

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

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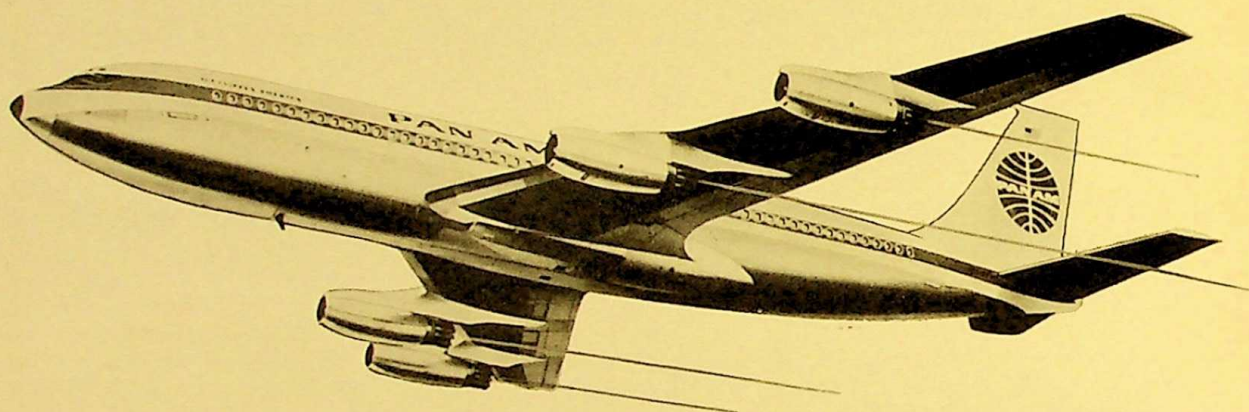
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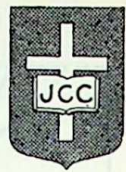
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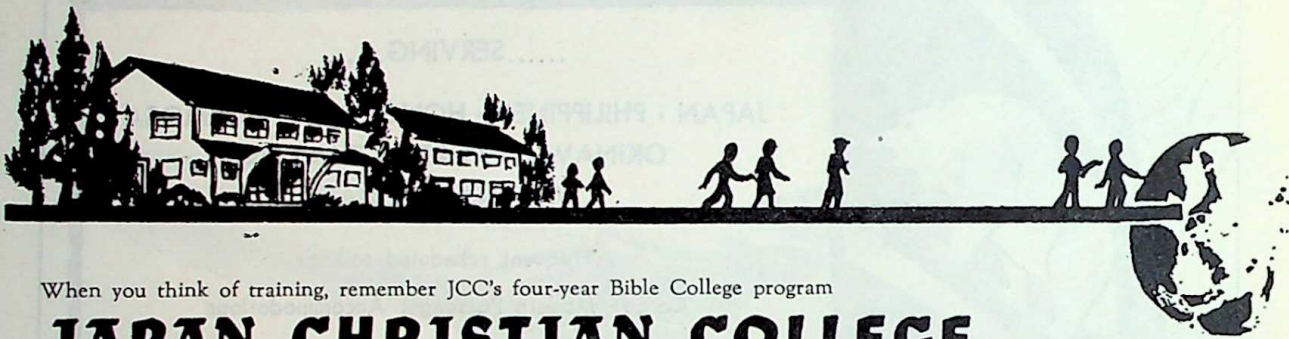
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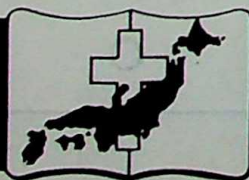
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Letter from the Editor

1959 has been an auspicious year for Missions in Japan. Pastors and missionaries from scores of societies have labored and prayed *together* as never before, and the added impact has been felt throughout the nation.

Again in this issue, we have sought to portray the growing sense of *mature togetherness* which we see developing among evangelicals in Japan. United crusades and prayer meetings on an unprecedented scale have contributed to a growing awareness and appreciation of one another. Even though on the missionary side alone we are able to list 100 societies with four or more members ("1959—Missions in Review," p. 26), we are able also to report close fellowship and cooperation on a broad scale.

Especially encouraging to us is the very evident drawing together of Japanese pastors and missionaries, as seen in the Japan Protestant Centennial and other efforts. May we see more of it!

Let the critics decry the "hopelessly divided" state among evangelicals. God is at work perfecting a unity strong and deep-flowing, one that will bear the stamp of the Almighty. We acknowledge that this work is not completed, but 1959 has seen it greatly advanced.

"You *must* carry these talks in Japan Harvest." We heard it over and over from missionaries at EMAJ's Karuizawa Conference who had found the panel discussions profitable and wanted them in permanent form.

David Hesselgrave's "Personal Work" (p. 12) and "Panel Discussion" (p. 16) are the first of these to be presented. Others will follow in later issues.

Japan Harvest's sixth issue (Dec.) for 1959 will carry a new feature—a complete missionary directory, with the focus especially on an area-by-area survey. Great pains are being taken to make it authoritative, up-to-date and meaningful. Together with the survey material in this issue, it will give our readers an unprecedented, well-rounded view of the missionary situation at the close of this Centennial year.

Yours in Calvary's bonds,
Kenneth McVety

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

OCTOBER • 1959

VOLUME 7 • No. 5

KENNETH McVETY

Editor

KURT RIBI

Managing Editor

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Cover

Dr. Oswald J. Smith, well-known missionary statesman and pastor for many years of Toronto's Peoples Church, spoke to great crowds during his four weeks in Japan this fall. Together with Dr. Edward Young, Dr. Roger Nicole and Roy LeCraw, he travelled to Protestant Centennial gatherings in Sendai, Tokyo, Nagoya, Osaka, Kobe, Kyoto, Fukuoka, Hiroshima and Okayama.

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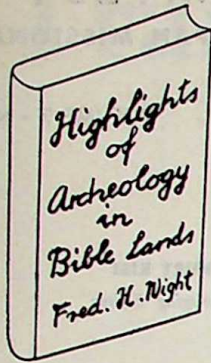
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OUR READERS SAY

Dear Editor:

Of all the many periodicals received in our Missions Office, I think yours is the finest for use as reference material for subjects of missionary interest. Although coming from a foreign field, the frequent appearance of familiar names makes it read like a letter from home. Since we are at the point of departure for Japan, much of our prayer support is directed toward that field. We surely praise the Lord for the blessing that this magazine must be to the missionaries located there.

Sincerely in Christ,
Helen L. Hardgrove,
Missions Secretary
King's Garden

* * * *

Dear Editor:

It is our hope and belief that this publication will stimulate the missionary vision of our church.

—Lon Fulton, Pastor
Charlotte, N. C.

* * * *

Dear Editor:

I find the publication (JAPAN HARVEST) very refreshing. It helps one get a much clearer and more unbiased picture of Japan and her needs than periodicals from one mission could give. I especially appreciated the articles on "True Ecumenicity," "Cooperation in 1959," and "Method or Might."

K. Julia Cutler
Paterson, N. J.

* * * *

Dear Editor:

Many of us missionaries are very distressed concerning the misleading reports of the Osaka crusade. Many of those who came forward in the meetings were already contacted by the churches or missionaries and were considered "seekers" already.

We received a form letter from Bob Pierce after the Crusade was over, telling us about the stupendous results and saying that he hoped it would be a help to us in our work. It grieves us to realize that it has not become the help to us that he desired. Everything was done on an American plane with a huge choir, symphony orchestra, big speakers, etc. Those who attended gained the impression that that is what Christianity is, while actually, in Japan it is not. They do not need the "flash" here nor do they want it.

Some of us would like to see Brother Pierce come to Japan, learn the language and struggle with it as we are doing, settle in a village for five years, live on

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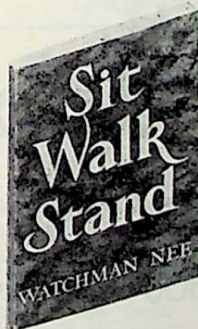
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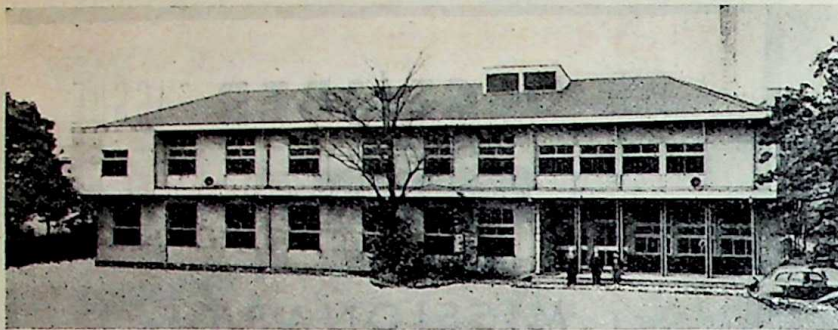
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the salary the missionary is living on, face the real problems that we are facing, and see what reports he could send home.

A Missionary in Japan

* * * *

Dear Editor:

A missionary friend has been good enough to send us copies of your Magazine and we have found it most helpful. We are, however, grieved to read in the article "True Ecumenicity" six lines which to us verge on blasphemy. The lines in question are the four lines immediately above the title on Page 10 and the two lines following the title on the same page of the August issue. Forgive us for drawing attention to this point. We cannot imagine that the godly writers of the article sat down to consider their words.

Editor of Echoes of Service
Yours very sincerely,
W. T. Stunt

* * * *

Dear Editor:

It was a great joy and blessing for us to spend a few days at the Bible Conference in Karuizawa this past week. The Unity of the Spirit manifest among so many missionaries from many missionary societies caused us to praise the Lord for His faithfulness to His Word.

To meet and counsel with so many of the servants of the Lord gave us a little insight into the various problems of Christian work in Japan. It is true, the opposition of the world, the flesh, and the devil is evident, but our God has guaranteed victory to His people. John could write "Greater is He that is in you than he that is in the world." I John 4:4. Our confidence is that "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

The past years of faithful seed sowing and harvesting means that God purposes a crop. It is for us all to continue steadfast in prayer and giving out of His Word, knowing that it will accomplish that which He pleases. "Ye shall reap in due season if ye faint not."

We shall continue to pray and intercede for Japan that He will gather in a bountiful harvest before our Lord returns.

Yours in His
Wonderful Grace,
John G. Mitchell

Dear Editor:

As always, I enjoyed reading the JAPAN HARVEST (Aug. issue). But when I read on page 15: "just a fraction more than 1%," and "it is too early to say," I got a sad, sinking feeling.

Let us not forget that the Lord Himself spoke of harvest by others rather than by those who had done the sowing. Let us remember that He too realized

JAPAN HARVEST

that there might be sowers who did not reap the harvest of their own labor, and let us realize that He expected harvests at later seasons. Believing the literal truth of every word of the Scriptures I believe in instantaneous conversions. But I certainly do not believe that every effort, not even when it is a big city campaign, which does not result in such a miracle, is wasted. I have seen too much of what I might call the cumulative influence of the Word to doubt that it has lost its power to save, if it does not bear visible fruit within a year.

This spring I was called upon to tell the story of "life through Christ" at the funeral service of a railway official. One week earlier he had been told that he was incurably ill. German deaconesses and a student from our Bible school were admitted; they found a man not only hungry for the word of Life, but one who accepted, was baptized and at once began to urge others to accept Christ. Even after he was delirious he kept on till his last breath. He was 53, but more than 30 years ago he had gone to a Bible class in Kyoto and had never been able to forget what he learned. There was a man who had sown good seed. I wonder if he reported: No results. They came more than 30 years later. About a month ago, I was again asked to attend another funeral in the same place. And it was a high privilege to speak of Christ. An old lady baptized when 82 had passed 2 happy years as a live witness for her Savior. But in her case the seed was sown more than 60 years ago; then she was removed to a church-less place. But some German deaconesses started work in her immediate neighborhood. She came to them and what she heard revived all that had been sown in her heart 60-70 years ago.

It would be great always to see 30, 60 or 100% results; but let us not give the devil any cause to rejoice by thinking that all is lost if we do not see the Word bear fruit within a year. This is not to undervalue the most earnest and strenuous follow-up work after a large campaign; that, too, may be as necessary as the finest sermons. But let us always keep in mind that the Word of God IS living, and IS able to save, even after one or many cold winters have passed. Let us ever hope, trust and pray that many of those who have not responded even after one full year of waiting may do so after 5, 10, 20, 30 may be 60 or more years. The Word IS living. It SHALL accomplish that for which it has been sent.

"In the morning sow seed, and in the evening be not idle, for you do not know which shall prosper, this or that, or whether *both* shall have equal success." (Eccl. 10:6). Even the Otsu campaign may still bear glorious fruit. Hope, trust, pray. J.M.T. Winther

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NEWS



Victor Springer, editor

EMAJ HOLDS ANNUAL MEET

Karuizawa, ep/a... "No other mission field in the world has been so thoroughly sowed down with the gospel seed as Japan. God never orders a wide-spread seed-sowing unless He plans a harvest," stated Gordon K. Chapman, veteran Presbyterian missionary, at the 11th annual EMAJ convention in Karuizawa.

Keynote speakers for the historic Centennial conference were Dr. L. E. Maxwell, founder and head of the Prairie Bible Institute in Canada; and Dr. John Mitchell, pastor of the Central Bible Church in Portland, Oregon. Other features of the conference were the International Night, featuring missionaries from 24 foreign countries; and strategic panels on various Japanese concepts of thought and practical missionary problems. Morning Prayer sessions were led by Rev. Joseph Carroll.

At the annual election of officers, Dr. Hideo Aoki, director of the Ochanomizu Student Christian Center, was elected vice president of EMAJ, with Frank Bickerton and Arthur Seely being elected members-at-large.

Following the EMAJ Conference at Karuizawa Union Church, the annual conference for the deepening of the spiritual life was held. Again Dr. L.E. Maxwell and Dr. John Mitchell were the leading speakers. Prayer sessions were led by Rev. Will Schubert of Taiwan.

The EMAJ called a nation-wide strategy conference on October 12-13 in Tokyo to discuss the effective covering of Japan in our generation with the Christian message. On hand to lead the discussions were Dr. Oswald Smith of Toronto, Canada; Dr. Harold E. Street Of Evangelical Literature Overseas; and Dr. Clarence Jones, of World Radio Missionary Fellowship.

BOARDMAN REPLACES ROBERTSON

Tokyo, ep/a... New Director of the Navigators for Japan and Okinawa is veteran Bob Boardman. Former director Roy Robertson returned to America in June with his three children, following the sudden death of his wife, Lois. Boardman worked with servicemen and nationals in Japan and Okinawa

from 1952 through 1957. As Mr. Boardman takes responsibility for the Navigator work in the Upper Orient, Vietnam representative Warren Myers assumes leadership for Southeast Asia.

WLP SALES CLIMB

Tokyo, ep/a... Expansion of sales outlets in the past two years has greatly increased the volume of sales, reports TEAM's literature arm, the Word of Life Press. Sales for the first six months of 1959 were in excess of \$50,000, representing a tremendous impact of the printed page on the world's most literate nation.

SMITH PAMPHLET DENOUNCED

Manila, ep/a... In an article lambasting Dr. Oswald J. Smith's pamphlet, "The Roman Catholic Bible Has The Answer," the "Sentinel," a Catholic weekly newspaper urged Catholics, "Act now! Burn, destroy all anti-Catholic literature that comes your way." The article continued, "The tract's eleven pages are murderously dripping with anti-Catholic venom. They sacrilegiously juggle Catholic Bible texts to ridicule and distort things most dear and sacred to Catholics... In view of Oswald J. Smith's performance, will the Baptist Bible Church now discontinue the distribution of his misleading (not to say diabolical) tract...?"

(FENS)

CENTENNIAL EVANGELISM

Tokyo, ep/a... Following a spring and summer campaign of intensive evangelistic outreach on a nation-wide scale, the Protestant Centennial meetings went into high gear in the fall, with the following crusades:

Rev. Hal Herman, under the sponsorship of the Full Gospel Churches of the Tokyo area held a one month crusade in three of Tokyo's public auditoriums during September.

From September 16 to October 4, Dr. David Morken held a city-wide campaign in Fukuoka, key city of the southernmost island of Kyushu. The Morken campaign was sponsored by 400 churches in the Fukuoka area.

In Nagoya, Japan's third largest city, Koji Honda was the featured speaker in a crusade that ran from September

11 to 20. Had it been scheduled for two weeks later, it would have been washed out by Typhoon Vera. That may well have been the last time for many of Nagoya's citizens to hear the message of salvation through Christ.

Of most interest to evangelical pastors and missionaries were the Japan Protestant Centennial (JPC) meetings held in key cities throughout Japan during the month of October. The principal meetings were held in Tokyo, from October 5 to 11; with similar meetings on a smaller scale set for Sendai, Nagoya, Osaka, Kyoto, Kobe, Hiroshima, Fukuoka, and Okayama. The supporters of the meetings include some 2,000 pastors and missionaries who have subscribed to the official basis of participation: "Belief in the Bible as the only infallible, inspired Word of God, the only rule of faith and practice." Featured speakers were Oswald J. Smith, pastor of People's Church in Toronto, most missionary-minded church since the days of the Apostles; Edward J. Young, Prof. of Old Testament at Westminster Theological Seminary; Roger Nicole, Prof. of Theology at Gordon Divinity School; and Roy LeCraw, prominent Christian layman, and former mayor of Atlanta, Georgia.

With JPC meetings geared mainly for believers, the Tokyo Centennial Crusade was formed to reach the masses of those in Tokyo still outside the gospel. Dr. Oswald J. Smith teamed up with Dr. Timothy Dzaio, Chinese evangelist, to speak at five of Tokyo's public halls from October 11 to 17. The final rally on October 17 was held at Tokyo's largest public hall, the Koku-gikan, in Kuramae. Some of the meetings were broadcast over 75 of Japan's commercial radio stations.

JPC SPEAKERS



(l. to r.) LeCraw, Young, Smith, Nicole.

