreigners reading the book. Regardless of one's view of the *Mukyokai* movement, chapter three provides highly suggestive material for an understanding of Japanese culture and evangelism. The most significant contribution of the book is found in this chapter. This book provides a good introduction to the study of the Non-Church Movement which must be reckoned with as a real force in Japan. Every wise missionary should try to understand this Christian movement and should read *Jesus, Japan and Kanzo Uchimura*.

Hideo Aoki

Tales of the Foreign Settlements in Japan

By Harold S. Williams Charles E. Tuttle, Tokyo, 1958

H. S. Williams, Australian, and long-time resident of Japan, is well qualified to edit this volume of stories about the development of the foreign communities within Japan. Much general information is found in this volume. Items include daily living costs during the 1870s as well as inside stories of the social life of that era. Since many of the names

and companies mentioned here are still well-known in Japan, they can be appreciated more by those living in Japan. For those who would like a closer look at the foundations of foreign society in Japan, we recommend this book. No other author has ever approximated the accomplishment of Mr. Williams. Pick this up at your earliest opportunity.

Glimpses into Japanese Emotions

JAPAN, THEME and VARIATIONS
Charles Tuttle Co., Tokyo, 1959

153 different poets have contributed to this volume. These glimpses into the emotions stirred by Japan are inspiring. Here each of us will find expressed in verse emotions which we have felt and yet could not verbalize. Moments of quietness, flashes of insight and the savour of events long past are inspired. This volume is a classic. Each page contains a tempting morsel. These suggestions will furnish food for thought not only today but through many tomorrows as well. Sheer delight.

An Introduction to HAIKU
By Harold G. Henderson

Doubleday & Company, Inc.
Garden City, New York, 1958
190 pages, \$1.25

This little anthology of HAIKU poems and poets should prove very interesting and helpful to any missionary who wants to enter into deeper study and understanding of Japanese emotions. The author, a scholar of the Japanese language, culture and art and a former teacher at Columbia University has made a careful selection and translation of the best seventeen syllable hai-

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ku, carrying us through such famous poets as Basho, Buson and Issa the best-loved of them all. To each translation is appended a footnote giving the original Japanese and the English equivalent. The author says that haiku depends for its effect much on the power of suggestion and association of ideas. It is therefore "difficult for foreigners to get their full effect; especially so for foreigners who have not lived in Japan."

K.R.

Mighty Men of God

SHADOW OF THE ALMIGHTY

By Elizabeth Elliott

Harper and Brothers, New York, 1958

Elizabeth Elliott has written as a companion volume for "Through Gates of Splendor" this account of the life of her husband, the late Jim Elliott, who was a missionary to the Auca Indians. Here is a book which will live long in the hearts of those who read it. Another vital volume has been added to missionary biographies. The spiritual development of Jim Elliott has been largely documented from his letters and his diary. At times the reading grows a little heavy and a more careful editing of the matter could be hoped for. However, Mrs. Elliott has presented a complete picture of the discipline of a soul to the will of God.

The significant thing about the life of Jim Elliott was his will to obey God in all things. His spiritual insight was indeed refreshing, and many young missionaries will find precious lessons within these pages.

SIX MIGHTY MEN

By W. J. Smart

Hodder & Stoughton, London, 1956

Mr. Smart has selected six outstanding Christians: George Muller, Dwight Moody, Hudson Taylor, Samuel Chadwick, Hugh Redwood and Billy Graham. These thumb-nail biographies which require only a few moments each to read, are unusual in their scope and brevity. For those who have read the biographies of these men in more expanded form, this book will be a good review since it highlights the outstanding events and experiences in the life of each man. For those unfamiliar with these men, it will serve as an introduction and create a desire to study their lives in more detail. Written in a very simple form, this book can be easily read by Japanese students who have only a shallow knowledge of English. We hope that these biographies might be soon translated into Japanese so that their worth might be felt among the Japanese churches.

