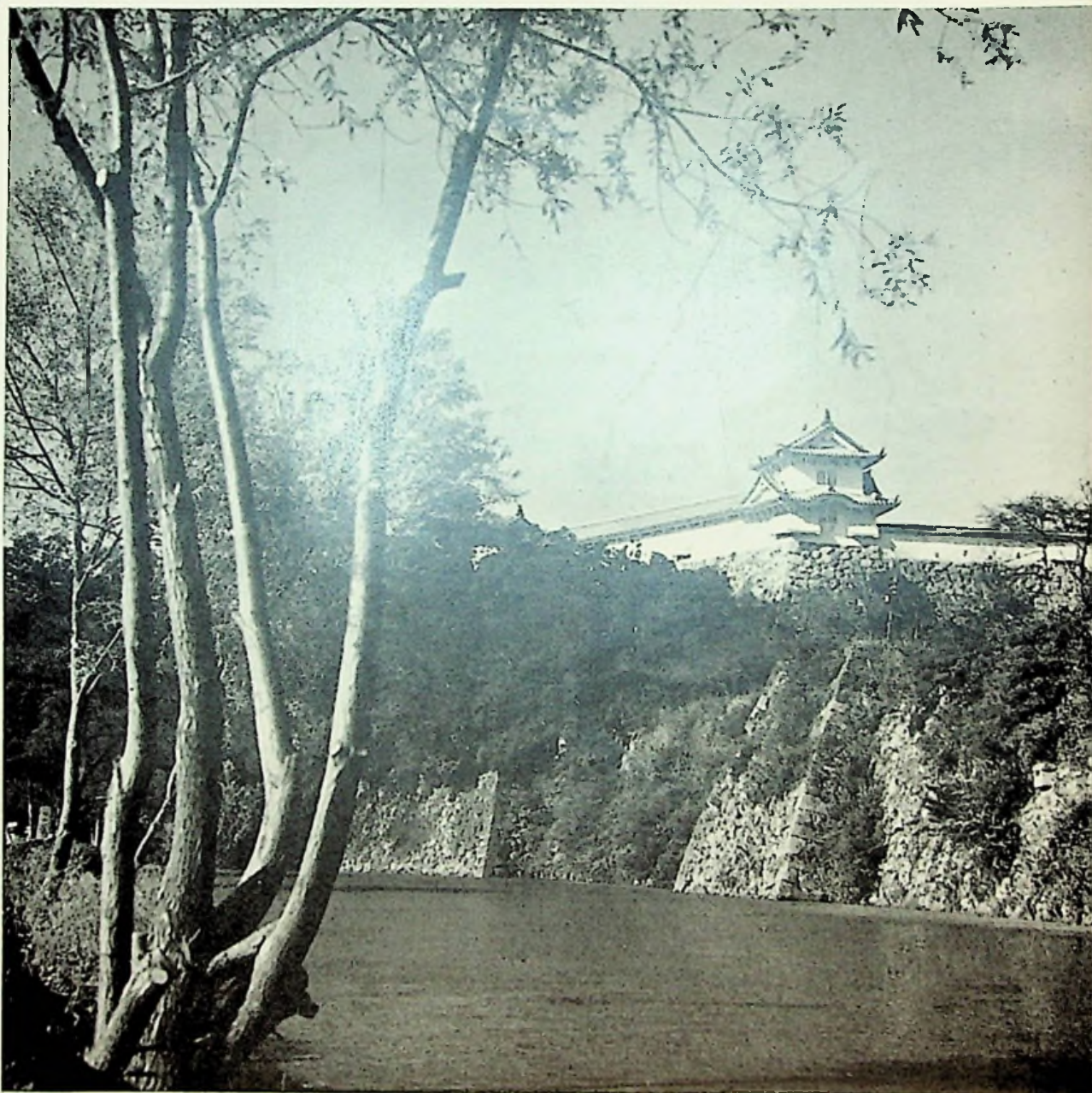


Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



In this issue:

THE NEXT TEN YEARS IN JAPAN

page 10

How Many Missionary Casualties?

page 8

The Unreached Villages of Chubu and Kinki

page 26

PAN AM JETS

**MOST
FREQUENT
BIG JETS
TO:**

HONG KONG

BANGKOK

ISTANBUL

FRANKFURT

LONDON

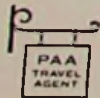
Jet Clippers also offer frequent service to Rangoon, Calcutta, New Delhi, Karachi, Teheran, Beirut, Ankara, Munich and Vienna.



Pan American—the airline with more Big Jet flights to more places - now offers you the most frequent jet service to the Middle East, Europe, and on to the U. S. A. Stop over en route at no extra fare.

You'll be aboard the famous Boeing 707 *Intercontinental Jets*—world's largest, fastest airliners. On every Jet Clipper* flight, you can enjoy a choice of first-class *President Special* or low-fare *Rainbow* service.

*Trade-Mark, Reg. U.S. Pat. Off



For expert trip planning, see your friendly Travel Agent or Pan Am TOKYO: Mitsubishi Shoji Bldg., Marunouchi, Chiyoda-Ku. Phone 211-2441 or Imperial Hotel.

OSAKA: Grand Hotel, Phone 26-6048/9

NAGOYA: Hotel New Nagoya, Phone 55-5131/8



WORLD'S MOST EXPERIENCED AIRLINE

TEN YEARS OF GOOD BOOKS

Word of Life Press 10 YEARS OF LITERATURE SERVICE

AFTER 10 YEARS OF SERVICE AS THE LITERATURE ARM OF EVANGELICAL MISSIONS IN JAPAN. WLP IS HAPPY TO ANNOUNCE THE PUBLICATION OF 10 MORE VITAL, CHRISTIAN BOOKS DUE THIS FALL!

THE MINISTRY OF INTERCESSION

BY ANDREW MURRAY

So often today it is the ready and common confession of the saints of God that, "we pray too little". Especially is this shortcoming recognized among the believers in Japan where conditions are not conducive to the 'quiet time'. But in spite of these difficulties, the ministry of prayer is still of utmost importance for Christian growth and fruitfulness.

In this new Japanese publication a fresh and irresistible challenge to the place of prayer in the life of victory is set forth for all who will accept it. ¥ 200

PRAY WITHOUT CEASING

BY ANDREW MURRAY
(COMPANION VOLUME TO ABOVE)

To help create a daily practice of intercession, the author has outlined in this booklet a month's prayer guide. Each day follows a similar pattern of procedure under the headings: "What to Pray", "How to Pray" and "Special Petitions" with different Scripture references and suggested prayer requests.

The object is to stir Christians who either through ignorance of their calling, or unbelief as to their prayer availing much, take very little part in the work of intercession; and to those who do pray, to some fuller apprehension of the greatness of this work. ¥ 70

DEVOTIONS FOR THE CHILDREN'S HOUR

BY KENNETH N. TAYLOR

An important book for children, explaining simply and clearly what the Bible says about God, sin, heaven, the Lord Jesus and other major Bible themes. It is not a book of Bible stories as such but a presentation of the truths that many of these stories and experiences teach.

Each chapter closes with a suitable hymn suggestion and prayer, making it useful as a part of the daily family altar, or as a help for Sunday School teachers and Children's Church leaders. ¥ 150 (approx)

WATCH FOR THESE TITLES:

1. Evening by Evening, C. H. Spurgeon
2. Grace and Truth, MacKay
3. Parable of the Father's Heart, G. Campbell Morgan
4. Gospel of John (Amplified Version)
5. Problems of Discipleship, J. O. Sanders
6. The Lord Himself, A. B. Simpson
7. The Resurrection, Keith Miller

Order from:
WORD OF LIFE PRESS

Mail Order Dept.
1-2 Chome, Kitazawa Cho,
Setagaya Ku, Tokyo

Fall Bible Festival

.... Need A New English Bible ?

.... Choose One From List Below

.... Best Selection In Years !

TEXT BIBLES

A 286 r	Small Oxford; top-grade, soft, 1-lined	¥2120
A 1793 j	Medium Oxford; References, top-grade leather, straight edges,	¥2880

CONCORDANCE BIBLES

(Small Type)

DO 142 YG	Cambridge Amethyst; Good leather	¥1840
DO 144 Y 76	same, Top-grade, leather-lined	¥2880
A 2541 SY	Oxford Ruby; good leather, semi-overlap	¥2060

(Medium Type)

DO 244 Y 76	Cambridge Sapphire; Top-grade leather-lined, over-lapping	¥3700
A 2506 sy	Oxford Onyx; Top-grade, soft leather, semi-overlap, leather-lined	¥3700
A 2511 sy	Oxford Brevier; good leather, semi-overlap	¥2880
A 2433 ym	Oxford Jasper; Top-grade leather, overlap	¥3300
A 2433 y	same, leather-lined	¥4000

(Large Type)

A 2623 sym	Oxford Long Primer; Top-grade leather, semi-overlapping edges	¥4400
A 2623 sy	same, leather-lined	¥5220
WA 1790½ yf	Oxford Brevier; Top-grade, leather-lined Wide Margin Bible	¥9000

SCOFIELD BIBLES

CA 2443 sy	Medium; top-grade, 1-lined, concordance	¥5630
147 X	Medium; Hand-grained leather, semi-overlap, Wide-margin, concordance; Bk, Bl or Mar'n	¥9900
CA 2406 sy	Large; Top-grade, soft, semi-overlap, leather-lined, concordance	¥8080
WA 2406½ yf	Large; Top-grade, soft, 1-lined, on Oxford Writing Paper, with generous margins	¥11,550

THOMPSON BIBLES

211	Black French Morocco, straight edges	¥5300
202	Black Top-grade Morocco, 1-lined, over-lap	¥9700

REVISED STANDARD VERSION (RSV) BIBLES

TEXT BIBLES—Notice Special Discount of 20% !!!

3860	Large; Bk Morocco, 1-lined, straight edges	¥5040
3808 X	Large; Bk leather, 1. P., semi-overlap	¥3860
3868 X	Large; Bk morocco, 1. P., 1-lined, semi-overlap	¥5760
2804 Z	Medium; Bk imitation leather, zipper	¥1480
2808	Medium; Bk leather, over-lapping edges	¥2160
2808 W	Medium; White leather, over-lapping edges	¥2300
2807 X	Medium; Bk leather, 1. P., straight edges	¥2590

CONCORDANCE BIBLES:

4807 X	Large; Bk leather, 1. P., over-lapping edges	¥4500
4868 X	Large; Bk top-grade, leather-lined, semi-overlap, ultra-thin paper	¥8100

OTHER TRANSLATIONS AND BIBLE STUDY AIDS

BERKELEY BIBLES—Cloth board Covers	¥2200
Deluxe Leatherette Edition	¥3940

PHILLIPS TRANSLATION

The New Testament In Modern English Deluxe Leather Edition, India Paper	¥4500
----------------------------------------------------------------------------	-------

YOUNGS CONCORDANCE—Save 10—20%

Regular Edition, Board Covers	only..... ¥3100
India Paper, Board Covers	only..... ¥4100
India Paper, Leather Covers	only..... ¥6500

CRUDENS CONCORDANCE

Regular Edition, Board Covers	¥1100
India Paper Edition, Board Covers	¥1730

SPECIAL SAVINGS ON THE FOLLOWING BOOKS:

New Testament Introduction, Hadjiantoniou,	only..... ¥ 810
Preaching and Teaching the New Testament, by B. B. Fitzwater of MBI; save 50%	only..... ¥1420
Matthew, A Teacher's Commentary, Glover	only..... ¥ 710
Acts, Blaiklock (Tyndale N. T. Commentary)	only..... ¥ 420
Alford's Commentary on the N.T. 1942 pages	only..... ¥1800
The Gospels, An Expanded Translation, Wuest	only..... ¥1050

ORDER BY CODE NUMBER—To Avoid Mistakes

SATISFACTION GUARANTEED—Return Bible if You Are Not Pleased

POST FREE—On Any Leather Bible From Above List

Christian Literature Crusade

2-1-3 Surugadai, Chiyoda Ku, Tokyo, Telephone 291-1775 Furikae (Tokyo) 65538

Letter from the Editor

Snake-dancing demonstrators in Tokyo recently have forcefully reminded us all that these are critical days in this part of the world. A great, seething unrest is very evident, and threatens to erupt in the most unexpected places and unpredictable ways.

Tokyo has calmed down. But many have been made to think. And many made to realize especially that present Gospel opportunities may be short lived. This is no time for aimless beating of the air. These are days that call for new vision, new dedication, new looking to our great God for His meeting of pressing spiritual needs.

A most encouraging note: quite a number have come to view recent events in Japan as a timely call to believing prayer. We've heard Japanese say, "I am going to pray as never before for my country and my government." Others have had their eyes opened particularly to the unrest among students and the spiritual need it reflects.

Indeed, whatever other message these turbulent days carry, to us who know the Lord they cry: IT IS TIME TO PRAY! Not just to "pray", going through the formal and habitual motions. It is time to PRAY, in the fullest Bible sense—to seek the face of God believingly, to take time for God to reveal His will to us, to allow Him to put from us all that hinders.

We must see more of this kind of praying, impregnated with the urgency of the hour, not only in the private place of prayer, but also in the churches, among the missionaries, and among pastors and missions together.

A recent letter from Kobe said: "We missionaries know that the foundational secret of any revival in history has stemmed from agonizing, believing prayer. Yet we fail to really and resolutely put prayer first... it is easier to teach, preach, visit, and so forth. Time seems so desperately short in Japan. Revival must come, and soon. May the Lord help us!"

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

SEPTEMBER • 1960

VOLUME 9 • No. 3

KENNETH McVEY
Editor

KURT RIBI
Managing Editor

Articles

Spiritual Warfare, Joseph Carrol	7
The summer conference	9
SYMPOSIUM	
The Next Ten Years in Japan.....	10
Japanese Buddhism, G. K. Chapman	15
Japanese Concept of Death, Percy T. Loko	17
Mukyokai Movement, Hideo Aoki	19
Mrs. Hepburn, Dorothy R. Papa	21
Nation-wide "UNREACHED VILLAGES" Survey	
Part III focussing on Chubu and Kinki, H. Kurt Ribi	26

Departments

MISSIONARY CASUALTIES SURVEY, Dorothy R. Papa	8
News, Victor Springer	13
Missionary Tools	23
Books, R. S. Nicholson	25
Names in the News, Elaine Nordstrom	34

Cover

Old Japan has its roots firmly cast in Buddhist thought. See articles on P. 15 and P. 17.

Associate Editors CHAS. CORWIN, MAX JAMES, VICTOR SPRINGER,
DOROTHY PAPE, R. S. NICHOLSON,
ELAINE NORDSTROM

Consulting Editors DONALD HOKE, HIDEO AOKI, GORDON CHAPMAN

JAPAN HARVEST is the official organ of the Evangelical Missionary Association of Japan (EMAJ), a non-profit organization; George Laug, president for 1960/62. Printed in Japan five times a year. Address all E. M. A. J. correspondence to the President; all JAPAN HARVEST correspondence to the Editor, 346 Eifuku Cho, Sugunami Ku, Tokyo To. (Tel. 321-1513)

© 1960 by Japan Harvest and E. M. A. J.
MANUSCRIPTS—should be typewritten, signed and submitted six weeks prior to publication.

ADVERTISING—For information, address the Advertising Manager, JAPAN HARVEST, 346, Eifuku Cho, Sugunami Ku, Tokyo. Special rates for contract advertising.

SUBSCRIPTION INFORMATION—¥ 700 per year (five issues); for E.M.A.J. members ¥600. Single Copy ¥130. Send subscription to: JAPAN HARVEST, 346 Eifuku Cho, Sugunami Ku, Tokyo To. Remittances should be made

by Furikae No. Tokyo # 180466, or Post Office Money Order (kawase) payable to JAPAN HARVEST.

OVERSEAS SUBSCRIPTIONS—

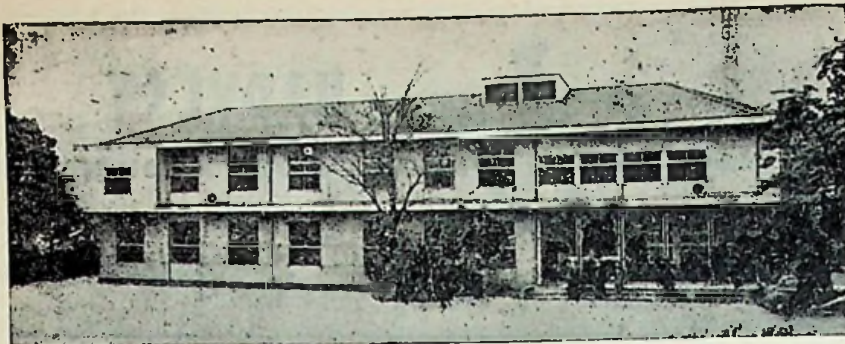
U.S.A.
Japan Harvest, c/o P.O. Box 757, Elyria, Ohio;
Single Copy 40¢; \$2.00 per year.

CANADA
Japan Harvest, c/o JEM Mr. Don Bruck,
Three Hills, Alberta.
Single Copy 40¢; \$2.00 per year

ENGLAND
Japan Harvest, c/o J. E. B., 19 John Street,
Bedford Row, London, W.C.1. 14s 6d per year.

AUSTRALIA
Japan Harvest, c/o "New Life", 174 Collins
Street, Melbourne.18/ per year.

NEW ZEALAND
Japan Harvest, c/o B.T.I., 411 Queen St.,
Auckland, N.Z.14s 6d per year.