TYPHOON VERA LASHES JAPAN

Nagoya, Japan, ep/a... Missionary Betty Loudermilk had had a difficult year at Heaven House, a small orphanage just outside Nagoya. First she discovered that neither of the two founders of the orphanage would be returning to Japan, thus leaving her in sole charge of the work, which she had accepted on a temporary basis. Then in February of this year a fire had completely razed one of the two main buildings, making it necessary to crowd all the children into one building. Now it was September 26, 1959, and as she heard news of the approach of one of the worst typhoons in the history of Japan, Betty lamented that she had no shutters or storm doors to protect the windows that would soon be struck by 160-MPH winds packed by the typhoon. With fervent prayer to God for help in a time of real need, Betty and her Japanese co-worker did what they could to prepare for the arrival of the typhoon, which was headed directly for Nagoya. Failure of electricity plunged the house into darkness; and as the raging winds battered the home, roof tiles were blown away and windows blown in, permitting the rain to pour in freely from every direction. Flying glass from 41 broken window panes made deep gashes in many of the walls, but miraculously none of the children were even scratched. "We thought we had it pretty bad," said Betty, "with not a dry spot in the house to even sleep; but after we have seen so many houses completely destroyed around here, we are thankful for a roof over our heads."

In the aftermath of the terrible storm, over 5,000 were listed as dead or missing, with more than 1,000,000 homeless. The Jiyugaoka Church, built by missionary Wilbur Lingle only a year ago, was destroyed. As of this date, however, there have been no reports of casualties among missionary or national workers, for which grateful thanks is offered unto God.

HONGKONG EVERY CREATURE CRUSADE

Hongkong, ep/a... In a determined effort by the Oriental Missionary Society to get packets of "Christian witness literature" into the hands of thousands of shack dwellers—hapless refugees living in clapboard hovels—eight teams have fanned out into the area, working under the supervision of missionary Dale McLain. The program is the first phase of an O.M.S. "Every Creature Crusade" to be conducted systematically throughout the colony. "I am convinced," says McLain, "that if most of these unfortunates are to ever hear the Gospel, we must go to them where they are. Waiting for them to come will never do. (FENS)



Opening night of Tokyo JPC

JPC Speakers and Central Committee members on the platform.

JAPAN PROTESTANT CENTENNIAL TOKYO CONVENTION ENDS

TOKYO... The final session of the 6-day Tokyo convention of the Japan Protestant Centennial (JPC) meeting at the Nihon Seinen Kaikan closed Sunday Oct. 11, passing this significant resolution:

"In accordance with the Holy Scripture, which we believe is the infallible Word of the only true God, the Creator of the heavens and the earth and the Sovereign Ruler of Human history, we, meeting together, to celebrate the first century of Protestant missions in Japan make this resolution as our testimony for the coming second century of Protestant missions here.

1. During the past 100 years, we as Christians in many respects came short of the Scriptural command to put away all idolatry in our life as individuals and as a nation. As we reflect on this before God we deeply repent of our sin.

2. In accordance with the command of Holy Scripture, we love our nation and earnestly desire that Japan may become a nation where obedience to the only God and the authority of Christ is the State principle. Henceforth, we will endeavor with all our might to guard against the mistake of introducing any elements of pagan religion into any state-related affairs and seek to eliminate all such elements. Specifically, since the Ise Shrine is religious, two matters of great importance are: 1) That it should not receive any special treatment from the State on the ground or title of having an intimate relationship to the Imperial family, of being a "spiritual center" for the Japanese people, or for the sake of the age-old "beautiful custom" of ancestor worship; 2) That there shall be no compulsion upon the

Japanese in connection with it.

3. We support the present national constitution, recognizing that it is in accord with Biblical principle in safeguarding our fundamental human rights of freedom of religion on the principle of separation of religion and state.

4. For the sake of maintaining the true relationship between State and religion that is involved in the three articles above, we pledge to "fight this good fight of faith" unitedly on the basis of our common belief in the Bible.

THE TOKYO CONVENTION OF THE JAPAN PROTESTANT CENTENNIAL, October 11, 1959

1. Action was taken requesting the JPC Central Committee to implement this decision.

2. Then it was voted to take steps to formulate a positive program for the perfection of the work of translating the Bible into modern Japanese.

3. To consider all possibilities of foreign missionary work being undertaken by the Japanese church.

S O S

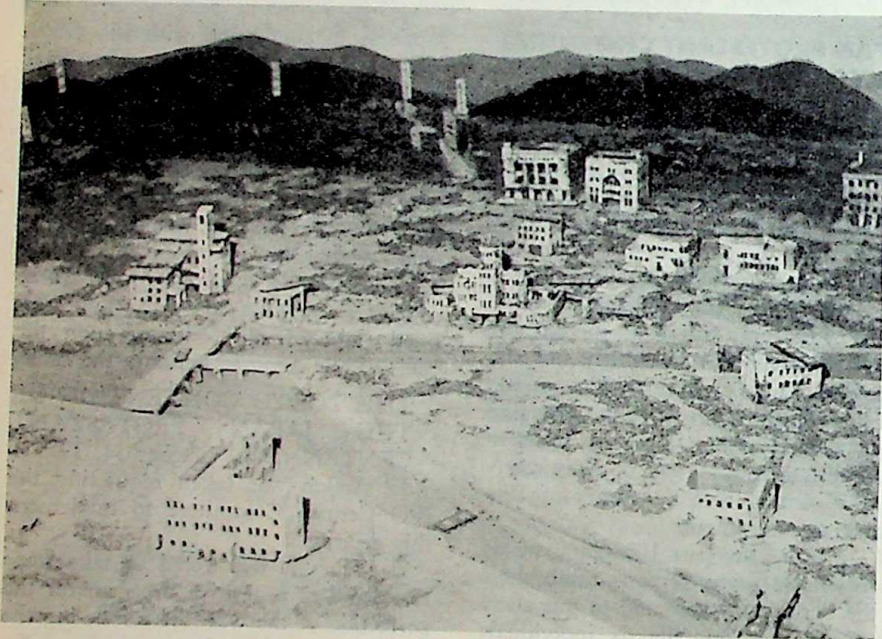
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I recently returned to Hiroshima and was met by my friend at the station. We drove quickly along well-paved roads. New buildings stood on both sides of the streets. Children were playing in well-planned parks. The pedestrians went about their business in orderly fashion.

I could not help but think of my first impressions of the city years ago. Even then, the citizens of the city were quite delighted with their recovery from the atomic bomb, but to me Hiroshima was still a nightmare of rut-infested dirt roads and endless rows of wooden shacks. Everyone was wandering around in confusion. Bedraggled children playing in the streets, and tottering bridges and ruins seemed to be insurmountable barriers to the '35 Ford taxi that rattled its way toward my destination. Scrawled on the walls of shattered buildings were the words, "No More Hiroshimas."

These people had unwillingly been plummeted into the limelight. Now they were, without their consent, made historically famous. But they were determined to dig their way out of the dust and ashes of war. They had to do it without the help of loved ones and neighbors because the population had suddenly been cut in half. The city officially estimated that 215,000 died.

The flame of courage has slowly but surely cleared away all the ugly ruins. All but one. This one desolate hulk of a building is allowed to stand within the shadows of the new peace buildings as a reminder of war's futility. The signs, "No More Hiroshimas" are gone, but the city is host annually to many people who assemble to demonstrate against the H-bomb.

It must be said, however, that the people of the city itself are not "anti-American." Having lived there many years we have never once been embarrassed by any anti-foreign demonstrations.

The people want most of all to demonstrate their courage and ability to rebuild a better city after the tragic experiences of war. Given a few more years, Hiroshima will be one of the most beautiful cities in the Orient.

Many have asked if these experiences have adversely affected Christian work. It seems to me they have not. Nowhere in Japan is Christian work easy. Right after the war, Hiroshima received a great deal of attention from evangelists. There was much sincere effort put forth to bring these suffering people to Christ. There was apparently a large response to these efforts. However, the growth of the church has not been unusually large.

There are several reasons for this. One, the churches were almost 100% destroyed. Many were not rebuilt for several years. Pastors and congregations were scattered. Interested "seekers," therefore, could not find a church home.

Also they were pressed every day with 18 hours of steady toil to keep body and soul together. They found no time for church. Thus the golden day of harvest passed while the local churches were in no position to assimilate new believers.

There have been many examples which prove that Hiroshima citizens are not angry toward foreigners and Christianity. For instance during one Christmas season the missionaries of the city approached a local department store manager with the request to use a prominent show-window for displaying the scene of the nativity. The manager showed a very cooperative spirit. Had the approach been earlier the permission would have been granted. He suggested that the Nativity story be printed in leaflet form and distributed to the store's customers. Theatres in the city were willing, between main features, to project slides of the nativity and play a recorded narrative explaining the birth of Christ. About two years ago the Japan National S.S. convention met in Hiroshima. The city officials

gave utmost cooperation to make the meeting a success and bring it to the attention of the citizens.

In social work the churches and missions have not invested large amounts of money. One reason is that the task was so huge that the resources of the churches and missions could not begin to meet the need. The city and national government have established orphanages and hospitals, but because of their nature no religious group has exclusive privileges of ministry in them.

The Protestant churches in the city now number about 22. They nearly all have new postwar buildings. Their programs are about average. As prosperity returned to Hiroshima, the people found their security and comfort in material things. The united evangelistic and social work of the churches is about average for any Japanese city of equal size and make up. Surely the spiritual progress of the city has not kept pace with the material recovery.

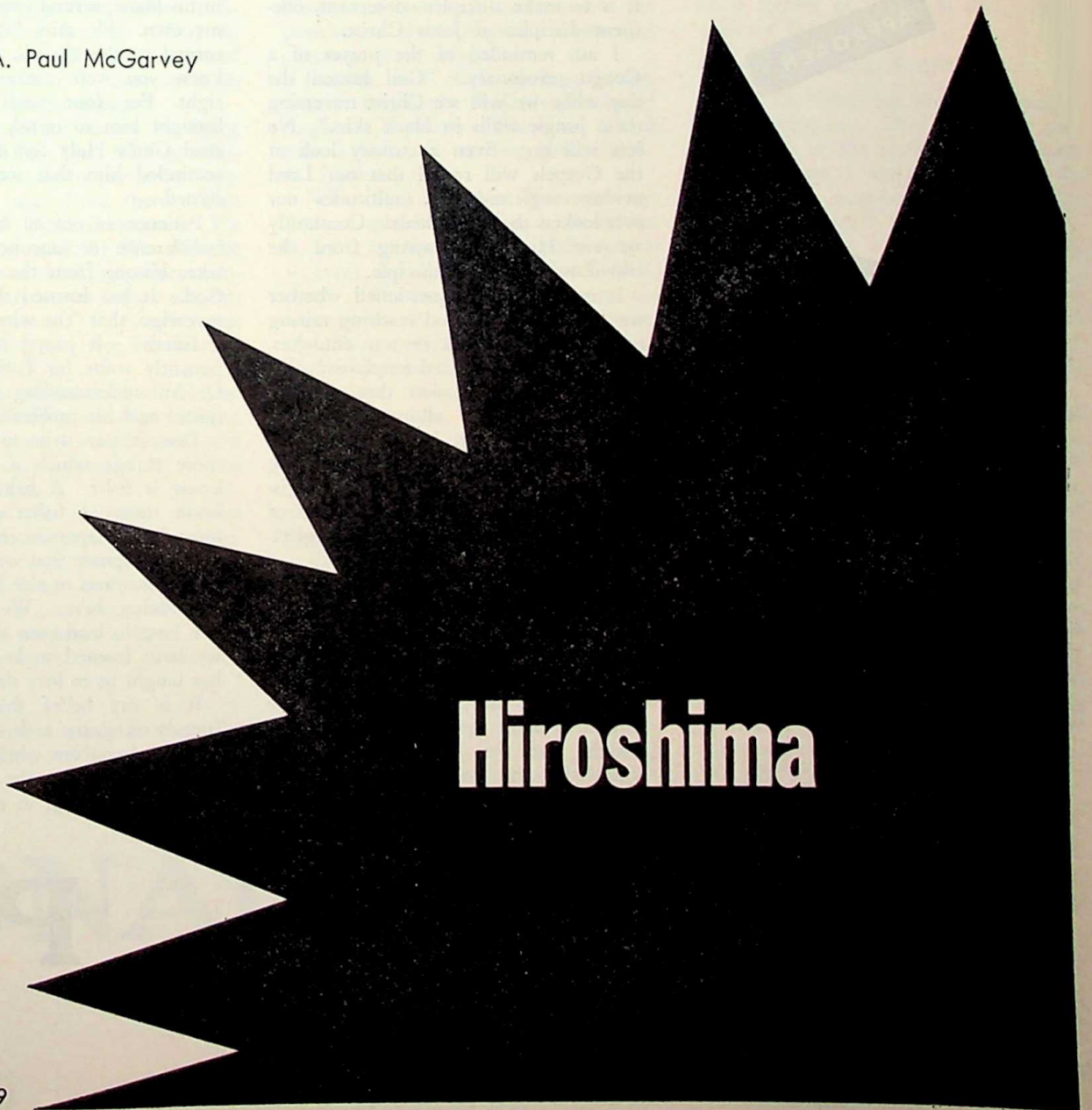
The pastors of the city are assisted in their work by about 15 missionaries. Of these about half are teachers at the

Jogakuin schools, while the rest are devoted to evangelistic work, establishing churches and teaching in a local Bible school. Two missions, the Christian and Missionary Alliance and Augustana Lutheran, regard Hiroshima as the center of their work in Japan.

It could be said that a more active cooperative effort in Hiroshima by the evangelical churches would pay greater dividends in church growth. More attention should be paid to the thousands of students in the university. There are several large ship building yards, steel works, and truck assembly plants which might warrant an industrial chaplaincy. From Hiroshima as a hub there are numberless smaller communities that can be reached in pioneer work.

The real need of Hiroshima—and all Japan—is a lasting peace. The kind of peace which comes through the entrance of the Gospel of Jesus Christ. The missionaries are looking to God's people to hammer away at the power of Satan through unabating intercessory prayer that the peace of God may come to Hiroshima—and all Japan.

By A. Paul McGarvey



THE subject which I am to introduce and present for discussion is "Effective Personal Work." This is not my task by virtue of expertness in this type of ministry or because of being successful above others, but rather, at least in part, the task is mine due to my conviction that this ministry is crucial and that to fail here is to fail in the whole.

I. PRIMARY PREREQUISITES

It seems to me that there are certain fundamental propositions which must be stated as a background to our discussion.

A. A Knowledge of the Comprehensiveness of our Task

It seems to me that this personalized ministry must first of all be motivated by the firm conviction that our definition of the missionary task renders it indispensable.

"Go therefore and make disciples of all nations." Matt. 29:19.

Here is to be found Christ's directive to His own. It is not simply to make known the good news, nor is it merely to give instruction or direction. Rather it is to make disciples—observant, obedient disciples of Jesus Christ.

I am reminded of the prayer of a Congo missionary. "God hasten the day when we will see Christ traversing these jungle trails in black skin." No less will do. Even a cursory look at the Gospels will reveal that our Lord neither neglected the multitudes nor over-looked the individuals. Constantly we see Him withdrawing from the crowd to school the disciple.

It may be fairly questioned whether we are by example and teaching raising up personal workers in our churches. Do we have a balanced emphasis? Do we give the impression that statistics and numbers are all-important? Is personal evangelism itself relegated to times and seasons rather than meeting men where and as they are with a Christian witness? Are we in danger of loving man in the abstract and neglecting the one at our door?

B. There must be a spiritual preparation.

This is so obviously necessary that it is useless to talk about effective personal work without it. It is here that we recognize that human resources are limited at best. Proficiency in language, insight into the Japanese psychology, knowledge of comparative religions, ability in argumentation can be spiri-

tually sterile. There must be a recognition of the primacy of prayer, the authority of the Word and our reliance upon the Spirit. If man by wisdom knows not God, it is anachronistic to put too much confidence in a reasoned approach.

Friends, when we try to disciple a man for Christ we are asking for a miracle spelled with capital letters. Here is a Japanese doctor, farmer, student, or merchant. God has put him or her within the sphere of my ministry and given me his ear. It will be a miracle if he is transformed into the likeness of Christ Jesus. That should bend my knees, open my Bible, and break my heart. And when it does, a miracle may happen.

C. A patient waiting for fruit.

Five years ago a young man with a glowing personality and warm testimony suddenly left our Christian fellowship. He was adamant in his decision. Nothing could bring him back. Two months ago I received a letter from him stating that he was coming back to the Lord. Four weeks ago I sat with him in his home, several hundred miles from my own. He said, "As soon as I returned to the church, I wrote you. I knew you were concerned." He was right. For four years as the Spirit brought him to mind, we had prayed. And God's Holy Spirit answered, and reminded him that someone was concerned.

Patience is not to be equated with indifference or unconcern. Rather it takes lessons from the long-suffering of God. It has learned that the Spirit is sovereign, that "the wind bloweth where it listeth." It prays; it pleads; and it patiently waits for fruit.

D. An understanding of our Japanese friend and his problems.

Does it seem trite to say that among those things which a fisherman must know is fish? A fisher of men must know men. A fisher of Japanese men must know Japanese men.

We recognize that we are here on the King's business or else we have no business being here. We are concerned. We long to lead men to Christ because we have learned to love Him and He has taught us to love them.

It is my belief that our Japanese friends recognize a depth of conviction, a heart of concern when they see it and that this will be the greatest factor, humanly speaking, in effectiveness. But

APPROACH

OTHER RELIGIONS

UNDERSTANDING

APPEAL

BE A GOOD LISTENER

PER

JAPAN HARVEST

it is this very concern which motivates my desire to know him better and to learn as much as possible of the complexities of his psychology, the intricacies of his thinking, the accretions of his culture.

II. PERENNIAL PROBLEMS

When we deal with an individual, various interwoven factors are involved at once.

A. Communication

This further breaks down:

1. Language: Here we all recognize a most important and crucial factor to effective personal work. And most of us would readily admit inadequacies. The problem is even more acute in the farm areas. The missionary who can understand the farmer who works the field adjacent to his home deserves a medal of honor.

2. Meaning: We must face the fact that while our words ideally signify what we understand from them, they practically mean what the hearer infers from them. Ideally and theoretically I have said what I intended; actually I have said what he understood. Take common words like God, justice, holiness, sin, salvation, heaven. What do individuals A, B and C understand from these words? We may seem to agree and yet be poles apart.

