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The Voice of Opportunity From China and Japan

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THE VOICE OF OPPORTUNITY
FROM
CHINA AND JAPAN

By

E. W. McMILLAN



INTRODUCTION

Likely most of our brethren are aware that the Union Avenue Church of Christ sent our minister, Brother E. W. McMillan, to China and Japan during the fall of 1947 for a first-hand study of conditions and opportunities for the gospel there, as of the problems to be encountered in gospel work in those countries.

Brother McMillan was gone from home eight weeks, but he brought back information which we believe all brethren would welcome having. The other churches of Christ in Memphis encouraged our efforts in every possible way in sending Brother McMillan, and after his return they sponsored a city-wide meeting, in which he reported to those present his findings on the trip. The large auditorium of the Union Avenue congregation was well filled with visitors from other Memphis congregations, with some attendance by out-of-town people, and every gospel minister in the congregations of Memphis was present. Brother L. F. Mills, Minister of the Coleman Avenue church, presided; other ministers participated by reading, or praying, and Brother G. C. Brewer made comments of commendation at the close.

It has occurred to the officers of our congregation that the best way to get this information before brethren is to publish Brother McMillan's speech of that Sunday afternoon, January 4, 1948, which was recorded; also, to send him wherever brethren may desire a personal visit from him. Accordingly, we are publishing a large number of copies of his address for free distribution, and we have asked him to accept whatever engagements he can for the personal appearances. Our local work will be taken care of otherwise, at least for this year.

Elders, Union Avenue Church of Christ.



THE VOICE OF OPPORTUNITY

From

CHINA AND JAPAN

The spirit so abundant here this afternoon is the spirit which I felt for months before leaving for the Orient; it is the spirit I felt every moment of the journey going and returning; it is the spirit that I felt all the while I was there; it is the spirit that I have felt every moment since I got home. 1947 was the outstanding year of my life. Beyond all of my faith or imaginations, the devotions of Christian hearts went together in a manner and a measure that I had never expected to see. As I look back over last year, I see that this church took a step which possibly kept me from being lost. My interest in the Great Commission up to that time had been too much something to preach, not enough something to *do* myself.

I did not go to Japan alone. For four months before the trip began, the public and private prayers of this Church all included a petition for Divine guidance and protection in my behalf; in this city, we have a group of good gospel preachers; five days before I left they met with me in a prayer meeting, and each of them in his turn asked God's protection over me while gone; their congregations joined them publicly in prayers, likewise; these Negro brethren up here in the balcony added their prayers for the same cause; and, either before I

left the States or while in the Orient, more than two hundred personal letters reached me from friends and congregations, saying that they were praying for that trip. All those praying hearts went to the Orient with me. More than I can say, I am grateful for that encouragement.

In the morning paper a few days ago, Hambone said, "A heap o' folks begin about now turning over a new leaf, when they oughta just start a whole new book." I sometimes wonder if the sentiment of that mythical character might not be something worth consideration on the part of us all. History tells of many nations; some of them we call ancient nations. Their philosophies, customs, civilizations, and, more particularly, their religions, are largely matters of speculation or guess. They rose; waned—Babylonia, Greece and Rome are among them. In modern times, others have stood tall but fell. Germany, Italy and Japan are three. These nations, with their advanced culture and civilizations, find themselves today not in the position of turning over a new leaf, but of starting all over to write an entirely new book.

America is one of those nations that stand at the top. But as I flew approximately 20,000 miles above water and land; as I rode nearly 2,000 miles over exceedingly rough roads in a jeep; as I looked upon people literally falling beneath burdens like those that Jesus saw; as I listened to hearts speaking out of simple minds like the folk among whom Jesus lived; as I shivered by coals of fire similar to those around which Peter denied his Lord, there crept into my heart over and over the chilling question, "Is not, maybe, America

itself living in its last days of grace, being given one more chance?" The last Sunday afternoon that I was in Japan, I stood on the beach of the Pacific Ocean facing West; on purpose, I stood there alone. I made a picture of a golden sunset through the limbs of trees, just as it went down, then I turned and faced the homeland. Under the roar of the great waves at my feet, I breathed a prayer for God to help me not only to get back home, but to write what I felt and what I thought and what I had seen upon the hearts of people at home.

Certainly, it is not the intention of anyone to divert interest or effort from one mission field to another. But, surely, the simple Oriental mind, which was the first cradle for Christian thoughts, deserves consideration. Out of its crude cultures and civilizations it crossed into Asia Minor, then into Macedonia, on into Italy, and, finally, into England; and, then, in more modern times, it came to this great American continent. That mind, though undeveloped, had enough of God's love in it, through great sacrifice, to bring you and me the light of heaven. It has lost its way in the wilderness now; but surely, above the roar of ocean's waves you and I can hear their cry and do something about it. I am speaking today in the interest of that cause.

