

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

25



## SURVEYS

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Radio page 22  
Hokkaido page 32

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De aro or DE ARU? page 21

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# Letter from the Editor

With this issue, Japan Harvest launches into its *ninth* year. Its first issues carried a call to prayer for neglected prefectures—Saga, Toyama, and others. This year we move into the even more demanding challenge of neglected *towns and villages*, with a renewed call to missionaries and praying partners the world around to prayer and sacrifice that ALL Japan shall be speedily and effectively evangelized.

What did Part One of this new survey uncover? That exactly half of Hokkaido's cities and towns and villages are reported to be without either a pastor or missionary or church (see p. 32). Later issues will cover other major areas of Japan.

The other side of Japan Harvest's consistent burden: what is being done to meet the still existent needs? And how can the task be better accomplished? (see "Radio Challenge," p. 22).

Here one thing stands out as we face 1960: the very apparent need among us missionaries, not only for a greater "togetherness" among ourselves, but also for a better understanding and appreciation of Bible preaching Japanese pastors and evangelists, and a further joining of hands with them to see the job done. Here indeed is a case where "one shall chase a thousand, two put ten to flight."

Though not an easy assignment, Japan Harvest hopes to make a significant contribution in this direction in 1960. Contributions and suggestions from our readers will be especially appreciated (remember, this is *our* magazine, especially real life instances of overcoming missionary-pastor problems on the local scene.

Just another reminder: Japan Harvest is the product of loving, sacrificial labour on the part of our authors, editorial staff and Japanese assistants, all just for YOU. Your interest and your prayers are especially appreciated.

So will you pray for us, and for one another too? A body of *praying* missionaries in Japan can be an awesome force in the battle against the powers of darkness.

But without the prayer, what are we?

Yours, for His glory  
in the "Golden Sixties,"  
Kenneth McVety.

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

MARCH • 1960

VOLUME 9 • No. 1

KENNETH McVETY

Editor

KURT RIBI

Managing Editor

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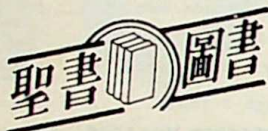
F. F. BRUCE'S  
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(SHINYAKU SEISHO WA SHINRAI DEKIRU KA)

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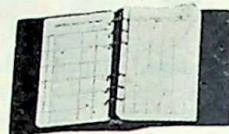
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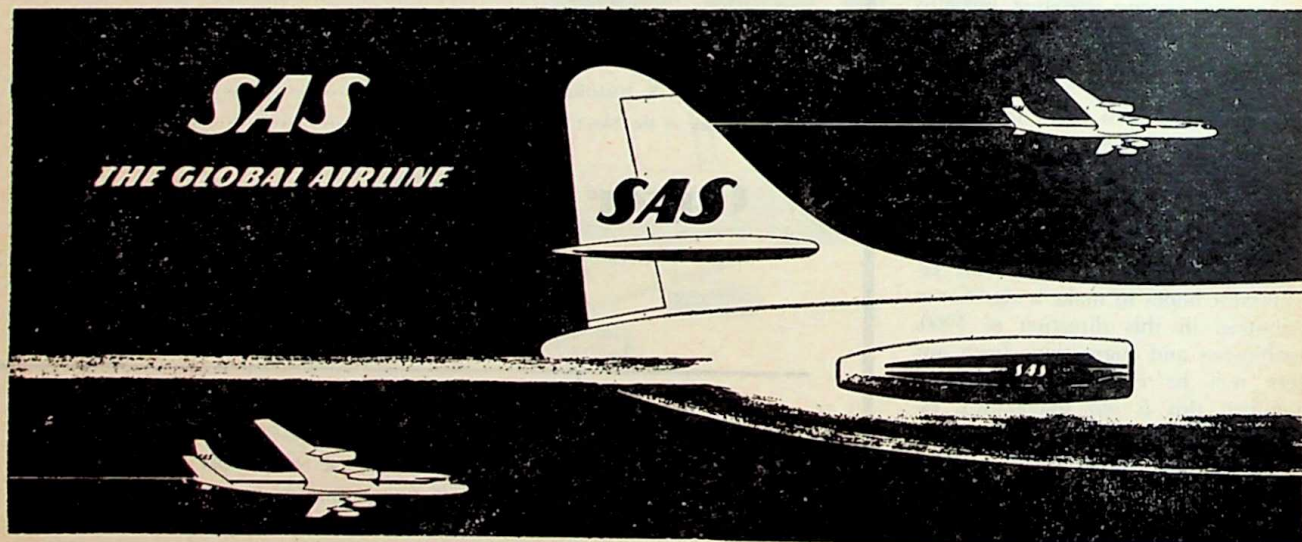
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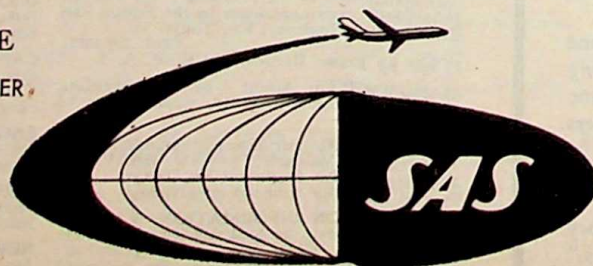
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## OUR READERS SAY

Dear Editor:

We are home on furlough for over a year, but the Lord has lead us into a new phase of missionary ministry—at last for the time being. "Japan Harvest" keeps us close to the field and supplies us with priceless information for the work being done here.

In His employ,  
Paul A. Berg

★ ★ ★ ★

Dear Editor:

There was so much valuable material in your October issue, that it may seem inexcusable to suggest any improvements. Still I am bold enough to object to a question mark after "Evangelism at a funeral." It had certainly deserved even double exclamation points. Is there ever a better opportunity for preaching the "Words of life" than when death has shown its power? Is it ever more needed? Thank you for all these blessed testimonies. They might well be multiplied.

J. M. T. Winther

★ ★ ★ ★

Dear Editor:

In the last issue of the Japan Harvest, on page 60, there is a mistake for which I have been upbraided though I feel sure I am not to blame.

You report me as Chairman of our mission, the Swedish Alliance Mission in Japan, while it is Rev. Josef Simeonson, 127 Kamiikegawa Cho, Hamamatsu Shi.

★ ★ ★ ★

Will you please be so kind as to correct this in the next Japan Harvest and in a place where every one will see it. Thank you.

Yours truly,  
Erik Wiberg

★ ★ ★ ★

Dear Editor:

Let me congratulate you on the Directory Issue of the Harvest. Much need for it and it is well done. Please send me 2 more copies of this issue.

Sincerely,  
Boude C. Moore

★ ★ ★ ★

Dear Editor:

We do feel that JAPAN HARVEST is a comprehensive coverage of evangelical missionary work in Japan today, and would like to congratulate you on a splendid job.

Sincerely yours in Christ,  
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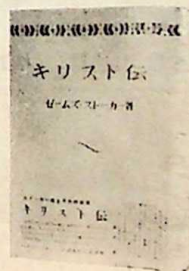
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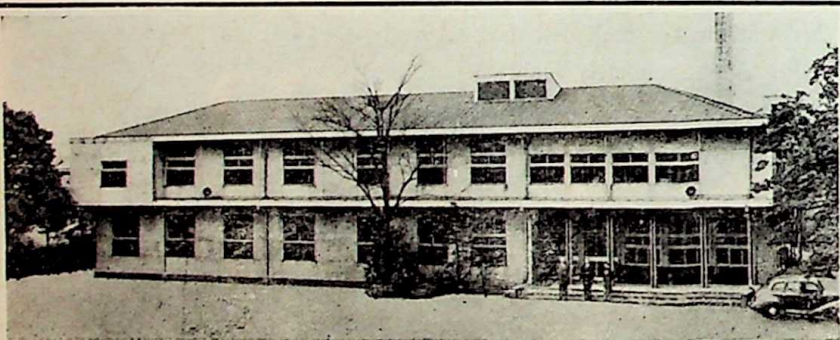
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- Winter Quarter: ..... January 5—March 28

Dear Editor:

I would like to offer some suggestions, for the next Directory issue;

1. *Size:* The 1958-59 Japan Missionary Directory is altogether to be preferred for size and utility. It will stand up on an office desk, whereas the present one will do no such thing!

2. *Reference:* For quick finding of missionaries' names, together with their addresses, the 1958-59 Directory is ahead of the 1960 Directory. It is taken for granted that all the users of the 1960 Directory are very well acquainted with the geography of the entire country and will know at once where to find each prefecture.

You should return to the alphabetical system used hitherto, with addresses immediately following each name and in a separate list at the end of the Directory, give the various Prefectures and the information concerning each one.

3. *Addresses in Japanese Characters:* A very distinct loss is felt that addresses are not given in Japanese characters as well. It is often impossible for anyone to know the characters merely from the English equivalents, and this includes Japanese nationals themselves. It is a dis-service to post office officials, especially to 'delivery' men, to post mail without writing clearly the address in Japanese. As missionaries, we should at least do what unbelievers do in business circles. I sincerely hope that it will be possible to again give all missionary addresses in Japanese in subsequent editions.

Yours in His grace,  
William Bee

★ ★ ★ ★

Dear Editor:

You have done us a real service in making this study of missionary personnel. Congratulation.

Miss Margery Mayer  
Kagoshima

★ ★ ★ ★

Dear Editor:

We want to heap phrases upon the entire staff for the December issue. Our issue already looks like it has had over 6 months of hard use. It has certainly come in handy. It will occupy an honored place where I can immediately put my hands on it for ready referral.

Sincerely,  
Merle Kelly

★ ★ ★ ★

*Many more comments and suggestions on the JAPAN HARVEST Missionary Directory, too numerous to present in this column, have been received. Many find the survey material very helpful in evangelism planning. Quite a few expressed their preference for last year's size. However it is gratifying that already we have sold 6 times as many Directories as last year-ed.*

# NEWS



Victor Springer, editor

## NCC PRESIDENT ENDORSES RED CHINA

TAIPEI... Dr. Edwin Dahlberg, president of the National Council of Churches of Christ in America, told missionary leaders in Taiwan that the NCC would not repudiate the recommendation of the World Study Group to recognize Red China, and that he was personally in full accord with this recommendation. He voiced his opinions to 21 representatives of American missionary, military, and government bodies at a dinner party during a three day tour of American military installations.

Dr. Dahlberg's anticipated visit to Taiwan had already caused no small stir in Protestant missionary circles. Many leaders from representative missionary bodies welcomed this opportunity to determine for themselves the official position of the NCC leadership towards the controversial recommendations proposed by the World Order Study Conference held in Cleveland, Ohio in November, 1958. Asked to clarify his own position on this issue, Dr. Dahlberg replied, "My personal conviction regarding this NCC World Group recommendation is that I am in complete agreement with their report. Furthermore I think that years from now we will look back to this as one of the great steps of the Christian church. I do not think that the NCC will repudiate the recommendation of the World Order Study Group."

The clear-cut endorsement by Dr. Dahlberg of the World Order Study Group recommendation to recognize and seat Red China in the U.N. drew vigorous notes of protest from military and missionary leaders who heard him speak here. In a discussion following Dr. Dahlberg's appearance, the leaders expressed grave misgivings that a prominent Protestant voice "had been allowed to embarrass the missionary community of Taiwan, as well as flagrantly abuse his 'diplomatic immunity' as guest of the U.S. Government in advocating, on Free Chinese soil, the recognition of Red China."

It was felt by some that Dr. Dahlberg's "Peace vs. Annihilation" drive is only helping to further the international Communist conspiracy. One missionary observed, "It seems as if the NCC action is based upon an attitude of 'What difference does it make if we

give away the free world, but have peace in our time?'" Another pointed out that during the meeting with Dr. Dahlberg, "No objection to the NCC's study course was answered, and no effective notice was taken of the unanimous opposition of those here who Dr. Dahlberg admitted were qualified observers." (FENS)

## GRAHAM INVITED TO JAPAN

Tokyo, ep/a... The executive committee of the Japan Baptist Convention voted unanimously to invite Dr. Billy Graham to Japan. Meeting in a January planning session at Amagi, the Baptist leaders named a fifteen man conventionwide invitation committee and stated in a special resolution, "We believe the time has come for Billy Graham to conduct a crusade in our nation." To further emphasize the urgency of the invitation, the convention is making

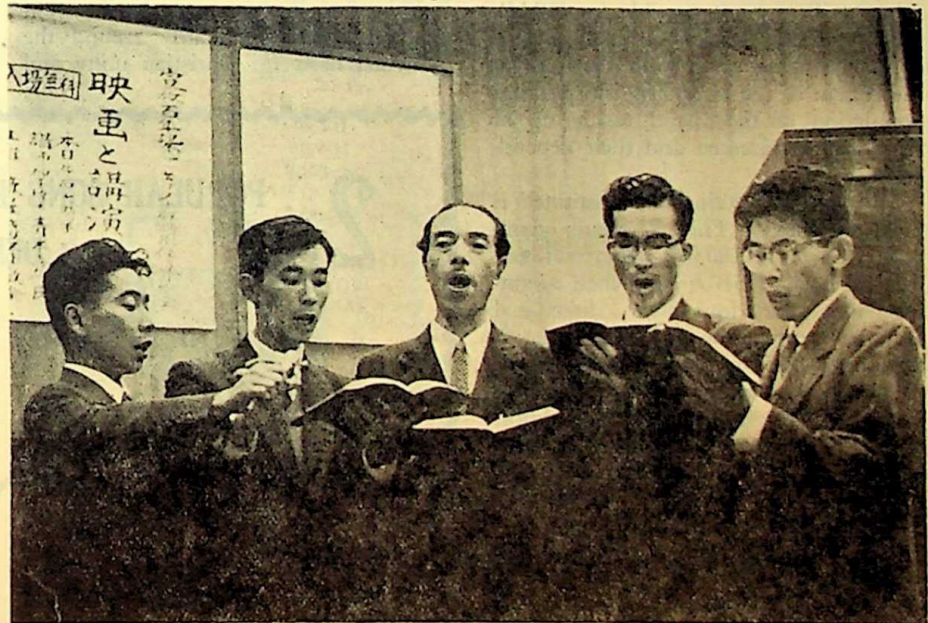
plans to send Reverend Shuichi Matsu-mura, chairman of the Evangelism Department, to America this year to make a personal plea to Graham to come to Japan. Southern Baptist missionaries named to the invitation committee include: Dr. Edwin B. Dozier and Dr. Maxfield Garrott of Fukuoka, and Dr. Coleman Clarke and Reverend W.H. Jackson of Tokyo.

In other actions at the executive sessions, new plans were formulated for the convention's Five-year Advance Program, the aim of which is to double the number of churches in Japan by 1964.

A new convention headquarters building was recently dedicated in Tokyo, and houses the Education-Services Division, the Evangelism Division, and the Institutions Division. The administrative office of the Southern Baptist mission is also located in the new building.

## HAKONE PASTORS' CONFERENCE IN MARCH

Tokyo, ep/a... Christian leaders, in cooperation with World Vision, have announced plans for a meeting of 1,500 Christian pastors between March 1 and 4, at Hakone. World Vision Crusades, led by Dr. Bob Pierce, sponsors pastors' conferences around the world to stimu-



Hideo Yoshii Kanoga Tadayoshi Ikeda Tannegashima Takeo Imure Kagoshima City Junko Daikusono Kushira Naganori Tanijiri Kushikino

## FELLOWSHIP IN KYUSHU

Every other month five pastors, all from Kyushu gather together for two days of fellowship, prayer and study. This has led to the further step of sharing work ideas and cooperating in practical evangelism. Every fall they exchange work and assistance in evangelistic campaigns. While each has his own church responsibility as indicated under the photo, every summer they combine efforts in a two week camp for young people. A future project is

to publish a joint bi-monthly newspaper for the information and edification of the churches.

Four of these pastors were trained at the Osaka Bible Seminary. One studied at Tokyo Bible Seminary (now closed).

After graduation all five returned to the rural areas of Kagoshima by their own desire and became pastors of churches which are striving toward the goal of becoming self-supporting. Missionary Mark Maxey of the Kyushu Christian Mission is working together with them.

late spiritual growth and facilitate planning of existing churches. Pierce and other guest speakers are expected to arrive in Tokyo late in February for several days of discussions with Japanese church leaders before the conference. Dr. Paul Rees will direct the conference.

Other speakers include Bishop Chandhu Ray, Anglican bishop of Karachi, Pakistan; Dr. Richard Halverson, executive director of International Christian Leadership; Dr. Bernard Ramm, professor of systematic theology at California Baptist Seminary; and Dr. Frank Warren, president of Whitworth College.

Lectures, prayer sessions, and seminars will fill the three-day schedule. Church leaders have just completed celebrating their centennial in Japan.

### NEW FEBC STATION DEDICATED

Naha, Okinawa... KSDX, the twelfth station of the Far East Broadcasting Company network in Asia, was dedicated with formal ceremonies on February 7 in Okinawa. This new station, broadcasting entirely in Japanese for the Ryukyuan population of Okinawa, began its regular schedule shortly after the beginning of the year. The inauguration of the new 1,000-watt transmitter will make it possible for KSAB, the first FEBC station on Okinawa, to be programmed entirely in English for the benefit of the large English-speaking population of the island, made up of American servicemen and their dependents.

Still another Okinawa transmitter is being installed. This electronic giant, with a power of 100,000 watts, will bear the call letters KSBU; and when operating into the four-tower directional antenna array now being completed, will have an effective radiated power of over one million watts. Programming for this station will be almost entirely in Chinese. A huge 350 KVA diesel generator will furnish power for the transmitter, and testing is scheduled to begin shortly. (FENS)

### SEMINAR AT HAYAMA

*As reported by Frank Cole*

Approximately 35 missionaries of various denominations and theological views met at Hayama, Kanagawa Ken, January 4-7 for the seminar on "The Ministry of Reconciliation in a World of Conflict." The purpose of the seminar was "to study the place and the witness of the missionaries in Japan in this complex situation (cold war), and to discount the thinking and the experiences of missionaries of various groups and persuasions." Actually, similar and related topics were also discussed.

Raymond J. Hammer opened the seminar by giving a clear exposition of

the Biblical doctrine of reconciliation. Discussion of the paper centered on the question of how much of a reconciliation ministry should be carried on by the Christian without a verbal witness concerning the gospel.

Oscar Rinell spoke on "the Communist thrust in Asia as it affects Japan." He emphasized the influence of Communism in the Japanese educational system.

Robert Woods spoke on "The American policy in Asia as it affects Japan"; Gordon Chapman discussed some "Historical factors which condition the ministry of reconciliation in Japan"; and Genji Takahashi told of the effect some 7 or 8 missionaries had on his life in his message entitled "A Japanese look at the missionary witness."

One discussion was led by a panel on the topic "Some Current Attempts at Reconciliation." This included testimonies of efforts to reach those under the influence of Communism. Many expressed the need for more non-pacifistic Christians to work with the pacifistic Christians in reaching Communists for Christ. The danger of the Communists using Christians in anti-war organizations was discussed and an attempt was made to give principles to follow in order to avoid this danger.

Points of disagreement in the conference centered primarily around the doctrinal basis for Christian unity and

pacifism. While there was also an underlying disagreement even to some extent on major doctrine it was significant that nearly all members of the seminar held a verbal-plenary view of the Bible as the authority by which differences of opinion could be settled.

While the solution to many of the problems seemed to elude us, many helpful suggestions were given to guide Christian action.

At least 4 guiding principles were given to what a Christian should do in labor-management strife.

Likewise, some principles were mentioned concerning ways to develop Japanese friendship.

Great concern was expressed by many because of the lack of reconciliation between more and less conservative missionaries. Many felt missionaries could not consistently preach reconciliation to the non-Christian Japanese until missionaries themselves were reconciled. A few warned of the doctrinal obstacles to such unity. Some suggestions were given as to how those present could begin the work of reconciling missionaries. Some of these suggestions were as follows:—

1. Those who generally attend the

*continued on page 30*

# 2

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*God* gave His church in Japan three outstanding men. Still I have always felt that there was a fourth, and that he was at least as valuable as the first three, and that he even gave to them something without which these three might never have accomplished what they actually did. That is why I, whenever I have been asked to speak about the beginning of evangelical work in Japan, always have spoken about the "Big Four," and even been more afraid of slighting the fourth than any of the first three. They are so conspicuous that it is not easy to overlook them. But the fourth . . .

