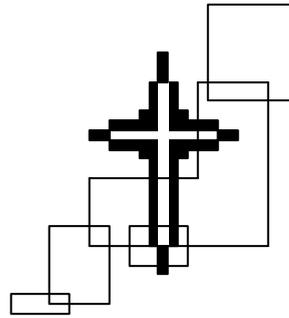


# INTERCESSORS FOR JAPAN

PRAY FOR THIS NATION  
Newsletter

September 20, 2003



Association of Intercessors for Japan \* PO Furikae: 00270-7-6421  
 \*H.Q.: c/o Rev. John H. Minagawa \* COMMITTEE MEMBERS  
 6-1-17 Kamitsuruma, Rev. John H. Minagawa, Chairman/Ed.  
 Sagamihara-shi 228-0802 Rev. T. Tomono (Fukuoka)  
 TEL042-747-5703, Rev. M. Tezuka (Hyogo)  
 FAX042-746-2119 Rev. K. Hayashida (Kanagawa)  
<http://www.Christ-ch.or.jp/> Rev. K. Yukizawa (Osaka)

Rev. A. Kubo (Saitama)  
 Rev. Y. Kugimiya (Ohita)  
 \*ASSOCITE MEMBERS  
 Mr. M. Machida (Chiba)  
 Mr. K. Nakahara (Chiba)

## Preface to Japanese Missionology (7) Christianity that came to Japan

[Fifth Wave] Continuation of Arrival of Euro-American  
Christianity (1) 1859 ~ 1945

**Rev. John H. Minagawa**

### (3) Third Period (1891-1900)

This ten year period following the last ten year growth was a period of stagnation. In spite of the fact that freedom of religion was declared in the Constitution, the church membership was ebbing away. The number of the faithful only increased from 31,000 to 36,000. Mission school enrolments decreased and the schools ended up shutting their door one after another. There were an external cause and an internal cause for this decline.

As an external element there was the pressure from the nationalistic power, but it is better not to overestimate it. Because, there were many examples when the number of the faithful actually improved under persecution in the past church history.

Internal elements: These were more formidable.

#### A) Invasion of new theology

The "new theology" entered the Japanese Christian world, which had accepted the orthodox Christianity that had been propagated by missionaries, when W.

Spinner came to Japan in 1885 (18<sup>th</sup> year of Meiji) and O. Schmiedel in 1887 (20<sup>th</sup> year of Meiji). They were missionaries sent from the German Universalist Church. Also, A. M. Knapp, a missionary from the U.S. Unitarian Church came to Japan.

Spinner, etc. preached liberalistic and pragmatic Christianity advocated by the Tubingen school of Germany. That is to say that they regarded miracles and the redemption of the cross as unscientific superstitions, and they insisted the Bible as the word of man rather than word of God by interpreting it rationally. This ill influence had spread widely among the Christian world; well known leaders such as Hiromichi Ozaki, Danjo Ebina, Tokiio Yokoi, and Tsurin Kanamori were converted to liberalism.

Universalists engaged in mission work in Tokyo, Kyoto, and Chiba, etc., their influence penetrated into various denominations and shook their faith, which resulted in weakening the authority of the Bible. However, they were not so successful in recruiting new members; there were five churches, seven Japanese ministers, two missionaries, and 285 believers belonged to this denomination in 1933 (8<sup>th</sup> year of Showa). This was because true salvation is not possible where the authority of the Bible is not honored.

B) Inadvertent contributions of the new theology,

according to Saburo Ouchi, were that it made us realize the following five points:

- 1) Christianity is not merely theism, but its central core is the revelation through Jesus Christ as God and man.
- 2) Through the study of historical criticism, the historical existence of Jesus became more certain.
- 3) It has become clear that the essence of Christianity in the Bible is the gospel of Jesus Christ.
- 4) Christianity is not teachings of philanthropies or ethics but “the gospel of salvation.”
- 5) It provided a motive to liberate the Japanese theology from the hands of missionaries.

There were five trends within the Japanese Christian world during this period.

- 1) Quasi-orthodoxies: The Church of Christ in Japan represented by Masahisa Ujemura denied verbal inspiration but persistently believed in orthodox Evangelicalism.
- 2) Liberalism: The Japanese Congregation Church represented by Danjo Ebina. It did not accept divinity nor the Redemption of Jesus, engaged in the study of the Bible criticism and adopted the rational interpretation.
- 3) Non-church Biblicism: It was represented by Kanzo Uchimura. Uchimura who rejected liberalism and aimed for the individual salvation through Biblicism of the orthodox faith, but its followers gradually adopted critical Bible study.
- 4) Japanese-style Christianity: It was derived from liberalism; and there were Shinto-style Christianity (Danjo Ebina), Buddhist-style Christianity (Yoshiharu Iwamoto and An Togawa), and Confucius-style Christianity (Kaiseki Matsumura), etc.
- 5) Christian social movement: The Okayama Orphanage of Juji Ishii (1865-1914), the “Hakuaisha” orphanage of Katsunosuke Obashi (1863-1893), prison reforms, juvenile reformatories, education for mentally retarded, the relief work for lepers, the women’s temperance movement, and the Salvation Army; they all started about this time.

#### (4) Fourth Period (1900-1912)

##### 1) Revival of the Christian World

It is said that the world wide revivalism of the 20<sup>th</sup>

century started in Japan. Since the birth of the Yokohama Christian Church in the 5<sup>th</sup> year of Meiji, the third wave of revivalism surged against the stagnant Christian world.

As a preparatory step, Pastor Sir Barclay F. Buxton of the Church of England came to Japan as a non-denominational missionary with vision and passion for salvation of the Japanese souls and started his mission work at Matsue (1890). Furthermore, Tetsusaburo Sasao, Sadakichi Kawabe, Yoshigoro Akiyama, Kikutaro Matsuno, Keitaro Mimaki, etc. who had received the Holy Spirit in the revival of California, came home to organize “the Small Herd,” and started their missionary activities in Tokyo, Osaka, Tohoku, and Kansai areas. They eventually started their training at Buxton’s “Sekisan-juku” seminary. Juji Nakada joined them after returning from the U.S. in 1898.

