MENNONITE LIFE

October, 1957

Missions in Japan

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

SPECIAL JAPAN ISSUE

This issue of *Mennonite Life* is devoted to Japan in general and to the Mennonite missions in that country in a special way. Never before have the Mennonite missionary efforts and activities in Japan been presented in such a complete manner, including all Mennonite and related groups. The story is told in numerous articles which are illustrated with over one hundred pictures, most of which have never been featured before. Special credit in the preparation of this issue goes to Melvin Gingerich, an Associate Editor of *Mennonite Life*, who has just returned from a two-year MCC mission in Japan.

This issue is being used by mission boards and congregations in their mission study projects. Individuals and congregations interested in obtaining additional copies should write to *Mennonite Life*, North Newton, Kansas. If more than ten copies are ordered, a 50 per cent discount will be given. Single copies are available for 50 cents each.

The Editors
MENNONITE LIFE
North Newton, Kansas

COVER
Entrance to Shinto Shrine, Japan
Insert below: Kamishihoro Mennonite Church, dedicated 1957

Photography: Paul Boschman

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Special credit in the preparation of this issue goes to Melvin Gingerich, an associate editor of MENNONITE LIFE who, as an M.C.C. representative in Japan, helped in the planning, assigning of the articles and in the preparation of this issue. The photographs were taken by him, Paul Boschman and other missionaries. John Hiebert of the Mennonite Press designed the map "Mennonite Missions in Japan" (see back cover).

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Challenge of Japan

By VERNEY UNRUH

EIGHT years ago the first missionaries sent out by a Mennonite mission board arrived in Japan. Since then three other Mennonite boards have sent nearly fifty workers and it is estimated that another fifty Mennonites have gone to Japan under M.C.C and various other interdenominational boards. Thus, in less than a decade Japan has become a major mission field for Mennonites. Those who have gone as ambassadors for Christ have met the greatest challenge of their lives.

There are various factors in any nation which help present a challenge—geography, nature, history, the language, social patterns, internal changes, external and other influences. All these and more have produced a challenge in Japan that is unique in the history of Christian missions. Mission work in Japan is not a kind of hazardous plunge into a jungle filled with lurking headhunters, poisonous snakes, wild animals and other dangers. Japan is a modern, civilized, cultured, educated nation and the physical dangers are no greater in Japan than in America. Yet the spiritual hosts of wickedness are there in all their cunning, fury and power and those called to Japan need as much courage, staidness, maturity, faith and hope as any other missionary in the world.

Geography

In a real sense one cannot fully understand the Japanese apart from their natural environment. Japan is a small country divided into four main islands, Hokkaido, Honshu, Shikoku and Kyushu, and several thousand islets, stretching out for about 1800 miles from tip to tip. Her total area is only 146,690 square miles, which is about equal to the size of the state of Montana. Rugged mountains form the backbone of each island and with the accompanying rough terrain reduce tillable land to only 16 per cent of the total area. Natural resources, such as coal, iron ore and the like are few.

These natural limitations would not be important if the number of people was proportionate. But in contrast to Montana's 590,000 Japan has 90 million people. Nor is this number static. Japan's population during the first ten years after the war jumped a phenomenal 22.8 per cent. It is expected to further increase to 100 million by 1970. Food production cannot possibly keep pace with such a population growth. Unemployment will not be solved. Thus the economic struggle in Japan is unmerciful and fierce with no promise of relief for decades.

Can missionaries nonchalantly ignore this economic plight of the Japanese? What solutions to these problems do the emissaries of the Cross have? What is the answer?

Furthermore, Japan is in an area of the world that is subject to frequent catastrophes of nature. Hundreds of earthquakes are recorded yearly and while most of the shocks are only tremors occasionally there is an upheaval that becomes a major disaster.

Typhoons lash the country nearly every year leaving destruction and ruin in their wake. Heavy monsoon rains come frequently, such as the record 32 inches in Kyushu last July, and the resulting floods destroy property, sweep away houses and wash away precious crops and soil. Fires are numerous and sometimes burst into conflagrations that destroy whole city blocks.

Influence of Nature

These ravages of nature have made their mark on Japanese character and temperament. What can man do in the face of these titanic forces of nature? He stands helpless. This has led the Japanese into a fatalistic outlook on life. In comparison to nature, man is small and weak. Nature moves on unhurriedly, indifferent to puny, little man.

Such thinking has instilled in the Japanese the belief that man cannot change conditions about him; he must simply accept what comes, without questioning and without trying to do anything about it. When bidding good-bye, Western man will usually say, "See you again," "Aufwiedersehn," or the like. The Japanese word for "good-bye" is "Sayonara" which literally means, "Since it must be so," suggesting the blind acceptance of one's fate.

The Japanese have yet to learn of the One, True God who has created the universe and controls it with his mighty word of power; they have yet to learn that man is created in the image of God with a high and holy destiny and not merely a victim of fate.

While the uncontrollable forces of nature have produced a fatalistic attitude among the Japanese, nature has also bestowed on Japan more than her share of natural splendor. This has helped the Japanese develop an awareness of aesthetic values and an appreciation for beauty. Lakes and mountains, forests and rice-paddies, blossoming trees and rivers, the sea on all sides — the list of natural beauty is endless. Living in such an environment, the Japanese have developed an extraordinary love of nature and have learned to express this in all areas of life.

On the surface this appreciation of beauty is not so evident and the uninitiated, casual visitor probably never

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Hagi, Japan as seen from a nearby mountain. Typical Japanese landscape. Japanese bridegroom and bride in traditional wedding garb. Japanese woman without the hope of the Christian faith.

Bread delivery boy who recently became Christian. The little girl brings baby brother along to Sunday school. (Below) Rural scene near Kobayashi, Kyushu.

Farmer's wife helps in farm work.

sees beyond the muddy streets, the open gutters, the unpainted, weather-beaten boards on every home. But inside the gate the miniature garden with some dwarfed pines or flowering shrubs or a group of rocks, arranged in a certain order will help one understand how much Japanese love nature. The home itself shows artistic designs in construction and inside the home raw wood, unvarnished but highly polished, and landscape paintings on the wall reveal in other ways their basic belief that man must adapt himself to nature.

In this area most missionaries are constantly challenged to acknowledge the Japanese as cultural superiors. This is not easy for most of us have grown up with the conceited notion that everything that has not originated in 'Christian' America is 'heathen.'

Farmer and his wife in a field in Kyushu.

Historical Background

1. *Ancient History.* Compared to the United States Japan is an old country. When our nation was born 181 years ago Japan was already 2300 years old. Japanese history dates back to 660 B. C. (the date is legendary, however), and the present emperor, Hirohito, is the one hundred twenty-fourth consecutive ruler. This continuity is unmatched by any other nation in the world.

Although the nation traditionally began in 660 B. C. the Japanese were a primitive people until 552 A. D. when the civilizations of China and Korea were introduced into Japan by Buddhist priests. Not only did these missionaries bring their own religion but they also brought along the ethic of Confucius, the advanced mores of Korea, the art of writing with ideographs, new architectural styles as centered in their temples, and many crafts and arts which enriched the life of Japan. Chinese theories of government deeply influenced court circles. A period of great intellectual and cultural progress followed.

2. *Feudalism (c.800-1853).* Beginning in the ninth century, however, a period of 'Dark Ages' followed when feudalism took over in a style similar to that in Europe. For hundreds of years there was little change or progress.

From about 1600 on feudalism took a new form of seclusion and isolation. Western colonial powers were on the march and Japan was in danger of being exploited. Fearful of these great powers she closed her doors to contact with the outside world. No Japanese were permitted to travel to foreign countries and no foreigners were allowed to enter Japan for over two-hundred years (1615-1853).

During this period of isolation the West experienced the industrial revolution. Great scientific and industrial progress was made, but with a closed-door policy Japan was left behind. Her strong feudalistic society with fixed and nondemocratic social and political patterns held the common people in bondage.

One cannot understand Japan today without an understanding of that society which feudalism fostered, for though it was supposedly replaced a hundred years ago it still exerts a strong influence among the common people.

Feudalism is based on strong leaders who dictate rule and authority. The individual is important only as a tool of the government. There are no elections, no opportunities for group decision. Government does not exist for the welfare of the people, but people for the welfare of the government. The strict duty of everyone is to obey his superior. By a fantastic system of secret police the rulers of Japan kept strict control over everyone down to the humble farmer and merchant.

Another vital part of the society was the family. The ethics of Confucius emphasize strong family ties and the military dictators used this to good advantage. The father was the absolute head with all relationships centering in him. Filial piety was practically a mandatory virtue.

The family was also a religious body. A Shinto god-shelf, which connected the family with the nation's past and with the emperor, was found in every home. Buddhism played its part in tying the family together with stress on ancestral worship.

With emphasis on these things — strong family ties, the unimportance of the individual, loyaty to one's superior — a very tightly-knit society was gradually formed. While this society has passed its zenith, it is by no means dead for it had been indelibly engraved in Japanese character over the centuries. Officially abolished in 1871, it nevertheless has persisted in spirit and there is still strong evidence of it in rural Japan today. This background helps explain why the Japanese people blindly followed their leaders into war and eventual defeat in recent years.

This glimpse of Japanese society also affords some hint of the great difficulties that have confronted and still confront anyone who shows an interest in becoming a Christian. To become a Christian in Japan is a serious matter for when a person becomes a Christian he really becomes an individual who thinks for himself and makes his own decisions. It is not easy for him to disentangle himself from the web of life in his society; he cannot lightly throw off customs followed for hundreds of years. Only those with the utmost courage are able to take their stand for Christ.

3. *Modern Japan (1853-1945).* Japan's hermit life came to an end in 1853-54 when American navy ships under Commodore Perry steamed up Tokyo Bay, dropped anchor and refused to leave until a treaty had been signed which opened the doors of Japan to trade and commerce. Pressure for a change had been mounting internally as well so conditions were ripe for a shift. Having decided to change, Japan went all out and became an eager pupil of Western civilization.

During the succeeding years some five thousand Japanese statesmen, scholars, educators and others traveled to Europe and the United States to learn the secrets of Western power. From the British they learned how to build ships, a first-rate navy, and an efficient transportation system. The German army became the model for a new Japanese army while a new educational system and modern medicine were also based on German patterns. Other Japanese were impressed with the French legal system, so Frenchmen were asked to help draw up a new legal code. From America the Japanese copied big business, industrialization and a modern postal and communications system. Seventy years later Japan emerged as a world power, the first and only industrial nation in the Orient.

There was one thing, however, that Japan did not try to borrow from the West — her spiritual foundations. She copied the material benefits of the industrial revolution but ignored the spiritual heritage of Western man. This was a serious omission, especially in view of the fact that the individual was unimportant in the feudalistic society of Japan. The West had emphasized the democratic

Crowds going to Buddhist temple on New Year's Day.

ideal that men are intended to be free and equal. Under feudalism they are neither free nor equal. Even though there were radical changes brought on by education, medicine, transportation, science and technology, the common people of Japan were still controlled by a minority at the top. A few brave individuals made their own decisions and blazed new trails but the masses of people seemed content to follow their national leaders.

A noted Japanese leader considers this modern Japan's greatest failure:

> The fundamental weakness of the modern Japanese civilization was the mistaken notion that the various aspects of Western civilization—political, economic, social—could be borrowed without adopting its spiritual foundation,

Farmer and his daughter of Kyomachi weeding rice.

and the failure to grasp the basic idea of individuality, which is to be traced essentially to Christianity . . . . My personal conviction is that the Japanese are thus at a momentous juncture of their history, confronting the grave question whether they decide to engraft their own civilization into the tree of Western civilization based on the Christian concept of human personality . . . . This, it seems to me, is the only way to save our nation.[1]

4. *Post-War Japan.* All of Japan was shaken to the the very foundations by the war. Today a new Japan is slowly emerging. The new constitution drawn up after the war recognizes such basic human freedoms as political rights, religious freedom, freedom of thought, freedom of speech, freedom of the press and the like.

However, age-old traditions and customs have not yet given up. Feudalism, Shintoism and the old militarism, are all attempting a comeback so that there is, at present, a life and death struggle between the old and the new. Those who are in a position to know say that the battle for Japan's soul has not yet been won. As pointed out above, Japan stands at a point of crisis in her national life.[2]

The Christian Story

1. *Roman Catholic Beginnings* (1549-1615). To most of us Japan is a new mission field. Actually, Japan is one of the oldest mission fields in the world. At a time when our Anabaptist forefathers were being persecuted in Europe, Jesuit missionaries, on the trail of Portuguese traders, began a brief but remarkable work in Japan. So persuasive was their preaching and testimony that by 1590 150,000 people had been converted, including many high ranking officials. After a decade of persecutions the work again flourished. Nagasaki became the Rome of Japan and the number of believers jumped to an estimated 300,000 to 500,000.

Government officials viewed this spiritual invasion with alarm and looked upon it as part of a plan to colonize Japan. Consequently, when they slammed the doors shut in 1615, they also outlawed Christianity. All over Japan signs were put at prominent places, with inscriptions like the following:

> The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given.[3]

When many refused to recant and paid for it with their lives, one of the rulers put up this more-startling inscription over the tombs of massacred Christians:

> So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head.[4]

Gradually the Christians were supposedly exterminated. However, more than two centuries later, when Japan opened her doors to the outside world and Roman Catholic missionaries returned, they found Japanese who had kept their faith in secret and still considered themselves Christians.

2. *Protestant Beginnings* (1859-1945). Even before Japan came out of her isolation Christians in America were concerned about reaching Japan with the Gospel. When the doors opened in 1853-54 preparations were made and the first six missionaries sent out in 1859.

The work was difficult and the progress slow. Gradually the edicts banning Christianity came down but the people were still suspicious of the dangerous, foreign faith. In spite of fear and prejudice the missionaries worked on courageously and in time attracted some of the brilliant young men of the old warrior tradition. Many of them later became pillars in the church.[5]

The first church was finally formed in 1872, in Yokohama. In 1875 the first Christian college, Doshisha, was opened by Joseph Niishima, in Kyoto. By 1883 there were 63 churches, 120 mission stations and nearly 5,000 believers. 1873 saw the translation of the New Testament completed and by 1887 the whole Bible was published.

Through succeeding years missionaries to Japan worked against odds. There was slow progress but never a great in-gathering. World War II saw the Christians once more molested and scattered. Christianity was still thought of as a Western religion so Christians were under suspicion and accused of being American spies. Many of them were arrested and questioned day after day by the thought police. Unfortunately there were those who could not stand up under it and compromised on important issues. But there were also those who refused to bow the knee. Six ministers died in prison, modern martyrs of the faith.

Japan has always been a difficult field. An old culture, a modern industrial civilization, the highest literacy rate in the world, feudalistic patterns, deep-rooted religious practices antagonistic to the Gospel—all these and other factors combined to make missionary work in Japan an up hill battle. A veteran missionary has summarized the history of missions in Japan thus:

> Banned for 230 years, emotionally barred at the turn of the century, restricted to decades of a half-open door, and before and during World War II made an object of suspicion and suppression—this sums up the saga of the Christian Church in Japan until the end of World War II.[6]

3. *After World War II.* The defeat of Japan brought about a change in climate and attitude toward Christianity. The doors were suddenly thrown wide open and people were eager to learn about the conqueror's faith. Military generals as well as missionaries and Japanese Christians recognized it as an hour of unparalleled opportunity. Churches in the West were urged to send missionaries to help lay spiritual foundations for a new Japan.

Christians in America and Europe gradually responded and by January, 1954 had sent 2,043 missionaries,[7] some pre-war workers but most new recruits. However, while many people were eager to learn about the Gospel, the number that were willing to accept it in faith and commit

their lives to Christ was far less. The Christian population has not increased nearly as rapidly as early reports of conversions seemed to suggest. Still, the work is going forward and opportunities are unlimited.

The Gospel still has fierce competitors in Japan. We have seen that elements of old Japan—feudalism, Shintoism, and militarism—are struggling to stay alive. Buddhism is experiencing a revival and other religious cults have appeared in astounding numbers. Communism is striving to become the ideal of new Japan, while secularism and materialism also have their disciples. With the emphasis on democracy and freedom many have turned these to license. Juvenile deliquency, gambling, an alarming crime wave, divorce and other demonic forces plague society.

The battle for Japan's soul is still being fought. This is the challenge of the hour—to present the Gospel in all its power and to demonstrate by word and deed that Jesus Christ alone has the answers to life's most perplexing questions. We must work while it is day, for the night will come when no man can work.

Notes

[1]Takagi, Yosaki, *Toward Universal Understanding.*

[2]For an excellent treatment of post-war trends and gains see Axling, William, *This Is Japan.* pp. 9-13. N. Y., Friendship Press, 1957.

[3]Shacklock, Floyd, *Which Way Japan?* p. 46, N. Y., Friendship Press, 1949.

[4]Kuhn, Ferdinand, *Commodore Perry and the Opening of Japan.* p. 90. Eau Claire, Wis., E. M. Hale and Co., 1955.

[5]For excellent biographical sketches of a number of these men see Prichard, Marianna and Norman, *Ten Against the Storm.* N. Y., Friendship Press, 1957.

[6]Axling, *op. cit.*, p. 15.

[7]Hasegawa, Shintaro, "Japan Report," in *His* magazine, March, 1957, p. 34.

Laying the Foundation for Mission Work

Mennonite Central Committee in Japan

By NORMAN A. WINGERT

SINCE the days in 1949 when the Mennonite Central Committee erected its prefabricated houses on the site where lately had stood the rubbled remains of American-bombed workers' houses in Japan's industrial city of Osaka, this "agency for relief and other Christian services" has rendered in Japan almost the full gamut of its various functions and services.

Peace Witness and Material Aid

M.C.C.'s first contribution to the welfare of the Island Kingdom was naturally that of material aid. It brought food and clothing to the industrial workers who had experienced the full impact of modern bombing. Incidentally—or was it central?—there went with the material gifts an unmistakable peace witness, for were not the American and Canadian M.C.C. personnel thereby offering a token of atonement for the destruction which the "Christian West" had rained down on them that frightful night of August 13, 1946! The testimony was plain and effective; erstwhile enemies moving amongst them in missions of mercy! The effectiveness was attested in a petition signed by 5,000 names requesting the founders of the work, H. G. and Mrs. Thielman, to extend their term of service when the time came for them to return home.

After the initial mass distributions there developed the longer range rehabilitation projects: for the workingmen's wives there was a sewingroom; for the neighborhood children, a playground; for long-neglected teeth, a dental clinic. There likewise developed apace cultural and educational contacts by way of English classes, both at the Center and in universities and industrial plants. And in all of these there was, in word and in act, the permeating Christian testimony, while the Gospel message was more opportunely declared in the various Bible classes, from Sunday school child to university graduate.

The same years when M.C.C. was in Osaka were also the years when missionaries from the various Mennonite churches were coming to Japan. M.C.C. being the co-operative venture it is, Akron Headquarters suggested that its Japan center serve in whatever way it could the members of the various mission groups. One of the first steps in this role of serving servants was the offering of M.C.C.'s facilities for a two-day All-Mennonite Fellowship. Present at this first Japan Mennonite missionary meeting were forty-three adults and nineteen children, representing four mission groups: the (Old) Mennonite, the General Conference Mennonite, the Mennonite Brethren, and the Brethren in Christ.

