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**A Critical Evaluation of Ebina Danjo's Syncretistic  
Christianity With Respect to Church Revitalization in Japan**

**Shuma Iwai**

*Introduction*

Protestant Christianity was first imported into Japan through the work of missionaries during the Meiji Era after the Japanese government opened its gate to foreign countries. The Gospel was spread to Japanese people, and Christian leaders emerged during that time. However, after a remarkable growth of Christianity, Christians faced challenges in maintaining their faith due to the Japanese governmental policy, which advocated the Emperor system. Since then, the population of Christianity still remains as few as one percent in Japan today.<sup>1</sup>

This article will explore how Ebina Danjo's syncretistic Christianity influenced church growth during the Meiji Era and what his theology and pedagogy imply for developing church revitalization today. The following main research question will be discussed: In what ways does Ebina Danjo's syncretistic Christianity influence present church revitalization in Japan? Based on the research question, three subsidiary questions will be included: (1) What were significant elements for church growth during the Meiji Era in Japan? (2) In what ways did Ebina Danjo's theology and pedagogy relate to church growth in Japan? and (3) What missiological implications are disclosed through Ebina Danjo's theological and pedagogical approaches for church revitalization today? It is significant to examine Ebina's syncretistic Christianity because it will provide some evidences to show the importance of building a healthy church through biblical foundations, not through inappropriate paradigm shift from Japanese religious thoughts to the Western religion, which is Ebina Danjo's case.

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This article will explain the historical background of Protestant Christianity during the Meiji Era and a brief biography of Ebina Danjo. It will also describe his theological and pedagogical approaches by examining his biblical principles and Shintoistic Christian view. Evaluations of his approaches from a Reformed perspective will then follow.

#### *Historical Background*

This section will provide some historical background of Christianity during the Meiji Era and a biographical background on Ebina Danjo.

#### *Church Growth Movement*

The preparatory period of missionary work in Japan began in 1859.<sup>2</sup> The Japanese government disestablished national seclusion and signed the Harris Treaty in 1858.<sup>3</sup> Although prohibition to evangelize Christianity was still in effect until 1873,<sup>4</sup> missionaries set foot upon the land of Japan for religious purposes. The first Protestant church was built in Yokohama on March 10, 1872.<sup>5</sup> There were eleven Japanese converts<sup>6</sup> and twenty-eight missionaries<sup>7</sup> in the same year. In the next year, the total population of Japanese Protestant Christians reached fifty-nine.<sup>8</sup> The rapid church growth occurred between 1882 and 1885. At the Conference of the Protestant Missionaries of Japan held in Osaka in 1883, missionaries thought that Japan might become a Christian nation in the near future.<sup>9</sup> It was reported that there were approximately five thousand Christians out of forty million Japanese total population at the time.<sup>10</sup>

The rapid growth continued until 1890. The young Japanese were attracted to the Western cultures and studies. The number of missionaries in Japan increased from two hundred twenty-five to four hundred between 1882 and 1888.<sup>11</sup> The number of ordained Japanese ministers accelerated from fifty-six to one hundred five, and churches involving Japanese Christians from eighty-six to two hundred seventy-two from 1882 to 1888.<sup>12</sup> In addition, the number of self-supporting churches increased.

It seemed that Protestant Christianity would continuously flourish with a remarkable development. However, Christians experienced difficulty in reaching out after 1890.<sup>13</sup> The Constitution of the Empire of Japan and Imperial Rescript on Education were enforced in 1890. These principles promoted the Japanese people to worship the Empire and national Shinto, which caused Japanese Christians to interrupt or discard their faith. The Christian depression began and "added fuel to an often violent reac-

tion against things Western" since that time.<sup>14</sup> That is, the number of Christians and baptism began to decrease due to anti-Christian climate.