Dr. John R. Mott came to Japan in 1900 and appealed the need for urgent evangelization of Japan. In response to this appeal, the mass evangelization with Hriomichi Kozaki as the representative started thanks to the united efforts of 83% of Japanese churches. This really helped to recruit new members nationwide. This was a nationwide revivalism with the Evangelical Alliance at its center. Juji Nakada with members of the Small Herd and Rev. and Mrs. Cowman built “the Central Mission House” at Jinpo-cho, Kanda. It was used as a base for the public evangelization and as a place of training for evangelists.

##### 2) Christian Socialism

“The Social Democratic Party” was organized in 1901 by Christians: Isoo Abe, Mitsujiro Nishikawa, Naoe Kinoshita, and Kiyoshi Kawakami; and Shusui Kohtoku. However, the authorities immediately disbanded the party. So, they set up “the Socialism Association” as Abe as the chairman within a Unitarian church. Also, this year Ruika Kuroiwa of “the Yoroze Chouho,” Kanzo Uchimura, Shusui Kotoku, Toshiaki Sakai as proponents organized “the Risou Dan” group. This was a kind of the anti-war group, but it dissolved itself in 1903 since its chief executive, Kuroiwa, turned a proponent of the war. Then, the socialist group split into the Christians and

the materialists, and the leadership was gradually taken over by the materialists. Shusui Kohtoku wrote “the Kirisuto Masattsu-ron (Expunging of Jesus theory),” but he was arrested in the so called “the Daigyaku Jiken (high treason affair) and was executed. It can be said that many of those Christian socialists believed in “the liberalism.” The attorney Shozo Tanaka (1842-1913), who fought to solve the copper poisoning case of the Ashio Copper Mine, encountered Christianity and became a believer, worked unselfishly to save the victims of the pollution. But, he died from illness in 1913.

#### 4. Christianity in Taisho Era (1912-1926)

It can be said that the Taisho era was the international age for Christianity. In Japan the Taisho liberalism and democracy were emphasized. The Christian world cherished freedom and equality.

##### (1) Nationwide Joint Mission (1914-1917)

Based on the resolution of the Edingburgh World Missionary Conference of 1910, Dr. John R. Mott came to Japan in 1913 (2<sup>nd</sup> year of Taisho), and the time became ripe for various churches in Japan to unite in evangelization. In January of 1914, they divided Japan into two parts: the Kanto and the Kansai, and appointed Masahisa Uyemura and Keiki Miyamoto as the leader of respective regions. They utilized all means of evangelization through clergies' associations, early morning prayer meetings, laymen's associations, Sunday school students conferences, large scale prayer meetings, student evangelization, combined worship services, roadside evangelization, tent missions, women' conferences, social work conferences, businessmen's conferences, educators' conferences, and automobile missions. These were much larger in scale than those of the Meiji era, and well know ministers and laymen participated in them. These were held not only in Japan but also in Korea, Manchuria, Taiwan and China encompassing 298 cities and 4,788 meetings. 777,119 persons attended them and of which 27,350 dedicated their lives to Jesus.

##### (2) Worldwide Great Fluctuations

On the other hand, the world experienced the great fluctuations during this time. The World War I broke

out in 1914 (3<sup>rd</sup> year of Taisho), and Japan, too, declared war against Germany. Furthermore, the Russian Revolution took place in 1917 (6<sup>th</sup> year of Taisho), and the first communist country in the world was born. In 1918 (7<sup>th</sup> year of Taisho) the rice riot, economic depression, and many businesses went bankrupt. The Great Kanto Earthquake occurred 1923 (12<sup>th</sup> year of Taisho), and the atmosphere of crisis permeate in the nation and internationally. Out of this came out the Second Coming of Christ movement of Juji Nakada, Kanzo Uchimura, and Seimatsu Kimura.

##### (3) Second Coming of Christ Movement

Kanzo Uchimura, in the beginning, believed in both the Bible and Darwin's theory of evolution. He was preaching that as the living thing evolves the human society also evolves and through proliferation of Christianity the human would not wage war some day. However, in the World War I that started in 1914 the Christian countries fought against one another. In spite of his wish, “At least the U.S. will stay out of the war,” the U.S. entered the war. Having seen this development, Uchimura gave up the hope that the human beings will evolve through the Gospels and the world peace would come, and he began in earnest in the research of realization of the kingdom of God through the Second Coming of Christ. In September of 1917 the fire started next door to the Uchimura's, and he was in danger of losing his house to the fire. Juji Nakada came to his aid with the students of the Seisho Gakuin and put out the fire. Having taking advantage of the opportunity, Uchimura and Nakada cooperated in promoting the Second Coming movement. They commenced the movement on January 6, 1918 (7<sup>th</sup> year of Taisho), and it spread to Kanto, Kansai, Shikoku and even to Kyushu. 1,500 to 2,000 people attended each meeting. However, during this campaign the differences emerged between the two regarding the interpretation of vision and calculations of numbers. Particularly, Juji Nakada's careless comments and the theory that the Japanese and the Jews descended from the common ancestor and his belief that salvation of Israel will lead to salvation of Japan brought about a schism within the movement. Two years later, Uchimura left the movement. The Nakada faction started “the Kiyome Church”; the faction believing in

the midair salvation (Yutaka Yoneda and Tosaji Obara, etc.) started “the Japan Seikyokai.”

#### (4) Taisho Revival (1919-1921)

Fujito Tsuge served as a spark that ignited the fire of the Taisho Revival. He was agonizing over the internal problem of a church, so he climbed the mountain in Kobe and prayed about it. While he was praying he received the light from the heavens, repented for his sin, was sanctified, and was filled with enormous joy. This was the beginning of his spiritual gift; whenever he preached to the public cried, repented, and was saved. They fell from the bench sweeping the entire room like a storm mowed down the wheat field, cried out, and joyously danced. Tsuge was invited by churches all over Japan and went from Tohoku to Kyushu. In 1921 he was invited to Taiwan and started the great revival. Having discerned that the faith of Japanese churches and Christians remained at the intellectual level and did not attain salvation of soul, he founded the Christian Mission Corp to bring about sanctification and renewal through the Baptism of fire. Services of the Mission Corp were evangelization, training of evangelists, and healing of illness. They built the Mission House, the Kassui Gakuin School, and the Healing House. The number of students increased. There were 30 students for the class of the first year, 60 for the second year, and 175 dedicated their lives to Jesus in 1927 (2<sup>nd</sup> year of Showa). And, Fujito Tsuge passed away on March 18 of the same year.