The Tokyo School of the Japanese Language

38 Nampeidai-machi Shibuya-ku, Tokyo
 Phone : 461-4812, 7260

Naoe Naganuma, Director

*Regular, Special, Correspondence, and Evening
 Courses for elementary, intermediate, and
 advanced students*

- *Fall Quarter : September 14—December 20*
- *Winter Quarter : January 5—March 28*
- *Spring Quarter : April 6—June 30*
- *Summer Schools at Karuizawa, Lake Nojiri, and
 Tokyo : July 13—August 30*

**ALL LINES OF
 INSURANCE**



**AMERICAN INTERNATIONAL
 UNDERWRITERS, JAPAN, INC.**

8/7 2-chome, Otemachi, Chiyoda-ku, Tokyo
 Corner of "R" & "W" Tel: 231-2201/10, 231-2161/5

BRANCH OFFICES

SHIZUOKA	NAGOYA	OSAKA	KOBE	HIROSHIMA	FUKUOKA	SAPPORO	ZAMA
3-0266	23-2564	23-9851/4	3-7261/3	2-3016	2-6866/8	3-0605	164
	23-2934	23-7979				4-3939	165

The Karuizawa conferences (EMAJ and Deeper Life) this summer were never-to-be-forgotten times of refreshing and challenge. The precious fellowship among more than 400 missionaries of kindred spirit was an inspiration to behold. And crowned by the faithful preaching of the Word, such a fellowship holds great promise of blessing for Japan.

We were reminded again, in a multitude of ways, that through our living Christ we ARE ONE. We do not seek to make ourselves "one" by mechanics or legislation. Precious unity, centered around our Lord Himself!

The ministry of Major Ian Thomas, from England, and Joseph Carroll, from Australia, was sealed by the Holy Spirit to the blessing of all our hearts. The truths preached, of course, were not new. But the consistent and Bible-wide emphasis they brought on the sufficiency of our Living Christ came with new freshness and power.

It was a spiritual feast.

Joyously yours,

Kenneth McVety

"I feel that our best work here is preparing Japanese workers. If they get a clear understanding of the Bible, and real revelation of Christ in their hearts, they can go out and do better work probably than we can."

Barclay Buxton

OUR READERS SAY

Dear Editor:

May I take this occasion to thank you all for the HARVEST. You are certainly doing a great work.

May our Lord guide and bless in all you do.

Sincerely,
Lardner W. Moore

★ ★ ★ ★

Dear Editor:

I have enjoyed the recent issues of the magazine very much and would like you to know that they have helped me to have a better picture of the overall cause and strength of the Lord's work in Japan, and the yet vast unreached multitudes.

Sincerely,
Stanley Howard

★ ★ ★ ★

Dear Editor:

We think JAPAN HARVEST is a wonderful magazine—thoroughly evangelical and sympathetic to the people of Japan—May God continue to guide you.

Sincerely,
C.M. & L.H. Bishop
Washington, USA

★ ★ ★ ★

Dear Editor:

In your survey of unreached places (June issue) I see Towada Machi in Akita Ken listed as having no Christian work. I fear we have not sent in an accurate enough report to you! Towada-Machi has Sunday School there throughout the summer vacation from the Convent of the Epiphany. And there is a Christian witness in the mining village of Namariyama.

Both Towada and Kosaka towns have Roman Catholic work. But it seems that your survey does not include R. C. work as Christian witness?

Faithfully,
Mary F. Chandler
Epiphany Sister

Thanks for the additional information. Namariyama is now considered as part of Towada Machi. We will therefore list one Christian worker under Towada Machi, Kazuno Gvn, Akita Ken.

Our survey includes only Protestant Christian work.—ed.

★ ★ ★ ★

Dear Editor:

I noticed with interest your survey of the Tohoku area in the recent JAPAN HARVEST. My residence is in Fukushima Shi and I serve with Baptist Mid-

BOOK OF THE YEAR

HERE IS THE ANSWER

TO THE FOLLOWING QUESTIONS:

- Is There a God?
- How Will the World End?
- What Happens After Death?
- Is the Bible True?
- Why Do Men Suffer?
- Do Miracles Happen?
- How Does the Cross Concern Me?
- Are Decency and Sincerity Enough?
- Can One Be a Christian Without Going to Church?
- Why Do So Few Become Christians?
- And Many Others. POPULARLY WRITTEN

B 6



¥ 180

SEISHO TOSHO KANKOKAI, BOX 66, SENDAI



ANNOUNCES:

A NEW HOME - OUR LIVING QUARTERS FROM JULY 1ST,
3609 KITAOIZUMI MACHI NERIMAKU, TOKYO

A NEW OFFICE - 3RD FLOOR, STUDENT CENTER BLDG., OCHANOMIZU, TOKYO
TEL. 291-1778

A NEW STORE - KARUIZAWA UNION CHURCH
IN COOPERATION WITH W. L. P.

NEW ENGLISH BOOKS -

- Jungle Pilot, Hitt (British Edition) ¥ 880
- In the Arena, Kuhn (Paper. Brit. Ed.)..... ¥ 390
- By Searching, Kuhn (Moody Pocket Bk) ¥ 200
- Green leaf in drought, same ¥ 200
- Life's Hidden Power, Louis H. Evans ¥ 900
- Mommie of the Mixing Bowl (Mrs. W. Aldrich)... ¥ 1260

Christian Literature Crusade

2-1-2 Surugadai, Chiyoda-ku Tokyo. Tel. 291-1775

UNWILLING PATRIOT



UNWILLING PATRIOT takes the reader back to the Japan of World War II and traces the inner turmoil and struggle of one whose life was of necessity geared to a war psychology and who was forced to follow the fanatical military policies that bordered on national suicide.

As a Christian in war, torn between two loyalties and taught to hate the missionaries who brought him the love of Christ, Professor Aikawa found himself in the agonizing position of an "unwilling patriot."

Victory for the Allied Forces in 1945 meant liberation of his shackled Christian spirit, and he began anew to help build a democratic Japan blessed by peace and characterized by the first real religious freedom in Japan's history.

Order Your Copy Of This Book Today!

JORDAN  **PRESS**

11 Kamiyamacho • Shibuya-ku • Tokyo • Japan
Telephone 461-5170 Furikae Tokyo 195934



Great American Insurance Company
New York

TOKYO:

TEL 591-3301/5

BRANCH OFFICES

YOKOHAMA, ZAMA, NAGOYA, OSAKA,
KOBE, HIROSHIMA, SAPPORO
FUKUOKA AND OTHER PRINCIPAL CITIES IN JAPAN

Missions but I have a Sunday School and an adult Bible class in the town of Azuma, Shinobu Gun. This apparently wasn't reported on the questionnaire.

In the service of the King,
Doris Youmans

★ ★ ★ ★

Dear Editor:

Your UNREACHED towns and villages survey was greatly appreciated and has stimulated me personally to want to dig more into this whole matter especially in relation to our school. We have a great many graduates in the Tohoku area which should offer real possibilities for evangelism. Our first purpose is to get the facts and put them on a strategic map at the school. Our school is Kyodan-related; however, it is quite obvious that any sound Christian witness must be based on an understanding of *all* the work in the area that is done in the name of the Lord. If we really believe that the Gospel is the power of God unto salvation we must find ways to proclaim it. We would appreciate any suggestions you might be able to make of sources that might supplement the Nenkan and the yearly Kyodan publication.

Sincerely,
Carl Schweitzer
Tohoku Gakuin College
Sendai

★ ★ ★ ★

Dear Editor:

I appreciate the work you are putting into your survey of unreached towns and villages. Since rural evangelism is the primary purpose of our center we are delighted to see others take a similar interest. If there is any way in which we can cooperate with you we will be glad to do so.

Cordially yours,
Alden E. Matthews, Vice
President of National
Christian Rural Service
and Training Center.

JAPAN HARVEST welcomes your comments, suggestions and criticisms. Tell us of any articles that were of practical help or spiritual blessing to you. And be sure to send in your additional information to perfect our "Unreached Villages Survey."

Do your share in maintaining JAPAN HARVEST's spiritual and practical value by contributing something occasionally—perhaps an article, perhaps a news item. Or, just sit down and write us a letter telling us how the Lord is blessing your work.

If you have an article in mind, let us hear from you. We can send you a little brochure entitled "Information for Writers" which will answer most of your questions, we think. —ed.

JAPAN HARVEST

SPIRITUAL WARFARE!

by Joseph Carrol

Many who desire to be good soldiers of Jesus Christ are unfortunately engaged in internal conflict, or fifth column activity rather than in encounter with the enemy. Why? Ephesians chapter 4 and 5 contain much of the answer. They deal with conflict, but not conflict with the enemy. In these chapters we are confronted with two areas where the enemy can bring us low and neutralize us as far as ultimate spiritual effectiveness is concerned. The areas are the Fellowship and the Family. Our relationship with other members of the Body of Christ, and our relationship with other members in our household. These areas, if not carefully guarded, in the power of the Spirit, can be the cause of bitter and humiliating defeat.

Whoever would imagine that a dif- women who have been called to the same conflict; who are indwelt by the same Spirit; who love and serve the same Master; who belong to the same family, and who are confronted by the same common foe? I found more unity and consideration for others before my conversion amongst members of a golf club than I have found amongst missionaries in Japan. Incredible, but true. Why? The devil was not concerned about the golf club. He is concerned, absorbingly so, about the Church in Japan, because he realizes her awesome potential and the threat she could be to his kingdom in these islands.

It is in this matter of wrong attitudes and undisciplined speech within the Body of Christ that the supreme tragedy is enacted. It is tragic enough to cause our brother pain, but what can we say to the causing of pain to the Holy Spirit, or the grieving of the Spirit (Eph 4:30). The enemy is clever. We are here as a potential menace to his kingdom, but only as we are filled with the Spirit, only as we are under the Spirit's control. His strategy is a simple one, which he pursues relentlessly,—cause the believer to grieve the Holy Spirit, and he is stripped of his power. He becomes a rudderless ship on a sea of conflict, a leaderless novice on a crucial battlefield, damaging the cause of his professed Master rather than that of the enemy.

The key to conquest in maintaining right relationships with others is clearly revealed in Eph 4:2—3. Note the four essentials: **LOWLINESS**—a humble estimate of self, **MEEKNESS**—submission under trial, **LONGSUFFERING**—an enduring spirit that outlasts pain or provocation, **FORBEARANCE**

—allowing for each other's frailties or mistakes.

This lowly, meek, longsuffering, and forbearing soldier strives to keep the unity of the Spirit in the bond of peace. Are you such a soldier? Contrast this warrior with the self-opinionated, self-assertive, self-protecting, quick to criticize fifth columnist in the ranks. Are you, by your actions and attitudes, a unifier or divider in the Body of Christ? Are you lowly, or has the enemy ensnared you with false concepts of your own importance and ability? "What hast thou, that thou didst not receive?" Are you meek? Do you "commit yourself to Him that judgeth righteously" or do you stand up for so-called "rights"? Are you longsuffering? Do you "take buffeting patiently" or do you nurse an unforgiving spirit? Are you forbearing? Are you always making allowances for the mistakes of others, always putting the best construction on things or are you quick to pass on or magnify the faults of others?

Are you striving to keep the unity of the Spirit in the bond of peace? These and other questions must be faced if

the Spirit would remain ungrrieved within, for Eph 4:30 is found in a context of sins of speech, attitudes, and actions. Let us look at the incredible list.

"Let him that stole steal no more." Steal . . . why, I have never stolen. Have you ever stolen another person's reputation?

"Let no corrupt communication proceed out of your mouth." Why, my speech is not corrupt. But is it edifying? Does it minister grace to the hearers? These exhortations are immediately followed by " . . . and grieve not the Holy Spirit of God."

"Let all bitterness and wrath and anger and clamour be put away from you, with all malice." "Well, I pass here." But do we pass in the next verse? "Be ye kind one to another, tenderhearted, forgiving one another." We cannot be passive in this matter of relationships. Silence is sometimes sin. "To him that knoweth to do good and doeth it not, to him it is sin."

We can be certain that the devil will use every device to bring us low. He will magnify our brother's faults. He will stimulate imagined grievances. He will distort supposed wrongs. Well might we heed the words of a good soldier of Jesus Christ: "We need to be watchful, for there is a watchful devil who never sleeps."

INTER-MISSION SERVICES YUGEN KAISHA

Your Community Store

Consult us on your Problems!



GROCERIES,
GENERAL
MERCHANDISE

40 Nampaidai-machi, Shibuya-ku, Tokyo

Phone: 461-5881, 8870 On 40th St. near Avenue "F"

Missionary CASUALTIES

Exactly 100 Missions have sent in their figures, all except eight of those with ten or more missionaries having co-operated. Those eight missions have 176 missionaries between them, the others 2855 workers, so the percentage obtained from these gives a reasonably accurate picture of the casualty rate in Japan from 1950-1959.

Of these 2855 missionaries, 832 have left Japan during this ten year period, namely 29%. Of these, however, 173 came out for a definite short term assignment, (1-3 year.)

Thus of those who came with the intention of doing permanent work in Japan, 25% have left this country.

These were divided into six categories, (see chart below) and out of these 659 persons 48 were found to be evacuated China missionaries who after a time in Japan returned to Chinese work in other parts of Asia.

132 missionaries reached normal retirement during this period.

This is a rather surprising number considering how few former Japan missionaries there seemed to be in the early postwar period. It is encouraging to know that of these at least 6 are still at work in Japan, though they can no longer be counted as members of their missions. Another "retired" lady of 79 is still hard at work among Japanese in the States. Although most of these retired workers constitute a real loss to the Christian cause in Japan, they can hardly be considered "casualties", and this would therefore bring the rate down to 20%.

It is important to define what is meant by the term "casualty". In one sense the departure of every missionary who has studied the language with the intention of permanent service in Japan is a potential loss to the work. A considerable number however have been called to serve in a higher administrative capacity in their mission (25), or even in other mission fields, (there are 36 of these apart from the ex-China missionaries) and therefore are not lost to the general cause of missions.

Though the cause of the 34 deaths was not usually given, some of these were of missionaries around the retiring age, and were not due to accident or virulent disease peculiar to the mission field.

However, if we count as the true 'casualties' those lost to Japan through death, sickness, or probable lack of desire to remain, suggested by the last category of our chart, (reason unspecified) the casualty rate works out at only 16%.

What percentage in Japan?

by Dorothy Pape, survey editor

From time to time the claim has appeared in recent years that Japan has one of the highest 'casualty' rates among the mission fields of the world, some even hazarding a guess that it is as high as 40 or 50%. What is the true picture? The 'Harvest' feels that this is a subject of real interest to all Christian workers in Japan, and now offers the results of its recent survey.

Incidentally some did specify in this category, and at least 20 of these 231 were single girls marrying men who were not Japan missionaries, though 2 married Japanese nationals studying in the States, with the intention of returning for Christian work here, and a few are perhaps temporarily at home caring for elderly parents.

Only one mission suggested discouragement at lack of visible results as one of the main causes of casualties.

And none made any comment of language difficulties, though one occasionally hears this given in conversation as a reason for the non-return of a first-term missionary.

It is perhaps noteworthy that one mission which has had 12 short term workers reports that four of these are now permanent missionaries in other fields, and four more are taking further training for missionary work, but none apparently for Japan.

One or two missions with a high rate inferred that their casualties were the result of internal difficulties, rather than conditions in Japan.

There seems to be no relation between the casualty rate and the type of mission, i.e. denominational, or interdenominational faith missions, some from each group having both high and low records.

The older church missions naturally have a much higher retirement rate, as most of the interdenominational missions have only worked in Japan since the war.

Eight societies with 10 or more missionaries had no casualties to report.

The General Conference Mennonite Mission have the best record with 23 missionaries and the only loss in 9 years being the retirement of two ex-China missionaries. The Japan Evangelical Mission with 27 workers has also had no losses in that time, though one couple is at present on extended furlough for health reasons.

It is impossible to get information from all the independent workers for these Surveys, but information has been received of eighteen who have left Japan, and doubtedly there are others. However it seems safe to state that the Japan casualty rate is not nearly as high as has often been imagined. Further, given a period of political stability, it seems likely that the rate will decrease even more, since the spate of new workers to the field has lessened, the number of experienced workers available to direct mission projects increased, and more Societies are becoming increasingly careful in the screening of new candidates.

Lastly, let us note the low rate of casualties due to ill health.

6%, and usually only one of a married couple is affected though the figure of course includes both. We must surely thank God for the great increase in modern medical knowledge, and also the effectiveness of disease control and the medical facilities available in Japan, which greatly reduce the need for treatment in the homelands and provide us with a much safer field for service than was the case in prewar Japan, or exists in many other areas of the world even today.

Missionaries lost to Japan 1950-1959
(from statistics of 100 Missions, 2855 missionaries)

1. Short-term missionaries (1-3yr.)	173
2. Transferred to Home Administration, (not for health reason)	25
3. Transferred to other fields by Mission request. (Of these 48 were ex-China)	84
4. By normal retirement	132
5. Death	34
6. Ill-health	151
7. Other reasons, unspecified	233
	832

Independent missionaries known to have left 18

RISE AND STAND—FOR I HAVE APPEARED UNTO THEE!

(report of 1960 Annual EMAJ Conference, Karuizawa, Aug. 3-7)

by Charles M. Corwin, 1959-60 EMAJ President

Two dusty figures unfolded from a grey Datsun.

"How many hours on the road?"

"Five. We came the back way from Yamanashi. What roads."

"For the conference?"

"Yes—I've come to study Acts".

"And you?"

"The 'Church-planting panel discussions'. Want to find out how others are doing it".

"Better hurry. First session gets under way shortly."

Thus sensing the need of fresh vision and direction from the Lord of the harvest, over 400 evangelical missionaries slipped away from their stations for spiritual refreshment at the 12th Annual EMAJ conference, Aug. 3-7 in Karuizawa. Prayer-convener Joe Carroll's stern reminder, "Every work of God can be traced to a kneeling figure" brought missionaries together in preparatory prayer sessions, Aug. 1, 2. Whereupon a prayer chain was formed, missionaries praying in ½ hour intervals from Monday evening through to Wednesday morning.