Aiding in Mission Program

Another co-operative move, one in line with the M.C.C. policy in other parts of the world of transferring its property and projects to a specific mission board after emergency needs have lessened, was the handing over to the Mennonite Brethren Mission Board, in January 1954, of its entire Kasugade property to be henceforth used by that group as one of its mission stations. This industrial area in Osaka, still shambled when M.C.C. arrived, had,

Norman Wingert distributing food for M.C.C. The feeding of unemployed of the Tokyo area.

during the intervening years, mushroomed back to almost pre-war normalcy, and although there was still much need, the emergency had passed.

Besides missionaries, Japan M.C.C. aimed to serve also other M.C.C. personnel, most of whom were outbound to other M.C.C. centers in the Far East: Formosa, Korea, Viet Nam, Java, Hong Kong. And since Tokyo is known as "the Gateway to the East," now a few other missionaries and world travelers passed through the doors of the Japan M.C.C. center, so that it became a miniature travel and hostel service. Nearly all the more than two dozen M.C.C. workers enroute to Korea, for example, had to stop in Tokyo to secure here both their Korea visas and their United Nations Far East Command military permits to enter that country. All this occasioned many trips to Tokyo, a distance of approximately 350 miles, to meet incoming ships and planes and to assist in the securing of proper documentation at the various embassies and military offices. Indeed, so frequent were these overnight shuttlings to Tokyo and Yokohama that the considerations of time, expense and inconvenience involved became the chief reason for M.C.C.'s decision to remove to Tokyo.

Thus it was that in M.C.C.'s first five years in Japan it rendered a surprising assortment of services: food and clothing distributions; dental clinic; children's playground; women's sewingroom; English classes; Bible classes; service to missionaries; assistance to travelers; peace witness; and, not mentioned before, a weekly community mothers' meeting and a weekly boys' club. With a lively imagination the reader must read between the lines of these bare facts and picture the thousands of individuals touched and tinged by Christian words and works in the Osaka chapter of the Japan M.C.C. story.

Distributing clothing to victims of fire in dormitory.

Lest it be inferred that the M.C.C. program was perfect and smooth-running, be it quickly remarked that there were, indeed, frictions and faults and a muddling through which the personnel are embarrassed to recall. But withal, when the benefits and the blunders are balanced against each other, an objective appraisal leads to the conviction that the program was God-blest and the results very much worthwhile.

The personnel of the Osaka period were as assorted as were the types of services rendered: the H. G. Thielmans of Kitchener, Ont., who broke soil and constructed the buildings; Ruth and Rhoda Ressler of Scottdale, Penna., who, after their three-year term of service with M.C.C. and a year at home, returned to Japan as missionaries; the Jay Harold Yoders of Columbiana, Ohio, now living at Goshen, Ind.; the Jonathan Bartels, Mennonite Brethren members who transferred from M.C.C. with the Kasugade property and are now superintending the work at the mission station there; Alice Fast of Blaine, Wash. (now Mrs. John Duerksen of Dinuba, Calif.); and the Norman A. Wingerts of Upland, Calif. Dale Nebel of Eagle Grove, Iowa, director of the now-discontinued co-ordinating Far Eastern Office of M.C.C., also had his offices at Kasugade during 1952-53, the last year of its functioning.

During and immediately following the war, private relief agencies in Japan pooled their activities in a central organization called LARA (Licensed Agencies for Relief in Asia), similar to CRALOG in Europe. M.C.C. in Osaka was a co-operating member. Having served its purpose by 1952, LARA was dissolved and the several agencies fended for themselves. One of the agencies, it is claimed, brought into Japan large amounts of donated

M.C.C., Tokyo, serves homeless hungry people a meal.

The Norman Wingerts hand out Gospel portions in Tokyo.

clothing which were sold for cash. To guard against a repetition of this, the Japanese Diet passed a law requiring that customs duty be paid on all relief goods coming into the country, except those brought in by the three major private agencies: Catholic Welfare, American Friends, and Church World Service. Naturally, M.C.C. could not pay this additional expense, and so for several years brought no relief goods into Japan. Granted M.C.C. did not intend large-scale distribution programs, it did nevertheless desire to take advantage of opportunities for service offered by many pockets of dire need which could still be found everywhere. This was M.C.C.'s dilemma at the time of its moving to Tokyo.

M.C.C. in Tokyo

September 1954 found M.C.C. in new quarters in the world's third largest city, a westernized Japanese house on the Southern Baptist mission compound, 350, Setamachi, Tamagawa, Setagaya-ku, Tokyo. Because the compound was up for sale, rent was reasonable, but the lease was short-term, renewable yearly. The location was fifty minutes southwest of Tokyo's central station by either train, tram or bus. In general, Tamagawa neighbors were of the middle class. Living in two other houses on the compound were missionary families in language school. There were electric and telephone facilities, but no gas or city water. An automatic pump supplied running water. Because there was no city sewer in the area, drinking water had to be boiled.

By the end of the Osaka days M.C.C. personnel had dropped from a onetime high of seven to three, and now Alice Fast, who had already overstayed her three-year term of service, was returning home. This left only the Wingerts to carry on the new Tokyo center. Shotaro Iida, a university graduate who had come with M.C.C. already in Osaka, continued as right-hand helper and interpreter. In only a few weeks, a second young man, Yoshitaka Kiyono, neighbor and pharmacy student, joined James in residence at the center. Thus began the writing of the second chapter of the Japan M.C.C. story.

Today, nearly three years later, with the moving of the center from Tamagawa to Wakeijuku, the second chapter has just been finished. As in the first, the pages record success and failures, blessings and blunders. Also as in chapter one, the ledger balance, we believe, shows black.

Iida-san and Kiyono-san, serving as maids, interpreters, guides, handymen and friends, soon became the nucleus of a group of other equally fine young folk, mostly university students, who, in turn, after sitting for some months in Bible class and catching the purpose and spirit of M.C.C., not only came to the point of a positive declaration of faith in Christ, but also offered a helping hand in the relief program of M.C.C. The Ueno project, suggested and launched by Iida-san, was their opportunity. It was a daily hot milk service to ragpickers and other homeless people at Ueno Park. Kiyono-san shouldered the main responsibility of the project, while the other young people took turns. Hot milk, warm smiles, cheerful songs, and short Bible messages proved the means of making hundreds of homeless feel there were those who cared and of salvaging and rehabilitating a dozen men whose stories when told would be as thrilling as those of Begbie's "Twice Born Men."

The benefits boomeranged on the young people themselves. They experienced the joy that comes in helping

M.C.C. holds open house for university students in Tokyo.

Teen-agers at M.C.C. Christmas party, Tokyo, 1956.

others. They grew spiritually, so that by the end of a year, six of them wanted to give public expression of their faith by baptism. (Although M.C.C. is not a church, provision was made for the administration of the ordinance, and they were urged to connect with churches in their respective neighborhoods.) One of those baptized is now a full-time mission worker with the Peter Willms in Yamaguchi, and several others are presently studying in Christian colleges in the United States.

Besides the benefit to the helped and the helpers, here was the equally significant public testimony. Various articles and pictures in newspapers, radio broadcasts and television presentations got across to millions of Japanese the idea of Christian concern, especially since the projects were being sponsored by foreigners. "You are doing for us what we Japanese do not do for our own people," said a public official.

It should be stated that M.C.C.'s dilemma in not being able to bring food and clothing into Japan was solved shortly after coming to Tokyo. Through fine co-operation with Hallam Shorrock and Kentaro Buma of the Japan Church World Service, the facilities of that organization were made available for the bringing in of small amounts of U. S. Government surplus foods and M.C.C. clothing.

Appreciating the M.C.C. Work

Although the Ueno work continues to be the single most significant M.C.C. project, there have also been other distributions and services. For over a year, there was a hot milk service daily from Monday through Friday to about 150 day laborers, jobless people who pick up an occasional day's work through the Tokyo City hiring offices. Their pay for heavy work is about 300 yen a day, which is less than one dollar. I have seen mothers with baby on back cleaning city streets. Many of these laborers do not eat breakfast, and the hot milk in the morning is strengthening for the day's work ahead. The Central Tokyo City Employment Office, the Shibuya Local Employment Office, and the Day Laborers Union participated jointly in a ceremony awarding M.C.C. three certificates of appreciation in the presence of three thousand laborers. The event was recorded by Japanese and English language newspapers, radio, and Pathe Newsreel. The publicity, entirely unsolicited, was tolerated because it offered an opportunity to counter the publicity frequently given regrettable incidents in connection with American service men in Japan.

It is our strong conviction that giving should be personalized as much as possible. The giving of one's self with the material aid often means as much to the recipient as the gift itself. To this end we solicited the interest of the young people in our Saturday Evening Bible Class to seek out needy children and to personally deliver the 500 Christmas bundles to the children in their homes.

Again, we are dealing with the individual when, on Sundays, Mrs. Wingert invites homeless folk from Ueno and elsewhere to dinner — literally, "the halt, the lame and the blind," all homeless—and to an afternoon of song and worship and homey conversation. Starting to arrive soon after breakfast, they are given a hot bath, a change of clothing from M.C.C. bales, and a pre-dinner snack. For most of them it is a new experience to be treated as equals. The work is not easy, but the response rewarding, and I only wish there were space enough in this article to relate several dozen cases of how God has permitted us and our fine young folk to give hope to the hopeless, to block suicide attempts, to find jobs, to send homeless boys back to their homes, to help the erstwhile cynical to a spiritual new birth.

This principle of individual attention we have likewise applied to the choosing of our Japanese helpers. Be they university student or Ueno homeless (several have been both!) the concern has always been whether they need physical and/or spiritual help. In the nearly three years at Tamagawa, twenty-one persons have lived at the Center for periods of from two months to two years. Roughly half of them were down-and-out and homeless. Three had either contemplated suicide or attempted it. "Mom" would fit them up with clothing, teach them dish-washing, English, and the Bible. Our M.C.C. family worship, periods never to be forgotten, would often run to one hour. So after months of care and concern, with bodies built up and hope kindled, with some of them spiritually new-born, one by one they would find jobs, making room for others at the Center. True, there have been those who slipped back into old ways, but "love's labor's never lost," and there were enough visible results to make the labor infinitely worthwhile.

The personal touch is more difficult in larger distributions. But even here we try to have Christian hands give out the gifts, as, for instance, the ten bales of clothing which the Mennonite missionaries distributed from their six mission stations in Hokkaido, as well as the ten bales divided between the Mennonite Brethren stations in Kansai, the General Conference Mennonites in Kyushu, and the Brethren in Christ mission in Yamaguchi. A nine-bale clothing distribution was held at the Christian Naomi Foundation Home for widows. The largest distribution

of clothing, held in our M.C.C. garage, was to tubercular and other sick folk chosen from the files of the Setagaya Ward Welfare Office. Two thousand 14-pound U. S. Government surplus food packages were given out through a dozen carefully-chosen channels to the neediest in the respective groups. As for money donations, which is done only in cases of emergencies and disasters, M.C.C. has given $1,000 to the General Conference missionaries in Kyushu for typhoon relief, and $1,000 to send two carloads of rice to the famine-stricken farmers in Hokkaido. The Mennonite missionaries there were privileged by the officials to distribute the rice personally and to include some literature with the rice gifts.

Parts of the M.C.C. story will be told by others: the coming of Dr. and Mrs. Melvin Gingerich in September 1955; the organization and devolpment of the M.C.C.J. Committee; and phases of M.C.C.-missionary relationship.

Open House on a College Campus

Not mentioned yet is the semi-annual three-day Open House event. To date there have been six of them. It is the year's high point for our M.C.C. young folk, three days of inspirational and instructive talks, songs, discussions and prayer! Sometimes an international dinner is held on Saturday evening. Last summer 99 persons, representing 13 races and nationalities, attended. The Open House of last March was climaxed by the baptism of eight more people, including a husband and wife whom it was our privilege to rehabilitate and to lead to Christ.

A phase of M.C.C. duties is that of assisting in the selection and the preparation of Japanese students for the proffered Mennonite colleges' scholarships. Four went to the United States last year, and indications are there will be three this year.

M.C.C. still gives travel assistance and logistics. Many M.C.C. workers are now homewardbound; new ones are out-bound; still others come for vacation in Japan. A list of guests and travelers would be interesting were there space to spare.

I must not omit expressions of thanks: to God supremely for his seeing fit to use such very ordinary people in his service; to the M.C.C. Executive Committee for sending us to Japan; to our co-worker friends, Dr. and Mrs. Gingerich, for their co-operation and fine fellowship; to the fifty Mennonite and Brethren in Christ missionaries for their forbearing spirit; and to our very wonderful Japanese friends who have shown so little annoyance at our Western uncouthness and ignorance of Japanese ways.

Whither Bound Japan M.C.C.?

Dr. and Mrs. Gingerich, of the Peace Section, have been replaced by Dr. and Mrs. Paul Peachey. The peace witness will continue on the same lines as previously.

The Norman Wingerts have moved to 6 Sekiguchi, Saimachi, Bunkyo-ku, Tokyo. There will be some modifications, but in general the program will be much as indicated in this paper. A representative of The Oxford Committee for Famine Relief, England, in a visit to Tokyo, was impressed with the M.C.C. Ueno program, to the extent that his organization is sending one hundred pounds earmarked for this work. Providentially, this may enable M.C.C. to provide a Home of Hope where unfortunates may be rehabilitated.

Five members of M.C.C. Bible class, all university students, were baptized. Miss Horikawa (center) was student at Bethel College.

A unique door of opportunity seems to have opened to us. The house into which we moved recently has been built and given rent-free by a Christian Japanese multi-millionaire philanthropist and stands on the site of "Wakeijuku," his $900,000 student housing project. Three large modern dormitories, each housing two hundred students, plus an equally large and fine student center building, have been finished, so that we are living in the midst of six hundred students representing several dozen universities in Tokyo.

Mayekawa, the philanthropist sponsor of Wakeijuku, himself has recently become a Christian. "We must give Wakeijuku a Christian atmosphere," he said. "We want you to teach an evening Bible class and to use the chapel in the student center building every Sunday. We want the students to see what Christians are like." A big order!

Thus begins chapter three of the Japan M.C.C. story. What the pages will record lies hidden in the counsels of God.

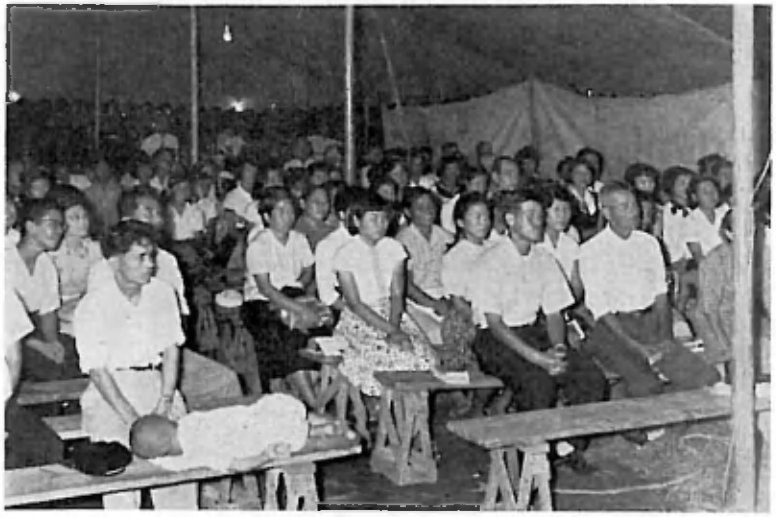
God and America

The Christian and His America. by Gerald Kennedy. New York: Harper and Brothers Publishers, 1956.

In forthright style, Kennedy insists that the issues of our day are related to the imperatives of the Christian religion. The book is organized into three groupings. The first chapters are an analysis of the delusions of democracy. Then he describes the functions of the Christian's high calling in a society like ours. Finally he interprets the demands which God puts upon Christians of our day.

Kennedy reminds us that our American fathers were orthodox Christians and that our whole political philosophy is immersed in the teachings of Jesus Christ. These basic assumptions rest on the Biblical interpretation of human nature. The answers to our problems must and can come only as individual citizens commit themselves to the Christian Gospel and its demands. This is a challenging book, well worth reading.

Bethel College — David H. Suderman



Tent evangelism is effective in reaching people for Christ.

General Conference Mission

Witnessing

"Ye shall be witnesses. . ." Acts 1:8.

RETURNING from China in 1950 William Voth visited Japan to study the possibility of opening mission work. The war had left not only destruction and defeat but over 90 million people disappointed in an emperor who had denounced his supposed deity. Responding to MacArthur's appeal for a thousand missionaries, various missions were sending representatives to the land of the Rising Sun.

Toward the Rising Sun

The work in China was not ended but the door to the foreign missionary had closed abruptly. The newly-opened door in the Orient presented a tremendous challenge and in August of the same year the General Conference Mennonite Church, meeting in its triennial conference at Freeman, South Dakota, responded to the call of God by voting to open work in Japan.

Disembarking after a stormy ocean voyage in January 1951, the first missionary representing this action was Leonore Friesen from North Newton, Kansas. The Mennonite Central Committee headquarters at Osaka became her home. A language school for missionaries at Kobe provided opportunity for studying Japanese. The William Voths and the Verney Unruhs being on their way to Japan plus crowded conditions at M.C.C. headquarters prompted a search for property for the coming missionaries. Looking for renting possibilities H. G. Thielman of the M.C.C. met a Russian immigrant, who offered a house for rent. Soon after arriving, Voth and Unruh made a trip to southern Japan and after their return they rented the house. However, they soon bought and remodeled it into four liveable two-room apartments.

The Paul Boschman home at Kobayashi, Kyushu.

In his initial survey of Japan William Voth had inquired of older missionaries about the locations representing the greatest need for a Gospel witness. All seemed agreed that southern Japan, especially Kyushu Island, lacked a strong witness. Traveling with an interpreter, Voth and Unruh found that in each of the nine prefectures there were but one or two missionaries. These were usually located in the larger cities. The basic question became not one of finding a need for the Gospel but in which needy area to begin work. Further investigation proved that Miyazaki Prefecture had both the least number of churches and Christians. The members of the Board of Missions were impressed with the need and possibility of work in this part of the island and agreed to establish a witness in Miyazaki Prefecture.

The Peter Voran family and Esther Patkau arrived in August 1951. Moving into the recently purchased mission house at 122 Yamamoto dori, 4 Chome, Ikuta ku, and beginning language study were simultaneous for the eight missionaries. Voth supervised the repair and remodeling of the rooms. With the arrival of the Paul Boschmans in December the missionary family numbered ten adults and four children.

Life in the Orient called for adjustments. Adapting to the new life the missionary soon found that privacy was a luxury. Resourcefulness became a virtue. Chewing gum repaired a leaky gas tank of the language school bus brought to the field by the Voths. It was surprising what range of delicacies like raw eggs, raw fish, octopus, and eel one could eat and survive! Anxious to preach the Gospel, the language student had found it easy to credit the devil for devising such a complexity of sounds and grammar. It was a memorable day when one of the men students learned "koko kara, koko made," (from here to there). Mastering this phrase qualified him to give directions to the carpenters working on the mission house. The two years allowed for formal language study helped

in Kyushu

By RUBY THIESSEN

The Kyomachi Sunday school in session

greatly to understand the Japanese and his ways. Study with sympathetic teachers and counsel with the superintendent, pastor of a local congregation, provided a foundation for greater effectiveness. With diligent application the unintelligible sounds became usable words; the complicated grammar took form.