You may not understand my emotions at moments, nor would I be able to explain them; you could understand only if you had gone where I went; if you had seen what I saw; if you had heard what I heard; and if you had felt what I have felt.

There are two groups of people to whom I would

address my thoughts. The first is that group of religious persons, who, sincerely, throughout the world, are united in what we commonly call "denominations." The other is that religious group who are banded together under the name "churches of Christ."

I entered upon this study with an open mind. Many, and all but incredible, reports had come to us concerning opportunities in the Orient for the gospel of Christ. My mind went over those chapters in church history concerning the Roman Empire, which, at least superficially, once turned to Christianity. It recalled Macedonian calls that had come in the past in behalf of Gospel opportunities in different places, but never had there reached me any other report approximating, in proportion, the reports that come from the Orient. When I left the United States, I went with these reports in my mind, hesitant to accept them at face value; on the other hand, open-minded, to be convinced, if the proof was there.

But before naming opportunities, let me give you the sources from which information was obtained. I have no right to expect that you will accept my judgments without receiving first the reasons for those judgments. From that motive alone, I want to give you simply, in brief, the procedures of my life for more than six weeks the other side of the ocean.

I met with every congregation, except one, in China and Japan. I met, in person, every preacher in the churches of Christ, both native and foreign, and every Bible teacher imported from America to either China or Japan. I talked with all of them about church condi-

tions and church problems and church issues and tried to learn what they knew about American thoughts in this respect.

I met in private conference with persons of note in both the Chinese and Japanese Governments.

I talked with members of the Japanese Diet more than once; I talked repeatedly with representatives of the American Occupation Government concerning the religious, the educational and the political status of the Japanese people. I talked with them about the issues that confront the Japanese and Chinese minds now; pertaining to their education, their politics, war, and secured their judgments on what may be expected the next hundred years; also, what will be, and should be, the ideologies that will control their thinking in education and in religion.

More than a dozen public group meetings were held and discussions carried on with college and university presidents; with college and university deans, with deans of students, and with professors in those universities, with groups of medical doctors, health officers and social workers in those local set-ups. Through dependable interpreters I addressed audiences ranging from a dozen to more than a thousand people. I listened to speeches that were made by members of the Japanese Diet and members of State Legislatures; I held meetings with Governors and the heads of the departments in their respective states; I engaged in round table discussions with all of these groups concerning the issues that I have mentioned to you already. Whatever I may say to you this afternoon, or later report by word of mouth

or pen, as to my conclusions about conditions in the Orient and possibilities there, as of the problems that confront those countries, those things will be said as a result of the information obtained from these sources.

The question has been raised very aptly: What is the attitude of Japan and China toward persons going over from America to teach them?

Through the Mayor of Canton, through three group meetings with college and university presidents, deans and professors, and through meetings with missionaries, I learned this concerning China:

It is 90% illiterate; it has no compulsory education; it has no system of free education; it has no education of importance sponsored by the government, except in restricted sections. Most education in China is directed and operated by private individuals or groups. Before the war, Christianity was not welcome in China. Something, however, has changed China the last ten years. Dr. L. S. Wang, retiring president of Southern Commercial College, and incoming president of Chi Hoi University, a few years ago was a known opponent of Christianity. But in a welcome speech given me by Southern Commercial College, Dr. Wang was interpreted as saying, "Buddhism required 800 years to get its present hold on China. Christianity has been introduced to us less than 200 years now, and yet, Christianity already has laid a good foundation, and we have every reason to believe that it will have a great progress in the future. I sincerely hope that it may have." In person, Dr. Wang said to me, "If the churches of Christ in America can send teachers over here to teach English

and Bible, I will give place for both in my university and give credit for the Bible taught." His assigned reason was that the Bible in 1947 reduced the discipline problem in Southern Commercial College 80%. And you will welcome knowing that Brother Davis in 1947 baptized nine professors and 150 students in that college.

Furthermore, I was assured by dependable sources that Bible will receive credit as an elective in all of the leading universities and colleges of China. Moreover, Southern Commercial College is a school of three years' life and great promise, now with 600 students enrolled, and with six buildings, 22 acres of land, planning to expand into a university. I was assured by directors, the dean and the president, that this school will be given over to churches of Christ when we are ready to take over. They would welcome its becoming "Southern Christian College."