On August 3rd, about 75 gathered at 6:30 AM for the first prayer session with Milton Engebretson, Mission Covenant minister from Minneapolis, who fitly opened the conference with Zechariah's message, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Mr. Ian Thomas, leader of the Torchbearers' Youth movement in England, Austria, Germany, and Switzerland, commenced his searching expositions on the theme: *Christ, our Life*, from John 6, depicting clearly the utter incapability of our accomplishing anything in Japan apart from the full expression of the life of Christ through us. Following the Bible hour, the Rev. John Johnson of the Swedish Free Mission challenged all with a realistic inventory of his own preaching ministry in Yokohama, and the negligent response in Japanese hearts. Why the great disparagement between Acts 2 and present day preaching in Japan? Has there been the "tarrying"? The conditions fulfilled for fresh infillings of the Holy Spirit?

With 60 years experience in Japan buttress his convictions, veteran J.M. Vinther, exhorted younger missionaries (1) determine their rightful place in church planting by honest appraisal of particular gifts bestowed by the Holy Spirit for that task, (2) humbly defer Japanese brethren, being willing to

suffer reproach for the sake of precious unity. "Not once in my Japan ministry have I have any serious difficulty with my Japanese co-workers" underscored his remarks that unbroken spiritual unity with our Japanese brethren is not only a possibility but a must. The panel discussion probed the pastor-missionary problem further. What is the nature of our unity? Doctrine only? No! Doctrines and oneness in purpose in evangelism. How to maintain this unity? Prayer, Openness, Avoiding over-directness in criticism, patiently waiting until the Holy Spirit prepares missionary as well as pastor's hearts. Open admission of failures in missionary activity.

Every evening before Joe Carroll brought the closing message of the day, EMAJ members were challenged to assume responsibility for new ventures of faith during 1960. Yes He is appearing to us through His Living Word. But why? That we might rise and stand together—500 strong—to the unfinished tasks facing us in EMAJ. Wednesday evening the coming EMAJ TYPHOON FOLLOW-UP CRUSADE IN MINAMI KU, NAGOYA, AUGUST 29-SEPT. 2 WITH EVANGELIST HONDA was outlined and an offering taken for this needed evangelistic outreach.

On the second day of the conference, veteran William Bee of the JEB, gave case histories of the power of the simple Gospel to utterly transform Japanese lives. Why be we fearful and unbelieving? Why not trust the Living Word to do its appointed work?

In the evening, before Mr. Carroll developed the "Persecution-Prayer-Power-Advance" pattern found in Acts 2-6, again the EMAJ Executive Committee unfolded future plans for a permanent disaster aid program in Japan.

Friday morning, Don MacAlpine of TEAM co-founder of Morning Glory Church in Tokyo reminded us all from Acts 6 of the strategic roll of laymen in Acts evangelism, recounting the feats of Stephen and Philip. Alos he rehearsed the present place lay workers are having in the Gospel advance in Nagano and Ibaraki prefectures.

Friday evening, the Rev. Tokiwa, chairman of the Japan Protestant Conference outlined the steps which this newly formed fellowship of evangelical churches were taking re: (1) Ise Shrine (2) Bible Translation. Their executive committee had prepared and were presenting to public officials of the Japanese Diet a forthright objection

to the present trends toward designating Ise Shrine as a non-religious public facility. Mr. Tokiwa mentioned briefly some apparent weaknesses in the "Kogotai" and JPC's efforts to organize a broad committee on translation from JPC, Fukuin Remmei, JBCC, and EMAJ. EMAJ that evening gave ¥30,000 to further this needed work of the Japanese brethren.

Saturday morning, the Annual business meeting was held. Executive Committee officers for 60-61 are as follows:

President—Mr. George Laug—TEAM
Vice-President—Dr. Hideo Aoki, OSC
Members:

Mr. Paul McGarvey—Christian and Missionary Alliance (Hiroshima)

Mr. David Hesselgrave, Evangelical Free Church (Kyoto)

Mr. John Johnson (S.F.M.)

Mr. Joseph Parker, JEM (Tokyo)

Mr. Frank Bickerton, SEOM (Tokyo)

Japan Harvest Editor, Mr. Kenneth McVety.

Sunday morning worship August 7th, proved to be the climactic service of the conference. Mr. Carroll stressed the greatest need of the hour—all consuming love for our Saviour Jesus Christ. He clinched his argument with the Burmese king's comment on Adoniram Judson, "We care little for his message, but his wounds are irresistible."

Finally Mr. Thomas led us into the communion service, where 40 evangelicals from every part of the world gathered as one body to remember their one Lord. Before partaking of the bread and wine, missionaries from Germany prayed in German, from Sweden in Swedish, from China in Chinese, from Japan in Japanese, from England in English, all thanking Him for His perfect atoning sacrifice.

"Rise and Stand—for I have appeared unto Thee" proved key challenge for the conference. Great visions and tasks lay ahead of EMAJ as she faces the coming century of missionary labor in Japan. The need for closer liaison with Japanese brethren, integration of mission projects, effective, rapid aid programs for Japan's perennial disasters, the coming city-wide crusade in Nagoya—all proved sufficient stimulus for rising and standing together. There was no reluctance in departing and returning to our stations, for truly, "He had appeared unto us"!

The Next Ten Years

What are the prospects of continued missionary work here?

Recent events in Japan triggered by the conflict over the Japan-America Security Treaty, have caused many to wonder, "Are the missionary doors closing in Japan? What prospect does this new decade hold for the spread of the Gospel?"

Before the storm clouds appeared in May and June, JAPAN HARVEST invited a number of missionaries to comment on the prospects of Christian work in the 1960's. The illuminating commentary of these four missionaries is given here, thrown into new perspective by recent events.

Paul answered the age-old question of "How much longer," when he wrote, "But this I say, brethren, the time is *SHORT*." That was not just a theory based on the increasing hostility in Nero's court toward the Christian community, it was Divine revelation that should have set the pace for the job of evangelism until Jesus comes.

Since we missionaries in Japan could hardly expect more favorable working conditions, we may well expect them to get worse—and perhaps soon. I live in a city that was a hotbed of communism in the early years after the war. What will happen when the delicate balance of economic prosperity is upset, and thousands of hungry, unemployed men are roaming the streets, is something that I prefer not to think about. However, that is only one of many possible situations that might precipitate a quick end to our present style of missionary work. Put your ear to the rail and you can hear the train coming—only a fool would not make preparations!

So we ask ourselves, if we knew for certain that our days were numbered—be it five years or ten, or what have you—what would we be doing differently than we are doing now? I firmly believe that if we have followed the Scriptural plan of evangelism, i.e. the basic outlines, we will be prepared to answer that nothing needs to be changed.

From beginning to end we should work as if the time were short—only not so short that we cannot do our work well. The man who decided five years ago that there was not time to learn

Our Time is Short Robert Spaulding, JEM



the language is regretting it today, and if we begin taking short-cuts in our present work, we will almost certainly see the day when we shall regret it. By all means let us make the preparations as though we may have to leave soon—train national workers, publish and distribute books that will feed the church, train the laymen to evangelize, help with the building of meeting places—do all this and more, but let's not go off the deep end and start planning a retreat.

Already there is too much emphasis in a few circles on the idea of the missionary hiding in the background while

the Japanese does the public work. Certainly we should turn responsibility over to the church as rapidly as possible; but the missionary's work does not end there. Japan is many decades from being evangelized if it is going to depend on the national church to do it at the rate it is moving today. Surely in this, as in all things, the missionary should be an example.

I believe that if the missionary withdraws from public ministry at this time he will only speed the day when he will be silenced altogether. As far as the Japanese people in general are concerned, they will be more suspicious of foreigners that stay in the background and work through their national "agents", than they will be of the man who preaches on the street corners, and is acquainted with everyone in his neighborhood. Paul wanted to be all things to all men that he might win some. His motive was first and foremost to win men, and his method was going personally to them. His method was not withdrawing from them, but conforming to them as much as possible so as to cause as little offense as possible. If the time is short, and we believe it is, then let us make ourselves as inoffensive to the Japanese as possible, but at the same time always using *all means*, that we might save some. ■

God Can Handle the Problem

William Pape, TEAM

Scripture has no record of "unhindered missionary work", and anyone

in Japan

with such an expectation needs to read again the New Testament. The root of all opposition to the spread of the Gospel has always been "principalities, powers, world-rulers of this darkness, and the spiritual hosts of wickedness in heavenly places" rather than flesh and blood. For this reason, the spiritual conflict in which we are now engaged is identical with that of the first century.

I cannot find that Christians of those days ever laid their plans or decided their policy in the light of political considerations. The will of God was central to their strategy and should be to ours. I find no evidence that they were panicked into feverish activity by pressure from human sources. The spread of the Gospel from Jerusalem exactly followed the pattern laid down by their Lord, and the method conformed to His demonstration. Paul was in Thessalonica only three weeks before he was driven out by a city riot, but his methods were the same as in Ephesus where he spent a leisurely three years.

I believe that a love for Christ is the only true, compelling force for preaching the Gospel. And I accept Luther's conviction that we should live as if Christ had died yesterday, risen today, and were coming tomorrow. As long as we are consciously and faithfully doing the work God has committed to us, I regard it as a matter of indifference how long we are in any one place. God is sovereign, and "all the nations are as nothing before Him". The place and time of our service, therefore, are not dependent on the whim of man, but on His supreme will. Missionaries looking for signs that their time in this or any other country is short, are often the type who have never been able to

settle down.

God has no problem at all in handling the Devil, much less the nations. His only problem is His own people who get their eyes off Him. And the most important factor in determining how long we remain out here is our relationship to our Lord. ■



Critical Years

A. Paul McGarvey, CMA

The world has passed from the "Fabulous Fifties" into what promises to be the "Sensational Sixties". At the turn of the decade many prominent and some not so prominent men have stepped into the prophet's role and made prognostications. It would appear that there are some phenomenal developments in the political and scientific world just around the corner.

Billy Graham after a recent visit to Washington said that some government leaders, although not speaking publicly, said: "There will be no America in 10 years". (*Prophecy Monthly*, July, 1959). The eminent physicist, Edward Teller, is reported in *Christianity Today* to predict that in the next 10 years Russia will have unquestioned leadership in science and the world will be modeled on Russian ideas by the end of the century.

These prophets of doom are not essentially pessimistic, but faced with the facts of sinful nature, they see how explosive the situation is. Without a scriptural eschatological perspective all seems lost. However, the Christian worker need not be stampeded into alarm. If the church has been faithfully following the orders and message given in the Bible, there need be no drastic change in its program.

Jesus stood on the Mount of Olives and summarized this dispensation by saying there will be "wars and rumors of war". Surely this was a prophetic

characterization of today's cold war tensions which will exist until He returns to earth. However, against this backdrop of knowledge He gave the Church its commission: "Go ye therefore and teach all nations. . . and Lo I am with you always, even unto the end of the age." In 1960 we should evaluate our past work and give some redirection to our future plans, but as the Body of Christ, we need no crash programs or wholesale adoption of new ideas because of extenuating circumstances.

At the present time Japan is very sensitive to world opinion and especially to Communist thought emanating from Red China and Russia. Some leaders have also mentioned nationalism, resurgence of national religions, and general unrest in the Orient as potential enemies and threats to the Gospel in Japan. But, do we need to panic? We must bear in mind that our Lord Jesus gave us the message and commission for this age in the face of the fact that He knew beforehand this very day in which we now live. Therefore, what should we do?

First of all I believe these developing enemies might be used as tools to further the cause of Christ. He will "make the wrath of man to praise Him."

For instance the psychology of nationalism can be a tool to plead for an indigenous church which supports, propagates and governs itself. We must recognize the sovereignty of the Spirit. The Spirit which led the Church in Europe and America can guide the national church and its leaders in Japan. The Spirit can use "nationalism" to launch the ship of an indigenous church. God has not been caught napping.

Furthermore, have we anything to fear from the upsurge of false national religions? Can we not focus attention on the superior features of Christianity? The transforming, liberating power of a true Christian experience will stand in bold relief against the backdrop of old Japanese religious forms.

"God's methods require men of God for their execution." Barclay Buxton

Furthermore since Communism is a threat to Japan and the Orient, we must be more vehement exponents of the Gospel as the only bulwark strong enough to resist the evils of an atheistic, materialistic philosophy.

Since these growing forces in Japan in the natural may mitigate against the Gospel and the Church, Christianity must be careful to prove itself useful to the Japanese. The Japanese are more and more making their judgments from a utilitarian standpoint. If a thing is useful they want it. Therefore the missionary and Christian church can do three things.

First of all we must pray for and see created through the Spirit a strong spiritual atmosphere in our churches that will foster a vital religious experience among the believers. A community of people adjusted to their Creator and Saviour through the atonement will be better and more productive citizens. Their usefulness will justify the work and message of the Christian worker. We must pray for more genuine power of the Spirit in our work. Men who are truly born again are vehicles of blessing to mankind. Closely akin to this work of the Spirit is a need for unity among believers. This comes about as church leaders meet in mutual confidence and unitedly promote a true Christian program. The evangelical missions should pursue diligently every legitimate possibility for united action and voice. This will go far to encourage unity among the national Church leaders and their people.

Another utilitarian service for Christianity and the missionary is education. Christian educational institutions are most important tools for making the cause of Christ indispensable to Japan. A campus with a strong Christian atmosphere and a hard core of devoted teachers can bring more and more youth into the Christian way of life. They in turn become leaders in the future.

The church must not close its eyes to the social needs of this country. The churches' Christian conscience must motivate it to help relieve sufferings and correct social evils. We cannot leave all such work to governmental agencies.

In conclusion I believe the next 10 years are critical in Japan. However, they are "normal" days, not abnormal! Paul met such things as entrenched national religions and prejudice, religious immorality, free thought and fierce individualism. The secret of his success was a Spirit-anointed ministry. Evil forces could not withstand his preaching. Therefore, during these critical 10 years in Japan we must have a double portion of His Spiritual power. We must pray that the mantle of His persuasiveness will fall on us who are Christian workers. ■

The onset of the atomic-jet age has so inextricably knit the world together into one unit, that I do not feel there are any independent forces at work in Japan which will bring a cessation of missionary work in the immediate future. In other words I feel that at present the political situation is relatively stable, and that it will take a major outbreak to precipitate any political difficulties here. But should such a world war break out even on the opposite side of the hemisphere, it would probably

inevitably lead to the immediate cessation of work here in Japan.

It is true that rising nationalism in Japan will place certain restrictions upon our missionary work. This will make even more imperative the rooting of all of our future plans and policies in the national leadership here. Therefore it is urgent that national leadership be recruited and trained as rapidly as possible to assume responsibility in the Japanese churches and other institutions as rising nationalism makes it wise for the foreigner to fade into the background.

Along with this I believe as evangelicals there is a need for a concerted, prayerful planning effectively to evangelize the whole of Japan. Up until this time most evangelical efforts have been haphazard, each going where he felt there was a need, but without any general coordination.



Nationalism is Rising
Donald E. Hoke, TEAM

I believe an imperative step which must be taken in view of the current situation and the tremendous need is for an overall comity plan on the part of all evangelical forces to insure that all of Japan shall have at least a minimum evangelistic program and shall enjoy the blessings of a strong evangelical Christian church in even the remotest areas.

To realize this plan, it is important that evangelical mission leaders get together and draw up such a comity plan. And I believe that each local missionary should aggressively take steps to further such a plan, and also should give particular attention to the recruiting of young men and women for the gospel ministry in order that the leadership in the Christian church may be enrolled for training as quickly as possible. ■

1960

SECOND CENTURY CURRICULUM PLAN

FOR SUNDAY SCHOOLS

CHECK

THESE

ADVANTAGES

CHRIST-CENTERED

Exalting the Lord

BIBLE-BASED

True to the Word

PUPIL-DIRECTED

Written for Children

TEACHER-ORIENTED

To help you teach

BUDGET-MINDED

Lowest Prices in Japan

FIELD-TESTED

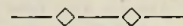
Published Since 1951

UP-TO-DATE

Newly Revised (1960)

ALL THIS AND

MORE from your



Sunday School Publisher

Japan Sunday School Union

36 Mita Matsuzaka-cha, Minato-ku,
Tokyo, Telephone 441-6644

NEWS



Victor Springer, editor

WORLD VISION TOKYO CRUSADE

Tokyo... With the promised backing of the National Christian Council and the Japan Evangelical Association, Dr. Bob Pierce has announced plans to conduct a Tokyo Evangelistic Crusade, despite objections by a minority of Japanese pastors and a large segment of the evangelical missionary body. Chief objection of the evangelicals is Dr. Pierce's wholehearted cooperation with Japan's liberal pastors, as exemplified by the Osaka Crusade, where liberal leaders were regularly called upon to pray and read the Scriptures, and where the majority of the 7500 professed converts were referred to churches of the liberal-controlled UCC. The crusade in Tokyo is slated for May of 1961.

WORLD VISION FINANCIAL STATEMENT RELEASED

Beverly Hills, Cal. . . A statement released for the twelve month period ending September 30, 1959 by World Vision, showed an income for the year of \$2,668,436.87. Major outlay for the organization, headed by Dr. Pierce, was a sum of \$1,124,829.21, for Social Welfare, primarily involving the care of more than 13,000 orphans. Other items included Missionary Challenge (promotion)—\$573,231.16; Evangelistic Outreach (crusades, etc.)—\$397,763.29; Administration—\$384,806.03; Leadership Development (pastors' conferences, etc.)—\$135,522.88; and Emergency Aid—\$35,093.19.

TWO PRESIDENTS MEET AT CHURCH

Taipei, Taiwan. . . History was made in a small private chapel in suburban Taipei on Sunday, June 19, when U.S. President Dwight Eisenhower and Republic of China President Chiang Kai-Shek attended morning worship together. The service was interdenominational in nature. Presbyterian Eisenhower and Methodist Chiang listened to a message by the Rev. Leon H. Chow, a naturalized American citizen of Chinese parentage, a leading Southern Baptist minister on the island.

