

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



**SYMPOSIUM ON PARTNERSHIP**    *page 12*  
**Japan's Christian Schools**    *page 19*  
**Japan's Unreached Villages**    *page 24*

**Japanese  
Buddhism**  
*page 17*

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# Letter from the Editor

Just after an Asia-wide Conference with other leaders of his denomination, a Japanese pastor said recently, "I've just realized that Japan is the only place in the Orient where we have such complete freedom to preach the Gospel. It has fired me with a new zeal to win souls to Christ while this opportunity is ours."

It's true! The doors are *wide* open. And they call us, every one of us, to new vision, new consecration, new sacrifice, "making the very most of the time, because the days are evil." (A.N.T.)

Because this is true, we call you to prayerfully consider the crucial need for PARTNERSHIP with our Japanese fellow workers (p. 12-16). Nine men in our symposium speak out of their experience and from their hearts, pointing the way to a happy, fruitful, Christ-honoring relationship. You will agree, I am sure; success here is one of our greatest needs today. It is essential if we are to be true to our trust.

If you don't believe it, just look around and see how Satan fights it! Look at the misunderstandings, the barriers, the unsolved problems between missionaries and pastors.

Look! And in the light of our unfinished task, let it break your heart. Then read our "Partnership" symposium.

An unfinished task? If there should be the slightest doubt in your mind, pour over this issue's "Unreached Towns and Villages" survey on your knees (p. 24). You'll find listed more than 530 towns and villages where even this careful survey fails to turn up knowledge of any resident protestant worker, or even any "outstation" work.

Covering the northern half of Honshu with its 32 million people, this survey will provide abundant "prayer fuel" and further challenge to *reach out*, especially to rural areas.

We welcome a new writer to the pages of Japan Harvest—Joseph Carroll, with his timely, though brief, "Victory" (p. 9). He rings a note that will find many a responsive chord.

All of us on the staff of Japan Harvest are thankful for the privilege of serving you, in the name of our living Lord, that together we might see HIS Name exalted in Japan.

Your editor,  
Kenneth McVety.

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

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VOLUME 9 • No. 2

KENNETH McVETY

Editor

KURT RIBI

Managing Editor

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<i>Associate Editors</i>	CHAS. CORWIN, MAX JAMES, VICTOR SPRINGER, DOROTHY PAPE, R. S. NICHOLSON, ELAINE NORDSTROM
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OUR READERS SAY

Gentlemen:

Of all the many periodicals received in our Mission Office, I think yours is the finest for use as reference material for subjects of missionary interest.

Although coming from a foreign field, the frequent appearance of familiar names makes it read like a letter from home.

Since we are on the point of departure for Japan, much of our prayer support is directed toward that field. We surely praise the Lord for the blessing that this magazine must be to the missionaries located there.

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

★ ★ ★ ★

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

—Lon Fulton, Pastor  
Charlotte, N. C.

★ ★ ★ ★

Dear Editor:

Thank you for the good work on Japan Harvest. We consider it "must" reading and our folks in the States enjoy it a great deal also.

In His Service,  
Charles Shenk

★ ★ ★ ★

Dear Editor:

Thank you very much. I enjoy the Japan Harvest and look forward to each issue. It is so helpful in so many ways. God bless you in your great work with this magazine.

Sincerely yours,  
Litzzy Kessler

★ ★ ★ ★

Dear Editor:

In response to your request to check on the special Hokkaido survey (March issue) permit me to make one or two comments. . . . It seems to me that the criterion used to determine whether there is Christian work in a given city, town or village, is the presence of a resident missionary or pastor in the respective locality. . . . We have "itinerant" work in five places (Haboro, Numata, Itchan, Tooma, Teshio) which you list as "unreached". So far as I know there is also a meeting in Urahoru, served from Ikeda

Cordially yours,  
Paul H. Stregé

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includes the residence of each missionary as a point of witness (or is it too much to assume that?) regardless of the type of work he is engaged in, as well as each additional point at which he carries on a Gospel ministry. Essentially the same information is given for Japanese workers, with figures in brackets.

We are only too glad to receive such additional information as reader Strege sends. —ed.

★ ★ ★ ★

Dear Editor:

Both the last two issues were excellent. I only wonder how you find time to put out such good papers filled with solid material.

Sincerely yours in Him,  
 Harold Borchert

★ ★ ★ ★

Dear Editor:

Congratulations on the fine journalism you have put into your December 1959 issue of "Japan Harvest."

Your exhaustive research on Japan is a great help to us and I know it will be to many other missionary agencies.

We look forward to seeing issues of "Japan Harvest" in the future.

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 Norman B. Rohrer  
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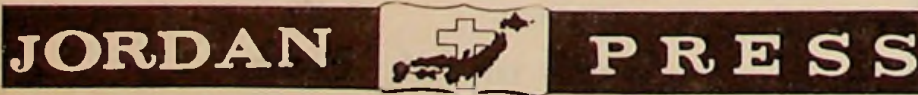
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# NEWS



Victor Springer, editor

## UCC OPPOSES SECURITY PACT

Tokyo, ep/a... The United Church of Christ in Japan, following the lead of ultra-nationalistic organizations, has expressed itself as opposing the new America-Japan security treaty. The following declaration in Japanese was printed as a poster, and sent to all the Kyōdan churches for display in a conspicuous place:

### DECLARATION CONCERNING THE PROBLEM OF THE NEW SECURITY TREATY BETWEEN JAPAN AND THE UNITED STATES.

The Executive Board of the Kyōdan, at its meeting on July 14, 15, 1959, entrusted to the Research Institute on Missions the study of the problem of the new Security Treaty between Japan and the United States. The Institute selected certain special members to seriously investigate the matter, and they prepared a statement which was accepted by the Institute on December 5, 1959, and submitted to the Executive Board on December 7, 1959. The Executive Board accepted this report and agreed unanimously to publish it as the statement of the Institute. We expect the whole Church in Japan, which stands in the unity of faith in our Lord, will cooperate in this matter of political decision also.

### THE STATEMENT

The Church which confesses the sovereignty of Jesus Christ over the world is commanded to live in accordance with this confession in all areas of life in the world. The Church which serves the world of human society in obedience to Jesus Christ has deep concern for the cause of righteousness in the world, giving due consideration to the righteous and proper way in which men should conduct themselves, even as our Lord has shown us. If we are to faithfully fulfill our part as prophetic watchmen, and as the "salt of the earth," which prevents the putrefaction of society in the midst of the political world, we are not permitted to remain silent concerning the revision of the Security Treaty between Japan and the United States. Thus we would make the following statement on this problem:

#### I

After confessing its irresponsible military acts of the past, Japan has taken a new stand, and abandoned war, and

determined to strive for peace before the world. But due to the change in postwar conditions and the cold war, Japan had to make a security treaty with the United States. But today the desire for the destruction of the cold war, and the achieving of world peace is increasing daily among the nations, so that the objective conditions for peace are strengthened. Thus the government is too hasty in making a new Security Treaty with the United States, involving rearmament, and assuming that a war alliance is necessary against a certain enemy country. Such a move is antagonistic to the current of events in the world.

As a result, the international position of our country is bent to one side, thereby injuring our international situation, which has become somewhat eased from its former tension, and hindering friendship among the nations. We are also fearful lest the life of our people become oppressed from within, and there appear again the infringement on our freedom which we had experienced in the past.

#### II

We are also much concerned lest the government in following this kind of policy avoid its responsibility for the acts of aggression in China and other countries, with the result that Japan will become isolated in Asia, and become a threat to neighboring nations.

#### III

Though the new Security Treaty is considered favorable to our economic well being, we resolutely resist this easy going way of planning for our economic prosperity through the expansion of the munitions industry and other projects pertaining to it.

The above statement is not made from any political standpoint, but is rather a conclusion of faith in obedience to our living Lord Jesus Christ.

The Research Institute (Study Group) on Mission of the United Church of Christ in Japan (Kyōdan).

## HI-B.A. WORK GROWING

Tokyo, ep/a... Kenn Clark, Japan Field Secretary of HI-B.A., reports a total of 24 weekly groups, representing over 200 high schools, now being held in the Greater Tokyo area. Besides the 16 weekly meetings in Tokyo, there are meetings in Tachikawa, Hachioji, Chiba,

Urawa, Yokohama and Yokosuka. Other means used to get the Gospel out to the high school students include Vacation Conferences at the HI-B.A. camp, mass tract distribution, and evangelistic meetings.

Founded in 1938, under the leadership of A. Brandt Reed, its present general director, HI-B.A. spread to Japan in 1951, with Kenn Clark spearheading the work. The total Japan staff now includes four missionaries and five Japanese workers, four of the latter serving as full-time evangelists. Present enrollment in Japan's 3509 high schools stands at an alltime high of 3,216,512 students. In the year that ended in May, 1959, the latest for which statistics were available, the number of students had soared by 200,000, and the number of schools, by 60.



DELBERT A. KUEHL

## NOW CANDIDATE SECRETARY

Dr. Delbert A. Kuehl who was a missionary under TEAM in Japan since 1951 was called back to the U.S.A. to serve as Candidate Secretary for TEAM.

Mr. Kuehl who holds a doctor's degree from Northwestern Bible College, Minneapolis, was engaged both in pioneer evangelism and field administration during his two terms in Japan.

Mr. Kuehl's training and experience in Japan as well as Europe and Africa will make him an understanding counselor for young people seeking guidance concerning foreign missionary work. He began work as candidate secretary in November, 1959.

## JSSU SALES CLIMB

Tokyo, ep/a... In its best selling year to date, Japan Sunday School Union reported a total of 16 million yen in sales for the fiscal year ended on December 31, 1959. Sales were about evenly divided between Japanese and English materials. In the Moody Bible Story Book Series, now completed in Japanese, over 8,000 books were sold last year, bringing the total to 16,000 to date. Teachers and pupils books, with 93 different titles, registered sales of 40,000 in 1959, while total sales of leaflets and assorted cards ran to 400,000.

## SOUTHERN BAPTISTS PLAN ADVANCE

Tokyo, ep/a... A spirit of conquest dominated the annual spring conference of missionaries and pastors gathered at Amagi for their Japan Baptist pastors and Southern Baptist missionaries combined fellowship, inspiration, and planning that focused on the convention's 1960-64 Five-Year Advance Program for Japan. Theme for the conference was "The Advancing Church." "Every pastor in the convention must be willing to go anywhere in Japan in the spirit of pioneer evangelism," declared Kenji Otani, pastor of Tokyo's Oi-Machi Baptist Church, in an opening message on pastoral leadership and evangelistic advance. Church membership now stands at 13,100.

## HALVARSON GOES TO CALIFORNIA

Rev. Carl M. Halvarson who served as missionary under the Southern Baptist Foreign Mission Board in Japan since 1952 has been called to the position of public relations director at Golden Gate Baptist Theological Seminary in Berkley, California. He left Tokyo on May 10th.

Rev. Halvarson is known to be one of the main promoters to get Billy Graham come to Japan for an evangelistic campaign in 1963.

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To date we have a large quonset hut, a large all metal building for a gym, snack shack, and several hundred dollars in the treasury. The Lord has guided our efforts in a remarkable way, but there is yet much more needed. Our special need is land. We therefore enlist your prayers and aid by encouraging you to become a KEYC member. (See ad on page 30).

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*When* our Lord issued His command to go into all the world to preach the Gospel, He was issuing a declaration of war. He was saying: "Go into enemy-occupied territory and take from the enemy those who are held captive by him." Whenever you invade enemy-occupied territory with a definite objective in view, the spoiling of his kingdom, he will resist. That means war.

In any warfare, it is essential that we familiarize ourselves with the position we are required to occupy and the power that is at our disposal for the achieving of victory. In considering our position, we must come to the great epistle of Ephesians, the epistle of warfare, bearing in mind the difference between inheritance and possession. Our inheritance is what is ours in Christ. Our possession is just so much of that inheritance we make our own by faith. It is tragically possible never to enter fully into our inheritance in Christ. This is especially true in the realm of spiritual conflict.

Victory in the Christian life is given, not gained. There is always the danger of trying to attain to that which we already have. It is never what I can do, but what He has done. I must ever look out upon the field of conflict from this vantage point. I do not fight TO a victory. I fight FROM a victory.

In Ephesians 1:17-23, we find what God has done for His Son. He has raised Him to His own right hand, far above all principalities and power and

might and dominion and every name that is named. In the second chapter, we read what God has done for us. He has raised *us* up and made us sit together in heavenly places in Christ Jesus. God has raised His Son to His own right hand and has raised us to His own right hand to sit with His Son.

One might say: "What a strange way to begin the great epistle of warfare in the New Testament." Not at all. It is the only way to begin it. *We* would begin at chapter six. I am confronted with the powers of darkness; I am confronted with these fearsome foes and somehow if I can pray enough and if I can believe enough, I will get into the place of ascendancy over them. Not at all. That's me. *We begin* in the place of victory. It is *given* to us. We do not have to gain any victory. We don't have to fight to any victory. We *have* it in Christ. For example, in the sixth chapter of Ephesians we do not read a word about advancing against the enemy. We are never told to advance against the enemy. *We have* the ground. He has to take it from us, so that we are exhorted to stand, withstand, stand,—not advance, not attack. Never!

A dear friend of mine in England, who was an associate of Mrs. Penn-Lewis, one morning was very troubled in her spirit and after a time in prayer she speeded a note to Mrs. Penn-Lewis, to pray for her that she might have the victory. Back came a reply: "I

## VICTORY!

by Joseph Carroll

will do nothing of the kind. You have it. Stand in it." And that dear woman told me a great load fell from her shoulders and she began to rejoice in the Lord... you have it... stand in it. We are fighting from a victory, not to a victory.

On one occasion two Australian soldiers were on leave in London when a dense fog descended on the city. Lost and confused, they were seeking for a guide when out of the fog loomed a British general, resplendent with red tabs, waxed mustache, and cane. The two privates looked at him and, without "salute" or "Sir," said: "Do you know where we are?" The general drew himself up, bristling, and replied: "Do you know who I am?" Amazed, one private turned to the other and said: "We don't know where we are, and he doesn't know who he is!!!"

Is not this our problem today? We don't realize who we are—the Sons of God; and we don't know where we are—seated with Him in the position of victory now, at this very moment, victorious in Him. Every day, let us by faith occupy the victorious position in relation to all of our foes, strong in the LORD, and in the power of HIS might.

Dear Fellow Member of the Japan Missionary Family:

"The Lord has thoughts of peace toward us—multitudes of thoughts—and all of them to bring us to an expected end, praise His Name.

We are assured afresh that He has been thinking of us and planning for us as a missionary family here in Japan because His plan is unfolding so clearly for this summer's Deeper Life Conference. The Lord is sending us a man whose ministry is greatly owned of God and widely accepted among God's people.

He is Major Ian Thomas of England.

His "Torch-Bearers" are widely known as consecrated and gifted soul-winners both in England and on the Continent. Major Thomas has ministered with real blessing in both Canada and the States and is at present in Australia.

We are glad to announce Major Thomas' coming to Japan, and recommend that you plan to be with us in Karuizawa for the Deeper Life Conference (Aug. 8—Mon. to Friday Aug. 12). The EMAJ Conference is to be held from Aug. 3 (Wed.) to 7 (Sun.) We are purposely cooperating in this way with EMAJ so that those of you who can spend only Sunday away from your work can still be present for all Conference sessions. We believe that it is important that we who must minister so consistently take time to fellowship together in the Word.