Turning now to Japan: What is the attitude of Japan toward Americans who go over for educational or religious work?

Church members in Tokyo gave me the first glimpse of the Japanese heart. It was on November 12. I had been to Canton, China; had gone through a spell of influenza and came out with all the effects that such an illness ordinarily leaves. I have no words with which to describe my emotions as we came in sight of Tokyo. We had flown across the China Sea and were descending upon a spot of earth that could be seen rather clearly; as the plane banked and headed toward it, there stole into my heart the chilling question, "Will

these people really give a welcome to me?" We taxied up to an improvised building used as an airport. I wondered. On purpose, I was the last person to leave the plane; there was something gnawing at my heart. I wondered how they really felt and knew that I had to find out before my mission could be well done. I paused on the top step of the plane and took a long look; there were three people near—two Japanese boys and one lone American, who had come to meet me. As I walked by the Japanese, they evidently were talking of me; I wondered what they were saying. After chatting with the American for a moment, I asked, "Can you get those boys to pose for a picture?" They smiled and welcomed the opportunity. Soon we were in the car, and "Where are we going?" "We are going to a welcome meeting," he said. Twelve miles away, we entered what used to be the Health Center of Tokyo. Through dingy, dusty rooms we went, passed furniture that had not been dusted for years, I am sure; up long and winding stairways we went, and finally, into a room. A long table, with chairs encircling it, stood before me. I am sure there never had been a fire in that room, it was so cold. There I stood, 7000 miles from home, soon to face my first Japanese audience, not knowing who a single man would be. My escort said, "Stand here; I'll go and get them." They filed in, one by one, and gestured me to the front chair. Starting on my right, they began making speeches—every person around that table made a short talk. Running through all that was said, there was this theme: Japan has committed an international crime; we are suffering for

it; we deserve to suffer for it; and we are destined to suffer for it years to come; we have no complaint for our suffering; we were misled through our leaders, but America has delivered us from our military. "Thank God," they said, "for that." This added theme ran through everything that was said: "We are here today to greet you, sir, and to welcome you in the hope that, through you, we may enable those that you meet when you go back home to understand how grateful we are to them. But our needs for spiritual leadership are greater still." I was led, in reply, to say, "This is the coldest room I've been in in a long time; but I can practically forget the cold outside through the warmth you have given me within. Nobody sent me here to remind you of the war; we are not interested in your remembering the war at all; and we have no pleasure in your miseries. I have come 7,000 miles to find out from you the best way and the quickest way that we can help you forget your war and alleviate your miseries." The Japanese and I were acquainted from that day on. Through fifteen meetings of that sort, with all of the types of persons mentioned in the opening remarks, to the last day that I spent in Japan, I never met one single sentiment different from that—in the membership of the church or in the attitude of the Japanese people outside of the church.

The State of Ibaraki is approximately 100 miles to the North of Tokyo, along the Pacific Ocean. Twice I visited in that State a period of approximately ten days. We have a group of seven congregations within a radius of twenty miles from Taga. In that territory, we have

300 members, approximately 150 of whom have been baptized the last eighteen months. Brother Shigekuni, a national preacher in Ota, taught and baptized them out of a denomination. They have banded themselves together in the determination to spread primitive Christianity in those parts. Some of them are managers in departments of the great Hitachi Works, a factory system that, before the war, was composed of 16 divisions, comparable to our Western Electric in the U.S. These brethren compose a nucleus of great potential strength if given the proper help and encouragement.

I met Brother Fujimori just before I left Japan and had a long talk with him. He is heart and soul back of the interest that we have shown on this side of the Ocean; with considerable emotion, he expressed his appreciation.

Now, let us turn our consideration to Japanese outside the church.

Sixty miles Southwest of Tokyo, I attended a meeting in a town by the name of Torizawa. On the 25th of October, a lone man had been baptized there, and he was responsible for that meeting. At 1:30 in the afternoon, in keeping with the customs of Japan, I was leading the group that approached the school campus where the meeting was to be held. A group of children, more than 400 in number, quit their play and came rushing forward to see, because they had been told that an American was coming to visit. They gathered up around me with questions and doubts in their eyes—there was no mistake of that. Some of them had pretty heavy colds and hadn't bothered to remove the evidence.

