

that the root idea of $\eta\eta\psi$ is that of bodily prostration with a view to showing reverence. When it is performed to living men in their presence, where no idea of deity is associated, the Scriptures uniformly recognize the act of prostration or bowing as a legitimate salutation. As an act of worship to the living God, who is Spirit, or as only an act of respect in the presence of a living man, who is spirit and body, created in the image of God. $\eta\eta\psi$ (to worship or bow down before) is correct behaviour.

What the Scriptures uniformly condemn, and the second commandment specifically condemns, is the act of bowing, whether merely as an outward act or as one including the inner, emotional, worshipful feeling, towards anything other than living persons, specifically anything made in the 'likeness of anything that is in the heaven above, or that is in the earth beneath.' The act of bowing, when performed otherwise than as an act of salutation to a living person, is a worshipful act, whether performed from an inner, emotional religious feeling, or simply performed as an outward act without such feeling, according to the Scriptural presentation of the matter.

The three young Hebrew heroes of the third chapter of Daniel obviously so understood it, for if the only $\eta\eta\psi$ (bow down or worship) forbidden by the second commandment was one associated with an inner religious feeling, then they could have bowed down in good conscience knowing that there was no such feeling in their hearts. They well knew, however, that it was the act of bowing itself which was forbidden and that to do so would be to 'worship an image.' Thus apart from the fact that in Japan bowing to the portrait was made to the picture of one who was declared to be a god, and that the bow required was for the students' profoundest obeisance,' of which there could be none deeper in act or inner meaning, apart from these obvious considerations, the fact that the bow was to the material reproduction of a man, should have been reason enough for Christians to classify it in the category of forbidden acts of an idolatrous nature. That they did not do so established the practice of compromise with the national polytheism for three generations of Christians to come. This early failure to discern between that which could be rendered 'to Caesar' and that which was God's alone resulted in the planting of a seed which within a half century was to bring forth a harvest of destruction in the moral fiber of the Church.

The unlawful accommodation involved in Christians participating in the Rescript ceremonies was a sinful compromise which had a profound effect on the whole future of Christianity in Japan, conditioning it to a tolerant attitude toward participation in polytheistic practices to this very day.

Another place involving unlawful accommodation concerns Christian use of Shinto *Kamidana* (godshelves) and Buddhist *Butsudan* (Buddhist idol altars) in the home. One or other of these objects, and in many cases both, are present in the great majority of Japanese homes for the worship of the ancestors' spirits. The Buddhist altar contains an *ihai* or ancestral tablet in which the names of the ancestors are written. To worship these things would obviously be idolatry, but the argument has been made that they can lawfully be accommodated to Christian use. For instance, one Kyodan pastor (United Church of Japan) made this recommendation in 1951: "Then what will this writer recommend"? The real sense of the