*Bibliography of Ebina Danjo*

Ebina Danjo was born on September 18, 1856 as a native of Chikugo Yanagawa Feudal Clan<sup>15</sup> and as a son of samurai in Japan. His birth name was Kisaburō. When he was sixteen year old, he studied at the Kumamoto Yōgakkō, which was a school that was established in 1871 for Western learning. All instructions to the Japanese students were conducted in English. While attending that school, Ebina was inspired and guided to Christianity through Leroy Lansing Janes.<sup>16</sup> After his first encounter with Christ, Ebina received baptism through Janes in 1876. This was his first conversion. After the dramatic political change from the feudal to the Emperor system in 1868, Ebina no longer served for his feudal lord. Through Janes' teaching of God as the only Creator and the Lord, Ebina finally realized and found the answer of whom he had to serve.<sup>17</sup>

After the Kumamoto Yōgakkō, Ebina went to Doshisha University<sup>18</sup> in Kyoto for further studies. His second conversion occurred during his school life at Doshisha University. Due to his overload of reading, his eyesight declined. Through this experience, he struggled with his ego. He realized that all of his desires for fame, knowledge, and power were sin.<sup>19</sup> He relinquished these desires by putting them on the cross, and decided to trust and depend only on God as His child who has no power in himself. He was convinced of "the supreme religious experience of the Father-Son relationship."<sup>20</sup> He wrote of his second conversion: "I offered up the seat of sin-self on the cross of Christ and had awareness of being raised again in Christ's God centeredness."<sup>21</sup> His further ministry was founded on his conversions.

After he graduated from Doshisha University in April, 1879, Ebina served as a pastor at the Annaka Church in Gumma until 1884.<sup>22</sup> He then served as a pastor at the Maebashi Church (1893-1897), as a president of the Japan Christian Mission Company (1891-1893), as a pastor at Kobe Church (1893-1897), and at the Tokyo Hongō Church (1897-1920).<sup>23</sup> He presided as the president of Doshisha University from 1920 through 1928. He supported evangelization to the Korean people so that they could become Christians under the Japanese Empire system and its promotion of encroachment toward Korea. His service as a Christian leader continued until his death in 1937.

*Ebina Danjo's Theological and Pedagogical Approaches*

Ebina Danjo, a Christian leader, influenced Japanese Christianity during the Meiji Era. This section will analyze his biblical foundations and Shintoistic Christianity.

*Biblical Foundations*

Ebina's two religious experiences influenced his interpretation of the Scripture.<sup>24</sup> He made a point of his God-centered empiricism rather than the Bible itself. As disclosed in his first religious experience, he regarded the importance of a direct communication with God through a means of prayer. The communication with the Lord occurs through humans' direct feeling, which is the religious conviction. Religious experience of a direct communication with God must precede understanding the Scripture. Based on his God-centered empiricism, the Bible is merely a reference if he did not personally experience Him. In other words, experience was essential to him in understanding God.

In addition, Ebina pointed out an imperfection of the Bible.<sup>25</sup> He believed that writing cannot express the spirit well enough. The authors of the Scripture endeavored to record the heart of Christ as accurately as possible, but their writing should not be identified with Christ's heart. His heart should be much wealthier. The Scripture already loses its canonical characteristics. Therefore, one should not be satisfied with only reading the divine Words; rather, they need to experience Him.<sup>26</sup> From Ebina's perspective, religious experience is fundamental in order to understand the Bible.

Moreover, Ebina's view of Jesus Christ can be seen in his article published in *Shinjin* in 1902, in which he argued about the doctrine of the Trinity.<sup>27</sup> His interpretation of Jesus Christ was just as an intermediate between the Divine and human beings, not as God.<sup>28</sup> He considered that Jesus Christ himself does not have deity. Instead, he asserted the humanity of Christ. Due to his God-centered empiricism, his ultimate goal was to correspond with Him as the Father-Son relationship.<sup>29</sup> He viewed that he could enter the situation where "God exists in him, and he is in Him."<sup>30</sup>

*Shintoistic Christianity*

The Japanese government began to establish "a national identity based on State Shinto and the emperor system."<sup>31</sup> The Imperial Rescript on Education in 1890 also placed the Emperor in the center of "Japanese personal, familial, communal, educational, vocational and national piety."<sup>32</sup> As a result, Japanese

Christians experienced difficulties in responding to national change. Christian leaders were forced to respond to (reject, accept, or cooperate with) State Shinto.