When the first missionaries came they were under constant and careful surveillance, because they were the objects of very serious suspicions as spies for foreign countries. The Reverend James Ballagh was one who for some time even confirmed and deepened these suspicions, for they heard him even in the dead of night to speak out loud. True, they could never find anyone with whom he could have been conversing. And they knew nothing about radio in those days, a fact that merely heightened their fears. Who knew what kind of sorcery these foreigners were able to use? That lasted until the spies learned enough English to understand what that queer man was saying while others slept.

What they heard, and they heard it often enough to remove all uncertainty, was that Dr. Ballagh pleaded with his God, begging Him to bless Japan, to make it a happy and prosperous country, one in which He might have pleasure. And more than that, these spies heard how each one of them was named, and how this foreigner kept on asking his God to bless them and make them happy for time and eternity, and that while they were here might serve God for the good of their country.

That man could not be an enemy of their country; he was certainly not a man to be feared. Suspicion gave way to trust; fear vanished for reverence. And that which at first was limited to Dr. Ballagh, little by little was extended to the others, as they, after careful scrutiny, found them all to be like-minded.

"Silver and sincerity are known by their ring" (or resonance) is an ancient Danish proverb, still not too old to be either disproved or discarded. And I



J. H. Ballagh on arrival in 1861

by J. M. T. Winther

*In this article Dr. Winther makes a plea for including Dr. Ballagh with the usually recognized Big Three Japan Pioneer Missionaries, Dr. Hepburn, Dr. Verbeck, and Dr. Brown.*

# THE BIG FOUR



can imagine that there are some who would be satisfied with that as an explanation of Dr. Ballagh's success. While I do not undervalue his obvious sincerity, I am sure the explanation lies deeper than that.

Only 27 hours after I landed in Japan, it was one of God's good gifts to me to hear Dr. Ballagh lead in prayer. I wonder if any one who has had that experience will ever forget it. I have heard him often on later occasions; but every time it was the experience of listening to a man who seemed to be talking to his best friend, telling him all, asking him to supply all, and then thanking him for all help in the past and for the help he was sure to get in the future as he needed it.

Dr. Ballagh may not have been able to take his place alongside the great three as far as learning was concerned, and still less could he do it when it came to the question of using the language of Japan. But in talking to God and pleading with Him to fill the needs of himself and of many others, I have no doubts about his rank.

The big Three were indeed special men, chosen of God for a special task. I am strongly inclined to think that each was a uniquely chosen vessel for a unique task, just like the apostle Paul, who worked harder than any of his contemporaries and who had no commensurate successors. In the case of the Three I shall only make one exception, and that was Dr. Ballagh. I even believe that it would be right to say, that while all were necessary; it was Dr. Ballagh who was needed most of all.

Dr. Hepburn has helped us all to talk Japanese. Dr. Verbeck influenced so many young men so strongly that within 14 years after his arrival the death penalty for becoming a Christian, while not rescinded, was no longer carried out, so that evangelical missionaries from then on and until today have freedom and opportunity to preach the gospel openly and unhindered.

Dr. Brown was the grand theologian who was able to impress his own firm conviction on many of those who later showed in an unmistakable way whose disciples they had been. Like him they knew what they believed, and they knew why they believed it, for they had learned to build on the infallible Word of God, so that no one could move them.

But what could Dr. Brown have done even with his supremely solid scholarship, if he had not had a group of students who would listen to him with confidence?

I have been greatly misinformed if it was not humble Dr. Ballagh, who, with his Spirit-indited prayers had wrestled with God, and trustingly told Him: "I will not let you go, unless you bless me!"

On many occasions I have tried to

emphasize Dr. Ballagh's part in opening the doors for the Gospel here in Japan. My reason for this has not only been because I was sure it was a historical fact, but also and mainly because I am convinced, that it is a fact that we need to keep in mind. Among us who have been called to his field there are not many who are wise according to worldly standards.

I regard the first great Three as men who on account of the very special needs at that important hour were called as very special vessels and given a standing unattainable by others because it was not indispensably needed by any of their successors.

But I do believe that if we could be as humble and as thoroughly genuine to the very bottom of our inmost being as Dr. Ballagh was, then even a vessel of the most common clay might be used far more by the Lord than it ever has been my experience. And I am afraid that I do not stand alone in having to make confession, that I have not attained to that ideal of sincerity and humility which characterized dear Dr. Ballagh.

But is it not just these two characteristics that more than any others make their impression on the Japanese people? We think it is scholarship that they worship and are conquered by. It is not my intention to minimize its great value. What little bits of it I may have

has always served so well that I have ever struggled to get a little more.

But I have seen missionaries who according to my judgment had still less than I of that coveted commodity, and their ability to use whatever they did have, seriously hindered by a lack of ability to use the language. And still they succeeded; they were both respected and beloved by men who were considerably above them both in intelligence and scholarship.

Why? They were sincere and they were humble. And I believe that they were men (and women, too) who could pray. Is it possible to find humility and sincerity without preceding prayer? Still more, is it possible to exercise real effective prayer without sincerity and humility?

I look up to Dr. Brown on account of his strong convictions and his superb ability to pass them on to others, and regard him as an unapproachable ideal. But I do bow still more deferentially to Dr. Ballagh. I believe it is men and women of his stamp that we do need in Japan today. I believe it is in vain to attempt to attain to the stature of the first big three, but if only we are humble enough and sincere enough, I do not think it altogether impossible to be imitators of good old Dr. Ballagh. And that is the reason why I am sorry if I don't see him included among the great pioneers.

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**B**BROWN, Ballagh, and Janes had the right idea, when early in the first era of Christian missions in Japan they recruited and began training bands of young men to preach Christ. With the same bright vision Nijima and Hepburn founded Doshisha and Meiji Universities to disciple Christian leadership.

Now, with the spiritual opportunities of post-war Japanese missions, the modern missionary, too, faces the second challenging command of the Great Commission, "make disciples of all nations, *teaching them . . .*". And He asks himself, "What is my responsibility, if any, toward the training of church leadership at this juncture in Japan's history?"

Several erroneous replies are being made, I believe. From one quarter comes the theory that until the new, evangelical churches are self-supporting and able to build their own schools, the missionary has no right to organize and support such a training institution. Implicit in this theory is the necessary deduction that until such a time in the future the missionary must do most of the pastoral and evangelistic work, helped only by local believers.

From another quarter comes the view that the church in Japan is established. Schools and teachers are present. The missionary has little responsibility towards this, unless specifically invited to assume it by the national church. And still another extreme opinion is often heard, namely, that Bible or theological schools are unnecessary; all training should be the function of the local church, and all leadership should be lay, with no "professional," full-time pastors or evangelists.

Amid these conflicting voices I would like to offer a moderate viewpoint which I believe is consistent with both Scripture and successful experience in both Japan and other mission fields. For despite one hundred years of Protestant missions, Japan is in many large areas still a pioneer mission field; though in other areas missionaries work alongside churches that are one, two, or even three generations old.

Facing these complex situations, I believe the missionary's responsibility for discipling Christian leadership today is two-fold: first, he must recruit young men (and, to a limited degree, women) for Christian service. Before the young converts in the churches the missionary has an imperative responsibility to place the challenging claims of Christ on their lives. Though the call must, of course, come from God the Holy Spirit, the missionary and pastor must nevertheless wisely and lovingly face young believers with the Scriptures which hold them responsible for the evangelization of their own nation and the world in this generation.

And in the process of evangelism and

church building, no time is too early to begin this. Some missionaries have overlooked this vital area of their responsibility to the impoverishment and limitation of their churches and work. Others, under God, have laid the foundation for an expanding and continuing ministry after them by praying and leading young people out into life-commitment for Christian service. One missionary, furloughed home with ill-health after 10 postwar years of evangelism, has left behind not only a strong church with several outstations, but also 10

## The Missionary's Responsibility in Discipling Christian Leadership

By Donald E. Hoke

young men and women enrolled in, or graduated from Bible schools and seminaries who will continue the aggressive work he began.

Such recruiting of young Christians for service is one of the most strategic and important opportunities of the missionary in this era of the church's new start after the war.

### The Missionary as a Professor

The second great contribution the missionary may make in discipling leadership is in actual teaching, primarily in the Bible and theological schools. Some might quarrel with this statement, arguing that there are qualified Japanese men sufficient to man the theological schools of the nation. But experience with the graduates of these relatively indigenous training schools reveals that there are areas of glaring weakness which qualified missionary teachers may strengthen.

What, then, are the contributions which the missionary teacher may make in the training of Japanese church leadership? What needed emphases may the missionary best make in Bible schools and seminaries?

The first is the teaching of Biblical theology, just plain conservative Bible interpretation. Before, during, and after the war pastors have been flooded with liberal and neo-orthodox theological literature in translation from Barth, Bultmann, Niebuhr, etc., and in original works by their Japanese mimics. Most older teachers in the existing theological schools have promoted these schools of theological thought. There are few thoroughly conservative Japanese Biblical exegetes and theologians in the schools, though several promising younger men are beginning to emerge.

To nourish a Biblically impoverished church through its young pastors and evangelists, conservative, scholarly missionary teachers are much needed in our training schools, I believe. They are needed to bring to the Japanese church the latest and best in evangelical scholarship which can effectively challenge and master the inadequate theologies which too long have been taken for granted by many untaught Japanese pastors as the only tenable viewpoints.

Secondly, missionaries have a contribution to make in teaching individual responsibility (for want of a better descriptive term) and practical methodology. The rigid entrance examination of the Japanese university has numerous ill effects, none greater than this: the Japanese student, having successfully passed the exam and been admitted to a school, then feels that the responsibility for his education now devolves upon the school, not himself. He apparently thinks something like this: 'I have passed your exam. I have, in contest with many others, proven myself capable of meeting all your demands. It is, therefore, now your responsibility to educate me.' Such a way of thinking, incomprehensible to the Western-educated man, is nevertheless fundamental to the thinking of the Japanese student. Hence, he takes up to 35 or more hours of lecture courses, expecting to do little individual study and homework; such onerous study is not his, but the school's responsibility.

The result of this is that little constructive, independent thinking and productive study is done even in our theological schools. Hence Japan in 100 years has produced no theologian or exegete of note, and little original theological and Biblical writing.

Thus in the area of educational methodology—"individual responsibility in theological training"—the well-trained missionary has much to bring in the way of Bible study methods advocated in America by such men as Kuist of Princeton Seminary, Tenny of Wheaton Graduate School, Dan Fuller of Fuller Seminary etc.

This insistence of assumption of responsibility by the individual—in this case, the pastor and evangelist—must

be carried into the practical areas of the young pastor's life and work, also. Here the missionary may teach by example and instruction.

Undoubtedly the Buddhist concept that one wholly dedicated to religious service must largely withdraw from society has strongly colored, unconsciously, the thinking of many Christian workers in Japan. Hence the Christian *sensei* is all too often likely to spend much of his time in theoretical study, lofty meditation, and fatalistic acceptance of meagre results from his meagre efforts.

Recently a Japanese student at Princeton seminary remarked to a friend who asked his opinion of missionary work in Japan, "Too activist." Making all allowances for the too often shallow devotional life of many of us, this remark may reveal an area of shallow thinking and need among the Japanese students. More "spiritual activism" appears to be a great need among them. Missionaries have a definite contribution to make in evangelistic methods and spirit, supervised training of the Japanese theological and Bible school students in actual "how-to-do-it" techniques of Sunday school, evangelism, and church-building.

Some of the Japanese educated abroad recognize this lack among themselves. In a discussion concerning the selection of a suitable teacher for a class in pastoral theology in one seminary last spring, the younger Japanese dean insisted upon an American teacher, claiming "the Japanese have not demonstrated their ability to build a strong church; that is one course where an American who is acquainted with successful pastoral work is needed."

In both the classroom and in the field, missionaries still have a large contribution to make in teaching effective methods of practical Christian work, in leading embryo pastors and evangelists in aggressive evangelism, and in lovingly supervising their early efforts in these fields. A significant step is being taken by several training schools in Japan now with an internship program whereby the Bible or seminary student is sent out for a year of practical experience under a successful pastor or missionary prior to his final year of formal training.

And in this field of practical discipleship, the much-loved Barclay Buxton succeeded a generation ago, as he tramped the mountains of south-central Honshu with his converts, schooling them excellently in methods as well as message.

The missionary has a third contribution to make to the training of Japanese Christian workers in emphasizing to them, by lecture and by example, the simplicity of the Christian message. Since the Gnostic and Galatian heresies

of the first century, Christian sects have sought to complicate the glorious simplicity of the redeeming gospel, succeeding thereby in effectively hiding it from the masses.

Senior missionary Will McIlwaine, of the Southern Presbyterian mission and Reformed church, strikingly observed to me some years ago a fact I have found to be true: "The Japanese are Athenians, 'always seeking some new thing' in the realm of theological fads. But the simple, old-fashioned John 3:16 gospel has never been popular."

Even among evangelicals a running to doctrinal extremes and an undue emphasis upon the theoretical have been noted by many. In bringing into central emphasis in the church the pristine simplicity of the gospel message, the missionary teacher and evangelist enjoys a large opportunity and responsibility.

But the supreme contribution that any man can make to the discipleship of these young Christians in Japan is to lead them into a personal, experimental fellowship with Christ. The supreme need of the church in Japan is for Holy Spirit-filled, God-controlled men, men steel-hard in their convictions of truth, motherly-tender in their love for souls. Techniques and methods fade into insignificance in the presence of

such men walking in real, conscious fellowship with God.

Christian workers—evangelical, objectively well-trained Christian workers—can be ground out of Bible and theological schools into pastoral and evangelistic work, according to American, Continental, or Japanese patterns. But they will make little impact upon the 99% pagan society of Japan unless they bear about them the compelling fragrance of the living Christ; unless they have learned above all to move men through God by prayer; unless they are completely over-mastered by the love of Christ for lost men.

Changing the mold or method alone will not produce the quality of spiritual disciples needed to move Japan for Christ in this century. Paul's counsel to the Corinthians, "Be ye followers of me..." is the implicit, unspoken, but nevertheless daily communication of the missionary to the men he is seeking to disciple for His Lord.

Since "men that know their God shall do exploits," it is the primary responsibility of the missionary to know Christ in the power of His resurrection, to be the savor of life unto life, to live his life in the Spirit as an inspiring example to the young Japanese disciples God will give. The contribution of such a Christ-filled life will far overshadow any other contribution the missionary can give to the training of spiritual leadership for the church in Japan.

In one of his "Quiet Talks," S.D. Gordon imagines the scene when Christ returned to heaven after His triumphal conquest of death and hell and sin at Calvary. The heavenly ramparts rang with paeans of praise as the King of Glory entered in and took his regal seat at the right hand of God the Father Almighty.

As quiet settled over this glorious scene one of the more audacious seraphs questioned his Lord: "Lord, have you completed the work you set forth to do?"

"It is finished," was his solemn reply.

"And how shall the world know of the redemption you have wrought for them?" the emboldened angel continued.

"I have committed the message to my disciples," the Master replied.

"But they are weak, fallible men. What if they should fail? Have you no other way?" the angel pressed on.

To which our Lord replied, "I have no other way."

In His wise providence God has chosen to evangelize the world through His disciples in every land. Missionaries are in part, those disciples in Japan today. And missionaries still have the privileged responsibility of making disciples of young Japanese in this generation. Let us face squarely our obligation for recruiting them and sharing in their training for Christ now.

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# Modern Japanese Religions

Gordon K. Chapman

*One* of the most interesting phenomena of the postwar period is the mushrooming of the Shinkō Shūkyō or "Newly Established Religions."<sup>1</sup> In fact, about one third of the recognized religious bodies, or 126, may be so classified. Their total membership is variously estimated to number between nine and eighteen million. Actually, there is very little that is unique about them as they usually have some rootage in the ethnic religions and borrow extensively from Christianity and other faiths.

## Japanese Traits and Religious Response

As Winburn Thomas has pointed out, there are certain Japanese traits which largely determined their religious responses.<sup>2</sup> They have been tolerant towards, and even indifferent to new faiths, except when these have been regarded as inimical to the established political order. The interest in new religious ideas has been mainly pragmatic as they have selected and utilized what seemed to have value, even though the new concepts might not be in harmony with those already held. In fact, the older religious systems have often been revived by such innovations, with a new synthesis contributing to functional completeness. The indigenization of religion in Japan has usually involved a syncretistic process, with the retention of very primitive concepts which have become obsolete elsewhere. Indigenous religious concepts have usually lacked philosophical depth and theological discussion has little popular appeal. Credal statements are quite uncommon and when formulated tend to be very brief. The late Kanzo Uchimura once remarked to the writer that "abstract thinking is difficult for us Japanese and thus we have produced no original philosophy of importance. The

Japanese mind is more pictorial and therefore in teaching the Bible I use Old Testament stories to convey New Testament doctrines." This will doubtless account for the paucity of original theological production and the almost total dependence on Western ideologies. Religion is likely to lack definite form and order and often is far more vague and flexible than in the West, with little idea of a religious community centering in a temple or church. With the above observations in mind let us give our attention to certain aspects of the New Religions movement.

As was the case with the Early Church, many of the New Religions are movements of the laity, using the home as a center of worship and propagating their faith among friends and neighbors.<sup>3</sup> They feature a popular appeal to the average man and, unlike the Christian Church, are having great success among farmers and laborers. Any form of hierarchical organization is usually lacking, so that leaders and laymen alike are entitled to the same privileges and held to the same responsibilities. In fact Sōka Gakkai or "the Value-creating Study Group," with its roots in Nichiren Shōshū, is entirely a lay movement and claims over four million adherents.

## Tolerance towards other Faiths

With the possible exception of Soka Gakkai, which seems to have relaxed some of its more intolerant attitudes, these new faiths are inclusive. Their spirit of mutual cooperation is demonstrated by the joint participation in the League of New Religions which publishes the Shin-shūkyō Shimbun. According to Dr. Baiyū Watanabe, "a new believer is not obliged to give up his former religion or to break relations with the religion to which his family belongs by tradition." The present content of these new systems is largely the result of a syncretistic process in

which the forms, methods and teachings of Christianity and other faiths are combined. According to Buddhist doctrine, "All ways are good ways," and thus why not play safe by borrowing something from each?

## Sanction in a Supernatural Revelation

According to William Schiffer, "the founders of almost all these new religions (in many cases women) claim to have had some kind of revelation from the spirit world, during which they were given the new doctrine and the order to gather others into a community and to deliver that doctrine to them. Because of such religious experiences, these founders... occupy a special position among their cobelievers. In some of the Shinkō Shūkyō the founders are even called *kami* (Divine Being); in all of them their word is taken as absolute truth... "These communications may come direct from a *kami* or from a spirit which possesses the founder; through dreams or even through a medium in a trance condition. Essentially this is closely akin to modern Spiritualism or "Spiritism," and one is irresistibly reminded of Paul's warning to Timothy (1 Tim. 4:1; Cr. Dt. 18:11,12; 32:17; 2 Cor. 10:19ff.). As the theological value of such communications is practically negligible, the importance or popular appeal lies in the simple claim of having had a supernatural encounter. The founders usually claim to have received the power to work miracles which may be passed on to the faithful. Such miracles have apologetic value in proving the manifestation of supernatural beings and also may be a part of the healing ministry which is a prominent feature of these faiths. Testimonies regarding recent miraculous incidents are usually an important part of the meetings of believers.

## Conceptions of Deity

While many of these religions claim to recognize the idea of a Supreme Being, such references are usually quite vague. In fact one often finds a queer mixture of monotheistic, polytheistic, and pantheistic notions in the same cult. Often the henotheistic principle prevails so that even though belief in one god is emphasized, the existence of other gods is not thereby denied. Tenshō-kōtai-jingū-kyō recognizes the "omniscient and omnipotent absolute God who is the same as the Christian God or the Buddhist Buddha . . .," while "at the same time prayers are addressed to the eight hundred myriads of gods of the Shintō pantheon." This very naive equating of a personal God in a system of pluralistic realism with that of Buddha in a system of monistic idealism reveals the lack of theological depth in such New Religions. The reading of the literature of Seichō no Ie Kyōdan convinces one that this religious movement is closely akin to the Unity School, New Thought, and other similar theological cults which aim to "develop the divine powers latent in man." According to the founder, Masaharu Taniguchi, "all religions emanate from one universal God. . . ." and "to attain harmony with others we must recognize the divine nature, the Buddhahood as being their true nature." . . . As "children of God men carry limitless potentialities, and can reach the limits of the Absolute." Ancestor worship is also a prominent feature of a number of these religions.