#### (5) Kingdom of God Movement

The Kingdom of God Movement of Toyohiko Kagawa (1888-1960) was the service that achieved a unique result in the Christian world. Kagawa was born in Kobe, was lead and baptized Myers, and attended the Theology Department of the Meiji Gakuin University. He transferred to the Kobe Seminary where he started his mission for the slums. He considered that serving God and social service are the same. In 1914 (3<sup>rd</sup> year of Taisho) he went to the Princeton University in the U.S. and studied the Christian socialism. After returning home he published a book called, “Human Suffering and Building of a Human Being.” This book showed that the poverty was not only the lack of material things but it

destroyed the human character. He stated that for recovery of the character, building of a human being one must reform the society. Based on this thinking he was active in many fields by starting missions, philanthropic work, labor movements, farming schools, settlements, cooperative societies, and schools for labor.

Kagawa distinguished between church and society, valued evangelical mission of church and church formation. He served in the pastoral mission of the Matsuzawa Church, the Japanese Church of Christ. Also, he tackled the social problem with the redemptive love of Christ rather than materialistic Marxism. Then, in 1929 (4<sup>th</sup> year of Showa) which was 70<sup>th</sup> anniversary of the Japanese mission, he declared “the Kingdom of God Movement,” and he appealed build the kingdom of God through the spiritual revolution rather the social revolution. With this message he visited Japan, China, Manchuria, the U.S., and Europe, giving a large impact. Kagawa was better known and respected in overseas countries as “Gandhi of Japan.”

### 5. Christianity in the First Half of the Showa Era

#### (1) Rise of Communists

This period was when Japan was leaning heavily toward nationalism. After the World War I, the worldwide panic started due to the big collapse of the New York stock market, and Japan was also hit with the economic recession. Under this circumstance, the communists who had been influenced by the Russian Revolution began active campaigns in Japan. That is to say that the Japanese Communist Party was founded as Kanson Arahata, Toshihiko Sakai, and Hitoshi Yamakawa, etc. as the executive committee, and the first leaders of the party were about 100. They belonged to the international organization, “the Communism International (Comintern),” and demanded “abolition of monarchy; abolition of the House of Peers; universal suffrage for men and women above 18 years old; freedom to organize for the labor and the labor party; freedom to publish, gather and strike; abolition of the Emperor’s army, police, military police, and secret police. In opposition to this the government enacted the Maintenance of the Public

Order Act in April of 1925, and a nationwide arrest netted 1,600 party members and supporters, and arrested 1,000 in 1929, cracking down ruthlessly on the party. Since the Japanese of those days were generally offended by Communism that tried to deny and abolish the Emperor, the number of Communists and sympathizers were small. As the result of this crack down, its influence gradually declined until the end of war.

#### (2) Rise of National Socialists

In opposition to this, new National Socialism (fascism) was on the rise worldwide. In Germany Hitler led the Nazi Party; Mussolini of Italy led the Fascist Party. They tried to get out of the economic depression by National Socialism. In the United States, Roosevelt adopted Socialism called the New Deal policy; the Great Britain built the economic block consisting of 9 countries to get out of the recession. Under this world trend the right wing socialism upholding the Emperor rose. Its representative, Ikki Kita, wrote "the National Polity and Pure Socialism" as his main work. The Japanese leftist thinkers wholeheartedly approved this book. In March of 1931 (6<sup>th</sup> year of Showa) the right wing gathered together and formed the union called, "All Japan Patriots United Struggle Committee." General principles were as follows:

- 1) We will completely destroy politics that ruins the nation and wait for the government of the Emperor.
- 2) We, through establishment of the royal prerogative over industry, will overthrow capitalism.
- 3) We will overcome the class struggle in the nation, and will expect to boost national prestige worldwide.

This was an argument to take advantage of the Emperor's power to realize dictatorship in military and industry, and to erase disparity in wealth.

#### (3) Rise of Military

Coup d'état attempts were made time to time by military officers who sympathize with National Socialism of the right wing from 1931 (6<sup>th</sup> year of Showa) to 1936 (11<sup>th</sup> year of Showa). Prime Minister

Inukai was assassinated by young naval officers in "the 5.15 Incident" (May of 1932). Also, the Finance Minister Korekiyo Takahashi and the Home Minister Makoto Saito were assassinated in "the 2.26 Incident" (February of 1936) by young army officers. Although these coup d'état ended in failure, the power of the military (particularly the General Staff Office) who took advantage of the name of the supreme command of the Emperor was beginning to have import over the cabinet or the Diet. There were three reasons why this took place.

- 1) There were no provisions for "prime minister" or "the cabinet."
- 2) It was prescribed that "the army and navy belonged directly to the Emperor."
- 3) The responsibility to execute the supreme command of the Emperor was given to "the General Staff Office).

#### (4) The Road to War

The Manchurian Incident took place in 1931, Manchukuo was founded in 1932, and the China Incident broke out in 1937; Japan was drawn into a quagmire like war. However, it is wrong to describe it by one word: "a war of aggression" as done by "the materialistic view of history" or by "the Tokyo Tribunal view of history." If we need to describe the war by one word, it is proper to describe it "a war of self defense." The United States (Roosevelt) devised a long term plan: "the Orange Plan," to exterminate Japan in 1904. And, they cleverly schemed so that Japan annulled the Anglo-Japanese Alliance (1912), enacted the absolute anti-Japanese Immigration Law (1924); they took a measure to isolate Japan internationally. As I stated earlier, Great Britain built the economic block to keep Japan out, so that Japan had no place to send her people but to Manchuria in Asian continent. On the continent, the communist Soviet government moved southward from Siberia and was watching the Korean Peninsula, and established the Sino-Soviet government in Chianghsi Province by the Comintern in 1931. Japan was beginning to feel a threat from the north. The Qing dynasty had already collapsed in 1912 and an internal war was being waged. The white foreign powers were stretching their

tentacles to invade the Chinese continent and partition it by supporting various factions of a revolutionary movement. Under these circumstances, Japan supported a revolutionary movement of Sun Wen who had been living exile in Japan, but this was not for aggression but to build an independent Chinese nation that was liberated from the white rules. After Sun Wen passed away (1925), Japan supported the Nangching government of Wang Ching-wei. Also, Japan protected Pu-I, Xuantong-di of Qing, who sought protection at the Japanese consulate, and established him as the Emperor of the empire in Manchuria: his ancestral homeland of the Nuchen tribe. That was his wish. (For your information, Pu-I was detained in Siberia, and when he testified at the Tokyo Tribunal, he falsely testified in saying, "Establishment of Manchukuo was not my wish, I was forced to become the Emperor by the Japanese military.")