Activity was soon begun in Kobe. Especially receptive to the Gospel were students contacted at an English language institute. The intense desire of Japanese young people to learn English has often been the missionary's opportunity for contact and influence for Christ. From the nucleus of believers in the Kobe group one has become pastor of the Aburatsu Mennonite Church in Kyushu, two are attending seminary, another is attending a Christian college and two have completed one year of training for Sunday school work. The work in Kobe is continuing under the leadership of the laymen of the church.

Kyushu Island

In January 1952 the Voths left Kobe for Miyazaki on Kyushu Island. By train this is a nineteen-hour trip. Connecting Honshu Island and Kyushu Island is an underocean tunnel. About thirty miles wide, Miyazaki Prefecture extends along the coast eighty miles along southeastern Kyushu Island. Rainfall is especially abundant during the two annual rainy seasons, June and September. The semi-tropical climate offers mild winters but hot, damp summers. Disastrous to the hard-working farmer are the almost yearly typhoons which flood crops and destroy many houses. Though only a small per cent of the land is arable the largest number of the prefecture's 1,052,000 people are farmers. The western half of the area is mountainous and less thickly populated; the eastern half lying along the coast has the larger agricultural area and a concentrated population. The chief products of these farms are rice and vegetables. Farm labor, such as planting and harvesting, is still done by hand. Seeing no future in the country areas where farming methods are medieval, young people leave to find employment in the cities. In contrast to the rural areas, cities are highly industrialized. Inflation, added to inadequate crops, has resulted in a much lower living standard for the farmer than for the city wage earner.

In nearly all of the large centers in Japan there is a witness, yet less than one per cent of the population is Christian. In his survey Voth found that the entire area had only fourteen churches. Located in the largest cities of the prefecture they listed 753 Christians. In nearly a hundred other towns and villages there was no Christian witness. Because of the distance from ports like Yokohama and Kobe and a reticence in accepting modern innovations western influence was limited. Evidence of the strength of Buddhism were the many small stone idols along the country roads. Rooted deep in the past, ancestor worship continued to be strong. The crude gods presented a paradox to the modern industry evident in factories. While adapting many forms of western civilization the heart of the Japanese had remained the same. Popular legend taught that the grandson of the sun goddess was to have descended in a cave located between Nichinan and Miyazaki City. It was into such a setting that the Voths came.

The Beginning of Mission Work

It is often asked, "How is mission work begun?" Even before permanent residence was located the Voths began to witness. Every clerk, innkeeper and waitress was a contact for Christ. A tract or oral comment through an interpreter brought questions. These questions gave the Voths opportunity to give their reason for coming to Japan. Street meetings enlarged the witness. Adjoining the mission house was a vacated bakery. A few alterations

Ferd Ediger benefits by former farm experiences.

The first baptism in Kobayashi when four in front row received baptism. Bible Conference at Kyomachi, 1956.

transformed the building into a chapel. This became the meeting place for the Sunday school, Bible classes and Sunday morning service. Six months later six believers were baptized, another one joined the new church by transfer of membership. A trip into a nearby village resulted in an invitation for a weekly Bible class in the home of a Christian. The work expanded.

In the fall of 1952 Leonore Friesen and Esther Patkau came from language school in Kobe to assist the Voths. Continuing to study the language with private teachers Leonore and Esther were in charge of the Sunday evening services. University students requested an English Bible class. The Sunday school reached into nearby villages. While waiting for the building of a house at Kobayashi the Paul Boschmans joined the four workers early in 1954. Supervising the building program Voth felt led to give to Boschman much of the responsibility of the church. The witness continued to grow. Besides the weekly prayer meetings, Sunday worship and evening services, Sunday school and seekers classes were relief sewing classes for war widows and orphans, English Bible classes for students and outstation classes. Challenged by the

Young people's group doing dishes in fresh water lake.

work of the M.C.C. the Board of Missions released the Voths to help in establishing the work begun in Formosa. They left Japan for Formosa in January 1955. Left to carry on the work in Miyazaki City were the Misses Friesen and Patkau and the Bernard Thiessens who had recently come to the field after two years of language study. New converts and the growth of the first Christians have given an impetus as well as a broader outreach among the multitudes. From the group of Christians of the Miyazaki Mennonite Church several have entered training for further Christian service. In the fall of 1956 Robert and Mrs. Ramseyer moved from Kobe to Miyazaki with the specific purpose of witnessing among the high school and university students. Several large high schools and an enrollment of eighteen hundred students at Miyazaki University present unlimited opportunity for presenting the Gospel of Christ.

Thirty-five miles to the southwest of Miyazaki City lies the city of Miyakonojo. One missionary couple and two small churches in this city of eight thousand people still left many untouched by the Gospel. It was here the Verney Unruhs began work in February 1953. Sunday school, worship services, Bible classes and women's classes were held in the remodeled Japanese house serving as living quarters for the Unruhs. Outreach included a Bible class at Takazaki, a village about thirty minutes by train from Miyakonojo. Several of the young men from the church at Miyakonojo have entered training for Christian work; one young lady became a teacher at the Grace-Love Kindergarten at Aburatsu. Completing language study, Anna Dyck and Martha Giesbrecht joined the Unruhs in the work. Miss Dyck, a registered nurse, found opportunities to witness among doctors and nurses. Witnessing among hospital patients proved fruitful. Miss Giesbrecht has been used in work with children and students. With the Unruhs in America on furlough, the Misses Dyck and Giesbrecht are continuing the work with the Miyakonojo Mennonite Church.

Arriving in Aburatsu, a suburb of Nichinan, in February 1954, little time elapsed before the Peter Vorans opened their home for Sunday services. At the first meeting over two hundred were present. Several local Chris-

Paul Boschman engaged in hospital evangelism. Annual January inspiration and fellowship meeting of Miyazaki Prefecture.

tians offered to help with the Sunday school. Curiosity changed to a sincere seeking for the truth and there were decisions for Christ. An elderly Christian couple in the village of Nange, unable to continue due to failing health, requested that the Vorans carry on their Sunday school work. Soon, in addition to the classes for children, a Bible class for adults was started in the local day nursery. In spite of spasmodic opposition from followers of other religions the work at Nango continues. Through a Gospel tract a young lady came in contact with the missionaries. She opened her home in Tonokoro for a Bible class. A class for patients at the tuberculosis sanitarium and an outstation Sunday school taught by the Christians caused the witness at Aburatsu to grow. In April 1956 Yamada was called to be the pastor of the church. One of the fruits of the Kobe church, he is the first native pastor to serve a General Conference Mennonite Church in Japan. Returning to America for furlough the Vorans were replaced by the Peter Derksens who arrived in Aburatsu in July 1956. In recent months the church has been producing and sponsoring a fifteen-minute program over the local radio station.

Nestled at the foot of the Kirishima Mountain range is Kobayashi, a city of forty-four thousand people. Feeling that this area was their specific call of God the Paul Boschmans opened a work early in 1955. At the request from local students they opened their home for two English Bible classes. Simultaneously came opportunity to witness in an outstation, Kyomachi, where several months before New Testaments and seventy-five packages of American surplus food had been distributed. The initial meeting was a presentation of the Easter message with slides. At the invitation of the mayor, weekly Bible classes for adults were held in the local kindergarten building. In the summer tent meetings with a Japanese evangelist were held, both at Kyomachi and Kobayashi. Some of those who had been attending the Bible classes made decisions to accept Christ. Coming to the nightly meetings either by foot or bicycle the distance of seven miles was a middle-aged man. His conversion resulted also in the conversion of his wife and nephew. His request for a Bible class in his home opened work in another outstation, Nojiri. Returning from furlough to replace the Paul Boschmans whose furlough was due, were Leonore Friesen and Esther Patkau. They are continuing the witness in this area.

The Ferd Edigers came to Miyazaki Prefecture in the spring of 1955 and settled at Hyuga. Almost immediately classes at two sanitariums were opened. Two large English classes in the city hall brought the Edigers in contact with serious seekers. The August tent meetings gave opportunity for many of the community to hear about Christianity. There were conversions. At present, the Hyuga Mennonite Church has four weekly meetings—Sunday worship and evening services, Wednesday evening Bible study and prayer meeting, Friday evening seekers class. The work at a sanitarium, two English classes, Sunday school for children and the witness of Christians continues to bring others in touch with Christ. At present a member of this group is in training for Christian service.

Objective of Mission Work

The purpose of our mission in Japan is to propagate the Gospel of Jesus Christ. The entire work is evangelistic,

C. Hamasaki family, Nojiri Village, during daily Bible study.

both in content and outreach. No educational or medical work is being done as in other mission fields of the General Conference Mennonite Church. There are public schools and compulsory education is in force to the age of nine years. Employing many doctors and nurses there are both prefectural and private hospitals. For effectiveness in fulfilling our purpose we use a variety of methods. At each of the six stations tent meetings have helped reach the masses. With a seating capacity of approximately one hundred and seventy people the mission tent is set up in a strategic center. Invitingly printed over the entrance are the words of Christ, "Come unto me all ye that labor and are heavy laden." Each evening a Japanese evangelist preaches a simple, pointed sermon. In the beginning when local Christians were too few, a trained team came to help in leading the meetings, counseling with seekers, and follow-up for those who believed. At present local believers lead the meetings, deal personally with seekers and assist in the follow-up of contacts. Among the Christians are many who date their first contact with the Gospel to a tent meeting.

Bible Camp and Kindergarten

Effective in deepening the spiritual life of the Christians is the summer Bible camp. Beginning with a three-day camp for young people in 1953 this venture has grown to three camps, one each for high school students, university students, and families. Combined with daily Bible study, prayer and devotional meetings are recreation and discussion periods. Camp provides opportunity for counselling with individuals regarding the complex problems they face as Christians.

Entrance to Mennonite Church in Nichinan, Kyushu.

Emphasizing Bible study and Christian growth are the annual Bible conferences at each station. A Japanese pastor is invited to teach during the week of meetings for Christians. Motivated by an intense desire for Bible study a two-week winter Bible school was initiated this year. Serving as teachers were Yamada, pastor of the Aburatsu Mennonite Church, Miss Oiwani and Miss Onitsuka, principal and teachers at the Grace-Love Kindergarten, Yanada, third year student at Japan Christian College in Tokyo and Hashimoto, pastor and teacher at the Bible school sponsored by the Japan Evangelistic Band in Kobe. Scheduled during the secular school vacation the Bible school offered courses in Old Testament survey, studies in Hebrews and Ephesians, personal evangelism, Sunday school teaching and chorus. Twenty students were enrolled during the two weeks.

The third of January has become a memorable day in the last two years. As a climax to the three-day national holiday at New Year's as many as possible of the Christians from the five stations and outstations gather for a day of fellowship. Characterized by its testimonies and singing the meeting is of an inspirational nature.

A popular institution of Japan is the day nursery and kindergarten. Meeting this challenge is the Grace-Love Kindergarten at Aburatsu. Opening in April of 1953 with an enrollment of one hundred and two students it has graduated a hundred and fifty-two children. The influence of the Gospel is not limited to the children enrolled but reaches into their homes. In addition to planning a Bible-centered curriculum the teachers witness at the monthly parent-teachers' meetings and visit the homes of the children. Among the Christians today are those who first heard the Gospel from an itinerant missionary when they were children.

Offering for sale Bibles, hymnals and nearly all of the evangelical books published in Japanese the Oyodo Christian Bookstore opened in May of 1955. At present, scholarly, evangelical and attractive literature is inadequate to meet the needs of a literate population. Visions of a greater ministry in this area lead to purchasing a site nearer the center of Miyazaki City. Plans for a 14 x 30-foot two-story building, including a salesroom and reading room, are being completed.

Broadcast and Material Aid

Every Saturday afternoon from 5:15 to 5:45 the mission sponsors "The Light of the World" over the thousand-watt radio station in Miyazaki. Prepared by the Pacific Broadcasting Association in Tokyo the simple Gospel message is preceded by fifteen minutes of Christian music. Correspondence is directed to the mission address

given at the end of the program. Listeners writing in are given a New Testament and opportunity to enroll in a correspondence course introducing them to Christianity. Reaching into areas where the missionary has not gone are the programs given over private radio hook-ups in rural areas. In Miyazaki Prefecture there are over one hundred such hook-ups. This inexpensive project is especially advantageous in reaching the homes scattered through farming areas.

An opportunity to help in a material way came during the typhoon season in the fall of 1954. Scores of families lost their crops and household furnishings in the torrential rains and wind. Overflowing its banks the Oyodo River flooded a large area. The M.C.C. provided $1,000 to relieve the disastrous situation of many families. Tatami (straw mats used as floor covering), blankets, food and New Testaments were given to those suffering the greatest loss. Several months later U. S. surplus food packages also available through M.C.C., were distributed to the most needy. Needs of Christians have been met by offerings among the missionary family.

In some areas Christianity is in conflict with the highly esteemed traditions and conservative customs of the land. A surge of new religions has mushroomed since the close of the war. Each poses as the right way, consequently there is a great deal of confusion and indecision. To become a Christian is a bold venture. Perhaps of greatest concern to the Christian worker in Japan is the "back door" problem. Some young people and adults after having attended services regularly, even professing to become Christians, suddenly slip away from the church. Factors contributing to this disturbing situation are the tenacity of old religions, censure of family and friends, rigid social customs and economic pressures. This condition results in a periodic turnover, spasmodic church attendance and instability in Christian growth. School athletic events, often scheduled on Sunday, cause an annual Sunday school slump in the fall. School life during high school and university years claim nearly all of the student's time.

(Continued on page 181)

Home of the Peter Verans, Nichinan, Kyushu.

The General Conference Mennonite missionary personnel and children at their annual conference, 1955.

Ralph Buckwalter home, Kushiro, Hokkaido. Services are held in basement. (Right) Kindergarten building in Nakashibetsu used as church.

Board of Missions and Charities

Mennonites in Hokkaido

By RALPH E. BUCKWALTER

HOKKAIDO, until less than a century ago, was mainly the homeland of the aboriginal Ainu and the brown bear—some twenty thousand of the former and an unknown number of the latter. Being separated from the main island of Honshu by a five-hour ferry crossing and being of severe climate it has remained the last geographical frontier of the Japanese main islands. The first short rail line was constructed in 1880. The population which had mushroomed to two hundred thirty thousand in that year has now increased to nearly five million. Experts estimate that Hokkaido can handle a double increase in population, and the government has a plan for developing Hokkaido resources in order to make this possible.

It was also about eighty years ago that the first foreign missionaries came to Hokkaido. A notable work was carried on among the primitive Ainu. Today, however, the Ainu are practically an extinct race having intermarried with Japanese settlers. The bears have also dwindled in numbers, though occasionally one is shot or captured.

In all Hokkaido today there are approximately twenty-thousand Protestant Christians belonging to some two hundred congregations. Nearly one hundred Protestant missionaries representing a dozen different mission boards are working on the island, mainly in the west-central industrialized area.

Locating the Field

The first Mennonite contact in Hokkaido was made in January 1950 when J. D. Graber, Secretary of the Mennonite Board of Missions and Charities, made an investigatory trip to spy out the land. His contacts with Christian leaders in Tokyo impressed him with the opportunities of evangelism in this frontier area of Japan's archipelago. Consultation with missionary leaders and Christian pastors in Sapporo, Hokkaido's capital, confirmed the open door and indicated a needy area in the central and eastern part of this 260 by 280 mile-wide island.

The Carl Beck and Ralph Buckwalter families who had arrived in Japan on December 17, 1949 devoted themselves to serious language study in Tokyo and Osaka and further investigation of possible locations for the Mennonite witness. In August 1950 the two men retraced Graber's steps to Hokkaido, verified his first impressions and recommended the Tokachi-Kushiro-Nemuro area to the Mission Board.

In March 1951 J. D. Graber came to Japan again and together with the two missionary men and E. E. Miller, M.C.C. Far East Commissioner, made a third trip to Hokkaido. With confidence that they were entering God's open door the final decision was made to establish the first witness centers in Obihiro and Kushiro, leading cities in Tokachi and Kushiro sub-prefectures. In June both families moved to the field.

Establishing Witness Centers

1. *OBIHIRO* . . . June 1951 . . . Carl and Esther Beck (assisted by Gene Blossers during furlough). Obihiro is an energetic, rural city of seventy thousand population lying in the heart of the broad, productive, beautiful Tokachi valley of three hundred thousand inhabitants. Four of our mission centers are located in this area (see map).

When Becks came to Obihiro they found temporary housing with a hospitable Japanese family and proceeded to build the first cinder block house in Hokkaido, sparking a building revolution on the island.

By December 1953 the fellowship of believers had grown to thirty-one and one of the members, together with his wife, was set aside to shepherd the flock. The growth of the congregation, however, was greatly retarded when the young pastor resigned because of unsettled faith and Communist leanings. The flock was further scattered when over half the members either went away to school or moved out of the community. Among those of the dispersion and those who remained there is a faithful group who are earnestly striving to make Christ known.

Carl writes, "It is a joy to see a remnant church struggling to its feet under the gentle urging of the Spirit . . . trusting in the promises and sufficiency of their Lord and Saviour."

2. *KUSHIRO* . . . June 1951 . . . Ralph and Genevieve Buckwalter (assisted for a time by Ruth Bean and Maria Lichti). Kushiro is a coal-fishing-paper manufacturing port city of one hundred twenty-five thousand and is growing at the rate of six thousand a year.

A vacant dance hall by the water front served as temporary meeting place during the summer months of 1951. In November of the same year, the mission center, built on land given to the mission by a businessman, was dedicated and services have been held in a section of this building up to the present time.

The first fruits of the Gospel were mostly young people, but in 1953 the Lord added a middle-aged couple. Their steady, consecrated service has been a significant factor, under the blessing of the Holy Spirit, in the growth of the church. This congregation of over fifty members

Rural scene near Kamishiro, Hokkaido Island.

is made up largely of working people between the ages of twenty and forty, with a few high school students and half a dozen more mature believers whose new life in Christ began after forty.

The congregation has arranged with the city office to purchase a plot of land and is now making plans to build a meetinghouse and call a Japanese pastor as the Lord provides.

3. *NAKASHIBETSU* . . . June 1953 . . . Lee and Adella Kanagy (assisted by Takeshi Matsukuma during furlough). Nakashibetsu, with a population of seven thousand serving a community of around thirty thousand, is a dairy-farming center nestled in a beautiful valley near the eastern coast of Nemuro sub-prefecture. From a vantage point in the village the mountain ranges of Russian occupied Eterofu Island, lying some forty miles to the east, can be seen on a clear day.

Aiko Yochien (Love-Grace Kindergarten) was built in

Rhoda Ressler in her kitchen and Ruth Ressler in her apartment doorway, Kamishihoro, Hokkaido.

(Left) First young men of Hokkaido Mennonite Church to graduate from seminary. (Above) Carl Beck home, Obihiro, Hokkaido. Congregation meets in basement.

1955 and serves as meeting place for the believers. Living in a rented village-built cinder block house Kanagys have immersed themselves in the life of the people. Growth has been steady with fifteen believers, mostly employed young people, making up the congregation. One exception is middle-aged Fujita, wife of the manager of the Snow Brand Creamery. Her husband, though deeply interested in Christianity and the local program, has, so far, counted the cost of discipleship too great.

Takeshi Matsukuma, a seminary student whose home is near Nakashibetsu, is serving as pastor during Kanagy's furlough.