In this regard we must: 1) Bring ourselves back to the fundamentals. We must sit where this particular Japanese sits, and start from there. This may be tiresome, but it is essential. We cannot build on sand. 2) We must be clear in our own thinking. For example God not only comes before sin, but sin comes before sins. One is the root, the other is the fruit. Are we clear on the distinction?

3) We must be students of differences. What are the likely misunderstandings?

4) We must attempt to discover this individual's understanding of the various important concepts.

3. Getting to the problem: If one problem is to attain mutual understanding on what is said, another is to try to get at what is not said. Quite possibly this will be most important. Our Japanese friend particularly has a reluctance to speak to the heart of his problem.

B. Religion

Let us here distinguish between the teaching or doctrinal content of religion and the cultural accompaniments.

To put this into focus I will quote Dr. T. N. Callaway. "The average Japanese Buddhist has given little attention to the doctrinal content of the religion which he receives automatically as a family heritage. Aside from weddings, funerals, occasional visits to the temple to say masses for the dead or to celebrate some special festival, the common Buddhist has scanty contact with his religion." (cf. *The World-View of Japanese Buddhism* JCQ April 1958) Or, to quote Mr. J. Natori: "Take away the superstitious observations of most people not Christians in Japan and their remaining religious belief is all but non-existent." (*Historical Stories of Christianity in Japan* p. 173)

On the other hand there are those adherents of other religions who are both well-informed and thoroughly convinced. And there are sects such as Sooka Gakkai which place strong emphasis on a polemic approach and on certain scriptures held to be sacred.

These considerations give rise to a number of questions germane to our discussion. To what extent must the missionary be versed in other religions? How important is it to determine the position of the individual inquirer as concerns other religions?

Further, how shall we regard competitive religions? Shall we denounce? Argue? Explicate differences? Is it safe to build on seeming similarities?

C. Psychology

When Mr. Kazutake Watanabe says "As an established religion, Buddhism is dead, but the spirit and philosophy is in every drop of Japanese blood" (JCQ April 1958) he has pointed out our concern at this point. Confucianism and Shinto exert strong influence here also. Nor should it be forgotten that secularism, materialism and hedonism are at high tide.

Think of the negation of the individual in Japanese culture in contrast with the Christian emphasis on the individual's responsibility toward God. How can this gap be bridged?

Think of the motivational patterns. A respected Japanese pastor said to me, "Remember this. The average Japanese today has no serious thoughts about the future. He is just concerned with the problems of today."

Jean Stoezel in "Without the Chrysanthemum and the Sword" says: "... it appears that what we call religious needs, while not unknown to

Japanese, are an exceptional element in their psychology." (p. 192) We have heard at least one veteran missionary take exception to this. But we are all aware that many new sects put strong emphasis on healings, prosperity etc.

What is our primary appeal? Can we awaken (or assist in the awakening of) latent motivations? These are important questions. And there is another. What admirable qualities of character in our Japanese friends can be built upon in bring them to faith and Christian fruitfulness?

D. Philosophy

Here again we could ask many questions. I will take one which I feel to be basic. Again I quote from Professor Watanabe (op. cit.) "There is no 'truth.' Truths are always plural and momental. There is no eternal criterion of truth... History of theology, philosophy, ethics shows constant strife and change. With all limitations, no human being can say, 'It is true.'" Such skepticism is by no means confined to Japan, but is particularly deep and widespread here if Watanabe and others are correct. Yet the ultimate polemic for Christianity must forever be that it is true. How shall we proceed?

III. PRACTICAL POINTERS

1. Be convinced but not cantankerous and contentious. One can know the limitations of any system of apologetics and yet have a deep, personal conviction that is peculiarly communicative. "I know Whom I have believed."

2. Don't forget a personal testimony. We are witnesses.

3. Be a good listener as well as a good speaker. Find out what your friend believes, what he understands from certain words, his personal problems, etc.

4. Remember the variety of individual differences. Discard the stereotypes.

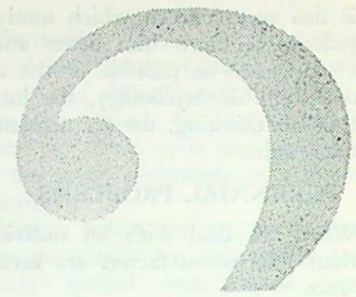
5. Take people to the point to which we are equipped to take them. The best that most of us can do will still leave the avid inquirer with a mountain of questions and problems. Remember we have allies in that there are many wise, experienced, concerned Japanese Christian workers. Don't forget that silent ally, a good Christian book! Perhaps there is one addressed to his particular problem. Is there a Christian broadcast on your station? Why not encourage your friend to listen in?

6. Don't falter for fear of failure.

PERSONAL WORK

By Dave Hesselgrave

DO FIGURES



LIE?

Lovers of Jesus love the lost. As nationwide Centennial evangelism tallies begin to total up significantly, patient toilers in the Lord's harvest rejoice.

Gerry Johnson reports that since April the three teams and six evangelists working with him have held 676 meetings with a cumulate attendance of 50,000, of which 4,282 made decision for Christ.

With approximately two-thirds of the scheduled 320 meetings in 110 cities completed, the New Life League announces that more than 3,200 decisions from among 22,000 hearers have been recorded. They have taken 10,000 decisions as their Centennial objective. Since the results of the massive Tokyo effort are not included in the above figure, that goal is yet well within reach.

During the brief summer vacation, Japan Christian College Gospel teams quickly fanned out from Hokkaido to Okinawa. In a few short weeks they held 511 meetings (of which 202 were for children), with 37,829 in attendance (17,005 children), and 1,235 decisions for Jesus (of which 458 were children). Those figures do not include the efforts of two-thirds of the student body who returned to their churches, were busy in camps or individual activities.

Leonard Nipper states that the large Tokyo rallies sponsored by 26 Assembly churches have scored 12,300 persons of high school age and above attending and 995 definitely first-time decisions. The meetings are still in progress at the time of this writing.

As these figures and those of many other splendid groups ink their way into print, praying people world-wide will rightly crown their petitions with praise. However these statistics may be analyzed or interpreted, the important work they represent will still bless the hearts of all who love others because of Jesus.

Science, it is said, is primarily the making of careful measurements. That the above figures are relatively accurate compilations no one will question. But just how much do they "measure" the real work of God in Japan—even in the meetings in which they were recorded? Is it adequate to publish such figures

without qualification or explanation? Does not the same God of Truth expect us to share with His praying people everywhere enough additional information to enable them to make a mature judgment about the progress of His work in Japan?

For that reason, the survey of the results of last year's city-wide campaigns continues. These figures are as shocking as the earlier ones were encouraging. Every possible effort has been made to assure accuracy, but this report still suffers the limitations of a "mail survey." Some churches have been written three times, with provision made each time for convenient response. It is entirely possible that a key group or groups have not been contacted at all, despite the care taken. These statistics may be as partial as the earlier ones are plenary, but they do give a different perspective.

The May 21-25, 1958 Amagasaki campaign reported 530 decisions. One year later, seven churches (with at least two still not answering) account for only 120 names received, of which number only three were baptized and only three continue in regular attendance.

From June 23-27, 1958, a city-wide campaign was held in Shizuoka. Ten churches (again at least two have not mailed back the last enclosed "special delivery" reply cards) responding to the survey account for just 99 names out of a total reported 206 decisions. Of that number two have been baptized, but seven continue in regular attendance with three others coming irregularly.

An earlier campaign held in Nara City reported 350 decisions, but five churches of the city report they received just 22 names. Of the 22, one was baptized, but even that one no longer attends church. According to the best information yet in hand, the net result of that campaign one year later is zero. If these figures are not accurate, if there are still more lasting results to be reported from these three cities, correction will gladly be made. But the truth should be made known.

Why do we have numbers? One independent Christian weekly in America reported in July, "Last year they (a

by

Max H.

James

certain Baptist church) baptized 262 converts, leading by exactly 100 the nearest competitor among Louisiana Baptist churches." Is that the purpose of keeping records? To see by what number one's "competitor" has been surpassed?

Most Christians remember David's sin in numbering the people, and many ask, "Is it a sin to record numbers?" This is not the place to expound the meaning of David's sin in numbering the people, but the fact that God allowed similar numbering elsewhere indicates that numbering as such is not essentially sin. Obviously, it can lead to sin—such as, the sin of man's intrusion into the theocratic prerogatives of God, or the sin of trusting in human resources, or of pride and the deadening complacency it produces.

Perhaps this very danger of numbers led Spurgeon to say, in a sermon significantly entitled—"God, All in All," "Few of you, probably, are aware of the numerous conversions which God has wrought in this place during the past fortnight. We are not fond of publishing numbers, nor of making estimates, but it suffices you to know, and us to say, that the Lord has made bare his arm and let forth captive souls from the bondage of sin."

God is not an enemy of numbers, that is, of the true facts. But He may be the enemy of some of our motives and methods in gathering numbers, of the very demand by others for them, and of the careless and damaging use to which they may be put.

Bishop Houghton in writing about the unfavorable reaction to Amy Carmichael's book, THINGS AS THEY ARE, said: "One wonders if even today the Christian Church really desires to know the truth about her missionary effort. Yet how can prayer be effective unless it is based on facts?" End

Missionaries and Japanese pastors are rejoicing over the outpouring of God's blessings during the weeks of the Tokyo Evangelistic Crusade, with Evangelist Harold Herman of California.

Launched as a direct soul winning effort, and aimed toward the lost and unsaved of the whole Tokyo area, this Crusade was the longest city-wide gospel campaign ever carried on in this, the world's largest city.

Many thousands attended the gospel meetings at the Toshima Auditorium, and crowds and altar calls grew larger when the Crusade moved to Tokyoc's newest auditorium—the Bunkyo.

Hundreds of people from all levels of society answered the altar call each week. They came forward to pray at the altar—and to go to the prayer rooms for careful counseling by a corps of trained personal workers. Many of those attending the campaign heard the simple gospel message explained for the first time in their lives. Every effort was made to lead them into a real experience of salvation and a personal knowledge of Jesus Christ.

Hundreds of converts have already attended the follow-up meetings in different cooperating churches, and a good number are enrolled for Bible Correspondence courses.

One single church had 40 new converts from the Crusade in their church on a Sunday morning, another had 20 and still another, located more than an hour's ride from the Crusade Auditorium, reported that they had 17 from the Crusade to visit and encourage.

Sponsored by the *Japan Assemblies of God*, with the cooperation of other *Full Gospel Churches*, including the *Foursquare* and *Church of God*, the crusade was preceded by six months of prayer and fasting all over Japan. Leonard Nipper, was chairman of the Tokyo Evangelistic Crusade. Rev. K. Yumiyama, Superintendent of the Japan Assemblies of God, Pastor Yamada, and the Rev. Virgil Gingrich, headed up the main committees during the busy weeks of this first, extended gospel crusade in Tokyo.



TOKYO CRUSADE

By Leonard Nipper

The Bible school students and practically all of the Christians of the Assemblies in the Tokyo area, worked almost day and night to handle the many phases of the campaign.

Through use of a strong, city-wide advertising campaign, a major portion of the Tokyo area was made aware of this Centennial Crusade for Christ. Combined choirs led by the Rev. Ugo Nakada proved a great blessing.

More than 10,000 large color posters were placed in street cars, subway cars, electric trains, on train platforms, bath-houses, city streets, and elsewhere to call the people to the meetings.

Students, pastors and workers passed out over 350,000 handbills announcing the meetings, and over 150,000 "tickets" were distributed. Of the handbills, 120,000 were used as newspaper inserts throughout the city. Fifty thousand copies of the Tokyo Crusade Magazine were given out, and two sound cars toured the streets to announce the meetings.

Thirty thousand Gospels of St. John with special "Crusade Covers" campaign songs, names of sponsoring churches, and advice to converts included, were used during the Crusade.

Over 15,000 heard the gospel in the Tokyo Crusade meetings at the auditoriums—and millions received the message of Christ in the *daily* gospel broadcast over station JOQR, 50,000-watts—all during the month of September! This is the first such gospel program ever to be broadcast daily out of Tokyo in the history of Protestant missions in Japan.

All persons who entered the Crusade meetings, and all who wrote after hearing the radio broadcast, were given Gospels of St. John and copies of the Crusade Magazine. Many were started on the regular Bible Correspondence course!

There have been some marvelous testimonies of conversions to Christ—and a number of people were also healed physically through faith in the promises of Jesus Christ. Some had doctor's confirmation of healings.

Sales of Bibles, New Testaments, and other Christian books and literature set a new record—and a corps of secretaries and workers have been kept busy answering radio mail, and communicating with new converts.

A very high percentage (over 50%) of converts have attended the follow-up meetings. In one key area of Tokyo, negotiations are being carried on in order to rent a hall to care for the converts from that section alone.

Everyone feels that the tears, prayers and work, and the use of thousands of dollars invested in this campaign for souls has been highly fruitful and signally honored of God. Churches are enlarged, and pastors greatly stimulated and inspired by the happy faces of new converts God has brought into their midst.



PANEL DISCUSSION

ON EVANGELISM

*Importance of the Concept of God and Sin—
The missionary's contribution
to Evangelism.*

THE first question by Mr. Hesselgrave addressed to Mr. Chapman was: How much language must we know before attempting to lead our Japanese to Christ? Mr. Chapman answered: I think the most amazing experiences in personal evangelism are in the realm of the unconscious. A while ago I revisited our station in Hokkaido where we evangelized 20 years ago. As I heard the testimonies of those won to Him at that time, I was surprised to hear of personal incidents of which I had not been conscious. We didn't have much language then. I felt my formal presentations were a failure. But our influence, according to them, was through our home. We won them by inviting them to our home and showing Christian hospitality. Now that I think of it, the early pioneers used their homes for evangelism. The language of our home is primary.

Turning to Mr. Luke, Hesselgrave said: One dictionary quotes six different meanings for our Japanese word of God. How are we going to convey Biblical truths through this ambiguous language?

To this question Mr. Luke replied: I am inclined to relegate this problem of meaning to the problem of back-

ground. The Japanese read into your words what they like them to mean to them. We must understand their background and address our terminology to it, and avoid using pet cliches from the West. Missionaries consistently use modes of thought totally incomprehensible to the people. Japanese people are not strange and mysterious, wholly unlike us. They are plain people like us. They have the same self-will, egocentricity, warped desires. After your 2nd furlough you will begin to say the same things about folks at home as you are saying now about "these Japanese." One of our most discouraging experiences as young missionaries is to learn enough language to preach, finally give our well-prepared message in correct Japanese and find that it has mis-fired. What's the matter? Language haywire? No! Something more. Your real trouble is that you are using a thoroughly Western approach. Your theological terms, illustrations, etc. are utterly unfamiliar to them. They do not know what you are talking about or why. They have been uncomprehending because the preacher is incomprehensible. The secret to this problem is to have a sympathetic eye and ear that notices their way of life and

is sympathetic with their problems. Do not belittle their way of life. Show them that the Gospel will meet the Japanese in their circumstances. It is an Eastern Gospel, you know! In a word, we must relate our terms to their background in order to be successful in preaching.

The next question by Mr. Hesselgrave was: Our Japanese friends hesitate to speak of personal problems. They go all around, avoiding the crucial issues. How are we going to bring them to the main point?

This time Mr. Strom answered saying: Too often we take over the conversation. We tell them what we want them to say. We preach instead of fellowshiping with them. It takes time to draw them out.

To the same question Mr. Chapman replied: Part of the genius of the Japanese people is to avoid speaking directly. On Japanese committees they never bring up an issue for "yes" or "no." They talk around the point until they slowly ascertain the general consensus of thinking. They do not call for a vote. Finally they seem to gather the decision from general feeling and drop it there. There is a certain beauty to this, for it avoids enmity and division.

We must never put the Japanese under duress. It may cause them to lose face. They will never come back to our meetings. Let's have faith for the future. If the Holy Spirit is working, He will bring them back.

At the occasion of another panel Mr. Aoki brought this question to Mr. Luke: What is the Japanese concept of a holy God?

Here is Mr. Luke's answer: One elderly Japanese understood the words "Chichinaru Kamisama" as the Great Turtle Father in heaven. The word "Kami" is very difficult. The early translators thought a more obscure name for God perhaps should be employed instead of "kami". But the Hebrew "el" for God was also used in the pagan vocabulary in Biblical times. Thus the introduction of the Biblical revelation was a purification of the name of God (el) from its earlier pagan connotations. (Next then followed a summary of Callaway's points on the differences of Buddhism and Christianity, saying in conclusion:) "Buddhism stands for monistic idealism whereas Christianity stands for pluralistic realism. Thus in Buddhism there is no concept of creation, a personal God, nor of an individual human personality responsible to God.

Then Mr. Aoki questioned Mr. Luke on the Japanese concept of sin which is of utmost importance in evangelism: Well then what is the Japanese concept of sin? Answer: Ruth Benedict tells us that Japanese culture is a "shame culture" whereas American culture is a "guilt culture." The idea of shame is sociological, i.e., it deals with man's relationship to man. Guilt is a vertical relationship to God. But the Japanese need a guilt complex, for with no conviction of sin they will not seek a Saviour from sin.

And here is what Mr. Luke replied: There is much misunderstanding among Japanese about our concept of sin. The word "sin" in Japanese is not what we think it is. "Sin" (tsumi) in Japanese is not so much a sense of guilt but an offending against established order, the failure to keep in line. Failure to keep the "creed" or order of things is what brings a sense of guilt to the Japanese. There is no supernatural standard or obligation to eternal law. A "sinner" in Japanese is simply a person who has committed a crime, been found out, caught, and sentenced to prison. Thus the average Japanese is offended when called a "sinner." Thus a Japanese can honestly say, "I don't ever remember having committed a sin." Buddhism is essentially amoral—there is no objective, real and unchanging criterion of right and wrong. Buddhism is essentially deterministic, with no concept of moral responsibility. What is the Christian reply to this dilemma? We as human

beings cannot bring about any conviction of sin. There is only one who can convict, the Holy Spirit.

On the question:
HOW EFFECTIVE IS EVANGELISM DONE BY FOREIGNERS? *Kenny Joseph gave this answer:*

From my limited, personal experience, I believe that the most effective evangelism that can be done by a foreign missionary is pioneer evangelism. Of course, this pre-supposes working with at least one Japanese colleague who preferably should not be an interpreter, but a full-time Christian worker.