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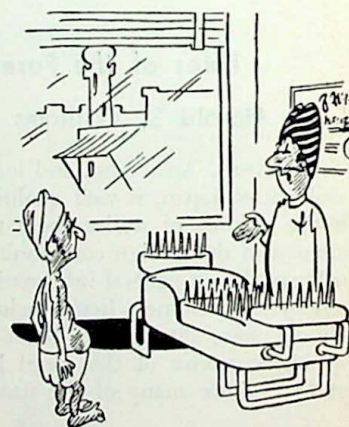
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"The missionary who can communicate easily with the people in their own tongue will find them coming to him with the deepest things of their hearts..."

It gets to the heart

by G. M. Rowland, D. D.

Thirty-five years ago (now 73 years ago) Hartford Seminary provided a course of lectures on missions by Dr. A. C. Thomson. Dr. Thomson had visited foreign mission fields in person, and studied missionary problems at first hand. He had one of the best missionary libraries of his day, and he used it persistently. He was a high authority on the subject of foreign missions. The lectures greatly emphasized the need of mastering the vernacular of the people to whom the new missionary goes. The value and power of a mastery of the speech of the people is second only to that of the missionary's faith and prayer. The writer early resolved that however long he might be permitted to live in Japan he would each succeeding year speak and read Japanese better than the previous year. He still believes in the wisdom of that purpose.

A Comparison

I have often said that if I had to choose between doing some small piece of evangelistic work in a given hour and helping a new missionary in his efforts to learn the language, I should regard the assistance to the beginner as the more important service. Help the new man to be fit for more efficient service than the older man can render.

A free, idiomatic, wide ranging use of the vernacular in ordinary conversation opens doors everywhere that might otherwise forever remain closed. A sermon or a lecture pronounced by a foreigner naturally, and in chaste Japanese vastly increases the power of his message.

To The Heart

Moreover the missionary who can communicate easily with the people in their own tongue will find them coming to him with the deepest things of their hearts as they could not do if they had to speak in his language. It is a common experience of the missionary who can speak Japanese but who uses a little English now and then with students who wish English practice, to find them turning to Japanese when they really wish to say something of vital importance.

A deep knowledge of the people, of their thoughts and feelings, their philosophy of life, their motives, difficulties, doubts, beliefs, can best be obtained through the study of their speech. The late Dr. M. L. Gordon used to say that it was really a blessing that the young missionary couldn't speak the language when he first came. He would make

all sorts of breaks, offend in ways innumerable the very people he wished to help, if he could speak Japanese before he knew the Japanese.

A Prime Necessity

The new missionary can not possibly overestimate the importance of a thorough knowledge of the Japanese language to his work and to the Japanese for twenty, thirty, forty years. He needs it in his work. He needs it in his every day life. He needs it in the little relations with the shopkeeper, servant, jinrikisha man. He needs it everywhere. The housewife who may be tempted to feel that her life is chiefly in her homemaking and the training of her children, makes a great mistake, if on that account she excuses herself from patient, hard, continuous language study. Ease in the vernacular literally promotes ease and even economy in the home and with the servants as well as economy of nerve force at every turn. Let every new missionary then, man or woman, single or married, aim very high during his first year or years in Japan, aim at mastery of the tool he will be using all his life.

The Written Language

Aim to do the written language as well as the spoken. The missionary who can speak ever so glibly but can't read a newspaper or a book is practically illiterate, like the Japanese who never learned to read and write. He cannot know in Japanese the daily happenings of the world nor the currents of Japanese thought. Even if he reads an English newspaper, reads reviews in English of all the important Japanese books, this knowledge is not available to him in Japanese. He cannot tell what he knows nor even make reference to it except in language so imperfect as to cheapen both his knowledge and his very self.

Let every mission see to it that its new recruits have ample time and opportunity to learn Japanese. And let every new missionary claim the time and opportunity. Let him be stubborn about it, if he has to be stubborn in order to get his chance. Let the "important missionary work," especially the "important school work," go undone till he prepares his linguistic tools. He can't cut much of a swathe if he tries till he sharpens his scythe. The first years—three years—is the best time to lay solid foundations for future progress in language study and for future efficient "missionary work."