Missionary and Christian leaders hailed Ike's church visit as a tremendous boost to their work on Taiwan. Said

Carl Hunker, Southern Baptist missionary and chairman of the Taiwan Missionary Fellowship, which represents 600 Protestant missionaries on the island, "The very fact that President Eisenhower took time out to attend church during his extremely short visit is most encouraging to all of us, and gives renewed evidence that our leaders rely upon the spiritual resources that come from God."

Quite a contrasting situation was found in Japan, where missionaries and Christian leaders were incensed that Ambassador MacArthur had allowed the scheduling of a visit by President Eisenhower to Meiji Shrine, a mecca of Shinto ancestor worship. The proposed visit had already been publicized in the Japanese newspapers as a "worship pilgrimage"; and Shinto leaders were expecting the prestige of Ike's visit to give a great impetus to the revival of Shinto worship in Japan. Though Ambassador MacArthur granted an interview to four members of the executive committee of the Evangelical Missionary Association of Japan, he rejected their request to cancel the visit, promising only to try to encourage Japanese newspapers to use the word "sight-seeing", instead of "worship pilgrimage". Although the President's visit was canceled at a subsequent date, it is hoped that should another visit be scheduled by any future president, his itinerary will not include a religious shrine.

DEMONSTRATIONS IN JAPAN—PURPOSE AND EFFECT

Tokyo. . . Why is it that the Japanese have so many demonstrations? This was the question addressed by a missionary to the students of his English Bible class. Their answer: to arouse support for their cause, and to show publicly their objection to government policies. The younger generation especially seems to feel that letters to the editor or to high government officials are not nearly as persuasive as demonstrations. Add to an ordinary demonstration a hard core of fanatical left wing Zengakuren students, and you have a bloody riot such as that which forced the cancellation of the visit to Japan of President

Eisenhower.

What has been the effect of the riots and anti-Security Pact demonstrations of the past months upon the missionary force of over 2500 Protestants in Japan? Has Japan really gone anti-American as some have proposed? Actually, missionaries have found very little, if any, change in the overall picture. One missionary, visiting in a hundred homes after the demonstrations, reported no antagonism, but rather an occasional expression of deep regret that President Eisenhower's trip had been canceled. Another missionary reported a few unfriendly stares on downtown streets, but an even warmer attitude among those who know him in the area in which he works.

In spite of the reluctance of the Japanese to embrace the gospel of Jesus Christ, no country in the world today grants greater freedom to the foreign missionary. Television, radio, and the newspapers are all wide open to the missionary who has the financial resources. Under Premier Ikeda's government, the same freedom is expected to continue.

MISSIONARIES FROM JAPAN

Tokyo. . . Dr. David Tsutada, head of the Immanuel General Mission Church, is planning a survey trip to India and Southeast Asia in the fall, with a view to sending some of the church's young men to study in Yeotmal Seminary in Central India. The church is planning to send workers to Southeast Asia as foreign missionaries as soon as practicable. By studying in India, they will be said to get acquainted with students from all over India and Southeast Asia, thus making possible a first-hand vision of the need.

Dr. Masako Hasegawa, head of the church's hospital in Funabashi City, will also go to visit various mission hospitals including a large leprosarium. Accompanying Dr. Tsutada and Dr. Hasegawa will be Rev. Harold Johnson, Superintendent of the American Wesleyan Mission in Japan.

One example of the need of Southeast Asian countries for the gospel is evidenced in a report by Christian and Missionary Alliance on work in Cambodia. In that nation of 5 million people, there are 100,000 Buddhist priests, but only a handful of Christian missionaries, and less than 400 baptized Christians. Let us see more plans of sending missionaries from Japan.

OLD DEITIES GIVE WAY TO MAO IN RED CHINA

Peiping. . . Under a powerful governmental propaganda onslaught, the old deities of China are gradually giving way in influence as millions of mainland Chinese tend more and more to regard Mao Tze-tung as something just short

of divine. The campaign's latest trend is to convince the people that no matter how severe the days ahead, Mao can be depended upon to lead them to a better life. Where Confucianism, Buddhism, and Taoism once claimed the allegiance of the millions of China, returning travelers today report that "the old gods are falling into disrepair and neglect in their ancient temples", while colored lithographs of Mao's smiling countenance are seen in ever-increasing numbers, in "nearly every home, shop, public gathering place—and in the temples themselves." (FENS)

' TRIUMPH OVER DEATH ' THEME AT DENLER RITES

Hong Kong. . . Triumph over death was the theme in the funeral service held Wednesday, June 22, in Hong Kong, in memory of Mr. Dean Denler, co-director (with his twin brother, Gene) of the Hong Kong office of the Navigators.

The five hundred friends and Christian leaders present, representing many Protestant organizations, were stirred by the moving testimony of Mrs. Ruth Denler, wife of the deceased. Expressing her gratitude to the many friends who had shown kindness through the months of illness, Mrs. Denler quoted from the Psalms, "He hath delivered my soul in peace from battle that was against me: for these were many with me."

Prior to succumbing to his fatal illness, Mr. Denler had requested his brother Gene to bring the message at the memorial service. In his message, Gene Denler stated, "The tragedy in the world today is that so many people are living and dying, apparently, for nothing. Many live as though the grave were the end. Preparing to meet God is evidently far from their thoughts. They prepare for a career, for their education, for marriage, but they fail to prepare for the most important event to come—that appointment with God—an appointment that no man can escape or postpone. My brother Dean was well prepared for that hour. In fact, he eagerly looked forward to meeting the Christ whom he had loved and served."

Inseparable in their interests and activities since earliest childhood, the Denler twins' ministry of music and preaching had taken them to the largest cities of Europe, Asia, and America, where they had witnessed and worked for the Lord Jesus Christ. In 1952, their ministry to Mau Mau terrorists in internment camps brought 2500 to faith in Christ. (FENS)

MBI ADDS BROADCASTING COURSE

Chicago. . . A new major in missionary broadcasting will be added to the missionary technical course this fall by

Continued on page 24

Training for Christian Service

JCC Emphasizes

EVANGELICAL ECUMENICITY



- Through its interdenominational character, over 30 Japanese Church groups and Missions co-operate with the College, giving a nation-wide vision.
- Through its 132 students from many different backgrounds.
- Through the wide range of visiting speakers, including many outstanding foreign visitors to Japan, as well as Japanese church leaders
- Through the world-wide interest of its campus Overseas Missionary Society.

All One In Christ

JAPAN CHRISTIAN COLLEGE



4-992 Shimotakaido, Suginami-ku, Tokyo PH. 311-5462

Japanese Buddhism

Gordon K. Chapman

The Christian social worker, Kazutaka Watanabe, says that "all Japanese are Buddhistic in their thinking and Confucianistic in their actions." In mastering the syllabary every Japanese school child learns an ancient poem of typical Buddhistic sentiment: "Phenomena are beautiful, but fade away. Life is so unstable. I have crossed a deep mountain of "existence" and "doing", I dreamed shallow dreams, and I was not drunken with these dreams. Nothing exists."

Salvation through Enlightenment

The salvation offered by Japanese Buddhism is an experience of enlightenment.

S'akyamuni Gautama, the man, became Buddha, the Enlightened One. All men and all forms of life have this same potentiality of enlightenment or becoming Buddha. Thus, the primary concern of a Buddhist is with this experience, which includes the aspects of "wisdom" and "compassion." 'Wisdom' is in the sense of the realization that his own self-hood is that of all other particular objects, that all phenomena have no individuality, so that they do not exist as ultimate truth but rather as accommodated truth with no actual objective reality. It is to realize that all beings exist only as ideas in the Busshin, so that he is no longer attached to things as if they were objectively real. He is now able to regard them with warm dispassionate affection and approval because they are expressions of the Busshin. This is the meaning of "compassion," or benevolent detachment, free of acquisitive desire. He is now able to look with equal equanimity upon sickness or health, poverty or wealth, good or evil, beauty or ugliness.

Nirvana

Nirvana is the *summum bonum* of Buddhism; the state of supreme enlight-

enment or annihilation of all we know as the particular or separative self in order to become Buddha. According to some Buddhists, one who has become enlightened is already in Nirvana. That is to say, he is delivered from attachment to the things of existence so that he can take an attitude of detached compassion towards them all.

Methods for Attaining Enlightenment

Generally speaking, there are two ways or methods of attaining to enlightenment. The first one is the difficult way of self-effort and discipline, the way of sight. Those who follow this method believe that the enlightenment of the Busshin can be realized now, and the quicker the better. The aim of the discipline is to cease from preoccupation with particular objects and to eliminate the particular ideas that crowd the consciousness and hinder the realization of the pure reality of the Busshin.

The second method is the way of the insight of faith by which one experiences the "wisdom" of enlightenment and sees that particular objects are but manifestations of the Busshin and is able to live with the detachment of "compassion." However, according to this way, the enlightenment of the Busshin in its ultimate form cannot be attained in this life. But either way has ultimately the same result.

Aids to Enlightenment

The consideration of the various aids to enlightenment brings us to some of the most obvious features of popular Buddhism. "The purpose of Buddhism is to attain enlightenment for oneself and all creation. The mountain peak is indifferent to the path by which men climb and in the lower stages all means and devices are legitimate, to be discarded when their use is ended. In fact there comes a time when all devices

are seen as hindrances, and even the Scriptures are fetters about the awakening mind. Authority is a term which daily lessens in meaning, and the criterion of all value passes within." This is a rather typical Buddhistic sentiment regarding the various objects of reverence and worship which one sees in and about Buddhist temples, the Scriptures or Sutras, and even the teachings and doctrines of Buddhism.

Höben

From a Western point of view, the most confusing of all the aids to enlightenment is the use of the Höben. This is a teaching device or temporary means to achieve a desired end, an accommodation of language which may involve an outright falsehood. It is a way of attaining to a legitimate end by using illegitimate means. Even Buddhist doctrines are Höben, consecrated lies, to aid men in attaining wisdom and compassion. As such they belong to the realm of relative or accommodated truth and cannot be considered as absolute truth. For example, Professor H. Nakamura of Tokyo University, a Buddhist, states "that as an expedient (Höben) the concept of soul has been generally accepted by Buddhism." Professor F. Masutani of Tokyo University of Foreign Studies, likewise a Buddhist, admits that "Amida Buddha is more or less in the nature of an expedient (Höben-setsu) . . . a creation of the mind." Another Buddhist informs us that "the so-called world after death, the Pure Land or hell, is an expedient view (Höben-setsu) But, nevertheless, Höben are ideas in the Busshin or Buddha mind through which it realizes itself. Dr. A.K. Reischauer regards this use of the Höben as the "most fundamental defect in Japanese Buddhism," a device which permits the teaching of everything without regard to truth or consistency.

Zen, the Way of Self-effort

Western interest in Buddhism is now mainly centered on the study of Zen, which is *par excellence* the religion of self effort. Current literature on Zen is very voluminous, especially the writings of Daisetsu Teitaro Suzuki. Christmas Humphreys describes Zen as "the apotheosis of Buddhism . . . the direct assault upon the citadel of Truth, without reliance upon concepts (of God or soul or salvation), or the use of scripture, ritual or vow." And while the Zen School makes some use of "means" or "devices" (Höben), "no such device is necessary, and all alike are scorned as having no essential value."

Bernard Phillips, an American professor of Philosophy, regards Zen as "the only religion in the world which expects its adherents to be creative (sic) . . . We shall have to sprout our own wings if we would truly soar . . . The absolute basis of life or the ultimate truth of life . . . is something which is to be found in life itself, and not in any realm beyond life. . . Zen seeks the infinite in the finite, the eternal in the temporal, the One in the Many." Zen is thus a way of self-realization, self-satisfaction, and self-centeredness and is not a way of self-sacrifice. One is reminded of Jesus' words to the Greeks who represented a way somewhat akin to that of Zen (John 12:20-25).

As with other Buddhist schools, the goal of Zen is Satori or Enlightenment. Since the intellect is regarded as a device or means, the effort is to pass beyond the intellect by the faculty of direct awareness or intuition. This is the difficult, yet simple way of self-enlightenment through self-effort and discipline, the way of immediate sight. This enlightenment or realization of the Busshin can be realized now, and the quicker the better. "The process of Zen is a leap from thinking to knowing, from second-hand to direct experience." The aim of Zen techniques is to cease from preoccupation with particular objects and to eliminate the ideas that crowd the consciousness and hinder the realization of the pure reality of the Busshin.

The technique of Rinzaï Zen, the most influential school, involves the use of "mondo" and "koan" as the objects of 'zazen' or sitting meditation. "Mondo" is a form of rapid question-answer between Master and pupil. "Koan", often a compressed form of Mondo, includes anecdotes of how Masters of the past dealt with their pupils, often utilizing words or phrases insolvable by the intellect. In "zazen" everything must be conducive to complete relaxation so that the seeker may concentrate upon emptying his mind. Then, "as soon as our thoughts cease and all attempts at forming ideas are forgotten, the Buddha is revealed before us."

Jōdo-shin, the Way of Faith

In contrast to Zen, Jōdo-shin or the True Pure Land School of Buddhism advocates the simpler way of salvation by the Other-power. Unlike Zen it makes excessive use of Höben in order to appeal to the common people. According to Humphreys, here is a form of Buddhism which disregards three-quarters of the original teaching. It regards the way of self-effort as beyond the powers of average man, and thus something easier must be devised for him, with the result that it has become the most popular form of Buddhism. Furthermore, it is in the realm of the

in this life, enlightenment is not attained until rebirth in the Pure Land following death. But even though the Busshin and Amida are thus popularly conceived of in objectively real and personalistic terms, this is in the nature of a Höben. This faith, then, lacks the objectivity of trust in the Living God who made heaven and earth. The Pure Land is not to be identified with Heaven and is simply a "pictorial representation of the enlightenment experience . . . the embodiment of Amida's enlightenment . . . the experience attained by all the faithful."

Sin and Moral Distinctions

To the Christian, salvation is from sin. However, neither Zen nor Jōdo Shin have a clear concept of sin. The idea that all things are one in the Busshin implies that all are of the same moral quality and there is no duality of right and wrong. If "sinful deeds are done, not of free will, but in accordance with Karma," the inexorable results of actions in past lives, there can be no idea of the fact of accountability to God against whom man has sinned. The denial of moral distinction and ethical responsibility has often contributed to antinomian practices. This may account in part for the appeal of Zen to the militarists. Because all systems of thought are regarded as products of the Busshin there is also no clear distinction between truth and error and all faiths may be tolerated (To be continued).

BIBLIOGRAPHY

- Anesaki, Masaharu, History of Japanese Religion, 1930.
Callaway, Tucker N., Japanese Buddhism and Christianity, 1957.
Eliot, Charles, Japanese Buddhism, 1935.
Humphreys, Christmas, Buddhism, 1955.
Jurji, Edward J., Ed., The Great Religions of the Modern World, 1947.
Kraemer, Hendrik, The Christian Message in a Non-Christian World, 1947.
Kraemer, Hendrik, Religion and the Christian Faith, 1956.
Lloyd, Arthur, The Creed of Half Japan—Japanese Buddhism, 1911.
Matsutani, Fumio, A Comparative Study of Buddhism and Christianity, 1959.
Reischauer, A. K., Studies in Japanese Buddhism, 1925.
Soper, E. D., Philosophy of the Christian World Mission, 1943.
Steinilber-Oberlin, E., The Buddhist Sects of Japan, 1938.
Suzuki, Daisetsu Teitaro, Introduction to Zen Buddhism. Barrett, William, Editor, Selected Writings of D.T. Suzuki on Zen Buddhism.
Takakusu, Junjiro, The Essentials of Buddhist Philosophy, 1947.
Watts, Alan W., The Way of Zen, 1957.

PERIODICALS

- Bulletins of the International Institute for the Study of Religions.
Quarterlies on Japanese Religions of the Christian Center for the Study of Japanese Religions.
Contemporary Religions in Japan, Quarterly Journal of the International Institute for the Study of Religions.
Young East—Japanese Buddhist Quarterly.

Moving?



If you're moving soon

You'll Need to let us know what your new address will be. Four weeks' notice will give us the time we need to see that your copies of the Japan Harvest reach you at your new home right on time.

When you write, send your OLD address along with your NEW one. It will help us serve you faster and more efficiently.

Write to:
JAPAN HARVEST
346 Eifuku Cho,
Suginami Ku, Tokyo

Pure Land teaching that efforts have been made to find similarities between Buddhist and Christian concepts.

While many of the expressions used with regard to Amida Buddha are those of an apotheosis, or deification of man, Buddhist philosophers treat this as a Höben, and thus this being is but an idea of the Busshin and lacks historical validity. However, according to the teachings of Shinran, simple belief in the invocation of Amida's name is sufficient to insure salvation and rebirth in the "Pure Land." With this faith, repetition of the "Nembutsu" or prayer formula for adoration of Amida becomes an expression of gratitude for salvation through the faith which is Amida's gift. While assurance of salvation can be had

In preparing this paper on Japanese Concepts of Death, it has been my hope that such information on this much-misunderstood subject as may be brought to light through our study, may help us toward a more realistic understanding of a matter that has a far greater bearing on our witness in this land than is generally realized. The missionary must be constantly aware that even the most enlightened and educated Japanese are governed in their attitudes and thinking by customs and traditions that are dominated by their concepts of death. In Japan death makes its inexorable claims on the living as well as the dead. Surely those tremendous words of Hebrews 2:15 were written for such people as these: "And might deliver all them who through fear of death were all their lifetime subject to bondage."

Japanese concepts of death are not by any means purely Buddhist—there is an extraordinary mixture of primitive, Shinto, Buddhist and Christian (or perhaps rather Judaistic) thought. To begin with, pure Buddhism does not recognize the existence of soul at all, and the Karma itself even is a metaphysical problem, being merely self-consciousness, not adequately represented by the well-known Japanese words "tamashii," or "reikon."