Even the liberals have finally decided that there still is a place for "foreign missionaries" (to be henceforth called "fraternal workers"); their place they concede is usually in pioneer evangelism, breaking new ground, even with all the good and bad features entailed with being a foreigner. When two are always before the audience, the relationship is very plain; when the foreigner leaves, the Japanese still continue with them. I've always worked this way; with a Japanese associate along. I believe the time for the foreigner working as a regular pastor in a Japanese church has passed many moons ago. But the time for him to serve as an itinerant or pioneer evangelist will never pass until Jesus comes.

His strong points are a forceful, direct message, and his ability to give a straightforward invitation requiring a "yes" or "no" which calls for seekers, and the added interest a foreigner can still give a meeting. His speaking ability in Japanese is a real problem. Unless he can speak Japanese, he should either use an interpreter or work completely through his Japanese colleague.

The next greatest need is for the missionary to learn to work through a Japanese colleague and keep himself out of the picture, continually seeking to push the Japanese associate up front into prominence.

And Max James gave this answer:

In this Centennial Year it is not necessary to say again that evangelism by foreigners IS effective. No country in the world has ever heard the Gospel apart from effective evangelism by foreigners. Even the Jews heard most effectively from One who was from "Above."

Is the missionary obsolete in 1959? Speaking with double meaning, I believe the foreigner's insuppressible initiative, dynamic drive, energetic enthusiasm are traits (I can't say gifts) which, directed by the Spirit and organically united with the living Japanese church, are still helpful and needed. Our respected Japanese brothers find it easier to do, and do better, something which has been done once than to conceive and execute an original plan. Also, with amazing, if not alarming, ease they can amiably adjust to the status quo. Then, they tend

Let's accept this as a part of the Japanese genius and abide by it. Let them take the lead, until both of you together gradually reach the common ground of what the issue is. It will gradually rise to the surface by this method.

Then Mr. Heywood expressed his thoughts: I feel we shouldn't too abruptly attack their own religion, for that immediately puts them on the defensive. Let's listen patiently hoping to detect some area of dissatisfaction where the positive Gospel can supply the answer.

Hesselgrave added: But we must explain the basic differences of faiths. They feel there is common ground in all religion.

He then faced the panel with this questions: Are we wrong in trying to hurry them to make a decision?

Mr. Strom answered: I feel we must have faith for them, that is, faith that God will finally bring them through. The problem is that we like to believe they are understanding and believing when they are not, actually. They agree with us. We need patience, for unless the Holy Spirit convicts them we certainly cannot.

In conclusion Mr. Luke replied: I am still making mistakes in this area.

to be pessimistic to the point of cynicism and just plain sin.

So the hustling, bustling foreigner with his outlandish, unheard-of schemes and dreams and his bubbling, buoyant optimism actually can, in the Spirit, contribute these to the evangelism of Japan.

Yet, I'm fed to the point called "up" with these strong, virile missionary contributions to evangelism. "A man's weak point," says S. D. Gordon, "is usually the extreme opposite swing of the pendulum on his strong point." So the second meaning emerges: these very traits are really taints—besetting sins. The Russians have a rocket better than the Americans, we are told, because they settled long ago upon one basic design which now functions with work-horse reliability. Or one like an alarm-clock which, slammed against a wall, still runs, while the Americans have a dainty lady's watch type, lovely and compact, but which simply doesn't work. Our fanciful ideas keep us so busy initiating, we can hardly find enough people to do the dirty work. So we cry out with the Mad Hatter and the March Hare, "Move down! Clean Cups!" And our optimism is such a cheerful facade of faith that we can keep chins up and smiling while our most intricately initiated ideas explode as harmlessly as firecrackers and never get off the ground.

The most effective evangelism is that which is actually done and not merely dreamed about. Every method, (if not unscriptural), prayerfully and faithfully applied, will produce some fruit. Keeping the fruit healthy and flourishing until it reaches ripe maturity is the missionary's greatest problem, not simply evangelism as such.

The missionary has an invaluable contribution to make to Japan's evangelization when he is subject to the Lordship of Christ and His living church in Japan. Not only as a monkey on a chain, as valuable as that is, but also as a workhorse under rein (note: NOT "a wild horse on the plain" but "a workhorse under rein"). The missionary's part in an indigenous church is not merely driving a sound truck, raising funds, or ramrodding things from a desk, but working shoulder to shoulder with the Japanese brother in flat-footed, sweat-of-the-face evangelism by every means now known and some which the Spirit will show.

NO, evangelism should NOT be left up to the Japanese—so lay that dicta-
phone down!

Let's not recline in Fifty-nine,
Nor yet opine while still supine;
Let's all align and then combine,
With brows benign, to whip the
whine,
And like little Sunbeams—
Shine! Shine! SHINE! End

WHAT possibilities for evangelism are there in the funeral? For years I have felt that this was an area that remained more or less untouchable. I thought that there was very little hope that, for example, a Christian girl in a Buddhist family could be given a Christian funeral. In spite of the opposition of the family, she attended Christian services and received baptism. Now that she had passed away, the problem of the disposal of her remains became a clannish family matter in which much prestige and religious 'face' was involved. The parish priest would certainly be called in for a sizable stipend to perform the last rites, and to enshrine the ashes together with those of an unbroken line of ancestors. Ask for her remains

Christian funeral in a home where the survivors are all Buddhists. The following case histories will bear this out.

A faithful member of the church of Kashiwazaki witnessed to Mrs. Murayama, 60 years old, during her illness. A short time later she expressed faith in the Lord Jesus and *specifically* requested to be given a Christian burial. Furthermore, she refused the offer of prayer for healing from a post-war pseudo-religionist. The family, upon her passing, requested the church to take complete charge of funeral arrangements, and her remains, after cremation, were taken to the church for safekeeping. The home thereafter was opened for a monthly service. This was a definite victory for the gospel. At no time is it easier to

EVANG

even at a

by Morris B. Jacobsen

for a Christian funeral, in which there would be no chanting, no poems of farewell to the deceased, no bowing to her likeness, no burial in the temple, or no drunken celebration? One may as well ask for the family godshelf and bank account.

My first contact with a funeral, about eight years ago, did not alter this rather fatalistic attitude. A Miss K., a Christian high school teacher had passed away. Her father was dead and her eldest brother and sister were both Christians. Another brother was a pastor. The only non-Christian member of the family was the mother. The brother, who was a pastor, officiated. A large group of Japanese Christians and missionaries attended, but what an unholy mixture of Buddhism and Christianity resulted—the poems, the chanting, the farewells, the picture and the bowing—all to please the mother who sat at the front, fingering her charms and beads. If this could happen in an 80% Christian family, what could one expect when the surviving members are 100% Buddhist?

But it *is* possible to have a wholly

speaking of death and the hereafter than at a funeral. This is especially so here in Japan where the word death is avoided and even considered offensive. And, since all the relatives gather for discussion, the one in charge of the funeral has a golden opportunity to affect the thinking of this clannish-minded group.

Here is the story of Toshiko Hosaka, a girl of 18 with a chronic heart condition since youth, and a weak physical constitution. She had heard the gospel in the local village and, though very quiet by nature, had resolved in her heart to follow Christ. She worked in our home from April until the end of August when she had a recurrence of her heart condition. In November she contracted influenza and died.

The night following her passing I was asked to speak. But before I did, Setsuko San, the older, hitherto unsympathetic sister, stood to give an account of her younger sister's actual passing. Every eye in the crowded home was upon her. "It's true," she said with tears streaming down her face, "It's real. Before she passed she asked us not to worry

for her. She asked us to sing songs. Just as she closed her eyes in death she whispered, 'I hear the sound of trumpets.' Oh, friends, it's true, it's real."

The air was electric as I rose to speak, but what a joy to dwell on the theme, "O death, where is thy sting; O grave, where is thy victory?"

The effect was not lost upon the audience nor upon the village. The following morning we held the funeral service. It was a cloudless day and crowds followed us to the crematory. The village priest, of course, was angry and sent word to the household that they were to bring the remains and report promptly to the temple once the ceremony was over, with a threat of something terrible happen-

Five minutes before passing, she reached out her hands to Mr. Nortvedt in an expression of gratefulness. Encircled by the family, she quietly passed away—a serene joyful expression remaining on her face. The father at first refused a funeral in the church, but the son insisted and won his point. The degree of impact on the community can be measured by the words of a contractor, formerly expelled from university because of Communist affiliations. Eight months later, when visited by Mr. Nortvedt, he seemed more interested in the funeral than in business, saying, "This thing should be known all over Japan."

Thus we see the tremendous potential for the gospel in the funeral of a

sha" ("thank you"). His wife and daughter were saved as a result—the wife sitting by his body and giving to all a testimony of victory. A Christian funeral was held in the church and meetings in the home for four days. The hero of this victory was that unsung hospital worker who witnessed for her Lord and Saviour. Doubtless, similar cases could be repeated ad infinitum throughout Japan.

Miss Niwano, of Nagaoka, witnessed to Mrs. Kobayashi, a young mother with three children, beginning just two weeks before she died. Again a precious soul passed into eternity, not under a cloud of fear and darkness, but rejoicing in new-found salvation. A Christian funeral was held in the home and the net result was a new family added to the church.

Likewise Miss Otake, a girl of 33, who died of T.B. found Christ two weeks before dying, through the faithfulness of a hospital worker. In this case it was not possible to have a Christian funeral. A meeting in a hospital room was planned instead. A Mr. Saito, a skeptic, purged war criminal who hated Christianity and Americans, was struck by the peaceful look on Miss Otake's face, and like the zealous, persecuting Saul who could never forget the look of the face of a dying Stephen, two months later accepted Christ.

These cases were won through faithful witnesses, alert to needy souls. Every church needs its Intelligence branch, or its Sick persons Visitation Squad.

Secondly, a *must* in realizing our goal is a clear statement of faith or expression of will with regard to burial on the part of the deceased. This cannot be over-emphasized. Our hands, in some cases, have been tied for lack of this. One case stands out in my memory. Late at night I received a phone call from one of the Christians in the local T.B. sanitarium informing me that a believer there was on the point of death. I hurried to the scene, but all I could do was read Psalm 23 to the girl. She passed away that night. She had given no clear statement, however, to her relatives who possibly knew nothing of her association with Christianity, thus rendering us helpless; the relatives were countryish, clannish and adamant. They refused to allow us to have a short service over the remains of the girl and would have nothing to do with us. This incident served as a warning to all present of the imperative nature of a clear testimony to relatives relating to funeral matters.

I have already mentioned the case of Mrs. Murayama who gave clear evidence of her faith and expressed a desire for a funeral by the church. In her case, as in that of Miss Toshiko Hosaka, the expressed wish of the deceased was the final authority and carried weight with the heathen relatives. Strangely enough,

ELISM

funeral?

ing later. The relatives consulted and wisely replied that, should any calamity befall them, it would be predestined to happen anyway and would have no relation to this Christian funeral. Moreover, the deceased had specifically requested a Christian funeral and they were only doing their duty in executing her last will. Despite repeated warnings, the remains were turned over to us for safekeeping. Unable to burn incense or pray over them, the relatives seemed only too anxious to be rid of them.

The testimony and manner of passing of this one awakened a whole village, for a time, to the gospel. Not only were we afforded three evangelistic services, but as the bones were laid to rest, and at each succeeding memorial we were given opportunity to minister to the unsaved relatives. Later, three members of the immediate family professed salvation.

Cases of salvations resulting in the passing of believers could be multiplied. Miss Takahashi, a girl of 21 from Aki-ta, had a major operation for cancer.

believer. We should take advantage of this. We ought not allow golden opportunities to pass or surrender the bodies to the Buddhists. Our goal should be a Christian funeral for every Christian, irrespective of the family's religion. Inconveniences, tensions, and vigilance will be the price, but the rewards are great. This may not always be realized, but the goal should be unchanged, and failure in this area will reduce our effectiveness as ambassadors for Christ.

What, then, are the requisites for realizing this goal and exploiting the opportunities afforded in this field? First of all, incessant witnessing.

Mr. Suzuki of Sakata, a man of about 45, first heard the gospel as a child, though there was no acceptance on his part. As he lay in the hospital dying of cancer, in the mercy of God he was once again brought in contact with a witness. The groundwork was done when the missionary arrived to minister further. His last words to his wife and child were, "Believe in Jesus, believe in Jesus." He died peacefully saying "kan-



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the Buddhist concept of the spirit's hovering near the remains for a period after death abets rather than militates against this authority. A clear statement or will can thus be used to distinct advantage.

Vigilance and superintendence in the home of the bereaved is a third requisite. Decisive action must be taken the moment the news of death is received. In the case of Miss Hosaka, Mrs. Kuwamura was alert to her responsibilities, went immediately to the home. There she found the sorrowing family already setting up the candles and bringing out the incense. She restrained them immediately, explaining that the soul of the one trusting in Jesus went immediately to be with the Lord. The family acquiesced graciously and asked her in turn to take complete charge of all arrangements. Much of the responsibility fell on our shoulders. We were asked what to do here, what there. For lack of knowing what to do, we had to conduct a miniature service at the commencement of cremation, again at the gathering of the bones, at bringing of the remains for temporary resting and then for final burial in the Christian graveyard. Each formality was another opportunity, however, for the gospel to be preached to minds benumbed with sorrow and grasping for some thread of hope.

Slothfulness at the hour of passing is fatal. Friends and relatives will be gathering and ere long the priest will be there to assist in arrangements. Apart from a sympathetic, yet watchful eye, things will take their natural, downward course and the case will be lost. It is imperative for some worker or missionary to present himself within the hour, if he cannot be there at actual time of passing. The lack of a firm hand at a time when the relatives are enduring a double ordeal—in a sense, double because in addition to the loss of a loved one, they are called upon to bear the odium of a foreign religion's funeral—is criminal negligence on the part of spiritual leaders and is an open invitation to disaster.

The fourth, essential to a funeral if it is to be a testimony, is an uncompromising stand on the part of the pastor or Christian worker on crucial issues. Kokubo San's case is noteworthy. He came from the countryside in Akita Ken. He was married into his wife's home before he was saved. Both had become Christians when the Lord saw fit to take their boy. Timid by nature, he gave way to custom and the wishes of his in-laws. He sent, however, for Mr. Lanager, the Lutheran Brethren missionary in his area, to attend the funeral.

Mr. Lanager was rudely surprised to find, upon his arrival, that the funeral was, to all appearances, a Buddhist one. He refused to enter, and called Koku-

bo San out for a talk. They reasoned together from the Word, and the missionary patiently explained the incompatibility of the ceremony with the parents' faith. After prayer together, the young father returned and, in the presence of the priest, demanded that all the Buddhist externals come down. They did; the priest went home, and a Christian funeral was held. This proved a real turning point in the faith of this young man who is now in Christian training.

Another instance of stubborn determination comes from Yasuda, in Niigata Prefecture. Mr. Hosono accepted Christ shortly before he died of leukemia. Custom in the village demanded that the neighbors assist in all preparations, even to the point of cleaning the house, whereupon they would be rewarded by a drink of sake (rice wine). Christians from the Kashiwazaki Church, however, arrived early on the scene and took complete charge, unconscious, apparently, of the village custom. They were soon faced with a hostile group of villagers who, not only having lost face, were about to lose their "sake" as well. The impasse lasted for a few moments and the silent villagers withdrew. A Christian funeral was held, and the mother and father gave public testimony of salvation, opening their home for monthly services.

Finally, an essential to success in this field is a Christian graveyard. To a Christian, the disposal of the bones is relatively unimportant. Assurance of the resurrection is, however, a solely Christian heritage, unknown to the heathen. Here we must sit where they sit and think the way they think in order to become all things to all men. I think especially of the old folk. Have you not heard them say, "It's all right for young people to believe in Christ, but I'll have to end up in the temple, it seems." Why do they have this defeatist attitude? Put yourself in their position. How would you like to be told that at your passing, your bones will be thrown down the river? Let us show these darkened souls that their concern is our concern.

In the village of Kijiranami, where the inter-church burial place is located, several older people attend the services. The freedom with which they attend services is, I feel sure, to some degree explained by the ease to which their minds have been set on this issue.

Buddhism is entrenched in this field. Here we do well to wage our warfare. If Gabriel contended with Satan over the body of Moses, let us not shrink back from attacking in this sphere in which the forces of darkness have remained largely unchallenged. Let us make our goal a Christ-honouring public ceremony for every saint called home to glory.

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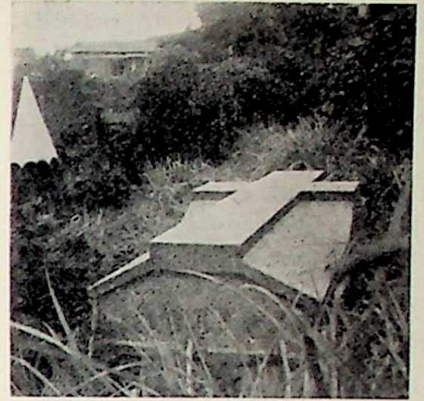
by Berni Marsh

IT'S easy for centennial celebrations to be musty with figures and details from the past. But to Mr. Sakurai, a sixty-five year old member of our church, the Centennial is more than statistics and bare facts. For him the past has lived and brought encouragement.

Saved three years ago from a life of drunkenness, this old man has continually given thanks for having heard and received the Word. Because he is old, however, his ideas are not always readily accepted by the younger folk of the church.

Impatience was my reaction also when Mr. Sakurai approached me during the summer and asked if I would go with him to the Foreign Cemetery here in Yokohama to help clean up a neglected grave! I politely told him I felt we should be working for the living and not the dead. Mr. Sakurai however, insisted that I at least go with him to see what he was talking about.

The grave was difficult to find. It was not in the well kept section of Japan's most famous foreign cemetery but was hidden away in the tall weeds and grass. It was not a spot to attract the attention of visitors. I could not read the writing on the cross-shaped stone but was able to make out the name—Elizabeth Wilkes—wife of Jonathan Goble. It amazed me that Mr. Sakurai had found this and



Grave of Mrs. Goble, wife of missionary Goble, who arrived in the crew of a Perry ship as early as 1859.

why he had done it.