All of them were poorly dressed, and some of them were poor in body, but all of them had keen, penetrating eyes. Closer they moved as I stopped, but there was no use of trying to break that line, until they got near enough for my hand to rest on the leader's head. I reached over and patted him on the bare head and gave him a smile. I would give anything reasonable if the photographer had snapped that scene instead of the one that he did snap. Never have I seen more joy in children's faces than I saw in theirs, and it cost only a smile. Then they parted, and I went on through. Here is the picture made then. I am standing on the steps of the school building, surrounded by a group of honest little children. This is a leading paper of Japan; it is controlled by the government, but the scarcity of paper is such that I never saw it with more than four pages. If you want to know the attitude of the Japanese government toward the effort we hope to do, here is an indication. Practically, one-fourth of one of those pages was given to that meeting in Torizawa. After a very profitable round table discussion, following an address to the student body, the one Christian man said to me, "Here is a town of 4,000 people, with 1,000 school children, yet we have no doctor, no nurse, no building of worship, and never a religious service within ten miles of here." Two days before I left Japan, he brought me blue print for an auditorium that would seat 500, with a preacher's living quarters above. He told me it would cost \$15,000.00; then he added: "I talked with the men of Torizawa and they will donate enough lumber and labor to bring the cost down to \$10,000.00."

That is a fine opportunity for some church to prove it is the Lord's church.

Forty miles on from Torizawa is Mt. Fuji. In the town near lives one of Japan's most famous painters, Yomamoto. More lofty sentiments I have never heard from an uninspired man than he expressed the night we were his guests. He sent our congregation one of his great paintings of Mt. Fuji as an expression of his appreciation of our efforts in Japan. He also gave me a treatise that he wrote out of the agonies of his heart on the philosophy of Japan which brought it to its present state; on the philosophy of Japan in its present depression, and on the philosophy that Japan must have, which is Christian, if it is ever to deserve the respect of the world again.

In the St. Paul room of a famous building in Tokyo, I met another group of men one day, at their invitation. A Mr. Takayoshi Aoki, former vice-minister of Education and now President of Education Goods Company, Inc., arranged the meeting, which was attended by college professors, deans, deans of students, and presidents, manufacturers, publishers, radio men and newspaper men. It was arranged for the purpose of asking me to express the purpose of my visit to Japan, with any other things that I might have to say. To that group of men, I proposed two fundamental questions for discussion. First, what will be the problems most confronting education in Japan the next twenty years? Second, what will be, or should be, the ideologies that will determine the influences making up that education the next twenty years? Will they be Communism, Christianity, or what?

Along in the course of their remarks, these gentlemen, not a one of them a member of the church, not a one of them a professed Christian, went along commenting. All of them wanted Christianity established, but they were hesitant about dogmatic theology. Then, I arose to say, "Gentlemen, I am not sent to Japan in the interest of ecclesiasticism or what you call dogmatic theology. As your national leaders, and as your educators (and don't think they didn't lay their educators of the past in the shade; they did that with no sparing of words) and your military have misled you in the past, so it is that in America we have ecclesiasticism and dogmatic theologies that are about to bankrupt true Christianity. I am not here with any more interest in those than you have. I am associated with a group of people who stand for undenominational Christianity. We believe in the complete unity of all believers in Jesus Christ—a unity that will lead us not only to public worship on one day of the week, but into private service every day of the week." When I had outlined the beliefs that are characteristic of you who sit here this afternoon, there was a roar of applause such as I had not heard in all my stay in Japan; then, the man who had spoken with most reserve stood up and said, "If that's what you have come to Japan interested in, if you'll send leadership to Japan, believing and doing that, the heart of Japan will go with it; that's what we need."

The first Lord's day that I was in Japan, we assembled for worship out on a hillside on the Ocean Beach, 90 miles north, in the town of Mita. In the afternoon communities near assembled for a welcome meet-

ing. I had said in my response that America is not anxious for Japan to suffer or even sorrowfully remember the war. We want to help them become Christians so there will be no more war. A legislator in the State of Ibaraki was present. At the close he strolled to the front of the audience and paused for recognition. Then, with some emotion, he said, "We have been warmed today on this hillside by a gentle sun, but far more, we have been warmed with gentle words from gentle hearts. Representatives of a nation whom our armies and navies sought to destroy have come to us, speaking not of revenge, but of kindness and of love. What words shall I use to express our gratitude? There is no word; but this we know, the spirit in which these men have spoken is the spirit in which we want Japan to be born again."