Waiting in Him, and looking forward to fellowship with you in August,

We are, sincerely, your  
Deeper Life Conference Committee.

EMAJ Conference Aug. 3—7

Deeper Life Conference Aug. 8—11

*The* New Testament sustains the concept of an "adequate faith."

Many who have called Christ "Lord" will some day hear Him say, "I never knew you." Despite their confession, their faith failed to pass the crucial test. James distinguishes between a faith that is dead and a faith that is productive of good works. Paul makes it clear that an "overseer" of the church should not be one who has newly come into the faith. The faith of the novice is not sufficiently matured for the task.

In this brief discussion we shall concern ourselves with a faith that can be considered adequate as a basis for cooperation in Christian evangelism. ("Faith" here denotes both objective statement and subjective trust.)

Note that only evangelism is in question. It seems inevitable that we will be aligned at some level with those with whom we could not conscientiously cooperate on another level. But evangelism is the high and holy calling of discipling (Gr. *matheteuo*) the nations. We are not called on to popularize the Gospel, or to simply publish it but to build up the body of Christ. There is no logical or Scriptural warrant for defining an immediate goal in evangelism in such a way as to differentiate it from the larger task, or to seek cooperation for a limited time from those with whom fellowship could not be conscientiously sustained until the accomplishment of the greater purpose.

Further, it is our belief that some stated faith is essential, as can be inferred from the foregoing. When the question of faith is proposed, does it not appear unfair for an evangelist to say in effect, "Just trust me. I'll do the preaching and control the platform?" (No foreign mission board would send out an individual who blithely proposes that they forget the creed and trust the candidate!)

Personal integrity is not in question here. Rather, we seek an objective frame of reference in which the effort and its message and personalities can be correctly identified. This will give the campaign a definite character and significance long after the music has died away and the specific messages have been forgotten. It will also save the evangelist from his own nescience, for no individual can be expected to know the beliefs and disbeliefs of men with whom he has little opportunity for contact and whose language may be completely unfamiliar.

What faith can be considered adequate for the evangelical in this situation? It is our contention that the *sine qua non* of an adequate faith is the doctrine of an inspired, inerrant revelation from God in the autographs of the Old and New Testament, and there only.

### *I. This faith posits proper and meaningful communication.*

The time for honest and intelligible definitions is long overdue. Paul could say that if his gospel was hid it was because Satan had blinded the minds of his hearers, not because the meanings were hidden away in a book which only a small minority had either the inclination to read or the educational background to understand. An adequate faith does not imply the literalness of all Scripture. But it does maintain that the great body of Scripture is to be understood "in the plain and obvious meanings" and that a sound system of hermeneutics is deductible without recourse to personal biases and spectacular mental gyrations.

Not the least of modern feats is the remarkable ability of many to retain conservative terminology while discarding conservative theology. This is often accomplished in one sweeping master stroke by asserting Biblical language to be mythological, vocative, presuppositional, moral, etc. But there is a price for making the Spirit-inspired Book a servant of human ingenuity. It involves not only the abandonment of all hope for agreement, but the forsaking of meaningful communication. To speak the right words is not to communicate, if they have the wrong meanings.

Evangelism without intelligent communication is a ridiculous anachronism. The faith herein defended as adequate makes possible meaningful communication between Christians and between Christians and the world.

### *II. This faith protects the authority of true evangelism.*

"By what authority do you do these things?" Whatever other appeals the minister of the Gospel may have to commend himself to men's hearing, two elements are indispensable, viz, "by revelation of Jesus Christ," and "according to the Scriptures." And these two elements are absolutely inseparable and interdependent. (cf. Machen, *Christianity and Liberalism*, p. 76 c.)

This question of authority, however,

David J. Hesselgrave

# AN ADE QUATE FAITH AND EVANGELISM

is not the type of problem that can be shelved at will. It demands our decision. And once settled upon, the authority cannot be transcended. Do the Scriptures define our message? *Then the Scriptures also must define the kind of men God will use, the methods He will sanction, and the means He will bless.* It may be that the message is more important than the means, or that God will deign to use men and methods which do not measure up to the standard. The latter proposition at least is true, and lends encouragement to all of us. But it is of no moment here. The point is that the *message cannot be used to justify the means, or vice versa.* A man may be good (even "angelic," cf. Gal. 1:8), but *that cannot be the crucial consideration in justifying his message.*

Dr. J. I. Packer in his book "*Fundamentalism' and the Word of God*" (IVF London, p. 45), asserts that any unity which overlooks the question of authority is a sham unity. (It is of little solace that the sham unity is of short duration). He maintains that this question is central and that until it is solved "*the best service one can do to the divided Church of Christ is to keep it there.*"

Christian leadership which in any way shows itself indifferent to the Scriptures or the stand of others in relation to the Scriptures, has *ipso facto* undermined its own authority for the "matheteuo" ministry. If we do not insist upon an adequate faith at this point, our negligence places the cause of Christ in peril and the validity of our mission in question.

### III. *This faith proscribes the relinquishment of Scriptural principles.*

Some may be willing to admit that the discussion to this point has some small bit of logic and merit, and yet insist that our "adequate faith" is more than the Scriptures themselves assert to be necessary for fellowship in the Gospel. They would say, "The Bible itself cannot save. There must be many true Christians who do not accept an inerrant Word of God in the Scriptures. Are we to be separated from them in the greatest work of the Church?" Three points need emphasis.

First, we are not allowed to make such an easy bifurcation between God and His Word. The Gospel itself is said to be the "power of God unto salvation."

Secondly, we must not let slipshod thinking obliterate the profound difference which divides conservatism from liberalism. That division is not a small incision which can be healed with the ointment of Christian love! Nor is it a stream that can be bridged by more thought. It is a great gulf which can

never be spanned while conservatism remains conservatism and liberalism remains liberalism! Machen maintained that the separation between Roman Catholicism and evangelical Protestantism is small compared to the "abyss which stands between us and many ministers of our own Church." (Ibid. p. 52)

Thirdly, it should be stoutly maintained that the Scriptures put the onus exactly where we have put it. John says, "If any man bring not *this doctrine*, receive him not" (2 Jo. 10,11). And Paul is explicit in 2 Thess. 3:14: "If any man obey not our word by this epistle, note that man and have no company (Gr. do not mix up together) with him." Jude is clear when he says,

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"Contend for the faith once delivered to the saints" (Jude 3). II Tim. 2:20,21; Rom. 16:17; II Cor. 6:14 and other pertinent passages from both Old and New Testaments could be cited.

### IV. *This faith prescribes the proper limits of our message.*

Esposing an adequate faith, one is logically and morally bound to declare the whole counsel of God. This has tremendous implications relative to evangelism. While it is obvious that the evangelist cannot present all the ramifications of the Gospel on each occasion, he must nevertheless be true to it all. He must be free of any understanding (explicit or otherwise) or association that involves a limitation of his message or renders the position of his co-laborers more incongruous to men.

The argument is sometimes heard, "I would preach in the devil's backyard if he would invite me." Though this argument may at first seem to be impelling, it will not bear analysis. If the preacher were to make it plain that at some juncture the devil would be identified for what he is, the devil would be a fool to invite him. If the preacher had to give assurance that the devil would not be so identified, the preacher would be a fool for accepting the invitation. One thing seems quite certain: the devil is no fool!

This is obviously an extreme illustration and is only cited here for its analogical value. The fact is that many have renounced what we believe to be some of the cardinal tenets of the Christian faith. They may have done this because of philosophical problems con-

nected with an infallible objective revelation. Or it may be that they consider some of these doctrines to be insurmountable barriers to belief in the twentieth century. Whatever their reasons may be, our differences do not stem from personal animosity. Certainly we should be honest enough to openly admit our differences, and courteous enough not to ascribe them to the cantankerous and contentious natures of those with whom we disagree!

It is undoubtedly true that most of what is preached in modern inclusivistic efforts is good and true. But the important question is this: *Is it not also true that much of what is not preached is important?* Ethics demand that we do not cover up fundamental differences with a facade of unity. And our Lord demands that we neither add to, or take away from, the words of this Prophecy.

### V. *This faith preserves a proper pattern for our evangelical constituency.*

All of us recognize that the discipling of men for Christ is a major *raison d'etre* as concerns the Church in the world. Here we proclaim to all the world that "He Whom we preach unto you is both Lord and Christ." The importance and openness of this ministry dictates the need for more care, not less. What the Church does as concerns cooperation at this level may well set the pattern for other levels of association and be a large factor in determining the position of the Church (and individual Christians) in relation to an unbelieving world.

For example, a leadership that refuses to be bound by an inerrant Word in evangelization and justifies the refusal by resorting to arguments from expediency, greater prestige, more results, etc., will be hard pressed to consistently maintain that believers should only marry believers. The same type of reasoning that governs much present-day evangelism led one pastor to say (perhaps facetiously) "Why oppose the marriage of a Christian and a non-Christian? Such marriages offer lifelong opportunities for evangelism!"

The future is likely to reveal that along with the good results which attend any preaching of the Gospel, inclusivistic evangelism tends to obliterate important distinctions and lead the world right back to the unbelief from which we set out to save it.

Brethren, the time has come for closer cooperation and greater effort. But first we do well to look away from the superstructure for a time and examine the foundations. Evangelicals stand to lose in the long run if their present course is wrong. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt save thyself, and them that hear thee." (I Tim. 4:16)

# Partnership

## *Bridging the Pastor-Missionary Gap*

*Like two wheels on a bicycle, we must go forward together as pastors and missionaries in Japan. To bring into focus some of the problems, and to help chart the course toward the desired haven of harmonious working relationships, we sent veteran missionary Horace Fenton's article to a number of leaders requesting their further comments. You will find the resulting symposium both challenging and thought-provoking. The nine men whose comments are given, represent a broad cross section of today's missionary community. They include several Mission chairmen, both pre-war and post-war men, and a reflection of both denominational and "faith mission" opinions.*

Horace L. Fenton, Jr.  
Latin America Mission

*We* have faced the stark fact that missionary work succeeds or fails according to the measure in which an effective working partnership can be promoted between the national church and the mission. I am fascinated by two basic assumptions which, it seems to me, underlie this fact. In the first place, there is implicit here the confession that such an "effective working partnership" is not always characteristic of the relationship between the National Church and the Mission. While the situation may not be quite as bad as Dr. Thomas Cochrane pictures it, when in 1937 he said, "There is a general intellectual assent to indigenous principles, but only a poor attempt to put them into practice" (quoted by Ritchie, *Indigenous Church Principles in Theory and Practice*, p. 87), nevertheless, the record in most fields is bad enough to justify the continued serious consideration of such a topic as we face today. There is no need for a lengthy recitation of past failures, but the admission that we have often met defeat provides a healthy starting point in our search for something better.

The second assumption implicit in our topic is perhaps even more significant. If we here admit that such a partnership has not always existed, we also confess that such a partnership can and should exist. We are thus declaring that partnership is a worthy goal in our missionary efforts, that what we seek is not the dominance of one group and the submission of another, or the entrance of

one agency and the withdrawal of the other, but rather the practical definition of the sphere of service of each group, and the effective teaming up of both to get the job done.

This concept involves no denial of basic indigenous church policy, but it does insist on the modification of some extreme, and perhaps misguided, interpretations of that policy. It frankly recognizes that the great job which remains to be done in many lands is not to be accomplished by either the Mission or the Church working alone, but only by the combined operations of both, working together in a unity which is supernaturally brought about, and which manifests itself in a partnership which is the most effective demonstration of what the Gospel, translated into the sensitive realm of human relationships, does to the barriers of race and class.

Let us honestly admit, to begin with, that the success of any partnership depends in a measure on the Mission's readiness to have faith in the possibility of this sort of relationship. Does this seem to belabor the obvious? Perhaps so, but the fact of the matter is that the greatest stumbling block in the realm of Mission—Church relationships is sometimes the missionary's unwillingness to believe that a working partnership is possible. This attitude may spring from an unrecognized feeling of racial superiority, or from the despair arising out of a long history of unsuccessful attempts at teaming up in any vital way with the national brethren.

### Steps to Be Taken

But let us come to a more practical

consideration of steps in the right direction—toward maximum use of the combined potentialities of both groups. Of course, while we aim to be practical, we are compelled to be very general in our suggestions, because conditions on the various fields differ so widely.

Certainly one very important factor in promoting an effective partnership is the establishment and maintenance of clear lines of communication between the two groups. This should go without saying, and surely it is axiomatic for the effective functioning of any enterprise where two or more major groups are involved. But the fact remains that it is right at this point that a breakdown of effective teamwork most frequently occurs. Somehow, in our endeavor to encourage a legitimate spirit of independence on the part of the National Church we lose contact with them. We are so anxious to avoid exerting pressure upon our brethren (or they are so anxious to eliminate the possibility of any such pressure!) that we allow normal means of communication to be broken down. Both sides forget that, within the scope of indigenous Church policy, there is both room for and desperate need of plentiful opportunity for mutual counseling. Instead, the tendency in many places is for each group to draw more and more to itself, and to make thoroughgoing discussion of mutual interests an exception rather than the rule. Too often, such discussions come only at a time of crisis, when distrust and suspicions have already been aroused, and when the atmosphere is no longer conducive to a fruitful discussion of the issues at stake.

But partnership involves much more than determining our respective spheres of action, and carefully delineating areas of responsibility. It also includes the discovery of regions where joint planning for advance is indicated, and where what is needed is not so much the taking over by one group or another, but the pooling of resources, so that advance in these realms may be expedited. Given the presence of the Spirit of God, it ought to be possible for us to work together on occasion, not as representatives of a Mission which is retiring from the scene, or of a Church which is asserting its prerogatives, but as brothers in Christ, who manifest their unity, not in ethereal ways, or in doctrinal doubletalk, but by tackling together the problems which confront the Church of the living God.

### Partnership Indispensable

For most of us our achievements in this realm have fallen considerably short of our hopes. Yet all of us have had sufficient experience of the rich blessing and fruitful outcome of a true partnership to know that the ideal is worth striving for. Indeed, we have become convinced that nothing less than such a partnership will get the job done, or present that Gospel which is perhaps best demonstrated by the evidence of transformed beings of every race and nation spending themselves in a common task.

by kind permission of "United Evangelical Action."



William A. Eckel  
Nazarene Church

"Partnership". There is no word stronger or more meaningful than "partners". The meaning is complete. The National worker and the missionary pull together, they work together, they play together, they pray together. They are one in the work of the Kingdom.

Much of our difficulty arises from the fact that we missionaries arrive in our field—Japan in this case—and desire to "do big things" the second day we are here. When no one listens to us we

want to do something about it.

Days if orientation are needed, and an important point is to adjust to our partners in the indigenous Church. The missionary is the newcomer; not the National. The adjustment should be on the part of the newcomer principally.

First, we missionaries are usually younger than the men and women with whom we are associating. So often we rate them as our own age or younger, when in terms of years, they are our elders,—and what age means in Japan! —and what age will always mean in Japan!

Second, we missionaries soon learn of the humility of the National and we are so prone to feel that he is exercising this humility toward us because "Look who we are", rather than accepting it as he intends it—a spirit of gratitude. There is no place for racial superiority in Christianity itself, much less on the Mission Field where cooperative partnership is the *only* key to success.