Hearing about the Centennial he had gone to the public library and looked up all he could find about the missionaries who had lived and died in Yokohama. He was especially impressed with the life and writings of the wife of Jonathan Goble. The account of their many hardships, her frail body and sickness which resulted in her death in 1871 made a deep impression upon him. As he read her letters in which she expressed her love for his land in spite of great physical weakness Mr. Sakurai's heart was filled with gratitude. He set out to look for her grave, found it in a neglected state and felt he must do something about it.

The plot was cleared, flowers planted, the tomb stone washed—all by Mr. Sakurai. One Sunday afternoon when his work was finished a group of us gathered there. Mr. Sakurai read what he had learned of her life and several led in prayer.

My own heart was humbled that day. A life of frailty and pain lived many years ago was still bearing fruit for the Saviour she loved! The prayers offered that hot afternoon were not only in praise for those who had worked that they might be saved but in dedication to service unto the Lord.

THIS article gives special consideration of the various forms of missionary work, with particular emphasis on the spiritual characteristics of the three great pioneers—Hepburn, Brown and Verbeck.

EVANGELISM

The experience of the three pioneer missionaries—Hepburn, Brown and Verbeck—was to be an epitome of much of the Protestant missionary movement in Japan as it subsequently developed. While they were very gifted, versatile men of considerable experience, they assumed that their main task would be to preach the Gospel of Christ to the heathen and quickly organize the new believers into churches. But, soon after their arrival, they were quickly disillusioned and discovered that their task was to be far more complex than originally anticipated. When they found the door of opportunity for gospel witness only slightly ajar these valiant Calvinists eagerly took advantage of every opportunity for private witness, while maintaining confidence that God's gracious purpose would prevail in His own good time.

Guido Verbeck remarked in an early letter that "instead of going to preach the gospel, you are obliged to observe silence and almost keep it a secret what you are accustomed to proclaim as it were in the streets and from the rooftops, and then comes the plodding over Japanese books instead. . . . Yet we look forward to years to come with warm hopes of success under God's blessing, knowing that the times must surely come when His word shall have free course here, and the name of Jesus Christ shall be magnified." Little did he realize that for at least two decades God would call him to serve as teacher and counsellor of some of the greatest Meiji statesmen, so that his full time devotion to the tasks that he loved—preaching the gospel and translating and teaching the Word—would have to await the last two decades of his life.

James C. Hepburn, M. D., was always alert to the workings of Divine Providence, and wrote, "there has been no effort made as yet to preach the gospel in any public way to the Japanese, mainly because no one yet is well enough acquainted with the language. There is, I doubt not, a wise move in this, that the gospel should not be sprung upon them too suddenly, but that a certain kind and degree of preparation should be made before it is openly announced. Judging from appearances now, we are inclined to think that its promulgation will meet with intense opposition. . . . This however is all in the hands of Him who has all hearts at His control, and who has sent us here. . . . We believe that the Lord is working out His great plans towards this nation and that it will not

be long that any power will be permitted to shut out the bread of life from this starving people. . . ."

THE NECESSARY PREPARATION OF THE GROUND

Nevertheless, down to this day some missionaries have failed to grasp the truth that "a certain kind and degree of preparation should be made before the gospel is publicly announced." Thus, even within a few months after their arrival on the field, they have looked "for a Pentecostal outpouring to follow the bare proclamation of the word," forgetting that the many who responded to the message of Peter were already prepared, being Jews or proselytes, dwellers in Jerusalem or members of the dispersion who knew the Scriptures; with many also doubtless aware of the principal events of the life of Christ, including His death and resurrection. But with the Japanese it was far different, even in the vicinity of Nagasaki, where thousands of "Kirishitans" still survived. Verbeck, who resided for ten years in this region, observed that "it is remarkable how every kind of Christian knowledge has vanished from a people among whom Christianity had its thousands of followers, but a little over 300 years ago, even though in a corrupted form. . . ." Thus, much of the work of the early missionaries as evangelists was in the preparation of the ground for later fruitful sowing. And this was always in the confidence of the faith expressed by Brown, that "when Japan is fairly opened there will be an amazing, quick and large work of grace all over the land."

THE DISSIPATION OF FEAR AND PREJUDICE

One of the greatest hindrances to the effective sowing of the seed was the legacy of fear and prejudice which had come down from the Roman Catholic era. Fortunately, the early pioneer missionaries realized, "by patience and a kind and friendly conduct towards the Japanese to live down their fear and prejudice."

According to Saburō Shimada, M.P., "when the country entered upon its new era, the reactionary spirit against Christianity still retained its old prejudice. Fortunately the missionaries and educators, who were sent to Japan at about

PROTESTANTISM

Gordon K.

While the divisions of this period do not quite coincide with the limits of a decade, we utilize this terminology for the sake of convenience.

The first decade (1859–1872) began with the arrival of the first missionaries and came to a culmination with the organization of the first church and the holding of the first general conference of missionaries; this being a demonstration of the spirit of Christian unity which prevailed in the face of continued government restrictions of Christianity, but with increasing diminution of popular prejudice.

The second decade (1873–1882) began auspiciously with the removal of the edict boards against Christianity, which opened the way for the coming of large missionary reinforcements and the establishment of the principal denominational bodies. Believers were drawn mainly from the samurai and upper middle class group and the Christian movement was concentrated in the urban centers. Standards of membership were relatively high and the achievement in self-government, self-support and self-propagation was encouraging.

The third decade (1883–1889) was ushered in by the great general missionary and Japanese conferences which inaugurated a period of revival and rapid growth of the Protestant Church. The predominant emphasis was spiritual, with much prayer and dependence on the Holy Spirit.

The fourth decade (1890–1899) witnessed the testing of the Church by reactionary, anti-Western nationalism and

DR. GUIDO F. VERBECK
linguist, translator, educator
and evangelist.



IN THE MEIJI ERA

Chapman

also by rationalistic philosophies, evolutionism and the new theology. However, by the grace of God, the Church held its own and the earlier gains were by no means all lost. While those with superficial motives fell away from the churches, the true believers went deeper in faith and practice, and there was a continuous pressing out to establish new centers of Gospel witness. The period came to its culmination with the revision of the unequal treaties which had been a constant source of irritation and anti-Western feeling.

The last decade of the Meiji Era (1900-1912) was inaugurated by the third general missionary conference which paved the way for a forward movement of the Christian forces on all fronts and a new era of inter-mission and inter-denominational cooperation. The growth of the Church was again accelerated and steady growth was assured, with many whose faith was undermined during the period of reaction reestablished in the Church. Notable among them was Tsurin (Paul) Kanamori, who later became one of the most effective evangelists of all time, with his three hour sermon on "God, Sin, and Salvation." Under God, he was instrumental in directing the writer to come to Japan as a missionary. As the Era neared its close, the first Federation of Christian Churches in Japan was organized in 1911. Its most notable cooperative effort was the United Evangelistic Campaign, which continued from 1914 to 1917, followed by a year of follow-up and conservation.

DR. SAMUEL B. BROWN
pioneer of missionary education.



this time, were all men of piety, moderation and good sense, and their sincerity and kindness produced on the minds of our countrymen a profound impression, such as tended to completely remove the suspicions hitherto entertained towards the Christian religion... The sincerity and patience of these early messengers of the Gospel seldom failed to inspire respect in those who were brought into contact with them. In fact, they were a living testimony, completely dispelling whatever prejudice remained against Christianity in the bosoms of our countrymen, who were naturally led to the conclusion that after all there could be nothing hateful or dreadful in a religion which could produce such men."

Count Shigenobu Okuma, former Prime Minister and Minister for Foreign Affairs, who was one of Guido Verbeck's first students, describes how in the Meiji Era the Japanese "gradually came to understand the doctrines of Jesus, and discovered that the civilization of Western nations, particularly those of Protestant persuasion, had been profoundly influenced by Christianity. Nor did the Protestant missionaries, like their Jesuit predecessors in the sixteenth century, interfere with temporal affairs. On the contrary, they devoted their energy to humanitarian influence and spiritual salvation, as well as the diffusion of education. This remarkable difference between them and the Jesuits of old gradually inspired sympathy with their aims, whilst the people's changing attitude towards Christianity was encouraged, indirectly, by the religious policy of the authorities."

According to Griffis, "one fellow who actually took employment with Hepburn for the express purpose of murdering him, after observing his ministrations to the sick found his prejudices completely disarmed and abandoned his purpose." Another early employee of Hepburn, Masatsuna Okuno, who was the most versatile of all the early Japanese preachers, was at first very observant of Hepburn supposing that he might be practicing sorcery. But he was only favorably impressed and was later convicted of sin and converted after hearing a message on Peter's Denial; though at first angry as he supposed that someone had informed on him.



DR. JAMES CURTIS HEPBURN
pioneer, educator, translator, and
medical missionary at 95 years.

BASIC IMPORTANCE OF CHRISTIAN HOSPITALITY

Probably the most effective medium of evangelism in the first decades was the missionary home, which was a living demonstration of the love of God in human relations or the Christian grace of hospitality. Writing in 1862, S.R. Brown said: "Our Japanese neighbors show the same kindly disposition towards us which they did from the first, and with some of such relations of friendship have grown up that it would be a grief to them to have us removed. ... The remembrance of deeds of kindness done them in time of sickness makes them feel that they have found true friends in the missionary families. If the Japanese are revengeful, they are also susceptible to kindness in no less degree."

Count T. Hayashi, former ambassador to Great Britain and Minister of Foreign Affairs, who lived for a time in the Hepburn home, wrote, "whether the occasion was great or small, Dr. and Mrs. Hepburn were always kind and considerate to all. Their daily life endeared them both to the Japanese of all classes. Indeed, the Doctor's life was one continual and unswerving application to his own conduct of the teachings which he spent the best part of his life in propagating in my country. ... verily they are our father and mother for the interest they take in us."

The biographer and historian, W.E. Griffis, who was one of the first Christian teachers to serve in a "samurai" school in the interior, was often a guest in the Verbeck home. Here, he says, "I had good opportunity to learn the etiquette of the gate and the door, and to notice how careful this grave, serious missionary was to do the right thing to the right person, at the right time and at the right place. Yet whether a

prime minister of the empire or other statesmen, to talk of imperial matters, or teachers and students to ask of education in theory or practice, or samurai from any and every part of the empire to propound questions on every subject under the heavens... all were politely and patiently heard... It impressed me mightily to see what a factotum Mr. Verbeck was, a servant of servants indeed, for I could not help thinking how he imitated his Master." Thus the missionary homes or the little classes and schools which had their first meeting places here were as powerful heralds of the Word of God as was the more public preaching of the Gospel which was to come later.

SOME PRINCIPLES OF SUCCESS

Unlike the Jesuit missionaries of the earlier period, the early Protestant missionaries were careful to insure that the means they used should be in full harmony with the end which they sought to achieve. Thus, they refused to use methods which were not in accord with sound Biblical ethics and Christian standards of morality, and within these limits were glad to be all things to all men in order to save some. Furthermore, while these pioneers made much of the missionary methods of St. Paul and the other first century missionaries, they were always ready to put methods and means to the pragmatic test: "Will they work in Japan?" This was actually the principal factor which influenced many devout and sincere missionaries to accept modifications of the policy of "drastic self-support" advocated by Paul Sawayama and H.H. Leavitt. While the pioneer missionaries were always eager to engage in public preaching of the mass meeting type, expediency dictated that they confine themselves to the less spectacular forms of evangelism. Like the Servant of the Lord, their influence was quiet and unobtrusive, they were not "loud and noisy, nor did they shout in public..." (Is. 42:2). I suppose that B.J. Bettelheim, M.D., the pioneer to Okinawa, was the only one to persist in public preaching, although the people always vacated the area within sound of his voice, until he succumbed at last to insults, intimidation and persecution and left the Island in 1854. However, the pioneer missionaries were agreed that all forms of missionary work must be evangelistic, involving both proclamation and teaching with a view to bringing men to a total commitment to Jesus Christ, and gathering believers into indigenous churches—to make disciples and to teach them to observe all that Christ commands. According to Griffis, "Verbeck loved the truth too much to flatter either Japanese or foreigners... He feared, indeed, to lessen his influence by rude or unnecessary criticism or by blurting out

truths better told later. Yet even as it is the glory of the Lord to conceal a thing, so Verbeck was wise in withholding, while never afraid at the right time and place to utter his convictions. He spoke the truth in love. He knew what was in man... yet knowing, he did not despise. Sometimes he pitied, oftener he helped, admired, or encouraged. He saw possibilities and cheered on."

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THE MASTERY OF THE LANGUAGE AND THINGS JAPANESE

Hepburn, Brown, Verbeck and many of the other pioneer missionaries had a compelling inner urge to excel in the Japanese language and to familiarize themselves with the history, culture, mind and customs of those whom they had come to serve. In fact, they regarded it as an insult to an intelligent people to neglect their language, especially when they had come to serve them without reservation. And they did not let the lack of language tools deter them from their quest but utilized whatever materials were at hand. In the light of the present unhappiness over the uncertainty of the renderings of the future tense in the Kōgotai Scriptures, it is a real thrill to read of Brown rushing out one day, like Archimedes, to inform Hepburn that he had at last discovered the future tense.

And Hepburn, busy doctor that he was, actually aspired "to read the entire Japanese literature, from the prehistoric time to the present." His reading included not only the classic literature of the literati but also hundreds of cheap, popular story books. "Though often repelled by the obscenity of many of these stories, he handled them very much as the farmer spreads manure—not for any liking for the job—but rather for the sake of the expected crop." He even found in Hazakurige some good laughs and also a rich storehouse of local idiom and dialectal treasures. Thus, mastering all levels of native speech and customs, he was able in the dispensary, Bible classes and his ministrations in prayer meeting and pulpit to speak in such fashion as to bring home Christian truths in a manner easily understood and deeply cherished.

Griffis, who knew Verbeck well, observes that this great missionary "was very far from undervaluing native thought, history, customs, or beliefs..." He could use with tremendous effort their own proverbs, gems of speech, popular idioms, and the epigrams of their sages. Verbeck always kept himself familiar with the best native writing and the classic forms of modern speech... He knew the language well, both in its ancient, mediaeval and modern form... and loved it in its native purity, freshness and power... Hence his absolutely unique position as evangelist and preacher... Verbeck knew the speech of the plain people as well as of those who dwell in palaces. He could confound and humble the pedants and he would often address his opening remarks to them and then after a little fun of this sort he preached the gospel in plain, clear, fluent, elegant language." Contrast the spirit and perseverance of these early missionaries with that of some modern missionaries, who "consumed with earth-born zeal, which they mistake for heavenly inspiration, stubbornly refuse the hard work necessary to learn the language or literature of the people they expect to convert."

THE IMPORTANCE OF THE SCRIPTURES

In seeking an early mastery of the Japanese language and literature Hepburn, Brown and Verbeck were primarily interested in securing as soon as possible an adequate translation of the Scriptures; a task which was to take a total of eighteen years. Hepburn's vast lexicographical labors were with this important purpose in view. They were all fully convinced that "the Scriptures of the Old and New Testaments were the Word of God, the only infallible rule of faith and practice, containing all things necessary for salvation."

According to Dr. Hepburn, the essential difference between the Roman

Catholic and Protestant missionary efforts was in their view and use of the Scriptures. "It is not known that the Roman Catholics in Japan between 1549 and 1597,—that is, between the arrival of Francis Xavier and the edict of expulsion,—translated and published any portions of the Bible, and this notwithstanding they had full liberty of speech and met with no political hindrances to their work." While they quoted certain brief portions for liturgical purposes, "the religions books published for the use of the native converts made very free use of unintelligible Latin terms," which with the use of Latin in the central rite of the Mass, gave the ordinary Japanese the impression of some strange incantation or hocus pocus by which the priest performed a mysterious miracle. Thus arose the widespread impression that Christianity was a kind of magic or sorcery; something to be feared and avoided. When the Ūrakami Christians revealed themselves to the Roman Catholic priest in 1865, they immediately inquired concerning "the Figure of the Virgin Mary," apparently regarding this as the chief symbol of the true religion. Thus, it is little wonder that the Japanese in the Nagasaki region characterized Roman Catholics as those who "worship images and perform miracles," while the Protestants make "the Old and New Testaments the basis of their doctrines." The great tragedy of the Roman Catholic missionary effort was the failure to give the Word of God to the Japanese. In recent times, there has been considerable writing which tends to idealize the Roman Catholic effort and to gloss over the fact that it failed to present the essentials of the Gospel to the Japanese people. As Winburn Thomas well says, "... despite this fine sentiment, most of the effects of "Kirishitan" missions upon Japan were negative. . . . The experience endowed the Christian religion with a bad reputation which has never been completely expunged." At best, certain "ethical and theistic ideas may have penetrated Japanese thought and religion," but there are too many other possibilities of origin to make this the ground for the assertion that the Christian movement prepared the soil for the sowing of the seed by Protestant missionaries. Without a knowledge of the essentials of the Gospel of grace, "the blood of the martyrs" could not be "the seed of the Church."

THE IMPORTANCE OF A WARM EVANGELICAL EXPERIENCE OF CHRIST

This interest in—and preoccupation with—the task of making the Scriptures available in Japanese was based upon a vital knowledge of Jesus Christ as Savior and Lord. Like some of the prophets of Bible times, S. R. Brown was

set apart from his birth for the work of foreign missions. His mother, the author of the familiar hymn, "I love to steal a while away," besought God for years that organized missionary effort should be put forth in foreign lands by her own American people. . . . Her son, Samuel, was only thirteen days old when the American Board was formed. When she heard the news, she took her baby boy in her arms and in a thrill of rapture dedicated him to God to bear His good news of love to distant lands." Thus, Brown wrote, "from my early childhood I had one chosen line of life set before me."

Guido Verbeck, a Hollander, was reared in the Moravian Church and educated in her schools, where he saw much of veteran missionaries and their children. The great missionary, Gutzlaff of China, was especially inspiring to the young lad and he never got away from the imperious call to missionary service which came through this veteran who had attempted to enter Japan before the door was open. According to Griffis, "Verbeck was a man who believed with all his heart in the sufficiency of the Gospel, the good news of God proclaimed by Jesus Christ. He was too honest to explain it away. In him the historic spirit was too strong to dissipate it in vague theories, or put it on a level with anything which the ancient or ethnic teachers have expounded."