## Simplicity of Structure and Teaching

While some of these religions, such as Tenrikyō, have very imposing headquarters buildings, for the most part they are quite free from the rather complicated organizational structure, numerous institutions, elaborate ceremonial observances, and distinctive religious garb which is rather characteristic of the traditional religions. Most of them maintain public meeting places which are supplemented by the use of homes for community gatherings. Kindergartens and schools, not to mention social welfare institutions, are carried on by some of the New Religions, but not to the extent that is characteristic of the various Christian denominations.

Unlike the preaching in some of the Christian churches, which often seems more suited for the intelligentsia, the addresses of these new religionists are popular in style and easily understood by all. Great things are promised to those who will engage in relatively simple practices and procedures. Soka Gakkai promises that if men will but chant "the adoration to the Scripture of

the Lotus of Perfect Truth" before the Mandara, they will attain to the enlightenment of the Buddha nature within themselves, get rid of delusion, and contribute to the establishment of world peace. The tendency to over-simplification is even shared by the few new religions which claim to be Christian. For example, the Sei Iesu-kai exhorts its members "to be like Christ," and teaches that the Church should be like that of the Acts of the Apostles; without giving much information as to how these worthy aims may be fulfilled.

## Moral Responsibility

Without an adequate concept of God or of man's responsibility to Him, the New Religions have no clear teaching regarding either sin or salvation. Reiyū-kai, with its elaborate system of ancestor worship, teaches that present evils are the result of past bad deeds, to be avoided by fellowship with the souls of the departed. Risshō-kōsei-kai associates the deliverance from evil with the breaking of the law of *karma*. Some groups even boast of their freedom from the oppressive Christian doctrine of sin. Soka Gakkai defines sin as ignorance of its teachings and refrains from emphasizing truth for "what is truthful does not necessarily bring one happiness."

Moral teaching is usually platitudi-

nous and exudes the Pollyanna type of optimism. Seichō no Ie emphasizes the doctrine of "seeing only the bright side of things. . . ." The Perfect Liberty Brotherhood exhorts its members to "Live as bright as the sun. . . . Be good to yourself and others. Live according to your inner light. Grasp the mean," etc. Soka Gakkai finds happiness in the creation of profit, goodness and beauty. The apotheosis doctrine which underlies the concept of optimism has its roots in age old traditions. This idea of apotheosis is to be found both in the Shinto conception of *kami* and that of man having the *Buddha-seed* and being in process of becoming Buddha.

## The Kingdom of Happiness Here and Now

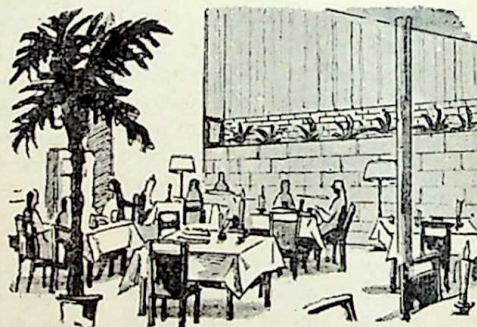
In keeping with the materialism, secularism and hedonism of the present age, there is little or no otherworldliness in the New Religions. In fact they are practically lacking in anything which might be identified as an eschatological hope. Even the messiahs of the so-called *Messianic* religions are distinctly of this world and claim the ability to give blessings for this life alone. Indeed, certain groups only take care of their members during their life time and look to the old religions to perform the rites of the dead. It is thus a matter of the

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pleasures of this world rather than "pie in the sky by and by."

The founder or leader is a savior in the sense of one who can provide a better and happier life, here and now. Soka Gakkai promises freedom from sickness, poverty and unhappiness. Seicho no Ie aims to overcome diseases and all other miseries of mankind by a true conception of man's life, a true way of living, and also by a true method of education; and devotes itself to the task of propagating the idea that all men are children of God, in order to establish on earth the heaven of mutual love and assistance." The founder of Sekai Meshiya-kyō claimed to be endowed with the power of the *Goddess of Mercy*, in order "to remove from this world the evils of sickness, poverty and war, and thus establish the Kingdom of God." In order to demonstrate that this Kingdom can be established here and now, garden parks with various attractions have been set up at Atami and Hakone.

A very important feature of the New Religions is that the leaders and other workers always stand ready to counsel those who have personal problems. While the advice offered is simply based on common sense and practical experience, it does give comfort and assurance to the seekers. The *zadankai* or discussion meetings held after the more formal services also afford an oppor-

tunity to talk over mutual problems and exchange experiences and give testimonies of how help was received.

### Responsibilities of Membership

Practically all of the New Religions emphasize the responsibility of laymen to participate in the various activities of the group. In fact this joint participation, when taken with the practice of the more intimate type of meeting mentioned above, fosters a sense of community which was usually lacking in the older faiths.

In many of these religions lay evangelism and personal witness is greatly stressed, with assignment of quotas to be won if they are to retain good standing in the group. According to Wilhelm Schiffer, "free distribution of literature, sermons at street corners, the wonderful deeds of healers and many other things help to spread the new doctrines among the masses." The writer has also observed Soka Gakkai believers engaged in house to house visitation. Great stress is placed by some on the importance of setting a good example of the life which is held to be ideal. Harry Thomsen reports that the members of Ittōen or the *Garden of One Light* engage in various kinds of community service, free of charge, including the cleaning of neighbor's toilets once a week.

The Rishō-Kōseikai reports that

"Social Services are, for example, performed through the cleaning of public places by young members and through consoling people in old people's homes and in hospitals."

Some of the New Religions emphasize the principle of donated labor, especially in connection with their headquarters. For example, the huge Tenrikyo buildings near Nara were erected largely through the free labor of believers. Unlike the temples and churches of the older faiths, some of these new centers are beehives of activity as eager believers go about the work of building, maintenance cleaning and other duties.

The work of creating earthly paradises requires money, a commodity which seems to be abundantly supplied to some of these groups. In fact, on occasion certain leaders have yielded to temptation and engaged in serious irregularities. Usually the regular contributions of the members are not excessive except in cases of healing or other benefit. The tithe is also exacted by some groups and in times of great undertaking or emergency sacrificial gifts are forthcoming.

The unprecedented growth of the New Religions in the post war era presents both a rebuke and a challenge to the Christian Church. Can it be that "the children of this world are considerably more shrewd in dealing with their contemporaries than the children of light"? "Our fight... is against organizations and powers that are spiritual... unseen powers... spiritual agents from the very headquarters of evil." Thus we rejoice that our strength is not in ourselves "but in the Lord, in the power of His boundless resources..." Thus, "wielding the Sword of the Spirit, the Word of God... and praying at all times with every kind of spiritual prayer, keeping alert and persistent as we pray," victory is assured.

1. Aside from the propaganda publications of the New Religions, the available literature is not abundant, especially in English:

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2. Thomas, Winburn T., *Protestant Beginnings in Japan*, Tōkyō, Tuttle Co., 1959, pp. 25-31.

3. Kraemer, Hendrik, *A Theology of the Laity*, Philadelphia, Westminster, 1958, p. 192.

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*Japan* HARVEST believes that it can do its readers a real service by highlighting some of the valuable features of the 1960 KIRISUTOKYO NENKAN (Christian Yearbook) published in Japanese in mid-January of this year. We feel that the section on statistics, charts and maps, covering pages 313 to 336 would be of special interest to the missionary and are giving herewith a summary of some of the facts and figures with a critical analysis.

*The Centennial issue of the Kirisutokyo Nenkan, just released by the Kirisuto Shimbun, in its 570 pages, gives a valuable pastor directory (alphabetically and by denominations), covering both Protestants and Catholics, and carries numerous charts and surveys of great interest to any missionary working in Japan.*

# Reviewing 1960 STATISTICS

by Kurt Ribi  
Managing Editor

We propose to analyse their figures given for the total Christian population and the prefectural distribution of Protestants and Catholics; an analysis of their church attendance figures and church offerings, the number of denominations and Christian workers and, lastly, their incomplete but still valuable statistics on Japanese churches overseas.

The Kirisutokyo Nenkan includes also a chart of the geographical distribution of mission schools in Japan which will be referred to in a later JAPAN HARVEST survey.

## PROTESTANTS and CATHOLICS

On page 318 of the Nenkan the total number of Protestants is given as 376,357 which is an increase rate of 13% over the 1958 figure and almost 39% over the 1956 figure. But on page 324 the different total is said to be 365,078.

The figure for total Catholic believers on page 318 is given as 301,901. This is an increase rate of over 15% over the 1958 figure and 21% over the 1956 figure.

Protestants report 28,125 believers baptized during a recent 12-month period (p. 318), Catholics 20,074.

Of great interest is the chart on pages 320-21, which lists the number of believers at approx. 5-year intervals during the 100 years of Protestant Christianity. For an abbreviated report of this chart including parallel historical events, see our box on the next page.

On pages 324-25 the nation-wide distribution of Japan's Christian population is presented in a geographical map, indicating the number of Christians per one-thousand population in each prefecture. This map includes the Catholics as well as Protestants.

An analysis of the map shows that in Hokkaido the number of Protestant and Catholic believers is almost the

same. The round figure is 14,000 for each. The same is true of the Tohoku area where Protestants and Catholics each claim to have about 19,000 to 20,000 members. Note, however, that in two out of the six Tohoku prefectures—Yamagata and Aomori—Protestants outnumber Catholics almost 2 to 1. But in Iwate, which is one of the five most neglected prefectures by Protestants, Catholics outnumber Protestants 3 to 1.

In Kanto, Protestants outnumber Catholics 2 to 1. In Tokyo, Protestants number 70,000; Catholics 33,000. In Ibaragi, Protestants outnumber Catholics 2 to 1; in Chiba and Gumma 3 to 1; in Saitama almost 4 to 1. In Tochigi it is 50 to 50.

In the Chubu area there are about 30,000 Protestants and 24,000 Catholics. Toyama which is the most neglected prefecture by Protestants has only 1,000 or 1,200 Protestant believers. Fukui has even less—only 900. But evidently the Catholics have neglected these areas too. They report only 600 members in Toyama, and just over 300 in Fukui. What a challenge to Protestants to enter these unchurched, unevangelized regions!

Also in Kinki the ratio is 2 to 1, with 73,000 Protestants and 39,000 Catholics. In Osaka, Hyogo, Wakayama and Shiga Prefectures it is a 2 to 1 Protestant Catholic ratio, while in Mie Prefecture Catholic figures top Protestant's only slightly.

On Chugoku and Shikoku islands the picture is much the same with 2½ to 1 in favor of the Protestants. Only in Kyushu the tables are turned with Catholics outnumbering Protestants almost 2 to 1, or approx. 96,000 to 55,000. In Nagasaki, the Catholic's greatest stronghold for the past 400 years, the figures are: Catholics 63,000, Protestants 20,000. Nagasaki and Saga Prefectures are included in the five most neglected

prefectures by Protestants.

In analyzing the comparative strength of Protestant and Catholic numbers, it is well to remember that it is the practice of Catholics to include automatically all baptized infants and all the members of the communicant's family in their statistics.

## NUMBER and SIZE of CHURCHES

The Nenkan, on page 318, lists 3,100 Protestant churches and 1,568 *dendoshos*. The number of Catholic churches is given as 830; the number of *dendoshos*, 198, (which is the 1958 figure). However, on page 324 the total number of Protestant churches and *dendoshos* is given as 4,835. Of this figure 523 churches including *dendoshos* were added in a recent 12 month period. The Catholics added to their total of 1,028 churches and *dendoshos*, 217.

Also on page 324 it is stated that the average Protestant church including *dendoshos* has 77 members, while the average Catholic church has 322 (including infants etc.). According to our figuring however, the average Catholic church would have 275 members, which is still close to four times that of the Protestant church. Because of this big difference in the number and size of the two church groups an accurate estimate of their respective strength can only be ascertained from the total number of believers.

## CHURCH ATTENDANCE

Of the 376,357 Protestant believers only about ¼ would be found in attendance at any given Sunday morning worship service. Interpreted into attendance figures here is what it would look like:

The average church has a Sunday



morning attendance of 26, a Sunday evening attendance of 9 or 10, and a prayer meeting attendance of 8.

The average Sunday morning attendance at UCC (United Church of Christ) churches is 33; average prayer meeting attendance 8. Attendance figures include *dendoshos*. Average Sunday morning attendance at non-UCC churches (including only the 53 church groups which gave their Sunday morning attendance figures) is 20; average prayer meeting attendance (including only the 42 church groups who gave their prayer meeting attendance figures) is also 8. The nationwide weekly prayer meeting attendance would thus come to about 21,000.

Attendance figures for Catholic churches are not given in the Nenkans.

### CHURCH OFFERINGS

The total amount of offerings given by all Protestant Churches combined during a recent 12-month period is 713,316,000 yen. This adds up to 2,135 yen per person during a 12 month period and which comes to 178 yen per month. (This does not include figures of churches who did not give their statistics on

offerings.) This figure is closer to 1% than 10% of a believers salary. It is evident from this that the average Japanese Christian does not give the tenth.

It is very interesting that the same characteristics regarding offerings observed in Western countries are true also in Japan. Namely, that the largest church groups register the smallest offerings per head and the smallest denominations are the most liberal givers. Here are a few examples:

Anglican Episcopal (Seikokai), 1,702 yen, per person per year, which is the smallest amount among the big denominations.

Next in order is the United Church of Christ with 2,003 yen per person per year, or 166 yen per month.

The Evangelical Lutheran Church, 2,286 yen; Southern Baptists, 3,360 yen; and the Church of Christ in Japan, (Nihon Kirisuto Kyokai), 4,010 yen.

In the smallest denomination, the Nihon Kirisutokyo Kyokai Dan the 21 believers each give an average of 5,905 yen per year. The Nihon Fukuin Kirisuto Kyodan averages 2,130 yen per person per year. The Suomi Synod Kyodan averages 3,248 yen, the Nihon Kirisuto Choro Kyokai 9,382 yen or 781 yen per month per person, and the Kai-

kaku Choro Kyokai has the highest average of all denominations with 16,094 yen per year per person. The number of believers is 32. The Zainichi Daikan Kirisuto Kyokai, a Korean church in Japan is also near the top with 9,730 yen per year per person.

### HOW MANY DENOMINATIONS ?

While the JAPAN HARVEST survey (Dec. 1959) listed a total of 75 denominations, the Nenkans in Part IV gives statistics for 85. This discrepancy can be explained by the fact that they list the Mormons, and the Seventh Day Adventists plus the names of eight other denominations without the names of any missionaries or pastors. We cannot explain however why in Part III and on page 17 they give the different total of 96.

The denomination with the largest membership is the United Church of Christ with 180,458 (48% of the total Protestant population). Eight major Protestant groups are part of this union. Other churches with a membership of over 10,000 are: Anglican Episcopal (Seikokai) 41,084; Spirit of Jesus (Jesu no Mitama) 33,446; the fastest growing church in Japan—13,000 members four years ago; Southern Baptists (Baputesto Remmei) 12,491; Church of Christ in Japan, (Nihon Kirisuto Kyokai-Shin Nikki) 10,357. The Evangelical Lutheran Church which began work in 1949 and the Salvation Army have a membership of about 9,700. The Immanuel General Mission and the Seventh Day Adventists are reported to have about 4,000 each. The Nenkans lists 4,460 Independent churches. The Christian Reformed Church (Kaikaku-ha) has 3,447 members. Over 50 of the Japanese denominations are of postwar origin, the rest are prewar. Postwar denominations have all a membership of less than 10,000. The smallest has 21 members.

### HOW MANY CHRISTIAN WORKERS ?

In the December issue of JAPAN HARVEST a survey was made of the number of Japanese Protestant pastors and we came up with a total number of 3,549. On page 318 they report a total number of 6,541 Protestant Christian workers. What does their figure include? A check reveals that of their total, 3,496 are listed as pastors (of which 874 are women); 1,335 are assistant pastors (680 women); 374 are listed as evangelists (283 of which are women), and 1,336 missionaries.

Of the 3,496 pastors, 1,796 are in the United Church of Christ. Of these, 540 (or 30%) are women. Of the remaining 1,700 non-Kyodan pastors, 334 (or 20%) are women. Of the total number of 6,541 Christian workers, (which in-

### STATISTICAL TABLE—JAPAN PROTESTANT CHRISTIANITY—1865-1959

Taken from the Kirisutokyo Nenkans

	Historical Events	Total Number of Believers	Number of Baptisms
1865	Ballagh baptizes the first believer and prays for withdrawal of ban on Christianity. Brown begins teaching.	1	1
1873	The Edict forbidding Christianity was removed. S.R. Brown opens school in Yokohama.	59	
1877	Founding of Meiji and Rikkyo Gakuin Bible Translation Committee formed	836	
1882	Beginning of today's Aoyama Gakuin and Osaka YMCA	5,092	
1888	Uchimura returns from U.S.A. Founding of Girls' school in Maebashi and Okayama	23,026	4,730
1891	Buxton starts evangelism in Matsue 15 missionaries of The Japan Alliance Mission (now TEAM) arrive.	31,361	1,940
1901	Translation of New Testament by Nicholai finished. Founding of the Japan Holiness Church Uchimura publishes the "Mukyokai" magazine.	50,785	5,811
1907	The first missionary (F. Juergensen) from the American Assemblies of God arrives in Japan. Three groups merge into the Japan Methodist Church William Booth of the Salvation Army arrives in Japan	71,813	9,384
1912	Emperor Meiji dies Emperor Taisho succeeds Beginning of Nihon Kirisutokyo Dome; Salvation Army builds Hospital	83,638	
1916	Beginning of the Seinan Gakuin in Fukuoka Salvation Army opens Sanitarium in Tokyo	123,222	10,133
1921	Gumpei Yamamuro wrote the "Gospel of Matthew" in story form. Toyohiko Kagawa takes leadership in the Mitsubishi strike.	142,346	10,764
1926	Emperor Taisho dies Agricultural school and Kyushu Girls' school founded.	162,240	11,979
1930	Kumiai and Christian Kyokai merge. Beginning of Christian student social movement (SCM) Kassui Kirisuto Kyodan began. Kokichi Kurozaki wrote an expository work on the N.T. Kanzo Uchimura dies	193,937	18,059
1935	Toyohiko Kagawa goes to America. Kirisutokyo Shinbun is published.	204,588	10,074
1941	Formation of the Nihon Kirisuto Kyodan All Missionaries leave Japan		
1947	Four denominations withdraw from the Nihon Kirisuto Kyodan	200,071	
1951	Norway Lutheran Jiyu Kyokai begins evangelical work Lutheran Hour radio program begins Osaka Christian Center Opened	207,261	22,349
1956	Billy Graham holds meetings in Tokyo	329,482	
1959	Centennial celebrations and evangelism	376,357	28,125

cludes evangelists, assistant pastors, pastors, and missionaries), 2,533 (or more than 1/3) are women workers.

The number of Protestant pastors listed in the Kirisutokyo Nenkan includes Mormons and Seventh Day Adventists. These groups were not included in the last Japan Harvest figure of Japanese pastors, (p. 55).

Herein lies one reason for a variance in pastoral statistics. Another discrepancy is found in the fact that the NENKAN has not listed 270 evangelical pastors who endorse the Japan Protestant Centennial movement. JAPAN HARVEST also omitted some of these pastors which should be added to our total.

Of special interest to many would be the chart on the Catholic Christian Workers, pages 317-318. A comparison of some of the general totals reveals the startling fact that, despite the fact that the Catholics began work in Japan 400 years ago, all their figures are less than the Protestant's whose Christian history dates back only 100 years. Note the following chart with figures brought up-to-date.