While other Christian leaders resisted governmental policy and denied patriotism and the Emperor,<sup>33</sup> Ebina had a different view. He thought that Japan would become a Christian country, not by disrespecting his nation, but by supporting the Emperor system and patriotism.<sup>34</sup> This caused Ebina to attempt to overlap his original Christianity beliefs with Shinto beliefs. He was a Christian leader who advocated nationalism. He believed that Japan is a chosen country by the Lord, and its nation should become a church of Jesus Christ.<sup>35</sup> He sought to achieve this purpose by supporting nationalism.

Another motive for Ebina to support nationalism was missionaries' attitude toward the Japanese people. After Japan discontinued its national isolation, missionaries who had been waiting for their missions to Japan for a long time finally entered into Japan. Their aim was to deliver the Gospel to the Japanese people. With a removal of the prohibition of Christianity on February 24, 1873,<sup>36</sup> missionaries were allowed to evangelize Christianity without much regulation.

However, Ebina pointed out that although missionaries proclaimed to evangelize under the concept of philanthropy, their interests were in increasing the membership of their own denominations and they were without much philanthropy or patriotism of Japan.<sup>37</sup> They also seemed not to have a firm understanding of the Japanese culture. The dominant missionaries considered Christianity as "antithetical to Japanese religious culture."<sup>38</sup> The Japanese people, who already lived under the circumstances of Shinto, Buddhist, and various folk practices, found that "the stress by missionaries on exclusive belief and practice required too great a reorientation."<sup>39</sup> Missionaries' attitude to contradict the beliefs and customs of the Japanese people made Ebina disappointed.

Ebina felt that missionaries disdained beliefs and the history of the Japanese citizens,<sup>40</sup> and that they also denied the Japanese culture and even people. Some Christian leaders endeavored at the de-Westernization under a strong nationalistic environment.<sup>41</sup> Ebina also began to depend less on missionaries, tried to build a more Japanized Christianity, and incorporated the concept of Shinto. He wrote:

those who disregard Japanese spirit undervalue selves....the Japanese spirit is evidently the spirit of the Japanese nation....We are identified with Christ,...we

then become representatives of the Japanese spirit.<sup>42</sup>

He made much of his nation and the spirit of Shinto. He insisted on “an accommodating adjustment of Shinto and Christianity.”<sup>43</sup> He wrote, “we [the Japanese Christians] are allowed to see a religion like Shinto as part of Christianity. Why should we contrast it with Christianity for argument?”<sup>44</sup> He connected the concept of the monotheism of Christianity to the Emperor as sovereign in the Japanese nation. The following principles show his Shintoistic Christianity: “to have respect for the Emperor as one’s lord, love the nation of Japan, and value the Japanese culture.”<sup>45</sup>

Ebina’s syncretistic Christianity later guided him to countenance the Japanese assimilation in China, Russia, and Korea as opposed to the contradiction of the Japanese government’s encroachment by other Japanese Christian leaders.<sup>46</sup> He especially advanced mission to Korea in order for Koreans to “become actively involved in the Greater Japanese Empire.”<sup>47</sup> The notion of imperialism itself is not recognized as a feature of Christianity, neither is it a Western characteristic. As a result, Ebina’s support for invasion and assimilationism among the Koreans externally resists Christianity. However, his desire was for extending more Christians in other countries by promoting foreign citizens to become Japanese. He believed that evangelizing Christianity with accordance to the Emperor system and State Shinto would result in making Japan a Christian nation.<sup>48</sup> In this regard, Ebina’s thought was syncretized between concepts of Christianity and Shinto.

#### *Discussions*

This article has examined Ebina’s theological and pedagogical approaches through a review of literature. It will then evaluate his theological view with a comparison to a Reformed perspective, analyze his ministry, and argue some missiological implications for church revitalization.