Hepburn, Brown and Verbeck were orthodox Calvinists and it was this scriptural philosophy which wrought in them that steadfastness of purpose and assurance of ultimate victory which characterized their missionary careers. God to them was sovereign and His purposes sure. But they were no "dry bones theologians;" rather they were deeply spiritual men who knew the vitality of their union with Christ, and their reliance was on the Holy Spirit, the Lord of the harvest field. Hepburn often referred to that time in 1832 at Princeton when "I awoke to a new life and was born again of the Spirit into the Kingdom of God." The Hepburns' first voyage to the Orient, nearly four months in length, was a very trying experience with storms, the loss of their first born, poor food and many other privations. Yet he could write, "Mercy and kindness have attended us all along.

While the future is dark and unknown to us, we can go on committing our way unto the Lord. Happy are we if our afflictions drive us nearer to God . . . and we can still come to Him. We find prayer to be the only means of comfort and we never enjoyed it more. The truths of the Bible are more readily apprehended and felt. We have been taught patience, dependence on God, and I trust faith, hope, love and humility have all been made to flourish through this affliction. The Lord is

undoubtedly answering many of my prayers for holiness and communion with Him, but in a way I did not expect. But thanks be to Him for His great mercies! Oh for grace to improve it more, and that patience may have its perfect work."

Soon after the Verbecks took up residence at Nagasaki, he wrote: "Here vice stalks about at noonday; the people seem to be literally blinded and hardened, and all moral discernment lost! But thanks be to God that the Gospel will surely restore this people to holiness. Just as there was a proper 'fulness of time' for Israel when the Savior and His Gospel should be imparted to them, so I suppose that every other people has had and still has its proper 'fulness of time.' For Japan, this comes late, but not too late. And yet, with all this present vice and this darkness, when once submitted to Christ, I am sure this people will be a 'peculiar people' indeed. I think one cannot fail to discover in them capabilities of the highest order, the germs of affections most amiable, which the new birth will bring forth."

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MISSIONS

THE purpose of this survey has been, in particular, to obtain as accurate a picture as possible of the Mission Boards and their missionaries at work in Japan in this centennial year; and secondly, to get some general idea of what has been accomplished in the post-war decade.

There are at least 100 Missionary Societies working among the 92 million people of this land.

Less than 30 of these missions were here before the war, and there are 160 pre-war missionaries still at work in Japan. There seem to be as many as 60 ex-China missionaries at work in Japan. We have received the names of 6 missionaries who have given almost 40 or more years of service to Japan, and they surely deserve honorable mention here.

Dr. J.M.T. Winther, United Lutheran Church in America arrived in 1898, or 61 years ago. Miss I. Webster Smith, Japan Evan. Band, arrived in 1916 or 43 years ago, and spent a total of 34 years on the field. Mr. C. E. Carlson, The Evangelical Alliance, arrived in Japan 41 years ago and Mr. L.W. Coote, Far East Apostolic Mission, 41 years. Miss Marie Juergensen, Assemblies of God, arrived 45 years ago.

The Mission with the greatest number of pre-war missionaries is the Presbyterian Church in the U.S. with 9, next are the Southern Baptists and the Japan Evangelistic Band each with 7, then the Evangelical Alliance Mission with 6.

Nineteen deaths have been reported in the post-war period in Japan, and in addition, those lost to Japan through sickness or other reasons equalled 19% of the missionary force. This is based on the figures given by ten representative missions and may be even higher.

The separate chart shows that the majority of the missionaries are from the United States, with Norway and Sweden in second place. Mission Boards from 13 countries have felt the call to work in Japan.

The great majority of missionaries are engaged in evangelism-church work i.e. church-planting. Perhaps 20-30 are involved both proclamation and teaching with a view to bringing men to specialized workers are the Bible School and Seminary teachers who number 100, but some of these are part-timers. It is remarkable that 78 missions list only 51 missionaries in administrative work, many of which are part-timers. The Salvation Army is an exception, with all three of its missionaries in administrative work. Of those listed as institutional workers, at least one-third

THERE are 100 Missionary Societies working in Japan in this Centennial year, ranging in size from as few as 4 up to as many as 179. Besides these there are 17 groups with less than 4 each. Then there is an estimated 200 missionaries laboring without affiliations with any board operating in Japan. However, most of these "Independents" have definite denominational affiliations with churches at home, and work in Japan with other missionaries or with Japanese or Japanese organizations.

There are 19 mission boards with 35 or more missionaries.

There are 12 mission boards with between 20 and 30 missionaries. And 30 mission boards have a range of from 10 to 19 missionary personnel. 39 Societies with from 4-9 personnel.

There are 5 missions with 10 missionaries.
 " " 4 " " 8
 " " 7 " " 7
 " " 10 " " 6
 " " 9 " " 5
 " " 8 " " 4

There is a total of 704 missionaries in as many as 73 different small mission boards ranging in size from 4 to 20.

There are 40 mission boards and 40 unaffiliated missionaries working in Tokyo To, where 10% of Japan's population lives.

Next is Hyogo Prefecture with 16 mission boards working among 3,500,000 people.

Osaka has 14 boards working with its 4,000,000.

Hokkaido with its scattered 5,000,000 has 15 mission boards.

are on the staff of schools for missionaries' children.

Administration	51 workers
Bible Teachers	100
Correspondence courses	21
Audio-visual aids	6
Institutional	49
Language study	163
Literature	39
Medical	21
Radio	20
Student work	43

Other activities taking a few workers were Work Camps, Relief work, and a Convalescent Home, Rest Home and Children's Home, which apparently were not included under institutional.

POSTWAR ACCOMPLISHMENTS

What has been accomplished in the postwar era? Here is a record of about 50 Mission Boards. Some of the remaining ones are engaged in specialized work, and others work with Japanese Church organizations whose statistics are not available. The following figures therefore do not give a complete picture of Christian work in Japan, but nevertheless they show something of

what has been accomplished in the last 10 or 15 years.

Organized Churches	1,134
Preaching points	1,134
Sunday Schools	1,850
Bible Classes	702
Post-war baptisms	52,298

The only larger Japanese churches represented in these figures are the Assemblies of God, Churches of Christ, Church of the Nazarene, Missouri Synod Lutheran, Japan Holiness Church, Salvation Army, Southern Baptists, and Immanuel Church, so that the total number will be very much larger than this.

GREATER RESPONSE?

Is there a greater response to the Gospel now? In response to this question, two thirds answered in the negative. The Oriental Missionary Society thinks that evangelism is becoming more difficult; another mission finds people now 'busier and harder to reach', while another is experiencing 'more opposition and indifference.' Most missions qualified their answer however. One mission feels that the response varied in different areas: in Hokkaido the people

IN REVIEW

Dorothy Pape, survey editor

Kanagawa	11	Miyagi	8
Kyoto	9	Aichi	7

Prefectures in which only 1 to 3 boards have a work are Akita, Aomori, Gumma, Saga, Oita, Toyama, Iwate, Fukui, Yamagata, Kochi, Tokushima, Kagawa and Kumamoto.

In 1940 there operated about 48 Mission Boards in Japan. 15 years later—1955—the number increased to 91. This figure kept fairly steady until 1958 when it jumped to 112 Mission Boards and Societies. There are 118 Societies and small groups as of Oct. 1959.

Since 1953, 50 new Mission Societies were added, whereas 22 Societies ceased to exist in Japan.

The 1959 Missionary Body shows the following distribution rate:

NATIONALITIES

American	1,407
Canadian	166
Swedish	98
Norway	71
British	51
Australian	33
German	29
Swiss	14
Nisei (Can. & U.S.)	13
Finnish	11
New Zealand	8
South African	4
Danish	3
Chinese	3
Pre-war Missions	21
Pre-war Missionaries	160
Deaths in post-war period	19

are less responsive than in Tokyo; another, that they found much greater response in the sorrow of a flooded area after they administered material relief. Others used such expressions as 'not greater but better' or 'less curiosity but a better response to seed sown earlier.' One mission found 'the response equal to the activity of the Church' which should be an encouragement to many to greater effort. Two reported better attendance, and one vigorous Japanese organization an increase in attendance of the 30-40 year age group.

CHRISTIANS BECOMING MORE STABLE?

One of the most encouraging discoveries of the whole survey is that all except 3 missions are finding Christian more stable in recent years, and of these three, one added that there were 'some glorious exceptions.' A few qualified their answer with such statements as 'with a great amount of instruction,' or 'after much Bible study.' That however is usually a necessary qualification for stable Christians at home too, and if new converts will continue to come

for 'much Bible study,' surely half the battle is won, and it is the answer to many prayers.

Perhaps some of the answer too is that missionaries also are becoming more mature, better equipped with language and understanding of the people, and therefore more apt to teach. Many of the young postwar missionaries are now well on into their second term, and should be reaching their peak of usefulness.

IS THE NEED OF FOREIGN MISSIONARIES DECREASING?

Four missions, mostly those connected with a strong Japanese church, said 'Yes,' though with a few qualifications such as 'In our denomination, but not in general,' 'As Japanese pastors increase,' 'present number is adequate, but distribution is the problem,' or 'no need for large number of new recruits.'

All the others, some with as many as three exclamation marks, said 'no.' A few missions which had ceased sending missionaries to Japan a number of years before the war have added Japan to their foreign fields again, sometimes

at the expressed desire of the Japanese church. The Christian and Missionary Alliance is an interesting example of this. The Japanese church is entirely self-supporting, and this year has sent its first missionary to Brazil, but 12 missionaries are at present helping in the Bible School, and in some pioneer evangelistic efforts.

EXPANSION NEEDS

Nearly every mission has plans for expansion with extra personnel. Some Some Missions just have a need for Japanese workers, but most need both. Some stated their need of reinforcements as 'unlimited.' One large mission said they could do with 'double' their number. 34 mission gave specific figures totalling a need of 445 new workers in the next year or two; of these, 73 couples were specified, and 2 single workers.

KIND OF MISSIONARY RECRUIT DESIRED

Under this question a number of general qualifications were listed such as 'couples,' 'well-educated and spiritual,' 'specialists,' e. g. in student, or radio work, 'consecrated for anything,' those who proved 'successful in soul-winning at home,' 'co-workers not dictators,' and several mentioned the need for absolute assurance of God's call. The two outstanding needs brought out were: Bible teachers, and pioneer evangelists. As one put it. 'Those with a burden and ability to teach and train Japanese evangelists and pastors.' And another 'College and Seminary Instructors to teach personal evangelism methods.'

The great majority feel that rural evangelism is still the great need which missionaries should meet. New recruits should be 'consecrated couples willing to give themselves to the Japanese language and the reaching of untouched areas,' and even more specific, 'those willing to leave Tokyo and Osaka, and put down roots in rural parts of Japan until fruit is produced.' Perhaps it should be noted that this calls not only for the willingness of individual missionaries but for mission boards and constituencies back home to be willing to support such a comparatively slow or unproductive enterprise as rural church-planting. That it can be done has been well demonstrated by such missions as the Kyushu Christian Mission, or Bible Protestant Missions in Kyushu, which, with only 3 missionaries have managed to produce a few small and fairly strong self-supporting churches after 6 years of work in their area. As the second century of Christian Mission work begins in Japan, let us pray for God-given wisdom and vision for every mission society, and a zeal and faith inspired by the Holy Spirit as each tries to strengthen and spread Christ's church in this land.

1959 SURVEY OF JAPAN MISSIONS AND SOCIETIES

(Arranged in order of total Japan missionary membership)

MISSION NAME	TOTAL MISSIONARIES		NATIONALITY			AREA OF WORK	Post-war BAPTISMS	Number of organized CHURCHES	Number of DENDOSHO	Began in
	In Jap.	On Fur.	Amer.	Brit. Com.	Europ.					
The Evangelical Alliance Mission	135	44	158	15	6			33	87	1880
Methodist Church (IBC)	118	14				covers 12 pref.				
Foreign Miss. Board, South Bap. Conv.	96	17	113			covers most of Japan	11,311	70	102	
Japan Mission, Presb. Church in the U. S.	72	17	72			Aichi, Gifu, Osaka, Kochi, Hyogo, Kagawa, Tokushima	1,000	157 (Ref. Ch. 23 Kyodan 152)	72 19 53	
United Presbyterian Church. USA. (IBC)	67	7				Tokyo, Kanagawa				1859
Far Eastern Gospel Crusade	60	9	65 (5-Nisei)	4	—	Tochigi, Saitama, Tokyo, Yamanashi, Kanagawa	250	12	10	1948
Overseas Missionary Fellowship	49	14	10	51	2	Hokkaido, Aomori	160		23	1951
Churches of Christ	45	14	45			Hokkaido, Miyagi, Tokyo, Aichi, Kyoto, Okayama	1,000	49	13	1883
The Japan Missions of the Lutheran Church-Missouri Synod	50	2	52			Kanto, Niigata, Hokkaido, Okinawa	1,800	24	52	
United Church of Canada (IBC)	48	3								
Evangelical Lutheran Church Japan Mission	44	6	50	5	—	Tokyo, Nagoya (Tokai)	787	5	13	1949
United Lutheran Church in America	41	7				Kyushu, Tokyo, Kansai				
Japan Union of Seventhday Adventists	41	3	43	1		all of Japan & Okinawa	4,439	49	41	
Protestant Episcopal Church in the U. S. A.	40	3				Tokyo Kansai, Hokkaido, Miyagi				
American Board (Congregational Christian (IBC)	41	2								
American Baptist Foreign Mission Society	37	4	37		4	Tokyo, Yokohama, Miyagi, Kobe, Okinawa	4,900	60	11	1949
Conservative Baptist Foreign Mission Society	29	6	28	1		Miyagi, Yamagata, Tokyo, Ibaragi, Tokyo, Shizuoka		12	9	
Japan Assemblies of God	30	5	15	13	2	all 4 main islands	3,000	67	44	
Evangelical and Reformed (IBC)	31	4								
Japan Evangelical Mission	27	4	11	20 (4-Nisei)	—	Niigata	170	8	9	
Reformed Church of America (IBC)	29	2								1859
Augustana Lutheran Mission, Japan	21	4	25	—	—	Hiroshima, Yamaguchi, Sanyo area	400	8	2	1950
Norwegian Lutheran Mission	20	5			25	Shimane, Tottori, Okayama, Hyogo	600	10	46	
Covenant Missionary Society of Japan	20	4	24			Kanagawa, Niigata	—	8	7	1949
General Conference Mennonite Mission	19	4	11	8	—	Miyazaki	226	7	7	1951
Japan Evangelistic Band	20	3	3	15	2=South Africans	Hyogo, Wakayama Shikoku			14	1903
Oriental Missionary Society	17	6	19	1		all 4 main islands Ryukyu (Okinawa)	2,500	90	18	
Baptist General Conference Japan Mission	20	2	20	—	—	Mie, Tokyo Wakayama	200	7	12	1948
Evangelical United Brethren (IBC)	22	—					25			
German Alliance Mission	14	7			8	Aichi		—	4	1953
Japan Mennonite Mission	16	4	19	1=Chinese		Hokkaido	231	9	5	
Swedish Free Mission	17	3			20	Tokyo, Kanagawa, Yamanashi, Shizuoka				
Free Christian Mission	10	9	—		10	Fukui, Aichi Kobe	several hundred?	—	—	1950
Orebro Missionary Society of Sweden	17	2			15	Osaka, Nara, Wakayama	258	4	1	
New Tribes Mission	11	7	8	3		Ishikawa, Tokyo, Saitama, Chiba				
Norwegian Missionary Society (Lutheran)	11	7			18	Hyogo, Osaka, Nara	320	6	9	
Swedish Alliance Mission	16	1	1		15	Shizuoka, Aichi				
World Wide Evangelisation Crusade (Sekai Fukuin Dendo Dan)	13	4	6	11		Shiga, Nara	133	12	13	
Liebenzeller Mission	13	3			16	Ibaragi, Tokyo, Kanagawa	162	6	8	
Lutheran Evangelical Association of Finland	11	5			16	Hokkaido, Nagano, Tokyo				
Association of Baptists for World Evangelism	7	8								
Lutheran Brethren Mission	11	4	15			Kagoshima, Kobe				
Mission Covenant Church of Sweden	13	2	1		12	Yamagata, Akita	353	4	5	
Norwegian Evangelical Orient Mission	11	4			11	Okayama	300	9	12	
American Advent Mission	11	3	14		—	Fukushima	90	3	2	
United Christian Missionary Society (Disciples) (IBC)	11	3				Tottori, Osaka, Hyogo	300	1	3	
Evangelical Free Church Mission of Japan	11	3	11	2		Osaka, Kyoto, Hyogo, Wakayama	—	4	3	
Japan Baptist Mid-Missions	11	3	14			Fukushima, Niigata	50-60	3	3	
The Christian and Missionary Alliance	12	2	11	1		Hiroshima, Shimane, Yamaguchi	?	24	30	1888
Central Japan Pioneer Mission	8	5	1	10	2	Gumma, Saitama, Tochigi	550	19	18	1925
Japan Free Methodist Mission	7	6	10	3		Kansai (Osaka, Kyoto Wakayama, Hyogo), Aichi?	?	30	5	
Bible Baptist Fellowship	10	2	12			Chiba, Gumma, Shizuoka		17	10	1945
Japan Mennonite Brethren Mission	8	4	10	2		Osaka	198	4	3	1950
Church Missionary Society	11	—				Yamanashi, Saitama, Tokyo				
Independent Board for Presbyterian Foreign Missions	29	2	9	2		Tokyo, Mie, Hokkaido	165	2	4	1948