Generally speaking, the Japanese concepts of death may be classified as follows:

1. The pagan and Shinto concepts of the primitive pre-Buddhist age;
2. The development of Buddhist religious ideas in the original concepts.

I. PAGAN AND SHINTO CONCEPTS

Death was imagined by the ancients of primitive Japan to be another country to which the spirits of the dead went. When a man died and was buried, he was considered to have gone into the ground, into the land of YOMI ("Yomi no kuni"), and there dwelt in a spirit existence. There was no idea whatsoever of heaven, or hell, or punishment for sin. There is evidence that in those days burial was not by any means the rule, for the Kojiki tells how when IZANAGI NO MIKOTO's wife died, she (IZANAMI NO MIKOTO) was not

thrown out, but was buried in a cave. The world of the Grave was a different world from that of the living, so that death was simply a change of abode from "konoyo" to "yomi." When burying the dead, the grave was dug quite shallow and the body laid out face down with arms and legs stretched out, and with the head to the East (apparently an influence of sun-worship); the burying of the dead face down was to prevent the spirit of the dead from emerging again into "konoyo" to haunt the living ("bakeru"). In the story of Izanagi and Izanami, the Kojiki tells how Izanagi, longing for his dead wife, went to visit her in YOMI: She said that because she had eaten the defiled

no concept at all of god, sin or salvation in those primitive times.

It may be the place here to reflect on the origins of the two words related to death and the grave:

"SHI" (death): the origin of the word means 'to pass' (sugiru) and indicates the end of "junyō" or "meisū," the meaning of which is that when a man is born, the length of his life is already determined, so that whether he lives for a long or a short time, all is predetermined by fate, and the knowledge of that fate is with the gods only.

"HAKA" (grave): This word is derived from 'HATEKA,' which means the ultimate place—*hate-ka*. The Buddhist word for this world of the departed is of course MEIDO... as the useful proverb has it:

"Kodomatsu mo Meido no tabi no Ichi-ri-zuka"
(The New Year Kodomatsu is merely another milestone to the grave")

"HITO" (man, or rather human being): The original idea behind the word HITO was that of the combination of "HI" (spirit) with "TO" (to stay)—meaning that the spirit stayed in the body. Because of this concept, the body was considered the important main part in this life, and the spirit became the important main thing only after death, which may have been the origin of the ideas that led to the deifying of the dead.

This brings us to the emergence of the definitely SHINTO concepts that seem to have existed long before Buddhism came to Japan, though I do not think it can be proved that

SHINTO was actually indigenous... there seem to be marked evidences of Judaistic influences. Take for instance the extraordinary similarity between the plan of the tabernacle and the true Shinto shrine, with its holy place and inner holiest of all. If this is true, then it must be admitted that the complete absence of any sort of image or idol in the true Shinto shrine can hardly be a coincidence! A Japanese friend of mine who is a scholar of Greek and Hebrew origins tells me that the very word TORII is similar to the Hebrew word for the pillars erected at the entrance of the Temple—"Taw-ray" or some such word. This could also explain some of the strange coincidences in Shinto ideas of the need for cleansing from the defilement of death.

Consider the following words. The

JAPANESE CONCEPTS of DEATH

by Percy T. Luke

food there, she could not return but would 'sodan' with the gods of YOMI—but he must not try to look at her during that time. He, however, consumed with longing and curiosity, lit a broken tooth of a comb and gazing at the body saw it covered with worms ('uji'). Izanami rushes at him crying that he had shamed her, and chased him with servants and soldiers of YOMI all the way to the gates of the dead (YOMI), where he succeeded in escaping back into 'konoyo' by seizing three peaches from a peach tree there and throwing them at the pursuers who thereupon turned back into YOMI (this place of the Gates between the living and the dead is called YOMI HIRASAKA.) The idea that peaches have the power to ward off devils persists to this day. It can be seen from these legends that there was

word "ARE" was used for 'death' and 'blood,' meaning that if a person touched the dead or looked upon blood, that person would have to be purified ('Kiyomerareru'). A man or woman defiled in any way with either death or blood had to be either cleansed with water or purified (*seibetsu*—a good Christian consecration word now!) with fire. Can you resist the thought of that great hymn, 'So wash me Thou without, within, And cleanse with fire, if that must be?'

In Shinto this was called "Harai tamae, Kiyome tamae" (the words used even now in Shinto purification ceremonies of ground breaking for buildings, etc.) Until this was done the person may not walk through the Torii. If a man accidentally cut his finger with a knife he had defiled himself ('kegasu') by looking on the blood. The one who performed the cleansing rite professionally was usually a young Shinto priest—'KANNUSHI'—in training, and it was his job to go to the wounded man and purify him by going through fire or washing himself with water (vicariously). Payment was usually made with vegetables or fruit, money being unknown as such, and a man going on such an errand would say, if asked where he was going, "HARAI NI," and this seems to be the origin of the word 'harau' for payment for any article in later days. (A comparison with Leviticus 17 at this point would be both interesting and instructive.)

In the story of Izanagi visiting his dead wife Izanami in YOMI, because he had touched her dead body he said, "Saraba harai shite waga mi o kiyomen" ("Now I will perform 'harai' and purify my body") and thereupon burned up all the clothes he was wearing. There is, however, no thought of sinfulness as we understand it.

All this was pre-Buddhistic, but it will be realized that much of these ideas have persisted along with the admixture of Buddhism that changed many of the prevailing ideas about death and the other world. This brings us to the second phase of our study:

II. DEVELOPMENT OF BUDDHIST CONCEPTS

With the coming of Buddhism into Japan in the 6th century, new religious ideas about death and the other world were introduced into the primitive concepts: Buddhism taught new concepts of rewards in the after-life for both good and bad... the good went to paradise (Gokuraku) and the bad to hell (Jigoku). Ideas of demons colored red and blue with iron spiked clubs to torture the damned were also introduced: Buddha had a disciple named Mokuren, who was given supernatural power to see his dead mother in JIGOKU. She was hung in an upside down position

and was in great agony. Mokuren asked Buddha to save his mother from these tortures; he prepared a great feast and enlisted the prayers of many priests on her behalf; this was on July 15th. On July 16th she was released from the agonizing position and this day of release is called "O-BON," apparently the origin of the present O-Bon Festival, when the spirits of the dead are released and return to earth.

According to Buddhism also, man continues to exist as a spirit after death. Then there is the teaching that a man may eventually get to paradise through the prayers (KUYO) offered for them by the living: this is of course the fundamental reason for the important *memorial services* held so regularly and frequently, even on the 10th year of the anniversary of the deceased's death, when priests are specially called in to conduct these "KUYO" for the dead. The resemblances to the Roman Catholic teachings on purgatory are unmistakable, but there is not the slightest resemblance anywhere here to the Protestant Christian doctrines of redemption, resurrection and eternal Life, and it is these Christian teachings of Hope and Love that appeal to the Japanese for these reasons, and ought to be emphasized rather than the well-worn idea of hell. Every ordinary Japanese longs for paradise, and hates the thought of hell, for in paradise there is "NYORAI" (Buddha & Nirvana), while in hell there is the dreaded "EMA TAI-O" with his blue and red demons to torture the dead. (And what is so different about that from the Medieval Church's teaching about hell?)

Many Japanese people manifest great anxiety about where they may be going, and it is probable that because of this fear the priest reads the kind of prayers that are supposed to enable the dead to get into Paradise. It is common practice today for large sums of money to be paid to priests by the family for such prayers, and additional money is extorted for the addition of a special character to the name tablet which is supposed to raise the rank of the deceased in the spirit world. This name is known as KAIMYO.

A woman is now coming to our meetings regularly as a direct result of her disgust with the efforts of the priests to extort another ¥20,000 from her, after she had already spent over 200,000 yen on her husband's funeral and the inevitable after-services and memorials and feasts dictated by custom to ensure his safe arrival in Paradise. She seems to be on her way to faith in Christ now.

Other customs directly related to these superstitions regarding the safety of the soul in the other world include the placing of 6 coins in the coffin of the deceased. According to Buddhist teachings these are to be handed to the six

O-Jizo who stand at the six-fold parting of the ways; after this the dead man will come to the "SANTO no KAWA" which he crosses by a boat called ZEN-TEI. When he reaches the other side (called HIGAN) he enters the new world (NEHAN).

The Japanese always associate death with the ideas of paradise and hell. A story goes that an old woman who was expecting to die went to the priest TAKUAN OSHO and asked him to help her into paradise. So he wrote her a letter addressed to EMMA (the god of hell): "Tsukuri oku, Tsumi wa yama hodo okereba Emma no chō ni, Tsukedokoro nashi." (The sins she has committed are many like a mountain; there could be no room to write them in your book). Handing her this poetic indulgence he told her, "Take this letter with you and you will be certain to get into paradise."

What more can we say here? There is so much about nothing and so little about anything in all these metaphysical imaginings... I suppose no discourse on Buddhist concepts of death would be complete without a study of the metempsychosis cycle, which is called the ROKUDO NO TSUJI, or the six paths or ways to Nirvana: This all looks quite simple at first, until you are told that it may and probably does take thousands and ten thousands of years; that this cycle, which for the present existence begins after death with Jigoku, proceeds to GAKI (hell of starving devils... supposed to be the special punishment reserved for gluttons); then goes on to the CHIKUSHO (animal transmigration period); from thence to the stage when men become demons (or SHURA); then the cycle in some unexplained and inexplicable way is completed and men become men again; and then finally, when the whole man is purified he may at last become an angel; from thence to the final state of Buddhahood is one more step, and so man becomes HOTOKE. The catch is this: that you never, never can tell how many times you have already been round the cycle of these many existences... this may be the last time round, but on the other hand it may not: what a religion of hopelessness for love-starved and sin-weary mankind. Can you imagine anyone from a Christian background exchanging that Christian heritage for this desolate striving after NOTHING? Well there is an American woman in a Buddhist temple in Kyoto who has become a Buddhist nun: when some Lutheran friends of mine visited the place early this year they met this woman, and someone asked her what she had gained by becoming a Buddhist nun: She replied with great self-satisfaction, "NOTHING." That in a word may be described as the ultimate achievement of Buddhism.

THE study of Uchimura Kanzo and the Non-Church movement is of importance not only to Japanese Christianity but to the West. Uchimura's interpretation of Christianity is not to be by-passed as anti-foreign and anti-missionary. He offers valuable suggestions. The easiest and simplest method for an average missionary to operate in a foreign country is to follow "the beaten track" of western "churchianity." However, this method of missionary work only reproduces superficial results and imitations of western prototype. It was against this shallow brand of Christianity that Uchimura expressed his strongest denunciations. The value of Uchimura's critique is that he has differentiated out of a confused mass of western Protestant Christianity what belongs to the essentials of the gospel and what may be sifted out as western cultural and traditional accessories. Almost every variety of sectarian Christianity has invaded Japan in the postwar era with an influx of more missionaries than in any decade during a hundred years of missionary history. Again, the urgent need is to slough off western cultural accretions and denominationalism.

The salient events and influences which played upon the life of Uchimura Kanzo will be briefly discussed and analyzed.

PRE-CHRISTIAN INFLUENCES

If one's basic personality is formed during early childhood, then Uchimura Kanzo's parental influence must be reckoned with as significantly important in molding his thinking. Uchimura's father was an adviser to a feudal lord. In addition, he was a warrior and a Confucian scholar. It was from his Confucian parents and grandparents that Uchimura embraced the virtues of unconditional loyalty to one's superiors, personal humility, and financial independence. These combined virtues had a profound and lasting effect upon his life even in his later years. Uchimura describes his early Confucian training:

My father was a good Confucian scholar, who could repeat from memory almost every passage in the writings and sayings of the sage. So, naturally my early education was in that line; and though I could not understand the ethico-political precepts of the Chinese sages, I was imbued with the general sentiments of their teachings. Loyalty to my feudal lords and fidelity and respect to my parents and teachers were the central themes of the Chinese ethics. Again, he commends oriental womanhood:

Strong inculcating obedience and reverence toward our superiors, the oriental precepts are not wanting in re-

gard to our relations to our equals and inferiors... Our ideal mothers and wives and sisters are not very inferior to the conception of the highest Christian womanhood, and the very fact that some of them achieved high excellence in deeds and character without the exalting influence of Christianity makes me to admire them so much more.

In reading the voluminous writings of Uchimura, one has the feeling that the Japanese tradition and culture dominates his thinking. Rather than interpreting this to mean that he has not completely severed himself from "heathenism," a more sane interpretation seems to be that Uchimura has retained the compatible concepts of Japanese thought and Christianized them. He, however,



Mukyokai Movement

by Hideo Aoki

abhorringly points back to the groping spiritual darkness of his pre-Christian days:

But no retrospect of my bygone days causes in me a greater humiliation than the spiritual darkness I groped under, laboriously sustained with gross superstition. I believed, and that sincerely, that there dwelt in each of innumerable temples its gods, jealous over its jurisdiction, ready with punishment to any transgressor that fell under his displeasure. The god whom I revered and adored most was the god of learning and writing, for whom I faithfully observed the 5th of every month with due sanctity and sacrifice.³

Kanzo was the oldest of five children (he had three brothers and one sister). At the age of six, he was sent to Takasaki, the capital of his clan, for his early education and remained there until he was eleven.

Uchimura entered the *Gaiokoku Gakku* (Foreign Language School) at the age of thirteen and majored in English with the thought of entering government service.

HIS CONVERSION

The turning point of Uchimura's life was his contact with Christianity. At the age of sixteen he received permission from his parents to enroll in the newly opened Sapporo Agriculture school (this institution later became Hokkaido Imperial University).

Uchimura begins his treatise on "How I became a Christian" with these words:

One Sunday morning a school mate of mine asked me whether I would not go with him to "a certain place in foreigners quarter, where we can hear pretty women sing, and a tall big man with long beard and twisting his body in all fantastic manners, to all which admittance is entirely free." I followed my friend, and I was not displeased with the place. Sunday after Sunday

I resorted to this place, not knowing that awful consequence that was to follow such a practice. An old English lady from whom I learned my first lessons in English took a great delight in my church-going, unaware of the fact that sight-seeing and not truth-seeking, was the only view I had in my "Sunday excursion to the settlement" as I called.

He found Christianity to be "an enjoyable thing" as long as he was not asked to accept it.⁵

In another article, Uchimura mentions the first contact with Christianity through the indirect influence of William S. Clark:

I became a Christian in 1878, and now am one of the oldest Christians in Japan. I first came in contact with the Christian religion at Sapporo, Hokkaido through the teaching left by the noted Professor William S. Clark, and for the forty-three years since, I have continued in the faith.⁶

Clark was president of Massachusetts Agricultural College and took a leave of one year to come to Japan for only eight months. During this brief period he left a lasting impression and set in motion a chain reaction that still is

evident in Japan.

Clark had been appointed by the Japanese to help establish the Sapporo Agricultural College. In addition to his many administrative duties, he was asked to teach a course in ethics. He agreed to do so if he could use the Bible. Permission to use the Scriptures was reluctantly granted. Clark distributed fifty copies of the English New Testament which he brought with him to Sapporo for the students. Out of his ministry there emerged a group of earnest Christian students. It was Clark who had formulated the "Covenant of Believers in Jesus" which Uchimura had signed or was "forced to sign." He, however, states: "I was not sorry that I was forced to sign the Covenant of Believers in Jesus. Monotheism made me a new man."

On June 2, 1870, Uchimura was baptized by missionary Harris. He testified to his commitment:

The Rubicon was thus crossed forever. We vowed our allegiance to our new Master, and the sign of the Cross was made upon our brows. Let us serve Him with the loyalty we have been taught to show towards our earthly lord and master, and go on conquering kingdom after kingdom, "Till earth's remotest nation has learned Messiah's name."

Once we were converted, we too became missionaries. But a church must first be organized.⁸

THE INDEPENDENT CHURCH PROBLEM

He and seven other Christian brothers had been associated with the church that missionary Harris was serving but soon became dissatisfied with denominational emphasis. They endeavored to establish an independent church patterned after the New Testament.

After graduating from the Agricultural College at the age of 20 in July of 1881 with top honors, Uchimura took a position with the Japanese government as a specialist in ichthyology.

In November of 1883, he entered the Japanese Agricultural Ministry as a specialist in the marine products industry. At this juncture of his life two events seriously affected his future. One was the struggle of the "loose Christian fellowship" to become the *Sapporo Dokuritsu Kyokai* (Sapporo Independent Church) and the other was the

failure of his first marriage.

After missionary Harris was replaced by a Rev. Davidson, who was sympathetic with the young men and the independent church, a series of difficulties arose in the Sapporo Christian community. First, there was a keen denominational competition between the Methodists and Episcopalians. Then, Rev. Davidson donated \$400 to the church to purchase a building. He had hoped that this act would tie the young men to the Methodists. Instead the new building instilled within the members a strong desire for more authority and to actually sever connections with the Methodist church. After several Episcopalian converts joined the church, and with persistent urgings by the Episcopalian missionaries to establish an independent church, the group finally decided to separate from the Methodist mission. Davidson opposed this separation and wrote a letter to the group demanding that the gift of \$400 be returned by telegraph.