Two weeks before leaving Japan, I was in the State of Ibaraki again, in the town of Ota. Speaking to 1,000 high school girls I made a statement which seemed to the interpreter a possible blunder, but which, under Providence, was most revealing. The statement said, "If I had been granted an audience with the Emperor or General MacArthur, I would have counted it a great honor, indeed; but I feel myself more greatly honored today, because the Emperor and General MacArthur will soon have gone from this earth, but I am facing and trying to help this day—Japan, fifty years from today." When I said that, my interpreter let out a loud grunt; it sorter staggered me, and I started to ask him if I should say something else; then, the thought came to me, "No, you came to Japan to get facts, and you want the facts in

that problem, as well as any other problem; let it stand as it is." So, I did. Finally, he told them what I said. After the address was finished, the principal of the school started discussing the speech; I could tell, because I could tell he was calling my name. I leaned over to the interpreter and asked, "What's he saying?" He said, "He's referring to your speech; I'll tell you about it later—it's all right." And this was the problem—before the war, it was a national crime and an offense deserving of imprisonment for a person in private conversation or public address, except in extreme cases of great emergency, to even speak the name of the emperor, so far removed was he from the vile lips of ordinary men; and when that emergency did develop, then if you called his name, you were supposed, before you did anything else, to bow over as a token of humility and almost touch the floor with your nose, and then straighten up and apologize for the necessity, and there I was doing nothing—just blurting it out. But the amazing thing was this: that the principal was explaining to the student body what I meant, and why I said it, and approving it as the thing that ought to have been said—that's the amazing thing in the story. And the student body loudly applauded when it was over.

That afternoon we met in round table discussion, after addressing the students of the boys' school, the faculty of the boys' high school. They requested a comparison of the educational systems of China and Japan. They also asked me questions on the implications of Christian education if brought to Japan in large measure. I gave them, in answer to the second question, this certainty:

that if Christian education is brought to Japan, and if American education is adopted in Japan, that means co-education in the high schools; that means young men and young women will begin the selection of their own companions instead of having them selected by their parents. That will mean the complete undoing of all of your present customs that they have held sacred in that respect through the years; it will mean the removal of the veneration of the father in the sense that they have venerated him in the past; it will mean the elevation of their women to the level of equal rights with men. They applauded that, and so you have an indication again.

Here is something that very deeply impressed me, though, coming from yet another source. On Thursday before leaving Tokyo Saturday, I addressed a group of people—department managers in the great Taga works, which is a branch of the Stachi Works, to which reference was made a while ago. In that address, I said, "Conference tables and peace treaties are important things; laws on statute books are unavoidable necessities, but neither human laws, nor peace treaties, nor conference tables will ever be able completely to destroy war. These are necessary as emergency measures, but the only thing that will ever bring universal peace will be the enthronement of Christian ideals in the hearts of all the peoples of all the nations of all the world, to the extent that every man holds in his own mind the conscience that will not let him rest until he has, not only in the assent of his mind recognized the rights of the other person as an existing fact, but has given himself conscientiously to the protection of those rights in that man." I went to

the home of a friend for lunch and then on through the great Taga Works immediately after lunch, and came back by for a gift that had been prepared before leaving for Tokyo; but was called from the automobile. The guide led me up to the third floor of the main building, and there assembled in the council room was as fine a chorus as I ever heard of of the professional stage. As a token of appreciation, that group of boys and girls had been called from their jobs in the factory, and one of the factory workers, acting as director, led them in singing, not themselves Christians, but singing out of joy and appreciation for what we had done, Christmas carols; and they closed the group of songs with great feeling as they sang, "God Be With You Til We Meet Again." Greatly emotioned, I turned to leave the room, but was caught by the sleeve. As I turned around, there stood the manager of the factory. Through an interpreter, this is what he said, "I heard your speech to our managers this morning, as it was interpreted to us. They've heard speeches before—speeches many, and speeches often—but that advice has never been given them before, and I want to thank you for having given it. I am not a Christian, but I hope to be sometime, for such great things as that are the hope of the world; but please tell the American people when you get home (and beyond him I could see through a window the charred, tangled, steel ruins of buildings that formerly were factories of the great Taga Works) it doesn't matter so much that those buildings have been burned, for they can be rebuilt. But there is a chorus of young men and young women; they are typical of the whole young Japanese mind and life today. Their

army has been taken away from them because it did not deserve to lead and protect them, but they are left with a realization that they have no protection from the outside. Their emperor has confessed that their religion, their only inner security, was an illusion and a mere human philosophy. These, our young people, are no better than the young people of other lands, but they are noble in their desires; they do deserve protection, and they deserve a feeling of inner security. We can rebuild these buildings, but if these lives are burned out by sin, they'll not be so easily rebuilt. Please request the American people not to delay in their spiritual leadership, for we need it more than anything else in the world."