THE JAPAN EVANGELIST 1921, Vol. XXVIII, p. 69

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JAPAN HARVEST

346 Eifuku Cho, Suginami Ku, Tokyo.

Next deadline: June 10th, 1959

EN ROUTE



Dr. V. Raymond *Edman*—March 18-19. He stopped in Japan on his way to Australia in order to speak at the commencement of the Japan Christian College, confer the honorary doctor of divinity degree on Don Hoke, and speak at the Wheaton Alumni Banquet. He went to Australia to assist with the Billy Graham campaign there. Mr. & Mrs. Robert C. Van *Kampen* and son—March 18-24. They were here with Dr. Edman. He is president of Hitchcock Publishing Co., in Wheaton, and is a member of the Board of Trustees of Wheaton College, and a member of the Board of TEAM. Dr. Joseph P. *Evans*, March 18-24, also with Dr. Edman. He is a member of Wheaton's Board of Trustees—and was Dr. Edman's spiritual father. Mr. & Mrs. Clifford *Pennington*—a business man from home also traveling with Dr. Edman. March 18-24.

VISITORS

JEM. Mr. Murray *Dawson*, Chairman of the Canadian Board of JEM arrived in Japan March 6 for two month visit. He has been visiting different stations, bringing messages from the Word. Missionaries and nationals have been blessed by his ministry. Rev. Maynard L. *Ketcham*, (AG) the Foreign Missions Dept. of the Assemblies of God's Far East Secretary has been visiting Japan the past few weeks. Mr. Joseph *Liversidge* (JEB) arrived from England on March 15th., and will be staying in Japan possibly until the early Autumn, visiting the various mission stations. Dr. Clyde *Taylor*, Executive Sec'y of EFMA and Dr. Fred *Ferris*, Executive Sec'y of World Evangelization Fellowship were both in Japan in March. Dr. Taylor spoke at the Tokyo EMAJ rally. Rev. Arnold *Lea*, the Overseas Director of OMF is here now. Mr. Bakht *Singh* Indian evangelist was here in April for a 5 day visit, speaking to Chinese groups as well as Japanese and missionary. Dr. Andrew *Gih* director of the "Evangelize China Fellowship" was the main speaker at

the May 1 NLL "Kickoff" Rally" for Japan Protestant Evangelism at Tokyo Chapel Center. He will be in Japan during May and June.

RETURNEES

Miss Greta *Chrisander* (SFM) returned from furlough. Miss Linnea *Eriksson* (OMSS) will return at the end of April and be stationed in Osaka Fu. Rev. & Mrs. V. *Garrod* (NCBFMT) arrived in Kobe Jan. 31, 1959. Mr. & Mrs. Lars *Ingebretsen* (NMS). Rev. A. Paul *McGarvey* (CMA) returned to Kobe. Rev. & Mrs. William *Rigmark* (EMC) returned to Tokyo. Mr. & Mrs. Egron *Rinell* (SBM) returned to Kyoto-shi. Rev. & Mrs. Jacob De *Shazer* (JFM) returned to Osaka, Jan. 25. Rev. Philip *Werdal's* family (LB) will arrive this summer and be located in Akita City.

Remember

August 5-9

DEEPER LIFE CONFERENCE

Speaker

L. E. Maxwell

Miss Winnie *Whisman* (JEM) have returned from furlough and is now in Niigata-ken. Mr. Erik *Wiberg* (SAMJ) has returned to Aichi Ken. Mr. Donald *Phibbs* (NTM) returned on April 12 and is in Hoya, Tokyo To.

FURLOUGH-BOUND



Miss Hazel *Bailey* (AAM). Mr. & Mrs. Harold *Deal, Jr.* (ULCA). Rev. & Mrs. P. *Finnseth* (NLM). Mr. & Mrs. Glenn *Gano* (ABFMS) left for USA. Mr. & Mrs. Al. *Hammond* (CC) left for USA. Miss Jo Anne *Heizer* (PCUS). Mr. & Mrs. Frank *Holecek* (CBFMS) left for USA. Mr. & Mrs. Roy H. *Jensen* (TEAM). Miss Mary Jo *Lant* (TEAM). Rev. & Mrs. Edward H. *Martin* left for furlough in May. Miss Anna *Pettersson* (OMSS) left for furlough in Sweden. Rev. & Mrs. Clyde *Pickett* (AGM) left for furlough in March. Mr. & Mrs. Harold *Sims* (CC) left for furlough in USA. Miss Betty *Stewart* (PCUS). Mr. & Mrs. Leonard *Street* (OMF). Mr. Ian *Turnbull* (WEC).