The members resolved to pay off the debt at once. Within six days half of the amount was collected and wired to Mr. Davidson. The balance of the amount took two years to repay at great personal sacrifice. Finally the day came on Dec. 28 when the Sapporo Church became debt free from denominationalism. From Uchimura's diary these words are extracted:

S. Church is independent. Joys inexpressible and indescribable. The results of two years' economy and industry was our freedom from church-debt, and well we might leap with joy and thanksgiving.⁹

This experience forged the basic methodology and policies of the *Mukyo-kai* movement and has remained firm unto this day. Doctrinal changes may be traced in the history of their development but two keynote principles have remained unchanged: (1) financial independence from Western missionaries and (2) non-denominational emphasis. Foot notes:

1. *Kanzo Uchimura, Uchimura Kanzo Zenshu (The Complete Works of Kanzo Uchimura), 20 volumes, (Tokyo, Iwanami Shoten, 1933), vol 15, 10 p.*
2. *Ibid., p. 11*
3. *Ibid., p. 12*
4. *Ibid., p. 14*
5. *Ibid., p. 14*
6. *Ibid., p. 351*
7. *Ibid., p. 18*
8. *Ibid., p. 21*
9. *Ibid., p. 65*

Will you be included? in the 1961 Japan Missionary Directory

That depends on whether you will send us your name, address and mission affiliation by Nov. 15th. There are still quite a few missionaries who have never yet been included in the Japan Missionary Directory. If you are one of these or know of some, send us the information. Or if you know of some who should no longer be included let us know, please.



Rev. Harry Friesen, of the Japan Mennonite Brethren Mission, says:

Six years ago the Mennonite brethren began sponsoring PBA radio programs. The broadcast has aided in the establishment of our seven churches in the Kansai area. Every church has baptized members who were first contacted through radio. Three of these believers are going into Christian service. Outside our own circles many others have been blessed also."

HERE'S HOW

YOU can utilize the Gospel Broadcasts in your area.

1. For low cost obtain 15 or 30-minute Gospel programs from PBA for closed circuit broadcasting.
2. Upon request PBA will announce your local work, address and meetings in your program.
3. Insert PBA handbills (for your area) in tracts, newspapers, etc. (Free to program sponsors.)
4. Send for our PBA radio posters (usable nationwide).

*Pacific Broadcasting
Association*

C.P.O. BOX 1000. TOKYO, JAPAN
Tel. 414-3166/7

Mrs. Hepburn

by Dorothy R. Pape

THE present day missionary housewife wandering through the store sometimes complains of the absence on the shelves of some favorite home product. Yet how little we lack compared with the first missionaries to Japan, who found such basic items as soap, bread milk, and butter unobtainable in the country, and the only available accommodation a filthy, disused temple. Whereas we can discuss the relative demerits of the Yale, Vaccari and Naganuma language systems, they had not even a dictionary to help them. While we may fear an occasional kamikaze taxi driver, they were in constant danger from armed samurai bent on ridding the country of foreigners. Thieves and government spies abounded, and the only servants available were untrained men of the lowest social strata. Yet two of the earliest missionaries, Dr. and Mrs. J. Hepburn called Japan 'home' to which they returned *after* furlough, not vice versa. I have found it a most salutary study to note the conditions Mrs. Hepburn had to face in those early days, as they are revealed in the life and letters of Dr. Hepburn.¹

Not least among the difficulties for some of us might have been the several-months-long voyage in a small sailing vessel.

There seem to have been no ships going directly to Japan in those days, and the Hepburns took four months to reach Shanghai. There they had to wait some weeks to recuperate from illnesses before boarding another ship going to Kanagawa. It may be a comfort to some of us to know that even these early missionaries did not travel with just the proverbial Bible and tooth brush. The Hepburns took ten tons of baggage with them from Shanghai where they apparently bought their kitchen stove and a little furniture. The fare from there to Kanagawa was \$190 each for that short distance, though the

trip actually took about two weeks. Mail from home of course also took months to arrive until steam ships began to cross the Pacific.

The Hepburns arrived to find that there were no houses at all available, and finally, for about \$16 a month, they rented a deserted Buddhist temple which the Dutch consul had rejected as a stable. The place smelled strongly of lamp oil and incense, and had a centuries-old deposit of dirt to be cleaned out. However there was a good well of water near the kitchen, and with \$130 spent in repairs they were able to transform the temple into what Dr. Hepburn termed 'a comfortable home.' The priest's house on the compound they rented later to another missionary family.

Mrs. Hepburn was the first missionary wife in the Kanagawa area. She had no children with her, since 5 of their 6 sons had died very young, and the living teen-age one had been left at home in boarding school. However 3 Reformed missionaries who landed shortly after them took their meals with the Hepburns, thus adding considerably to Mrs. Hepburn's difficult task of housekeeping. There were only 3 other foreigners in Kanagawa at that time—the American, British and Dutch consuls—and it seems that all foreigners in Japan then had either Chinese or English cooks and washermen, some merchants even sending their laundry to Shanghai to be done. Soap was unknown in Japan and it was Dr. Hepburn who introduced its use and method of manufacture to the Japanese.

The Hepburns were the first to use Japanese servants, and these were very different from the courteous maids we know today. They were men, and like the trades-people who came to the door, were of the lowest class, 'unpleasant characters, often dishonest,' as well as being government spies. Added to these difficulties was the fact that the Hep-

burns knew no Japanese, and there were no language helps of any kind. The Hepburns' first two servants were paid the equivalent of \$2.62 each a month, and provided their own food.

There was no milk, butter, or bread available in Japan then, but the Hepburns had brought out a large quantity of crackers as a substitute. They found they could buy rice, sweet potatoes, string beans, carrots, turnips, radishes, eggs, oysters, fish and chicken; the fish however was as expensive as in New York. Occasionally a kind ship's captain would give them a piece of fresh meat, and sometimes bread and potatoes. Some of the cooking flavors they found peculiar, while their servants nearly fainted at the odour of foreign cheese, and were horrified at the sight of roast beef being carved at the table.

One thing which is often a real problem to the pioneer missionary, the Hepburns found to be very simple, and that was getting their checks from home cashed. Some of the big Shanghai firms had branch offices in Yokohama, and were willing to cash checks for them. Thieves however were 'common and very daring,' and Hepburn asked his Board to send out a fireproof safe.

Land seems to have been expensive even in those days, and when it became obvious that the government wanted them to build in a special foreign concession, Hepburn quotes the price of the lot as likely to be \$2500 and the cost of bulding a house \$1352.

In those days men of the lower classes walked home from the public bath house wearing only a loir cloth, even as late as November, while village women took their bath in the middle of the street 'as being less likely to attract attention there than anywhere else.' According to Hepburn's biographer, American women on their first view of such vast areas of human skin 'nearly fell into nervous prostration,' presumably not having been used to sunbathing beaches at home in those days. Mrs. Hepburn would sometimes get a shock on going into her kitchen to find the servants working there practically naked.

A great crowd was attracted whenever Mrs. Hepburn went out, though the ordinary people 'were very civil and friendly'; fear of the government held them from close acquaintance however. Though his wife longed to do more, Dr. Hepburn wrote that 'poulticing some poor fellow's nose is about the extent of her work directly apart from visiting one or two women occasionally. Later however, she was able to pioneer education for girls in Japan, as well as teach many Japanese men students, and was also the means of transformed lives among her servants and food peddlers.

Feeling against foreigners was very strong among the government and samurai however, and more than a dozen,

none of them missionaries, were killed during the Hepburns first year. They were never allowed outdoors without a guard ostensibly to protect them from the samurai but also to keep watch on all their movements, and their house was also continually guarded. When they did go out there were many unpleasant sights, for no medical aid was available for the lower classes. Smallpox was very common, and also eye diseases and skin infections. There were no congenitally deformed children however, as these were all killed at birth. It was a not uncommon sight to see severed limbs lying in the road since the half million samurai could use their swords freely on those beneath them socially, and hideously mutilated dogs could be seen for the same reason.

Probably the greatest hardship for these early missionaries was the absence of any language study books, and since it was the government's policy at first to try to keep foreigners from learning the language, it was five months before, the Hepburns could secure a teacher. We get some ideas of the difficulties under which they labored from a letter Dr. Hepburn wrote his Board in 1864, stating that *after almost five years of study he knew of no foreigner who could extemporise two consecutive grammatical idiomatic sentences in Japanese.* How thankful we need to be that it is our privilege to be living and working here in 1959, instead of one hundred years ago.

1. *Hepburn of Japan. W. E. Griffis Letters of Dr. Hepburn.*

converted THROUGH RADIO

..... now
witnessing



Mr. M. Naguma, who was converted in a hospital in Nagano through radio gospel broadcast.

"...A year ago I was living in a pain-filled dark, troubled world... but this past year I have been changed, and am thankful from my heart. From Feb., 1958 we started a Bible meeting in hospital. Each Thursday about 5 or 6 believers gather to pray, sing, and study God's word and testify. One night in March we heard a loud voice shout, "Stop singing!" That patient had a serious illness. So we sang more softly, and I prayed more earnestly. In the summer I took a large picture of Nicodemus to that patient and explained to her the story of John 3, the coming of Jesus, and His death for us. At that time it did not seem to enter her ears. But from January she began to listen earnestly when I testified, and requested Bible reading. I gladly went, read the Bible, and witnessed daily. One day, holding back the tears, she cried out, "I have sinned against God and the hospital patients... I am the greatest sinner of all!" On Feb. 1st, while listening to Brother Hatori's radio message, she made her decision for Christ. I thank Jesus for answering prayer—

both yours, and mine... 'Whatever ye shall ask in prayer, believing ye shall receive.' I believed these words and now, after a year, four souls have been saved. I also have persecution, but believe this will be turned to joy in the Lord. Even Jesus suffered 'in the days of His flesh.'

From the time I was small I lived a lonely life, without love and hope. When I understood that out of 100 sheep God sought the wandering one, and continually led and protected it with His hands, I was truly grateful. Even for one like me, Christ suffered and died in my place on the Cross. I pray believingly that all the people of Kamimura Hospital will be saved. 'Hold not thy peace; boldly speak...' through these words I have come to testify of God's Gospel, and it has borne fruit. All whom the Holy Spirit has committed to God and who have repented of their sin have joyfully received salvation through the blood of Christ. (5 names given.) May the grace of the Lord Jesus, the love of God and the communion of the Holy Spirit be with you all."

For Knowledge At
Your Finger Tips



LEFAX

The only notebook that offers so much for so little.

- ★ Compact
- ★ Light weight
- ★ Not bulky
- ★ 3000 different forms and data sheets
- ★ Sold in Japan at U. S. A. Prices

Send your order in Now to get in on a bulk order coming from the States.

Frank L. Tetro Tel. Tachi-4224
Box 22, Tachikawa, or
140 I-chome, Akebono Cho

Attention

MISSIONARIES !

TIRED? Need a place to rest in quiet ?

HOSPITALIZED? Need a place to recuperate ?

MOTHERS? Need a place to wait before, and/or after that "blessed event"

For further details write :

TEAM Convalescent Home
Miss M. Cederholm, R. N.
423, Honan Cho, Sugunami Ku.
Tokyo Tel. 311-0204

Using Our Missionary Tools

REACHING BIBLELESS HOMES

Mr. Shun Suzuki president of the Japan Home Bible League, writes that the organization's purpose is to reach the Bible-less homes of Japan.

The Bible is placed in the home personally by a worker, and not through a church or any organization, and only under the promise to read it. "By this method we hope to reach many presently not being reached by existing churches and missions," he said. These Bibles are not to be placed in homes where there already is a copy of the Bible.

The name, address, occupation and age of every person to whom the Bible is presented, must be forwarded to the Japan Home Bible League, Bible House, 2, 4-Chome, Ginza, Chuo-ku, Tokyo.

During the last eight years, 230,000 copies of the Bible have thus been placed all over the country.

QUALITAMIMEO INK

"After trying various kinds of mimeograph ink," reports Fred Teifel, "we've found one which meets American standards."

Although this is quality ink, made to U.S. Army standards, the price is only 300 yen per pound, compared to the 800 yen per pound usually paid for imported ink. It is made with a vegetable oil base, rather than the usual mineral oil base of cheaper inks.

"We've given this ink a good try, and it's very satisfactory," said Mr. Teifel.

It can be purchased from the Oriental Folk Handicraft Export Co. of Shibuya. Address is, 11, 1-chome, Hachiman Dori. Phone: (401) 3583.

NEW BOOKSTORE IN KYOTO

by Lauri V. Heimonen

Thousands of silent missionaries have gone out from our small book store since it was opened in September 1959. We had no money to buy a stock, but as we went on in faith God provided and in a five-months period sales were more than 300,000 yen.

The Christian Book Store, located in the center of the city on famous Shinkyogoku street, in front of Piccadilly Theater, Nakakyo Ku, serves as an additional arm of our evangelistic efforts. The crowds who attend our daily gospel meetings or are attracted by our tape-recorded songs and music and preaching

played non-stop over a loud speaker are introduced to our Christian literature. Several have found the Lord that way. We reach people from Hokkaido to



Kyushu.

A man from Okinawa made a decision to believe in Jesus and bought a Bible. Recently a man from Osaka was led to the Lord through a book which he bought from us. Many others have written us and given their testimonies of blessings received through Christian literature.

Just think! It was through the printed page that the Protestant Reformation gained momentum, bringing an end to the dark ages. This makes us realize that one of the quickest ways to evangelize Japan is through Christian literature. When you visit Kyoto, drop in to see us. Remember, we are in front of Piccadilly Theater.

"People talk much of the etiquette of Japan and the difficulty of learning it. I have found that love is all that is needed. If you love the people, your manners are not clumsy and, if they are different the people will pass it over."

Barclay Buxton

HI-B. A. WEEKLY MEETING SCHEDULE

Any High School student is welcome to come. Please do not send Middle school or University students. For details call the Hi-B. A. office, Tel. 401-5072



	Day of Week	Railway station	Meeting Place
North Tokyo	Monday 4PM	Oji station	Oji Rosei Kaikan
	Tuesday 4PM	Ikebukuro	Toshima Shinko Kaikan
	Wednesday 4PM	"	" " "
	Thursday 4PM	Urawa	Shokokaigisho
East Tokyo	Monday 4PM	Ochanomizu	Students Christian Center
	Tuesday 4PM	Kameido	Tobu Rosei Kaikan
	Wednesday 4PM	Ochanomizu	Students Christian Center
	Thursday 4PM	Chiba	Chiba Kyoiku Kaikan
	Friday 4PM	Ueno	Ueno Yosai Gakuin
West Tokyo	Monday 4PM	Nakano	Toden Nakano Service Station
	Thursday 4:30PM	Kichijoji	Toden Kichijoji Service Station
	Friday 4PM	Tachikawa	Tachikawa Shokokaigisho Kaikan
	Saturday 2PM	Hachioji	Rosei Kaikan
South Tokyo	Sunday 4PM	Shibuya	Hi-B.A. Gakusei Kaikan (next door to Tokyu Kaikan of EMAJ Dinner fame.)
	Tuesday 4PM	Shibuya	" " "
	Wednesday 4PM	Oimachi	Shinagawa Rosei Kaikan
	Thursday 4PM	Hamamatsucho	Kaiin Kaikan
	Friday 4:30PM	Shibuya	HI-B.A. Gakusei Kaikan
	Saturday 2PM	"	" " "
Kanagawa Ken	Monday 4PM	Sakuragicho	Shikaishi Kaikan
	Tuesday 4PM	Tsurumi	Tsurumi Ishi Kaikan
	Wednesday 4PM	Yokohama	Shigaku Kaikan
	Thursday 4PM	Yokosuka	Ishi Kaikan

International Hi-B.A.

For missionary's children and those attending schools, where the primary language is English, meet each Sunday at Shibuya at 2:15 PM and go by car to the host home of the week.

Continued from page 14

the Moody Bible Institute. Purpose of the new three-year program is to train broadcast technicians for Christian radio stations around the world.

Practical laboratory work in construction, installation, and maintenance of broadcast equipment will be done as well as actual studio assignments in connection with WMBI, Moody's own 5,000 watt radio station. Additional work in recording, remote pickups, and programming is included to provide a well rounded background for broadcast technicians.

"There is an increasing need for highly trained broadcast technicians in Christian radio," says Paul F. Robinson, director of MBI's missionary technical course. "Presently about 100 Christian radio stations, including some 20 on the mission field, blanket the world with the gospel, penetrating even behind the Iron and Bamboo curtains.

BUDDHISTS MAKE STRANGE CLAIMS

Taipei, Taiwan... Abraham Lincoln and Henry W. Longfellow are Buddhists! These and similar statements are being given wide circulation in Taiwan. Buddhist leaders have launched a sweeping propaganda campaign in 13 monthly publications, in an effort to recapture the hearts and imagination of Buddhist followers, and to gain new converts. A significant part of their campaign is an attempt to discredit Christianity.

"Christianity is the true source of Communism," states one Buddhist magazine. "It is a known fact that Communism has penetrated the church in America, and that many pastors are pro-communist. So-called 'Children of God' in the National Council of Churches recommend the recognition of Red China and its admission to the U.N. This proves the true nature of Christianity."

Another article chided former Ambassador Hollington Tong for his pro-Christian statements, declaring, "We can find no contribution Christianity has made to us. The very fact that Buddhism has declined and taken a second place to Christianity is the reason our country is now in this unprecedented catastrophe. If Christianity should continue to climb, then our country will be in for even greater sufferings. For this reason we cannot keep quiet. We must protest."

Christian leaders in Formosa are deeply concerned over the aggressive new program of the Buddhists, which includes the use of a "Gospel truck," a correspondence course, and a team of itinerant preachers. One prominent Christian observed, "While Buddhism has on its running shoes, Christianity is crawling!" (FENS)

THE TOKYO SANITARIUM HOSPITAL

171 Amanuma 1-chome, Suginami-ku, Tokyo

Tel: 391-5161-5

and

THE HARAJUKU MEDICAL OFFICE

(Including X-Ray, Laboratory and Pharmacy)

164, 3-chome, Onden, Shibuya-ku, Tokyo

At the corner of 30th and Yoyogi Streets,
Near Harajuku Station.

Telephone: 401-1282

Be sure to ask for missionary discount

(Notice: When leaving Japan ask for Certificate of Vaccination)

FAIRMONT HOTEL

Excellent accommodations, good places for missionaries to relax and dine at reasonable prices.

In the well-known Kojimachi residential area, near the British Embassy.