At 10 pm on July 7, 1937 (12<sup>th</sup> year of Showa) a shot was fired at a company of the Japanese troop that had been stationed at the Marco Polo Bridge, a suburb of Peking, to protect the Japanese civilians. This was a ploy of the Chinese Communist Forces to get the Japanese Forces get tangled up in an internal war. This was the beginning of the China Incident, and Japan fought a war of quagmire for eight years against Chiang Kai-shek's Kuomintang government forces supported by the U.S. The Nanking government of Wang Ching-wei, which was mentioned earlier, was established in 1940.

On the other hand, the U.S. (A) allied with Great Britain (B), China (C), and the Netherlands (D) formed the ABCD line against Japan and completely shut off the flow of mineral resources such as petroleum. So, Japan declared war to commence the Greater Asian War on December 8, 1941 for self defense and to liberate Asian people from the white rule and to construct the Greater East Asia Co-Prosperity Sphere. The proof that this was not the excuse to glorify war was "the Greater East Asia Conference" that was held at the Imperial Diet in November of 1943 (18<sup>th</sup> year of Showa). Representatives from seven Asian countries: Japan (Hideki Tojo), China (Wang Ching-wei), Thailand (Prince Wan Wei), Manchuria (Chang Ching-hui), the

Philippines (Laurel), Burma (Bar Mou), and India (Chandra Bose), etc. attended the conference and gave great speeches promising to build independent nations and the Greater East Asia Co-Prosperity Sphere. And, how did it turn out? Japan fought tooth and nail and lost, but all Asian nations gained independence. I believe it was good to fight with all our might even we knew we would lose. Because, even we lose, it would energize the nation in war recovery after fighting to the utmost of our ability. The history proved it. Japan, after war, achieved a miraculous recovery.

#### (5) Revival of Christianity in Early Showa Period

Then, how did the Christian world progress under such historic current? First of all, I would like to take up the revival of Christianity in early Showa era.

This revival started at the Tokyo Seisho Gakuin of the Japanese Holiness Church in 1930 (5<sup>th</sup> year of Showa). Juji Nakada and Masakichi Ichimiya were leading them. In the evening of May 19, when about 70 coed students were praying for revival, a fire of the Holy Spirit poured down on them. The students and professors danced around the large Cowman Hall praising loudly; Yutaka Yoneda danced too much so he tore his Achilles' tendon, and finally the floorboard of the hall fell out. A hymn that was sung at that time was the Seika No. 576, "The Holy Spirit comes." On May 23, they called all clergies to the prayer meeting, and this fire spread nationwide. On June 8 the General Meeting of Pentecostals was held, not only Japanese but also the people from Great Britain, the U.S., Russia, Brazil, Taiwan and the Ainu tribe attended. Oral Roberts made a testimony there, too. Then, the fire of the Holy Spirit spread to Kansai, the Nihon Dendotai Seisho Gakusha of Kobe, the Osaka Methodist Church, and to the Church of Nazarene. For the revival rally of the Tokyo Seisho Gakuin of October 23, 3,000 people attended, and "the Preparatory Revival Alliance for the Second Coming" was organized. As the results of it, 4,311 were baptized and the membership reached 12, 046 at the Japan Holiness Church, and it joined the rank of the Japanese large church. However, for the reason unknown the fire of the revival reached its peak at the meeting of the summer of 1933 (8<sup>th</sup> year of Showa) and it gradually cooled off.

## (6) The Death of Famous Leaders

During this period, famous leaders of the Meiji and Taisho eras passed away in succession. They were Masahisa Uyemura, Sakunoshin Motoda, Kanzo Uchimura, Danjo Ebina, Inazo Nitobe, Tsuneteru Miyagawa, Kodo Ozaki, and Gunpei Yamamuro, etc.

## (7) SCM (STUDENT CHRISTIAN MOVEMENT)

This movement was stimulated by communism, they believed that “Christianity should not remain cooped up in church. It should become a force to reform the society.” It was led by Shigeru Nakajima, Iwao Sakakibara, and Yoshiki Shimizu.

## (8) Evangelical Christianity

Tokutaro Takamura (1885-1934) stressed that the Gospel should not be used as power of a social reform but liberation from the one's self, and he gave a large impact to the Japanese Christian world.

(9) Formation of the United Church of Christ in Japan, etc.

The Japanese government advocated “the movement for the new order movement of religion” by enacting the religious body law. In response to this, the 35 Protestant denominations united to form “the United Church of Christ in Japan” on June 25, 1941 (16<sup>th</sup> year of Showa). Since this was a method by the government to easily control the Christian community, some strongly protested in saying, “we cannot join in the body that does not have agreement of faith and the organization of the office,” but they were pushed away by the overwhelming voice that said, “Let's unite in one body for the country,” and the union was accomplished. Also, the voice of proponents that argued that coercion by the government was perhaps the will of God might have played a role in persuasion. The first president of the United Church of Christ in Japan was Mitsuru Tomita.

Also, the Catholic Church was approved as the Nihon Tenshu Kokyo Kyodan on May 3, 1941, and its president was Archbishop Tatsuo Doi.

One third of the Episcopalian Church joined the United Church of Japan and two third stayed out.