Third, we missionaries like ourselves pretty well. We like our country too. It is so easy for us to tell our brethren how we do this and that in America, Canada, Australia, Europe, and how much better our way is. That is nothing but a mark of racial superiority—many times unrecognized by us, but so obvious to the Nationals. They will be so polite as to never point this out but will draw away and remain "distant," to the perplexity of the missionary, who finally comes to believe he is called of God to "do the job" alone.

Fourth, a possible remedy. Success may be hard to attain but it is quite possible if a few simple suggestions are remembered. Inwardly, the National is a tender man generally. He is not so in the front. He will argue, he will criticize many times, covering or defending himself and building up resistance. The missionary's snap judgment is, "he is an impossible".

Whether the criticism is justified or not, if the missionary assumes the responsibility and without a defense just requests the National to pray for him, there and then, humbling himself, he can expect the National to return to ask him if there is not something he can do. The National who seemed so critical will have kind and helpful suggestions for the work, and mutually they will pray together and plan their strategy, as partners, for the Indigenous Church. The missionary has humbled himself, shown his inner-self, in other words has let the worker or Christian friend right into his heart, an act that must be done in some form or other. Then the integration of the Indigenous Church and the missionary begins. The missionary has won. Many rich experiences have proven the suggestion to be true across the years.



Mark G. Maxey  
Christian Churches

How can we bring about true partnership between missionary and nationals? Fenton says, by "the practical definition of the sphere of service of each group, and the effective teaming up of both to get the job done." Exactly. But how to get such a definition is a problem in itself. My thought is that the spheres of service must be arrived at by intuition, by working together over a number of years and by developing a mutual respect for each others' talents and limitations.

The failure of partnership in the Christian enterprise in Japan is one of immaturity on the part of both national and missionary. Item: A young Japanese pastor declined to tell the results of a summer dendo lest the missionary tell it to his supporters back home.

Item: a missionary goes out with Japanese workers to pass out tracts but he sits in the car while the nationals do the leg work. This is not partnership. Feelings both of inferiority and superiority are marks of immaturity.

The failure of partnership in Japan is marked by lack of understanding. I spent a number of weeks last year visiting the churches with whom we work and explaining who we were, why we came, how we were supported, how we used our time, how we used our money, where our tithe went, problems that we had to face; the education of our children, the families we had left, our hope for the future, ending with an appeal for their understanding and for a true working partnership in the cause of Christ. The results were excellent. Both pastors and people came to us to thank us and to say they had really never heard nor understood these things before. At home a discussion of these things would have been placed in the

"Its-none-of-your-business" category, but in Japan ours is everybody's business; in a partnership it must be even more so.

Other failures in this partnership will suggest themselves to the individual. But here are a few of the ground rules I have set for myself:

1. Go easy with the cash. It is a poor partnership when one-half is always giving and the other half is always receiving.

2. Go lightly on criticism. I try to keep silent on a thousand minor issues in order to be heard with possible respect and force on a major issue that comes along.

3. "Don't do as I say, do as I do." I try to work hard in the hope and expectation that my co-workers will do the same.

The Japanese half of the partnership is in dire need of motivation ideas, example, and demonstration. The missionary half of the partnership can provide them.

4. "Plan your work, work your plan." One of the best means of cooperation has been bi-monthly pastors' meetings. The pastors plan the meetings. I am their guest. Several are allowed in the program for planning future work. In these give and take sessions, decisions are reached as to how to get the job done and what contribution each, one can make.

5. Expect great things. The most difficult part of all. Japan is a land of small hopes. Year by year the missionary finds his hopes becoming smaller and smaller. At last, he is content just to stay even. Prayer, Bible study, fellowship, evangelism—all these will keep his hopes stayed on Him who has called us. The national church and pastor have even smaller hopes than the missionary. The world is ever with them and about to crush them. The missionary partner must help the discouraged partner with great expectations, spiritual optimism and a life of genuine happiness built on the promises of God. ■



Lardner W. Moore

Presbyterian Church in the U.S.,  
Japan Mission

In a discussion of methods of "partnership" and "team work" it must first be decided on what level the cooperation is to be carried out, since in many cases that will determine the method. Armchair ecclesiastical statesmen viewing the scene from the window of an eleventh floor office cannot solve the problem. The men who are on the field will have to be called in; the men who are actually teamed up with the local congregation in carrying the Gospel to the unsaved.

Confessional unity is the prerequisite for team work. But such unity cannot produce team work. A true love for the brethren is necessary to a proper fellowship. But who are we to say that the Gospel was hindered because Paul and Barnabas could not agree on a co-worker? Rather there are those who feel that the desire of the apostles that the Gospel be preached and their willingness to give up a close team work, is a classic example of putting first things first.

"How can two walk together except they be agreed?" In this question is the answer to the problem of cooperation and team work. Is it necessary to say that we must work with anybody and everybody who happens to take the name of Christian? Where there is agreement on what we believe there will be no trouble in working out methods of helping one another. ■

Donald A. Walter

The Evangelical Alliance Mission

Perhaps we have unwittingly created barriers to the dissemination of the Gospel, which God never intended for us to cope with. Because of this, we often find ourselves on an uncharted course, insofar as Scriptural instruction is concerned.

The missionary sometimes has an inherent sense of national superiority. He is convinced that the system from which he came represents the *sine qua non* of Scriptural concept. Sometimes justifiably, and again contrariwise, the national on his part considers the missionary incompetent of comprehending anything of consequence relating to the local scene. Bigotry, contention, and disruption of the work often ensue where such attitudes exist on the part of either the missionary or national.

Often the responsibility and accountability of the individual missionary or the mission organization to the supporting constituency in the homeland produces a spirit of "missionary-concentricity." It is deemed imperative to regard and represent the national church as one's progeny. This practice may be tolerable during the incipient stages of a work, but will never engender an amicable working relationship with national workers.

By an over-emphasis on some concepts

of "indigenous principles", the missionary sometimes erects unnecessary barriers. As a result, we are prone to relegate a certain sphere of activity to the missionary and another to the national. This results in a clear line of delineation between the two segments of Christian workers, so that each is virtually a separate entity unto himself, with little concern for the activities of the other.

The prerequisite to a mutual understanding and respect between the missionary and national worker, is a firm conviction that God, in His providence, has ordained that both parties should have an indispensable part in fulfilling His Great Commission. Inherent in this concept is the realization that God has appointed unto each man his respective task. When both missionary and national are wise enough to concede this fact, decisions relating to the work will no longer be principally influenced by the nationality factor. Each will recognize himself to occupy the position of a collaborator—not that of either lord or servant.

While acknowledging the God-ordained divisions of the peoples of the earth into various nations, we should accentuate our call and devotion to the common task of preaching the Gospel. Only then will we display in the delicate field of human associations a relationship "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all." ■



Wesley L. Wildermuth

Oriental Missionary Society

Horace L. Fenton, Jr. is right in his statement, "We have faced the stark fact that missionary work succeeds or fails according to the measure in which an effective working partnership can be promoted between the national church and the mission." All too few of us have been willing to face this reality and the implications it carries for us as individual missionaries and as our mission organizations. Consequently we carry



on a missionary-centered program with the national worker doing seven-eighths of the cooperating, and therefore we reach only partial success.

Mutual cooperation and a national-centered missionary program is humiliating for the missionary and causes much suffering to the human ego. When arrived in Japan for the first time, one of our veteran missionaries spoke to me about our mission policies, my future work, and my relationship to our Japanese church. Summing up the whole subject he said, "Your job will be to work yourself out of a job." Naturally this was like asking me to swallow a cockle burr. I had been through college and seminary; I had been a pastor for eight years; I had been director of a youth camp for five years; and now this older missionary had the audacity to tell me to become dispensable. Later I found that it was through this policy that our missionaries around the world have been successful in creating effective working partnerships.

There are two factors that seem to me to be the secret. The first and most essential is spiritual fellowship. Some one has said, "A common experience is the basis of understanding." There can be no spirit of unity and understanding until missionary and national worker have had the common experience of the infilling of the unifying Holy Spirit. As joys and sorrows, problems and burdens are mutually shared before the throne of grace, we begin to look up to our national workers as brothers and sisters and sons and daughters, whose lives, homes and families are caught up in our love. The result is a maximum of missionary-national cooperation and a minimum of nationalistic spirit, because the national worker is considered as a "co-laborer" and is accorded his rightful place in the work.

The second factor is a national-centered missionary program. If the job is to be done let the national worker do it. This will necessitate that the missionary staff be kept to the bare minimum in order that jobs will not have to be created for the missionaries. Missionaries must be dedicated to the training of nationals. Churches should rarely, if at all, be pastored by missionaries. Evangelism should be spearheaded by the nationals. Pioneer advances should be urged upon the nationals, with the missionaries standing by to help and encourage. It will mean that missionaries must be happy to serve under national leaders, who show aptitude for leadership.

For the past sixty years the Oriental Missionary Society has put these principles in action around the world. The result has been a virile national church which has given a faithful account of itself throughout times of peace and war, violence and human suffering. ■



**Richard Drummond**

United Presbyterian Church in the USA

As a Kyodan-related missionary this writer speaks from a situation where the Mission in its traditional sense of an independent body capable of formulating and executing plans by itself has technically been abolished. The missionary from abroad is loaned to the indigenous church by his home church and comes under the ecclesiastical and spiritual direction of the indigenous church while still maintaining ties with his own.

In this system there are both advantages and disadvantages, but for the average missionary it means that the whole of his time and effort is given to Christian work within the framework of the plan and program of the indigenous church. He will often have a voice in certain aspects of the planning or execution of that program but only as a single individual, ideally on the same basis as a Japanese pastor, utilized according to his personal ability and experience.

Thus for most missionaries, the problem of relationships becomes primarily a personal and spiritual one. This is of course as it should be. However, in Japan there are certain historical factors which are perhaps unique and should be considered in any evaluation of the problem here. One is the fact that no matter what has been the case in other countries, in Japan from the very beginning Christians had a strong sense of independence, and regardless of the nature of official church-mission relationships in any one period, Japanese Christians have never been ruled or controlled by foreigners as such. They will certainly not be so in this day. A second factor is the unusually high level of education and mature theological thinking among Japanese clergy and laity. Their level of maturity compares favorably with that of any country in the West and, considering the small size of the Christian communion in Japan, the quality is astonishingly high.

The pattern for future relationships between missionaries and the indigenous church must include a realization of the fact that the making of a missionary involves much training and development on the field. That will be not only in the area of language study or special techniques. It will also include growth in faith and character, and in these areas, too, the missionary will come increasingly to look to the mature example and counsel of leaders of the indigenous church. In this way a natural relationship of give and take will develop that will afford the missionary a place in the church's life useful both to himself and the church's Lord. ■

**Rollin Reasoner**

Far Eastern Gospel Crusade

I am participating in this symposium because I believe that the aspect of partnership between us missionaries and the Japanese Christian workers needs to be strongly emphasized in these days. In reading through the article which opens the discussion, I found several things that immediately "rang the bell" with me.

I do believe that the emphasis of this article is good, and that partnership is indispensable. It also seems to me that a working partnership is the place where true Christian love can be expressed, and through this the world will come to know that we are disciples of Him who loved supremely.

Three personal observations: First, sometimes the following of "indigenous" policy needlessly raises barriers between missionaries and Christians along national lines. This I deplore. Something must be wrong somewhere. May it not be in the strong emphasis upon the word "indigenous" as used in "indigenous principles"? This strong emphasis certainly injects a problem of nationalism that may not always be necessary. Second, at the same time indigenous principles have something of real value in them, and follow the New Testament pattern more closely than paternalistic methods of bygone days. Maybe we should call them "New Testament principles"? And in the New Testament principles, the idea of partnership is certainly not lacking. It would appear that Jews and Greeks worked as partners and as equals in Paul's missionary company. Third, the idea of partnership and full cooperation as expressed in the article by Mr. Fenton is ideal, in my opinion. This position holds to basic indigenous principles without the barriers that are often raised on national lines. In our work here in Japan, we are making a determined bid to see that such a partnership exists, and that there be real "lines of communication" between the missionary and the national Christian at all times. Such a working partnership is indispensable. ■



**William Rigmark**

Evangelical Covenant Church  
of America

There is no question about it, without a sincere and effective partnership between the mission and the national church we are facing a hopeless task. Unfortunately, too often the partnership rests on an artificial foundation. Thus the emphasis must be placed on the question of sincerity. Only a sincere partnership will prove to be effective.

I hesitate to say it, but in this first year of the second Protestant century in Japan we find ourselves in a situation which is gradually becoming more critical. There is a definite lack of mutual trust and an unwillingness to understand each other.

On the brighter side of the picture a number of cooperative projects deserve to be recommended. I refer to JPC and some united efforts in the field of radio, literature, etc. However, when it comes to the everyday Christian work throughout the country the situation is disappointing.

Can we trust our Japanese brethren? Do they feel that they can have confidence in us? The Japanese pastors sometimes think that we are making an attempt to take over their church while we too often have fears of being driven out of the work, as well as out of the country.

Lack of communication between the two groups involved is not necessarily the result of unwillingness to talk and plan together. Fears of being misunderstood often account for the hesitancy on the part of the missionary. Thus he is inclined to say too little rather than too much. This careful attitude might be deceitful, however, as silence too may easily be misunderstood, or taken for unwillingness to participate in a united project.

In our mission we have, perhaps, overdone ourselves in an attempt to please the other party. In 1953 we instituted a means of communication referred to as the MP-meeting where the missionaries have been meeting regularly to-

gether with national pastors and evangelists. Planning together for Bible Camps, tent meetings, youth conferences, new work etc., the discussions were to begin with frank and openminded sessions, and created an atmosphere of partnership.

Recently, we have noticed that our Japanese brethren hesitate to commit themselves in discussions about the work. Perhaps, they feel a lack of confidence in us foreign missionaries. If so, this is most unfortunate and ought to be corrected. Open and frank communications are possible only if there is mutual trust and understanding.

The Covenant Seminary, functioning since 1952, is operated jointly by the Japan Covenant Church and the Covenant Missionary Society of Japan. As long as the mission provides for school buildings and facilities and pays all the running expenses, the mission naturally expects to have a little more to say regarding the use of the properties. Nevertheless, the leadership of the seminary itself is shared between one Japanese pastor and one missionary, and the six members of the Board of Education are equally appointed by the national church and the missionary society. Here our experience is rather encouraging. ■



**William Bee**

Japan Evangelistic Band

Partnership should surely imply that two or more persons of the same mind have come together to pursue the same purpose. In the matter under review, it will not be out of order to inquire whether both missionary and Japanese worker are of the same mind. Why are we engaged in this work? What is the underlying motive? Are we merely seeking employment, fame, personal gain, etc.? Or, are we solely in this work because we have received a personal call from God? If we have such a call, then what is the purpose of the call? It is to promote the interests, not of any Church, group or denomination, but of His Kingdom. We are thus

“labourers together with God” (I. Cor. 3:9).