Here is another very important evidence which you deserve on the welcome in Japan for our work. A few days before coming home, with others, I visited Mr. Yamazaki, the "Winston Churchill of Japan." Until 1946, he was speaker of the Japanese Diet. In the great Diet building, I talked with the man whose heart is far more stately than the marble walls and columns of that building.

In most friendly fashion, Mr. Yamazaki conversed with us for a long period, pouring out his heart about Japan's great mistakes of the past, his concern for her present dangers and for her needs of the future. He spoke of having read the Bible when twenty years of age, along beside the books of Shintoism and Buddha; he said he had recently read all of them carefully again, and that the Bible is without doubt the Book of books. He says, "The Bible is a much greater book to a man at sixty than to a man of twenty." He expressed his expectations of

being baptized soon and his hopes of visiting America when the restrictions on travel are lifted, "God willing." He referred to meeting Brother Bixler on the street the previous day and called that meeting "A work of grace, enabling me to arrange this meeting, so that I might lay upon your heart a message for your kind American friends."

Mr. Yamazaki's message was this: "America is doing a most wonderful thing in sending clothes and food, for they will keep some of our children from starving or freezing this winter; but we have a much greater need than these. We need spiritual leadership. It is a great thing for our women to learn the art of fitting and wearing beautiful kimonos; but it is much greater for them to learn the grace of adorning themselves with meekness, sobriety, patience, and purity. Please urge America to hasten the sending of spiritual leadership to us." Mr. Yamazaki went on saying he had seriously considered giving up his place in the Japanese Diet to spend all his time spreading the "Christian movement"; but his reason for retaining his Diet membership is that certain very grave issues are to be fought out in that body within the next few years. He holds the lead in influence for the right on those issues and sincerely fears that others would turn the direction toward ruin if he should leave the Diet. He, therefore, is retaining his post.

On the side of the Japanese welcome there remains yet one more source to quote.

The influence of the press is well known to all of us. In Japan the scarcity of paper, however, has very greatly curtailed space, far more than has been the case in

America. I brought home three issues of Japan's largest newspaper; it is owned and published by the Government, I understand. In all three issues our work in Japan and my visit there received large mention; two of them carry the picture, and a write-up of some policy of President Truman. The largest issue I saw of this paper was four pages; yet, each of these issues gave more than a sixth of a page to our efforts, more than was given to President Truman. How do we account for this fact? Certainly, it was not the greatness or the popularity of the men involved, for we had neither. The reason is this: in President Truman the Japanese see politics and political interests; in our work they see their only hope for spiritual help—they see salvation.

Thus far, we have seen the opportunities in China and Japan through the eyes of church members and Nationals who are not Christians, selected from all walks of life, including the great newspapers of Japan. But there still is one source of information much in place. It is the Occupation Government.

Let me be brief. I talked repeatedly with Dr. Vieth, loaned to the Occupation Government by Yale University that he may set up the educational system of the new Japan, also with his Standards Committee. From them I learned, to give Dr. Vieth's own words, that: "There is nothing stable now; there are no fixed standards, no set forms of procedure, no definite laws of regulation. If your people mean business, now is the time of times for them to begin. Tell them to get in on the ground floor and be a part of the influence which makes the plans and does the building."

But this report would not be complete without a discussion of the problems confronting work in the Orient.

The first is the language problem. No successful efforts can be made without a knowledge of the language; and that knowledge should be extensive. The reasons are self-evident. What provision should be made for preparing prospective missionaries before they go over is a discussion all its own; or what arrangements should be made for them to study after they arrive, likewise, is an independent study. But all of us must recognize the language as a definite, distinct problem, and should solve it.

The second problem is economic. In my hand is an ordinary tomato can wrapper. One Lord's day in worship, the first I spent in Japan, I saw a number of people holding such wrappers in their hands while singing, and it moved me to wonder about their seeming carelessness in worship. But after the worship period, I learned that they have only five hymn books; they have carefully removed those wrappers, then printed on the blank side the hymns which they sing in worship. That economy is typical of all the average Japanese necessities—their food and clothes included. Yet, if you would know their generosity, the Christians in the State of Ibaraki, fewer than 300 in number, have pledged for 1948, \$1,500 for a Christian school if we establish one. It is a mark of devotion for them to pledge that much while using tomato can wrappers for hymn books.