	Prot.	Cath.
Japanese Workers	5,472	3,852
— Ordained Pastors	3,763	428
— Unordained Pastors	1,335	3,402
— Evangelists	374	22
For. Missionaries	2,548	2,443
— Women	1,292	1,073
Believers	376,357	301,901

It is interesting to note that, although 50% of the Catholic foreign missionary personnel are women, less than 5% of the total Japanese workers are women!

Although the foreign missionary personnel is almost the same for both Protestants and Catholics the number of Catholic missionaries per believers is considerably more than for Protestants. On the other hand, the number of Protestant Japanese workers per total number of Protestant believers is considerably more than for Catholics. Can we infer from this that Protestantism in Japan is at a more advanced stage of indigenization than Catholicism, even though the Catholics started 300 years before the Protestants?

#### HOW MANY MISSIONARIES?

The latest JAPAN HARVEST figure (Dec. 1959) of the total Protestant missionaries assigned to Japan is 2,548. This includes those on furlough. However, the NENKAN gives a total figure of only 1,336, of which 696 are women. These are said to be missionaries who are "associated with the work of the churches." We question the accuracy of this figure believing that more than half of the missionary body is "associated with the churches." Of this total figure, only 323 names and addresses are listed in the Japanese and Missionary personnel section, pp. 127-195. They do the same with the Catholics, and list only 477 names out of a total of 2403.

For example, on page 313 UCC affiliated missionaries number 371, but in Part III they list the names of only 15 missionaries. Are these the only ones in official relationship with the UCC?

Or to take another example, the figure for the Evangelical Lutheran Church missionaries is given as 59, on page 314 of the NENKAN, (JAPAN HARVEST's up-to-date figure is 71), but the names of only 8 missionaries are listed in the personnel section on page 152.

Even of the few names and addresses of Protestant missionaries given (323), some are no longer in Japan, others are on furlough, and some listed as "furlough" are back in Japan, and several have new addresses.

Similar inaccuracies are found in their Missionary Directory, on page 507ff. Under the Mission Board Directory, several mission boards are listed which have not operated in Japan for several years.

The JAPAN HARVEST figure for the total number of Protestant Christian workers (not incl. Mormons and Seventh Day Adventists) is 8,020, not 6,541.

It might also interest some of our readers to know that there are 88 Mormon missionaries in Japan.

#### JAPANESE OVERSEAS CHURCHES

Chart I on page 319 of the Nenkan reveals that there is at least a total of 9,800 Japanese Protestant church mem-

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bers in the U.S.A. of which 3,240, or 1/3 are to be found in regular church attendance. This is quite an improvement over the 1/4 attendance rate in Japan. The Nenkan states, however, that there are many more churches in North America, Hawaii and Canada.

Chart II shows that in Brazil the 2,656 Protestant believers belonging to 4 main denominations, the largest of which has 1,265 members, are ministered to by 27 Christian workers. Average Sunday morning worship attendance is almost 1/3 of the total membership, Sunday evening service attendance is a little over half that of the morning; and prayer meeting attendance is almost comparable to Sunday evening service attendance.

These figures for the Brazil and U.S.A. churches would indicate more faithful and stronger churches than exist in Japan. What are the forces that work in favor of Japanese churches overseas? Could the "Overseas churches" possibly be called the "Emancipated churches"?—emancipation from the restrictions of Japanese conventionality, customs, religions and other hindering forces? From the incomplete statistics at hand, we may not be able to prove this conclusively but the evidence seems to point in that direction. A comparative study of all phases of Japanese churches in Japan and Overseas, including a psychological analysis of the people involved, may provide us with many profitable lessons.

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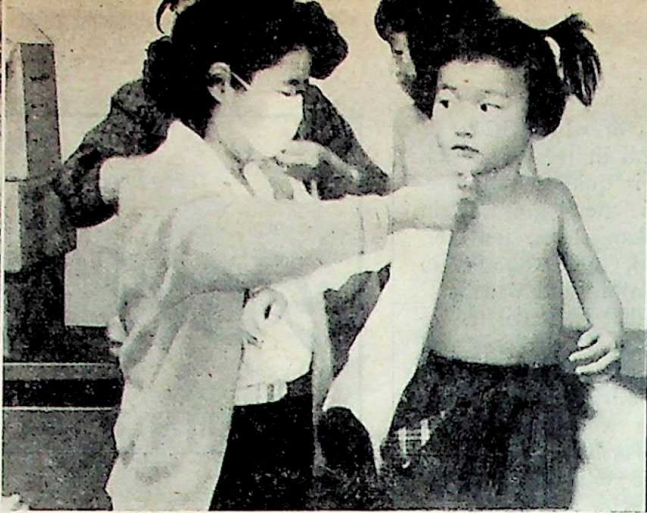


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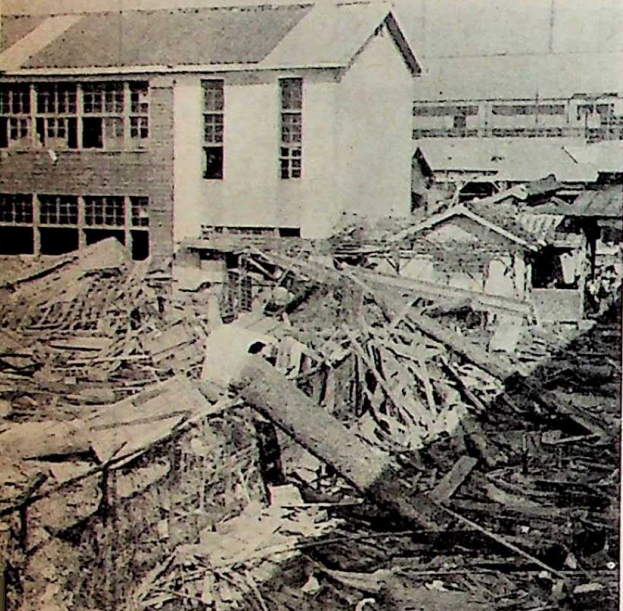


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*Thousands of pounds of relief clothing helped clothe these unfortunate ones.*



**O**n Saturday night September 26, 1959, the Ise Bay Typhoon, the worst in Japan's history, struck central Japan. The 140-mile-per-hour wind uprooted trees that have stood for centuries; it toppled over giant torii larger than the granite one that withstood the atomic blast at Hiroshima; it entirely demolished 34,000 houses, partially ruined 96,000 others. At the Ise Shrine Compound ten thousand and giant trees and 18 roofs were blown down, the repair of which will require 3 years.

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Damage was multiplied many times by the tidal waves which smashed seawalls and flooded the land so swiftly that hundreds of persons died in a matter of minutes, never having the opportunity to escape.

"I cannot help but feel that God's hand of judgment was in this to warn the people to turn from their sins and idols to the Living and True God. Two weeks previous to the typhoon, a great city-wide evangelistic campaign under Evangelist Honda was held in Nagoya where people were warned to turn from their sins and trust Jesus Christ as their Saviour," writes Dwight Bennett (TEAM). The very men who had served faithfully in this Crusade to turn the ill-fated Nagoyaites to Christ, now joined in aiding the refugees.

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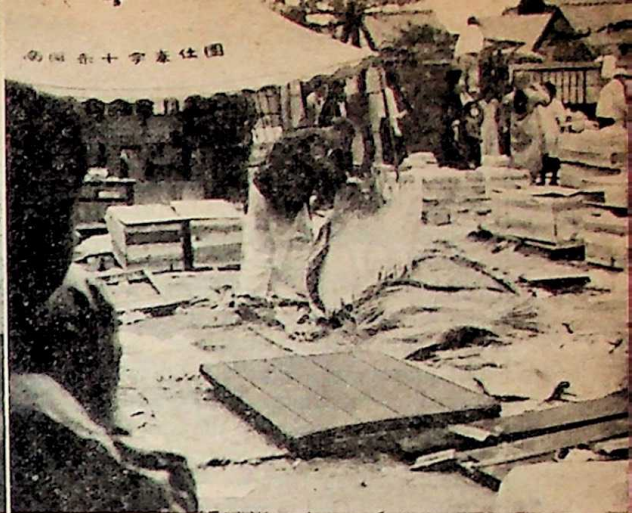
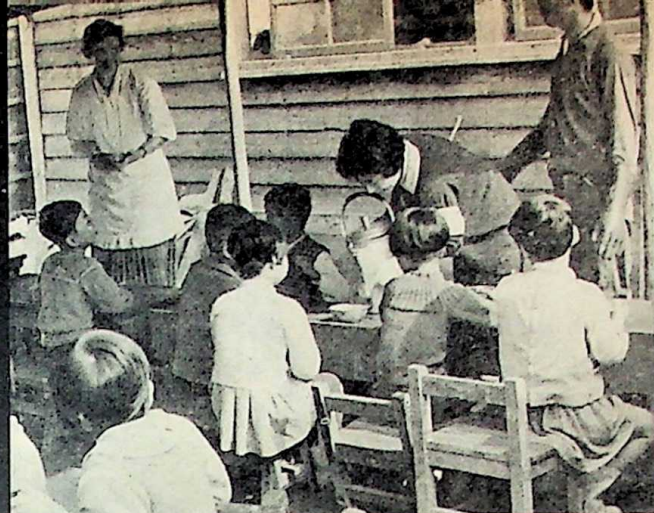
Christian medical teams under the sponsorship of the Japan Christian Medical Association immediately moved into the most heavily-stricken areas to render emergency medical treatment. Working in cooperation with Japan's Self-Defense Force, 200 Christian doctors, nurses, and other medical workers put their faith into action to meet the critical need.

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Through EMAJ, evangelical missionaries and pastors poured clothing, food, and funds from every part of Japan into the stricken area. EMAJ has been able to assist the destitute Christians in Minami and Minato wards in Nagoya and Kuwara City in Mie Ken, and also channel help to unbelievers through evangelical churches. Total funds disbursed for relief through EMAJ was 875,000 yen. Thousand of pounds of used clothing were collected all over Japan and from abroad to give immediate relief on approaching winter.

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Under the direction of Japan Church World Service, over \$150,000 worth of emergency food supplies (milk, flour, cheese, hard biscuits) were distributed in the stricken areas. At noodle stations, hungry refugees got their first hot food in many days.

Missionaries and other foreigners have worked alongside hundreds of Christian students who came from all over Japan to help clear the mud, sewage and slime.

The work camps have been one of the most concrete expressions of Christian love at work. Emergency nurseries were set up under the supervision of the YWCA and other Christian groups to care for children while parents were at work rebuilding and restoring their homes out of the chaos and slime.

As the bodies of the dead were gathered, the extent of the disaster gradually became evident. School playgrounds served as outdoor morgues, where relatives searched for the remains of their loved ones. After a hurried ceremony

at the makeshift Buddhist altar, the bodies were carried away for mass cremation. Dead and missing to date total 5,276.

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"The Christian churches had their share in the disaster. Though few Christians lost their lives, many tell of miraculous deliverance. The damage to church buildings alone amounts to tens of thousands of dollars."

Missionary Whewell reports from Tomidahama that "The material loss was

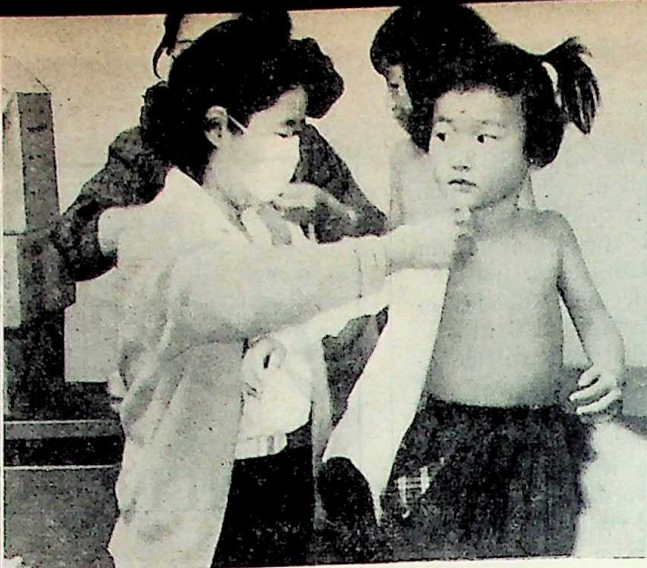
This heart-warming story compiled from reports of three missionaries tells us first hand of the concrete expression of Christian love at work in the typhoon-stricken city of Nagoya and surrounding Ise Bay area. Mr. Dwight Bennett, Mr. Merle Kelly and Miss Elizabeth Whewell give us a little insight into the spiritual values and opportunities that were opened up through this disaster. Photos by courtesy of Mr. Kelly and EMAJ relief committee.

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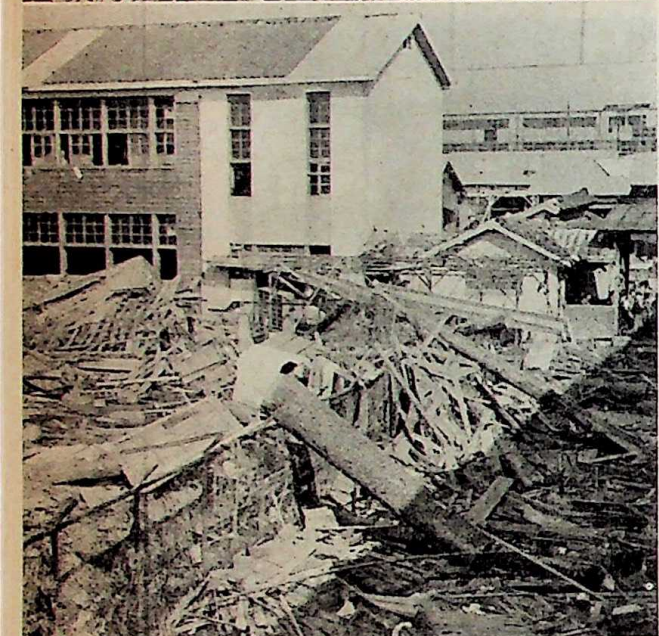
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The audience? Out in the neighborhood assisting the stranded.*

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# God worked through Typhoon Vera



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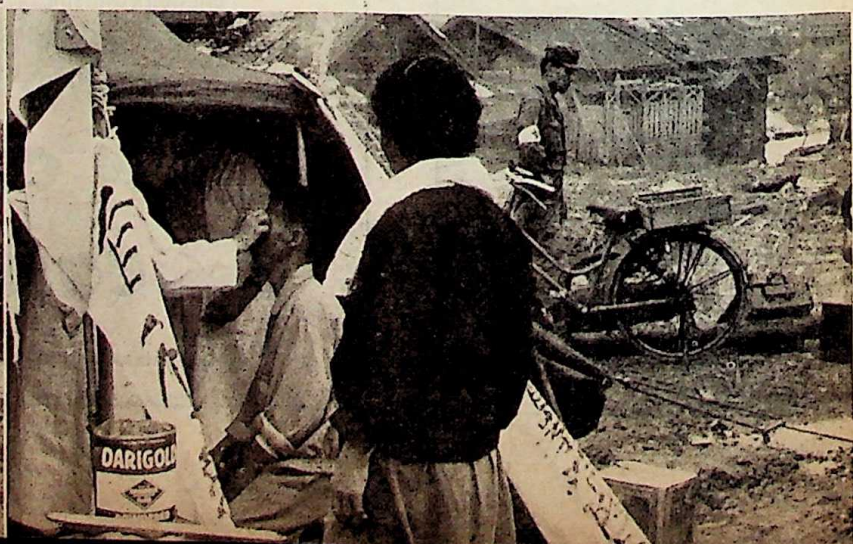
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Missionary Kelly with his musical team finds it easy to get an audience to hear the Word of Life.



great but the spiritual blessing was greater. The first Sunday after the flood, our Sunday a.m. service lasted from 10:30 to 2:00 p.m. There was no preaching—just testimony after testimony of the Lord's wonderful protection and blessing. The unbelievers were astounded at the joy of the Christians in the midst of such devastation."

The prayers of a doctor's wife were answered too that night. Their beautiful home near the banks of the sea was flooded and they sought refuge upstairs with some of their friends. The Christian wife asked God to protect them all, but to please wash away the idol cupboard so that their friends would not think that the idols had protected them. Miss Whewell says: "The Lord heard her

prayer. When I called on her after the storm she was in the midst of all the debris, but her eyes were shining with deep joy. Her unsaved husband, who would not let go of the idols now said:

"This is God's will." Do pray that he might soon be saved.

"God is working among the unbelievers. Many say the storm is the judgment of the True God. One dear old lady for whom we have been praying, had her idols washed away. She is now coming to church and wants to go to heaven.

Another lady burned her large idol cupboard the day after the typhoon. Immediately after the typhoon, one of the Christian girls, an office worker at a factory, brought the amazing gift of 150,000 yen to be used for our radio broadcast."

Mr. Kelly says: "Though much has been done, it will be many years before the people of this area recover from the damage done to their life and their livelihood. May their material and spiritual plight be met by those whose Lord has declared, "In as much as you have done unto one of the least of these my brethren, you have done it unto me."



## TYPHOON RELIEF by

# EMAJ

### EMAJ TYPHOON RELIEF COMMITTEE

Rev. H. Kobayashi, Nagoya Fukuin Dendo Kyokai  
 Rev. Sadao Harada, Nazarene Kyokai  
 Rev. S. Kedo, (Kirisuto Kyodai Dan)  
 Rev. S. Uchimura (Yasuda Kirisuto Kyokai)  
 Rev. Dwight Bennett (TEAM)

To the urgent request from this committee, Evangelical missionaries and pastors poured clothing, food and funds from every part of Japan into stricken Nagoya. As of January 18th, this committee has been able to assist the destitute Christians in Minami and Minato wards, and also channel help to unbelievers through evangelical churches.

#### THE BOX SCORE

TOTAL FUNDS DISBURSED TO THIS RELIEF COMMITTEE THROUGH EMAJ OFFICE

TOTAL NUMBER OF FUTONS DELIVERED	..... ¥ 850,000
TOTAL NUMBER OF CLOTHING AND FOOD PARCELS DISTRIBUTED	.....475
TOTAL NUMBER OF CHURCHES ASSISTED IN RECONSTRUCTION	.....244
NUMBER OF CHURCHES COOPERATING IN DISTRIBUTION	..... 9
CHURCHES ASSISTED	..... 13

One of the best tests to which the colloquial Japanese Bible can be put is to find out whether or not we can use it, as ministers of the Gospel, in the pulpit and in personal dealings. Usability, we will all agree, is a sound criterion in determining the value of a thing.

The answer is both Yes and No.

Whatever one might say against a translation, there is no good reason for saying that it is bad just because it is in the spoken language—for we know that the Greek Testament was written

*Born in Japan of missionary parents, highly educated and intimately acquainted with the Japanese language, the author, professor at Waseda University and Aoyama Gakuin, is well qualified to speak on this subject.*

# De aro

# or

# DE ARU?

in the colloquial of the day. We know, too, that our Authorized Version is a translation in the spoken language of the time, and what is significant is that it was severely attacked at first because of it. There is no question whatever that the older translations, *Motoyaku* and *Kaiyaku*, are in many ways incomprehensible to the younger generation, because the style is hardly taught now and is no longer used even in Government Offices. They are certainly incomprehensible to the uneducated. The New Testament itself tells us that we should speak in a language that can be understood. The older generation, not being linguistic scientists, are probably unaware that much of their dislike for the new translation is due to prejudice. It must be realized that the younger generation has not been similarly influenced by the older translations that follow the written diction of Japanese.

Turning to linguistic science, it is commonplace to say that the spoken form of a language is its primary form. Now, we are speaking of form, not of whether a thing is actually spoken or is in writing. When I mentioned this modern view to an outstanding pastor, he expressed the view that language is primarily written in the Bible. But it did occur to me at the time that one of the first things in the Bible are the words, *God said*...

Now then, because the colloquial Japanese Bible is in a language of the people, it is easily understood, and in this respect the answer is *Yes, it is usable*. In fact, it is in this respect much more usable than the older translations, and I feel it will become more and more so as time passes because of the continued fossilization of the written style.