4. *HOMBETSU* . . . May 1954 . . . Don and Barbara Reber. Replaced by Joe and Emma Richards in 1956. Hombetsu is a rural village center serving a farming and lumbering community of some thirty thousand people. During the two years that Don Rebers pioneered in this village an earnest group of young believers was gathered together. Meetings were held in a rented room of the girl's school, established by a Christian educator but having long since lost its Christian emphasis. Rebers moved to Sapporo in July 1956 to take charge of the radio witness while Joe and Emma Richards, completing formal language study in Tokyo, moved to Hombetsu to carry on the work.

The Lord wonderfully provided a better meeting place in the fall of 1956—two good sized rooms above a little shop near the center of town. With this advantage and the dedicated assistance of a young Christian man from Tokyo, Richards report a growing interest, especially among older people. The average age of the sixteen members is twenty-seven.

5. *KAMISHIHORO* . . . May 1955 . . . Ruth and Rhoda Ressler. Located one hour by rail-bus north of Obihiro this rural village is a strategic center for Christian witness. In 1953 Carl Beck began regular monthly meetings at the request of a few young people who were formerly students in Obihiro and had become interested in the Gospel. When Resslers came in 1955 they lived in a lumber company house for six months and helped the young people with their Sunday school in another section of that residence. Resslers then moved to a village-built cinder block house and the Sunday school continued in the former location.

By June 1957 the membership was six. This small but zealous group dedicated their newly built chapel, for which they had given themselves and their earnings sacrificially, on June 9.

One way in which the believers are seeking to make Christ known is their practice of spending every Saturday afternoon and Sunday during the month of December going to all the schools in the township to tell the Christmas story.

6. *TAIKI* . . . Spring 1956 . . . Eugene and Luella Blosser. After serving in Obihiro one year while the Becks were on furlough, Blossers moved to this village which serves a broad farming community reaching nearly to the south-central top of Hokkaido. They spent the first few months getting acquainted with the people by building a house, a method that never fails.

Sunday school is held each week in the town fire department building. Other meetings are held in Blosser's home. The main service of the congregation is held Sunday evening when the largest number of people, mainly working folks, can attend. Eleven believers form the nucleus of this growing congregation.

7. *TOKYO CENTER* . . . Spring 1955 . . . Don and Dorothy McCammon. Although nearly a thousand miles from Eastern Hokkaido, the Tokyo center is considered a vital part of the Mennonite witness "in Hokkaido." The center's primary purpose is to serve as church home for members from the Hokkaido congregations who go to the capital to study or work. It also serves as a center of local outreach and a base from which to carry on necessary mission business.

The first baptism and communion service was held on

January 15, 1956 marking the change from a general fellowship to a responsible congregation. There are now twelve members on the role.

Don writes in his annual report, "While pointing out certain failures in this new Christian group, yet I hasten to express profound gratitude to God for the lives of the young people who have overcome tremendous social and family opposition and are giving a strong witness to faith in Christ their Saviour."

Mission and Church Organization

In January 1953 the Hokkaido Mennonite Fellowship was instituted on the principles of simplicity and expandability with the following purpose: "To preach the Gospel, teach the Word, witness to the transforming power of Christ through life and service, win men and women to Christ and establish them into churches with roots in the 'soil' and dependent only on Christ."

The Hokkaido Mennonite Fellowship still functions but our attention is focused more on the national church organization.

In October 1954 the first meeting of the church conference was held. At the fall meeting in 1956 a constitution was adopted which calls for an annual spring meeting. The conference chairman, secretary and treasurer are Japanese believers elected by the conference body. Two missionaries appointed by the Hokkaido Mennonite Fellowship and one representative from each congregation serve with the executive committee in a general council capacity. The conference is primarily a meeting for fellowship and exhortation, but is also concerned with planning co-operative summer evangelistic meetings, summer Bible camp, winter Bible school, unifying Sunday school work, etc.

The inner life of the church is manifest in spiritual growth into maturity in Christ in three dimensions—faith and practice, stewardship and evangelism.

Growth in Faith and Practice

The theme of the 1957 church conference was "Assurance of Salvation" with Romans 8 serving as basis for messages and discussion. Some sixty believers plus a few seekers attended this two day meeting. The decision was made at this conference to hold an annual Fall Spiritual Life Retreat in addition to the spring meeting.

Winter Bible school has served effectively since January 1954 in strengthening spiritual life. It was begun as a four day study session with a mature Japanese pastor serving as main instructor and missionaries and local pastors of other churches assisting. In 1957 the school was divided into two four-day sessions held consecutively at the Obihiro and Kushiro centers in order that more might attend.

The mornings of a typical school are devoted to worship, an inspirational message and Bible study. Afternoons include a lecture and discussion of a practical nature followed by participation in witness activity in the community. Evenings include chorus practice, testimonies, an evangelistic message and a closing prayer fellowship.

Students make up the main group of the day sessions with working people coming in the evening. We are praying that it will be possible to expand this Bible school ministry.

Summer Bible camp, first held in 1953, affords opportunity for believers and many seekers to enjoy three or four days of fellowship, Bible study and recreation. The Akan and Daisetsuzan National parks afford many excellent settings for such experiences. The final campfire-praise, testimony, consecration—service is always a time of high inspiration. Two large tents provide adequate sleeping accommodations for the eighty or ninety who attend every summer.

The church paper, a four-page monthly entitled, *Menonaito,* helps foster a sense of family among the various congregations and groups of seekers. The paper's editor is an elderly Japanese Christian brother who was formerly a news reporter and is now manager of a small post office.

Growth in Stewardship

Heeding the Biblical injunction, Christians are urged to abound in this grace. Increasingly the believers are assuming financial responsibility in order to meet local congregational needs and to extend a helping hand to others who are in distress. Especially in the winter of 1957 when Hokkaido farmers were suffering from drought and crop failure the Christians had the privilege of sharing their blessings as well as helping to distribute gifts from other Christians in Japan and abroad.

The four young men who are in seminary in Tokyo receive monthly love offerings from the Hokkaido con-

Representative Japanese Christians. Sakamoto, a postman, waves good-by to his wife and children. Mrs. Kagernumazawa knitting a sweater. Ishimoto and Yawagishi of Kushiro Mennonite Church are Bible School students.



Scenes of lunch time and living quarters at Hokkaido Mennonite Bible Camp, Nukabira, August, 1956.

gregations. The mission is also helping them with tuition, room and board according to individual necessity. Students help in the summer evangelistic campaigns in Hokkaido and after graduation are expected to return to the church a minimum of the same number of years that they have received aid.

Several congregations are setting aside regular offerings for future use in building. Four groups continue meeting temporarily in the mission centers. One meets in the kindergarten building, one rents two rooms above a shop and one dedicated a newly constructed chapel in June 1957. The latter congregation provided one-fourth the cost of their modest meetinghouse with the mission giving three-fourths. One of the larger congregations which is still meeting in the mission center is now purchasing land without mission aid and has a budget plan to provide a minimum of half the cost of a church building within three or four years.

Growth in Evangelism

Of necessity and God's grace the Hokkaido congregations are fellowships of "lay workers." Our constant prayer is for more and more transformed laborers to go into all the harvest fields.

We also pray that God will call Japanese pastors and give them pastor's hearts. Five young men who have answered his call are now attending seminary — four in Evangelical Covenant Seminary in Tokyo and one in Goshen College Biblical Seminary. Two are returning to Hokkaido in 1957 to serve the church. Besides these there are several mature brethren who minister as "lay" preachers.

From each center outpost work is being carried on in surrounding villages. There are eight rural and fishing villages where regular meetings are held at either two week or monthly intervals. Travel to these places is by train or bus and in most cases involves overnight stops.

Hokkaido's long, severe winter months militate against aggressive evangelism, but the fairly cool summers afford an excellent opportunity. Consequently, since the summer of 1955, we have conducted evangelistic tent campaigns. During the summers of 1955 and 1956 an experienced seminary student served as evangelist with other seminary students and local believers helping. In 1957 God provided a seasoned evangelist, Pastor Horikawa of Evangelical Covenant Seminary, to head up the summer work. He spent three or four days in each center. Seminary students were assigned to the various congregations to help throughout the entire summer vacation.

Brother Ishimoto, a fishing boat carpenter for the past twelve years who plans to enter Bible school in 1959, is now assisting Don Reber with the radio witness and Bible correspondence course—work which is reported elsewhere in this issue by Don Reber.

Trophies of God's Grace

Christ is being made known in many ways, but the most effective evangelism is accomplished through the consistent, daily witness of born-again believers. We would like to introduce several of our brethren to you.

Brother Sakaki is an electrical engineer. He worked for a number of years in a paper mill in Kyushu. At the war's end he joined the communist party, but by the time he moved with his family to eastern Hokkaido in 1951 he was completely disillusioned. An evangelistic meeting at the paper mill club house that same summer marked the beginning of a change in his life. After attending Bible class for nearly one year he made his decision for Christ and was baptized. A year later his wife also accepted Christ. From that time weekly cottage meetings have been held in their home. Brother Sakaki is now serving as chairman of the church conference.

Brother Hatano, formerly a news reporter and for the past twenty years manager of a small post office, is a "lay" leader, editor of the church paper and a trusted counselor. He and his wife gave themselves to Christ and were baptized on July 26, 1953. Sister Natano was hospitalized for tuberculosis in 1954 in a Sapporo sanitarium, but through God's blessing she was able to return to her family this summer.

Sister Nakazaki is employed in a farmer's co-operative and is a charter member of the Taiki congregation. She began attending the monthly meetings which Gene Blosser held in Taiki six months prior to moving there with his family. Her family was strongly opposed to her becoming involved in Christianity, but she was desperately searching for the truth. As she came to realize God's righteousness and her own need of salvation, she became so miserable that she contemplated suicide. But on New Year's Eve 1956 she experienced Christ's victory over her struggle with doubt and despair. Luella Blosser writes, "After that experience her life took on a new meaning which even her family could not fail to see. Now she is happy and her light can't be hid."

There are many others whose lives are being transformed into the image of Christ, and through whom Christ is building his church, but,

Please Don't Forget to Pray

"The little three-year old," as Rhoda Ressler writes, "was such a nuisance running in-and-out and underfoot while the big folks were making rice cakes for New Year's. Finally mother wrapped her up in thick comforts, tucked her in a box with one end out tight enough that she would stay put for for a while, shoved the box up close to the charcoal fire so she wouldn't get too cold, and then went on with all the busyness that goes with getting ready for New Year's. Yes, she heard her crying. But there was so much to do and, after all, children must learn sometimes to be restrained so mother didn't check on the cries. When she did finally get around to looking, the comforts were smouldering, and the little girl's feet were burned black as they fought and kicked, trying to push off the heavy cotton prison. That little girl teaches sewing now. She went through a long time of wishing she hadn't kicked so hard and had died then. Then someone gave her a New Testament and in reading, she found that God could speak to her. She listened. She wears two wooden legs now, and comes to Bible class across the dusty streets of the little town. Pray that God may keep on speaking to her and that she will listen long enough to understand that He wants her in His own family of believers here."

And keep on praying for everyone who is listening, and for all who aren't even concerned enough to listen that Christ might be formed in their lives too.

Mennonite Brethren Mission

Mission Work at Osaka

By ROLAND M. WIENS

Beginnings

IN 1948 at the General Conference of the Mennonite Brethren Church of North America, held in Mountain Lake, Minnesota, the decision was made to extend the foreign mission program into war-torn Japan. H. G. and Mrs. Thielman of Kitchener, Ontario, who felt called of God to go to Japan as missionaries were presented to the conference and accepted as the first missionaries. An arrangement was made for them to go out under the Mennonite Central Committee for one term. The Thielmans came to Japan in 1949 and located in one of the badly bombed out areas of Osaka, called Kasugade, on a peninsula close to the harbor on the west side of the city. Osaka is often called the Chicago of the Orient. It is highly industrialized and has a population of about 4,500,000. Thielman chose Osaka with the work of the Mennonite Brethren Mission in mind, since an understanding had been reached that when the relief and rehabilitation work of M.C.C. was brought to a close in Osaka the M.B. Mission would buy the property.

In the summer of 1950, August 9, the first full time Mennonite Brethren missionary arrived in Japan and took up temporary residence at Kasugade. The day her baggage arrived, a 125-mile per hour typhoon arrived, bringing a tidal wave which washed in eight feet of water into the M.C.C. area. All of Ruth Wiens' baggage was ruined. This was quite an introduction to her missionary work in Japan.

A large house was offered for sale to Thielman through a missionary in the Ikeda area about twelve miles north of Osaka. Ruth Wiens and Thielman made necessary arrangements for the purchase of the property. Hence a house was provided for the first two missionary families, the Harry Friesens and the Harold Gaedes, to move in immediately after their arrival in March 1951. Ruth Wiens moved in with them a few months later. Extensive remodeling, however, had to be done to make it livable and suitable to be divided into apartments. The Roland Wiens family arrived in July having just come out of Communist China. That fall Rubena Gunther joined the mission staff. She resigned her position as teacher at the Kobe Dependent School for American Service men's children to take up missionary work.

The Japanese house that had been the residence of a doctor and his family, now almost bulged at its seams with eight adults and six children. Two family units shared the downstairs kitchen, eating in shifts, while one family shared the upstairs kitchen facilities with the two single sisters. It was a time of learning to live and work together in the spirit of love and understanding. It was

Conducting a tent meeting in the Osaka area with interior view showing children's meeting in tent. Trailer shown at left is living quarters of evangelist. (Below) Part of the Mennonite Brethren missionary family with the H. K. Workentins from California.

Students and teachers of the Japan Mennonite Brethren Bible Institute.

also a time of intensive language study for the young missionaries. It was likewise a time of severe testings through illness and death. The Friesens lost their premature baby son. The mission lost the Gaede family who, due to the illness of Gaede, had to return to the United States.

In order to make room for the Sam Krauses who arrived in Japan in the spring of 1952 additional housing was needed. The Lord opened up the possibility for our Mission to buy a property owned by the Friends (Quakers) mission in the southern part of Osaka. The Wiens family moved to Tsurugaoka to take over this established work while the Krauses moved in at Ishibashi to enter language school.

The Thielmans returned to Canada in the spring of 1952 and at the same time the Jonathan Bartels from Hillsboro, Kansas, were sent out to work under the M.C.C. until the center was sold. This transaction took place in 1953, in consequence of which the Bartels were released from M.C.C. and put in charge of the M.B. Mission work in the Kasugade area.

The present mission staff was completed with the arrival in February of 1953 of the David Balzer family from Canada who immediately began language study.

Expansion

Areas of Responsibility. The summer of 1955 was a very important period in the history of the M.B. Mission work in Japan. Through prayer and fasting we were led by the Holy Spirit to concentrate our efforts for the time being in the Osaka Prefecture area and its immediate surroundings instead of scattering out over the whole Honshu Island. With a population of 4,500,000 to be evangelized there was sufficient work here for our mission for many years to come. Hence our Osaka field was divided into areas of responsibility. Harry Friesen was made responsible for Ishibashi, the northern area; David Balzer at Nagase, the eastern area; Sam Krause at Tsurugaoka, the southeastern area; Jonathan Bartel at Kasugade, the southwestern area, and Roland Wiens, Amagasaki, the

A tent campaign in progress. (Left) Kitano-san, Japanese evangelist preaching and (above) Roland Wiens leading the singing in a tent meeting with the aid of a piano accordion. (Below) The group of believers at Kasugade, Osaka; Jonathan Bartels at right, Rubena Gunther at left.

Mountain camp grounds at the Mennonite Brethren Mission.

western area.

Evangelist. Another important development was the invitation to Kitano, a mature Japanese evangelist to join our Japan M.B. church as our evangelist. He had a vision for reaching the people of Osaka with the Gospel. We had been in contact with him and had been having him serve as special speaker at various occasions for about a year. He had likewise been studying our M.B. doctrines and history and had become very favorably impressed by the martyr spirit of our forefathers. Hence after much prayer on his part, as well as ours, we felt it was the Lord's will for him to join forces with us. We are still praising God for giving this brother to us.

Tent Evangelism. Beginning on May 6, 1956, we entered into a six months full scale tent evangelism campaign. A two-team system was used. The evangelism team worked for three weeks in one place, preaching every night. It then moved on to the second location with the second tent and spent three weeks there while the follow-up team consolidated the work in the first tent which remained in the same place for another three weeks. The converts of these campaigns became the nucleus for the establishment of new churches.

Radio Evangelism. Since practically every home in Japan has a radio, evangelism by air presented a great challenge to the Japan M.B. missionaries. Three years ago through the Pacific Broadcasting Company in Tokyo, we began sponsoring a weekly fifteen-minute program under the direction of Akira Hattori, a graduate of the Fuller Seminary in Pasadena, California.

After two years the radio work became mission supported so we were able to extend it to a half-hour program. Difficulties have been encountered. After six months the local Osaka station cut it down to fifteen minutes in spite of our one-year contract. At the beginning of this year they wanted to cut us off completely, but God answered fervent prayers and we are continuing with the Sunday morning, 6:40 broadcast of "The Light of the World."

The response has been very gratifying. A full-time secretary is required to handle the correspondence courses

and answering listeners' questions. Efforts are made to contact each writer individually in order to lead him through to salvation and into the fellowship of the churches.

Bible School. During the brief six years of M.B. mission work in Japan, the matter of starting a Bible school has time and again been weighed and discussed. Until this year plans had not gone beyond the discussion stage. However, we now have faithful men and women who feel called of God to prepare themselves for full-time Christian work. Consequently on May 7, dedication and opening services were held for the Japan Mennonite Brethren Bible Institute. Eight students, five men and three women, are enrolled in our Bible School which admits students who have graduated from high school or measure up to that standard.

In order to put into practice what they learn, the students participate in the radio follow-up work, such as visitation of hospitals, prisons and homes of those who write in or who take the correspondence course. Our aim for the Bible school is that we will not only impart to the students a knowledge of the Bible, but that they will learn to know Jesus Christ better and that they will have burning hearts of love to lead their fellow countrymen into a saving knowledge of Jesus Christ.

Group of Christians meeting in a home. (Below) Radio follow-up work and (left) Menn. Brethren Mission property at Ishibashi, Osaka.

Christianity and the Asian Revolution

Christianity and the Asian Revolution, edited by Rajah B. Manikam. The Christian Literature Society, Post Box 501, Madras 3, India, first printed 1954, reprinted 1955. 293 pp.

Shintaro Hasegawa of the conservative Tokyo Theological Seminary wrote in the March 1957 *HIS* magazine, "In general, the evangelical missionaries are surprisingly little informed and much less aware of the current spiritual conditions in Japan than are the Roman Catholics or liberal missionaries, or even the average communist sympathizer. This default may be largely due to their lack of training in secular subjects which should have included the history and religions of the Japanese people. Some may be due also to the lack of proper pastoral education and experience.

"When confronted in Bible classes with questions dealing with the evolutionary hypothesis, Marxism, Zen Buddhism, or existentialism, many missionaries are not aware that these are not mere academic problems in Japan. Rather they are discussed seriously in popular magazines and even in newspapers, undermining the very fundamentals of our Christian faith. As young people realized that the missionaries and their national pastors were unsympathetic with such spiritual problems, many stopped attending the Bible classes."