A third great problem is in the subversive elements to be met. These are atheism and communism. Atheism, very popular fifteen years ago, has lost much of its

prestige; for atheism has nothing to promise those going to war or standing by open graves. It, therefore, is on the wane. But Communism is on a rising tide. Brother Brewer over here has been trying for years to wake the rest of us up about its dangers, and he has not been wrong. In China I talked with the man whom the Government sent as a specialist from Canton to North China and on into Korea in 1946 for a special study of Communism; also with others who know its aims. In Japan I talked with people similarly situated. Without exception, in both countries I met this verdict: "Communism has no conscience; it will use murder, law, force, money, deceit, lying, hypocrisy, or any other conceivable means to accomplish its aims. Its propaganda is being peddled at large expense. The next ten to twenty years will determine the ideology most dominant in both countries; and the choice will be between Communism and Christianity. The reason is not because Communism is the equal of Christianity, but because it has appropriated the benevolent teachings of Christianity to its own purposes; and, as one man put it, "made the promise of economic relief 'the bait on the hook,' while keeping the hook well concealed." You may not be interested in Communism; but if you are interested in Christianity, now is the time to carry it to Japan and China, before Communism succeeds in catching too many innocent lives on its hook, through the lure of a stolen bait.

Last of all, there must be mentioned the problem of religious divisions. After Mr. Yamazaki, the Diet member, had finished the statements already quoted, I could see that something lingered in his mind unspoken. I

solicited him to know if any other thing he would be willing to say. Finally, he said, "The Bible is a much greater book to a man of sixty than it is to a man of twenty; I learned that as I read it so carefully the last few years. But I am greatly distressed about the religious divisions that I see. I can understand that men may differ in judgment on politics or education; but I do not find the many religious divisions in Christendom as I read my Bible. Those divisions in a Divinely revealed religion will greatly puzzle the Japanese mind. How did they all rise? And how is one to seek the truth through them?" I was not embarrassed by his question, as he feared that I might be; for I was glad to show him that we as a people stand for undenominational Christianity. But I must admit that it would have been embarrassing if I had explained to Mr. Yamazaki that churches of Christ are in much strife on some religious issues. To both the denominational world and my own brethren, I make an appeal for silence upon human opinions and unity of faith on all Bible teachings. Let it be our wisdom to carry a united front into all the world before it becomes too late.

To my own brethren, I make a special appeal. Our Bible says, "Go ye into all the world and preach the gospel to every creature"; we, of all people, are most responsible for obedience to that command; our claims make us so. No problem is solved or duty performed by running from it; facing and solving problems is the only right course. Yes, there are problems many and grave. They are such as challenge far more than any one of us is able to do; far more than all of us can do. They have

vexing and exhausting responsibilities. But neither, nor all of these things, can begin to justify inactivity on our part.

Atheism in the Orient can not be checked by the failure of Christians in America to go over and meet it.

Sectarianism in the Orient can not be overcome by inactivity or small efforts on the part of Christians in America.

Communism can not be defeated in its bid for adoption if Christians in America stay at home and refuse to meet it upon its own battlefield.

What is true of these is true of all "isms" in the Orient, as it is true of "isms" in America.

Whatever else may be a worthy consideration on our part, we must never allow the salvation of more than 500,000,000 souls in the Orient to be crucified on the cross of American indifference or controversy.

To those whose names have been a point of controversy here, due to certain views, I said before leaving Japan, that my efforts there are not in any sense a cooperation with an "ism"; it is an effort against, and in spite of, that "ism." To that understanding we agreed and pledged ourselves that no "ism" of any sort would be spread if we could prevent it. I do not know any better way to get the truth into the hearts of Japan and China.

OUTLINE—REPORT ON JAPAN

A. DISTANCES AND TERRITORIES

I. Our most distant point north from Tokyo.....Hitachi, 100 miles

II. Our most distant point southwest.....Shizuoka, 120 miles

III. Our total manpower and possessions in Japan

1.	Total congregations	14
2.	Total members (depending on how we reckon them) ..	350-650
3.	Total houses of worship	8
4.	Total residences owned.....	9
5.	Total national preachers giving all their time.....	5
6.	Total national preachers giving part-time	7
7.	Total foreign missionaries now in Japan or en route....	12

IV. Locations of membership and congregations:

1.	In the State of Ibaraki (100 miles north of Tokyo)	
	(1) Congregations7; Total membership.....	150-300
	(2) Preachers in Ibaraki (National preachers).....	5
2.	In Tokyo: (1) Congregations.. 1; Total membership..	25-100
	(2) Preachers...3.	
3.	In Yokohama: (1) Congregations..1; Total membership	50
	(2) (47 baptized in 1947)	
4.	In the State of Chiba:	
	(1) Congregations.....2; Total membership.....	25-100
	(2) Preachers (Bro. Fugimori)....	1
5.	In State of Shizuoka (Town of Shizuoka or near):	
	(1) Congregations.....5; Total membership	50-100
	(2) Preachers	3

B. COMPARATIVE NEEDS AND OPPORTUNITIES IN JAPAN; COSTS

I. Needs

1. Definitely, we need nurses, Bible teachers, and preachers, giving all their time to their work.

(1) Japan has 15,000 towns, 2,000 to 10,000 population.