Paul managed to integrate into a harmonious whole his little band of diversified fellow-workers. Differences of nationality, customs, language, etc., existed in his day also. Jew and Gentile worked together for one common cause—the extension of God’s Kingdom. Was not the secret of this the spirituality of the personnel? “In lowliness of mind let each esteem other better than themselves.” (Phil.2:3)

In so far as the Japan Evangelistic Band is concerned, our policy is for Japanese workers and missionaries to work together in aggressive evangelism. Workers of about the same age are generally placed together. The secret of harmony will lie in continually praying together over the work, its development, its methods and its problems. This does not preclude the possibility of the enemy attempting to bring divisions between workers, but prayer is the most potent weapon for dealing with these artifices and for maintaining the unity of the Spirit.

When groups of believers have reached the stage of ‘self-support’, they are then consulted as to whether they wish to become independent Churches or to be linked on to an existing denomination. The N.I.K.K. (Nihon Iesu Kirisuto Kyodan) is one such denomination, largely resulting from Evangelistic efforts of the J.E.B. in the past. Once a group of believers has attained self-support, the J.E.B. ceases to maintain any connection with it, leaving it entirely to the denomination to which it has become attached to care for its future needs. The co-operation is then transferred from the ‘personal’ level to the ‘group’ level. We seek to maintain a happy, spiritual fellowship between the N.I.K.K. and the J.E.B., whilst at the same time each pursues its own course of action and policy. ■

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## Japanese Buddhism

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Gordon K. Chapman

*Dr.* Keiji Nishitani, Professor of the Philosophy of Religion, Kyoto University, has recently stated that in present-day Japan, "generally speaking the Japanese people are indifferent to religion. . . . Westernization has destroyed almost all our traditions, including the traditional spirituality, the religions and philosophies of our ancestors; and what may be a substitute for the traditional spirituality has not as yet been imported. Consequently we have an empty place in the foundation of our life, at the depth of our spiritual being." This is the peril of a spiritual vacuum, the opening of a hollow void in the souls of men. Materialism and hedonism, the doctrine that pleasure or happiness is the highest good, are the twin gods of the new generation. Jeremiah describes the hollow souls of the men of his generation as those who "went after empty idols and became empty themselves." As indicated in an earlier article, the New Religions are utilizing the hedonistic appeal in very realistic fashion. It now remains to attempt some appraisal of the Old Religions, in the light of the present day situation.

### The Unique Japanese Faith

Dr. William P. Woodard has recently called attention to the fact that, "the Japanese as a whole are neither simply Buddhist, Shinto, nor anything else. They have only one faith: a faith that has evolved from the streams of various faiths which have merged to form the 'religious life and faith of the Japanese people.'" Buddhist temples and Shinto shrines ordinarily complement one another in their functional use. Thus an average Japanese feels free to participate in the activities of each institution, depending upon the occasion at hand. When these proprieties are respected there is usually little or no opposition to an individual becoming an

adherent even of a third faith. There are exceptions, of course, in the case of adherence to certain minority faiths which are quite exclusive or intolerant. Professor Tetsutaro Ariga has characterized a typical Japanese as one who "is not bothered by the inconsistency of ideas and thoughts that are in his mind. In other words, his mind works intuitively rather than rationally."

### The Pervasive Influence of Buddhism

It may be truly said that "Buddhism was the teacher under whose instruction the Japanese nation grew up." Thus it has had a decisive influence on the development of Japanese civilization and its cultural impact on the typical institutions and customs has been tremendous. And while Buddhism may be suffering today from the spirit of religious indifference which is prevalent in modern society, it lives on as a pervasive influence, shaping men's attitudes towards life and their ultimate aspirations and hopes, far more than is generally realized. According to Kazutaka Watanabe, "the spirit and philosophy of Buddhism is in every drop of Japanese blood," and determines popular attitudes on many questions.

### The Problem of Semantics

The basic philosophy of this religion has given distinctive color to many Japanese religious concepts and seriously affected the connotation of numerous words, including some of those which have later become common Christian parlance. Dr. Enkichi Kan has done a truly needed service in directing our attention to this very serious problem of semantics which has such an important bearing on the communication of the Gospel in the Japanese language. As he says, "the Japanese people unconsciously accept Christianity through the

medium of Japanese traditional thought . . . ." Thus, "when Biblical words are translated into Japanese they are apt to lose their original meaning." . . . . .

### Complexity of the Buddhist System

Buddhism is actually a family of pre-*tean* philosophies and religions which have developed since the days of the great founder, S'akyamuni Gautama (566-486 B.C.). The present article will be limited to a consideration of certain aspects of the principal forms of Japanese Buddhism, which belong to the Northern or Mahayana group. This conglomerate of conflicting systems of thought, exhibiting a wide variety of interpretations, is exceedingly difficult to comprehend within any statement of basic agreements. Certain Western students of Buddhism, notably the late Col. H.S. Olcott, founder of the Theosophical Society, and Christian Humphreys, founder of the Buddhist Society of London, have each prepared lists of a dozen or so basic principles which claim wide endorsement, including that of the principal Japanese Buddhist leaders. However, it is doubtful if such generalization have more than propagandist value. Professor Junjiro Takakusu would have us believe that "as soon as Buddhism was brought into Japan it underwent a refining process. The corrupt forms were rejected, and only that which seemed to the Japanese pure and good was retained, to be remodelled, as it were, and formed into . . . a new and distinct form of religion." The available literature on Buddhism is very voluminous and often confusing to the uninitiated.<sup>1</sup> As already intimated, the basic problem is semantic or agreement as to the meaning of the terms used by writers who often seem to be giving a very exotic content even to rather common words or expressions. Frequently

there seems to be a difference between the accommodated language in which teachings are set forth and the ultimate philosophical concepts which underlie the teachings. Thus before giving attention to some of the more popular or easily understood aspects of Japanese Buddhism, it will be necessary to consider rather briefly the basic concepts of this faith.

### Monistic Idealism

Buddhists often assert that their faith "is an experience, nonverbal in character, which is simply inaccessible to the purely literary and scholarly approach. Thus to know what it is there is no alternative but to practice it." and thereby become enlightened. However, as Dr. Hendrik Kraemer has observed, "Sublimity of religious experience, however imposing, is not necessarily a proof of authenticity. It can even be the contrary—Satan disguised as the Angel of Light." Yet, "it is impossible to demonstrate the superiority or truth of any religion by religio-philosophical reasoning." Buddhism is not merely a set of speculative ideas about the eternal destiny of man, basically it is an all-inclusive system and theory of life grounded in certain definite philosophical and religious principles which now call for our attention.

It is generally agreed that Japanese Buddhism is a system of monistic idealism. Dr. T.N. Callaway, to whose book I am greatly indebted, reports that the majority of the Buddhist authorities that he consulted "were willing to accept monism as their own philosophical position," though a few "prefer to designate their position" as that of pantheism. Thus one principle accounts for all the facts of existence and reality is entirely of the nature of mind. "All that we are is the result of our thoughts; it is founded on our thoughts, made up of our thoughts. . . . All value and all valuation lies in the mind."

### Ultimate Reality

Ultimate reality is only to be found in the Busshin or Buddha-mind, the source and ground of all being. Thus individual things have no genuine reality and human personalities as objective beings have no existence except as expressions of the all-inclusive Busshin. In fact belief in the objective reality of individual things is the original sin from which men require deliverance. But both nihilism and realism are avoided by the belief that things do exist as expressions of the Buddha Self, as thoughts in the Buddha Mind. "The phenomenal world in the Buddhist sense is the appearance of what has no substantiality in itself." It is of the nature of an illusion, of accommodated truth,

although it may help to give us a clue to absolute truth or reality as man progresses from illusion through relative truth to absolute knowledge of truth.

### Interpenetration or Identification

When one realizes that any one object is simply an idea in the Busshin it is apparent that all particulars are of the same quality. This means that each particular thing is identical with every other particular thing, and to know the essence of one is to know that of all. Thus we have the Buddhist concept, "One in All, All in One, One behind All, All behind One."

### Karma

It is said of S'akyamuni that he maintained "a noble silence" concerning ultimate Reality, believing that Absolute Reality is inconceivable and inexpressible. At this point some reference should be made to the Buddhist doctrine of Karma, which was an inheritance from Hinduism, especially in its association with the idea of reincarnation or rebirth. According to the Karmic principle of interacting cause and effect, any particular event is the result of multiple interacting causes. "Whatever a man reaps that has he also sown." Ignorance or unawareness of the significance and reality of the Busshin is the cause of this particularity of event. While it would appear that the Wheel of Causation or Karma has to do with spatial and temporal realities, again this is not true, for this is but the use of accommodated language or expediency in the realm of what is actually inexplicable and inscrutable, the ultimate reality of the Busshin

### God And The Universe

However, according to Abbott K. Shimizudani of Asakusa Kannon Temple, "our life is regarded as a result of our Karma; while at the same time the world is formed by virtue of our common Karma. Therefore, Buddhism never says that our life is created by God. . . ." Professor S. Kubota of Rissho and Meiji Universities and a priest of the Nichiren Sect, agrees that "Buddhism does not recognize any God who created the universe, made mankind, and controls the destiny of human beings." The First Round Table Conference on Religion and Modern Life agreed that "Buddhism has no conception of a Creator-God. . . . With the development of Mahayana Buddhism, a number of Buddhas. . . were recognized. These Buddhas, however, instead of being solitary divinities transcending humanity, are immanent in man. . . and all men

are capable of becoming Buddha." However, according to Dr. Callaway, who cites a number of authorities, "Buddhism is pantheistic in that it identifies the totality of existence with the Busshin. . . . It is polytheistic in the sense that all particulars are expressions of the Busshin and are, therefore, worthy of worship. It is atheistic in the sense that the Busshin is not a god, but simply the impersonal totality of things which thinks its thoughts in accordance with the unalterable laws of its own nature." (to be continued)

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# JAPAN'S CHRISTIAN SCHOOLS

1,438 students enrolled in Japan's Evangelical Bible Training Schools  
166,000 students study at 255 different "Mission Schools"

One of the unusual phenomena in the Japan situation has been the appearance over the past few decades of hundreds of "Christian" schools of various colorings and levels. These schools include everything from theological seminaries to primary schools, and are commonly referred to under the term of Mission schools. According to the 1960 Kirisutokyo Nenkan (p. 322) there are today 255 Protestant "Mission Schools" with a total student enrollment of 166,000. Of these, 19 are universities/colleges with a total of 55,000 students.

Tokyo, Japan's educational center, has 56 of these 255 schools with a total student body of 49,000. Eight, or almost one half of Japan's Mission-related universities are in Tokyo. Next to

Tokyo, Kanagawa prefecture has the greatest concentration of Mission schools—28 high schools, 12 primary schools and 3 colleges.

The average Mission high school has 550 students while the average student enrollment for the universities is 3,000.

According to the Nenkan, 14 of Japan's 48 prefectures are without Protestant Mission schools. They are Akita, Fukushima, Tochigi, Niigata, Nagano, Toyama, Fukui, Mie, Nara, Wakayama, Tottori, Shimane, Tokushima, Oita, Saga, Miyazaki.

Catholic schools total 245 with a student body of about 89,000. Of these 5 are universities/colleges with an average of one thousand students; 16 are junior colleges, 168 are high schools,

and 56 primary schools.

Practically all of these Protestant schools are related to such groups as the United Church and Episcopal Church of Japan. Unfortunately, these schools not only take in non-Christian students but also employ in varying degrees non-Christian faculty members, due to the scarcity of Christian teachers. A check with Rikkyo University has revealed that only 10% of its students and 20% of its faculty members are Christians. About 30% of the 200 students at the International Christian University have been reported to be Christian. At Aoyama Gakuin an estimated 10% of the 6,000 students, and 30—40% of the faculty profess to be Christians.

## EVANGELICAL BIBLE INSTITUTES, SEMINARIES, COLLEGES, 1960

SCHOOL NAME	MISSION	LOCATION	APRIL 1960 STUDENT ENROLLMENT				
			Men	Women	No. of applications received	No. of applicants accepted	Compared to 1959 Survey
Central Bible Institute .....	AG	Tokyo	20	17	18	13	2 decrease
Christian & Missionary Alliance Bible School	CMA	Hiroshima	10	9	7	7	4 increase
Covenant Seminary.....	ECC	Tokyo	16	16	18	18	13 increase
Ikoma Bible College .....	FEAM	Nara Ken	12	8	7	3	6 increase
Immanuel Bible Training College .....	IGM & WM	Urawa	16	18	14	10	3 increase
Japan Bible Seminary.....	Inter.	Tokyo	15	2	5	13	5 increase
Japan Child Evangelism Bible School.....	CEF	Hyogo Ken	1	13	13	13	3 increase
Japan Christian College.....	Inter.	Tokyo	74	58	31	22	15 decrease
Japan Christian Theological Seminary .....	IBPFM	Tokyo	23	7	12	8	1 decrease
Japan Lutheran Theological Seminary .....	ELC	Tokyo	38	1	16	12	1 increase
Japan Mennonite Brethren Bible Inst. ....	JMBM	Osaka	11	2	7	6	3 increase
Japan Nazarene Theological School .....	CN	Tokyo	10	9	10	6	4 decrease
Kansai Bible School .....	JEB	Kobe	45	29	28	21	11 increase
Karuizawa Bible Institute.....	BIMJ	Karuizawa	5	5	6	6	2 decrease
Kashiwazaki Bible Institute .....	JEM	Niigata	7	8	5	4	3 increase
Kobe Lutheran Bible Institute .....	NLM	Kobe	17	22	30	18	4 increase
Kobe Reformed Theological Seminary .....	SPC, CRC	Kobe	22	0	5	5	25 increase
Kyoritsu Bible School .....	WUMS	Yokohama	0	36	14	11	16 increase
Nihon Baptisto Seisho Shingakko .....	BBF	Chiba	7	2	6	5	same
Osaka Bible Seminary .....	CM	Osaka	7	4	7	5	decrease
Osaka Christian College, & Theol. Sem. ....	JFM	Osaka	52	289	180	151	25 increase
Salvation Army Training College .....	SA	Tokyo	3	9	3	3	3 increase
Seinan Gakuin Theological Department.....	SB	Fukuoka	55	6	24	22	5 increase
Seinan Gakuin Jr. College.....	SB	Fukuoka	0	93	59	50	increase
Shikoku Christian College.....	PCUS	Shikoku	59	61	88	55	increase
Theological Training Program.....	MSI	Tokyo	15	0	7	6	same
Tokai Lutheran Bible Institute.....	ELC	Shizuoka	6	15	25	23	4 increase
Tokyo Bible Seminary .....	OMS	Tokyo	22	32	27	20	2 increase
Tokyo Union Bible Seminary .....		Tokyo	71	28	34	34	69 increase
Totals for 29 schools .....			639	799	706	570	

Rikkyo's Theological department has reported an enrollment of 46 students of which almost all were said to be Christians. The faculty of this department are all Christians, it was reported. Aoyama Gakuin has about 70 students and Kanto Gakuin 30 students in its theological department. The Meiji Gakuin Daigaku reported that 30% in its literature department and 20% in its economic department were Christians at the time of entering the school and that by graduation time the number of Christians is increased about 10%.

Because of this situation prevailing in these "Mission Schools" evangelical missionaries in general find little opportunity to cooperate with them. Hence

the emergence of numerous new post-war schools, particularly for the training of full time Christian workers.