MISSION NAME	TOTAL MISSIONARIES		NATIONALITY			AREA OF WORK	Post-War BAPTISMS	Number of organized CHURCHES	Number of DENDOSHO	Began in
	In Jap.	On Fur.	Amer.	Brit. Com.	Europ.					
Society for the Propagation of the Gospel in Foreign Parts	9	2				Tokyo, Kobe, Okayama				
Swedish Evangelical Mission in Japan	9	2			10	Tokyo	120	2	6	
Apostolic Church of Pentecost of Canada Inc.	10	—	—	10	—	Aichi	100	4	—	1951
Church of God	8	2	8			Tokyo, Saitama, Kyushu, Osaka, Okayama	230	14	2	1908
Church of the Nazarene	8	2	10			all 4 main islands	3,051	49	55	1908
The Navigators	9	1	9			Kyushu, Tokyo				
World Mission To Children	8	2	5	3		Nagasaki, Saga	40	2		
Swedish Holiness Mission	9				9	Tochigi, Fukushima	120	5	2	
Assemblies of God, Great Britain & Ireland	6	2		8		Yokohama, Tokyo				1913
Christian Literature Crusade	7	1	2	6		Chiba, Hiroshima, Sapporo, Kyoto, Tokyo, Miyagi				objective is not the opening of own chr.
Japan Committee of German Missions	8	0				Shizuoka, Kansai, Tokyo				
Philadelphia Church Mission	6	2	3			Kanagawa, Gifu	112	4	12	
Friends Mission	6	1	7	—		Tokyo, Ibaragi, Osaka	200	9	4	1886
International Gospel League, Japan Mission	6	1	4	2= South Africans		Hiroshima, Hyogo, Okayama, Oita, Sapporo	300	7	21	
Marburger Mission	7	0	1		6	Hyogo				
North American Baptist General Mission in Japan	7	0	6	1		Mie	55	1	2	
Suomi Synod Mission	5	2	7			Tokyo, Yamanashi	96	2		
The Norwegian Mission Alliance	7		1		6	Chiba, Kanagawa	146	4	6	
Brethren in Christ Mission, Japan	6	1	5	1		Yamaguchi	23	1	1	1953
Christian Reformed Japan Mission	6	0	6			Tokyo, Yamanashi, Saitama, Nagano	60	—	10	1951
Free Will Baptist Mission	6	0				Hokkaido, Tokyo	32		7	
Fukuin Koyu Kai	6	—	6 (2=Nisei)	—	—	Osaka, Kyoto	245	2	—	1947
Japan Child Evangelism Fellowship Inc.	4	2	6			Kansai, Kanto				do not organize churches but work through the national chr.
Japan Regular Baptist	6	0		6		Toyama	24		1	
Lutheran Free Church of Norway, Japan Mission	4	2			4	Mie, Hyogo	175	3	3	
Open Bible Standard Churches, Japan	6		6			Tokyo, Kansai	70	3	6	
Swedish Baptist Mission	4	2			6	Kyoto, Hyogo				ABFMS statistics
Swedish Evangelical Orient Mission	6	0			6	Shizuoka	65	3	7	
Far East Apostolic Mission	5	—	3	2		Osaka, Kyoto, Nara	100	6	6	1918
Missionary Soul Winning Fellowship	5	0				Kanagawa, Oita				
Oriental Boat Mission	5		4	1		Hyogo, Kagoshima, Yamaguchi	45	2	3	
Reformed Presbyterian Mission	4	1	5			Hyogo	50	1	1	
The Pentecostal Assemblies of Canada	5	—	1	4	—	Tokyo, Tochigi	100	3	4	
Woman's Union Missionary Society	4	1	5			Kanagawa, Tokyo	10		2	1871
World Revival Prayer League	5	0	5			Tokyo	55	4		1952
Universal Missions Inc.	3	2	5			Hyogo		1	2	
Bethel Pentecostal Temple	1	3	4		—	Tokyo	205	1	7	
Amazing Grace Mission	2	2	4	—	—	Miyazaki, Hyogo	107	1	1	1952
Aizu Christian Fellowship	3	1	—	4		Fukushima	40	4	3	1949
German East-Asia Mission	4	—	—	—	4	Kanto, Kansai	720	2	2	1884
High School Evangelism Fellowship, Inc.	4	—	4	—	—	Kanto (Tokyo, Chiba, Saitama, Kanagawa)	—	—	—	1950
Orthodox Presbyterian Church	4	—	4	(2-Nisei)		Tohoku		3	1	1938
Swiss Alliance Japan Mission	4				4	Niigata (Sado)	10	—	4	
Wesleyan Methodist	4		4	4		all prefectures with Immanuel Cbr.	3,500	30 (Immanuel)	20	1949
World Gospel Mission	4		4	(2-Nisei)		teaching Ministry Ass. Pioneer Work	4,500	37	45	
Bible Protestant Missions Inc.	2	1	3	—	—	Kumamoto	60	2	1	1952
Christian Mission to Buddhists	3	0				Kyoto				
International Union of Gospel Missions Inc.	3	—	3	—	—	Tokyo	35	4	1	
Japan Inland Mission	3			3		Tokyo, Miyagi, Shikoku, Kyoto, Hyogo, Shiga	56	2	1	
Japan Soul Clinic	3	0				Mie, Gifu				
Mino Mission	3	0				Osaka				
Presbyterian Church in Canada	1	2				Tokyo, Osaka, Hiroshima	1,178	60	68	
The Salvation Army (Kyuseigun)	3			3		Kanagawa	185	2	3	
Cumberland Presbyterian Church	2					Hakodate		1	2	1953
Hokkaido Fukuin Dendo Kai	2	0				Tokyo, Saitama	55	2	2	
International Church of the Four-square Gospel	2	0	1	1		Tochigi		1	1	
International Mission To Miners	—	2	—	1	1	Shiga		11	7	1905
Omi Brotherhood	2	0				Karuizawa				
Oriental Bible Study Fellowship	2	0				Tokyo, Tochigi	100	5		
Society of St. John the Evangelist	2	0	2			Newspaper Evan. literature, city-wide evan.				
World Harvesters	2		2			Osaka	35	1		1948
Walworth Road Baptist Church Missionary Society	1	0								

The definition of "Church" applied to this survey was: Organized church with ordained pastor, elder or deacons, with weekly worship and prayer service.

Lack of space forbids a more detailed study of every mission working in Japan, but we are including a little more information on all the missions with more than 20 members, in cases where this has been given. Unfortunately not all gave information of their mission history.

1. *Assemblies of God*. (35 members). This group consists of missionaries from Canada, Britain, Switzerland and the United States who form part of the Japan Assemblies of God, and all cooperate in the Bible Institute, Radio, Student and Literature work. The mission also has an orphanage. There are 67 churches, and 44 other places with regular worship services. The work was begun in 1913 by Mr. & Mrs. C. F. Juergensen. They came out with teen age daughters who learned the language more quickly than their parents and acted as interpreters. One of them, Marie, is still working in Japan.

Augustana Lutheran (25). Judging by the large number of missions and missionaries they have in Japan the Lutheran churches at home must be very mission-minded. The Augustana is a post-war group concentrating on one area of Japan, in cooperation with the J.E.L.C. They have 8 organized churches, and 2 other groups of believers not yet organized.

Christian Churches and Churches of Christ (45). These have a long history in Japan. During the war most of their churches joined the Kyodan, and those associated with the Disciples of Christ are still in it. The present missionaries bearing this name receive direct support from individual churches, not a Missionary Society. Many were former service men in Japan. They have attempted to begin work in unreached areas. Sixteen are teaching in Tokyo Bible Seminary and Osaka Bible Seminary, 15 are located in cities, 14 are in rural, one in radio work. They have 49 churches, 13 preaching points, 33 pastors and 19 students training for the ministry.

Conservative Baptists (39). No official information has been received, but this is a post-war group working in Tohoku, and in addition to 12 organized churches and 19 preaching points, they have made an important contribution to Christian literature in Japan with their Seisho Tosho Publishing Company.

Covenant Missionary Society (24). One of the earliest post-war missions, their emphasis is on training Japanese rather than increasing their missionary personnel. They have 8 organized churches, 7 other preaching points, a Bible School, and also cooperate with the Christian Academy for missionary children.

Evangelical Lutheran Church (72). A post-war mission, begun by ex-China missionaries. Their work is strategi-

cally placed along the Tokaido, and they have plans that require 20 more missionaries. At present they have 5 churches and 13 preaching points. They have had 787 baptisms out of whom 707 are still in good standing.

Far East Gospel Crusade (69). An interdenominational mission, favoring indigenous methods of work, begun by Christian Servicemen in the Far East. A number of their members are loaned to various interdenominational enter-

prises, such as Japan Christian College, Pacific Broadcasting Association and they have taken a large share in promoting and staffing the Christian Academy. Their extension plans call for 40 missionaries and 40 national workers.

General Conference Mennonite Mission (23). (Americans & Canadians) A post-war mission working in Miyazaki Ken where they now have 7 churches and 7 preaching points. They report finding people busier and harder to reach now than 5 years ago. They are one of the two missions of any size who have not lost any missionaries through sickness or any other cause.

Japan Evangelical Mission (31). A post-war mission, predominantly Canadian, which has 4 Nisei missionaries serving with them. Their main emphasis is the training of Japanese for rural evangelism and the shepherding of churches. They have 8 churches in Niigata Ken which have recently formed the Nihon Dendo Fukuin Kyodan.

Missouri Synod Lutherans (52). A post-war group which also includes Okinawa in its Japan field. Although it does not count its wives as missionaries we have included them in the above figure. It has a theological Seminary, Literature and Radio work, in addition to 24 organized churches and 52 others.

Norwegian Lutherans (52). This mission has the distinction of being the only European one with over 20 members. Its emphasis is on evangelism and training of national workers. They have 10 organized churches but with missionaries still acting as pastors, plus 46 not yet fully organized churches. They feel there is still an unlimited need for both missionaries and national workers.

Overseas Missionary Fellowship (63). This mission is international as well as interdenominational; it has workers

from 8 countries, whose denominational affiliations range from Anglican to Brethren. This Mission follows a policy of strict indigenous methods whereby no foreign funds can be paid to any national preaching the Gospel, not even for special meetings. The O.M.F. works in some of the most difficult areas of Japan—in small mining, fishing or rural communities in Hokkaido, and Aomori. As of this date there are no fully organized churches in any of their centers.

MISSIONS

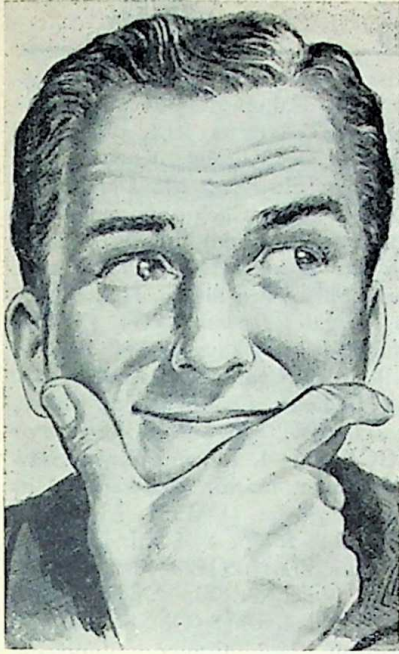
.....IN BRIEF

The O.M.F. has cooperated with 3 Presbyterian and 1 TEAM church, have loaned teachers to 1 Seminary and 3 Bible Schools, cooperate with the Mennonites in radio work, have several specialists in Student work, one member loaned to the Japan Sunday School Union; cooperate with Conservative Baptists in book publication; have a small school for missionaries' children in Sendai; and have 2 medical doctors whose services have been much appreciated by Japan missionaries.

Presbyterian Church in the U.S. (89). This is an experienced prewar mission with 9 prewar missionaries still active. Since the war 27 churches have joined the Reformed Church of Japan, and 152 stayed in the Kyodan. Of yet unorganized groups 19 are Reformed and 53 Kyodan related. The missionaries are all engaged in evangelism, and estimate they could use double their number.

Southern Baptists (113). They had work here before the war, but have experienced great expansion since, being now the second largest mission in Japan. They have 20 teachers in schools, 62 doing direct evangelism, and they also operate a hospital in Kyoto.

The Evangelical Alliance Mission (179). T.E.A.M. is international, interdenominational and numerically the largest mission. It has its own Press, an Audio-Visual Aid Dept., cooperates with many other projects, such as Japan Christian College, and Bible Seminary, Pacific Broadcasting Association, Japan Sunday School Union, and Tokyo Student Center. It also operates a Convalescent Home, and loans 10 staff members to the Christian Academy. It has two camp sites and this year organized camps for younger foreign children, as well as Japanese young people and church groups.



NAMES

in the news

Elaine Nordstrom, editor

EN ROUTE



Dr. Carl F. H. Henry, editor of *Christianity Today* magazine, stopped in Tokyo in June long enough to deliver several lectures at the Japan Christian College and to speak at the dedication of the new building now occupied by the Japan Bible Seminary. He was expecting to participate in pastor's conferences being sponsored in several Southeast Asian countries by World Vision, Inc.

Mr. Joseph *Liversidge*, general secretary of JEB, left July 12 for Australia where he is engaged in deputation work prior to his return to Britain this fall. During his four-month stay in Japan he had a wide ministry among Japanese and missionaries besides observing the Mission's work first-hand.

Miss Doreen *Shaw*, deputation secretary for JEB in North America, is visiting Japan from July until October and may be contacted at the Mission headquarters in Kobe. Miss Martha *Johnson* is traveling with her.

The Tokyo Office of the Assemblies of God has reported these visitors in recent weeks:

Rev. & Mrs. Watson *Argue*, world wide evangelist, Rev. Lester *Sumrall*, of South Bend, Indiana, who is currently building a new Evangelistic Center on Victoria Island, Hong Kong.

Rev. W. E. *Ross*, pastor of Bethel Temple, Fresno, California, also ministered at the Evangelistic Center in Tokyo. Rev. & Mrs. Raymond T. *Richy*, of Houston, Texas, were also here several months ago.

REINFORCEMENTS



Mr. & Mrs. Martin *Essenberg* (CRJM) arrived July 20. Mr. Essenberg will serve as the new headmaster at the Christian Academy located in Higashi-Kurume on the outskirts of Tokyo. Mr. Harvey A. *Smit* (CRJM) arrived July 29. Formerly a U. S. Army chaplain serving in Korea two years, Mr. Smit is a brother of Mrs. Henry Bruinooge who, with her husband, serve as missionaries for the CRJM in Kofu. Mr. & Mrs. Carl-Ake *Carlsson* (OMSS), No. 30, Teraguchi-cho, Nada-ku, Kobe. Mr. H. *Kokkonen* (Finnish Free Mission), 101 Kamihate-Cho, Kitashirakawa, Sa-

kyo-ku, Kyoto. Miss Dankmar *Hottenbacher*, c/o Otani Yasumasa, 22, 1-Chome, Honmachi, Shinohara, Nada-Ku, Kobe. Miss Joan *Wakeford* (CG) from South Africa. Miss Hannelore *Grenningloh*, 18, 2 Chome, Shinohara, Nakamachi, Nada-Ku, Kobe. Mr. & Mrs. Peter *Kobabe* are in Kobe. Miss Ann *Kroeker*, 503 Ichinosawamachi, Utsunomiya, Tochigi Ken. Miss Shirley *Pilcher* (EFCA), 5 Tojiin, Nishimachi, Kita-Ku, Kyoto (Tel. 44-4033), Mr. & Mrs. Jim *Davis* (AG), 42 Okamoto Umenotani, Motoyama Cho, Higashi Nada Ku, Kobe Shi.

NEW ARRIVALS



Paul Evans (Aug. 20) was welcomed by his sister and brothers and parents, Mr. & Mrs. Dale W. *Bjork* (BGC) Thomas David (April 22) born to Mr & Mrs. Malcolm R. *Carrick* (PN) Charles Andrew (Jan. 6) born to Mr. & Mrs. Elton P. *Garrison* (EVB). Mr. & Mrs. Victor *Garrod* (NCBFMT) announce the arrival of their third son,

Latest changes for insertion in the 1960 Missionary Directory will be accepted until Nov. 15th, at 346, Eifuku Cho, Suginami Ku, Tokyo.

Brade Lee, born August 29 at Palmore Hospital in Kobe. Suzanne Joy (May 28) born to Mr. & Mrs. Gaylen H. *Gilbertson* (ELC) at the Kyoto Baptist Hospital. Suzanne Marie (Mar. 6) born to Mr. & Mrs. David L. *Lindberg* (ALM). David Andrew (April 6) born to Mr. & Mrs. John J. *Lloyd* (PEC). Kevin Lynn joined the Anton M. *Lundeen* family (ALM) May 3. Rodger Dale (Feb. 23) born to Mr. & Mrs. Dewey E. *Mercer* (SBC). A son to Mr. & Mrs. Adison Soltau.

RETURNEES



Mr. & Mrs. Phillip *Allen* (TEAM) returned in August. Mr. & Mrs. Jonathan H. *Bartel* (JMBM) have returned to resume their work in Osaka. Mr. & Mrs. Frank *Cole* (CBFMS) have returned to Sendai where he will be directing the publication department of Seisho Tosho Kankokai. Mr. & Mrs. Wilbert M. *Ericson* (ALM) have returned to

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Mihara Shi, Hiroshima Ken. Miss Linnea *Eriksson* (OMSS) is again in Osaka. Miss Roselyn *Holte* (ELC) has returned from furlough in Minnesota and is now in Nayoya. Mr. & Mrs. Robert *Hymes* (AG) are stationed in Mombetsu Shi, Hokkaido. Mr. & Mrs. Iwao *Ikenouye* (JEM) are in Takada Shi, Niigata Ken. Miss Violet *McGrath* (JEB) returned to Kobe Aug. 20 from England. Mr. & Mrs. Donnel *McLean* (JEM) are now in Kashiwazaki Shi, Niigata Ken. Mr. & Mrs. Russel *Sanoden* (ELC) have returned to Nagoya. Mr. & Mrs. Douglas *Swendseid* (ELC) are at 126, 2 Chome, Nozawa Machi, Setagaya-ku, Tokyo. Mr. & Mrs. Lloyd *White* (TEAM) returned Aug. 2. Mr. & Mrs. Robert *Yunker* (TEAM) returned in August. Mr. & Mrs. Vernon *Chandler* (ABWE) are in Kobe. Mr. Mrs. Egron *Rinell* (SBM) are in Kyoto. Mr. & Mrs. Don D. *Reber* (JMM) are in 423 Honan Cho, Suginami Ku, Tokyo.