Special reduced room rates for long-term guests.



Fairmont Hotel
just off 1st St. between
K. & T. Ave.
Kojimachi, Tokyo
Tel: 301-1151/9

San Bancho Hotel
on 1st St. between
K. & T. Ave.
Kojimachi, Tokyo
Tel: 301-3333/8



SAN BANCHO HOTEL

BOOKS



FOR MISSIONARY READING

R. S. Nicholson, editor

Music

JAPANESE MUSIC AND MUSIC INSTRUMENTS

By William P. Malm
Charles Tuttle Co., Tokyo, 1959
Price: ¥2200

This is a technical volume for those who are interested in music. Many charts and illustrations document the development of particular instruments of musical styles in Japan. This book will undoubtedly become a treasure and is an absolute must for every Japanophile.

Humor

IT'S BETTER WITH YOUR SHOES OFF

By Anne Cleveland
Charles E. Tuttle Co., Tokyo, 1955

Ann Cleveland is a commercial artist and a Vassar graduate. Her hilarious cartoons of life in Japan are neither objectionable nor critical. All of us who have lived in Japan will see ourselves on each page. This little volume will serve to keep fresh in our memory those humorous incidents of our first days in Japan which we may have already forgotten.

THE WILD GEESE

By Ogai Mori
Charles E. Tuttle Co., 1959
Price: ¥550

This is a gentle story of old Japan and the conflicting tides of emotion within a small community near Tokyo University. The reader will understand the Japanese concept of duty and resignation to fate much better through this story.

It follows the deliberate pace of the Japanese novel and ends with the typical abruptness which allows the reader to supply the message parts of the story according to his own fancy. Widely published as a novel which features a mistress, this story is not lurid but rather a simple telling of a sad tale. It is to be regretted that a book like this which has a true literary merit should be hawked like cheap drugstore pulp.

EASTWARD TO MOSCOW

Paul B. Smith

The People's Press, 1959, Toronto. Many of us have often wished for the gift of seeing ourselves. Dr. Paul Smith has obliged with amazing candor. These simple essays on what he observed, experienced, and instinctively reacted to as a Christian minister are needed if we are to improve the quality of our service. Few bouquets are proffered but missionaries are more apt to consider their personal attitudes than if Dr. Smith condoned all our actions.

The chapters on Moscow are unusually interesting. One feels that he has personally visited Moscow with Dr. Smith. The depth and breadth of his perception spare the reader many trite tourist reactions usually found in this sort of report.

GENESIS AND GEOLOGY

A study in the relations of scientific thought, natural theology and social opinion in Great Britain, 1790-1850 C. C. Gillispie.

Harvard University Press,
1951. 4.00

One of the staggering problems raised for us evangelicals is that of evolution. Dr. Gillispie, professor of history at Princeton University, does not regard the fundamentalist interpretation of the Bible as the root of the difficulty between science and evangelical Christianity. By aptly chosen quotations he demonstrates that the difficulty is one of religion in science and not one of religion versus science.

Pointing the way of further study in accordance with the main thesis of the book, the author contends that providential control over the course of nature is closely tied up with the immutability of species. This is admittedly a rather astonishing remark. Why then is theology so strongly opposed to evolutionism? Recommended reading for those interested: Dr. Ramm's *THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE* and the book by Professor Hooykaas' of Free University of Amsterdam on the *PRINCIPLE OF UNIFORMITY IN GEOLOGY, BIOLOGY AND THEOLOGY*. —H. Ariga

INSURANCE

B.I.G.

**GOOD PEOPLE
TO DEAL
WITH!**

Alliance Assurance Co., Ltd.
Caledonian Insurance Co.
Commercial Union Assce. Co., Ltd.
The Hongkong Fire Insce. Co., Ltd.
Lombard Insce. Co., Ltd.
The London Assurance
The London & Provincial Marine & General Insce. Co., Ltd.
The New Zealand Insce. Co., Ltd.
Norwich Union Fire Insce. Society, Ltd.
The Palatine Insce. Co., Ltd.
Phoenix Assurance Co., Ltd.
The South British Insce. Co. Ltd.
Union Assurance Society, Ltd.
Union Insce. Society of Canton, Ltd.
The Yorkshire Insce. Co. Ltd.

Make sure you are properly covered by insuring with the

BRITISH INSURANCE GROUP

OFFICES:

Tokyo

Kokusai Kanko Kaikan
(International Tourist Bldg.)
Room 849 (8th Floor)
1, Marunouchi 1-chome, Chiyoda-ku,
Tokyo Tel: Nos. (231) 2261-4

Yokohama

72, Yamashita-cho, Naka-ku
Central P. O. Box 165, Yokohama
Tel: (8) 6986/7

Osaka

Mercantile Bank Building
13, Hirano-machi 5-chome, Higashi-ku
Tel: (23) 7148/9
Central P. O. Box 256, Osaka

Kobe

Chartered Bank Building
9-2, Kaigandori, Ikuta-ku
Tel: (3) 6831/2
Kobe-Port P. O. Box 820, Kobe

Part III

Nation-wide Survey

by Kurt Ribi
Managing Editor

*F*or convenience of comparison we can divide Japan's geographical units into three almost evenly divided parts: Hokkaido, Tohoku and Kanto constituting the first 1/3, or 1,136 cities, towns and villages; Chubu and Kinki with a second 1/3 or 1,196 geographical units; and Chugoku, Shikoku and Kyushu representing the third 1/3 or 1,173 cities, towns and villages.

With this issue which covers Chubu and Kinki we have covered 2/3 of Japan's cities, towns and villages. The chart on page 26 will be helpful for your comparative analysis of the areas already surveyed. The December issue of JAPAN HARVEST will conclude the survey with the last third of Chugoku, Shikoku and Kyushu.

Out of a total of 2,332 towns and villages in central and northern Japan, 1,405 with an average population of 16,800 each still need to be entered by Protestant Christian workers.

An analysis of the figures in the 2 boxes shows that northern Japan (Hokkaido, Tohoku, Kanto) has still 28½% of its population and 57½% of its towns and villages unreached by Christian workers. The Chubu and Kinki areas have a combined 23% of its population and 63% of its towns and villages still unreached by Christian workers. The overall need of the two areas as given in the box is about the same. Out of the total 2,332 geographical units only 927 cities, towns and villages are being

15¼ million people have no Christian workers in their midst.

65% of the towns and villages in central Honshu and northern Japan are without Christian work

25% of the total population of Hokkaido, Tohoku, Kanto, Chubu and Kinki are still unreached by Protestant Christian workers.

reached. 1,405 towns and villages with an average population of 10,800 people each have no resident Christian worker and no preaching stations maintained by Protestant Christian workers.

In terms of population figures 4,700 Japanese and foreign Christian workers at present carry on a gospel witness among 44½ million people in these areas of Hokkaido, Tohoku, Kanto, Chubu and Kinki. However 15¼ million have no Protestant Christian workers in their midst yet.

UNREACHED TOWNS and VILLAGES in CHUBU and KINKI

Our information for the Chubu and Kinki survey was compiled from questionnaires sent out to the missionaries of these areas on May 1960 in which about 81% of the missionaries in Chubu and 75% of the missionaries in Kinki 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 and the JPC list. We have

made every effort to cover outstations as well as places of residence. But we would appreciate your cooperation in sending us any additional information or corrections.

These two areas combined have a total of 1,196 cities, towns and villages of which 752 are still without any Christian workers or work. Though 24½ million people are at present reached by Christian workers, 7,242,221 people are still without any Christian witness.

CHUBU

In terms of "unreached geographical units" Aichi and Toyama prefectures head the list with only 1/6 of its towns reached and practically none of its villages. And still worse, six of its cities with an average population of 50,000 each are without a gospel witness maintained by Christian workers. Nagano and Shizuoka prefectures have the best ratio of towns

reached—a little over half. However, coverage of its villages is almost nil.

In terms of Chubu's "unreached population" Niigata prefecture registers a high of over 1 million people, with Aichi a close second of nearly a million.

Cities: There are still 6 cities with a total population of 271,652 in which no Christian worker carries on any work.

Towns: Of Chubu's 346 towns with a total population of 4,861,833, 244 or 2/3 have no Christian work carried on among their 2,866,600 people.

Villages: Of Chubu's 311 villages with a total population of 1,898,545, as many as 295 have no witness among their 1,770,472 people. Only 5% of its village are reached.

NIIGATA

35 of the 47 towns and 53 of the 56 villages of Niigata prefecture have no Christian work in them. 1,010,673 people are in need of hearing the gospel. The east coast area facing Sado Island is especially neglected.

CITIES

Niigata Shi, Population Miss. Jap. 302,858. 18 (10)

Nagaoka Shi,	142,499.	16 (7)
Shibata Shi,	79,167.	4 (1)
Takada Shi,	75,242.	2 (2)
Kashiwazaki Shi,	75,143.	8 (4)
Sanjoo Shi,	70,608.	4 (5)
Niitsu Shi,	57,579.	8 (1)
Ojiya Shi,	51,858.	3 (2)
Tookamachi, Shi,	43,527.	— (3)
Naoetsu Shi,	43,205.	— (2)
Itoigawa Shi,	41,877.	2 (2)
Mitsuke Shi,	40,820.	2 (1)
Kamo Shi,	40,241.	2 (1)
Gosen Shi,	38,379.	2 (2)
Shirone Shi,	37,844.	2 —
Tsubame Shi,	36,356.	2 (1)
Arai Shi,	35,821.	2 (1)
Murakami Shi,	34,063.	— (1)
Ryootsu Shi,	30,840.	— (1)
Tochio Shi,	38,514.	— —

HIGASHIKAMBARA GUN

Tsugawa Machi,	11,044.	4 —
Kanose Machi,	10,913.	— —
Mikawa Mura,	9,505.	— —
Kamikawa Mura,	7,021.	— —

NISHIKAMBARA GUN

Maki Machi,	29,581.	— —
-------------	---------	-----

Yoshida Machi,	18,518.	— —
Bunsui Machi,	17,087.	— —
Kurosaki Mura,	14,219.	— —
Uchino Machi,	11,770.	— —
Nishigawa Machi,	8,771.	— —
Iwamuro Mura,	7,867.	— —
Katahigashi Mura,	7,837.	— —
Yahiko Mura,	7,738.	— —
Nakanokuchi Mura,	7,497.	— —
Ajikata Mura,	5,880.	— —
Akatsuka Mura,	5,574.	— —
Nakanokoya Mura,	5,436.	— —
Tsukigata Mura,	4,414.	— —
Wanoo Mura,	4,049.	— —
Masugata Mura,	2,683.	— —

NAKAKAMBARA GUN

Muramatsu Machi,	26,391.	— —
Kameda Machi,	20,013.	— —
Kosudo Machi,	11,665.	— —
Yokogoshi Mura,	9,242.	— —

MINAMIKAMBARA GUN

Shimoda Mura,	17,061	— —
Nanashima Mura,	13,993.	— —
Sakae Mura,	13,125.	— —
Tagami Mura,	9,871.	— —

KITAKAMBARA GUN

Nakajoo Machi,	21,594.	2 (1)
Suibara Machi,	21,541.	2 (1)
Toyosaka Machi,	34,580.	— —
Sasagami Mura,	13,931.	— —
Seiroo Mura,	13,686.	— —
Toyoura Mura,	12,737.	— —
Yasuda Mura,	12,022.	— —
Kajikawa Mura,	9,655.	— —
Shiunji Machi,	9,475.	— —
Kyooqase Mura,	9,363.	— —
Kurokawa Mura,	7,912.	— —
Tsuji Mura,	7,730.	— —

HIGASHIKUBIKI GUN

Matsudai Machi,	13,792.	— —
Matsunoyama Machi,	10,924.	— —
Yasuzuka Machi,	10,882.	— —
Maki Mura,	8,493.	— —
Urakawara Mura,	7,408.	— —
Oshima Mura,	7,073.	— —

NAKAKUBIKI GUN

Kakizaki Machi,	17,237	— (1)
Itakura Machi,	13,078.	— —
Yoshikawa Machi,	11,617.	— —
Kubiki Mura,	9,860.	— —
Sanwa Mura,	9,684.	— —
Myookoo Mura,	8,317.	— —
Oogata Machi,	8,273.	— —
Nakagoo Mura,	8,182.	— —
Myookookoogen Machi,	7,405.	— —
Kiyosato Mura,	5,396.	— —

NISHIKUBIKI GUN

Nou Machi,	19,484.	— —
Oomi Machi,	17,340.	— —
Nadachi Machi,	6,208.	— —

MINAMIUONUMA GUN

Muika Machi,	27,956.	3 —
Shiozawa Machi,	26,159.	— (1)
Yamato Mura,	17,930.	— —
Yuzawa Machi,	9,828.	— —

NAKAUONUMA GUN

Nakasato Mura,	9,940.	— (1)
Tsunan Machi,	21,574.	— —
Kawanishi Machi,	14,998.	— —
Mizusawa Mura,	7,942.	— —

KITAUONUMA GUN

Koide Machi,	15,182.	1 (2)
Horinouchi Machi,	12,685.	1 —
Hirokami Mura,	12,598.	— —
Sumon Mura,	9,124.	— —
Kawaguchi Machi,	8,216.	— —
Yunotani Mura,	6,974.	— —
Irihiro Mura,	4,366.	— —

SANTOO GUN

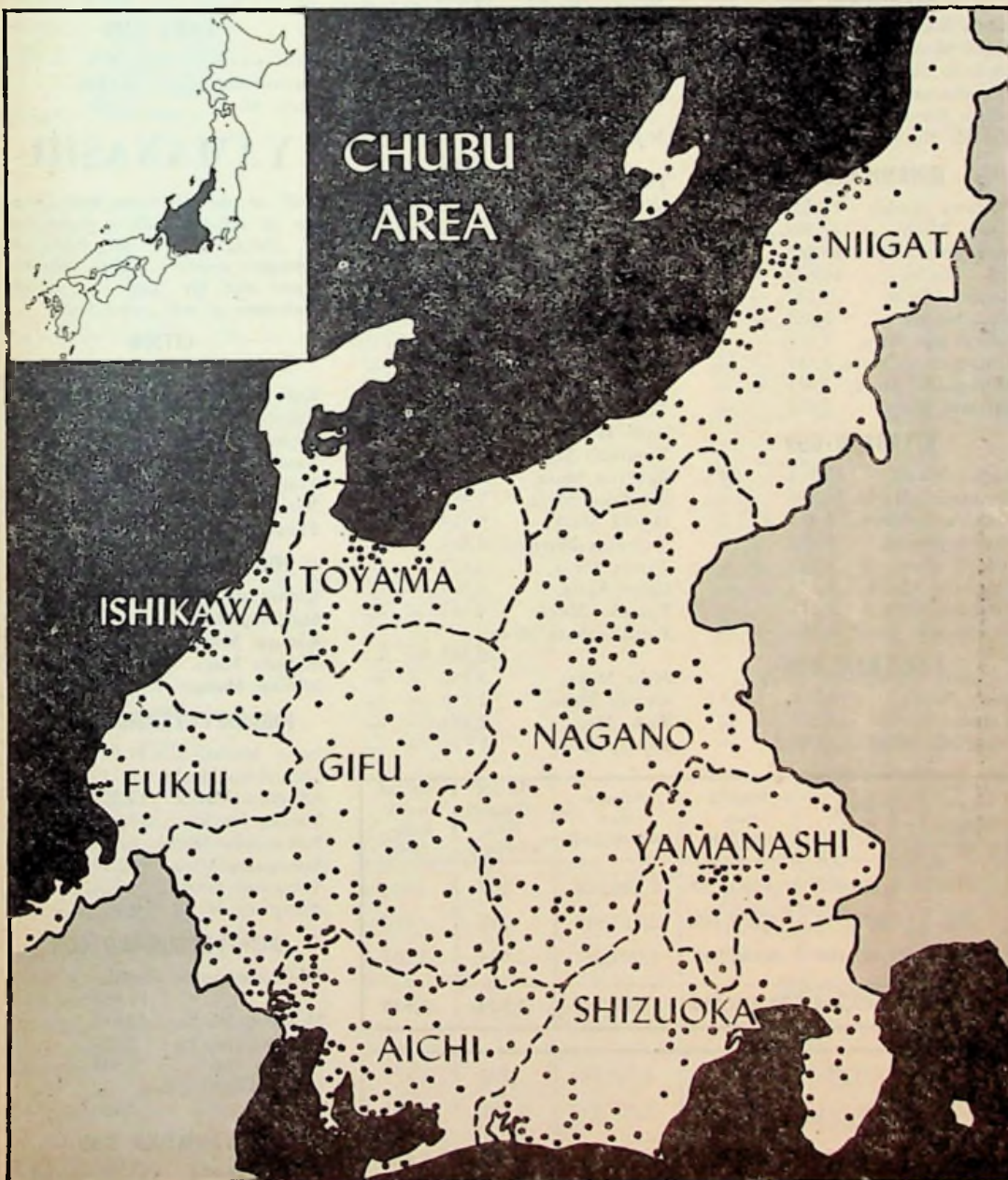
Teradomari Machi,	17,845.	— —
Koshiji Machi,	16,593.	— —
Izumozaki Machi,	11,746.	— —
Yoita Machi,	9,636.	— —
Mishima Machi,	8,581.	— —
Washima Mura,	7,292.	— —
Futawa Mura,	5,507.	— —

KOSHI GUN

Yamakoshi Mura,	6,463.	— —
-----------------	--------	-----

KARIWA GUN

Nishiyama Machi,	12,827.	— (2)
Oguni Machi,	14,953.	— —
Takayanagi Machi,	9,837.	— —
Kitajoo Machi,	8,583.	— —



Kariwa Mura.	6,757.	—	—
Kurohime Mura,	6,480.	—	—
IWAFUNE GUN			
Asahi Mura,	19,207.	—	—
Kamibayashi Mura,	15,404.	—	—
Samboku Mura,	15,385.	—	—
Sekikawa Mura,	12,430.	—	—
Arakawa Machi,	12,309.	—	—
Awashimaura Mura,	911.	—	—

SADO GUN (ISLAND)

Aikawa Machi,	21,337.	—	(1)
Sawada Machi,	13,250.	—	(1)
Kanai Mura,	9,710.	2	—
Hatano Mura,	9,399.	2	—
Ogi Machi,	6,516.	2	—
Mano Machi,	9,783.	—	—
Niiho Mura,	7,660.	—	—
Hamochi Mura,	6,917.	—	—
Akadomari Mura,	6,102.	—	—

NAGANO

Only 28 of the 43 towns and 5 of the 89 villages have any sort of Christian work in them. 15 towns and 84 villages with a population of 636,435 are without a Christian witness either by Japanese Protestant Christian workers or missionaries.