It is encouraging to know that almost every evangelical school in Japan has reported an increase in student enrollment. A mail survey made at the beginning of the 1960 school year (April) reveals that 1,438 students are presently enrolled in Japan's 29 evangelical Christian schools. This is an increase of 367 over the 1959 enrollment and compares with parallel JAPAN HARVEST survey totals of 1438 students in 29 schools in 1960 1071 students in 29 schools in 1959 987 students in 31 schools in 1958 1272 students in 31 schools in 1957 1197 students in 23 schools in 1956

#### JAPAN'S PROTESTANT MISSION SCHOOLS

Survey taken from 1960 Kirisutokyo Nengan	College (University)		Junior College		Senior & Junior High School		Primary School	
	No. of Colleges	No. of Students	No. of Junior Colleges	No. of Students	No. of High Schools	No. of Students	No. of Primary Schools	No. of Pupils
Hokkaido			2	586	6	3,083	1	11
Tohoku	2	2,930	4	1,426	16	8,626	1	65
Kanto	9	25,092	11	3,599	78	33,246	24	6,458
Chubu	1	274	3	1,471	13	11,182		
Kinki	5	24,698	7	1,527	34	23,456	2	185
Chugoku	1	270	1	240	6	3,728	1	98
Shikoku			1	84	4	1,809		
Kyushu	1	1,951	4	1,619	16	8,282	1	26
All Japan Total	19	55,215	33	10,552	173	93,412	30	6,843

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*It* was not Easter nor Christmas, not even a special anniversary. It was just an "ordinary Sunday" at the Morning Glory Church, but all seats were filled, including the extra chairs in the vestibule.

In 1950 there was nothing. Pastor Junji Hatori's records show an average Worship attendance of 135 for late 1959 and early 1960. The statistically minded will remember a recent NCC survey. The Kyodan, Episcopal, Evangelical Lutheran, Northern and Southern Baptist churches together report 77 churches boasting memberships of over 100, but of the 77 only eleven have an average actual attendance of more than 100. Numerical comparisons are Scripturally unwise, but for those who want them, there the figures stand. Ten short years of aggressive, cooperative evangelism have produced a church rating among the "top twenty," if not among the top ten in the nation.

The new, pretty but practical, 48.5-tsubo building which homes the Morning Glory flock stands on a 107-tsubo lot just three minutes from the Meidaimae station in Setagaya Ward, Tokyo. It has been the church home since September, 1957. Beginning at this growing reservoir of grace, it is possible to trace back through several streams of evangelism to the fountain-head that flows from the throne of God.

Summer, 1950, found newly arrived Jim and Ruthe Frens living with a former Japanese Army general in Eifuku-cho, Tokyo. The assignment, "Language study." On Sunday morning they decided to visit the only church available to the 10,000 people of the area. Frens describes the experience:

"We were dumbfounded to be greeted not by a congregation of worshippers, but by rows of tables displaying a variety of things for sale. It was bazaar day."

Returning home with heavy hearts, they passed by a large, garage-looking building. After talking with the Bernie Holritz's, who lived not far away, they felt God would have these two new missionary families start weekly services for Bible preaching. As the next step, Frens says:

"I took the teen-age daughter of the general for an interpreter and went to see the owner of the garage-looking building we'd noticed the previous Sunday. The place was 'Morning Glory Gardens,' well-known because the owner cultivated extra large and rare morning glories, some of them for the Emperor. He let us rent the building, little more than a warehouse for storing plants, for ¥1000 per month for Sunday meetings."

The next Saturday night, the first mass street meeting was held in the open square before Nishi-Eifuku station. Some 700 people heard the Gospel that



## THE MORNING GLORY CHURCH

Max H. James,

*Evangelism Editor*

### ABOUT THE PASTOR

**A** graduate of Tokyo University's Engineering Department, Junji Hatori took a job with Nippon Steel Pipe where he became a Communist, was later fired for his Communistic activities.

For four years he worked full-time as a secret Communistic party worker. But in 1954, upon the occasion of his brother, Akira's, return from America, he visited the Morning Glory church to hear him. He'd always liked him very much, except for his religion. It was Easter; he was much impressed with the fact that Christianity is based on the Resurrection of Jesus.

Three weeks later he was saved—on May 9, 1954, the first night of a series of meetings led by Kiichi Ando.

Immediately quitting Communism, he spent the next three months at home seeking God's face. The promise of Joel 2:25 became exceedingly precious: "I will restore to you the years that the locust hath eaten."

From August, 1954, he started working for WLP, helping to bring out the first issue of the GOSPEL.



Pastor Junji Hatori

### FOR THE MILLIONS.

Responding to God's call to full-time work in October, 1954, he resigned from WLP in April, 1955, to enter Ando's Central Japan Bible School. There he completed the three-year course in two years, the second year of which he acted as "Dean of Students" while yet a student himself.

Upon graduation in 1957, he returned to Tokyo to become the assistant manager of PBA. He did considerable evangelism as speaker in special evangelistic meetings.

He was called as pastor of the Morning Glory Church in 1958 where God has sealed his ministry with blessing and fruitfulness.

night from the rear of Oscar Beckon's truck.

"The following morning," says Holritz, "more than 100 people gathered in the warehouse for our first Sunday service. The location was strategic; we were immediately known everywhere as the 'Morning Glory Church'."

"At first there were just Sunday morning services. Our wives, with some help from new believers, handled the S.S. Holritz and I took turns preaching through interpreters" says Jim Frens.

The next Saturday night the street meeting was at Sakurajoosui.

Frens reports: "Among those saved in the early days was the teen-age daughter of the army general. She became a S.S. teacher, and later worked for Pacific Broadcasting Association.

Another blessing to the church was Don McAlpine's Bible class held in his home not far from Eifuku-cho. When the group needed a new place to meet they joined us at Eifuku. This Bible class group lent stability to the one meeting in Morning Glory Gardens. By this time all ages were represented in our meetings, and the group was a good cross-section of society."

The group had its vicissitudes. After the move to Eifuku, the Bible class dropped from 60 to 40, average Sunday morning attendance was not likely more than 25. During special exhibitions of morning glories they were forced out



of their meeting place. The Word was not always accurately interpreted. But by spring, 1951, three were baptised; in the fall, eleven more. By 1952 Sunday attendance had grown to more than 50. Suddenly, Morning Glory Gardens went bankrupt and offered the small church first chance at any portion of the 2,000-tsubo grounds before it was sold for subdivision. McAlpine recalls this dramatic development:

"There was, admittedly, some soul

searching, but we took the option and purchased 157 tsubo of land for \$3,500, and the building for another \$1,600. We endeavored to make the church responsible at ¥50,000 per month. Of the total amount of \$5,100 for land and building, it might be said the church paid 20%, but even this was good considering the large percentage of students."

Other streams began to pour into this reservoir of grace. Ken Clark and



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Johnny Myer bringing their HIBA high school contacts on Sunday mornings. Sometimes their group ran as high as 50, possibly averaged 25. Then, McAlpine, who was an ardent tract worker, started the "Yoki Otozurekai" follow-up correspondence course for those who wrote in responding to tracts. Those with no other church contact were invited to the Morning Glory. An annual rally of correspondence course students from the Tokyo-Yokohama area brought overflow crowds and new inspiration.

The main artery of activity continued to be church-centered evangelism.

"Actually," says McAlpine, "the Sunday morning service was far more an evangelistic rally from week to week than a worship service. Older Japanese Christians deplored this, but special meetings continued to be the rule rather than the exception. Youth-for-Christ musicians and speakers cooperated wonderfully. Every TEAM missionary who had any musical ability appeared at least once, and many from other missions as well."

Another very significant contribution was made to the new church by two mightily blessed Japanese ministers. From 1952-55 Kiichi Ando, Fukushima-ken, came regularly once a month and often for special services. Akira Hatori also made time in his busy schedule to come once a month from 1954-55. The church greatly profited from these experienced Japanese leaders.

By 1953 average attendance was running over 100. Another \$1,500 was used to renovate the old building, making a suitable hall seating 175, adequate for the large S.S. and church crowds.

"The enlargement was not so much 'building to attract,' McAlpine says, "as 'building to accommodate.' We felt this additional expenditure was justifiable because of the many who were now hearing the Gospel."

The church hit a peak in 1954 when, by working every Saturday and Sunday afternoon for eight months, they took an Every Home Crusade tract to each home in Sugunami-ku. Regular weekly street meetings were held at four different population centers. A number of young men were very active in these, including Junji Hatori, the present pastor. "They made up for their lack of eloquence at that time," McAlpine observes, "by their boldness."

McAlpine took full leadership responsibility. In time a church committee of five was appointed. However, initiative remained largely in the hands of the missionary until McAlpine's furlough in 1955.

"By now," McAlpine relates, "the church was large enough to have a number of 'parties.' Attendance was still good, but there was a definite lack of unity."

When the McAlpines furloughed, in-

ternal struggles intensified. Responsibility fell upon the church committee with Dave Martin taking a general oversight.

Then the Martins went on furlough, and the church was really on its own, without a pastor, although at least two of the group were experienced speakers. The church hung together, but it was a period of real testing.

When McAlpines returned in January, 1957, average attendance was about 50. God gave the burden to move the church from the upper-middle class residential district to a busier spot inasmuch as evangelism had always been the main program of the church.

Very soon the door opened to buy the present location in Meidai-mae. With an additional outlay of about \$1000 the new edifice was erected. About 75% of this was paid by the church, over a three-year period. New benches were needed, costing another ¥50,000. The church paid for these and a new organ within a four-month period. All of this was done despite the fact that the offerings had customarily been divided as follows: 40% for evangelism, 10% for foreign missions, 10% for tracts, 10% for radio, 10% for follow-up, and 20% for other expenses. Even to this day over 40% of the church's ¥700,000 annual budget is spent on activities outside the church itself.

The spring of 1957 brought their first full-time pastor who was with them for about one year. "Very frankly," McAlpine remarks, "his scholarly approach failed to fit the evangelistic framework of the church."

When Junji Hatori became pastor in 1958, attendance was less than 100, and there were financial difficulties. The previous pastor's salary had not been fully paid, and some was still owed to McAlpine for the new building. There was no money.

Yet, Hatori points out, "The real turning point came when we took by faith the challenge to bear the 'Fifth-Sunday' Tokyo radio broadcast at a cost of ¥34,500 per broadcast. It now costs ¥32,340. Another blessing is our church Evangelistic Band, entirely in the hands of our lay believers. Each one-yen coin goes for the purchase of tracts. With the help of our Bible school and seminary students, they have street meetings each Sunday night."

The "Morning Glory" story continues and abounds. Many visible human channels have poured their God-given blessings into this reservoir of grace in a pattern clearly designed by divine hands. The Morning Glory Church stands as a testimony to aggressive, cooperative evangelism, yet it reveals again that "the only true soul-winner is God Himself."

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# UNREACHED

## TOWNS and VILLAGES

545 cities, towns and villages with a total population of 3½ million people are without any Christian work or worker.

by Kurt Ribi  
Managing Editor

We have often heard it said and have read it in mission magazines too that thousand of villages in Japan have not yet been reached with the Gospel. In 1924 Dr. Glover in his book "The Progress of World-Wide Missions" also spoke of "thousands of villages of from 500 to 5,000 souls that have not a vestige of Christian work in them," (page 171).

But you must have been surprised that in our March issue we listed a total of only 90 villages for our Hokkaido survey. How come?

The fact is that many villages which until recent years had their separate names, have been incorporated into neighboring cities, towns or larger villages. (However many of the old village names, though officially no longer recognized, are still in use due to the fact that the country folk have a peculiar attachment to familiar names). We can therefore no longer speak of "the thousands of unreached villages," for according to the official *Zenko-ku Shi-cho-son nenkan* which JAPAN HARVEST is using for this survey there is only a total of 3,543 geographical units which cover every inch of Japan's islands. Of these 3,543 units, 555 are classified as cities, 1,898 as towns and the remaining 1,090 as *muras*, commonly translated *village*. A village in Japan may include as many as ten or more groups of houses, and may sometimes come close to the equivalent of a county in the U.S.A. or a municipality in Canada.

The article in the box on page 26 illustrates a very real problem that is preventing the gospel from being preached in many of these smaller towns and villages.

This Second Part of our JAPAN HARVEST "Unreached Villages Survey" focuses on the Tohoku and Kanto area. Separate treatment is given to Tokyo city. These two areas of Honshu, including Tokyo city have a combined population of 32 million people, 1/3 of Japan's total population.

The information for this survey of Tohoku and Kanto was compiled from questionnaires sent out to the missionaries in which about 70% of the missionaries listed their residence and each point at which they maintain a gospel witness. Information for the work location of Japanese Christian workers was compiled from the 1960 *Kirisutokyo Nenkan* which lists the several points of work for pastors who minister for example to several churches. Also the JPC list was used. But no doubt there may be other points where a ministry is carried on. We desire to make this survey as accurate as possible and solicit your co-operation in sending us supplementary information for inclusion in our final Japan-wide map which we hope to put into your hands by the end of this year or early next year.

JAPAN HARVEST





**KAMIHEI GUN**

Ootsuchi Machi, 20,285. — —  
Miyamori Mura, 9,979. — —

**SHIMOHEI GUN**

Iwaizumi Machi, 28,371. — —  
Yamada Machi, 25,710. — —  
Kawai Mura, 10,617. — —  
Taroo Machi, 8,652. — —  
Niisato Mura, 8,005. — —  
Tanohata Mura, 6,827. — —  
Fudai Mura, 4,693. — —

**ISAWA GUN**

Maetzawa Machi, 19,939. — (1)  
Isawa Mura, 21,924. — —  
Kanegasaki Machi,  
17,992. — —  
Koromokawa Mura,  
7,828. — —

**KESEN GUN**

Sumita Machi, 13,773. — —  
Sanriku Mura, 11,762. — —

**IWATE GUN**

Iwate Machi, 24,506. — —  
Nishine Mura, 21,946. — —  
Matsuo Mura, 21,299. — —  
Shizukuishi Machi,  
20,123. — —  
Kuzumaki Machi, 16,558. — —  
Tamayama Mura, 16,552. — —  
Takizawa Mura, 11,645. — —

**SHIWA GUN**

Shiwa Machi, 30,500. — (1)  
Yahaba Mura, 14,628. — —  
Tonan Mura, 14,572. — —

**HIENUKI GUN**

Ishidoriya Machi, 17,149. 2 —  
Oohazama Machi, 11,389. — —

**WAKA GUN**

Toowa Machi, 16,964. — (1)  
Waka Machi, 20,566. — —  
Yuda Mura, 12,013. — —  
Ezuriko Mura, 8,076. — —  
Sawauchi Mura, 6,971. — —

**NINOHE GUN**

Ichinohe Machi, 27,556. — (1)  
Fukuoka Machi, 25,734. — (1)  
Ashiro Machi, 12,835. — —  
Joobooji Machi, 9,538. — —  
Kindaichi Mura, 7,466. — —

**KUNOHE GUN**

Karumai Machi, 19,023. — —  
Taneichi Machi, 17,834. — —  
Kunohe Mura, 10,343. — —  
Oono Mura, 8,665. — —  
Yamagata Mura, 7,818. — —  
Noda Mura, 6,545. — —

**YAMAGATA**

19 of the 27 towns and 9 of the 10 villages of this prefecture have no gospel witness among their 155,472 people.