## (10) Control and Oppression by the Government

The government sought cooperation of the Christian church to the war regime of the nation, and demanded Christians to perform a civic duty of bowing with 90 degree angle toward the Imperial Place. The content of the sermon was checked by a Special Police, and if he had any question he could ask a minister after the worship service. All members listed in the church directory were blacklisted by the police. Male ministers and lay persons were drafted one after another by armed forces, the membership steadily declined. In spite of this, ardent believers kept the church and never ceased in their grass roots evangelism. While the government mildly oppressed large denominations, they were through in oppression of small groups as “examples” for those who resist. As the scapegoats the following groups were picked:

## 1) The Non-church Principle Group

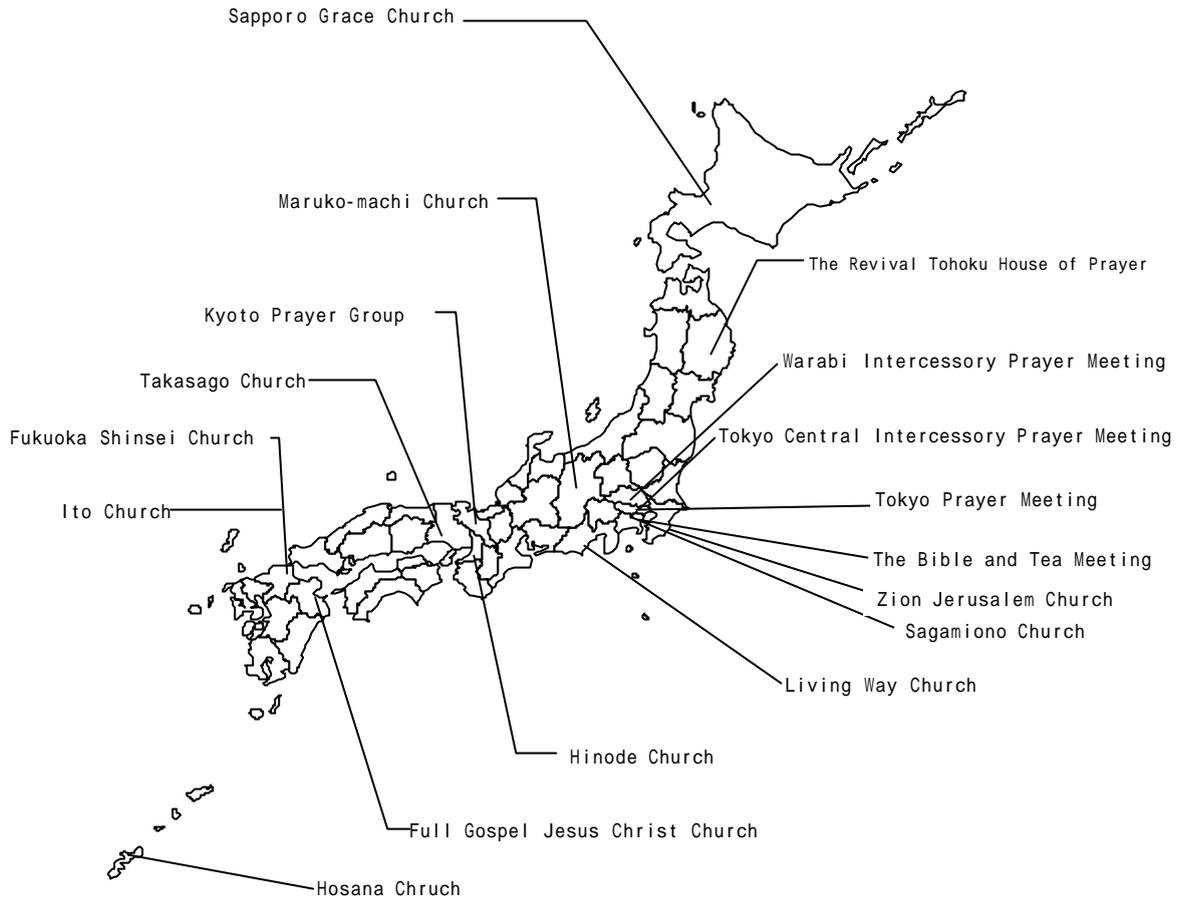
Tokyo University professor Tadao Yanaibara criticized Japan's war and the colonial policy, and was removed from the professorship of Tokyo University in 1937. This was an example.

## 2) The Salvation Army

In 1940 the Military Police demanded that the Salvation Army not to use the word “army,” and change the name to “the Salvation Group,” so the Salvation Army was dissolved and became the Salvation Group; and they eventually joined the United Church of Christ in Japan in 1941.

## 3) The Japan Holiness Church Line (Nihon Seikyokai, Kiyome Kyokai, Oriental Missionary Society)

In 1942, 96 Holiness line ministers were arrested and imprisoned for their belief in the Second Coming of Christ, and the Holiness Church was dissolved. Those who died in prisons were Toshi Sugeno, Tomoharu Koide, Sousuke Koide, Yasutaro Saito, Keizo Tsuji, and Takashi Takeiri, and were added to the list of martyrs. Ministers and lay people from the dissolved 274 churches joined the nearby church belonged to the United Church of Christ in Japan to keep sharing the fellowship of faith.



---

## REGIONAL INTERCESSORY PRAYER MEETINGS

### 1. HOKKAIDO

Sapporo: Sapporo Grace Kirisuto Kyokai,  
Rev. John H. Minagawa  
Sapporo Grace Christ Church  
3-27 Nishi 5chome Kita 32jo Kitaku  
Sapporo 001-0032  
Tel 011-717-1801

### 2. IWATE-KEN

Mizusawa: The Revival•Tohoku House of Prayer,  
Mr. Noriaki Takahashi  
Restaurant Praise, 26 Naka-machi, Mizusawa-shi, 023-6813  
3rd Sun. 7:00 a.m., Tel 0134-62-3561

### 3. SAITAMA-KEN

Warabi: Warabi Intercessory Prayer Meeting, c/o Sagitani  
Minami-cho, Warabi-shi, 335-0003  
One Holiday, Every Month, 2:00 p.m., Tel 0484-42-0967

### 4. TOKYO-TO

Tokyo: (1) Tokyo Central Intercessory Prayer Meeting,  
Waseda Hohshien Seminar House (2-3-1 Nishi  
Waseda, Shinjuku-ku), Contact Rev. John H. Minagawa,  
6-1-17 Kamitsuruma, Sagamihara-shi, 228-0802,  
Tel 0427-47-5703, Fax 0427-46-2119  
3rd Mon. 6:30-9:00 p.m.  
(2) Kirisutokyo Fujin Kyofu Kaikan, B1 (2-23-5 Hyakunin-cho,  
Shinjuku-ku),  
Contact Mrs. Moto Yamaura, King's Garden, Shuno Sono,  
612 Shimo-Kosaka, Kawagoe-shi, Saitama-ken 350-0812,  
Tel 0492-34-7049, Fax 0429-31-5552  
1st Mon. 1:30 p.m.