#### *Critiques of Ebina’s Theology from a Reformed Perspective*

Due to Ebina’s emphasis on religious experience, he considered the Bible as just a reference. He primarily valued the unity with God through prayer. He also thought there was a limitation of the Scripture because writers of the Bible were humans who were unable to express the divine Word one hundred percent precisely. It seems that Ebina did not place a special emphasis on an inerrancy of the Scripture, nor did he consider the Bible as Christian canons.

In contrast to Ebina's view on the Bible, one significance for a Reformed perspective is that everything is grounded in God's self-revelation, which is the Bible. The Scripture is "God's Word, God's witness, God's revelation concerning his Son."<sup>49</sup> The Bible is, therefore, infallible and should be the absolute standard and foundation for believers. From this perspective, Ebina's perspective on the Scripture seemed not to be close to the Reformed view.

Furthermore, it can be pointed out that Ebina's advocate for nationalism and favor for encroachment to foreign countries to make their citizens Japanese and eventually build their countries as Christian nations might have resulted from his strong patriotism. It is understandable that he loved his country so much and endeavored to establish Christian churches possessing unique Japanese characteristics that the Japanese people would follow without hesitation, not churches that are influenced only by the Western cultures or thoughts. His chauvinism caused him to combine his ministry with nationalism. He, indeed, placed his loyalty toward the Lord and committed himself to serve Him; yet, he still focused on Japanese people and their nation to make them convert to Christianity. It may be interpreted that his devotion to the nation of Japan or ethno-centrism preceded his commitment to God, which should have been transposed in an opposite way in terms of a Reformed perspective. The foundation for Christians needs to be rooted in glorification of God.<sup>50</sup>

Further evaluation for Ebina's theology can be performed based on another Reformed perspective. Christians ought to acknowledge the sovereignty of God, which is revealed in His Word.<sup>51</sup> Ebina's interpretation of the Bible was grounded on his religious experience to unite with God. His two conversions and emphasis on a unity with the Lord only from a direct communication with Him led Ebina to support a strong God-centered empiricism. He seemed not to view that everything is in God's sovereignty. Rather, he stressed men's experience or context-oriented thought rather than Bible-oriented.

*Critiques of Ebina's Pedagogy for Church Growth*

Ebina's syncretistic thought in matching the Lord in Christianity with the Emperor in the Japanese nation promoted his nationalism. His humanitarian notion encouraged him to evangelize not only the Japanese people but also people in other countries. This concept was harmonized with the Japanese government politics that aimed to colonize Korea. It can be explained that Ebina served as a citizen of Japan before contributing himself as a child of God.



His syncretistic view and Shintoistic Christianity influenced church growth. In fact, it is reported that the dropout rate for Congregational churches in which Ebina was involved was the most remarkable among six Protestant denominations between 1890 and 1902. A percentage of membership leakage for Congregational churches recorded ninety-four.<sup>52</sup>

In addition, it can be pointed out that Ebina attempted to exhort Christianity by seeking principles that would follow Japanese thoughts and traditions. He seemed not to comply with the biblical principles because his primary focus was on religious experiences rather than on God's teachings. It would be appreciated that he exerted himself to build Christianity that would fit into the minds of the Japanese people. However, the question can be left on where he grounded his ministry and whether his pedagogy was founded in biblical principles or not. In his ministry, the role of the Scripture might have been disregarded or might not have been as the absolute standard as it should have been. This might have created challenges in church growth as the statistics show reduction of Japanese Christian population.

#### *Missiological Implications for Church Revitalization*

It is crucial for Christians to repent and realize the importance of building a sound church for church revitalization.<sup>53</sup> A healthy church is a place in which Christians believe in the Word of God. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness (2 Timothy 3:16).