**CITIES**

Yamagata Shi, 185,671. 3 (10)  
Sakata Shi, 98,969. 2 (2)  
Yonezawa Shi, 95,480. 6 (7)  
Tsuruoka Shi, 87,001. 4 (5)  
Shinjoo Shi, 44,436. 2 (7)  
Sagae Shi, 41,677. — (2)

Kaminoyama Shi, 40,960. 2 (2)  
Higashine Shi, 40,882. 2 (1)  
Nagai Shi, 37,069. — (3)  
Tendoo Shi, 33,995. 2 (2)  
Murayama Shi, 40,527. — —  
Obanazawa Shi, 33,212. — —

**HIGASHIMURAYAMA GUN**

Yamabe Machi, 16,524. — —  
Nakayama Machi, 13,462. — —  
Toyosaka Mura, 12,335. — —

**NISHIMURAYAMA GUN**

Kahoku Machi, 27,582. — —  
Asahi Machi, 16,816. — —  
Ooe Machi, 16,714. — —  
Nishikawa Machi, 15,337. — —

**KITAMURAYAMA GUN**

Ooishida Machi, 15,056. — —

**HIGASHIOKITAMA GUN**

Takahata Machi, 33,498. — (3)  
Miyouchi Machi, 20,408. — (1)  
Akayu Machi, 12,978. 1 (2)  
Kawanishi Machi, 30,023. — —  
Wagoo Mura, 9,281. — —

**NISHIOKITAMA GUN**

Shirataka Machi, 26,459. — (5)  
Oguni Machi, 15,870. — (2)  
Iide Machi, 16,213. — —  
Tsugawa Mura, 3,117. — —

**HIGASHITAGAWA GUN**

Amarume Machi, 22,638. — —  
Fujishima Machi, 17,167. — —  
Haguro Machi, 13,796. — —  
Asahi Mura, 12,231. — —  
Kushihiki Mura, 11,169. — —  
Tachikawa Machi, 11,647. — —  
Mikawa Mura, 10,905. — —

**NISHITAGAWA GUN**

Atsumi Machi, 23,806. — (2)  
Ooyama Machi, 14,104. — —

**MOGAMI GUN**

Tozawa Mura, 10,995. 1 —  
Mogami Machi, 17,900. — —  
Mamurogawa Machi,  
17,788. — —  
Funagata Machi, 12,279. — —  
Kaneyama Machi, 10,152. — —  
Ookura Mura, 8,953. — —  
Sakegawa Mura, 8,690. — —

**AKUMI GUN**

Yusa Machi, 25,479. — —  
Yahata Machi, 11,458. 2 —  
Hirata Mura, 11,111. — —  
Matsuyama Machi, 8,716. — —

**MIYAGI**

Of the prefecture's 130 Christian workers, 80 are in Sendai. Of the prefecture's 11 villages, only 2 have a gospel witness in them. Of the 57 towns only 22, or less than 1/2 have a witness of any sort. 444,286 people are without the gospel.

**CITIES**

Sendai Shi, 402,388. 43 (37)  
Ishinomaki Shi, 69,602. 6 (2)  
Kesennuma Shi, 57,873. — (2)  
Furukawa Shi, 57,732. 4 (2)  
Shiogama Shi, 56,238. 8 (4)  
Shiroishi Shi, 46,348. 4 (4)

Kakuda Shi, 36,614. 2 — Yamamoto Machi, 17,050. 2 (1)  
Natori Shi, 33,979. — —

**KATTA GUN**

Zaoo Machi, 17,152. — (1)  
Shichikashiku Machi,  
5,545. — —

**SHIBATA GUN**

Oogawara Machi, 16,338. 2 (1)  
Kawasaki Machi, 13,983. — (1)  
Shibata Machi, 24,048. 2 —  
Murata Machi, 16,790. — —

**IGU GUN**

Marumori Machi, 28,836. — (1)

**WATARI GUN**

Watari Mura, 29,214. — (1)

**NATORI GUN**

Iwanuma Machi, 27,367. 4 (2)  
Akifu Mura, 5,309. — —

**MIYAGI GUN**

Tagajoo Machi, 18,866. 2 (4)  
Matsushima Machi,  
15,446. 2 —  
Shichigahama Machi,  
13,023. 2 —  
Rifu Mura, 7,866. 2 —  
Miyagi Mura, 15,667. — —  
Izumi Machi, 14,410. — —

**KUROKAWA GUN**

Taiwa Machi, 21,242. 4 (2)  
Oosato Machi, 13,280. — —

A missionary, whose name is withheld by request, points here to one of the major reasons why so many towns and villages of Japan have no gospel witness.

IN this town of less than 40,000 population a Reformed Church was organized in 1948. It is a congregation with over 100 resident members, over 70 average attendance at morning worship over the last 3 years, and 39 baptisms in the last two years. The congregation has two preaching points and one outpost Sunday-School. Another denomination has been holding regular weekly meetings for almost a year and is to have a resident pastor soon. In a small village within the city limits another congregation meets each Sunday. In addition a Roman Catholic kindergarten is under construction and with it there will certainly be evangelistic efforts.

Also in the town is a small Christian College. The Japanese faculty members conduct Bible classes at two of the local hospitals under the sponsorship of the Reformed Church. The missionaries have regular meetings and preaching points totaling 14 in various locations. In addition the 120 students carry on evangelistic work with the missionaries, the professors, and by themselves.

Despite the work done by the churches, professors, students, and missionaries, the surrounding area has villages with absolutely no Christian work, so you can imagine our surprise to find that another missionary group was "opening work" right in the middle of town.

Before coming in, they very courteously spoke to one of the resident missionaries telling him of their intention, but did not seek counsel as to the wisdom of the step or the real need for additional work here. In fact they were told of the work that was already being done.

There is no doubt that they will reach some in their efforts that those already here will not reach. There is also no doubt that if any other group should send a missionary, he would also reach others—a friendly foreigner can nearly always make a few contacts wherever he works.

But the question keeps bothering me, "How many more would have the opportunity to hear if they had gone somewhere else?"

Is there a more forceful illustration of the need for a comity agreement, or at least more consultation between those of us seeking to present the living Christ to the people of Japan?

Oohira Mura, 7,108. — —  
 Tomiya Mura, 5,239. — —

**TOYOMA GUN**

Yoneyama Machi, 16,529. 2 (1)  
 Toowa Machi, 15,412. — (1)  
 Toyoma Machi, 10,336. — (1)  
 Hasama Machi, 26,788. — —  
 Nakada Machi, 23,942. — —  
 Minamikata Mura, 13,327. — —  
 Toyosato Machi, 9,770. — —  
 Ishikoshi Machi, 9,317. — —

**KAMI GUN**

Nakaniida Machi, 16,398. 1 (1)  
 Onoda Machi, 12,067. — —  
 Shikama Mura, 10,699. — —  
 Miyazaki Machi, 10,072. — —

**SHIDA GUN**

Kashimadai Machi, 13,648. — —  
 Sambongi Machi, 9,731. — —  
 Matsuyama Machi, 9,510. — —

**TAMAZUKURI GUN**

Naruko Machi, 16,783. — (1)  
 Iwadeyama Machi, 22,969. — —

**KURIHARA GUN**

Kurikoma Machi, 24,220. — —  
 Wakayanagi Machi, 22,420. — —  
 Tsukidate Machi, 20,339. — —  
 Ichihisama Machi, 17,223. — —  
 Uguisuzawa Machi, 13,625. — —

Kannaru Machi, 13,125. — —  
 Shiwahime Mura, 10,482. — —  
 Semine Machi, 7,922. — —  
 Takashimizu Machi, 6,479. — —  
 Hanayama Mura, 4,220. — —

**TOODA GUN**

Wakuya Machi, 25,790. — (1)  
 Kogota Machi, 20,537. — (3)  
 Tajiri Machi, 19,430. — (1)  
 Nango Machi, 10,032. — —

**MONOO GUN**

Yamoto Machi, 21,610. — (1)  
 Monoo Machi, 12,401. — (1)  
 Kahoku Machi, 29,696. — —  
 Kanan Machi, 24,024. — —  
 Naruse Machi, 13,831. — —  
 Ogatsu Machi, 11,926. — —  
 Kitakami Mura, 7,960. — —

**OSHIKA GUN**

Onagawa Machi, 18,623. — (4)  
 Wadanoha Machi, 14,272. — —  
 Oshika Machi, 13,952. — —  
 Inai Machi, 10,458. — —

**MOTOYOSHI GUN**

Shizugawa Machi, 19,638. — —  
 Motoyoshi Machi, 16,388. — —  
 Karakuwa Machi, 12,288. — —  
 Utatsu Machi, 7,417. — —  
 Tsuyama Machi, 7,075. — —

**FUKUSHIMA**

*28 of the 54 towns and 47 of the 51 villages of this prefecture—largest of the Tohoku—have no Christian work in them. 489,462 people are in need of hearing the Word.*

**CITIES**

Fukushima Shi, 141,329. 8 (9)  
 Aizuwakayamatsu Shi, 103,584. 1 (9)  
 Kooriyama Shi, 101,221. 2 (8)  
 Taira Shi, 74,094. — (3)  
 Iwaki Shi, 56,727. 4 (2)  
 Nakoso Shi, 51,145. 2 (2)  
 Sukagawa Shi, 49,469. 2 (3)  
 Jooban Shi, 46,252. 2 —  
 Kitakata Shi, 44,200. 2 (2)  
 Haranomachi Shi, 44,000. 3 (3)  
 Sooma Shi, 43,788. 2 (1)  
 Shirakawa Shi, 43,459. 1 (3)  
 Uchigoo Shi, 41,405. — (1)  
 Nihommatsu Shi, 34,730. 2 (3)

**HIGASHISHIRAKAWA GUN**

Tanagura Machi, 20,001. — (1)  
 Hanawa Machi, 16,590. — —  
 Yamatsuri Mura, 11,555. — —  
 Furudono Machi, 11,879. — —  
 Samegawa Mura, 8,390. — —

**NISHISHIRAKAWA GUN**

Yabuki Machi, 16,151. — (1)  
 Nishigoo Mura, 12,476. 2 —  
 Omotegoo Mura, 9,339. — —  
 Higashi Mura, 7,546. — —  
 Izumisaki Mura, 6,811. — —  
 Taishin Mura, 5,905. — —  
 Nakajima Mura, 5,635. — —

**MINAMIAIZU GUN**

Tajima Machi, 22,069. 2 (2)  
 Tadami Mura, 12,277. — (1)  
 Shimogoo Machi, 14,959. — —  
 Nangoo Mura, 6,074. — —  
 Tateiwa Mura, 4,114. — —

Ina Mura, 3,653. — —  
 Hinoemata Mura, 854. — —

**KITAAIZU GUN**

Kitaaizu Mura, 8,928. — —

**SHINOBU GUN**

Izaka Machi, 26,799. — (2)  
 Azuma Mura, 17,609. — —  
 Matsukawa Machi, 14,327. — —  
 Shinobu Mura, 10,246. — —

**DATE GUN**

Kawamata Machi, 27,479. — (2)  
 Hobara Machi, 21,539. — (1)  
 Ryoozen Machi, 15,725. — (1)  
 Date Machi, 8,528. — (1)  
 Yanagawa Machi, 26,034. — —  
 Koori Machi, 16,873. — —  
 Kuniimi Machi, 13,675. — —  
 Iino Machi, 9,308. — —  
 Tsukidate Machi, 8,023. — —

**ADACHI GUN**

Motomiya Machi, 19,321. — (1)  
 Ootama Mura, 9,490. 2 —  
 Iwashiro Machi, 16,298. — —  
 Toowa Mura, 14,001. — —  
 Adachi Mura, 13,477. — —  
 Shirasawa Mura, 11,523. — —

**ASAKA GUN**

Fukuyama Machi, 13,851. — —  
 Atami Machi, 11,545. — —  
 Konan Mura, 10,343. — —  
 Asaka Machi, 9,442. — —  
 Mihota Mura, 8,463. — —  
 Hiwada Machi, 8,332. — —  
 Oose Mura, 6,898. — —  
 Kikuta Mura, 5,835. — —  
 Katahira Mura, 4,587. — —

**IWASE GUN**

Tenei Mura, 9,892. — —  
 Kagamishi Mura, 8,731. — —  
 Naganuma Machi, 8,559. — —  
 Iwase Mura, 7,230. — —

**YAMA GUN**

Inawashiro Machi, 27,462. 2 (2)  
 Shiokawa Machi, 13,403. — (1)  
 Yamato Machi, 9,441. — (1)  
 Nishiaizu Machi, 19,798. — —  
 Bandai Mura, 7,846. — —  
 Atsushiokanoo Mura, 7,650. — —  
 Kitashiobara Mura, 5,347. — —

**KAWANUMA GUN**

Aizubange Machi, 25,793. — (1)  
 Kawahigashi Mura, 11,941. — —  
 Yanaizu Machi, 9,690. — —  
 Takasato Mura, 7,455. — —  
 Yugawa Mura, 5,699. — —

**OONUMA GUN**

Aizutakada Machi, 23,102. 2 (1)  
 Hongoo Machi, 8,431. — (2)  
 Kaneyama Machi, 9,465. — —  
 Mishima Mura, 6,726. — —  
 Niitsuru Mura, 6,459. — —  
 Shoowa Mura, 4,880. — —

**ISHIKAWA GUN**

Ishiwaka Machi, 25,433. — (1)  
 Hirata Mura, 10,956. — —  
 Asakawa Machi, 9,453. — —  
 Tamakawa Mura, 8,992. — —  
 Oohigashi Mura, 7,924. — —

**TAMURA GUN**

Funahiki Machi, 31,639. 2 —  
 Miharu Machi, 24,157. — (2)  
 Tokiwa Machi, 10,233. 2 —  
 Ono Machi, 18,301. — —  
 Tamura Machi, 17,722. — —  
 Nakata Mura, 10,585. — —  
 Oogoe Machi, 7,933. — —  
 Nishita Mura, 7,109. — —  
 Takine Machi, 6,997. — —

**IWAKI GUN**

Yotsukura Machi, 21,363. 2 (2)  
 Yoshima Mura, 20,232. — —  
 Toono Machi, 11,191. — —  
 Ogawa Machi, 10,293. — —  
 Miwa Mura, 8,619. — —  
 Tabito Mura, 8,006. — —  
 Kawamae Mura, 4,086. — —

**FUTABA GUN**

Namie Machi, 28,389. 2 (3)  
 Ookuma Machi, 9,088. — (1)  
 Tomioka Machi, 14,007. 2 —  
 Futaba Machi, 8,409. 2 —  
 Naraha Machi, 11,197. — —  
 Hirono Machi, 6,466. — —  
 Kawachi Mura, 6,463. — —  
 Hisanohama Machi, 6,229. — —  
 Kazuroo Mura, 3,489. — —  
 Oohisa Mura, 3,125. — —

**SOOMA GUN**

Kashima Machi, 17,996. 2 (1)  
 Shinchi Mura, 11,167. 2 (1)  
 Odaka Machi, 19,713. 2 —  
 Iidate Mura, 1,552. — —

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## KANTO

In terms of "unreached population" 5 of the 6 prefectures have each over half a million of unreached souls.

Next to Tokyo To, Kanagawa Prefecture has the greatest concentration of Christian workers and the fewest "unreached people" in the Kanto as well as Tohoku area.