Those missionaries who are aware that they have the shortcomings which are pointed out by Hasegawa will welcome this book, for it is an outstanding presentation of the problems which Christianity faces in the Orient, through the eyes of native Christians of this part of the world, who often see the picture from a different point of view than do Westerners. Articles and information for the book were received from some twenty people in ten different countries of East Asia. Each of the sixteen chapters was written by two or more authors, and thus the book represents the best thinking of the Christian scholars in the Orient. The idea for the book originated in the Ecumenical Study Conference for East Asia, held at Lucknow, India, in December 1952. It was prepared for the Second Assembly of the World Council of Churches. Manikam was selected as the editor because of his position of joint secretary for East Asia of the International Missionary Council and the World Council of Churches.

The opening paragraph states, "More than half the world's population, living in the vast area between Karachi and Tokyo, is today involved in a major social revolution. Probably the greatest single development of the twentieth century, this revolution has broken the hold of the West over the countries of Asia and is now rapidly changing the political, economic and social conditions within these lands. The only possible parallels are the French and Russian revolutions, and even they are dwarfed

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Brethren in Christ Mission

Our Christian Witness at Hagi

By PETER WILLMS

THE Brethren in Christ Church officially began its Japan work in connection with the Youth for Christ-sponsored World Congress on Evangelism held in August, 1953. After the convention in Tokyo a team consisting of Takahashi-san (Southern Baptist) interpreter, Henry Ginder (Brethren in Christ) main speaker, Vincent Gizzi (Oriental Boat Mission) singer and speaker, and Mary and Pete Willms (first Brethren in Christ missionaries) journeyed to Hagi City in Yamaguchi Prefecture. There they lived in a hotel and held a series of street meetings. John and Mrs. N. Hostetter and Mark Wolgemuth, Brethren in Christ, who were members of other gospel teams in Japan at the time, were able to be present in Hagi for the climaxing rally of that initial effort. The seekers and converts of these meetings were followed up by the Willms until gradually a Brethren in Christ foothold was established in Hagi.

Prior to this official beginning several members of the Brethren in Christ Church had not only visited various parts of Japan but had been active in evangelism. In 1950 Samuel Wolgemuth, who with his family later spent two years directing Japan Youth for Christ (including the World Congress on Evangelism), stopped and ministered in Japan as part of a world tour. It was largely the burden and faith he brought home with him together with that of Jesse F. Lady which, in 1951, resulted in the California Brethren in Christ Men's Fellowship sponsoring a Youth for Christ gospel team to Japan. Many gave sacrificially to make possible the trip of this team composed of Royce Saltzman (Messiah College) and Gordon Johnson and Pete Willms (Upland College). While this team was not sponsored by the Foreign Mission Board of the church it nevertheless had the blessing of the Board and the instruction to look at Japan in terms of a possible opportunity for Brethren in Christ mission endeavor. The team spent several months in Japan preaching under the auspices of Youth for Christ, Pocket Testament League, and a number of denominational missions. Members of this gospel team visited places as far south as Hiroshima City and Shikoku Island and as far north as Otaru on the northern-most island of Hokkaido.

The following year, in 1952, Carl Ulery, Foreign Mission Board Treasurer, traveling around the world, stopped in Japan with the express purpose of deciding upon an area to which to send missionaries. Upon inquiry he was informed that the Japan Sea coast of southern or western Japan was one of the most neglected areas in all Japan. To "spy out the land" Ulery and Wolgemuth, who was Youth for Christ director for Japan at that time, made a trip to the area in question and were impressed with Hagi City as a likely place for the Brethren in Christ to begin their Japan work. Upon Ulery's return to the U.S.A. and after due Board deliberations the Willms were approved as missionaries to Japan by the General Conference held in Canada in June 1953. On July 16 of that same year the Willms arrived in Japan and began the ministry to which he had been called in 1947 while attending Niagara Christian College (Canada).

In the four years since its beginning the work at Hagi has progressed slowly. Hagi, having a national reputation for its old feudal attitudes and being populated largely with rather self-satisfied farmers and extremely superstitious fishermen, has not done much violent pressing to enter the Kingdom. The hardest task has been and continues to be to show folks their spiritual need and Jesus' ability to completely meet that need. But on the other hand right from the beginning there have been the few who sensed their need and welcomed these tongue-tied (as far as Japanese was concerned) foreigners who, through interpreters, seemed to speak of a way out through One they called Jesus Christ.

One such needy person was Sugiyama-san. He is a young man who was brought up in Manchuria and is therefore an illustration of the fact that the large percentage of those that have responded to the Gospel in Hagi consist of people who lived in a foreign country during the days of Japan's expansion. While still a boy Sugiyama-san's eyes were poor and were tragically ruined beyond repair by one who posed as an eye specialist. As Sugiyama-san grew older he, with his parents, was repatriated to Japan where employment was denied him because of his eyes. What he wanted most—a chance to make his own way in life—was denied him. Furthermore, and again because of his eyes, he could not expect to follow in the footsteps of his father for his father is a watchmaker. Life was indeed harsh and Sugiyama-san became bitter. One evening after a service in our mission home in Hagi he and I visited over a cup of hot cocoa. As he prepared to return to his home he remarked, "This has been the happiest moment of my life." A cup of hot cocoa—only a gesture and as far as I can recall perhaps not even a deliberate one. But did so little even mean more to anyone? Sugiyama-san, being of critical mind, grew slowly in the faith. But he showed a willingness to make humble and pointed

Tent campaign with John Z. Martin preaching through interpreter.

confession when convicted of sin. By this time he has served two years as very able church treasurer and currently is also one of the church's three chosen leaders.

Some will be interested to know how we first contacted Sugiyama-san. It was through those first street meetings mentioned earlier in this article. But we were not the first to reach him with the Gospel. From a Pocket Testament League man who had been through the area two years before we arrived, he had received a New Testament. Some sow, some water, God gives the increase, and some are privileged to reap.

God giving the increase we are sometimes privileged to both sow and water *and* reap. The following is an illustration of such a conversion. In the spring of 1955 American surplus food packages were made available to the Mennonite and related missions through M.C.C. The Hagi church people who distributed the food learned from the welfare office the desperate need of Yamazaki-san in Muneto village beyond a range of mountains. Destitute, fearing tuberculosis from which her husband died, Mrs. Yamazaki despaired of feeding the five children who live with her in a small storeroom. Then came Abusatani bringing with the food packages a Bible and a hymnbook. Mrs. Yamazaki opened her home for a Bible class, and the next spring, she opened her life to receive the Lord Jesus Christ. From the day of her baptism she has given evidence of New Testament faith, unabashedly witnessing to her family, the Buddhist priest who questioned her absence from the temple, her village people, indeed, everyone she chanced to meet in the business of her life. Her countenance changed from heaviness to joy; her conversation turned from preoccupation with her troubles to recounting the workings of the Lord. She dated every happening from the time "God came to my house." Yamazaki-san was still poverty stricken, but she was no longer burdened. She now depends upon the Lord and receives from him her needs. Whereas people with less excuse become beggars she puts us to shame with her giving. The woman who could remember only sorrow has become a living example of the life of Jesus Christ and a pillar in His Church.

Our purpose as a mission is to effectively reach with the Gospel as many as we possibly can and to establish indigenous churches. In pursuing our God-appointed mission as evangelists we have utilized most of the usual means and methods: street meetings, tent and hall campaigns, children's meetings, tract distribution, youth camps, regular church services, school contacts and English Bible classes. We have found the latter to be about as fruitful as anything we have been able to do even though some missionaries have discontinued English Bible classes.

1-W Personnel Helps

Because we took up our work in Hagi without benefit of language study we did not find it wise or possible to branch out too thinly in evangelism. Instead we concentrated on following up contacts made through the early street meetings. However we have had occasional special evangelistic efforts in which we have used both foreign and national evangelists. One such effort was

Brethren in Christ missionaries. The Peter Willms family, and Doyle Book teaching English to University student.

Baptismal service, Hagi, 1957. Yamazaki-san whose story is told on preceding page is second from left in group picture and receiving baptism on right.

in the summer of 1954 when John Z. Martin, president of Upland College, came to Japan as Foreign Mission Board representative. He was evangelist for our first tent campaign in Hagi and for our first experiment attempting to reach the fishermen. This was at Nago about ten miles from Hagi. In line with the purpose of Martin's visit considerable policy discussion took place after contacts had been made with various other missionaries including brethren from each of the three Mennonite Missions in Japan. The (Old) Mennonite (Hokkaido) and General Conference Mennonite (Kyushu) fields were visited. This survery proved very helpful as we tried to set a course for the future of our work.

As far as is known the Brethren in Christ Mission is the only one that has experimented with 1-W personnel in Japan. In August 1955 Doyle and Mrs. Book of Upland, California, arrived in Japan for a two-year stay. Mrs. Book, with an interpreter discovered at M.C.C., has been busy with Bible classes for all ages. She has had an especially fruitful ministry teaching and guiding a corps of church Sunday school teachers. Book, as a 1-W worker, soon found himself busy in schools and elsewhere with English teaching and general goodwill contacts. This 1-W program has been very well received by the community in general and has opened up many witness opportunities. With the hours left him after fulfilling Selective Service requirements each week Book has engaged in various mission ministries such as church music. He has conducted choirs that have sung the Gospel at several hospitals and other public places. Furthermore the Books' being in Hagi has made it possible for the Willms to attend the Kobe school of the Japanese language.

With praise in our hearts for what God has wrought in the past we anticipate an even more fruitful future. In August John and Mrs. Graybill, members of the United Christian Church, Pennsylvania, arrived. We (Willms) with our basic language study completed and health and other factors permitting, will return to Hagi from where we hope to fan out and start new congregations while we continue to lend whatever support seems needful to the gradually growing congregation that has been established in Hagi.

Christianity and the Asian Revolution

(Continued from page 172)

in comparison with the changes in Asia. Never before have so many millions of people taken part in such a rapid and radical social upheaval."

Section one devotes six chapters to "The Social Revolution in East Asia," covering the political, economic, and social changes, describing the contending ideologies, and presenting the Christian concern for the Asian revolution. Section two in six chapters studies "Resurgent Religions," giving particular attention to Hinduism, Buddhism, and Islam. One of the best chapters in the book is number six in this section, on "The Christian Approach to Non-Christian Religions." In section three, the chapters discuss the churches in the Asian context, the churches at work, and the unfinished task. Finally, section four contains a statement entitled "Asian Churchmen Speak," written by thirteen leaders from Burma, Ceylon, and India.

In this volume one finds a dynamic faith, a deep understanding of the problems facing the church in the Orient, and a zeal for a program that tries to apply the Gospel to all areas of life. Here one learns why communism appeals to the citizens of the Orient, but in addition the reader is told on what grounds it must be challenged and opposed. Here one also learns to understand the power of the new nationalism in East Asia and receives good advice on how to meet this new force. All missionaries who plan to serve in the Orient must study this book.

Japan — Melvin Gingerich

The Japan Issue

This Japan issue of **Mennonite Life** should in a special way prove helpful to study the Mennonite mission work in this country, which is the fastest growing since World War II. Congregations which have special mission study groups want to take advantage of this material which in a unique way features the work of all Mennonite groups in Japan by presenting it with many illustrations and concise articles so that everybody can understand the problems and the achievements of the Christian church. Single copies of this issue cost 50 cents. If more than ten copies are ordered at one time a 50 per cent discount is available.

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MENNONITE LIFE
North Newton, Kansas

There Are These Facets . . .

By RUTH RESSLER

I SHIVERED a little as I held her coat for her—such a thin little coat, with the wind stinging cold outside! The children's clothes, too, were gay and bright, but so very inadequate for the weather here! "Poor thing," I thought, "she must have been looking out the window, starry-eyed, when the geography teacher said, 'Hokkaido, the northernmost island of the Japanese group, is a land of bitter cold and severe winter wind.' She probably listened just as far as the 'gorgeous silks and lovely kimonos' and then went off into dreaming of the time when she might take the Word of God to that distant place!" A consecrated Christian, and a devoted housekeeper and mother, she is finding the going difficult here in her first adjustment period. Perhaps it was partly because she came unprepared for the realities of life as a missionary's wife.

The Adjustment of a Missionary

It isn't easy. The Board of Missions and Charities has chosen a definitely rural area of Japan as our witness field, and in such an area the old pride and family solidarity are entrenched even more than in the great metropolitan centers of the country. Marriages and funerals are strictly a family tradition, and must be carried on in the prescribed pattern. To break such a pattern is an almost unheard-of thing. Moreover, the Japanese are a proud people — proud of the two-thousand-year-old culture that has distinguished them from the less advanced of their Asian neighbors, proud of their cleanliness, proud of their modern scientific development, proud of their philosophy, and proud of their agnosticism in that it denotes independence and an ability to "go it alone." As an island country they have a stand-offish attitude toward anything that taints of foreigners or foreign superiority. Those of our number who have lived in China feel this keenly, especially in the refusal of even laborers to willingly submit to bossing by foreigners.

More than that, Japanese are a literate people, and despise those of us who are unable to converse fluently with them, or to exchange ideologies with them upon their philosophical level of discussion. And that, in Japanese, can present a real problem! In contrast to the metropolitan areas, rural Hokkaido is almost without any workable English whatever, so if you depend upon good give-and-take in colloquial parlance for your happiness, that's another major adjustment. Since we are in the minority, it is better for us to make the adjustment than to demand it of our neighbors. Still, the time occasionally comes when, as Esther said yesterday, "A person just *must* talk English to someone now and then."

Then, too, adjustment to living in rural Hokkaido is no simple thing. Along about November, they quit selling cabbage and potatoes in our local markets. There will be no more until next spring, when the root pits are opened. What spinach we can find is usually frozen, discouraged-looking stuff. If we bothered to import it from Honshu, it would be too expensive for our village people to buy. As a result, our neighbors all have colds, time and again, and regard as sheer magic the fact that Rhoda and I aren't in bed with flu half the time, too. Rhoda came home from market this morning, "Nothing. Found a few onions, but the fish shops all say, 'The trucks don't bring fish on bad days. Maybe they'll come, maybe they won't.' Same thing with the lady at the pork shop." And so we opened another can of tuna. It's been a long time now . . . . But it's just as long for our neighbors.

Undo-kai — Field Day

Recently Rhoda and I visited "Undo-kai" (Field Day) at Nakano-san's school. It was a holiday, so everyone was there, and everyone had a good time. When the thousand and more students combined with twice that many parents, there was rumpus everywhere. Eighth grade girls performed an exquisite drill; the first graders ran a relay; bulging papas dragged a basket around a course. "But now we really must go," we said. But Nakano-san said, "Wait just a little. I want you to see this one more race. . . . Here they come!"

Each family who had three or more children enrolled in the school was eligible to enter. First the kindergarteners ran, only half the course, with an interested teacher or Mamma coaching from the side lines to see that they kept on the track. They gave their little stick to the next older brother or sister who waited for them on the other side of the playground. Then the next older member of the family ran off to find his older brother or sister, until, at last, papa or mamma stood waiting to run the final lap and bring home the winning trophy. So many things in Japan are done like that — the family unit competes against the outside world and its difficulties. The front room of the house is the noodle shop or the vegetable shop or the carpenter shop where everyone works to help earn the family livelihood. Little sister comes home from school and sells fish, while the big brother told me the other day in the shop, "I work in Obihiro, so I'm here only in the evenings." In the wealthy areas of residential cities, the homes are large and beautiful, and lovely gardens surround the houses. Around these gardens are high, tight fences that separate that family unit from the world. The streets may be narrow and steep and rough. Many of them are unpaved. But when the day's work is finished, the family retreats to its own little

haven. Japanese neighborhood consciousness is definitely second to a feeling of family. Perhaps some of us, as community-conscious Americans, have lost a precious thing when we forget that "He setteth the solitary in families."

Our Manner of Life

"Integration" . . . it's a peculiar word. And we who live in the midst of an oriental culture bat it around rather freely sometimes. And, quite as the blind men examining the elephant, each of us inserts into it the meaning that fits our particular fancy at the time, it seems. To some of us, it becomes sitting on our heels in quiet thought, to others, asking the maid to concoct something with a soy sauce flavor which we eat with chopsticks; to some, it involves living within a Japanese income; while still others throw everything overboard, kiss their wives gaily in public, build still bigger houses and drive yet larger automobiles, exclaiming, "I am an American, no matter where I live. So long as I carry the Word of God, and earnestly seek to propagate it, my manner of life should affect no one. Please pass the beef."

Granted — perhaps it shouldn't. But, being human, and living among very human orientals, the fact remains that our manner of life *does* affect our Christian witness, much as we may wish it didn't. The world's greatest foreign missionary once said, "I am become all things to all men, that I may at least win some." . . . Might that be applicable to the problem of integration?

Please Come Again

Last week Rhoda and I went out to the country to meet a lad who had finished the radio correspondence course. "It's about a five-mile hike from the bus stop," his letter had said in response to our inquiry. After consulting, the Bible class folks advised us to go soon, before the snow melts and walking becomes next to impossible. One of our church members took time off from his teaching schedule, offered to pay his bus fare, and came with us. The lad was waiting for us, and I saw him catch his breath momentarily at the sight of two foreign women. Warm spring sunshine on the snow, the mountains blue in the distance, and horse after horse passing us, dragging heavy Hokkaido sleds, loaded down with logs, or turf, or beans. . . . By the time we came to the little homestead hut, we felt pretty well acquainted. His mother awaited us, the little house polished until even the rough boards took on almost a sheen of their own. Rather a frightening thing, such a visit.

"We've lived here five years — came from Tokyo. The boys walked forty minutes every morning to get to high school. . . . When the canal is finished we'll be able to raise our own rice, then our living will be much better," she smiled a little. "After all, we're Japanese, you know, and rice makes for good living." Noon came, and she brought out the feast she had made for us — carrot fritters, a bowl of rice, green tea, and little cakes from the shop. How hard she had worked to prepare for us! We were really a little ashamed of ourselves, though we ate it gratefully. Then the five of us, around her little stove, held a worship service — songs, and prayers, and testimonies, of what God can and does do for our lives when we yield them to him. Gradually the two relaxed, as they nodded or said "Hai!" in assent to what we read or said. We rose to go. "Please come again," they said, "this has been such a friendly visit." And they walked with us, across the fields, across the little creek, and down the little lane to the main road. Then the mother turned back, after bowing again and again, but the son went with us, all the way back to the bus stop again. By the time we had jiggled our way home, it was almost dark.

"A whole day, almost, for one visit. If we had a car now, we could have done it in half the time." Yes—done what? If the three of us trudging out there in our high boots almost took their breath, what of a jeep roaring to a stop beside the house — if we could have gotten there at all! As we rolled in bed that night and eased each separate "Charley horse" into the most comfortable position, there was plenty of time to evaluate. . . I still am not sure of the answer.

I moved my seat in church the other evening, and when I came back for my Bible, discovered that the three little high school girls next to me had confiscated my kleenex and used it proudly. When Yooko-san comes for Bible class, unless we have taken adequate and rather elaborate precautions, she invariably helps herself to our hair brush and comb and any cream or lotion we may have neglected to put away in the drawer. Irritating, in a vague sort of way, raised in a family of two. Then I remember the seven younger brothers and sisters in Yooko-san's home, and the scramble there must be to get the one comb in the morning, and a squint into the tiny mirror above the drug-store calendar before they must leave for school. Our mirror on a dresser, with a light dangling over it, must be a fabulous thing in her eyes.

No, we don't know the answer. But we humbly pray for the grace to love our brothers even in the times when we do not understand them.

The Christian Ministry

The Ministry in Historical Perspectives, by H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers, 1956. 331 pp. $5.00.