Not only do Christians need to believe in the Word of God, but they also have to go back to it. Like the Reformers called the church to go back to the divine Word, we must follow their example.<sup>54</sup> Because, as described above, the Scripture is about God, written by Him, and is inerrant, Christians must refer to His teaching for biblical guidance for any case in their life and church. Not like Ebina who pointed out the fallibility of the Bible and depended on God-centered empiricism, Christians are to depend, trust, and obey the Word of God.

Lastly, for establishing a sound church, the significance of true biblical preaching should be stressed. As Berkhof stated, one of the marks of a wholesome church is "the true preaching of the Word."<sup>55</sup> Preaching that is grounded on only the Word of God is a biblical way to maintain the church and make her to be the center of the faithful.<sup>56</sup> Unlike Ebina's example to deliver the Gospel to others, which was rooted in religious experiences rather than the Bible per se, Christians are called to be God's disciples who claim His Word is the truth, depend on it, and spread

it in the way He told them to do so.

### *Conclusion*

This article has explored Ebina Danjo's theological and pedagogical approaches in terms of church revitalization in Japan with the following research question: In what ways does Ebina Danjo's syncretistic Christianity influence church revitalization in Japan? It has revealed that his theology was embedded in his God-centered empiricism and seemed not to be identified with true biblical principles. His ethnocentrism and effort to be independent from the West made him create a Japanized Christianity and syncretize Christianity with State Shinto, and in consequence, caused a church depression. From his theology and pedagogy, it was suggested that Christians should believe in and follow the Word of God and spread His biblical teaching. This will be the key for erecting a sound church and bringing church revitalization in the present Japanese context.

### Writer

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## NOTES

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2. Yamamori Tetsunao, *Church Growth in Japan: A Study in the Development of Eight Denominations 1859-1939*. (South Pasadena, CA: William Carey Library, 1974), 14; H. Ritter, *A History of Protestant Mission in Japan* (Tokyo: The Methodist Publishing House, 1898), 5.
3. Gates at Kanagawa, Nagasaki, Niigata, Hyogo (Kobe), Edo (from January 1, 1862) and Osaka (from January 1, 1863) were opened under the Harris Treaty. See Richard Henry Drummond, *A History of Christianity in Japan* (Grand Rapids, MI: William B. Eerdmans, 1971), 144. Americans were allowed to practice Christian worship and erect buildings. However, they were not permitted to evangelize to the Japanese citizens, nor were they allowed to insult Japanese religions. See Otis Cary, *A History of Christianity in Japan: Protestant Missions* (New York: Fleming H. Revell Company, 1909), 39.
4. Ebisawa Arimichi and Ouchi Saburō, *Nihon Kirisutokyo Shi* (The history of Japanese Christianity), (Tokyo: Nihon Kirisuto kyodan Shuppan, 1970), 165.
5. Yamamori, *Church Growth in Japan*, 28.
6. Kudo Eiichi, *Nihon Shakai to Protesutanto Dendo* (Japanese soci-

ety and Protestant mission) (Tokyo: Nihon Kirisuto Kyodan Shuppanbu, 1959), 19.

7. James Johnston, ed. Report of the Centenary Conference on the Protestant Missions of the World, vol. 1 (New York: Fleming H. Revell Company, 1888), 256.

8. Mark Mullins, *Christianity Made in Japan: A Study of Indigenous Movements* (Honolulu: The University of Hawaii Press, 1998), 17.

9. *Ibid.*; Richard Henry Drummond, *A History of Christianity in Japan* (Grand Rapids, MI: William B. Eerdmans, 1971), 192; and James S. Dennis, *Foreign Missions after a Century* (New York: Fleming H. Revell, 1893), 71-72.

10. Shimo Mochinobu, *Monogatari: Nihon Kirisutokyo Shi* (The narrative: The history of Japanese Christianity), (Tokyo: Shinkyō Shuppansha, 1998), 215.

11. Yamamori, *Church Growth in Japan*, 49.

12. *Ibid.*, 50.

13. *Ibid.*, 64.