REINFORCEMENTS



Rev. & Mrs. David *Christianson* arrived in Dec. to teach at L.B. Bible school in Akita City. Miss Linnea *Eriksson* (OMSS). Miss Carol *Helland* arrived Oct. to teach at L.B. Missionaries children school in Akita City. Mr. & Mrs. Paul F. *Klahr* (AG) from Southern California and their address is Nada Ku, Kobe. Mrs. Myrtle *Baker* (JEM) sister of Mr. Donald *Phibbs* arrived on April 2 and is located in Hoya, Tokyo To. Mr. & Mrs. Tage *Sjoberg* (SFM). Mr. John *Stoltzfus* (JMM) arrived and will be in Tokyo during language study.

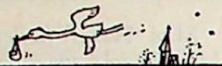
EXPECTED VISITORS FROM OVERSEAS

All during the Japan Protestant Centennial, Christian leaders from all over the world will visit Japan to either confer with their missionaries and national leaders or hold evangelistic campaigns on invitation of the Japanese churches. Here are the names and connections of Evangelical Protestant visitors who have not yet been listed.

Rev. James A. *Jones* of the Presbyterian Church in U.S.; Rev. Hugh *Benner*, of the Church of Nazarene; Rev. Clay *Cooper*, director of the Vision, Inc.; Rev. John *Su*, of the Chinese World-Wide Evangelical Mission; Mr. Bill *Liner* and Mr. Murray *Dawson*, secretaries of the Japan Evangelical Mission; Dr. Herbert L. *Lord*, of the Salvation Army; Mr. Lorne *Sanny*, director of the Navigators; Dr. *Fredricks*, of the United Mission to Nepal; Dr. John R. *Rice*, editor of the *Sword of the Lord*; Rev. Hans *Rommel*,

director of the Liebenzeller Mission; Dr. Roger Nicole, of Gordon College; Mr. Arnold J. Lea, of the CIM-Overseas Missionary Fellowship; Rev. Greg Tingson, of the Philippines Crusades; Dr. Edward J. Young, Professor of Westminster Seminary and Dr. John Mitchell, vice-president of the Multnomah School of Bible.

NEW ARRIVALS



Ellen Faye born to Mr. & Mrs. Floyd Powers on December 7, 1958.

WITH THE LORD

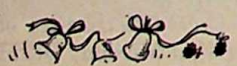
On April 17, the wife of Dr. K. F. Eitel of Liebenzeller Mission died of cancer. Mrs. Lois Raws Robertson, daughter of Dr. & Mrs. Addison C. Raws, director of the Victorious Life Conferences of Keswick, New Jersey, the mother of three children, died April 10.

MOVED



Mr. & Mrs. Stanley Barthold (TEAM) moved to Sakaide-shi, Kaga-wa-ken. Rev. Earl Bergh (ALM) moved from Minato-ku to Setagaya-ku, Tokyo. Miss Shirley Bragg (AAM) from Kobe Shi to Akasaki-cho, Tohaku-gun, Tottori-ken. Miss Alice Fensome (JFM) moved from Osaka-shi to Hitachi Shi, Ibaragi Ken. Mr. & Mrs. William Flewelling (AAM) moved from Kobe-shi to Nishinomiya-shi. Miss Leonore Friesen (GCOMM) from Miyazaki-ken to Ikuta-ku Kobe-shi. Miss Dorothy Havlick (IBC) moved from Minato Ku to Suginami Ku, Tokyo. Mr. & Mrs. Max James (WEC) from Shiga Ken to Setagaya Ku, Tokyo. Miss Inger Johansson (OMSS) to Kobe-shi. Mr. & Mrs. Brantley Knight (TEAM) moved from Nagano Ken, to Choshi Shi, Chiba Ken. Mr. & Mrs. Arthur Kunz (LM) have moved from Kawasaki Shi to Ishioka Shi. Ibaragi-Ken. Mrs. Edel Nordlie-Nakazawa (FCM) from Kobe to Takaoka Shi, Toyama Ken. Mr. & Mrs. Floyd Powers (AAM) moved from Kobe City to Tohaku-gun, Tottori-ken. Mr. K. S. Roundhill (WEC) from Shiga-ken to Kyoto-shi. Miss Velma Schmidt (JEM) to Ojiya Shi, Niigata Ken. Mr. & Mrs. Bernard Shaw (FEGC) from Yokohama to Koganei-shi, Tokyo. Miss Freda Stanley (JEB) from Kaibara to Taki Gun, Hyogo Ken. Mr. & Mrs. Fred Sundberg to Nada-ku Kobe City. Mr. K. L. Snider (JEM) moved from Kobe to Osaka.