### 5. KANAGAWA-KEN

Yokohama-shi:

- (1) Zion Jerusalem Church, Rev. Eri Hiraseto  
62 Momijigaoka Nishi-ku, Yokohama, 220-0044  
Tel & Fax 045-243-9135  
Email: [a\\_motherofnations\\_sarah@jp-ne.jp](mailto:a_motherofnations_sarah@jp-ne.jp)  
2nd or 3rd Wed. 1:30-3:30 pm
- (2) The Bible and Tea Meeting, Ms. Hisako Yoshida  
8-9 Mankigahara, Asahi-ku, Yokohama-shi, 241-0836  
Tel 045-363-5657, Every Friday, 2:00 p.m.

Sagamihara: Sagami-ono Kirisuto Kyokai, Rev. John H. Minagawa  
6-1-17 Kamitsuruma, Sagamihara-shi, 228-0802  
Tel 0427-47-5703, Fax 0427-46-2119

---

3rd Wed. 7:15 p.m., 3rd Thu. 10:15 a.m.

6. NAGANO-KEN

Chiisagata-gun: Maruko-machi Kirisuto Kyokai, Rev. Rieko Matsuyoshi  
1710-1, Kami Maruko Kawahara, Maruko-machi,  
Chiisagata-gun, Nagano-ken, 386-0404  
3rd Wed. 7:30 p.m., Tel 02684-2-5264

7. SHIZUOKA-KEN

Shizuoka: Living Way Church, Richard Gordon 4-6-16-7  
Kamiashigara  
Shizuoka-shi, 420-0841  
1st Sun. 2:00 p.m., Tel 054-248-4058

8. KYOTO-FU

Kyoto: Kyoto Prayer Group, Sister Eva F. Cereghino  
5th floor, Catholic Kaikan, Kawahara-machi, 3 jo-agaru,  
Nakakyo-ku, Kyoto-shi, 604-8006  
Every Tue. 7:00 p.m. (ENGLISH), Tel 075-241-3867

9. OSAKA-FU

Neyagawa: Hinode Kirisuto Kyokai, Rev. Chitose Takimoto  
26-9 Nakakida-cho, Neyagawa-shi, 572-0835  
3rd Thur. 2:00 p.m. Tel&Fax 0720-22-9232

10. HYOGO-KEN

Takasago: Takasago Kyokai, Rev. Masaaki Tezuka  
1-34 Kamicho Arai-machi, Takasago-shi, 676-0015  
4th Wed. 9:30 p.m.-12:00 a.m. Tel&Fax 0794-42-4854

11. FUKUOKA-KEN

Fukuoka: Fukuoka Shinsei Kirisuto Kyokai, Rev. Hiroshi Takeda  
3-33-1 Miyake, Minami-ku, Fukuoka-shi, 815-1344  
2nd Wed. 7:30 p.m., Tel 092-561-4232  
Ito Kirisuto Kyokai, Rev. Tokuji Tomono  
12-4-1 Imajuku Ijiri, Nishi-ku, Fukuoka-shi, 819-0197  
3rd Wed. 7:30 p.m., Tel 092-807-9080, Fax 092-807-2298

12. OHITA-KEN

Beppu: Full Gospel Iesu Kirisuto Kyokai, Rev. Seiji Nagano  
10-1 Noguchi Moto-machi, Beppu-shi, 879-0933  
Tel & Fax 0977-26-3692  
e-mail:fg-jesus@poppy.ocn.ne.jp  
Fri. 7:30 p.m.

13. OKINAWA-KEN

Naha-shi: Hosana Kirisuto Dendosho, Rev. Shinshu Kase  
9-6, 2-chome, Wakasa, Naha-shi, 900-0031  
Sat. 6:00 p.m., Tel 098-868-5641

---

**Focus of our Prayer for September 2003**

---

**(1) Pending Subjects for Prayer**

1. That the Koumei Toh (the Clean Government Party) is eliminated from the coalition government, and their influence will be greatly diminished. Also, that the Liberal Democratic Party will regain its discernment and will not have to rely on the Souka Gakkai.

[Editorial]

\*According to the May 22 article, "Opinion About Daisaku Ikeda's Serious Illness" in the Shukan Shincho, Daisaku Ikeda (75), the Honorary Chairman of the Souka Gakkai, had a coronary thrombosis attack on April 30 and was carried to the Tokyo Medical College for Women Hospital. Mr. Ikeda assumed the position of the third chairman of the Souka Gakkai when he was 32 in 1961. That day is considered as "the Souka Gakkai Day," like the New Year's Day for the Souka Gakkai. Then, he did not show up at the Memorial Day celebration, and was absent at the executive session. Also, they could not videotape to air it at the Souka Gakkai Kaikan nationwide. There must have been a serious emergency took place. But, the Tokyo Medical College of Women denied in saying, "There is no record of Mr. Ikeda's admittance to the hospital." A certain Souka Gakkai executive said to have stated, "It was true that the honorary chairman was admitted the hospital during the Golden Week, but he is discharged from the hospital and is now recuperating."

2. Let's pray that those who are leaving cults will come to Christian church for salvation.

[Editorial]

\* The cult that has been notably active is the Unification Church. Without disclosing their identity, they are very active in soliciting donation for the kidnapped victims by North Korea in the vicinity of train stations.

\* There is a case in Hokkaido, where an ex-cult member of the Jehovah's Witness became a Christian minister, and he is controlling his church using a cult-like method.

3. Let's pray that the Emperor will be saved and abundantly blessed by the Lord Jesus Christ and the blessings will spread over the entire Japanese people. Also, pray that the Emperor's presence among the peoples of the world will be used as the foundation of blessings. And pray that the Japanese people understand and respect the Emperor as the leader and work toward the world peace.