(2) 20% of these have no nurse, doctor, church building or worship within ten miles of the cities.

2. We need in each town of this sort a building, to serve as a community center, especially for young people.

(1) They have no leaders and are eager to have them.

(2) They have little reading material, but are starving for it.

(3) A church building seating 500, with living quarters above it, will cost approximately \$15,000; but local people are so anxious for guidance they will donate material and labor, thus reducing the costs.

(4) Each such center should have several workers:

a. To avoid starvation of loneliness for American understanding,

- b. To share responsibility and work,
 - c. To afford more wisdom and influence in the work.
3. We need at least one school of preparation (maybe in Tokyo).
 - (1) To thoroughly prepare missionaries in language and customs.
 - (2) English can be taught Japanese in this school.
 - (3) Through Bible classes alone, Brother Rhodes baptized 45 in Yokahoma during 1947—some of them city judges.
 - (4) This school could be housed in inexpensive quarters (comparatively).
 4. We need sewing schools, English classes and Commercial classes in as many centers as can be established and well operated:
 - (1) These will overflow with enrollment, as all precedents prove.
 - (2) They can be housed in relatively inexpensive quarters.
 - (3) They afford the best avenues of approach, and pay fairly well in tuition.
 - (2) They can be housed in relatively inexpensive quarters.
 5. We need at least one good school in the high school and college bracket.
 - (1) It seems that the most promising location is in Mita, Ibaraki State.
 - (2) Blue print and costs for a school of 500 are in hand.
 - (3) Schools and other avenues of every-day service have proven to all religious groups to be the best ways of approach to both Chinese and Japanese.
 - (4) Other avenues of service besides schools can be health centers, community centers, nursing work, social service, community interest work, and other such things.

II. Opportunities: Costs.

1. In Ibaraki State:
 - (1) 36 acres of land is being held for our consideration; the price seems fair; it is well located; the members in that vicinity are much above the average in intelligence, attainment, position in life, and in enthusiasm. As I recall, the price is \$6,000, our money.
 - (2) The Mayor of Taga, five miles away from Mita, where the site is located; the governor of the state; the great Hitachi Works, which gave \$1,000,000 to the Taga Commercial College before the war; the congregations and smaller towns of Ibaraki State—all these enthusiastically worked for, and hope that, a school will finally be established there by us. They are much set back financially,

hence can not give much money now. A year ago, we were assured \$25,000 by a few sources voluntarily; but since then the government has greatly increased its taxes; prices have gone up, etc., hence getting money from Japanese persons and industries now is much less probable, though some can be secured. For example, a few men pledged \$1,500 as a beginning, and they are confident that \$20,000 can be secured, if and when we begin in earnest, within a year of time.

- (3) Blue print and estimates in hand to accomodate a school of 500 students—administration building, library, dormitories, athletic field, etc. — would cost an estimated \$325,000, our money. Much of that could be borrowed, if Americans would underwrite it.
 - (4) For a college of 400 students, the teaching personnel would cost approximately \$38,000 annually, teaching twelve months—three semesters, as their schools run. High school teachers draw less for the same number of students, about 20% less.
2. In Kasumi-ga-ura (Southern Ibaraki, State).
 - (1) Buildings and ground formerly used for Japanese naval school.
 - (2) Owned by the government, will be for sale at reduced cost.
 - (3) Half-way between Tokyo and Taga.
 3. In Shizuoka.
 - (1) Now operating a sewing school there.
 - (2) Miss Ewing is teaching Bible classes and has many calls she is not answering favorably.
 - (3) She and three other persons are opening a school on a small scale, teaching Bible and some commercial subjects. The school will begin within a few weeks—about February, as I recall now.
 - (4) That section would be a fertile field for a school in either the high school subjects or college.
 - (5) Costs would be, of course, the same there as elsewhere.
 4. In Torizawa (Half-way from Tokyo to Shizuoka).
 - (1) Town of 4,000 people; no doctor, nurse, church building or church service within ten miles; no prejudice, no knowledge of religion.
 - (2) House seating 500, preacher's quarters above, cost \$15,000; third donated by citizens in material and labor.
 - (3) This would be only a congregation, but it could be expanded into whatever developments may justify.
 - (4) Japan has dozens of similar places.