One of the helpful publications which has come out of the recent study of seminary education in America sponsored by the American Association of Theological Seminaries is this series of essays on the Christian ministry in various settings in its history. Niebuhr and Williams have brought together significant contributions from such well known scholars as John Knox, George H. Williams, Roland H. Bainton, Wilhelm Pauck, and four others. These essays deal with the ministry in the primitive, Ante-Nicene, later Patristic, Middle Ages, Reformation, and modern periods. While this book has greatest value for those who are concerned about the administration of theological education, it would also have real value to those who are in the ministry.

Bethel College — Erland Waltner



Akira Hatari, radio pastor of the Pacific Broadcasting Association, whose sermons are broadcast by the Mennonite Missions. Correspondence courses are offered and personal contacts follow.

Mennonite Radio Evangelism in Japan

By DON D. REBER

IMMEDIATELY after World War II we began to hear of the great religious vacuum that was caused by the Emperor of Japan declaring he was not divine. We were told that the people were at a loss as to which way to turn. There was no doubt a vacuum and its causes were varied. However the nature of Japanese religious thinking is such that they were soon able to adjust themselves. This so-called vacuum has nearly disappeared.

A Religious Vacuum?

Religion in Japan was never related to the individual as a person but only as he played his role in the family, village or society. The one called upon to take responsibility is the oldest son who must carry on the family tradition.

Many missionaries no doubt came to Japan as I did expecting that because of the great vacuum people would come flocking to the church for help. However, we found quite the opposite to be the case. This vacuum did not exist in the Japanese mind. They are content with their traditional religions of Buddhism and Shintoism and in this sense the religious need is being met.

Nevertheless we know we have a message to give, the message of salvation which is in Christ. When we are able to bring this message to the mass of the 90 million Japanese and make them conscious of the principles of life which Christ taught we can then say that Christian evangelism is meeting with success in Japan. I believe that one of the best ways we can change the general religious thinking in Japan is to lay a foundation for evangelism through the medium of radio.

Plans are being laid for the centennial celebration of Christianity in Japan for 1959. As we look at the history of Christian evangelism in Japan and see that only half of one per cent are Christian we begin to ask ourselves, why are there so few?

Japanese are not taught to consider religion a personal need and therefore are satisfied with the occasional religious festival which takes place. Furthermore the Christian concept of one God which demands a personal commitment is entirely foreign to their thinking. It is not uncommon for a given person to be both Buddhist and Shintoist and as such give reverence to several gods none of which demand anything personally from him.

It is against such a background that evangelism is carried on and by using the advantages of radio their mistaken views can very effectively be corrected so that the future harvest of souls may be more plentiful.

Radio in Japan

Japan's natural resources of many fast running streams and rivers have paved the way for rapid industrial de-

Don and Barbara Reber who direct radio work in Hokkaido.

velopment because of the electric power they supply. The natural ability and aggressiveness of the people have also helped Japan become one of the leading nations of the world. Advances in radio and television are keeping pace with the modern world.

Radio in Japan is unique in that the Japanese have adopted both the British government-operated system and the American free-commercial system. The Japan Broadcasting corporation began in 1925 and in 1928 some time was given to inter-religious broadcasting. It was not until after the war that Japanese commercial broadcasting made its debut, in 1951. Today there are about 170 public radio stations and 39 commercial radio companies, the total number of stations being about 250.

Prior to the opening of commercial broadcasting the Japan Broadcasting Corporation was without competition. Soon after commercial radio began the public system was forced to revise its programs and in the process many of the religious programs were dropped for others of a more popular nature.

Music, both popular and classic, and entertainment compromise over 60 per cent of program time, whereas religious broadcasting makes up only .8 of one per cent. We can easily see that there is much to be done in this area.

It is a rare thing to be in a Japanese home that does not have a radio, unless it is in the isolated country areas which have not been serviced with electricity. Even there, one finds a radio speaker with a wire running to the nearest country village where they have a radio amplifier which will serve as many as six hundred homes. This system resembles a telephone in that it is not wireless.

Figures for 1956 show that 13 million homes have radio, which is over 80 per cent of the homes in Japan. The number of radios in Japan comprises two-thirds of the radio receivers in Asiatic countries. This same report shows that radio stations in Japan cover 99 per cent of the homes. It is very possible that in five to ten years nearly every home will have a radio. Another very interesting fact pointed out by the NHK survey is that 62 percent of the radios used are superhetrodyne type which is a fairly powerful radio.

The majority of the Japanese people look to radio for information as well as entertainment. The trend of business in Japan is to turn to radio to advertise products. This points up the fact that radio plays a very important role, no other medium reaching so many people simultaneously or having so direct and intimate an appeal.

We must not pass up the opportunity to utilize radio and television for Christian purposes. Radio offers a very effective and powerful medium and we must do all we can to raise the .8 of one per cent of radio time now used for religious broadcasts.

Evangelism by Radio

Radio cannot be expected to replace preaching from the pulpit, house to house visitation or personal evangelism. Wherever radio is used it must be integrated into the local church evangelism program. Radio can be and is a definite aid where it is used carefully. In any kind of evangelism we must speak the Gospel of Christ, we

A Christian girl in kindergarten training school introducing two of her roommates to Christ. (Below) Office workers of Pacific Broadcasting Association

Bible study group using Mennonite Radio correspondence course.

must by persistent effort continue to lay a foundation by which a person can come to understand and receive Christ. We must testify of our own joy and experience and finally we must give an invitation to that individual to accept Christ. All of these are carried on through gospel broadcasting.

In Japan, in particular, where radio is so highly developed and widely used, where there exists a lack of understanding of Christian concepts, radio offers us a medium through which we can not only lay a good broad foundation but we can build upon it and gradually bring Japan to Christ. We must introduce the Japanese to God the Creator who lives and who sent his Son to die for us because of his great love for us. We must do it personally one by one and we must also not neglect the masses which are reached through radio. The need of teaching the principles of the New Testament in Japan is a much greater task than evangelism in America.

Our Japanese friends must start from the beginning in their knowledge of the Christian faith, even though they may be thirty or fifty years of age. They start with a background of polytheism and pantheism without the slightest notion of a personal relationship with God. Through radio we can inform and arouse the people, thus helping to build the foundation for the church of tomorrow and today as no other process can do.

The Mennonites in Japan have taken up the challenge of radio evangelism. We cannot expect fantastic overnight results, because preaching Christ against such a background is a task to which we need to exert every talent.

What Is Being Done

Mennonite radio evangelism began February 1954 in Osaka over station NJB. This is a 10-kilowatt station and the largest of all stations which we use. In November of the same year broadcasting began over the Miyazaki station in Kyushu which covers the entire Miyazaki ken. In August 1956 we started on the Obihiro and Kushiro stations in eastern Hokkaido. These two cover the southeastern portion of the island.

In each of these areas the various groups are utilizing the Pacific Broadcasting Association's services, using their program "Light of the World." In each city local announcements are made to comply with each situation. Other than these broadcasts several individual church groups have developed a local radio program of their own such as was carried on in Nakashibetsu, Hokkaido and in Kyushu by the Aburatsu Mennonite Church. In both of these areas local Christians help in the program.

Because of the unique system of radio in Japan, the isolated rural areas which are not yet served with electricity still can enjoy radio as each home has a speaker box with a wire running to the nearest village where the radio programs are re-amplified. In the rural areas close to our mission stations in Hokkaido and Kyushu every effort is being made to enlist these rural stations to broadcast our gospel program.

Just a word about Pacific Broadcasting Association and the program it produces. It is an evangelical radio company set up for the specific purpose of aiding various evangelical groups who wish to broadcast but are not large enough in Japan to warrant their own studios, etc. It is a very desirable arrangement because the problem of producing top level programs and of finding sound evangelical qualified radio pastors is very difficult. By co-operating in this way we can utilize a trained choir and also the services of a trained radio pastor.

Megumi Hara, head of the radio division of Avco in Tokyo has the following to say about our radio pastor in his "Survey of Religious Broadcasting in Japan" which he compiled as partial fulfillment for his M. A. at Ohio State last year. "Rev. Akira Hatori has a very charming personality; he is probably the best speaker among the evangelistic type appearing on Christian programs over Japanese radio. His calm, warm and polite speaking hide a firm faith. This creates a mood favorable for listening. He speaks in plain language, using many illustrations so it is quite intelligible to the unchurched and less educated. At the same time he attracts people of higher intellectual levels. He talks directly to the individual, not to a congregation . . . . The idea of the program is to tell the purpose of life, and it leads listeners to the conclusion that the salvation of sinners is completed by the cross of Christ. This central thought is very skillfully presented and developed by the speaker in a way not to create strong opposition among non-Christian listeners."

The general format of the program which we use, "Light of the World," consists of the announcer's voice coming through a background of music saying, "I am the Light of the World, he that followeth me shall not walk in darkness but shall have the light of life." Then the speaker, Akira Hatori, is introduced and he reads the Bible. A hymn is presented and then the sermon followed by a hymn, invitation or prayer and the local announcements.

This program is very satisfactory and is liked by the Japanese and also has a high rating. Nevertheless it seems desirable in the future to try to develop parts of the program on a local level, if possible.

Correspondence and Follow-up

We are well aware that simply putting the Gospel on the air is not the final answer. In order to make our radio evangelism effective we must tie it in with the local churches. In Hokkaido there has been developed a systematic program of correspondence and follow-up. We have translated the Mennonite Hour Bible Study courses, "God's Great Salvation" and the "Sermon on the Mount" and have published them in Japanese. Each contact is introduced to a local church through a Christian or the

pastor or missionary. These personal workers are then encouraged to be responsible for that individual until he becomes a born-again Christian. From the radio offices in Sapporo we carry on correspondence and answer questions by letter and appropriate literature. After inquirers have finished the beginning course they are introduced to the new course the "Sermon on the Mount." At present there are over 400 enrolled in the first course with over 50 having completed it and waiting for the publication of the new course. A number of these have become Christians and members of the church through baptism.

In Osaka a similar program is carried on except that here they are using courses already prepared by agencies set up for that purpose. The radio work in Osaka is the oldest and has the advantage of a more powerful station. Nearly a thousand are reported as being enrolled in their courses and a number of these have been led to Christ. In Kyushu the program is very similar. Their correspondence course work is handled by PBA and the contacts are then sent personal letters and tracts from the office in Kyushu. In Miyazaki ken a great deal of effort is made to get the Gospel on the hundred rural farm stations in that area. This is not always an easy task because the farm stations are publicly controlled and not a commercial enterprise. We have had flat refusals on these stations while others have given consent with reservation. An interest in your prayers for this phase of the work would be very helpful.

For the future we look forward to expanding our present programs and increasing our radio outlets as the way opens. We know that preaching the Gospel over the radio is worthwhile inasmuch as souls are being saved, the local Christians strengthened and a foundation among the mass of the Japanese people is being laid for future evangelization. If the medium of radio is used to lead the Japanese to the church, Christianity will become the religion of the people.

Witnessing in Kyushu

(Continued from page 163)

Characteristic of the church today is the predominance of young people in the services. Though it is heartening to see students turn to the church in their quest for the truth the mature judgment and stability of Christian families is necessary for a strong witness. In many instances a believer is the only member of his family who is a Christian. Graduation from school, transfer of work or an arranged marriage to an unbeliever often snatch individuals away from the fellowship of the church. In the rural areas the farmer works from dawn to dusk coaxing an unproductive soil to yield enough food for his family. When the day's work is finished it is difficult to persuade him to come to an evening Bible class. Until the rural people are reached with the Gospel, little progress is made in the evangelization of Japan.

Working in Miyazaki Prefecture under the General Conference Mennonite Mission are Leonore Friesen, Esther Patkau, Bernard and Ruby Thiessen, Ferd and Viola Ediger, Anna Dyck, Martha Giesbrecht, Peter and Mary Derksen, Robert and Alice Ruth Ramseyer. Verney and Belva Unruh, Peter and Lois Voran are returning from furlough in the fall of 1957; Paul and Lavern Boschman are on furlough at present. Coming to Japan for a first term of service are Raymond and Phyliss Reimer. This makes a missionary family of twenty adults and twenty children.

The Gospel choir of the Pacific Broadcasting Association and (below) Don Reber at broadcasting station in Kushiro, Hokkaido.

The World's Great Religions

The World's Great Religions. New York: Time Incorporated, 1957. (Illustrated) 310 pp. $13.50.

This attractive publication is a reprint of materials which had previously appeared in *Life* magazine on the major living religions of the world. It includes sections on Hinduism, Buddhism, "The Philosophy of China," Islam, Judaism, and Christianity. It is profusely and expertly illustrated with pictures and presents largely portrayals of contemporary expressions of these major religions. The fact that these same pictures are also largely available in filmstrips makes them even more useful for the study of contemporary comparative religions.

Bethel College — Erland Waltner

Missionaries arriving at Nukabira, Hokkaido, for meeting of Mennonite Fellowship, July 1957. Women's sextet at Fellowship.

The Mennonite Fellowship of Japan

By DON McCAMMON

BY all means we must arrange to get our groups together periodically for fellowship, wider understanding and unity in the work being carried on by our mission boards" — so ran the thinking of various Mennonite-related missionaries in Japan in 1953. The "Old" Mennonites, General Conference Mennonites, Mennonite Brethren and Brethren in Christ missions, all new in Japan since the close of World War II, were increasing their staffs and outreach, and such a fellowship became increasingly desirable. More than that, it came to our attention that there were about fifty other Christian workers in Japan, not under any of our boards, who were either Mennonite at that time or formerly had such connections. Increasingly the feeling arose that a general Mennonite fellowship would serve a very good purpose.

Norman Wingert, of the Mennonite Central Committee, was willing to find out what action should be taken. Accordingly, a questionnaire sent to the members of the four missions indicated that most were in favor of arranging a general fellowship meeting in relatively central Osaka. The meeting was planned for January 5-7, 1954, and Board Secretary J. D. Graber, of Elkhart, who was in Japan at the time, was conference speaker.

Missionaries and relief workers at Fellowship meeting in Nukabira, Hokkaido, July 1957.

This first meeting, devoted to reports, spiritual edification and general fellowship served forcefully to acquaint all those present with the history, progress, concerns and hope of the various workers and boards. The recommendation was made and accepted that a "Peace Committee" be formed, with representatives from each of the four missions, and that for convenience and co-ordination, the committee be chaired by the MCC representative. Particular concern was generally expressed that there be a working on and sharing of literature which our groups need and can use in evangelism. It goes without saying, of course, that the newly appointed peace committee was appointed to function in the general peace witness, rather than to mediate that state of existence among our missions! Also it was to function in the planning of future conferences, and in general, act as a co-ordinating committee for the four missions. In July of 1954, the Peace Committee met for the first time, again in Osaka, primarily to take action on future conferences and to explore possibilities in the peace witness.

Regarding future conferences, it was felt that it would be a good procedure to revolve the places of meeting so as to give ample opportunity in the course of time, not only to see the various fields, but to thereby intensify special interest and sympathetic understanding in relation to the problems of the field where each meeting is held. Consequently, every one and one-half or two years, the

Enjoying fellowship around the dinner table and preparing for a panel discussion, Nukabira, July 1957.

All-Mennonite Conference can plan to meet alternately in different centers ranging the length of Japan, from lower Kyushu to far-eastern Hokkaido. This arrangement can profitably include summer time meetings in cool Hokkaido and wintertime meetings in mild Kyushu.

Of mutual interest to all, in the light of Japan's rapidly changing scene from no armed forces to an expanding self-defense force, was the question: "What can we do to counteract this trend with our peace testimony?" The possibility of lobbying for peace was discussed but dismissed as being outside our jurisdiction and province. A slower but surely greater momentum seemed obtainable through a greater use of peace literature. The obvious need before the committee was rapid production and translation of articles and pamphlets on peace, to be widely distributed.

Oddly enough, since the Mennonite position on peace is not widely known in Japan, a certain degree of caution in presentation needs to be exercised to keep from being identified with the Communists, who have usurped the voice of peace by their double-meaning talk. The chairman warned of this particular problem, but of course it need not in any way curb the witness of God's true peace.

On September 3, 1954, O. O. Miller met with the Peace Committee in Tokyo. He proposed that the committee henceforth function under the name: Mennonite Central Committee—Japan, or "MCC-J." as it would naturally come to be known. Miller stated that one of the purposes of M.C.C. in Japan would be "to serve as

Japanese style dinner at the Mennonite Fellowship Conference, July 1957.

Second All-Mennonite Fellowship, Miyazaki, Kyushu, January 1956. Around the dinner table (left) and a discussion.

headquarters for service to Mennonite missions in Japan." This prompted immediate discussion from the committee as to whether we could obtain help in the translation and production of materials on peace, etc., as has been successfully done in Europe. This matter was to be taken up with the M.C.C. Executive Committee and the Mennonite Publishing House in Scottdale, Pa.

The November 1, 1955, meeting held in Osaka afforded the first opportunity to hear Melvin Gingerich outline his M.C.C. directive and work vision for his two-year term of service in Japan as the M.C.C. Peace Section representative. His concept of service lays a broad, basic and vital base in the total peace witness—both from the point of personal contact and teaching and from the point of analyzing the literature needs of our churches in Japan. Gingerich's extensive contacts, teaching and service throughout Japan, along with the actual filling of certain literature needs, has made his contribution to the general church program and peace witness a great one.

At this meeting the second All-Mennonite Fellowship was planned to be held in January, 1956, at Miyazaki in Kyushu, with the General Conference Mennonites as hosts. Melvin Gingerich was chosen to be principal speaker. The second All-Mennonite Fellowship was again a success, as ties of brotherhood were strengthened during the periods of devotion, reports, discussions and messages. Sunday services found the visiting missionaries in the various church groups of the General Conference field. The following day, a sightseeing bus tour to local points of interest was arranged.

First meeting of All-Mennonite Fellowship, Osaka, November, 1955.

The next meeting held by M.C.C.-J. was at the International House in February of 1957. Japanese samples of peace booklets by Carl Kreider and Melvin Gingerich were presented. Plans for their effective distribution were to be made at the third All-Mennonite Fellowship to be held in Hokkaido in July, 1957. A short history of the Mennonites and a short booklet on the life of Menno Simons were requested. These will be prepared by M.C.C.'s Peace Section representative, to be translated and used in the Japan Mennonite congregations.

It is hoped that the excellent DVBS materials of the "Herald Press" may also soon be revised to fit the Japanese setting and thus fill a very urgent need in the program of the Mennonite churches.

The third Japan Mennonite missionary conference, held on July 11-14, 1957, was attended by forty-nine persons, including the missionary children. The conference was entertained by the Hokkaido missionaries in a hot springs hotel in Nukabira, a mountain resort city in beautiful Daisetsuzan National Park in central Hokkaido. Using the theme of "Let your light shine before all men," the members of the conference engaged in panel discussions, hymn singing, prayer hours, devotional periods, and informal fellowship. The last session was held in the newly built Mennonite church in Kamishihoro. Following the conference, the attendants visited the Mennonite mission stations of Hokkaido.

Because M.C.C.-J. has been confused with the M.C.C., the group decided that in the future it was to be known as The Mennonite Fellowship of Japan (M.F.J.) and the former M.C.C.-J. was to become the M.F.J. executive committee. It was also agreed that a simple constitution was to be prepared to guide the organization in its activities.