[Editorial]

\* There are many among Christians who pray that the Emperor and Empress and the Imperial Family members receive baptism and become Christians. However, it is only possible when Christianity became the state religion. Some may counter this by saying that it is strange since some Emperors became Buddhist priests. According to Shigeyoshi Murakami, a religious scholar, he explains that "Priests and nuns were religious bureaucrats, and their actions were regulated in detail according to the Taiho Ritsuryo and Youryo Ritsuryo. A common thread between two regulations was an ideology of protection of the nation from war and calamities that Buddhism existed to protect state power (Dictionary of Japanese Religions)," and the word, "the state religion" was used. After the World War II, it is said that the Showa Emperor had a period when he consider receiving baptism and profess his Christian faith, but since it was difficult to do so until the majority of the Japanese become Christians and abandoned his plan. It was because the Imperial Family had traditionally believed in Shintoism. Although the Imperial Household Law

does not state clearly, the Emperor and the Imperial Family members are required to perform Shinto ceremonies; they do not have freedom of religion.

4. Let's pray that the Christian Church and the Jews, Catholics, Protestants, Pentecostals, and various denominations and churches that criticize and feud against each other repent and reconcile with one another.

[Editorial]

\* There are no big movements, but there are many small movements. Let me cite two examples: "Lecture Commemorating Publication of the Bible in Kesen Dialect" by Harutsugu Yamaura, a Catholic, was held jointly by the Kirisuto Shimbun, the Catholic Simbun, the Women's Society of Paul, and E Pix in Tokyo on July 20.

A Christian publisher, "Miltus," is offering a magazine, "Mirutosu," and other publications to further understanding of Jews and Judaism.

5. Let us pray for the development of document mission work.

[Editorial]

\* Christian Newspapers:

The Kirisuto Kyo Shimbun, the Christian Shimbun, and the Revival Shimbun

\* Christian Publishing Companies

Shinkyō Shuppan-sha, Kyobunkan, Nihon Kirisuto Kyodan Shuppan-kyoku, Markorsh Mission, Ikeru Kwa-no-mizu, Mirutosu-sha, etc.

6. That the journalists who engage in TV, radio, newspaper, and magazine will cease arrogant and prejudiced reporting, and they will stop news gathering practices that ignore human rights. That they will play fairly in fear of God. Let's pray that those who are aware of such problems will raise their voice in protest and ask for retraction, and for them to play a role of the watchdog of Japan.

[Editorial]

\*Hiroshi Kume, the TV Asahi anchorman, stated something like, "Since Japan kidnapped Koreans under the form of requisition, we cannot protest too strongly," during the news program concerning kidnapping of Japanese nationals by North Korea. This was a representative utterance of ignorance of the post-war generation. The "requisition" was drafting those who did not pass a physical examination for conscription as workforce for labor starving factories in Japan. Many Japanese and overseas residents including Koreans and Taiwanese were objects of requisites. I believe that TV Asahi has the responsibility to publicly correct above misunderstanding.

7. Let's pray that the tendency to have a smaller number of children, that will destroy the nation to stop, and the policy that will encourage having a larger number of children according to the will of God will be practiced with blessings of the entire society.

"God blessed them and said to them, 'Be fruitful and increase, fill the earth and subdue it.'"

Genesis 1:28

[Editorial]

\* The Koiumi cabinet has implemented various measures to support families with children, but they are trying to take funds forcibly from the old-age pension and by raising the consumption

---

tax. That they will change the policy to taking money from “those who have.”

## (2) Timely Prayer Subjects

1. That the Koizumi administration, in fear of God, will not set the wrong course for Japan, they will govern in such a way that will contribute to the world peace while they securely maintain the Japanese independence.

[Editorial]

\* The Koizumi administration appears to have no long term strategy, but seems to move in a day to day manner by gauging mind of the U.S. and China in politics, economy, diplomacy, and military. We should recognize that Japan alone can protect peace and prosperity of Japan; and immediately draw up the long term strategy that combines knowledge and aspiration of our nation.

\* If the Koizumi administration cannot accomplish this, we must pray for emergence of a strong leader replacing him. We pray that a suitable person will be elected at the election of the President of the Liberal Democratic Party in September.

2. Let us pray that the Gospel of Christ will be accepted deep and wide among the entire Japanese people

[Editorial]

\* That the Revival Mission, the Nihon Kirisuto Dendo-kai, the Salvation for Ten Million Movement, the Evangelical Movement for the Japanese People, and the Holy Spirit Renewal Movement will be utilized for mission.

\* In order for the Gospel to be passed on to descendants through family and relatives, I believe it is necessary to implement pragmatic methods.

\* That the seeds of the Gospel that had been sown from the ancient ages among the Japanese will come into bud.

3. That the abduction of Japanese citizens by North Korea becomes the top priority of diplomacy and the family members of the abductees will come back to Japan.

\* They are now engaged in endless discussions. Clinton and Bush brought rights and interests to North Korea in the past, and the same can be said about the Japanese politicians and businessmen; and the Korean politicians and businessmen. They, too, are delaying the demise of the Kim Jong-il regime in collusion. So, they cannot exercise sovereign rights to declare unambiguously that “kidnapping is a terrorist act.” Let us continue to pray seriously so that our brothers and sisters in captivity will be liberated from North Korean iron shackles.

[Reference]

i) Truth About the North Korean Rights and Interests, Bessatsu Takarajima, Real; 049, Takarajima, ¥1,200.+ tax.

ii) “Ronsen 2003,” Yoshiko Sakuragi, Daiyamond, ¥1,400 + tax.

4. That the education in Japan is lead to a wholesome direction.

[Editorial]

\* It is said that it is the fundamental policy of the Ministry of Education that only those who have innate disposition to become an internationalist learn English.

\* However, the daily TV broadcasts carries indiscriminately English conversation programs, broken Japanese are spoken not only by TV personalities but by announcers. Let us pray that the proper and beautiful Japanese language is restored by considerations of school education and publishing and broad cast media.

\* More than a half of home economics textbooks in high schools contain the philosophy that says, "it is desirable to build a society that is not restricted by gender." This is based on a new leftist ideology of "free gender," (liberation from manliness and womanliness), and it could invite the break down of family. That this philosophy to be eliminated from textbooks. (Ref. page 240, "Fear of Teaching Children of Family Break-down," by Masao Nagao, the June issue of the Seiron. Also, that Bible's perspective of human to be respected.

5. We pray that Japan would develop her own independent visions for diplomacy and defense.

[Editorial]

\* That Japan to seek a cooperative relationship in Asia that includes the alliance with Taiwan in mind.