At the same time, the answer is *No*. This is due, evidently, to the fact that

by J. O. Gauntlett

the translators of the colloquial Japanese Bible are not linguistic scientists, although apparently excellent philologists. If they were linguistic scientists, they would not have used the *darō* and allied forms for the *future*. This choice of the *darō* future is due to their being taken up by the grammatical *form* of the language. If, in English, we were taken up by the *form*, according to traditional classification, we would not be able to say, *I am playing tennis*, when referring to the future, or say, *if you came at noon*, either, with reference to the future, because the first is present continuous and the second past (in form). This is the fallacy to which the translators have sold themselves, for, although form is a determining factor in giving meaning, a future tense is not future because it is a future tense. If someone asked you if you were coming tomorrow, your answer would be, *Hai, ashita mairimasu*, or *kimasu*. Only if you were *uncertain* would you say, *kimasho*. The *darō-masho* forms are in practice used to express *probability*. This is a fault that pervades the Bible from cover to cover, so that we need not pick up isolated faults here and there to prove how faulty the translation is. Change all the *future forms*, if they want to *call* them by this name, into the *present*, and the translation will be improved tremen-

dously; and we will not have to say to our listeners, "I am sorry, but the future of probability is not correct here." The worst of it all is that the Bible is the Word of God, carrying authority which even unbelievers cannot fail to see; so that this *lack* of authority in the Book of Divine Promises through mistranslation is *fatal*.

Isolated cases are found, for example, in the use of the weak expression, *yoku yoku*, for *amen amen*, or *verily*; which could just as well read *makoto ni makoto ni* as in the older translations and be still colloquial. Also, *sensei* for *Master* is terribly insipid, because even a "masseur" is addressed in this too-familiar manner.

If the entire translation could be gone over and revised, or a translation be prepared by devout men, with the assistance of devout linguistic scientists, there would be less of killing the spirit by the letter. It is proposed, therefore, that (1) the translation be colloquial but be free from "levity," and (2) the language be free of obvious errors due to unscientific old-fashioned views of language. There is no question that we want a good colloquial translation in Japanese of the whole Bible, especially as the written form of the language is very different from the colloquial, and very difficult.





# Japan

by Joseph Parker, PBA public relations manager and assisted by Dorothy Pape, survey editor

A most encouraging extension of the Christian Radio ministry in Japan has been revealed in the recent survey conducted by the Pacific Broadcasting Association. This shows not only a greatly increased number of broadcasts, but also evidence of many hundreds who have come into a vital experience of Christ through radio.

In the last Japan Harvest survey (Radio Review 1956-57) for example, we find the 'Lutheran Hour' on 39 of Japan's then 83 commercial stations, while P.B.A.'s programs were aired on 37 outlets. Today there is almost total coverage of Japan's 109 existing commercial stations, P.B.A.'s programs being heard on 84 of these, plus six closed circuits, while the 30 minute 'Lutheran Hour' is carried on 71 stations.

2½ hours weekly Gospel programs for Manila and Okinawa, and ¼ hour each for Japanese listeners in Hawaii, Seattle, and San Francisco, plus one English program for Hawaii. The 'Nazarene Hour,' and 'Word of Grace,' (Assemblies of God) and several others, send their programs to the Far East Broadcasting Co. in Okinawa and Manila, for airing by shortwave there.

## Into the by-ways by radio

One of the most interesting developments has been the use of Yūsen Hōsō (closed circuit outlets) in recent years in Miyazaki Ken, and Hokkaido. The 'Good News' program, and 'Light of the World' each broadcast weekly on 3 closed circuit stations in Miyazaki, reaching approximately 4500 homes.

Villages are connected by various means to the central radio broadcasting station. Sometimes loudspeakers are located on street corners; sometimes homes are connected by direct wires to the central

office from which the program originates. The speakers in each home are owned by this office, which takes care of the upkeep. One important feature is that these speakers can be turned down but *cannot be turned off*, or the system is thrown out of balance. Hence there is a high potential listening audience. Miss Esther Patkau reports a middle-aged worker from a lumber camp was converted through this means in Kagoshima, and though farmers are not letter-writers, some stop her on the street and say they have heard the programs. In Hokkaido there are 34 farmer stations reaching approximately 110,000 people, and missionaries are making use of these. Perhaps it would be worth checking into Yūsen Hōsō in your area where thousands more may possibly be reached with the Gospel. In one Miyazaki village the Christian broadcast is put on free of charge, in others prices have ranged from ¥70-1250 per broadcast. Sometimes extra time is given for local church announcements. (P.B.A. can supply

you with various 15 or 30-minute programs.)

In addition to programs on commercial stations, AVACO (N.C.C.'s radio arm) serves as liaison with N.H.K. for all Protestant broadcasts, about 175 yearly, which are aired on the government network. One of their productions 'The One Who Knocks' is occasionally carried as a sustaining program for 13 weeks on some regular commercial station.

Thus the present survey reveals a tremendous advance in Christian broadcasting in Japan since the last Saturday in September, 1951, when the initial 'Bible Talks,' produced by Mr. T. Pietsch of the Tokyo Bible Center, went on the air in Nagoya, followed the next day by the first 'Lutheran Hour' broadcast. By the fall of the next year P.B.A. was also in the field, broadcasting from 7 stations.

## They listen in and . . .

What is the listening potential which inspired these, and many others since, to undertake this particular form of evangelism? There are over 14,500,000 registered radios in Japan, plus an estimated 1 million transistor sets, and each radio is believed to have about 5 listeners. Akira Hatori, Radio Pastor at P.B.A., is heard by approximately 6 million each week. What kind of people are they? In his own words: "When I speak into the mike I cannot keep from visualising the millions actually listening in the 4 islands of Japan. Those who are far away in the mountains, poverty-stricken, fettered by the power of age-old heathenism, and kept by Satan from the sound of the Gospel; those who are on their backs in T.B. sanatoriums and hospitals, sick in body and soul, stretching out their hands for the light; those who are working in factories in the cities, deceived by Satan's blasphemous philosophy, and trying to fight their way out; those who have been thoroughly disheartened by typhoons, floods or earthquakes taking everything but life itself, leaving them dazed and amazed; and those who are tired and bored with the modern lusts and pleasures, trodden down hard by the evil one—souls like these are listening."

## They get saved

Many Japanese pastors have been in-



## Nation-wide coverage plus . . .

Territorially, two of the most encouraging recent advances have been the island-wide coverage of Hokkaido during the past year under the joint sponsorship of the Japan Mennonite Mission and Overseas Missionary Fellowship, and the 'Baptist Hour,' begun this January in Fukuoka by the Southern Baptists, which can be heard by an estimated 11 million of Kyushu's 13½ million population.

There are now 27 different programs in production, totalling 98 hours of listening time a week. Two thirds of these are backed by denominational groups, the remainder being non, or interdenominational. P.B.A. carries the responsibility of production for about two-fifths of the total amount of Gospel Radio time, for about 20 sponsoring groups or individuals. Furthermore, programs are not limited to the islands of Japan. P.B.A. supplies a total of

# RADIO Challenge

different to radio as a means of evangelism, feeling it is too impersonal, and too expensive, but Mr. Hatori's experience at least, has shown these opinions to be unfounded. All who work in Christian Radio acknowledge it is just one means, along with literature, etc., of helping the church in its task of evangelism. However, it not only penetrates hospitals, prisons, and remote areas seldom visited by Christian workers, but has also been the direct means of a number of people accepting Christ right beside their radio set. The following testimonies reveal the warm and definite place Pastor Hatori has in the hearts and minds of many listeners.



Radio Announcer, Miss Chieko Takahashi

"I look forward to your program every week. . . I have polio (so) cannot go out. I have lived alone, apart from my mother, for 5 years, and your Light of the World' program took my loneliness away, and encouraged me so much. Your program is very easy to understand."

## *They receive consolation*

"I am a student. I was saved July 7, and God gave me a chance to testify at school. Your 'Yo no Hikari' program is very good for preaching the gospel at home, I think. If it is stopped the patients will sorrow."

"It has been my pleasure to listen to Mr. Hatori's message every Sunday morning. I am 81 years of age, and cannot go out. Your messages have been my only pleasure, hope and consolation."

During Mr. Hatori's illness last year many wrote to him, and gifts of dairy products were sent by grateful listeners

from far Hokkaido, to speed his recovery. To them there is nothing impersonal about their beloved 'Radio Pastor' who has shared the experience of so many in long periods of illness, and who has so often brought comfort, hope, and the presence of the living Christ into their homes.

## *They write in and . . .*

'New Life Time' covering west Japan, also reports the great appreciation expressed for the 4000 personal letters written in the last year. And ministers there are beginning to find personal evangelism easier when people have already been listening to the Christian message on the radio.

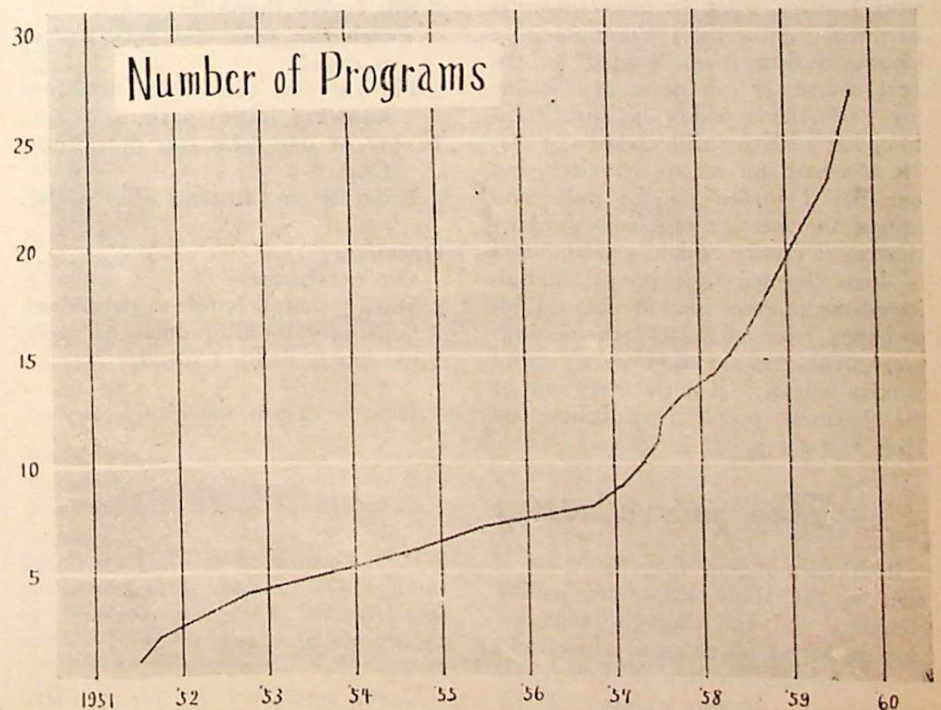
## *They enroll in correspondence courses*

Buying time on a commercial station is certainly costly, but in view of the large number of listeners reached, it is probably the most economical, and certainly the fastest method of evangelism.



In the early morning, (6:45) broadcast on Sundays in Tokyo at which Mr. Hatori speaks, an average of 65 people can be reached for the cost of 1 cent. The S.D.A. program just 30 minutes later, has a much larger audience, and proportionately bigger response for this more expensive time. From all their broadcasts they report over 10,000 listeners requesting their correspondence course this past year, and 280 receiving baptism and entering their church.

'New Life Time' has found the best time to be from eight to nine a.m. on Sundays, and is able to broadcast on good 'B' time in most of west Japan.



They report that May is the month of biggest listener response each year, which may be of help to others in planning special evangelistic efforts. They also have the encouragement of knowing of whole families listening to their programs.

P.B.A. at present follows up only 14 of its 84 programs, but receives 350-400 letters each month, and has been able to introduce 634 people to churches during the year. The other 70 programs are followed up directly by local sponsors.

### *They enroll in Bible Schools*

The Assemblies of God report having 6 students in their Bible School as a direct result of their radio program, and others report one or two preparing for full time ministry who were originally radio contacts. Japan Christian College has had 2 students who were converted through radio. 'Lutheran Hour' had 120,000 contacts in 1959, and as of November, 70,000 were enrolled in their Correspondence Course, with an average of 350 adults graduating from the course each month. They also have Braille Bibles, hymn books and catechisms for distribution to the blind, and an average of 5 complete the braille correspondence course each month. Among those professing conversion through their programs are Buddhist priests, prostitutes, prisoners, as well as many more ordinary folk. One writes from Akita: "It has been a year and three months since I joined the Army. In Jan. I decided to believe in Jesus. My heart was never satisfied before, but since January, I got the power to suffer hardness. As a Bible Correspondence Course student I am longing for the next course. I can never explain my joy..." And a widow in Mie Prefecture, left with 2 small children wrote: "It was hard for me to live alone, but one day I turned on the radio and caught the message of God's word by chance. I cannot explain my happiness... Jesus cleansed away my sin, and allowed me to enter his kingdom. I am so happy I can attend church meetings every week, and my children can attend Sunday School... I hope every one of the Japanese people may believe on Him and get joyful life."

### *They join churches*

It is encouraging that many, as is seen in the above letter, are joining churches, and are, through radio, beginning to get an enlarged vision, and burden for the salvation of their fellow countrymen. Another example of this is a man converted in a T.B. hospital

in Shizuoka Prefecture through the 'Light of the World' program. Last year he was baptized, joined a local church, and wrote: "I am sorry I have



## LORD, DO YOU HEAR?

By KUMIKO ARAKI

Lord, I give thanks!  
In my anguishedly weeping heart  
Lo, a lamp glows;  
Cupped firmly in both hands,  
I lift it up to Thee—  
This eternally unquenchable  
Light.

Me—  
Who from the deep sorrows of  
Human existence  
To the high joys of human living  
have started,  
Save, O Lord, I plead.

Hearst Thou my cry?

I raise my face skyward;  
Gray clouds fill my tearful eyes  
to overflowing.

Me—  
Who complain, Lord, O Lord!  
Who until now have lived in sin,  
Who, rising from a bitter,  
bitter evil dream,  
Now quietly reflect on past days,  
Cleanse, O Lord, I plead.

Hearst Thou my prayer?

Lord, I give thanks!  
Teach this poor soul how prayer  
is made  
For the first time since birth,  
knowing faith's path,  
In joy of one who can now know  
God,  
From lip and heart, I offer praise.

On me—  
On needy me,  
With gracious hands outstretched,  
Smilingly looking down in pity,  
Your grace, Lord, I plead.

Hearst Thou my glad song?



*Miss Kumiko Araki was converted through Gospel radio broadcast while in a Hospital. She is now a member of Rikubetsu Mennonite Church, Hokkaido.*

*Literal translation by Mr. & Mrs. Carl Beck.*

not written for a long time. I have received health and strength from the Lord, and am enjoying it every day. Thank you for always sending me the 'Gospel for the Millions.' The members of the church and I read it together. It has become my spiritual food. I am going to Sunday morning service, and hope I will soon be strong enough to join the evening meetings too!... I am praying for all who spread the Gospel, that many, many may be saved."

### *They recover in soul and body*

Letters often mention improved health after the writers become Christians, and one boy said his stammering, which had caused him unhappiness, had disappeared. A would-be suicide in Wakayama heard the Christmas program sponsored by Voice of Asia\* on his transistor radio just as he was about to jump over a steep cliff into the sea, and several others who have been saved from suicide by radio programs are personally known to us.

### *The needs*

Such fruit from the existing radio ministry is surely a great stimulus to us to extend this field of evangelism. The fact that there are only 3 daily broadcasts\* (confined to Osaka and Nagoya), and that many of the 109 stations carry only one fifteen-minute program a week, makes it obvious there is still much air to be possessed for Christ before all of Japan's 94 million population can have an equal opportunity to hear the Gospel. Though some stations will not accept religious programs for the best listening time, the greatest hindrance is lack of funds to buy more and better time, and some programs have even had to be stopped for want of sponsors. Lack of active promotion and vital prayer support by many Japanese and foreign Christians should be remedied. Substantial evidence is proving this to be one of the most effective means of entering homes and transforming lives with the Gospel of Christ, and Christian producers in Japan are anxious to seize more of these opportunities, and in addition to invade the yet closed door of evangelism through Japan's 47 T.V. stations.

\*Jan. 25, 1960 was the last daily broadcast. 'Voice of Asia' had to be dropped due to lack of funds by 'Voice of China and Asia organization in California. P.B.A. is deeply grateful that V.O.C.A. has made possible Japan's only evangelical daily Gospel program, for a one-year period.

## ADDRESSES OF ALL PROTESTANT PROGRAM SPONSORING MISSIONS AND PRODUCERS :

**AVACO Programs** (NCC-related)  
Mr. Matthew Ogawa, 22 Midorigaoka, Shibuya Ku, Tokyo

**Baptist Hour** (Southern Baptists)  
Mr. Kenji Majima, 235 Seta Cho, Tamagawa, Setagaya Ku, Tokyo

**Bible Talks** (Tokyo Bible Center)  
Rev. Timothy Pietsch, 179 Miyamae Cho, Meguro Ku, Tokyo

**Book of Life** (Mino Mission)  
Miss Elizabeth Whewell, Tomidahama, Yokkaichi Shi, Mie Ken

**Calvary Calling** (Nippon Christian Broadcasting Assoc.—Church of Christ)  
Mrs. Exie Fultz, 32, 2-chome, Shinohara, Kita Machi, Nada Ku, Kobe Shi

**Gospel Hour** (Independent—Brethren)  
Mr. Howard Budd, 1565 Sumiyoshi Cho, Abeno Ku, Osaka Shi

**Nazarene Hour** (Nazarenes)  
Mr. Hubert Helling, 507 Okamoto Cho, Setagaya Ku, Tokyo

**New Life Hour** (New Life League)  
Dr. Fred Jarvis, 1, 2-chome, Kitazawa Cho, Setagaya Ku, Tokyo

**Pacific Broadcasting Association Program** (various sponsors):

a. (JMM) Rev. Carl Beck, Minami 17-chome, Nishi 7-jo, Obihiro Shi, Hokkaido. (Sponsors for Menno-nite Hour, Hokkaido)

b. (BIC) Mr. Doyle Book, 11 Hijiwara, Hagi Shi, Yamaguchi Ken. (Sponsors of "Good News" in Hagi Shi, Yamaguchi Ken)

c. (CBFMS) Rev. Frank Cole, 3-167 Hakken Koji, Minami Koizumi, Sendai Shi, Miyagi Ken. (Sponsors of "Good News" in Sendai and Yamagata)

d. (FEGC) M. Duane Engholm, 78 Motoyanagi Machi, Kofu Shi, Yamanashi Ken. (Sponsors of "Light of the World" in Yamanashi Ken)

e. (JMBM) Rev. Harry Friesen, 59

Sonpachi Cho, Ikeda Shi, Osaka Fu (Sponsors of "Light of the World" in Osaka)

f. (Voice of China & Asia) Mr. Robert Hammond, P. O. Box 15-M, Pasadena 16, Calif., U.S.A. (Sponsor of "Voice of Asia" in Osaka and Gifu)

g. (OMF) Mr. David E. Hayman, 49 Sawada, Tsukurimichi, Aomori Shi, Aomori Ken. (Sponsors of "Light of the World" in Hokkaido)

h. (EFCA) Rev. David Hesselgrave, 34 Sandan Naga Machi, Matsugasaki, Sakyo Ku, Kyoto Shi. (Sponsors of "Good Tidings" in Kyoto)

i. (BBF) Rev. Olson S. Hodges 639, 4-chome, Makuhari Machi, Chiba Ken (Sponsors of "Yo no Hikari" in Tokyo)

j. (SFM) Mr. John Johnsson, 1953 Nagata Machi, Minami Ku, Yokohama Shi. (Sponsors of "Gospel Time" in Yokohama)

k. (MCCS) Rev. G. Kristiansson, 360 Aminohama, Oyayama Shi, Okayama Ken. (Sponsors of "Light of the World" in Okayama Ken)

l. (CMA) Rev. Paul McGarvey, 90-4 Nagamineyama, Oishi, Nada Ku, Kobe Shi. (Sponsors of the "Alliance Hour" in southern Japan, viz. Hiroshima, Ehime, Shimane

and Tottori Kens).