Of Kanto's 459 cities, towns and villages (not counting Tokyo To) 246, or over 1/2, have no Christian workers and no gospel meetings in them. A breakdown reveals that though 89 of the 93 cities have a gospel witness, only 102 of the 223 towns and 22 of the 143 villages have a witness.

Population wise, of Kanto's 13,299,656 people (excluding Tokyo) 3,070, 223, or almost 1/4, are without any Christian work or worker.

**Cities:** There are still 3 cities with a total population of 132,897 in which not even one Japanese or missionary worker carries on any Christian work. Two of the unreached cities are in Ibaragi; the 3rd is in Saitama prefecture.

**Towns:** Of Kanto's 224 towns with a total population of 3,642,034 (not including Tokyo To) 120 or more than 1/2 of the towns have no Christian work carried on among their 1,665,860 people. 3 of these towns have a population above 20,000 each, 51 towns have between 10,000 and 20,000 people in each, and 80 towns have a population under 10,000 each.

**Villages:** Of Kanto's 142 villages with a total population of 1,426,800, 122 villages have no gospel witness among their 1,214,141 people. 60 of these unreached villages have a population of between 10,000 and 20,000 and 44 villages have a population of under 10,000 each.

## TOCHIGI

17 of the 28 towns and 14 of the 15 villages with a total population of 505,734 have no Christian work in them.

### CITIES

Population Miss. Jap.  
Utsunomiya Shi, 252,527. 15 (13)

Ashikaga Shi,	109,872.	2	(7)
Kanuma Shi,	81,858.	1	(3)
Tochigi Shi,	75,398.	—	(6)
Sano Shi,	69,276.	—	(4)
Imaichi Shi,	44,253.	—	(1)
Ootawara Shi,	44,023.	2	(2)
Maoka Shi,	42,010.	—	(3)
Oyama Shi,	35,843.	1	(3)
Nikko Shi,	32,712.	—	(4)
Yaita Shi,	30,496.	—	(5)

### KAMITSUGA GUN

Ashio Machi,	18,403.	—	(3)
Awano Machi,	15,194.	—	—
Nishikata Mura,	8,164.	—	—

### SHIMOTSUGA GUN

Mamada Machi,	17,470.	—	(1)
Mibu Machi,	25,255.	—	—
Fujioka Machi,	22,014.	—	—
Kuwakinu Mura,	17,796.	—	—
Oohira Mura,	17,740.	—	—
Iwafune Mura,	17,060.	—	—
Mita Mura,	15,787.	—	—
Tsuga Mura,	13,110.	—	—
Ishibashi Machi,	12,394.	—	—
Nogi Mura,	10,526.	—	—
Kokubunji Machi,	10,501.	—	—

### KAWACHI GUN

Kaminokawa Machi,	18,914.	—	(3)
Kawachi Mura,	13,221.	—	—
Minamikawachi Mura,	11,227.	—	—
Kamikawachi Mura,	10,430.	—	—

### HAGA GUN

Motegi Machi,	29,672.	—	(4)
Mashiko Machi,	22,437.	—	—
Haga Machi,	20,580.	—	—
Ninomiya Machi,	20,207.	—	—
Ichikai Mura,	13,168.	—	—

### ASHIKAGA GUN

Sakanishi Machi,	18,461.	—	(1)
Mikuriya Machi,	17,961.	—	—

### NASU GUN

Kuroiso Machi,	31,235.	2	(2)
Karasuyama Machi,	26,937.	—	(1)
Kurobane Machi,	23,529.	2	(1)
Nishinasuno Machi,	19,164.	2	(1)
Nasu Machi,	31,727.	—	—
Batoo Machi,	22,584.	—	—
Minaminasu Mura,	15,259.	—	—
Ogawa Machi,	8,721.	—	—
Yuzukami Mura,	7,700.	—	—

### SHIOYA GUN

Ujie Machi,	20,974.	—	(2)
Shioya Mura,	19,163.	—	(1)
Fujiwara Machi,	13,720.	—	(1)
Takanezawa Machi,	23,226.	—	—
Kitsuregawa Machi,	14,434.	—	—
Shiobara Machi,	11,742.	—	—
Kuriyama Mura,	3,881.	—	—

### ASO GUN

Tanuma Machi,	32,039.	—	—
Kuzuu Machi,	19,649.	—	—

## IBARAGI

17 of the 40 towns and 28 of

JAPAN HARVEST



**TSUKUI GUN**

Tsukui Machi, 14,814. — —  
 Fujino Machi, 9,261. — —  
 Sagamiko Machi, 7,613. — —  
 Shiroyama Machi, 5,244. — —

**SAITAMA**

*13 of the 34 towns and 34 of the 83 villages with a population of 501,263 have no Christian work in them.*

**CITIES**

Oomiya Shi, 165,437. 10 (8)  
 Urawa Shi, 162,055. 6 (18)  
 Kawaguchi Shi, 153,614. 2 (4)  
 Kawagoe Shi, 109,444. 4 (11)  
 Kumagaya Shi, 100,211. — (6)  
 Chichibu Shi, 60,960. 2 (5)

Tokorozawa Shi, 59,581. 2 (1)  
 Gyooda Shi, 55,526. 4 (2)  
 Fukaya Shi, 52,111. 2 (4)  
 Koshigaya Shi, 48,800. 2 (5)  
 Hannoo Shi, 44,803. 4 (1)  
 Warabi Shi, 44,496. — (3)  
 Hanyuu Shi, 44,235. — (1)  
 Kazoo Shi, 43,526. 1 (2)  
 Honjoo Shi, 41,375. — (3)  
 Higashimatsuyama Shi, 38,492. 1 (2)

Yono Shi, 38,050. — (7)  
 Ageo Shi, 37,595. — (3)  
 Iwatsuki Shi, 35,517. — (1)  
 Sooka Shi, 35,165. — (3)  
 Kasukabe Shi, 33,893. 3 (2)  
 Koonosu Shi, 31,855. — (2)  
 Sayama Shi, 32,312. — —

**MINAMISAITAMA GUN**

Kuki Machi, 23,645. 2 (3)

Shoobu Machi, 16,373. — (1)  
 Shiraoka Machi, 15,912. 2 —  
 Miyashiro Machi, 11,038. — (2)  
 Hasuda Machi, 20,348. — —  
 Yashio Mura, 13,223. — —

**KITASAITAMA GUN**

Kisai Machi, 16,625. — (1)  
 Ootone Mura, 12,554. — —  
 Kitakawabe Mura, 8,449. — —  
 Kawasato Mura, 8,271. — —  
 Minamigawara Mura, 3,565. — —

**KITAADACHI GUN**

Hatogaya Machi, 17,969. 2 —  
 Asaka Machi, 17,963. — (4)  
 Yamato Machi, 14,450. — (4)  
 Adachi Machi, 11,633. — (3)  
 Toda Machi, 26,498. — —

Okegawa Machi, 21,074. — —  
 Kitamoto Machi, 15,300. — —  
 Fukiage Machi, 12,069. — —  
 Niiza Machi, 11,784. — —  
 Misono Mura, 9,464. — —  
 Ina Mura, 7,049. — —

**IRUMA GUN**

Musashi Machi, 29,422. — (1)  
 Sakado Machi, 24,121. — (2)  
 Fujimi Mura, 11,783. 2 —  
 Moroyama Machi, 10,897. 1 (4)  
 Okose Machi, 10,236. — (3)  
 Tsurugashima Mura, 7,020. — (1)  
 Hidaka Machi, 17,042. — —  
 Fukuoka Mura, 8,465. — —  
 Seibu Machi, 6,111. — —  
 Ooi Mura, 4,791. — —  
 Miyoshi Mura, 4,327. — —  
 Naguri Mura, 3,453. — —



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# TOKYO

Compared to other areas of Japan, population wise, Tokyo city is the best covered area of all Japan. And that fact is still unchanged after we subtract the number of missionaries engaged in language study, and specialized work such as teaching, radio, literature and administration work which contributes to the overall Japan field rather than to Tokyo locally.

Here follows a listing of Tokyo's missionaries under 7 categories—the result of a recent survey (material gathered in April 1960) made by JAPAN HARVEST:

evangelism-church work	209 missionaries
language study	41 couples, 20 single people
teaching ministry	35 couples, 41 single people
administrative work	26 couples, 12 single people
radio work	8 couples
literature work	11 couples, 4 single people
student work	6 couples, 2 single people
cross-country evangelists	6 couples

A total of 243 (92 couples and 59 single people which represents about 44% of the total Tokyo missionary force are engaged in specialized missionary work which benefits the overall Japan field. Excluding these and the 102 missionaries (18½%) engaged in language study, there are about 200 missionaries (37½%) left who can be counted as actively engaged in direct evangelism-church work in Tokyo and surrounding areas.

Each missionary's residence as well as his several points of activity in Tokyo such as Bible classes, church work, etc., are included in our list. The Adachi, Daito, Edogawa and Arakawa Ku have only one point of missionary witness. The cities of Machida, Oome, Koganei have only two each. To the best of our knowledge there are still 8 towns in Tokyo To with a total population of 24,074 that have no Christian work or worker in them. Can you correct us, or this prevailing situation? Most of the Japanese language students and specialized workers are residing in the Ku areas, the greatest numbers in Setagaya, Minato, Shinjuku, Shibuya and Suginami Ku's.

Surprisingly few missionaries residing in Tokyo carry on Christian work in prefectures outside the Tokyo area. Sixteen Tokyo missionaries are maintaining a Christian witness in Kanagawa Ken (Kawasaki, Yokohama); 6 work in Saitama Ken; and 4 occasionally work in Chiba, 1 each in Ibaragi, Tochigi, Yamagata, Nagano, Aichi, Miyagi and Gumma Ken.

The figure for the Japanese Christian workers were gathered from the 1960 Kirisutokyo Nenkan and the JPC Christian workers list and include the several points of activity for the same persons as in the case of missionaries. But this list is not as complete as the missionary list.

Japanese Christian workers maintain work in 734 places in the Tokyo metropolitan area (23 Ku) 71 in Tokyo's outlying cities and only 48 in the smaller towns. There are also about 490 students in Tokyo, training in evangelical Christian schools to become pastors, evangelists, teachers etc., whose witness at weekends particularly needs to be included in the Tokyo picture.

## KU

	Population	Miss.	Jap.
Oota Ku,	655,796	8	(34)
Setagaya Ku,	604,281	62	(72)
Suginami Ku,	457,043	32	(59)
Shinagawa Ku,	398,683	13	(27)
Kita Ku,	386,512	7	(19)
Shinjuku Ku,	378,051	48	(69)
Itabashi Ku,	376,153	7	(31)

## HIKI GUN

Ogawa Machi,	25,562.	—	(3)
Kawajima Mura,	17,602.	—	—
Yoshimi Mura,	15,708.	—	—
Sugaya Mura,	9,639.	—	—
Tokigawa Mura,	7,597.	—	—
Namegawa Mura,	7,243.	—	—
Hatoyama Mura,	5,277.	—	—
Tamagawa Mura,	4,228.	—	—

## CHICHIBU GUN

Minano Machi,	14,717.	2	—
Nogami Machi,	8,436.	4	—
Ogano Machi,	14,909.	—	—
Yoshida Machi,	9,120.	—	—
Ootaki Mura,	8,183.	—	—
Yokose Mura,	7,293.	—	—
Arakawa Mura,	6,517.	—	—
Higashichichibu Mura,	6,297.	—	—
Ryoogami Mura,	5,213.	—	—

## KODAMA GUN

Kodama Machi,	20,633.	2	—
Mamisato Mura,	16,137.	—	—
Misato Mura,	12,536.	—	—
Kamikawa Mura,	11,042.	—	—
Kamizumi Mura,	2,107.	—	—

## OOSATO GUN

Yorii Machi,	26,651.	2	—
Menuma Machi,	22,611.	—	(1)
Toyosato Mura,	10,625.	—	(1)
Oosato Mura,	7,556.	1	—
Okabe Mura,	14,907.	—	—
Kawamoto Mura,	9,959.	—	—
Hanazono Mura,	8,143.	—	—
Koonan Mura,	7,937.	—	—

## KITAKATSUHIKA GUN

Satte Machi,	23,838.	—	(3)
Sugito Machi,	17,846.	—	(1)
Misato Mura,	17,682.	—	—
Yoshikawa Machi,	16,561.	—	—
Shoowa Mura,	14,739.	—	—
Kurihashi Machi,	13,047.	—	—
Matsubushi Mura,	9,052.	—	—
Washimiya Machi,	8,751.	—	—

## GUMMA

16 of the 28 towns and 35 of the 39 villages have no Christian work among their 506,443 people.

## CITIES

Maebashi Shi,	175,391.	10	(9)
Takasaki Shi,	139,669.	10	(5)
Kiryuu Shi,	124,770.	—	(6)
Isezayi Shi,	86,159.	—	(4)
Oota Shi,	61,168.	4	(3)
Tatebayashi Shi,	56,837.	2	(2)
Numata Shi,	43,376.	2	(3)
Tomioka Shi,	42,879.	—	(1)
Fujioka Shi,	42,804.	—	(2)
Annaka Shi,	42,419.	2	(2)
Shibukawa Shi,	39,594.	4	(5)

## SETA GUN

Joonan Mura,	19,968.	—	—
Akagi Mura,	15,783.	—	—
Fujimi Mura,	14,568.	—	—
Kasukawa Mura,	10,460.	—	—
Oogo Machi,	10,277.	—	—
Niisato Mura,	10,244.	—	—
Azuma Mura,	9,932.	—	—
Kitatachibana Mura,	9,345.	—	—
Miyagi Mura,	9,079.	—	—
Kurohone Mura,	5,614.	—	—

## GUMMA GUN

Haruna Machi,	21,573.	—	(12)
Gumma Machi,	15,207.	—	—
Misato Machi,	12,294.	—	—
Gunnan Mura,	9,445.	—	—
Kurabuchi Mura,	8,330.	—	—
Kuragano Machi,	7,112.	—	—

## KITAGUMMA GUN

Yoshioka Mura,	9,706.	—	—
Shintoo Mura,	8,203.	—	—
Nagno Mura,	5,984.	—	—
Shirosatoi Mura,	5,970.	—	—
Ikaho Machi,	4,312.	—	—
Onogami Mura,	3,385.	—	—

## TANO GUN

Shin Machi,	12,580.	—	(3)
Yoshii Machi,	19,499.	—	—
Onishi Machi,	11,758.	—	—
Mamba Machi,	6,519.	—	—
Ueno Mura,	4,854.	—	—
Nakazato Mura,	2,944.	—	—

## KANRA GUN

Shimonita Machi,	21,442.	2	—
Kanra Machi,	15,231.	—	—
Nammoku Mura,	10,384.	—	—
Myoogi Machi,	6,323.	—	—
Nyuu Mura,	3,312.	—	—

## USUI GUN

Matsuida Machi,	23,426.	2	(1)
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## SAWA GUN

Sakai Machi,	28,724.	—	(3)
Tamamura Machi,	17,185.	—	(1)
Akabori Mura,	9,628.	—	—
Azuma Mura,	7,635.	—	—