\* The Inazo Nitobe Kensho-kai (the society to praise Inazo Ni tobe's unrecognized virtue) of Morioka announced that they intend to invite the former President Li-Tongko as a speaker for the 70<sup>th</sup> anniversary after his passage (May 15<sup>th</sup> issue of the Sankei Shimbun). Let us pray that the Foreign Ministry will issue him a visa. That the SARS epidemic in Taiwan will end soon.

6. "That Japan, reconsidering the economic system that inclined excessively toward American type, make the most of the Japanese individuality, mission, and gifts; and to find a capitalistic economy that has hope for future. That the mission for businessmen will be specially blessed."

[Editorial]

1. The economic system that inclines toward the U.S. style can be characterized by the system that allows protection of exchanges of the capital market (a securities market where stocks & corporate bonds and debentures that supply capital to corporations, countries, and local governments), placing excessive importance on profits of investors (stock holders and creditors), and behavior of the market as though it is an independent entity detached far from real economy (exchange of capital associated with goods and service). Certainly, in order to satisfy financial needs of highly developed economic society of today, we must have a highly developed market system. So, we must protect the market itself as an independent entity from the influence of the government and outside power. However, the market is a tool and means; it must be useful for the betterment of welfare of national economy. When the greedy market logic is in excess, the government, at the request of national economy, should aggressively intervene and check the market from the outside. In some case, the government must protect the interests of national economy at expense of greedy players. The important point is that such regulation must be based on rules and must be backed up by the law.

2. I believe that God gave the Japanese the gifts of technology to "make fine things," industriousness, and self-effacing ethics. For many Japanese, what they value most in their work is living a life worthwhile and doing something worthwhile. That is to say they must feel that their work is useful to the society and the public. In the foreign countries, they respond to the

---

same question quite differently; their value of labor is making money or getting a promotion. This real strength of the Japanese society is what foreign researchers said to admire. In the July 2003 issue of the WEDGE, they reported that the majority of companies that are growing in the U.S. are ironically those who are simply practicing “the Japanese style management,” where they value logic of workers, logic of the nation and the public rather than logic of the market. (“Listen, believers of management by restructuring; strong U.S. companies value their employees.”) This type of “the value of public spirit,” which cannot be seen by one’s eyes, is the source of strength for Japan second to none is claimed by foreign researchers. It is important for the Japanese to realize this themselves and reconsider the basics of nation building. We should never get ourselves confused by excessively negative and masochistic broadcasts by a group of mass media who speak for the interests and logic of the market.

7. That rehabilitation of Iraq after war will be carried out by a democratic government under the guidance of the United Nations.

[Editorial]

\* According to Ken Joseph that entered Baghdad as the leader of the Japanese Emergency Relief, the US CNS reported that, “it is unpredictable whether the new government after Hussein will head toward a western style democracy or a Shiite led rigorous Islamic system. For the sake of religious freedom, we prefer a democratic political system.

\* Mr. Joseph is appealing to Christians for volunteering to go to Iraq. (June 1<sup>st</sup> issue of the Christian Shimbun)

8. Let us pray for the peace of Israel.

“The guardian of Israel does not doze or sleep.”

Psalm 125:5

[Editorial]

\* “The “Road Map” that has been proposed by the U.S. asks for Arafat to step down and Abu Mezan to assume the position of the prime minister as the first step, eradicate terrorism, and recognize Israel. This has become impossible with daily suicide bombing.

\* Mass media broadcast only token amount of suicide bombings against Israel but only the counter-attacks by Israel as unfair attacks. Also, they widely report a phantom “Genin holocaust.” Let us pray that unfair reporting of mass media can be corrected.

\* That Arabs will completely stop suicidal bombing and those Palestinians with Jordan nationality will be taken back by Jordan, so that the peace in the Middle East can be achieved.

## 《FINANCIAL REPORT》 (APR. 1, 2003~MAY. 31, 2003)

(Unit = Yen)

INCOME	AMOUNT	EXPENSES	AMOUNT
Offering	115,000	Travel	0
		Printing	2,619
		Materials	18,580
		Postage	41,350
		Office Expenses	0
		Bank Charge	620
		Telephone	14,929
SUB TOTAL	115,000	SUB TOTAL	78,098
Brought Forward	76,821	Balance Carried Forward	115,723
National Activities Fund, Income	0	National Activities Fund, Expense	0
B.F.	15,700	C.F.	15,700
International Conference Fund	0	International Conference Fund	0
B.F.	35,474	C.F.	35,474
TOTAL	242,995	TOTAL	242,995

## 【Names of Contributors】

Takasago Christ Church (Hyogo)	3	Yasuhiko Takada (Tokyo)	1
Sagami-Ono Christ Church (Kanagawa)	2	Setsuyo Sato (Kanagawa)	1
Sapporo Grace Christ Church (Hokkaido)	2	Eri Hiraseto (Kanagawa)	1

## [Editorial Post Scripts]

\* We present the October issue of the Newsletter.

\* The feature article this time, too, is a continuation of the last issue and is the "Preface to Japanese Missionology" (7<sup>th</sup>) "Arrival of Euro-American Christianity" I (1989-1945). I originally planned to conclude the Preface to Japanese Missionology in four installments, but the committee told me to continue writing this to my satisfaction. So, I decided to keep writing.

\* As August 15, the anniversary of the end of the Pacific War, approaches, I wrote the history of Japan and the progress of Christianity until 1945. It was a strange coincidence. I became a Christian in 1940 (15<sup>th</sup> year of Showa), and suffered various persecution during the war. I wrote what I wanted to write as one of those who witnessed the war time Japan and the progress of the Christian world first hand. Since the space was limited I had to abbreviate even those items that I wanted to elaborate. So, some of you find that "it is too brief to understand" or "it is too militaristic to accept it." Please do not hesitate to ask me.

\*I have some material regarding the Greater East Asia

Conference of 1943 (18<sup>th</sup> year of Showa).

(1) "Collections of Speeches at the Greater East Asia Conference," Daitoa-sho.

This is an official record. Japanese, Chinese, and English (with Japanese translation)

(2) Departure of Students for the Front issue, "the Shukan Asahi," November 21, 18<sup>th</sup> year of Showa, Asahi Shim bun.

3) "Dawn of the Century" – The Greater East Asia Conference and its Main Players, Yusuke Fukada, Bungee Shun

After reading this it becomes obvious that each of the representatives from the Asian countries is the first class character.

By John H. Managua