FURLOUGH-BOUND

Mr. Frank *Cary* (ABC FM) is now in Massachusetts on furlough. Mr. & Mrs. Bob *Chambers* (CC) have left Japan and do not plan to return. Miss Winifred B. *Croyle* (ICL) who has served in Japan since 1950 left June 17 for South Africa where she will be married to Mr. Kenneth Farmer in September. Following a time in America, Mr. & Mrs. Farmer plan to return to Japan in 1962. In the meantime, Miss Doris *Borror* from Hokkaido has moved to Awaji Island to assume Miss Croyle's responsibilities. Mr. & Mrs. Howard *Davis* (CC) have returned to the United States for a year furlough. Mr. & Mrs. Gaylen *Gilbertson* (ELC) are on furlough in St. Paul, Minn. having returned July 7. Miss Agnes *Godert* (PCUS) is spending her furlough in Florida. Mr. & Mrs. Karl Hoffner (OMSS) returned to Sweden Sept. 2. Miss Tamie *Kawashima* (FKK) returned to Honolulu, Hawaii, in September. Miss Mary *Lloyd* (JEB) left for furlough in England June 29. Mr. & Mrs. Abram *Miller* (TEAM) left June 22. Miss Anna *Pettersen* (OMSS). Mr. & Mrs. W. A. *Powell* (IND) returned for furlough in June. Miss Emmi *Schnydrig* (CJPM) left June 29 on special leave due to her mother's illness. Miss Maj-Britt *Skoog* (OMSS). Mr. Robert Sutton returned to Scranton, Pa., September 17 for his first furlough. Mr. & Mrs. Russell *Walters* (TEAM) July 4. Mr. & Mrs. J. E. *Brisbin* (JEM) are on furlough until the spring of 1960. Miss Magdalene *Roesti* (LM).

WEDDING BELLS

Mr. R. H. *Dick* (IND) and Miss Ruth *Shimada* were united in marriage June 18 in Kobe.

MOVED



Miss Wilma *Arthur* (JEM), Kashiwazaki Seisho Gakuin, Kujiranami, Kashiwazaki Shi, Niigata Ken. Mr. Earl *Bergh* (ALM), Kuroiwa, Kogushi, Ube Shi, Yamaguchi Ken. Mr. Dan *Bishop* (JBMM), 29, 1 Chome, Kitagorouchi, Fukushima Shi, Fukushima Ken. Miss Doris M. *Borror* (IND), 93 Uyama, Sumoto Shi, Awaji Shima, Hyogo Ken. Miss Margaret *Carlow* (AG), 429 Shimoifuku, Iwai, Okayama Shi. Mr. & Mrs. Gordon *Chapman* moved to 2850 Sanno 1-Chome, Omori, Otaku, Tokyo, Tel. 771-0455. Mr. & Mrs. Roger *Fox* (FEGC), 556-1, Minami Sawa, Higashi Kurume machi, Tokyoto. Miss Britta *Hagstrom* (OMSS), 43-9 Yamashiro-cho, Saigo, Yao Shi, Osaka-fu. Miss Cora *Harris* (JEM), 44 Shinden Machi, Itoigawa Shi, Niigata Ken. Miss Inger *Johansson* (OMSS), Izumiso Apartment 18-2 Chome, Shinohara, Nakamachi, Nada-Ku, Kobe Shi. Mr. & Mrs. Merle I. *Kelly* (PCUS), 17 Chokyuji Machi, Higashi-Ku, Nagoya. Miss Betty *King* (IND), 16-1 Chome, Wakaba-cho, Shinjuku-Ku, Tokyo. Mr. & Mrs. Paul *McGarvey* (CMA), 9014 Nagamineyama, Oishi, Nada-Ku, Kobe. Miss Esther *Nader* (TEAM), 1190 Karuizawa-machi, Nagano Ken. Mr. & Mrs. Joseph *Parker* (JEM), 2-557, Horinouchi, Suginami-Ku, Tokyo. Mr. & Mrs. Lyle H. *Petersen* (TEAM), The Christian Academy in Japan, 30, Ochiai, Kurume Machi, Kitatama Gun, Tokyo. Mr. Petersen will serve as plant supervisor. Mr. & Mrs. Ken S. *Roundhill* (WEC), 1-57, Maruyama, Kitashirakawa, Sakyo-Ku, Kyoto. Mr. & Mrs. Bill *Sakwitz* (AG), 1069 Wada Hon Cho, Suginami-Ku, Tokyo. Mr. & Mrs. Fred A. *Sundberg* (OMSS) have moved to Higashi-Tanagawa, Misaki-cho, Sennangun, Osaka-fu, where they have replaced the Karl Hoffners who have gone on furlough. Mr. & Mrs. Peter *Voran* (GCMM), 3777 Sonoda, Nichinan-shi, Kyushu. Mr. & Mrs. Morris J. *Wright* (SB), 11-3 Kamiyama-cho, Shibuya-ku, Tokyo. Mr. & Mrs. Richard *Courtney* (TEAM), 870, 3-chome, Matsubara Cho Setagaya Ku, Tokyo. Mr. & Mrs. Robert *Mueller* (TEAM), 1433-2, Setagaya, Setagaya Ku, Tokyo. Mr. & Mrs. Raymond *Olstad* (TEAM), 352, Kowara, Kurumemachi, Kitatama Gun, Tokyo. Mr. & Mrs. John *Reid* (TEAM), 566 Aza, Keisei Gahara, Koyabe Cho, Yokosuka Shi. Mr. & Mrs. F. O. *Euler* (TEAM), 68 Aza-Shofuen, Hiroji-cho, Showa Ku, Nagoya Shi. Mr. & Mrs. Harvey *Town* (CMA), 63 Kusunoki Cho, Uchide, Ashiya Shi. Mr. & Mrs. Donald R. *Heiss* (SB), 21 Sawada Cho, Tsukurimichi, Aomori. Miss Lois *Colberg* (ALM), Jiaien, Kuwamizu Cho, Kumamoto Shi. Mr. & Mrs. G. Johnson, 64 Midorigaoka, Honmoku, Naka Ku, Yokohama.

BOOKS



FOR MISSIONARY READING

R. S. Nicholson, editor

JAPAN — AN ENIGMA?

CAPTIVES OF THE MIGHTY

Christ and the Japanese Enigma, by Dorothy R. Pape, China Inland Mission, London, 1959, 303 pages, 17s. 6d., ¥ 1,050.

A Review and Critique by Kurt Ribl

THIS 1959 publication of the CIM is a welcome addition to the still small Centennial library of Japan Protestantism. It is particularly welcome because it is written by a missionary wife who has had ten years of service in China and five years among students in Japan, and who can therefore focus on Japanese mission problems with insight and sympathy. The fact that she has served in China longer than in Japan does, I believe, not qualify her less for writing this book, as some may think. Rather, a certain detachment may have given her better perspective and objectivity and her stay in Japan enough knowledge to be factual.

In the hands of the Christian public at home, this book would do much to increase the understanding of Japanese missionary problems and give much needed direction for prayer. Also to the Japan missionary, the book has its value. Part I of this 300 page volume, apart from some interesting sidelights, does not contain anything new for the missionary who is acquainted with Japan's general culture and religious history. But it will make interesting and informative reading for the new missionary.

In this first part, the author has well pointed out the obstacles which Christianity faces in this country. If some practical scriptural ways of dealing with the problems indicated would have been

suggested or even hinted, it would have greatly increased the value of the book.

There are some inaccuracies in this first section. For example the name of the founder of Tenrikyo is said to be Nakayama instead of Mrs. Nakazawa. On the question as to whether Amida Buddhism was influenced by the Nestorian Christians in China (pg. 85), the writer would have done well to consider not just the opinion of a young Japanese but also that of a scholar on Buddhism like Reischauer who in his book "Studies in Japanese Buddhism" on page 218 states that "... it *does* seem possible, if not probable, that Nestorian Christianity in China strengthened this theistic tendency in Buddhism of singling out one of the many Buddhas and making him the one and only Buddha."

Part II is an interesting account of postwar evangelical work (with emphasis on the CIM-OMF) some of which may in a 100 years be discussed in Mission magazines and referred to in history books as "The Great Beginnings of postwar II Christianity in Japan."

The subtitle of the book; Christ and the Japanese Enigma, is calculated to make the book appealing in the homeland. However to the informed missionary, Japan is no longer an "Enigma"; their culture, social behavior and religious philosophy all fit a set pattern.

Culture and Social Patterns Understanding Japanese

JAPANESE POPULAR CULTURE

By Hidetoshi Kato

Charles E. Tuttle Co., Tokyo, 1959

This study is a firsthand report by a Japanese sociologist and psychologist. It is a long-awaited contribution. Many outstanding foreign scholars have written concerning Japanese culture, but here we have a pointed set of observations by Japanese scholars such as Dr. Hiroshi Minami and others. These scholars have made complete studies of modern Japanese movies, songs, and literature, and have presented from these sources the contemporary thought patterns of

the younger generation. Perhaps no book in existence today has so minutely and accurately documented the present-day ideals and concepts of Japan.

The disillusionment the war has distilled in the Japanese spirit is radically different from the older concepts previously held. Such a frank analysis of radio dramas, newspaper comments, and social expressions is indeed rare. The final section of this book devoted to statistics concerning mass-communication is most interesting. For instance, it reveals that the average Japanese attends the movies almost six times per

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CUSTOMS and CULTURE in OKINAWA

By Gradis Zabilka

Bridgeway Press and Charles E. Tuttle Co.,
Tokyo, 1959

Within the past few years precise anthropological reports of the Ryukyu island area have been published. This little volume is more of a layman's report and contains many interesting side-lights such as brief reports of various churches on the island and their history. In the final chapter a number of native songs are recorded. Most of them are Japanese songs which are well known here. There has been no attempt to separate the original Ryukyu from the Japanese culture and the book is a good commentary of present day Okinawa in thought and practice.

TAKASHIMA, A JAPANESE
FISHING COMMUNITY

By Edward Norbeck, University of
Utah Press, Saltlake City, 1954

This definitive study of the Japanese village near Okayama was made in 1951. The findings in this small village provide a base upon which a comprehensive understanding of the more complicated larger urban centers may be built. The social patterns are well presented and the section on the household and house life is especially good. The chapter on religion and the final chapter concerning the impact of westernization are certainly helpful to any missionary. This book is especially useful for missionaries in rural areas since the systematic recording of the social customs found here will greatly advance their understanding of the random events and casual bits of information which they acquire in their daily work.

The changes in religious understanding and also the importance of modern culture as opposed to religion are well explained here.

Medicine

THE GREAT PULSE

By Mary Standlee

Charles E. Tuttle Co., Tokyo, 1959

Mrs. Standlee, a medical student who became interested in Japanese obstetrics has carried out extensive research in modern and primitive Japanese maternity practices. This book is especially interesting for those ladies who are anxious to know more about the Japanese woman and her way of life. Well documented and interestingly written, this book covers the history of obstetrics from pre-historic days to the present. The first chapter on the Yong and Yin is especially well written and is almost

worth the price of the book.

Poetry

SO BENDS THE BAMBOO

By Virginia L. L. Lantz
Charles E. Tuttle Co., Tokyo, 1959

A small book of poems by Miss Lantz who is teaching in the Army schools in Japan. Certainly she has expressed for all of us our wonder and amazement at the kaleidoscopic scenery and the exotic environment which surrounds us. These little poems are refreshing and thought-provoking. Perhaps you could use excerpts advantageously in your prayer letters.

Art

JAPANESE INK PAINTING

By Ryukyu Saito
Charles E. Tuttle Co., Tokyo, 1959

Of all the Japanese art forms "sui-boku" is the most interesting. It is a branch of "sumic" and means literally ink and water. The main emphasis is to shade black ink into various shades of grey with one stroke of the brush. The usual subjects are trees, flowers, grasses, and as the beginner advances to more intricate patterns—fish, birds, and landscapes are possible. This book opens another door to the mysterious arts of Japan and increases one's appreciation for the Japanese ability to do more intricate patterns with infinite patience.

Historic Anecdotes

SHADES OF THE PAST

By Harold S. Williams
Charles E. Tuttle Co., Tokyo, 1959

Mr. Williams' latest book which is almost a continuation of his earlier book, "Tales of the Foreign Settlements in Japan" has been suggestively sub-titled "Indiscrete Tales of Japan." Whether this indiscretion is on the part of the author or the publisher, the interest of any one resident in Japan in these historic anecdotes should be satisfied. The old residents of Japan will be amused by the recollections elicited by this book and the younger residents will find amusement in the antics of their predecessors.

Language Study

HANDBOOK of JAPANESE GRAMMAR

By Harold G. Henderson
Allen and Unwin Ltd., London, 1945

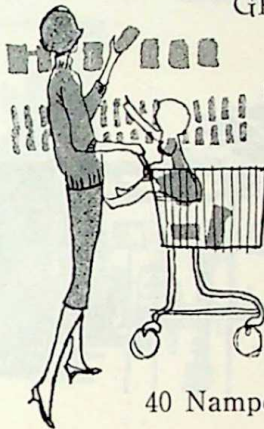
Professor Henderson has spent many years in Japan studying language and culture. He is the author of many books about Japanese literature, and was Assistant to the Curator of the Far East Department of the Metropolitan Museum

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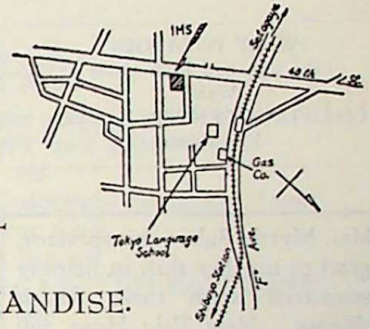


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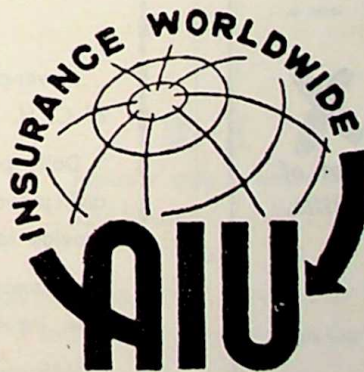


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of Art.

This handbook should be a valuable asset to anyone studying the Japanese language. It is a helpful supplement to the meager grammatical explanations in the customary Japanese language series. The section devoted to particles is especially clear, and the whole book is organized in a logical and functional form. It is perhaps the best Japanese grammar in English and is far superior to the older Aston grammar.

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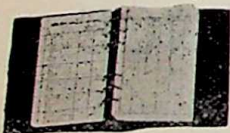
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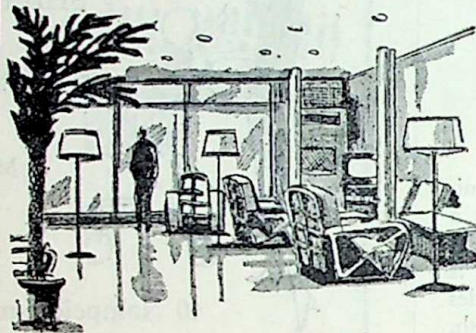
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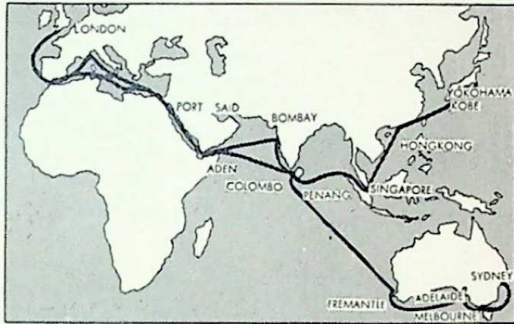
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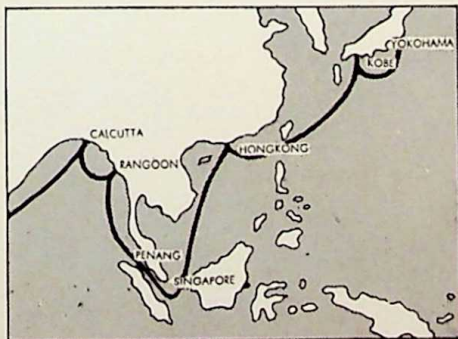


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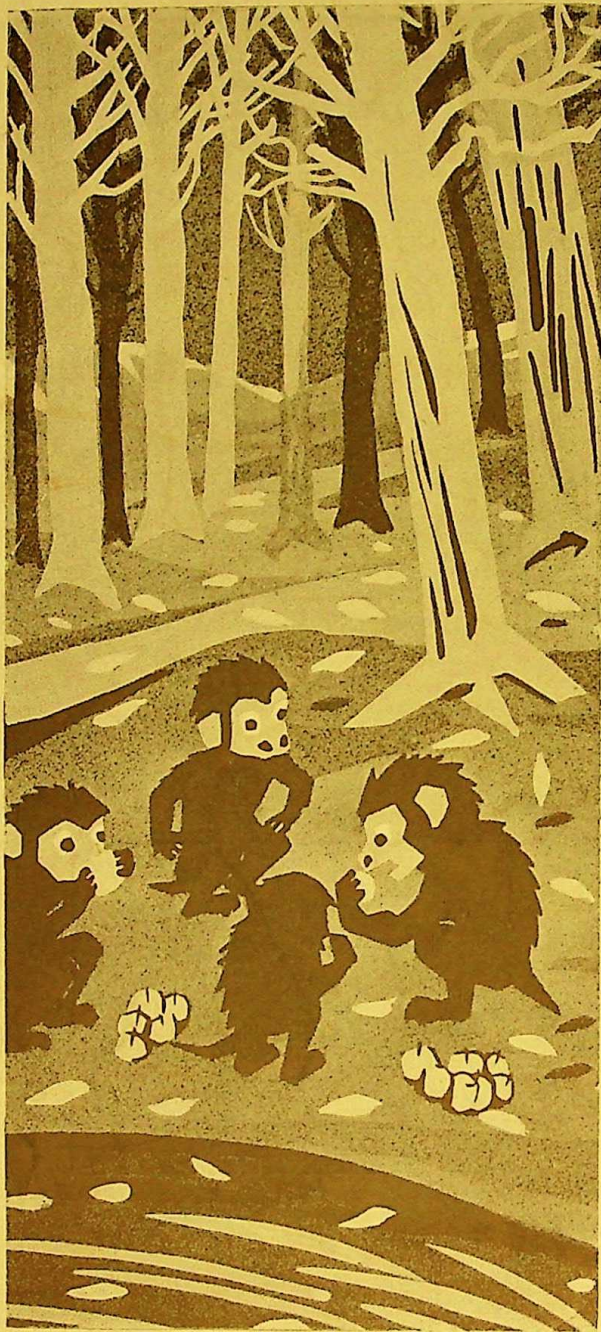
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