WEDDING BELLS



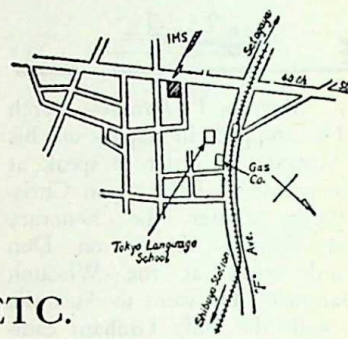
Mr. Jacob Friesen (TEAM) to Junko Okada in April 29. Miss E. Owings became the wife of Mr. A. Mitchell on May 12.

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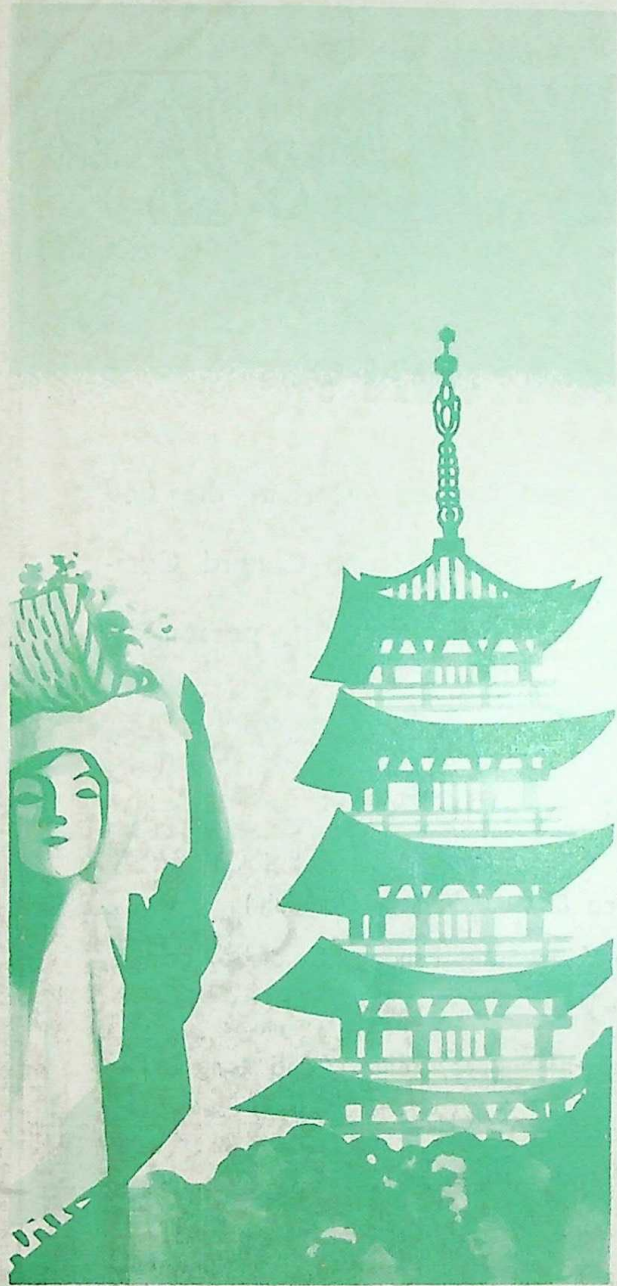
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