Though the work of the committee was at first exploratory only, it has grown into a useful, action-prompting committee in the service of the four missions involved. It is our prayer that we may continually and more effectively supplement our various evangelistic programs by a sharing of concerns and resources, and that all of our effort and fellowship may be to the glory of God.

The Mennonite Peace Witness in Japan

By MELVIN GINGERICH

E. Raymond Wilson addressing Peace Literature Conference, Tokyo. On his right is Iwao Ayusawa from International Christian Univ.

THE Preamble of the present Constitution of Japan states, "We, the Japanese people, desire peace for all time and are deeply conscious of the high ideals controlling human relationships, and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world. We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth."

Article 9 of this same constitution declares, "Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

"In order to accomplish the aim of the preceding paragraph, land, sea and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

Pacifism in the Constitution

Japan thus is the first nation in history to embody the principal of pacifism in its constitution. With her industrial cities destroyed, her capital city in ruins, and with two cities leveled by America's atomic bombs, Japan in 1945 for the first time in her history was utterly defeated militarily. The terrible suffering she endured convinced her that her military leaders had taken Japan down the wrong road. Their disillusionment with war was great, the psychological shock of defeat was deep, and the dedication to a new role for Japan was sincere. It is not altogether surprising, therefore, that Japan should have adopted a "peace constitution" in 1947.

Ten years later the vast majority of Japanese citizens are still peace-minded. L. H. Battistini in his book on "The Postwar Student Struggle in Japan" shows that the large number of students and student organizations participating in anti-war conferences is indicative of the deep interest in peace among the young people of Japan. He writes, "The wide range of these activities, including

At the Christian Peace Literature Conference, February 1957. (Right) Albert Huston, Melvin Gingerich and E. Raymond Wilson plan the peace literature conference.

YMCA, YWCA, UNESCO and religious groups, seems to confirm that the aversion of Japanese youths to war was genuine, spontaneous and unrelated to Communist stimulation" (p. 102).

In spite of the strength of the anti-war sentiment in Japan, the movement to delete the war-renouncing section from the constitution has become a power to be reckoned with by those pledged to preserve the present document. After the autumn of 1949, American policy in the Far East changed rapidly in line with the unfavorable developments in China. The United States decided to change her policy of demilitarizing Japan and instead launched out on a program to make her into a military bulwark against totalitarianism. After the Korean War began, General MacArthur urged the necessity of rearming Japan and under the Security Treaty with the United States, Japan offered America a number of military bases on her soil. Rearmament was begun at this stage, and after the Mutual Defense Assistance Agreement with the United States, America insisted that Japan should increase her land force to 325,000 men. When Nixon visited Japan in November 1953, he stated that it had been a mistake on the part of the United States to have disarmed Japan. In August 1955, Secretary of State Dulles and other American officials requested that a Japanese army of 350,000 men be created. American officers also have urged Japan to build a large navy. The Liberal-Democratic political party now in power is conservative and pro-American. It favors dropping the peace section from the constitution, while the opposing liberal, anti-American Socialist Party wishes to keep the peace constitution.

Besides the issue of the preservation of the constitution, peace societies in Japan are concerned with preventing the return of militarism, with the ending of the H-bomb tests, and with bringing about the withdrawal of American military forces from Japanese and Okinawa soil. The many peace societies in Japan may be grouped into four classes: (1) those whose membership is open only to Christians, such as the Fellowship of Reconciliation; (2) the religious peace societies, open to Christians, Buddhists, and others; (3) secular peace societies, composed of college professors and others, having primarily a humanitarian approach to peace; and (4) those dominated by communists.

Because Russia and China have taken the initiative in peace propaganda, America has been placed on the defensive in the peace movement, especially when she defends H-bomb tests and brings pressure upon Japan to change her peace constitution and to re-arm. Although the vast majority of the people of Japan deeply desire peace and fear any move that might bring back militarization of their country, many are reluctant to speak aggressively in favor of peace for fear that they will be considered to be communist sympathizers. When they hear an American give an address which champions peace and at the same time exposes communism they are doubly surprised. Since many are under the impression that Americans can not get visas to come to Japan unless they agree in advance to support American foreign policy, they are surprised to learn that citizens of the United States would dare criticize certain aspects of the United States State Department policies. They are also surprised that anyone would have the courage to defend peace and oppose communism in the same speech before a Japanese audience.

Mennonite Peace Witness

It is in this kind of environment that the Mennonite peace witness in Japan has been given during the past two years. A deep humanitarian revulsion against war and a dislike of violence have made the Japanese for the time being pacifistic in spirit and open to the teachings of those who oppose war on moral and spiritual grounds. Although the average Japanese citizen does not appear to have an adequate philosophical or theological foundation for his anti-war position and although it may be assumed that a combination of pragmatic considerations as well as a resurgent nationalism might fairly easily bring about a shift in public opinion, at the present time the story of the Historic Peace Churches and their centuries-old witness against warfare is given an open hearing in Japan. The Mennonite Central Committee believed that there was this kind of open door for peace witnessing when in October 1954, the writer of this article was invited to give a two year term of service in Japan under the M.C.C. Peace Section beginning in September 1955.

Earlier, in January 1954, the All-Mennonite Fellowship of Mennonite missionaries and relief workers meeting at the M.C.C. headquarters in Osaka had formed a "peace committee" which met in July and expressed the need for peace literature to be used in witnessing for Christian peace in Japan. The "Peace Committee," now named M.C.C.J. (meaning M.C.C. in Japan), met in Osaka November 1, 1955, at which time the M.C.C. directive for the Peace Section representative in Japan was reviewed. The directive covered these six points:

(1) make contacts with the four Mennonite and Brethren in Christ mission fields in order to study the problem of correlating the peace message with the Gospel and to offer services through lectures and conferences in these mission fields;

(2) contact Japanese Christian peace groups to study their programs, to exchange information, and to engage in coordinated peace efforts with them;

(3) help produce and translate Christian peace literature for use in Japan;

(4) build a peace library for the use of missionaries, Japanese students and peace leaders, and the Peace Section director;

(5) study the problem of legal recognition of conscientious objectors in Japan;

(6) possibly visit Formosa and Korea in the second year to study peace education possibilities there.

A Personal Report

As the remainder of this article will be largely concerned with the manner in which these six directives have

been carried out by the writer, it will be convenient to report in the first person. During the past two years, I visited the General Conference Mennonite missions in Kyushu twice, the Brethren in Christ in Hagi once, the Mennonite Brethren mission in Osaka once, and all or part of (Old) Mennonite mission field in Hokkaido four times, spending in all at least three months in these mission stations. During these eight trips I gave more than 125 lectures to audiences totaling over 22,000 persons. These lectures were given in our Mennonite missions, in other churches, in public schools and public halls, in colleges and universities, and before clubs, P.-T.A. organizations, and teachers' meetings. Among the subjects covered were the price of peace, spiritual foundations of a free society, the crisis of our age, the power of Christianity, Christian loyalty, the New Testament basis of peace, love and hate in our society, the race problem in America, Christianity and communism, the historic churches and war, education in America, and many others. The lectures were generally followed by question periods, in which I usually had the chance to express my convictions on the Christian attitudes on problems of war and peace. These questions gave me the opportunity to learn what Japanese youth consider the important issues of our day and substantiated the correctness of Battistina's observation in the quotation above on the deep desire for peace among the young people of this country. The visits in the mission stations also presented opportunities for counseling with missionaries and others who came to me with their questions.

In addition to the contacts with the Mennonite fields outside of Tokyo, I have had the opportunity of speaking regularly in the Mennonite church of this city, where I delivered a series of lectures on the Anabaptist concept of the church and gave various peace messages. Furthermore in cooperation with Don McCammon, pastor of the Tokyo Mennonite Church, we have had four peace programs, attended each time by a number of other interested persons in addition to the regular attendants of the church.

Contacting Peace Groups

I have had the privilege of meeting a considerable number of Japan's Christian peace leaders. The leadership of the Christian peace movement is being taken by the Fellowship of Reconciliation, which is ably led by Paul Sekiya, a former Episcopalian teacher in China but now a member of the Society of Friends. There are other Christian peace organizations in Japan whose members in contrast to the F. O. R. groups are not all conscientious objectors to war but who are committed to an anti-war education program. I have addressed the annual F. O. R. conference as well as local F. O. R. societies in several places outside of Tokyo and have given addresses sponsored by them in schools and churches. Although there is a tendency in this group to be primarily concerned with such problems as the protection of the peace constitution and the prevention of the return of militarism to Japan, on the whole the group is deeply concerned about its unique Christian witness on peace and has listened to the M.C.C. emphasis upon the Biblical approach to peace in an appreciative manner. The counsel of the F. O. R. leaders on the most effective way of reaching the Japanese public has been very helpful. I have also worked with the Friends, especially with E. Raymond Wilson of the Friends Committee on National Legislation, who spent the 1956-57 school year in Japan.

Meeting of MCC-J or Peace Committee, Tokyo, February 1957.

Spreading Peace Literature

The production of peace literature began with my writing of a small pamphlet entitled "The Price of Peace." This was translated into Japanese, printed, and sold at many of my lectures. Mennonite missionaries have ordered the pamphlet in large numbers so that in less than a year, a second printing became necessary. The major project thus far has been the translating and the printing of 1,000 copies of J. A. Toews' *True Nonresistance Through Christ*. The book is being advertised in a number of Japanese periodicals and thus far only favorable reports have been received from Japanese readers, who have expressed their appreciation for its message and style. Millard Lind's *Answer to War* has been printed in Japanese and John H. Yoder's *Reinhold Niebuhr and Christian Pacifism* is to follow. This booklet will be especially valuable in the seminaries of Japan, where there is much interest in Neo-orthodox theology. A series of ten addresses on the Anabaptist view of the church which I presented in the Tokyo Mennonite Church is being translated and printed by the Hokkaido Mennonite mission.

With the Brethren, Friends, and Fellowship of Reconciliation, the M.C.C. in Japan cooperated in sponsoring a one-day Christian Peace Literature Conference at the International House of Japan on February 8, 1957. Thirty-five peace leaders attended the conference, which discussed the kinds of peace literature needed and what can be done to facilitate its production. The group decided that there should be a similar yearly conference. Part of the value of this conference came from the display of peace literature now available in Japan. On the previous day a smaller conference of twelve attended a Mennonite peace literature meeting at the same place, discussing the specific printing projects the M.C.C. and the Mennonite

missions have under way in Japan at the present time, as well as projects for the next several years.

When I came to Japan, I brought a peace library with me. These books are loaned to Mennonite missionaries and other church workers as well as to interested students. Without this supply of books, my work would have been handicapped greatly. It is hoped that the library can be expanded during the next few years to make it even more valuable to peace workers in Japan.

A project sponsored by the M.C.C. at my suggestion has been the donation of books to the young people of Japan by the peace societies of our Mennonite colleges in America. Some of these books are being placed in the library of the new dormitories for six hundred students at Wakeijuku in Tokyo, where Norman Wingert is spiritual counselor. Other copies are being placed in seminary libraries and are being given to interested students.

Another project with which the M.C.C. in Japan has been cooperating is the World Friendship Tapes Club, sponsored by Roy Wenger of the International Christian University faculty in Tokyo. Under this plan American students exchange tape recorded messages with college young people in Japan. A number of Mennonite college students in America are now members of this club.

The problem of securing legal recognition of conscientious objectors if the military draft should be re-instituted in Japan is one that can best be handled by Japanese peace leaders. Fortunately one of them is devoting considerable study to this problem, and the M.C.C. has been furnishing him books and reports for his investigation.

Formosa and Korea

During March 1957, Mrs. Gingerich and I spent two weeks in Formosa. We visited all of the M.C.C. and Mennonite mission personnel, as well as many other missionaries around the outer edge of the entire island. During the two weeks I gave twenty lectures to a total audience of over 1,250. In a country where military training is universal and where the party in power evidently has a deep desire to engage in a war with Communist China, opportunities to speak for peace are much more limited than in Japan. To see this contrast gives the student of current affairs in the Orient a perspective that could not be gained through book study alone.

In April and May 1957, I spent five weeks in Korea. During that time I gave thirty-two lectures to more than 10,000 people, speaking in churches, colleges, seminaries, and universities. I was impressed with the need of reconciliation and fellowship between Korean and Japanese Christians and discussed this matter with Korean Christian leaders. These peoples who have so recently experienced the horrors of war are open-minded on the subject of the Christian approach to peace.

Contacts with students in English classes, with Japanese members of a business and professional men's prayer meeting which I attended every two weeks, the Japanese Studies Seminar at the International House, Couple's Club at Tokyo Union Church, seminars at the Friends' Center, meetings with students at International Christian University and other schools, discussions with teachers and professors in schools throughout Japan, conferences with American embassy personnel, contacts with the groups in Norman Wingert's English Bible classes, and social hours with Japanese friends and missionaries have presented many opportunities to explain that we are representing the Peace Section of the Mennonite Central Committee.

The Christian Church

The Strangeness of the Church. by Daniel Jenkins. Garden City, New York: Doubleday and Company, Inc. 1955, 188 pp. $2.95.

A religious Book Club selection and one of a series called the Christian Faith Series with Reinhold Niebuhr as consulting editor, this book deals with the theology of the church. The ecumenical movement and current theological revival have deeply impressed the author in his approach to this great question of the hour, "What is the Church?" His depth of understanding, broadness of approach in giving consideration to all groups from Quakers and Mennonites to Catholics, his own keen humility and penitence, and his clarity of thought makes the book one to be deeply appreciated. He deals with all the broad aspects of the church from the Old Testament era, the time of Christ and the early church, the preaching of the Word and the church (a very good statement for preachers), the sacraments of baptism and the Lord's Supper, the church and the world, and the future of the church (eschatology).

The book is solid reading, but would not require theological orientation as a necessary prerequisite. Rather, anyone interested in the great doctrine of the church will find it stimulating reading. For myself, having tasted the between-the-wars cynicism concerning the church as an out-moded and dying institution no longer needed by enlightened men, this kind of reading always is tremendously stimulating for it makes the pre-war view so pale, jaded and inadequate.

Hillsboro, Kansas — Esko Loewen

The Anabaptist Vision in Japan

By MELVIN GINGERICH

IN "The Anabaptist Vision," H. S. Bender speaks of the Anabaptists' understanding of discipleship as the essence of Christianity which implies the "transformation of the entire way of life of the individual believer and of society so that it should be fashioned after the teachings and example of Christ."

Discipleship

Mikio Sumiya of Tokyo University summarized trends in the pre-war church in Japan. One group, he stated, had a sound theology but did not apply the Gospel to the everyday problems in the life of the people. Another smaller group had an inadequate theology but was deeply interested in applying the Gospel to the social problems of the people. Because the church would not accept the concept of social responsibility held by the smaller group, most of these men finally left the church and became leaders in the socialist political movement and some even became communists. He concluded his address by making a plea that the church should not make this mistake again but should tie together sound theology with social action, particularly in the area of peace activity.

George H. Hays points out that "The main emphasis of the churches was in the areas of doctrine and philosophy. There was some justification of this in a land where Christianity's essential teachings were not yet widely known. It appears, however, that an unusual opportunity was lost in the light of the fact that Christianity in its practical expressions along ethical lines had such tremendous appeal to the Japanese people." Although schools and welfare institutions had sprung up, representing a growing feeling of social responsibility among Christians, these were often operated "quite apart from the main emphases of the churches" (*Japan Christian Quarterly*, Jan., 1955, p. 15).

Recently a young pastor told the writer in a tone of discouragement that although his people believe that the teachings of Jesus are the expression of the highest standards for Christian society they at the same time regard them as impossible ideals for Japanese Christians in this stage of history; perhaps the day will come, say these Japanese Christians, when these standards can be applied, but that day is not now. Yesterday a devout young man, a member of the United Church of Japan, and a graduate of a Mennonite college, complained that although his pastor preached sound doctrine, the minister and most of his congregation did not put this doctrine into practice in daily living.

Hays explains that the conception of Christian discipleship as a commitment of one's life to that higher righteousness which Jesus set out to establish upon the earth was inadequately perceived by many who became Christians and members of the churches in Japan. Relativity is common in Japanese ethics, especially as right relates "to the individual, one's own group, custom, time, and power." In the areas of honesty, saving face, obligations, and in the relations of so-called following Jesus in His demands for a righteousness that exceeds that of the religious Pharisees. Perhaps the greatest virtue in the eyes of the Japanese is that of loyalty to the family and the state. Ichiro Kawasaki in *The Japanese Are Like That* expresses this truth in these words, "It might even be said that the Japanese word for 'disloyalty' is the nearest synonym for the Christian concept of 'sin.' The moral absolute in Japan has always been loyalty — loyalty to emperor, to feudal lord, to husband, to parents, to family, or to clan" (p. 193). This deep loyalty to their families and to the nation often involves them in serious moral compromises. To break this power there is needed a much greater emphasis upon individual responsibility in making decisions to apply principles of Christian morality, in other words, upon following Christ rather than the family or the nation. But before this duty can be understood there will have to be additional emphasis upon the theological concepts of "the idea of a personal God, the nature of sin as an affront to a holy God, man's accountability for sin, Christ's atonement for sin, and the person and work of the Holy Spirit in ethical growth" (Hays, p. 16).

In Christian discipleship, as the Anabaptists conceived it, there must be a supreme loyalty to God as he was revealed in Christ. To follow him at all costs and to place all other loyalties in a secondary position is not easy for the Japanese who have for centuries given their highest loyalty to their families and to their emperor rather than to a God who was the embodiment of the highest ethical principles of truth and righteousness. The tendency to be loyal often causes the Japanese Christian to be primarily loyal to his pastor or to the missionary who has brought him into the church. When the missionary leaves the community, this type of Christian frequently does not transfer his support to his new pastor but instead becomes disinterested in the program of the church.

Can the Anabaptist emphasis upon Christian discipleship succeed in this environment? The answer is that this is possible as is proved by the fact that it has been understood and applied in many individual cases. The Christian church in Japan has produced its heroes who have suffered persecution and imprisonment rather than to compromise their Christian convictions. Furthermore,

the fact that responsible Japanese Christian leaders are lamenting the existence of shortcomings in the area of discipleship in their churches is a basis for hope. The above concept of Christian discipleship can be made meaningful to Japanese Christians, provided that the missionaries and the Japanese church leaders understand the difference between Christian ethics and the kind of Oriental ethics which are based on a legalistic discipline "characterized by class-conditioned, authority-submission relationship." (Mikio Sumiya, "Japanese Society and Culture," *J.C.Q.*, Apr. 1956, pp. 107-8.) Churches that meet these qualifications are making their impact upon the people of this Far East country.

A Brotherhood Church

The second emphasis according to the Anabaptists as given above is "a new conception of the church as a brotherhood." Again here there are elements in the non-Christian culture of Japan that militate against the Christian ideal of society within the Kingdom of God. It has been said that the Japanese church is predominantly a pastor's church. The idea of a wide distribution of responsibility among the lay members of the congregation and of each member of the brotherhood occupying an important place in the structure of the church is grasped only with much difficulty by a people who are still under the influence of feudal concepts having to do with the lord and serf, the ruler and his subjects.