m. (GCMM) Miss Esther Patkau, 39, 1-chome, Matsubashi Cho, Miyazaki Shi, Miyazaki Ken. (Sponsors of "Good News" in Miyazaki Ken)

n. (JRB) Mr. Frank Pickering, 380 Nakagawa, Takaoka Shi, Toyama Ken (Sponsors of "Yo no Hikari" in Toyama Ken)

o. (SAMJ) Rev. Josef Simconsson, 127 Kami Ikegawa Cho, Hamamatsu Shi, Shizuoka Ken. (Sponsors of "Yo no Hikari" in Shizuoka Ken)

p. (JEM) Rev. Robert Spaulding, 2895 Kitanakajima Cho, Nagaoka Shi, Niigata Ken. (Sponsors of "Good News" in Niigata Ken)

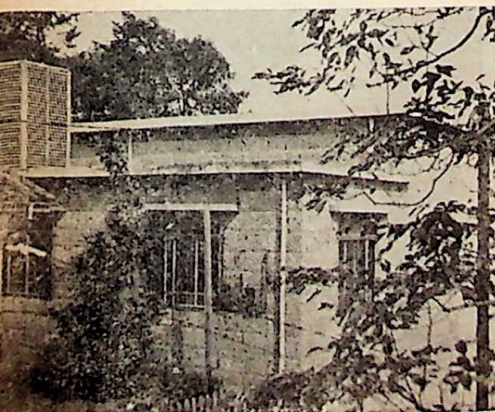
q. (CBFMS) Miss Helen Walter, 23 Aza Shita Machi, Yuzawa Shi, Akita Ken. (Sponsor of "Yo no Hikari" in Akita Ken)

r. Japanese Evangelical Missionary Society, 1098 N. Western Ave., Los Angeles, Cal., U.S.A. (Sponsors of Rev. Akira Hatori and "Good News" in Nagasaki Ken)

s. The Evangelical Alliance Mission, c/o Robert Mueller, 1433, 2-chome, Setagaya Cho, Setagaya Ku, Tokyo. (Sponsors of "Light of the World" and "Good News" in Aomori, Kanazawa, Gifu, Niigata and Nagano Kens)

## RADIO PROGRAMS

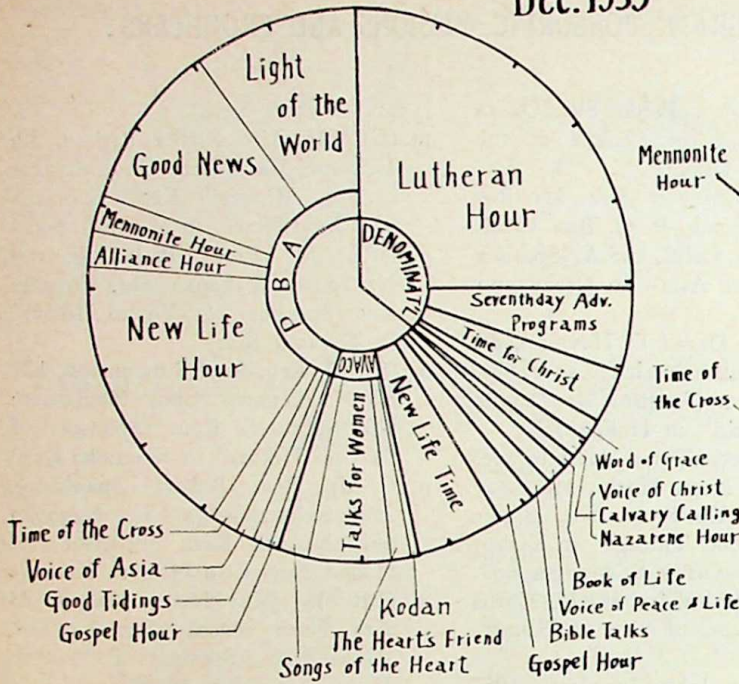
NAME OF PROGRAM	SPONSOR &/OR PRODUCER	LENGTH	MAIN STATIONS	RELAY STATIONS
Light of the World	Pacific Broadcasting Association	15 min.	13	16
Good News	"	30 min.	10	16
Mennonite Hour	"	15 min.	1	5
Alliance Hour	"	15 & 30 min.	2	4
Gospel Time	"	15 min.	1	
Good Tidings	"	15 min.	1	2
Voice of Asia	"	10 min.	2	1
Time of the Cross	"	15 min.	1	3
Shinsei Hour	"	15 min.	18	30
Lutheran Hour	Lutheran Laymen's League MSL	30 min.	26	45
Baptist Hour	Southern Baptists	10 min.	1	2
Bible Talks	Tokyo Bible Center, Rev. Tim. Pietsch	15 min.	1	2
Book of Life	Mino Mission, Miss E. Whewell	15 min.	1	1
Calvary Calling	Nippon Christian Broadcasting Assoc.	15 min.	1	
Gospel Hour	Mr. Howard Budd	15 min.	3	3
Nazarene Hour	Nazarene Church	15 min.	1	
New Life (Shinsei) Time	Nishi Nihon Shinsei Kan, Rev. B. C. Moore	15 min.	6	7
Time for Christ	Pres. Church U. S. and Christian Reformed	15 min.	4	4
Voice of Christ	Chinese Christian Pres. Church	20	1	
Voice of Peace and Life	Japan Gospel Missionary Fellowship, Mr. Ray Pedigo	15 & 20 min.	1	2
Word of Grace	Assembly of God	15 min.	2	3
Songs of the Heart	AVACO-(NCC)	15 min.	3	2
The Heart's Friend	"	15 min.	1	
Talks for Women	"	15 min.	5	9
Kodan (Story-telling)	"	15 min.	1	2
Voice of Prophecy	Seventh Day Adventist Programs	15 min.	3	6
Sunday Family Hour	"	30 min.	2	2
Light of Hope	"	1½ min.	1 daily	



New P.B.A. Studio Building

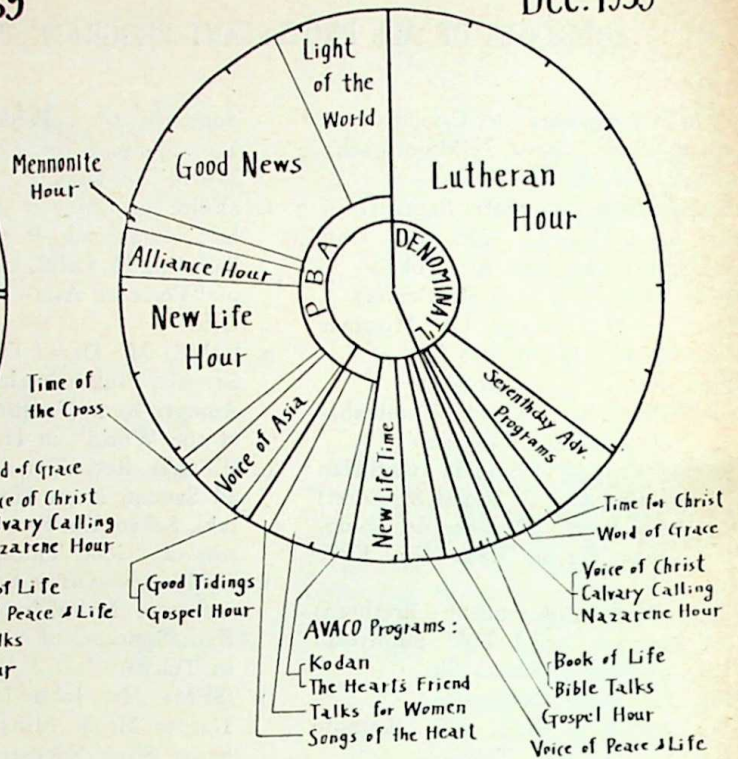
# Stations Percentage

Dec. 1959



# Time Percentage

Dec. 1959



t. Bible Baptist Fellowship, Rev. O. Hodges, 639, 4-chome, Makuhari Machi, Chiba Ken. (Sponsor of "Yo no Hikari" in Tokyo)  
**Lutheran Hour** (MSL-Lutheran Lay-

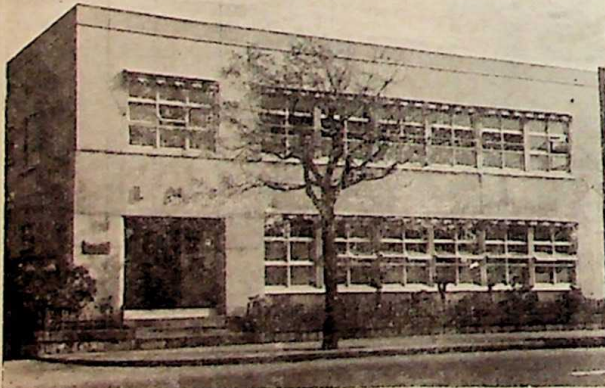
men's League), Rev. Delwin Schneider, 6, 2-chome, Kudan, Chiyoda Ku, Tokyo.  
**Seventh Day Adventist Programs** (7th-Day Adventist Church)

Rev. P.H. Eldridge (of Mr. Masukazu Kamoda), 164-2, 3-chome, Onden, Shibuya Ku, Tokyo  
**New Life Time** (Interdenominational; IBC, NCC-related), Rev. Boude C.

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 20 students admitted

English Language Dept :  
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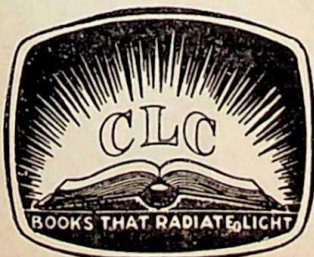
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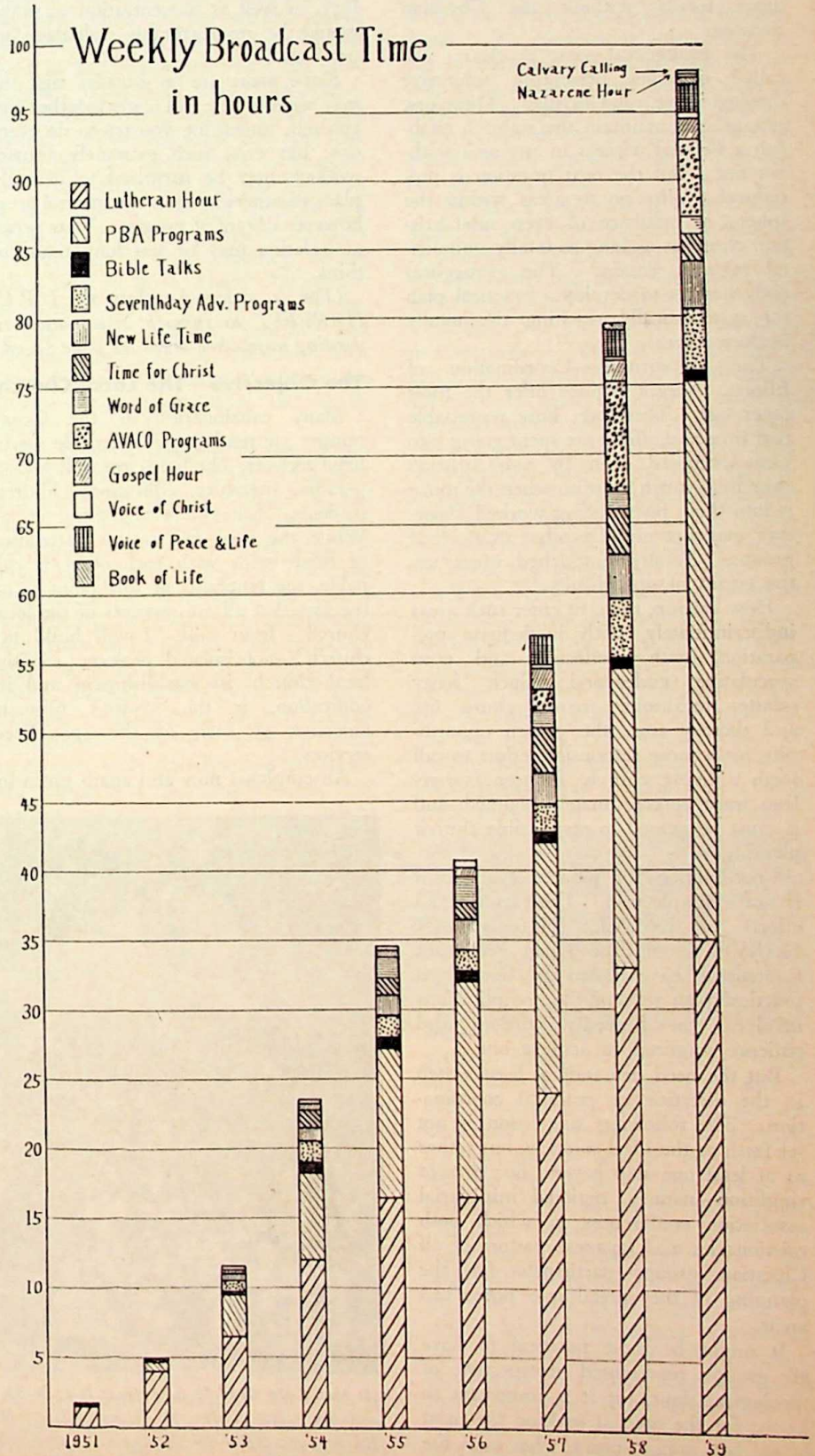
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b. Rev. Henry Bruinooge (CRJM), 17  
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manashi Ken.

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Lauchlin (PCUS), 112, 4-chome, Ya-  
mamoto Dori, Ikuta Ku, Kobe Shi  
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Missionary Fellowship), Mr. Ray  
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Hiroshima Ken.

**Word of Grace** (Assembly of God)  
Rev. Leonard Nipper (AG), 430-1, 3-  
chome, Komagome, Toshima Ku, To-  
kyo



*The* Need—Pioneer Evangelism. What is "pioneer evangelism", Some give a sectarian answer—"Evangelism in any area where my group does not yet have an existing work." Fortunately, they are not typical. The majority of evangelicals say, "Any area without adequate evangelical witness requires pioneer evangelism." Strictly speaking, the term should be reserved for evangelism which results in church planting in areas totally without the Christian message.

The evangelical view is clear: So-called churches presenting subjective theologies are sub-Christian. Therefore, evangelicals maintain the right to establish a Biblical witness in any area without one. But the next question is procedural. Why go to areas within the sphere of influence of even sub-Christian churches as long as totally untouched regions remain? The evangelical body has yet to develop a practical plan for systematically reaching the totally neglected areas.

The Opportunity—Coordination of Efforts. Virgin regions offer the most eager ear. Therefore, how regrettable that time and efforts are spent going into areas occupied even by sub-Christian churches—much more so when the move is into those places being worked (however inadequately) by other evangelical groups. Totally untouched areas are the cream of opportunity.

How solemn, then, to enter such areas indiscriminately, with inadequate preparation, with ineffective and even speculative endeavors! Such hasty splatter techniques merely churn up, and thereby ruin, the golden opportunity for a more responsible effort to call forth a living church. Pioneer evangelism must be coordinately planned, and it must be geared to responsible church planting.

Coordination for pioneer evangelism is not a simple task. The fact that all efforts of E.M.A.J., THE JAPAN HARVEST, and the Japan Protestant Centennial have failed to develop a practical plan tells of the complications involved, the heavenly wisdom and patience required to achieve one.

But the need demands at least a step in the direction of practical coordination. The following suggestion is not set forth as the ideal solution, but rather as at least one step beyond our present condition—namely, regional ministerial association conferences in which both missionaries and Japanese pastors of all Christian groups participate for the planning of the spread into unreached areas.

It might be most practical to have all groups represented irrespective of theological slant, for it is important to know, for the sake of making the most of the best opportunities, what even the

sub-Christian groups plan to do. Frank exchange of plans quarterly, or at least semi-annually, even when there is a basic cleavage doctrinally, would vastly improve conditions and throw much light upon those virgin areas waiting to be reached, the order in which they should be claimed, and the coordinated schedule of efforts calculated to produce the most effective results. Exchange of information as to approach, methodology, as well as concentration of prayer would be immeasurably valuable "by-products."

Some areas are so isolated that this may seem to be a call to get together with yourself, something you try to do every-day; but even such extremely situated workers may be surprised to hear the plans of others in the same general areas, however distant at present. Your period of isolation may be less long than you think.

*(For a renewed effort by JAPAN HARVEST to furnish information regarding unreached areas see page 32-ed.)*

#### **The Objective—The Local Church.**

Many missionaries in the second century are rendering incalculable specialized services. The fields are well known—radio, literature, education, children, students, itinerant evangelism, et al. While the need for greater correlation of these fields with each other is palpable, the emphasis at this point is on the fact that all are servants of the local church. Jesus said, "I will build my church"—not isolated projects. So the local church, its establishment and its edification, is the avowed ultimate objective of each of the specialized services.

An emphasis now and again given by

specialized groups may cause others to think the opposite is their objective—to wit, "the local church exists to serve our specialized activities." Nevertheless, we are all heartily agreed that the local church, its birth and its growth, is the only true objective of all Christian activity.

Therefore, second-century evangelism can only underscore this God-given objective still more heavily. Specialized services, not entirely lacking in coordination—though admittedly still in need of more—far from obviating each other or the local church, mutually support and supplement each other in serving the local church. R.S. Nicholson ably emphasized this fact in an article, "Complementary or Competitive?", JAPAN HARVEST, April, 1959.

## **SECOND CENTURY MISSIONARY EVANGELISM**

Max H. James  
*Evangelism Editor*



*At this Kobe Crusade held from Oct. 26-31, over 400 made decisions for Christ. Mr. Honda and Dr. Dzao were the co-evangelists. Mr. Honda's next Crusades: April 10-17, Owari Ichinomiya; April 23-30, Akashi Crusade; May 8-15, Kashiwazaki; May 22-29, Kofu.*

*It* is strange that some few people still maintain a highly defensive attitude toward their particular calling, as though others were against them, out to abolish their particular activity. For example, a rather emotional letter was sent to JAPAN HARVEST by one intimately associated with the city-wide campaigns vigorously protesting the August and October ('59) HARVEST articles which reported on the one-year-later results of those campaigns. The tone of the letter is unfortunate, for it shows a basic misunderstanding of the two articles protested.

Far from being an attack on cooperative mass efforts in evangelism, whether city-wide or area-wide, the purpose of the articles was to bring into focus an area where such efforts can be strengthened, to the eternal blessing of the local groups.

Happily, the letter referred to contains considerable evidence that the real purpose of those articles was not entirely missed, despite the basic misunderstanding evidently caused by a misunderstanding of the articles. Moreover, the letter states that five, possibly six, more people are remaining in a local church from the Amagasaki crusade than was reported in the HARVEST report. As promised in that article, the HARVEST is delighted to make the correction. Therefore, eight, possibly nine, people remain from the 530 "decisions" of the Amagasaki crusade instead of the three as the mail survey indicated.

While the letter protests, "It appears to me that his surveys must be very unscientific," and "Such a survey, if it is to be made should be made on the spot," still the writer (who himself lives very nearly "on the spot") goes on to say, "I shall not contact all of the co-

question the validity of the method of cooperative mass evangelism, but rather the validity of the inevitable quotation of the "number of decisions" (with pictures of the masses down front for proof).

The old bone of contention, so laboriously gnawed over in the past: "Who is to 'blame' for the lack of lasting results—the hasty and impatient advocates of slipshod mass evangelism, or the lazy yokels on the stations or in the churches who live in the area but don't do the follow-up"—that old bone is gone. It's a dead issue. No reasonable Christian is going to allow those faithful, Spirit-filled men who are burdened for and laboring for cooperative mass evangelism, on the one hand, to be so slandered; nor will he allow the sacrificial, devoted, prayerful servants of Christ in the local churches, on the other hand, to be so abused. Of course, conscientious mass evangelism is important! Of course, careful and thorough followup is essential! But those were not the issues at stake in the articles which appeared in the HARVEST.

The point is whether, in the gathering and reporting of "results" of a campaign, we do lasting damage to the cause of Christ. There are three possible harm areas: (1) To the Japanese who may get the impression from the popping of the flash-bulbs, the careful head-count, the wide-spread publicizing of pictures and numbers, that the whole effort has been one ghastly commercial effort, making traffic of the souls of men. This is an intelligent, modern nation. It takes no particular effort for them to connect such activities and the financial support of missionaries and missionary projects. Can we ever expect

pointed and powerful because rightly related to the true situation. How can their praying be balanced and pertinent to the true situation if we keep pouring out propaganda about masses of people who have "decided for Christ."