14. Samuel Hugh Moffett, *A History of Christianity in Asia*, vol. 2 (Maryknoll, NY: Orbis, 2005), 518.

15. Chikugo Province is a part of Fukuoka today.

16. Leroy Lansing Janes was a veteran and employed as a teacher at the Kumamoto Yōgakkō through Guido F. Verbeck. He was a Reformed Church of America educational missionary. Although he was a laity, he taught English, arithmetic, algebra, geometry, physics, chemistry, astronomy, geography, and world history at the school and the Bible at his home. Ebina was one of his students. See Richard H. Drummond, "Janes Leroy Lansing," in *Biographical Dictionary of Christian Missions*; Shimo, *Monogatari*, 52-54; Yoshinare Akiko, *Ebina Danjo no Seiji Shiso* (The political thought of Ebina Danjo) (Tokyo: Tokyo Daigaku Shuppankai, 1982), 13; and Unuma Hiroko, *Shiryō Niyoru Nihon Kirisutokyo Shi* (The Japanese Christian history through historical materials), 2d ed. (Saitama, Japan: Seigakuin Daigaku Shuppankai, 1997), 27.

17. Yoshinare, *Ebina Danjo no Seiji Shisō*, 17-18.

18. Doshisha University was originally established as a secondary school for boys by Nijijima Jō in 1875. It was recognized as the first Christian school in 1912. See Helen J. Ballhatchet, "The Modern Missionary Movement in Japan: Roman Catholic, Protestant, Orthodox," in *Handbook of Christianity in Japan*, ed. Mark R. Mullins (Leiden: Brill, 2003), 44.

19. Ishida Yoshiro, "The Role of Liberal Theology in Japan at the Turn of this Century," *Currents in Theology and Mission* 19, no. 5 (1992): 360.

20. Ishida, "The Role of Liberal Theology in Japan at the Turn of this Century," 359.

21. Ebina Danjo, "Shohihan wo Yonde Futatabi Yo ga Kirisutokan wo Akirakanisu" (To clarify Christianity through reading some criticism), *Shinjin* 2, no. 9 (1902): Shinjinsha.
22. Ebina Danjo was a leader of Congregational churches in Japan.
23. Dohi Akio, "Ebina Danjo," in *A Dictionary of Asian Christianity*.
24. Ebina was influenced by liberal theology from Germany, especially Friedrich Schleiermacher (1768-1834). Ashina Sadamichi, "Kirisutokyo Shisō Kenkyu kara mita Ebina Danjo" (Ebina Danjo in studies of Christian thought) *Gendai Kirisutokyo Shisō Kenkyukai* (The modern study of Christianity and social problems) 2 (March 2004): 1.
25. Hashimoto Shigeo, "Ebina ni okeru Seisyo Kaishaku" (The interpretation of the Bible in Danjo Ebina), *Kirisutokyo Shakai Kenkyu* (The study of Christianity and social problems) 23 (1975): 178-79.
26. *Ibid.*, 79.
27. Ebina discussed logos written in the beginning of the Book of John in this article. Shimo, *Monogatari: Nihon Kirisutokyo Shi*, 274.
28. *Ibid.*
29. Furuya Yasuo, and others, eds., *Nihon Shingaku Shi* (The history of Japanese theology) (Tokyo: Yorudansha, 1992), 39.
30. Unuma Hiroko, *Kindai Nihon no Kirisutokyo Shisōka Tachi* (The Christian thinkers in modern Japan) (Tokyo: Nihon Kirisutokyo Shuppanyoku, 1988), 115.
31. Mark Mullins, *Christianity Made in Japan: A Study of Indigenous Movements* (Honolulu: The University of Hawaii Press, 1998), 18.
32. Thomas John Hastings, "Japan's Protestant Schools and Churches in Light of Early Mission Theory and History," in *Handbook of Christianity in Japan*, ed. Mark R. Mullins (Leiden: Brill, 2003), 112.
33. The *lése majesté* incident (*fukei jiken*) occurred in 1891. Uchimura Kanzō was forced to resign from teaching at a high school due to his rejection of bow during the school's first ceremonial reading of the Imperial Rescript on Education. Hastings, "Japan's Protestant Schools and Churches in Light of Early Mission Theory and History," 112.
34. Shimo, *Monogatari: Nihon Kirisutokyo Shi*, 262.
35. *Ibid.*, 260.
36. Ebisawa and Ōuchi, *Nihon Kirisutokyo Shi*, 165.
37. Shimo, *Monogatari: Nihon Kirisutokyo Shi*, 266-67.
38. Mark R. Mullins, "Indigenous Christian Movements," in *Handbook of Christianity in Japan*, ed. Mark R. Mullins (Leiden: Brill, 2003), 147.
39. *Ibid.*, 147.
40. Shimo, *Monogatari: Nihon Kirisutokyo Shi*, 261.
41. Mullins, "Indigenous Christian Movements," 149.
42. Ebina Danjo, *Shin Nihon Seishin* (The new Japanese spirit) (Oumi, Japan: Oumi Kyodai Shuppanbu, 1934), 271.
43. Ishida, "The Role of Liberal Theology in Japan at the Turn of