In Japan the uniting force of even the family is usually not love and affection but rather obedience to the head of the house, although during recent years among the middle class affection is being emphasized. But the "old ethic still requires that affection be denied in order to conform to the command of the parents in recognition of one's obligation to them. Japanese have been taught from childhood that the basis of all social relationships is this obligation as expressed in the saying, 'obligation to the lord is higher than a mountain, and that to the parents is deeper than the sea.' Therefore, the subject is expected to give absolute loyalty to the lord, and the child, filial piety to his parents. Loyalty and filial piety are the only proper ethical sentiments for fulfilling the demands of obligation. . . ." (Sumiya, pp. 105-6). This throws light on why Japanese churches tend to be "pastor's churches" and why church leaders are often very jealous of their power and leadership and are reluctant to share these with the laymen in their congregation as would be necessary if the body of believers would be thought of as a fellowshiping group of brothers.

Japanese society with its emphasis upon the importance of the father and the male child does not provide the kind of environment in which Paul's teaching that in Christ there is neither "neither male nor female" can be appreciated. The deference paid to aged men and to highly educated men, the discounting of the importance of women and young people, as well as the pride of race also make it difficult for Japanese to accept the remainder of Paul's statement when he taught that in Christ there is neither "Greek nor Jew, Barbarian, Scythian, bond nor free." Christianity everywhere struggles with man's tendency to erect caste systems and to exalt the importance of his group while depreciating the worth of those not belonging to his class. Christians have risen above these narrow prejudices in other cultures and this is also taking place in Japan.

This class system is breaking down in the cities. Women are receiving education, coeducation is here to stay, and women are entering the professions, including politics. The change in the position of women in Japan is one of the most profound social revolutions of twentieth century Japan. This will make it easier to teach concepts of the equality of all believers and of true Christian brotherhood than was formerly the case. Democratic principles which question the old feudal standards are being taught in the public schools, and as a result young people will respond to the ideal that the Christian church must be for all classes and will recognize that whatever magnifies class consciousness and social status must be condemned within the Christian brotherhood.

In the Japanese churches the writer has visited, he has found much that has reminded him of Mennonite and other simple services in America and has discovered a spirit of warm fellowship present which united the worshipers in brotherhood, although to be sure the church has seldom broken across economic and social lines, thus making the Japanese church almost entirely a middle-class movement. The fact that those who have joined the Christian fellowship have had to cut many of their ties with their Shinto-Buddhist environment does make them feel that they are now a "people separated unto God," and so naturally they cherish genuine fellowship with others who too have made this break with tradition. Japanese Christian business and professional men, who can no longer participate in the very common sake (rice wine) parties of their associates and who almost universally have forsaken the use of tobacco, find themselves in strange company in their economic circles and thus long very deeply for fellowship in truly Christian brotherhoods. It would appear that the Anabaptist concept of brotherhood can be made attractive to our Japanese brethren, but it must be a positive and dynamic force that is an expression of the true love and concern which they have for each other, or else the security of the old communal culture will in times of stress draw them back into its fold.

Non-resistance

In his essay H. S. Bender states, "The third great element in the Anabaptist vision was the ethic of love and nonresistance as applied to all human relationships." There is perhaps no nation which is more peace-minded than is Japan. In her constitution she has renounced war and has agreed to remain unarmed. Her people have a deep humanitarian revulsion against war because of the horrors they witnessed in the 1941-45 period. Although certain elements in Japan wish to delete the pacifist section from their constitution, even these individuals

insist that they want to prevent Japan from ever becoming involved in armed conflict. Part of the Japanese reaction against Christianity is due to the fact that the so-called Christian nations of the West have been almost constantly at war for the last five hundred years and that the intense arms race, including the building and testing of H-bombs, seems to them to be led by the United States. The Japanese are therefore much interested in the story of the Historic Peace Churches and are open-minded to the message of those witnesses who are convinced that true Christian discipleship requires the renunciation of hatred and violence. Practically all of the Japanese pastors take a friendly attitude toward the pacifist position and a number have declared themselves to be conscientious objectors to war. It is not at all difficult to obtain invitations to present the Christian peace position to Japanese churches.

Although there is here present a deep, humanitarian revulsion against the horror of modern war, there are elements in the Japanese culture which are not conducive to the growth of the positive love ethic upon which the Anabaptist position is based. As M. Sumiya explains, in Japan love "operates only within the boundaries of the communal society, and its nature is determined by the authority-submission pattern. This means that love is not supposed to extend beyond one's family, village, or nation. . . . This limited character of love gives rise to the contradiction whereby the same person shows deep sympathy for those within the circle of the communal society and is completely cold toward those outside it. . . . Love should decrease in proportion to the distance from the person. This is exactly opposite to the love taught by Christ in the Sermon on the Mount. Christ taught a universal love without boundaries, which is a denial of that limited just to the family or clan" (p. 109).

Furthermore, to take a position that one cannot participate in war often requires action which appears to be in defiance of the program of the state. Although Japan has a peace constitution, her Christians are well aware of the fact that the Conservative Party now in power may change the constitution and re-institute conscription. The majority of church people are unwilling to resist the program of the Conservative Party "lest the church become involved in great difficulty by her political assertions" (M. Sumiya, "A Responsible Church in Japan," *J.C.Q.*, Jan. 1955, p. 26). The Japanese have long ago learned resignation to political suppression and although there have been brave individuals who have followed their consciences rather than the dictates of the state, the entire cultural tradition is weighted on the side of conformity to the group and the political order. Without the Christian tradition of individual responsibility for one's acts, it is extremely difficult for a people to take a course of action which might lead to persecution and imprisonment.

The tendency to make Christianity something about which to philosophize as well as the pattern of thinking of social responsibility only in terms of responsibility to one's family make it difficult for Japanese Christians to launch into programs similar to those of the service agencies of the Historic Peace Churches, which are designed to alleviate conditions brought on by war and to express positively their love for all men. This was well expressed by Mrs. Naomi Kikuta, a fourth generation Christian in Japan who is the founder of the Naomi Home for widows, when she wrote, "We Japanese Christians like to stay within the walls where all is peace and quiet. We lack the vigor to work outwards, to extend our helping hand to others who suffer and who need us. . . . We like to sit, to play, to talk and think. But we do not like to step out of our peaceful churches and homes to walk down the filthy streets which are full of dirt and rubbish. We do not like to meet the typhoon. We feel that we have plenty of worries of our own, let alone burdening ourselves with the worries of others. We like to discuss and debate, but we are not very good when it comes to the point of *doing*. The reason for this lies partly in our tradition, a feudalism that is rooted in the far beginning of our history and culture. The Japanese people, including even Christians, are not well-fitted for social work; there is not the consciousness of social responsibilities for the unfortunate." ("The Miracle of the Naomi Home," *J.C.Q.*, Jan. 1955, p. 53.)

In addition there is a certain amount of fatalism in Japanese thinking which leads them to conclude that the condition of society can not be changed, although to be sure this view is being overcome as is evidenced by the degree to which Marxian thought has permeated the thinking of Japan, even though the overwhelming majority would insist that they were radically opposed to Russian communism. This is explained by Katsumi Matsumura who wrote in 1956, "Even those who do not well understand Marxism have interest in and sympathy with it, for it arouses their hopes and their active concern. It alone deals with the stark poverty of Japan. . . . Any thought that would oppose it must have a like regard for poverty and offer some hope of overcoming the situation. This presents a challenge to Christianity." (Christianity and Modern Thought in Japan," *J.C.Q.*, Apr. 1956, p. 133.)

The Anabaptist concept of love as expressing itself in acts of mercy and compassion can bring into the Japanese scene a new emphasis upon Christian social action and new hope for those who long for an escape from grinding poverty. The tradition of neighborliness and mutual aid expressed in deeds of economic assistance in contrast to paternalistic charity as well as in other forms of help can speak to the needs of a people who feel enslaved by poverty and who now listen to Marxism because it promises them relief from their misery. The view of the church as a "colony of heaven" where Christians express their concern for each other in tangible deeds of goodwill as well as for those outside their circle can be translated into reality in the Japanese scene as is so

strikingly proved by the Omi Brotherhood at Omi-Hachiman, Japan.

Qualifications for Witnessing

Admittedly in some areas of present day society it is more difficult to present the Gospel effectively than in others. Japan is one of the most difficult areas. The fact that at the end of a century of missionary activity in Japan the number of Christians is only one-half of one per cent of the population is proof of this statement. It takes a special kind of missionary to do effective work in Japan. Recently the writer heard the Japanese presidents of three evangelical seminaries discuss the qualifications they deemed essential for missionaries to their country. They stressed the need for men with not only a broad, liberal education in the area of philosophy, modern thought, and present day ideologies but also with an understanding of Japanese history, culture, and Oriental religions. One of the men pointed out that the great temptation of evangelical missionaries coming to Japan is to oversimplify Christian theology. The Japanese cannot believe that a religion which is not profound can be really true. The Japanese are a well educated people and they appreciate philosophical discussions. In 1955 there were 579,618 undergraduates enrolled in the universities and junior colleges of Japan. The successful missionary working among young people must be able to work with and win the respect of the college students of Japan.

Another problem related to the effectiveness of the message has to do with the age and experience of the missionary. The three seminary presidents mentioned above emphasized the fact that Japanese have great respect for age. It is difficult for missionaries to influence those older than themselves. If mission boards would primarily send out older men, especially those who have had pastoral experience, the mission program could be much more successful than it now is, these men believe. On the other hand, among the post-war generation there is no longer quite the respect for old age that there once was, and in the future young missionaries may be more readily accepted than they were earlier, provided they are properly qualified for their positions and try earnestly to understand and appreciate Japanese culture.

One of the great facts in the present Asian revolution is the rise of nationalism. The movement for the complete independence of the Japanese Christian church is growing. Japan wishes to be neutral and independent politically and resents those American pressures upon her which stand in the way of the achievement of these goals. President Shintaro Hasegawa of the Tokyo Theological Seminary wrote in the March 1957 *HIS*, "In view of these trends, it seems likely that the Japanese government will come to limit the entrance and activity of foreign missionaries sooner than was expected. . . . The general attitude of the nationals to foreign missionaries was summarized by a French newspaperman who said: The Japanese, observing the Americans during the occupation, think that they can learn little from them except technical skills. The American way of life is not for the Japanese.' The same attitude prevails among thinking Japanese Christians who have observed the foreign missionaries' efforts to model the Japanese church along American lines."

This situation presents a peculiar challenge to missionaries of the Anabaptist tradition. Because they and their forefathers have so often suffered at the hands of the state and have so often been in conflict with the existing social order, they have understood the New Testament teaching that Christians are but strangers and pilgrims in this world. Although deeply grateful for the liberties they have been privileged to enjoy in certain countries, they have nevertheless remained very suspicious of the power and objectives of the secular state. They have been much better able than many other missionaries to view the conflicts between the East and the West in a spirit of impartiality. When this approach is understood by the Japanese citizen, perhaps the way will be opened for an unbiased discussion of the strength and weakness of Western civilization, from which conversation may come a respect for the position of this kind of missionary that will make it possible for him to work even in an anti-American atmosphere.

There are those Christians in Japan who have been deeply thrilled by the Anabaptist beliefs and views and who are deeply committed to its perpetuation and to its injection into the main stream of Japanese Christianity. They will need encouragement and fellowship, but they will not desire the paternalistic support of Mennonite missionaries. Although these Japanese Christians will have to work out their own applications of the above principles, the danger of the influence of their nationalism upon these ideals must be recognized. Fellowship with like-minded Oriental Christians should save them from the dangers of a narrow nationalism. The writer would suggest that at regular intervals there be held Asian conferences for study and fellowship by those who have committed themselves to the preservation and promulgation within the Christian stream of the Orient the above insights into New Testament Christianity. In a spirit of deep humility they must learn from their fellow Christians those emphases which they may have overlooked but at the same time in a spirit of dedication they must pledge themselves to share with their brethren their understanding of the true nature of Christian discipleship. Within a few years, it should be possible to arrange a conference of Asian Mennonite leaders and others who share the above convictions representing India, Indonesia, Viet Nam, Taiwan, Japan, and perhaps other countries in the Orient. A conference such as this could help translate the term "Christian brotherhood" into a tangible expression of the universality of the Gospel, thus bringing a powerful witness to their fellow citizens while at the same time softening the dangerous aspects of a vigorous nationalism that now threatens to impede the growth of the concept that in Christ there is no East or West.

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INTERPRETING JAPAN

Reviews by Melvin Gingerich

The Japanese Are Like That, by Ichiro Kawasaki. Rutland, Vermont, Charles E. Tuttle Co., 1955. 232 pp. Paper: $1.75.

Japan: An Interpretation, by Lafcadio Hearn. Rutland, Vermont, Charles E. Tuttle Co., 1955. 798 pp. Paper: $1.75. Hard cover: $2.75.

These two books studied together give the reader an excellent introduction to Japanese culture. The first is written by a member of the Japanese diplomatic service, who has lived in many capitals of the world and is therefore in a position to compare Japanese culture with that of other countries. The book is frank and realistic, presenting the faults as well as the praiseworthy features of Japanese life. Some readers are of the opinion that it is too critical in some respects.

The second book, in contrast, is romantic and glorifies Japanese life. Hearn was born of Irish-Greek parents in 1850, was educated in France and England and in 1869 went to America where he engaged in journalism and the writing of books. The flight from Western materialism led him, in 1890, to Japan, which he found so much to his liking that he decided to spend the rest of his life there. He married into a Japanese samurai family, adopted his wife's name, became a Japanese citizen, and lectured in the Imperial University of Japan. It is said that no other western writer has ever been as successful as has been Hearn in understanding and interpreting the "very essence of Japan." Although the book was first published in 1904, the popularity of the present reprint is a tribute to the literary quality of the production as well as to its pertinancy for the understanding of mid-twentieth century Japan.

Kawasaki, in contrast, pictures for us post-war Japan, a Japan that has changed greatly since the turn of the century. In presenting the reborn Japan, he is not concerned with the great world problems which his country faces but with the way his people live from day to day. He does this by contrasting in an objective manner Japanese life with that of other countries in which he has lived, although he realizes that he is exposing himself to criticism by "showing their shortcomings in too glaring a light." By writing realistically about Japan, he hopes the book "may bring one step closer to reality" his dream of a world of tolerance and justice "where the citizens of all countries will be able to make the rounds, freely and in friendship, not only of their neighbor's lands, but of their neighbors' neighbors' lands as well."

Among the thirteen chapter titles are the following: "Paper houses, Bathhouses, and Teahouses," "The Japanese Woman in Kimono," "Boiled Octopus and Broiled Eels," "How to Live on $50 a Month," and "Earthquake, Thunder, Fire and Father." His conclusions appear in the last chapter on "The Two Japans": Thus, "Japan is a land of paradoxes and extremes, of great wisdom and great stupidity. . . . Official Japan, made up of the ruling oligarchy . . . is comparatively efficient, progressive . . . . Unfortunately, East and West do not blend harmoniously in Japan. Everywhere one finds confusion. The culture of present-day Japan is a strange conglomeration of undigested borrowings from Western civilization mixed with many elements surviving from feudal ages."

Much more penetrating is Hearn's study, which traces Japanese attitudes, customs and thinking back into the feudal age, with much attention being given to the ancient religious cult as it related to family and communal practices and to the coming of Shintoism and later Buddhism. Hearn makes it clear that the whole system of Far Eastern ethics derives from the religion of the household, that is, "all ideas of duty to the living as well as the dead, the sentiment of reverence, the sentiment of loyalty, the spirit of self-sacrifice, and the spirit of patriotism." Because of its penetrating, clear analysis of the Japanese mentality, this book should be required reading for all missionaries and relief workers going to Japan, for only with this knowledge can the apparent slow growth of Christianity in that country be explained. Nevertheless Hearn's treatment must be taken critically because of his over-glorification of the Japanese spirit and his critical attitude toward Christianity, although to be sure he does at places clarify certain shortcomings in the Japanese mentality.

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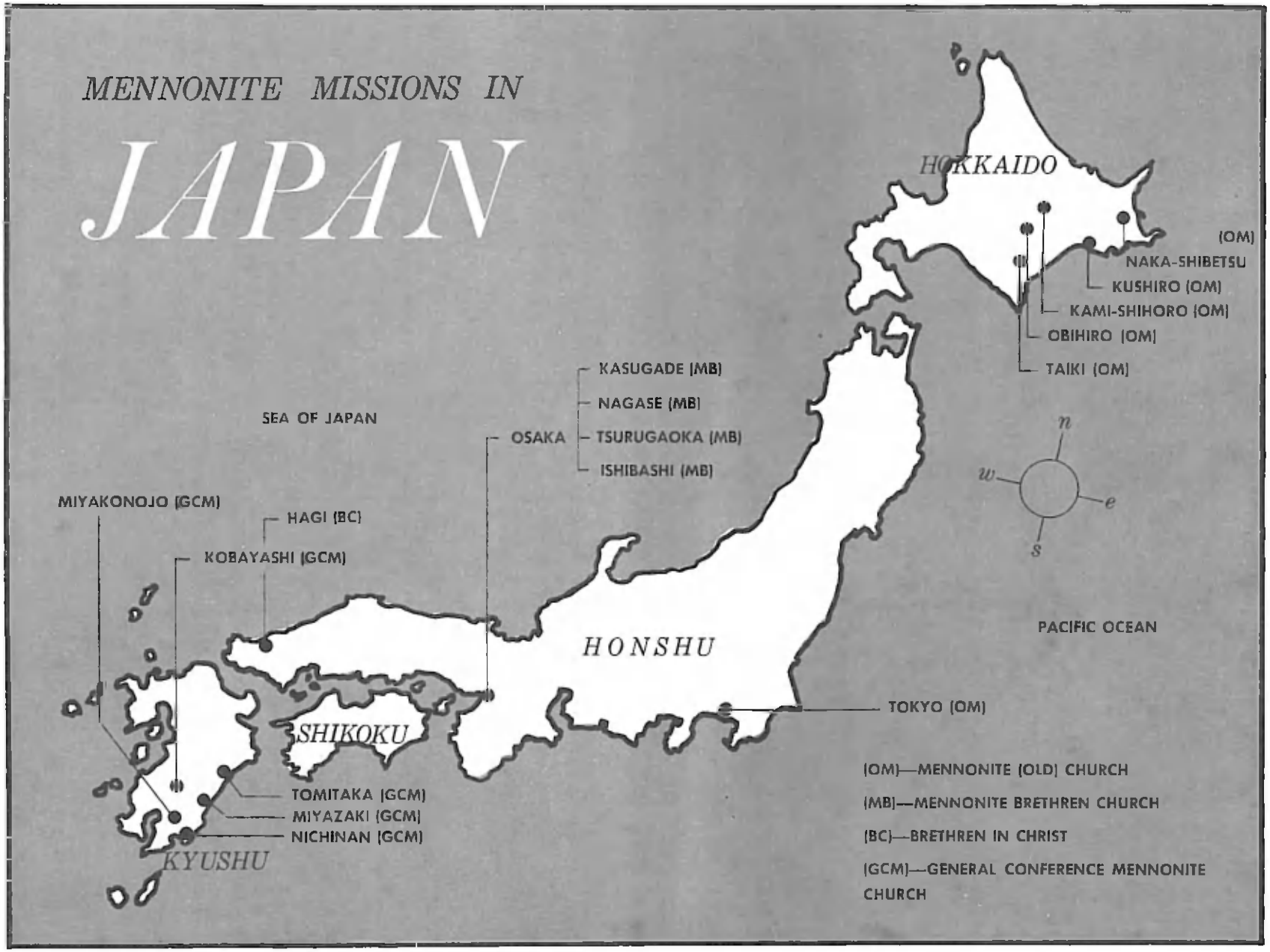
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