After receiving such heady reports, the churches at home become confused when they hear that the church in Japan has not grown significantly in the 15 years of post-war activity. At least, they have heard, the growth is insignificant! We undermine confidence in our honesty and integrity when we report such figures if no information is supplied to help the home churches understand the contradictory figures of actual church growth which they are bound to encounter.

Nor does it help enough, merely to do what the above-mentioned letter belatedly suggests, "With Billy Graham we must honestly call these who come forward 'inquirers.'" So far, every account available to this person has reported them as "decisions." While it would help to call them "inquirers," unless additional information about how few of these actually become lasting converts is supplied to give the right perspective, even the quotation of a mass figure of "inquirers" would be practically as mischievous. If the latter "statistic" is not going to be supplied, perhaps it would be better not to give the former.

(3) A third possible damage is to ourselves. This does not refer simply to the possible sin of pride in results. Surely, personal satisfaction in such reported "results" must be very shallow to one who knows the true situation. Do we, indeed, continue the ritual of making such meaningless counts merely to keep ourselves inflated with a false sense of success? But there is still a



operating churches to disprove the unreliability of those articles."

But the letter at last, though quite by accident, comes to grip with the real issue at stake in both articles. The writer of the letter says, "I am happy for his emphasis on the de-emphasis of numbers. I am glad for his articles if they will produce more than the average 'name-gathering' type of evangelism that Japan is often cursed with."

The major, though not the sole, objective of the survey of results one year later was to try to determine how wide the gap was between reported "decisions" and the actual observable results after such campaigns. This was not to

be able to help the Japanese Christians or win the Japanese unsaved if we give any impression of making mere merchandise of them in a money-raising scheme? Can it be that herein lies one factor of a complex partially explaining the debility of missionary activity in such a modern non-Christian country as Japan.

(2) To quote figures of mass "decisions" may be damaging to the churches of our home countries. Too frequently they interpret such numbers as "conversions" and are led if not into a spirit of complacency concerning the work of Japan, at least into mis-directed praying. We rob ourselves of effective prayer,

greater danger in the perennial preoccupation with numbers (not only in mass evangelism, but throughout our Christian work): that of intrusion into the prerogatives of God, evidently the real sin of David in numbering the Israelites. The Sovereign God declares, "All souls are mine."

However, concerning the "de-emphasis" on numbers, even the protesting letter itself gives hope: "We are simply faithful messengers proclaiming the Word of the Lord. After having proclaimed it, we must leave the results in God's hands. The command of the Lord to evangelize is plain. Our duty to evangelize is known. Our methods



may be different. Eternity will reveal the true results."

Elsewhere the writer of the letter says, "The final results must be left with God. His day will declare our work. Numbers are relatively unimportant. Let's quit worshipping and quibbling at the altar of numbers and get on with the task of evangelizing Japan before Jesus returns." Wonderful! Full agreement all around!

City-wide campaigns are helpful and wholesome! The above letter-writer does inadequate justice to his own cause when he rests his case overmuch upon one main thrust: "One soul won to Christ—even if that is all of the fruit left over from a crusade after a year, or even fifty years—is worth whatever it cost for that crusade." That's very true. And yet surely not one soul, but many, are mightily influenced Godward by a cooperative mass campaign. It is not to the discredit of mass evangelism that it is impossible to tell just how many different influences God uses to win eternal souls to Himself. Mass evangelism is just one influence among many. For example, in the Matsue report the Nazarene pastor still had 27 people continuing from the 58 names received, showing the highest percentage of "conserving the fruit" of any in the city. But actually 20 of those were already regular attenders of his church before the campaign was held. No doubt the campaign had a most beneficial effect upon those 20, for the pastor has baptized at least five of those responding in the crusade. Though mass evangelism is often just one influence among many, it is a powerful one.

Moreover, Christians are stirred, blessed, encouraged and inspired to greater fruit-bearing by a cooperative mass crusade. And, above all, the whole non-Christian community receives an impact utterly unattainable by other means.

Therefore, let's not hurt a good cause, a God-ordained and Spirit-used cause, by needless numbering. God forbid that any should prostitute such a noble and holy cause to commercialism and mere money-raising propaganda. Let us cooperate, not only for mass evangelism, but just as intensely for all the God-called "specialized services" to strengthen and nourish the local churches. Let's give ourselves abandonedly to Jesus and to each other, and let us do what our letter-writing friend and brother exhorts us to do—leave the final results with God. He will not fail nor be discouraged, for He *will* build His church!

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*continued from page 6*  
 "Fellowship of Christian Missionaries meetings should be encouraged to attend the "Evangelical Missionaries Association of Japan" meetings and various prayer meetings in order to make contact.

2. Common sense and the guidance of the Holy Spirit are essential in all such contacts.

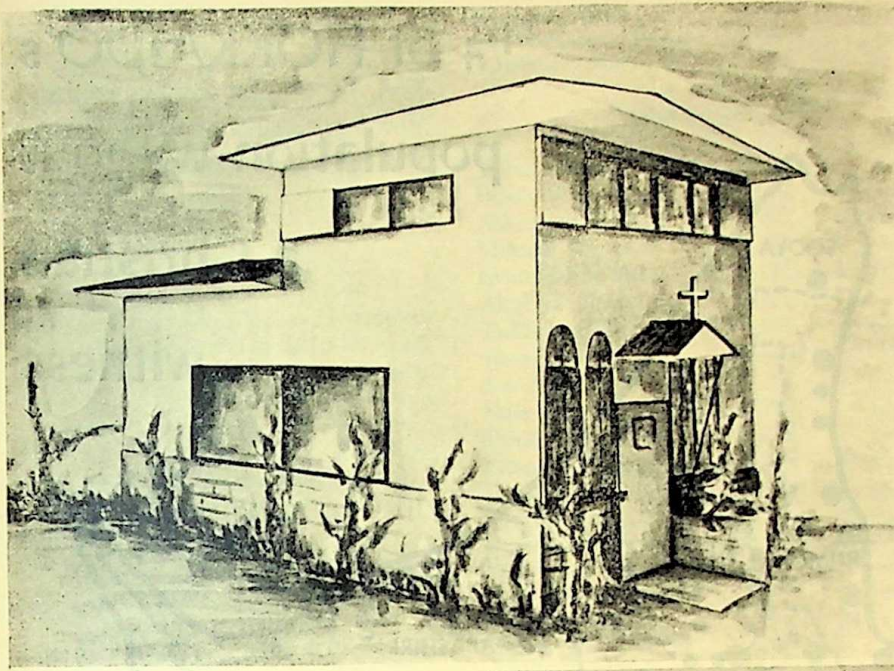
3. One should not wait for chance

meetings, but should make conscious "approaches."

4. Be kind and willing to listen.

5. Be willing to air one's own theological views since efforts to conceal them only lead to suspicions.

While important disagreements existed and were aired, the spirit of all the meetings was excellent and it is my personal opinion that such meetings are educationally very helpful and practical.



↑ **PLAN A — 15 tsubo**

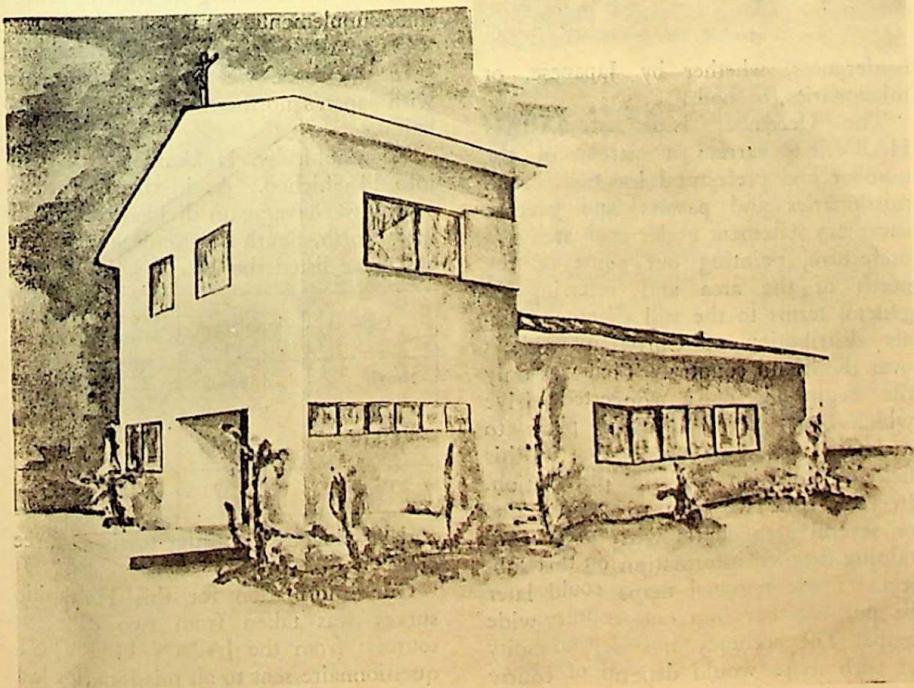
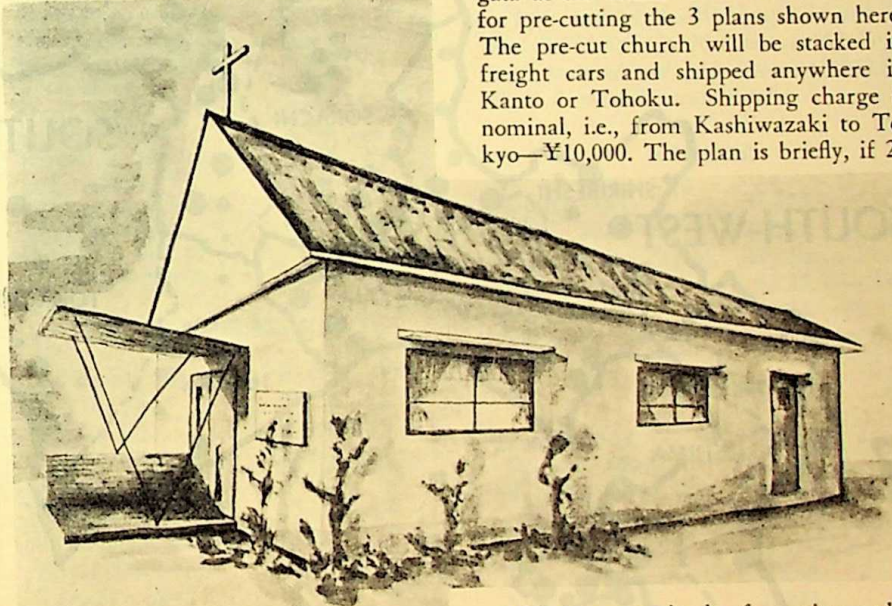
10 tsubo ground floor, 5 on 2nd. Will be built anywhere in Kanto by Christian contractor Kintaro Kobayashi of Tokyo. Has block construction to window height. 2nd floor is bokushikan, tatami floor. Small but has large facade. Unit price (not bulk) is 300,000 yen.

→ **PLAN B — 18 tsubo**

Will be built anywhere in Kyushu for 380,000 yen by Christian carpenter working with Mark Maxey. Is of heavier construction than Plan A.

↓ **PLAN C — 29 tsubo**

Will be erected anywhere in Kanto or Tohoku by contractor working with Morris Jacobsen for 470,000 yen. Has several rooms for Sunday School.



At the Fall EMAJ Strategy Conference in Tokyo, 45 mission leaders considered the possibilities of evangelical cooperation in the field of church construction. 94 million people vying for every square inch of remaining land in Japan means two things:

- (1) More and more funds for church construction must be diverted toward land purchases.
- (2) To maintain financial equilibrium the Japanese churches must find ways for erecting inexpensive, utility church buildings.

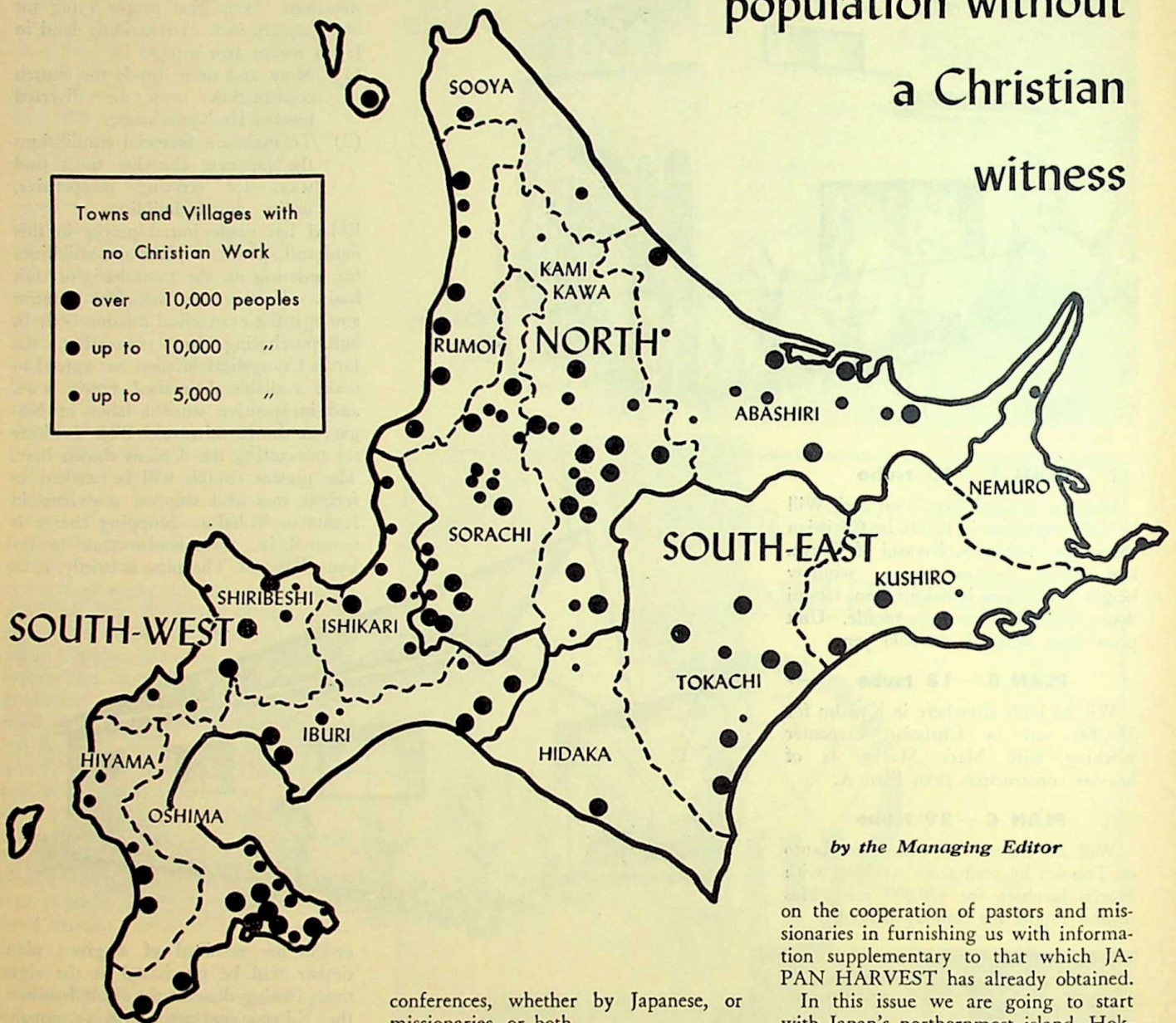
EMAJ has made initial probes in this field and submits 3 plans as possibilities for ordering on the mass basis or unit basis. If there is sufficient interest amongst the evangelical mission body in bulk-purchasing and pre-cutting, the Japan Evangelical Mission has agreed to make available their shed, power saws, and inexpensive student labor in Niigata at the Kashiwazaki Bible Institute for pre-cutting the 3 plans shown here. The pre-cut church will be stacked in freight cars and shipped anywhere in Kanto or Tohoku. Shipping charge is nominal, i.e., from Kashiwazaki to Tokyo—¥10,000. The plan is briefly, if 20

orders are received of a given plan, timber will be purchased at the right time, cutting done at the Bible Institute, the Niigata contractor will accompany pre-cut churches to sites and put the construction together there. Perhaps 12-15% saving can be accomplished in this way. See the description of plans that were submitted at the Strategy Conference.

The above churches can be built either on the (1) unit basis at prices listed, (2) on the mass basis by ordering through EMAJ and the Japan Evangelical Mission in Niigata.

Plans for the above churches are available now at the EMAJ office. Plans include specifications (tekiyo) and estimates (mitsumori), subject to change as lumber prices fluctuate. If your Japanese church or fellow missionaries are interested in more information on the EMAJ Utility Church Building Plan please indicate your interest via the application blank at the left above.

# 1/4 of HOKKAIDO's population without a Christian witness



by the Managing Editor

on the cooperation of pastors and missionaries in furnishing us with information supplementary to that which JAPAN HARVEST has already obtained.

In this issue we are going to start with Japan's northernmost island, Hokkaido.

Geographically, Hokkaido is divided into 14 Shichoo. As in the December survey we have again divided the island into North, South-East and South-West and have listed the 27 cities, 112 towns

	1960 Population	Prot. Miss.	Jap. Pastors
North	2,158,902	21	47
South-East	831,596	20	20
South-West	2,139,375	63	86
Total	5,129,873	104	153

and 90 villages according to these three areas.

Our information for this Hokkaido survey was taken from two different sources: from the JAPAN HARVEST questionnaire sent to all missionaries last

Of all the surveys made by JAPAN HARVEST we believe that the one which we begin in this issue will prove to be one of the most needed and useful.

It is a survey of the work location of all Protestant Christian workers with the ultimate goal of revealing totally unreached areas, towns and villages.

We plan to list the names of all cities, towns and villages in a certain area with their population figures and indicate the number of Christian workers who maintain a work in each location. We will then present this information in map form to help you visualize the situation at a glance.

Such a map should prove valuable for individual prayer, for consideration by Mission Boards, and for study at area-wide or region-wide Christian workers

conferences, whether by Japanese, or missionaries, or both.

The December issue of JAPAN HARVEST carried a survey of the number and prefectural locations of all missionaries and pastors and gave a summary statement under each area and prefecture, pointing out some of the needs of the area and referring in general terms to the still disproportionate distribution of Christian workers over the island country. That was only the beginning of a concerted drive which JAPAN HARVEST plans to make in providing information in this field of Christian workers' distribution. In each issue we plan to present one or several area charts with maps containing detailed information on this subject. These regional maps could later be put together into one country-wide map. The accuracy and dependability of such maps would depend of course

Out of a total number of 229 cities, towns and villages, one half have no Christian work among their 1/4 million people.

fall in which 65% Hokkaido missionaries gave their residence and each point at which they maintain a gospel witness. Information for the Japanese pastors and Christian workers was obtained from the 1960 Nenkan which gives the resident address or church address but may not include all points where a ministry is carried on.

We would appreciate your cooperation in sending us any additional information or corrections which we may include in our final map to be printed at the end of our all Japan survey. From the information we have been able to obtain there are 115 towns and villages in Hokkaido with a combined population of 1,246,120 which have absolutely no Christian work. Half of these are in the North section. A breakdown of the list of unreached towns and villages reveals that 7 of these have a population of more than twenty thousand and 43 a population of more than 10,000 each. What a challenge for Bible schools and Seminary presidents to keep this need before their student body! And what a challenge to individuals to pray for these unevangelized towns and villages! And perhaps Mission Boards will include these areas in their expansion program.

## NORTH

The North section of Hokkaido is divided into 5 Shichoo. 56 towns and villages with a combined population of 654,972 have no Christian work.