this Century," 362.

44. Ebina Danjo, *Nihon Kokumin to Kirisutokyo no Enka* (The affinity between the Japanese nation and Christianity) (Tokyo: Hokubunkan, 1930), 107.

45. Sekioka Kazushige, "Ebina Danjo ni okeru Sekai Shugi to Nihon Shugi" (Internationalism and nationalism in Ebina Danjo), *Kirisutokyo Shakai Kenkyu* (The study of Christianity and social problems) 4 (1995): 39.

46. The Japanese government imposed Korea to become its protectorate in 1905. After five years, in 1910, the Korea-Japan Annexation Treaty was signed.

The Korea-Japan Annexation Treaty prompted Ebina to support mission over Korea. The assimilationism by the Japanese authority was along with the motive of its imperialism. The government intentionally employed Christianity to support this policy. Ebina accepted its offer. See Moo-Gil Kim, "Ebina Danjo no Tyōsen Dendō to Nihonka Mondai ni Tsuite" (On Ebina Danjo's conception: Japanization through the mission in Korea), *Kirisutokyo Shakai Mondai Kenkyu* (The study of Christianity and social problems) 46 (1998): 234.

47. Dohi Akio, "Ebina Danjo," in *A Dictionary of Asian Christianity*.

48. Shimo, *Monogatari: Nihon Kirisutokyo Shi*, 279.

49. Edmund P. Clowney, "The Missionary Flame of Reformed Theology," in *Theological Perspectives on Church Growth*, ed. Harvie M. Conne (Nutley, NJ: Presbyterian and Reformed Publishing, 1976), 147.

50. Clowney, "The Missionary Flame of Reformed Theology," 134.

51. Louis Berkhof, *Systematic Theology*, new ed. (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1996), 76.

52. Yamamori, *Church Growth in Japan*, 74. Shimo reports that the number of baptisms in Congregational churches decreased from twenty-eight hundred and one to five hundred nineteen from 1888 to 1900. Shimo, *Monogatari: Nihon Kirisutokyo Shi*, 228.

53. Harry L. Reeder, III and David Swavely explain three steps of the biblical paradigm for church revitalization: remember, repent, and recover. See Harry L. Reeder, III and David Swavely, *From Embers to a Flame: How God can Revitalize your Church* (Phillipsburg, NJ: P&R Publishing, 2004), 31-50.

54. Edmund P. Clowney, "The Missionary Flame of Reformed Theology," 128.

55. Berkhof describes the marks of the church. See Berkhof, *Systematic Theology*, 576-78. Mark E. Dever states the usefulness of sound expository preaching, for it is one of the signs of church growth. See Mark E. Dever, *Nine Marks of a Healthy Church*, 4th ed. (Washington, DC: Center for Church Reform, 2001), 9-12; Michael F. Ross, *Preaching for Revitalization: How to Revitalize your Church through your Pulpit*

(Glasgow, Scotland: Mentor, 2006).

56. Berkhof, *Systematic Theology*, 577.