## YAMADA GUN

Oomama Machi,	18,668.	—	(1)
Morita Mura,	9,735.	—	—
Yabagawa Mura,	4,436.	—	—

## OORA GUN

Ooizumi Machi,	18,590.	—	(1)
Itakura Machi,	19,096.	—	—
Oora Mura,	15,772.	—	—
Chiyoda Mura,	11,124.	—	—
Meiwa Mura,	9,709.	—	—

## NITTA GUN

Ojima Machi,	16,037.	—	(1)
Hoosen Mura,	11,696.	—	(1)
Kasakake Mura,	8,635.	—	(1)
Nitta Machi,	20,399.	—	—
Yabuzukahon Machi,	9,034.	—	—

## AGATSUMA GUN

Nakanoojoo Machi,	23,397.	2	(1)
Agatsuma Machi,	22,316.	—	(1)
Kusatsu Machi,	8,024.	—	(2)
Takayama Mura,	5,004.	—	(1)
Tsumagoi Mura,	15,241.	—	—
Naganohara Machi,	8,361.	—	—
Kuni Mura,	3,809.	—	—
Azuma Mura,	3,758.	—	—

## TONE GUN

Tsukiyono Machi,	13,302.	—	—
Niiharu Mura,	10,637.	—	—
Tone Mura,	10,563.	—	—
Shoowa Mura,	10,352.	—	—
Minakami Machi,	10,099.	—	—
Katashina Mura,	8,508.	—	—
Kawaba Mura,	5,245.	—	—
Shirasawa Mura,	4,003.	—	—

Adachi Ku,	374,922	4	(16)
Katsushika Ku,	344,905	3	(17)
Toshima Ku,	330,187	14	(34)
Nakano Ku,	322,411	13	(56)
Sumida Ku,	316,140	6	(10)
Kotoo Ku,	312,326	—	(20)
Daito Ku,	294,737	3	(18)
Edogama Ku,	289,778	5	(15)
Meguro Ku,	279,769	10	(18)
Nerima Ku,	266,747	23	(29)
Arakawa Ku,	261,216	2	(13)
Shibuya Ku,	258,236	39	(70)
Minato Ku,	257,660	27	(46)
Bunkyo Ku,	251,068	17	(23)
Chuo Ku,		4	(20)
Chiyoda Ku,	122,292	18	(18)

#### CITIES

Hachioji Shi,	152,025	5	(12)
Musashino Shi,	152,025	5	(12)
Mitaka Shi,	85,530	8	(8)
Fuchu Shi,	69,119	b	(5)
Tachikawa Shi,	65,754	8	(8)
Machida Shi,	63,757	2	(5)
Chofu Shi,	61,430	—	(6)
Oome Shi,	56,716	4	(3)
Akishima Shi,	42,469	—	(4)
Koganei Shi,	40,625	2	(9)

#### NISHITAMA GUN

Fussa Machi,	20,209	3	(1)
Itsukaichi Machi,	15,272	—	(2)
Okutama Machi,	14,874	1	—
Akita Machi,	14,263	1	—
Mizuho Machi,	12,079	—	—
Hamura Machi,	10,549	—	(1)
Hinode Machi,	8,289	—	—
Hinohara Machi,	6,112	—	(1)

#### MINAMITAMA GUN

Hino Machi,	33,554	2	(2)
Inagi Machi,	10,661	—	(2)
Tama Mura,	8,282	—	—
Yugi Mura,	6,282	—	(1)

#### KITATAMA GUN

Kodaira Machi,	42,040	1	(3)
Hoya Machi,	35,753	13	(4)
Higashimurayama Machi,	35,168	2	(6)
Kokubunji Machi,	34,211	—	(2)
Kunitachi Machi,	33,866	1	(6)
Tanashi Machi,	26,590	—	(3)
Komae Machi,	19,639	—	(1)
Kiyose Machi,	14,116	2	(6)
Sunagawa Machi,	13,487	—	—
Yamato Machi,	13,437	1	—
Kurume Machi,	13,191	12	—
Murayama Machi,	11,556	1	—

#### OOSHIMA SHICHO

Ooshima,	12,943	—	(3)
Niiijima,	4,803	—	(1)
Kouzushima,	2,979	—	—
Toshima,	345	—	—

#### MIYAKEJIMA SHICHO

Miyakejima,	7,101	—	(1)
Mikurashima,	337	—	—

#### HACHIJOJIMA SHICHO

Hachiojima,	12,550	—	(2)
Aogashima,	373	—	—

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# BOOKS



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R. S. Nicholson, editor

## The Christian Message as "Biblical Realism"

The Communication of the Christian Faith, 1956, pp. 127, \$ 2.50  
Religion and the Christian Faith, 1956, pp. 461, \$ 6.00  
A Theology of the Laity, 1958, pp. 190, \$ 3.00

All published by the Westminster Press, Philadelphia

A Trilogy by Hendrik Kraemer

Reviewed by Gordon K. Chapman

DR. Hendrik Kraemer, Professor of the University of Leiden, Holland, first came to the attention of the missionary world through his book, *The Christian Message in the Non-Christian World* which was written for the Madras Conference of 1938. In this book he held that the Christian message should be what he termed, "Biblical Realism," that is, the discovery in the Scriptures of God's revelation of Himself in Christ for the redemption of mankind. This was in effect a reply to the book *Rethinking Missions*, published in 1932, which took the position that the aim of missions should not be to proselytize but to share.

In his book, *The Communication of the Christian Faith*, he deals with the problem of the communication of the Gospel message. He explains why it is difficult to communicate the Christian faith and how the communication between men which was broken through the Fall may be restored. The first of five chapters establishes the biblical basis and formulates a fundamental theology of communication. The second chapter deals with the communication of the Gospel throughout the vicissitudes of Church history, showing how the health of the Church has depended upon its alertness to the problem of communication. While chapter 3 discusses the psychological, sociological and cultural factors involved in communication, the most important section deals with the function of language. The next chapter analyzes the causes of the breakdown of communication and shows that the problem cannot be solved by a mere resort to new methods. The basic problem of evangelism is that of the authority of the message. In conclusion he shows that the Church must reflect on the truth that "judgement must begin at the house of God" and not at the house of the world.

In *Religion and the Christian Faith*

Kraemer gives us the essence of his decades of study in the history of religions and their relationship to the Christian faith. His very staunch but enlightened stand on the authority of the Scriptures and uniqueness of the Christian faith is most encouraging and refreshing. In the historical section of the book he describes and criticizes the various approaches to the study of religion and shows how Christian theologians from the first centuries until today have interpreted other religions. He indicates what light the Bible throws on the problem of religions, and deals with the contemporary questions for the Christian faith raised by current developments in religion and philosophy. The chapter on Syncretism as a Missionary problem was most helpful to the reviewer, especially in the light of the situation in Japan where this has always been a major temptation for the Christian Church.

*A Theology of the Laity* is actually a very urgent appeal for greater lay participation in the Christian ministry. Based on the concept of the "universal priesthood of believers," Kraemer shows how the early Church was actually a fellowship of believers in which there was little or no distinction between clergy and laity. "Indeed, by virtue of their commitment, all Christians shared in the ministry according to the nature and degree of their individual gifts, exemplifying the doctrine of many members and one body as set forth by Paul in the twelfth chapter of his first letter to the Corinthians." His analysis of the place of the laity throughout Church history reveals that only occasionally, however, was the "ministry of the laity" recognized for what it really is, an integral and essential part of the functioning of the Church. Upon laymen, who in their daily lives and occupations encounter the society about them, falls the tremendous task of bearing witness



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### WORD OF LIFE PRESS

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to the unbelieving world—"the very spearhead of the church's true mission." Very fortunately Dr. Kraemer will be in Japan from October 1 through November 29.

### CITY LIFE IN JAPAN

By R. P. Dore

Routledge & Kegan Paul,  
London, 1958. Price: ¥ 1800

Again the scholars have provided us with a good report on life in a Tokyo ward.

The sections of the book are well organized and the basic aim of the book is to give an idea of what it is like to be a Japanese living in a Tokyo neighborhood. The neighborhood selected was middle-class and with broad variations.

The contrast between the rural, family-centered, stratified society of the last half century and the highly competitive individualistic society of today are sharply drawn.

These changes which seem to indicate that it is impossible for a traditional family pattern and the attendant religious patterns of the past generations to survive in an industrial society are very meaningful for anyone interested in Christian missions. It is significant that the findings of Mr. Dore correlate highly with the studies of this same area which have been made by Japanese sociologists. The sections on the Family Rites, Present Day Religious Teachings, and the Individual and the Kami are particularly interesting. The appendix contains many charts, graphs and survey results which confirm the findings of the preceding chapters. Of all sections of this book perhaps the most interesting is the section entitled The Wider World with its keen portrayal of the Japanese attitude toward politics, education and getting-ahead-in-the-world. When one has mastered some of the basic concepts of this book, positive Christian action can be more clearly focused upon the community by the Church.

### McKAY'S GUIDE TO THE FAR EAST AND THE MIDDLE EAST

By E. Cowles Gellhorn

Van Rees Press, New York, 1956

This guide to the Far East can be recommended, with the usual qualifications in a few specific points, to your friends who will be travelling in Japan and Asia. It presents the various countries in organized series and highlights the best places to eat, sleep, and shop. You will find great benefit in this book if you plan to travel in areas of Asia outside of Japan. It is the most comprehensive guide of the Far East which has come to our attention.

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# NAMES

*in the news*

Elaine Nordstrom, editor

## DIRECTORY CORRECTIONS

p. 25. Mr. & Mrs. Jonathan H. Bartel, 60, 4 Chome, Yamasaka Cho, Higashi Sumiyoshi Ku, Osaka.

p. 45. Miss Blanche Becker, 5, Tojiin Nishi Machi, Kita Ku, Kyoto Shi.

p. 44. Rev. S. M. Kuanu is not with FEAM but is independent representing Bethany Chapel Missions.

p. 45. Mr. & Mrs. Edward Hanson serve with the Japan Gospel League and not the IGL as listed.

p. 32. The following Independent missionaries are living at 28 Nakajo Mae, Ruike, Hachinohe Shi, Aomori Ken. Mr. & Mrs. Harvey Adkins, Mr. & Mrs. Clifford Fanger, Mr. John Goto, Mr. & Mrs. Carl Harrigan, Miss Mary Koop, Mr. & Mrs. Gerald Smith, Mr. & Mrs. Lawrence Todd, Mr. Teruo Tomono, Miss Ella Yakel.

p. 28. Cross out Miss Laura Logan's name and address in Kobe. She is Mrs. Charles A. Logan, as correctly listed under Aichi Ken.

p. 39 Miss Gudrun Eid (IND), Fukui Ken, has gone back to Taiwan and resumed work there.

p. 60. The superintendent of NEOM is Mr. Frank Kongstein and not Mr. Gornitzka.

Wilbur Fridell (ABFMS). Mr. & Mrs. R. J. Hammer (CMS) left April 19 for England where Mr. Hammer will be studying at Cambridge University until returning to Japan in September, 1961. Miss Maria Hardenberg (GAM). Dr. & Mrs. Donald Hoke (TEAM) left April 12 for a four-month stay in the U.S.A. Mr. & Mrs. Stanley Howard, Jr. (SB). Mr. & Mrs. Morris Jacobsen left for furlough April 10. They flew to Vancouver, B.C., Canada in order to attend the funeral of Mr. Jacobsen's father. Mr. & Mrs. Calvin Junker (TEAM). Miss Gunborg Karlsson (SEOM) in April. Miss A. Krauss (IBPFM) left April 13.

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

Miss Jean McCormick (JEB) leave June, Mr. & Mrs. C. D. McMahan (FEGC), Miss Martha Mjos (FCM). Mr. & Mrs. Frank Noell (CBFMS) left May 1. Miss Judy Raby (IND) left April 13. Mr. & Mrs. J. Rokka (FFM) in March. Mr. & Mrs. William H. Sakwitz (AG) left April 2 and will be in Grand Rapids, Mich, U. S. A. Miss Bessie Salter (ELG). Miss Aslaug Vereide (NMA) is on furlough in Norway, Miss Irene Webster-Smith (JEB), Miss Clara Wing (PEC) left in March. Mr. & Mrs. P.G. Wunstorf (IND).

## NEW ARRIVALS

Harold Murray (Feb. 17) to Mr. & Mrs. Sam Archer (TEAM).

Rachel Ann (March 9) to Mr. & Mrs. William Duncan (CBFMS).

Nathan Jeremy (March 10) to Mr. & Mrs. Leo Kaylor (MSWF).

John Clement (March 6) to Mr. & Mrs. Clement Walbert (BGC).

Dawn Joy (Feb. 1) to Mr. & Mrs. Lloyd White (TEAM).

Deborah Jane (March 22) to Mr. & Mrs. James Wilson (BGC).

## FURLOUGH-BOUND

Miss Myrtle Anderson (JEM), Mr. & Mrs. Henry Ayabe (FEGC). Mr. & Mrs. Glen Bruner (MC) left March 21 and will be in Walsenburg, Colorado, for a year's furlough. Miss Aagot Berge (FCM), Miss Florence Byers (AG), Mr. & Mrs. Bob Chambers (CnC), Miss Mildred Craig (IND) to U.S.A. Miss Grace DeCamp (TEAM). Mr. & Mrs. Albert Dexter (IND). Miss Alice Foreman (CBFMS). Mr. & Mrs.

## WEDDING BELLS

Miss Judy Batchler (OMF) to Mr. John Chisholm (OMF) in April. Their address is 35-1 Aza Kubo, Minato Machi, Aomori Ken.

## REINFORCEMENTS

Mr. & Mrs. Dewitt Lyon, (TEAM) 1199-A, Karuizawa Machi, Nagano Ken. Rev. & Mrs. Clifford M. Geedy (IND), 1437 Kumagawa, Fussa Machi, Nishitama Gun, Tokyo.

Mr. & Mrs. Magne Sletholen (FCM) 48 Kiyokawa Cho, Takefu Shi, Fukui Ken.

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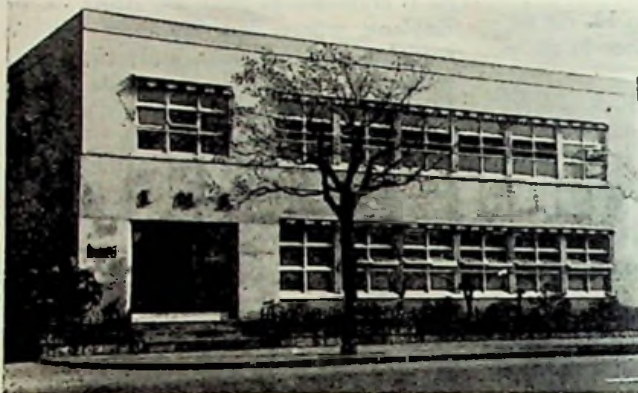
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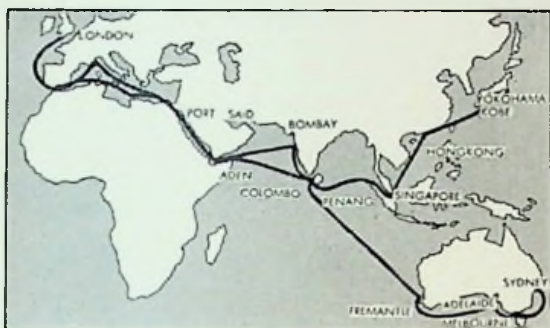
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