### SOOYA

Wakkanai Shi,	51,835.	4	(1)
Esashi Machi,	12,028.	2	—
Rishiri Machi,	10,010.	2	—
Rebun Mura,	9,728.	2	—
Sarufutsu Mura,	9,483.	2	—
Hamatonbetsu Machi,	8,290.	4	—
Nakatonbetsu Machi,	7,235.	2	—
Higashirisihri Mura,	11,546.	—	—
Toyotomi Machi,	10,104.	—	—
Utanobori Mura,	6,890.	—	—

### RUMOI

Rumoi Shi,	39,550.	—	(2)
Horonobe Mura,	7,121.	2	—
Haboro Machi,	26,366.	—	—
Mashiike Machi,	16,740.	—	—
Obira Mura,	15,486.	—	—
Tomamae Machi,	11,606.	—	—
Teshio Machi,	10,173.	—	—

Enbetsu Machi,	8,950.	—	—
Shosanbeasu Mura	5,816.	—	—
Yagishiri Mura,	2,826.	—	—

### SORACHI

Yubari Shi,	115,649.	—	(2)
Bibai Shi,	93,630.	2	(1)
Ashibetsu Shi,	75,940.	1	(2)
Mikasa Shi,	62,377.	3	—
Iwamizawa Shi,	61,122.	4	(1)
Akabira Shi,	58,122.	3	—
Takikawa Shi,	34,491.	—	(2)
Sunagawa Shi,	32,019.	3	—
Kamisunagawa Machi,	30,265.	1	—
Naie Machi,	19,957.	—	(2)
Shintotsukawa Machi,	15,778.	—	(1)
Fukagawa Machi,	14,865.	—	(2)
Ebeotsu Shi,	10,030.	2	—
Urasu Mura,	6,906.	2	(1)
Utashinai Shi,	41,837.	—	—
Kurisawa Machi,	27,539.	—	—
Kuriyama Machi,	24,073.	—	—
Numata Machi,	19,530.	—	—
Naganuma Machi,	19,116.	—	—
Yuni Machi,	13,179.	—	—
Horokanai Mura,	11,958.	—	—
Tsukigata Machi,	9,423.	—	—
Moseushi Machi,	9,258.	—	—
Kita Mura,	8,593.	—	—
Otoe Mura,	8,377.	—	—
Itchan Mura,	8,338.	—	—
Horomui Machi,	7,970.	—	—
Uryu Mura,	7,258.	—	—
Chippubetsu Mura,	7,054.	—	—
Tadoshi Mura	6,986.	—	—
Hokuryu Mura,	6,308.	—	—
Osamunai Mura,	5,100.	—	—

### KAMIKAWA

Asahikawa Shi,	186,112.	8	(7)
Shibetsu Shi,	40,750.	2	(1)
Nayoro Shi,	37,206.	2	(1)
Furano Machi,	29,234.	—	(1)
Biei Machi,	22,360.	—	(2)
Kamifurano Machi,	18,298.	—	(1)
Shimokawa Machi,	15,122.	2	(1)
Bifuka Machi,	14,655.	—	(3)
Wassamu Machi,	11,671.	2	(1)
Nakagawa Mura,	7,289.	2	(1)
Higashiasahikawa Mura,	17,516.	—	—
Kagura Machi,	15,279.	—	—
Tooma Machi,	14,038.	—	—
Furen Machi,	13,240.	—	—
Kamikawa Machi,	12,865.	—	—
Nakafurano Mura,	10,890.	—	—
Higashikawa Mura,	10,656.	—	—
Takasu Mura,	10,563.	—	—
Minamifurano Mura,	10,207.	—	—
Nagayama Machi,	10,109.	—	—
Aibetsu Mura,	10,005.	—	—
Kenbuchi Mura,	9,425.	—	—
Bippu Mura,	8,580.	—	—
Higashi Takasu Mura,	8,429.	—	—
Yamabe Mura,	7,541.	—	—
Higashikagura Mura,	7,159.	—	—
Asahi Mura,	6,408.	—	—
Tokiwa Mura,	4,132.	—	—
Shimukappu Mura	3,356.	—	—

### ABASHIRI

Kitami Shi,	65,298.	—	(4)
Abashiri Shi,	45,443.	2	(5)
Monbetsu Shi,	39,275.	4	(3)
Bihoro Machi.	27,836.	2	—

Rubeshibe Machi,	20,673.	—	(2)
Engaru Machi,	19,531.	—	(3)
Shari Machi,	18,417.	2	—
Saroma Machi,	16,408.	—	(1)
Tsubetsu Machi,	16,344.	2	—
Takinoue Machi,	13,897.	2	—
Yuubetsu Machi,	13,134.	2	—
Oketo Machi,	13,001.	—	(1)
Koshimizu Machi,	11,333.	—	(1)
Memambetsu Machi,	10,719.	—	(1)
Okoppe Machi,	9,183.	2	(1)
Kunneppu Machi,	11,276.	—	—
Tokoro Machi,	11,481.	—	—
Kamiyuubetsu Machi,	11,182.	—	—
Kiyosato Machi,	10,933.	—	—
Oomu Machi,	10,920.	—	—
Tanno Mura,	8,805.	—	—
Maruseppu Machi,	8,014.	—	—
Ikutawara Machi,	8,005.	—	—
Higashimokoto Mura,	5,873.	—	—
Shirataki Mura,	4,989.	—	—
Nishiokoppe Mura,	4,696.	—	—

## SOUTH-EAST

This section of Hokkaido is divided into 4 Shichoo. In 16 towns and villages with a combined population of 153,605 there is no Christian work.

### NEMURO

Nemuro Shi,	33,327.	4	(1)
Bekikai Mura,	22,136.	—	(1)
Nakashibetsu Machi,	15,126.	2	—
Shibetsu Machi,	8,227.	—	(2)
Rausu Mura,	7,003.	—	—
Habomai Mura,	5,037.	—	—

### KUSHIRO

Kushiro Shi,	136,672.	2	(5)
Akkeshi Machi,	20,771.	—	(2)
Shiranuka Machi,	20,169.	2	(2)
Shibeche Machi,	18,976.	2	(2)
Teshikaga Machi,	12,410.	—	(1)
Hamanaka Mura,	12,258.	2	—
Akan Machi,	22,373.	—	—
Onbetsu Mura,	10,389.	—	—
Kushiro Mura,	8,214.	—	—
Tsurui Mura,	4,827.	—	—

### TOKACHI

Obihiro Shi,	102,616.	6	(4)
Otofuke Machi,	23,284.	2	—
Ashiyoro Machi,	18,867.	—	(1)
Honbetsu Machi,	18,705.	—	(1)
Makubetsu Machi,	18,384.	2	—
Shimizu Machi,	17,889.	—	(1)
Ikedai Machi,	17,823.	3	—
Memuro Machi,	16,342.	1	(1)
Shintoku Machi,	13,063.	—	(1)
Kamishihoro Machi,	11,089.	2	—
Rikunbetsu Machi,	8,897.	—	(1)
Nakasatsunai Mura,	5,238.	1	—
Urahoro Machi,	14,123.	—	—
Taiki Machi,	12,063.	—	—
Hiroo Machi,	11,874.	—	—
Shikaoi Mura,	11,190.	—	—
Toyokoro Mura,	10,912.	—	—
Shihoro Mura,	10,097.	—	—
Sarabetsu Mura,	6,126.	—	—
Churui Mura,	3,782.	—	—

**HIDAKA**

Urakawa Machi,	22,923.	6	(2)
Shizunai Machi,	20,667.	2	—
Monbetsu Machi,	18,374.	2	—
Biratori Machi,	13,717.	3	—
Niikappu Mura,	11,045.	3	(1)
Samani Machi,	10,401.	2	—
Horoizumi Mura,	9,727.	—	(1)
Mitsuishi Machi,	11,499.	—	—
Hidaka Mura,	4,096.	—	—

Kamoenai Mura,	3,995.	—	—
Akaigawa Mura,	2,971.	—	—

**HIYAMA**

Esashi Machi,	16,297.	—	(1)
Imakane Machi,	13,020.	—	(1)
Kitahiyama Machi,	12,948.	—	(1)
Setana Machi,	6,226.	—	(1)
Kaminokuni Mura,	15,010.	—	—
Assabu Mura,	11,094.	—	—
Otobe Mura,	9,885.	—	—
Kumaishi Mura,	9,331.	—	—
Okushiri Mura,	8,154.	—	—
Taisei Mura,	7,539.	—	—

**SOUTH-WEST**

(Oshima Peninsula)

*This section of Hokkaido is divided into 5 Shichoo. 43 towns and villages with a combined population of 437,543 have no Christian work.*

**IBURI**

Muroran Shi,	147,846.	8	(5)
Tomakomai Shi,	59,140.	8	(2)
Horobetsu Machi,	28,155.	2	—
Date Machi,	26,878.	1	(3)
Shiraoi Machi,	12,033.	1	—
Hayakita Machi,	7,500.	—	(1)
Dooya Mura,	3,934.	—	(1)
Toyouura Machi,	10,922.	—	—
Abuta Machi,	10,918.	—	—
Azuma Mura,	10,462.	—	—
Mukawa Machi,	10,115.	—	—
Hobetsu Mura,	10,086.	—	—
Soobetsu Mura,	8,194.	—	—
Oiwake Machi,	7,246.	—	—
Ootaki Mura,	3,353.	—	—

**ISHIKARI**

Sapporo Shi,	487,829.	30	(40)
Toyohira Machi,	68,781.	2	—
Chitose Shi,	48,963.	7	(1)
Ebetsu Shi,	35,553.	3	(4)
Eniwa Machi,	27,849.	—	(1)
Toobetsu Machi,	19,601.	—	—
Teine Machi,	13,067.	—	—
Ishikari Machi,	9,699.	—	—
Hamamasu Mura,	8,693.	—	—
Hiroshima Mura,	7,809.	—	—
Atsuta Mura,	6,352.	—	—
Shinshinotsu Mura,	4,690.	—	—

**SHIRIBESHI**

Otaru Shi,	206,920.	4	(9)
Yoichi Machi,	30,480.	2	(1)
Iwanai Machi,	20,944.	—	(1)
Kutchan Machi,	18,764.	4	(1)
Suttsu Machi,	10,682.	2	—
Tomari Mura,	10,084.	—	(1)
Shakotan Machi,	8,549.	2	—
Kaributo Machi,	8,474.	1	—
Kimobetsu Machi,	7,926.	4	—
Kyogoku Mura,	7,719.	—	(1)
Makkari Mura,	5,285.	1	—
Rusutsu Mura,	3,966.	2	—
Kyowa Mura,	14,097.	—	—
Rankoshi Machi,	13,608.	—	—
Furuhira Machi,	10,596.	—	—
Miwa Mura,	9,191.	—	—
Ooe Mura,	8,221.	—	—
Shimamaki Mura,	5,267.	—	—

**OSHIMA**

Hakodate Shi,	249,637.	11	(12)
Yakumo Machi,	28,791.	2	(1)
Mori Machi,	23,656.	—	(1)
Oshamanbe Machi,	16,403.	2	—
Fukushima Machi,	13,453.	—	(1)
Kikonai Machi,	13,212.	2	—
Kamiiso Machi,	27,101.	—	—
Matsumae Machi,	21,197.	—	—
Nanae Machi,	18,518.	—	—
Kameda Mura,	17,507.	—	—
Oono Machi,	11,347.	—	—
Zenikamezawa Mura,	10,688.	—	—
Shirikishinai Mura,	10,497.	—	—
Shiriuchi Mura,	10,111.	—	—
Osatsube Mura,	8,611.	—	—
Sawara Mura,	8,322.	—	—
Toi Mura,	8,055.	—	—
Usujiri Mura,	6,162.	—	—
Shikabe Mura,	5,353.	—	—
Todohokke Mura,	3,908.	—	—

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# BOOKS



FOR MISSIONARY READING

R. S. Nicholson, editor

## CHRISTIANITY 1890-1960

A CENTURY OF PROTESTANT CHRISTIANITY IN JAPAN

By Dr. Charles W. Iglehart

Charles Tuttle Co., Tokyo, 1959. Price: ¥ 900

THIS book seems to concentrate on the difficult period of the Japanese Church which began in 1890 and continued until after the end of the Second World War. It provides a good balance for the work of Dr. Yanagita and well aids the serious seeker for facts in appraising the reports of this difficult area of Protestant Christian activity. Dr. Iglehart seems to present the formation of the United Church as a direct result of government decree and calls the constitution "a burdensome straight jacket" and a typical product of government bureaucracy. He constantly looks for the best examples of Christian testimony in evidence during these trying days and does not touch too much on the problem of State Shinto. Since most of Dr. Iglehart's contacts have been with the NCC and the United Church, the majority of his examples are drawn

from among those groups. Although he gives paragraphs here and there to the Seventh Day Adventists, the Southern Baptists and other groups are not included in this circle. On pages 341 and 342 the author comments favorably on the work of the new evangelical missionaries in Japan and observes with joy that they have settled down for a long work in Japan.

The author reviews the last quarter century as a time of crisis and catastrophes, but he feels that through it all the hard core of the Church is growing, and that given sufficient time to mature will gradually begin to reach the rural society of Japan.

For anyone seeking better understanding of the history of the Church in Japan this volume provides many new facts which can be fitted into the whole picture.

## ANCESTOR WORSHIP AND DAILY LIVING

SOSEN SUUHAI TO NICHIJOO SEIKATSU

By Rev. Tatsumi Hashimoto: 80 Yen.

Reviewed by J. M. T. Winther

This little Japanese book is written by an experienced pastor, trained by the J.E.B. and working in the town of Onoue, between Kobe and Himeji.

Originally it was written as an article in an evangelistic paper, and then because so practical and so needed, republished as a tract three times. Fuller treatment was desired so it was enlarged into a booklet of 96 pages which was published November 1958. An edition of 3000 copies was sold out in less than half a year, so that a second edition was printed last July. It takes up the vexing, but very important question of ancestor worship as connected with the ancestral tablets and the Buddhist altars. Personally I know of cases where it has solved the question for those who were in doubt.

While it is not written the way I would have chosen, this may be the very reason why it is doing its work so

well. Pastor Hashimoto is a thoroughly evangelical pastor who can preach so that souls are saved, and Christians led to yield themselves to God. He is also teaching at the Lutheran Bible Institute in Kobe. The language of the booklet is so plain that it can be understood by any one, and it is cheap too. Many of our churches have taken a number of copies and sold them to the Christians or given them out to inquirers.

This is just a word to call attention to it, as it is both too good and too needed to be left on the book shelf. An English edition is undertaken and may be out in the near future, but do not wait for that; any missionary who can read the Japanese Bible ought to be able to read it in Japanese.

This book can be bought from Onoe Seiko Kyokai, 517 Nagata, Onoe Machi, Kakogawa Shi, Hyogo Ken.

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# NAMES

## in the news

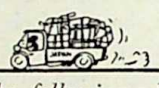
Elaine Nordstrom, editor

The name and address of Miss M. *Pelttari* is correct as listed on page 46, however it belongs not under Kyoto but Fukui Ken. You also need to make this change in the alphabetical list on page 7. Miss *Pelttari* is also listed as the representative of the Finish Free Foreign Mission (page 58), she is however the secretary of the Mission and Mr. L.V. Heimonen is the chairman.

Also the Chairman of the Swedish Alliance Mission is not Rev. Erik Wiberg but Rev. Josef Simeonsson, 127 Kamiikegawa Cho, Hamamatsu Shi. Please insert this correction on page 60.

During Mr. Etting's furlough in Germany, the Liebenzeller Mission in Japan will be officially represented by Mr. Arthur Kunz, 653 Saiwai Cho, Ishioka Shi, Ibaragi Ken. Please insert this change on page 59.

**MOVED**



Cut and paste the following address changes over the old ones or paste them on page 56.

- DuPriest, Dr. & Mrs. Milton SB  
Pastor of Tokyo Baptist Church  
86, 1-chome, Harajuku  
Shibuya Ku, Tokyo
- Horton, Miss Frances SB  
35-1177 Yoyogi Uehara  
Shibuya Ku, Tokyo
- Hasegawa, Mr. & Mrs. Taro MSWF  
932 Isshiki, Hayama Machi,  
Kanagawa Ken
- Howard, Miss Ethel OMF  
26 Minami Hon Cho, Sunagawa,  
Hokkaido
- Milner, Miss Mary OMF  
83-3 Hon Cho, Shizunai, Hidaka,  
Hokkaido
- Mitchell, Mr. & Mrs. Alan OMF  
Kita 3-jo, Nishi 3-chome  
Kutchan, Hokkaido
- Naylor, Miss Barbara OMF  
Kita 20-jo, Nishi 2-chome  
Sapporo, Hokkaido
- Zwintscher, Rev. & Mrs. Victor MSL  
Sunaoshi, Niizu Shi, Niigata Ken

Send all personals directly to:  
Miss Elaine Nordstrom  
5439, 3-chome Minami-cho, Nerimaku, Tokyo. Tel. 991-2448  
Next Deadline: April 15th, 1960

The Go-ye Fellowship which was not listed in the Directory has the following missionaries.

- Borgman, Mrs. Ferne GYF  
28, 6 Yokoyama Machi,  
Yanagawa Shi, Fukuoka Ken

- Exum, Mrs Essie GYF  
Eiko Yochien  
1794 Ooka Machi, Minami Ku  
Yokohama Shi
- Gronlund, Mrs. Mildred E. GYF  
920 Gyoji, Higashi Machi  
Yukuhashi Shi, Fukuoka Ken
- Murphy, Mr. & Mrs. C. (GYF)  
Shimen Cho, Kasuya Gun  
Fukuoka Ken

Cross out the following names and addresses:

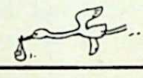
- Petersen, Mr. & Mrs. Harry AG  
1909 Shinohara Cho, Kohoku Ku  
listed on page 24 have left Japan and  
Stewart, Miss Delores' name is now  
Kunzman, Miss Delores WMC  
P.O. Box 56  
Saga Shi  
as listed correctly on the same page.

**RETURNEES**



Miss June Cooper returned on February 25 to 6 Nishi, 2-chome, Harimacho, Abeno Ku, Osaka shi. Mr. & Mrs. Lionel Thomson (OMF) to Izumi Machi, Akabira, Hokkaido.

**NEW ARRIVALS**



- Jonathan Charles (November 26, 1959) to Mr. & Mrs. David Highwood (OMF).
- Andrew David (December 16, 1959) to Mr. & Mrs. David Hayman (OMF).
- Allan Ray (December 30, 1959) to Rev. & Mrs. Milton E. DuPriest (SB).
- Alan Thomas (December 30, 1959) to Dr. & Mrs. John W. Shepard (SB).

**FURLOUGH-BOUND**



Miss Vera Campbell (SB) January 7, 1960, left early because of illness. Miss Eva Glass (OMF) to England. Mr. & Mrs. David Highwood (OMF) to England. Miss Lenora Hudson (SB) March 17, 1960. Rev. & Mrs. B. P. Emanuel and three children (SB) February 29, 1960. Miss Irene Lowen (OMF) to Canada. Rev. & Mrs. Norman Neumann (ELC) to U.S.A. Miss Guria Odden (NMA) March 12, 1960. Mr. & Mrs. Samuel Pfeifer (SAMJ) have returned to Switzerland for a year of furlough.

**REINFORCEMENTS**

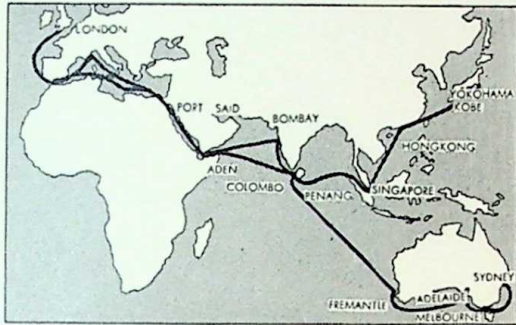


Miss Anne Solly (OMF) arrives in March 1960 to 21 Aza Hara, Tomizawa, Sendai Shi.

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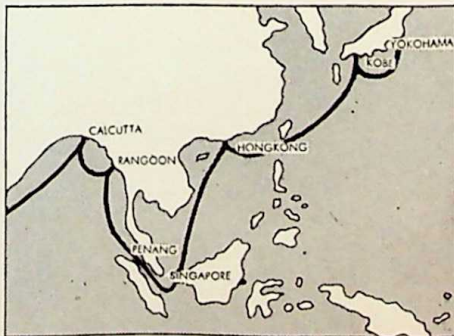
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Phone : 2163

**Nagoya :** Sanmen Building  
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Phone : 23-7727/9

**Kyoto :** Kyoto Station Hotel 572  
Kyoto Ekimae, Kyoto  
Phone : 5-8891

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