CITIES

	Population	Miss. Jap.
Nagano Shi,	164,060.	13 (6)
Matsumoto Shi,	145,537.	5 (6)
Ueda Shi,	73,541.	8 (9)
Iida Shi,	71,092.	2 (8)
Okaya Shi,	52,908.	8 (5)
Ina Shi,	47,377.	3 (2)
Suwa Shi,	43,695.	3 (6)
Iiyama Shi,	39,814.	1 (1)
Komoro Shi,	38,858.	— (3)
Nakano Shi,	38,276.	— (1)
Susaka Shi,	38,164.	2 (1)
Chino Shi,	36,431.	1 —
Shiojiri Shi,	35,574.	— (1)
Kooshoku Shi,	34,367.	— (2)
Oomachi Shi,	33,392.	— (1)
Shinonoi Shi,	30,129.	2 (2)
Komagane Shi,	28,060.	1 (3)

HIGASHICHIKUMA GUN

Akeshina Macni,	11,434.	2	—
Hata Mura,	8,255.	—	(1)
Shiga Mura,	9,885.	—	—
Hongoo Mura,	8,927.	—	—
Seba Mura,	6,072.	—	—
Yamagata Mura,	5,939.	—	—
Ikusaka Mura,	5,473.	—	—
Omi Mura,	5,468.	—	—
Asahi Mura,	5,020.	—	—

Honjoo Mura,	3,882.	—	—
Sakakita Mura,	3,640.	—	—
Sakai Mura,	2,744.	—	—

NISHICHIKUMA GUN

Fukushima Machi,	9,512.	1	(1)
Agematsu Machi,	9,763.	—	—
Ookuwa Mura,	7,458.	—	—
Narakawa Mura,	5,657.	—	—
Kiso Mura,	5,068.	—	—
Yomikaki Mura,	4,498.	—	—
Azuma Mura,	4,165.	—	—
Kaida Mura,	3,752.	—	—
Mitake Mura,	3,552.	—	—
Ootaki Mura,	3,469.	—	—
Yamaguchi Mura,	2,965.	—	—
Shinkai Mura,	2,870.	—	—
Hiyoshi Mura,	2,715.	—	—
Tadachi Mura,	1,730.	—	—

MINAMIAZUMI GUN

Hotaka Machi,	21,142.	—	(3)
Toyoshina Machi,	19,450.	—	(1)
Misato Mura,	11,028.	—	(1)
Azusagawa Mura,	10,330.	—	—
Horikane Mura,	6,909.	—	—
Azumi Mura,	3,292.	—	—
Nagawa Mura,	2,407.	—	—

KITAAZUMI GUN

Ikeda Machi,	11,990.	3	(1)
Otari Mura,	7,892.	—	—
Hakuba Mura,	7,072.	—	—
Matsukawa Mura,	6,098.	—	—
Miasa Mura,	3,759.	—	—
Yasaka Mura,	3,013.	—	—

MINAMISAKU GUN

Nozawa Machi,	18,328.	2	(1)
Usuda Machi,	17,563.	—	(1)
Nakagomi Machi,	14,607.	2	—
Saku Machi,	10,640.	—	(1)
Koumi Machi,	9,587.	—	—
Yachiho Mura,	6,483.	—	—
Kawakami Mura,	5,952.	—	—
Minamimaki Mura,	4,182.	—	—
Minamiaki Mura,	2,471.	—	—
Kitaaiki Mura,	2,095.	—	—

KITASAKU GUN

Asama Machi,	19,926.	—	(1)
Mochizuki Machi,	16,858.	—	(3)
Karuizawa Machi,	13,416.	25	(3)
Miyoda Machi,	8,465.	2	—
Higashi Mura,	6,339.	2	—
Tateshina Machi,	8,943.	—	—
Asashina Mura,	7,371.	—	—
Kitamimaki Mura,	6,984.	—	—

KAMITAKAI GUN

Obuse Machi,	10,228.	1	(3)
Wakaho Machi,	12,352.	—	—
Takayama Mura,	7,005.	—	—

Azuma Mura,	5,050.	—	—
-------------	--------	---	---

SHIMOTAKAI GUN

Nozawaonsen Mura,	6,239.	—	(1)
Yamanouchi Machi,	20,141.	—	—
Kijimadaira Mura,	8,026.	—	—

KAMIMINOCHI GUN

Shinano Machi,	14,625.	—	(1)
Shinshuushin Machi,	13,032.	—	(2)
Mure Mura,	6,909.	2	—
Toyono Machi,	9,780.	—	—
Togakushi Mura,	9,465.	—	—
Ogawa Mura,	9,021.	—	—
Misui Mura,	7,432.	—	—
Nakajoo Mura,	6,704.	—	—
Kinasa Mura,	5,900.	—	—
Naniai Mura,	4,738.	—	—

SHIMOMINOCHI GUN

Toyoda Mura,	7,382.	—	—
Sakae Mura,	6,616.	—	—

KAMIINA GUN

Tatsuno Machi,	19,983.	—	(2)
Takato Machi,	11,531.	1	—
Minowa Machi,	18,592.	—	—
Iijima Machi,	11,660.	—	—
Nakagawa Mura,	8,234.	—	—
Miyata Mura,	6,789.	—	—
Minamiminowa, Mura,	6,088.	—	—
Nishiharuchika Mura,	5,508.	—	—

Hase Mura,	5,112.	—	—
Ono Mura,	3,296.	—	—
Kanami Mura,	2,231.	—	—

SHIMOINA GUN

Takamori Machi,	12,190.	—	(2)
Anan Machi,	11,252.	—	(1)
Takagi Mura,	8,917.	—	(1)
Takakawa Machi,	12,743.	—	—
Kanae Machi,	10,263.	—	—
Toyooka Mura,	9,331.	—	—
Achi Mura,	8,389.	—	—
Kamisato Mura,	8,218.	—	—
Tenryuu Mura,	6,629.	—	—
Shimojoo Mura,	5,468.	—	—
Oojika Mura,	5,019.	—	—
Tooyama Mura,	4,864.	—	—
Tatsue Mura,	4,433.	—	—
Chiyo Mura,	4,365.	—	—
Yasuoka Mura,	4,345.	—	—
Kamihisakata Mura,	3,362.	—	—
Neba Mura,	3,232.	—	—
Kawaji Mura,	2,851.	—	—
Kado Mura,	2,353.	—	—
Seinaiji Mura,	1,721.	—	—

Kizawa Mura,	1,533.	—	—
Urugi Mura,	1,369.	—	—
Namiai Mura,	1,352.	—	—
Hiraya Mura,	1,268.	—	—

SARASHINA GUN

Kawanakajima Machi,	10,914.	—	(1)
Koohoku Mura,	12,645.	—	—
Kamiyamada Machi,	7,625.	—	—
Shinkoo Mura,	5,877.	—	—
Ooka Mura,	4,103.	—	—
Murakami Mura,	3,324.	—	—

HANISHINA GUN

Matsushiro Machi,	23,474.	—	(1)
Sakaki Machi,	11,807.	—	(1)
Togura Machi,	14,082.	—	—

CHIISAGATA GUN

Maruko Machi,	27,132.	2	(1)
Sanada Machi,	13,089.	1	(1)
Toobu Machi,	23,003.	—	—
Shioda Machi,	18,035.	—	—
Kawanishi Mura,	7,227.	—	—
Nagato Machi,	7,171.	—	—
Aoki Mura,	6,932.	—	—
Takeshi Mura,	5,543.	—	—
Wada Mura,	4,266.	—	—

SUWA GUN

Shimosuwa Machi,	11,829.	—	(5)
Fujimi Machi,	8,858.	—	(2)
Hara Mura,	6,820.	—	—

YAMANASHI

20 of the 32 towns and 24 of the 26 villages with a population of 282,113 have no Protestant Christian workers. Especially the center and the coast line of the prefecture is still unreached.

CITIES

	Population	Miss. Jap.
Kofu Shi,	172,555.	27 (11)
Fujiyoshida Shi,	41,296.	8 (2)
Ootsuki Shi,	41,258.	— (1)
Yamanashi Shi,	31,393.	— (4)
Tsuru Shi,	31,217.	4 (1)
Nirazaki Shi,	30,952.	2 (1)
Enzan Shi,	29,834.	1 —

HIGASHIYAMANASHI GUN

Katsunuma Machi,	11,379.	—	(1)
Makioka Machi,	10,576.	1	—
Kasugai Mura,	5,266.	—	—
Yamato Mura,	3,174.	—	—
Mitomi Mura,	2,906.	—	—

HIGASHIYATSUSHIRO GUN

Isawa Machi,	11,464.	2	—
Yatsushiro Machi,	8,119.	—	(1)
Ichimiya Machi,	12,221.	—	—
Misaka Machi,	12,027.	—	—
Nakamichi Machi,	6,917.	—	—
Sakaigawa Mura,	5,552.	—	—
Toyotomi Mura,	4,553.	—	—
Ashigawa Mura,	1,961.	—	—

NISHIYATSUSHIRO GUN

Ichikawadaimon Machi,	14,931.	—	(1)
Shimobe Machi,	12,843.	—	—
Rokugoo Machi,	5,944.	—	—
Mitama Machi,	5,348.	—	—
Kamikuishiki Mura,	2,460.	—	—

MINAMIKOMA GUN

Masuhō Machi,	14,920.	—	(1)
---------------	---------	---	-----

Area	Geog. units	Units reached	Units un-reached	Popula-tion	Popula-tion reached	Popula-tion unreached	No. of Chris-tian workers	No. of work loca-tions
HOKKAIDO	229	114	115	5,129,873	3,883,753	1,246,120	257	406
TOHOKU	447	155	292	9,651,595	5,972,349	3,679,346	398	616
KANTO	460	214	246	22,437,199	19,342,902	3,094,297	2,084	2,503
totals	1,136	483	653	28,089,203	20,093,514	8,019,763	2,739	3,525

CHUBU	776	251	525	16,611,388	11,702,664	4,908,724	731	1,175
KINKI	420	193	227	15,240,751	12,907,254	2,333,497	1,199	1,655
totals	1,196	444	752	31,852,139	24,609,918	7,242,221	1,930	2,830

Minobu Machi,	14,743.	4	—
Nakatomi Machi,	10,432.	—	(1)
Kajikazawa Machi,	8,355.	1	—
Nambu Machi,	9,858.	—	—
Hayakawa Machi,	7,748.	—	—
Tomizawa Machi,	7,515.	—	—

NAKAKOMA GUN

Kushigata Machi,	12,697.	4	—
Shirane Machi,	15,617.	—	—
Koosai Machi,	11,521.	—	—
Shikishima Machi,	10,003.	—	—
Ryuuo Machi,	8,461.	—	—
Wakakusa Machi,	7,547.	—	—
Tatomi Mura,	5,580.	—	—
Shoowa Mura,	5,264.	—	—
Hatta Mura,	4,138.	—	—
Yutaka Mura,	4,137.	—	—
Tamaho Mura,	3,243.	—	—
Ashiyasu Mura,	1,240.	—	—

KITAKOMA GUN

Nagasaka Machi,	10,848.	—	(1)
Takane Mura,	10,610.	—	(1)
Akeno Mura,	6,399.	2	—
Sudama Machi,	13,001.	—	—
Hakushuu Machi,	6,438.	—	—
Kobuchizawa Machi,	6,106.	—	—
Futaba Machi,	5,323.	—	—
Ooizumi Mura,	4,439.	—	—
Mukawa Mura,	4,301.	—	—

MINAMITSURU GUN

Kawaguchiko Machi,	13,009.	2	—
Nishikatsura Machi,	6,595.	—	—
Oshino Mura,	5,079.	—	—
Nakano Mura,	3,511.	—	—
Dooshi Mura,	3,347.	—	—
Akiyama Mura,	3,317.	—	—
Narusawa Mura,	2,211.	—	—
Katsuyama Mura,	2,087.	—	—
Ashiwada Mura,	1,770.	—	—

KITATSURU GUN

Uenohara Machi,	26,893.	—	—
Tabayama Mura,	2,390.	—	—
Kosuge Mura,	2,261.	—	—

SHIZUOKA

23 out of 51 towns and 27 out of 28 villages still need to be reached with the gospel by Protestant Christian workers. Total unreached population is 505,614 people. Especially the southern area of this prefecture and Izu peninsula are needy.

CITIES

	Population	Miss. Jap.
Shizuoka Shi,	317,835.	17 (26)
Hamamatsu Shi,	314,530.	20 (27)
Numazu Shi,	138,948.	13 (12)
Shimizu Shi,	137,559.	2 (12)
Yoshiwara Shi,	79,490.	2 (3)
Fujinomiya Shi,	78,424.	1 (2)
Yaizu Shi,	72,038.	2 (2)
Fujieda Shi,	68,182.	2 (3)
Mishima Shi,	63,655.	6 (3)
Iwata Shi,	57,328.	2 (7)
Kakegawa Shi,	54,050.	2 (1)
Shimada Shi,	53,635.	4 (5)
Ito Shi,	52,127.	2 (9)
Atami Shi,	47,219.	2 (2)
Fuji Shi,	44,628.	2 (2)
Gotemba Shi,	42,062.	2 (2)
Tenryuu Shi,	32,312.	2 (1)
Fukuroi Shi,	31,752.	— (1)

KAMO GUN

Shimoda Machi,	28,008.	—	(2)
Minamiizu Machi,	15,821.	—	(1)
Higashiizu Machi,	13,976.	—	(2)
Matsuzaki Machi,	13,389.	2	(1)
Nishiizu Machi,	12,336.	—	—
Kawazu Machi,	10,490.	—	—
Kamo Mura,	6,164.	—	—

TAGATA GUN

Oohito Machi,	13,888.	1	(1)
Izunagaoka Machi,	9,348.	—	(1)
Nakaizu Machi,	8,265.	1	(1)
Kannami Mura,	15,376.	—	—
Shuzenji Machi,	14,513.	—	—
Nirayama Mura,	11,121.	—	—
Toi Machi,	10,304.	—	—
Kamikano Mura,	6,233.	—	—
Heda Mura,	6,058.	—	—
Nakakano Mura,	3,546.	—	—

SUNTOO GUN

Oyama Machi,	28,090.	—	(1)
Susono Machi,	22,320.	—	—
Nagaizumi Mura,	15,140.	—	—
Hara Machi,	15,091.	—	—
Shimizu Mura,	10,365.	—	—

FUJI GUN

Shibakawa Machi,	13,077.	1	—
Takaoka Machi,	13,950.	—	—

IHARA GUN

Kambara Machi,	18,182.	—	(1)
Okitsu Machi,	15,092.	—	(1)
Yui Machi,	14,199.	—	—
Fujikawa Machi,	14,063.	—	—
Sodeshi Machi,	12,188.	—	—
Ihara Mura,	9,258.	—	—
Kojima Mura,	8,034.	—	—
Ryookoochi Mura,	6,909.	—	—

ABE GUN

Ikawa Mura,	4,589.	—	—
Tamagawa Mura,	4,007.	—	—
Kiyosawa Mura,	3,439.	—	—
Ookawa Mura,	3,160.	—	—
Ookoochi Mura,	2,220.	—	—
Umegashima Mura,	1,799.	—	—

SHIDA GUN

Ooigawa Machi,	16,828.	2	—
Okabe Machi,	10,877.	—	—

HIBARA GUN

Sagara Machi,	29,175.	—	(1)
Haibara Machi,	24,321.	—	(1)
Kanaya Machi,	22,798.	—	(2)
Yoshida Machi,	18,628.	2	—
Nakakawane Mura,	11,530.	—	(1)
Kawane Machi,	11,213.	—	(1)
Omaezaki Machi,	10,329.	—	—
Honkawane Machi,	8,095.	—	—
Hatsukura Mura,	8,023.	—	—

OGASA GUN

Kikugawa Machi,	25,658.	2	—
Hamaoka Machi,	19,308.	2	(1)
Oosuka Machi,	12,325.	2	—
Ogasa Machi,	12,631.	—	—
Oohama Machi,	9,636.	—	—
Kitoo Mura,	8,752.	—	—
Mikasa Mura,	7,670.	—	—

SHUUCHI GUN

Mori Machi,	26,960.	—	(1)
Haruno Machi,	14,802.	—	—
Yamanashi Machi,	7,256.	—	—

IWATA GUN

Sakuma Machi,	20,575.	2	—
Fukude Machi,	16,710.	—	—

Ryuuyoo Machi,	12,379.	—	—
Asaba Machi,	11,300.	—	—
Toyooka Mura,	10,498.	—	—
Toyoda Mura,	10,373.	—	—
Misakubo Machi,	9,729.	—	—
Tatsuyama Mura,	7,883.	—	—

HAMANA GUN

Hamakita Machi,	52,866.	2	(1)
Kosai Machi,	27,826.	1	—
Arai Machi,	13,132.	1	—
Maisaka Machi,	9,286.	1	—
Shoonai Mura,	12,911.	—	—
Shinohara Mura,	11,489.	—	—
Yuutoo Machi,	11,144.	—	—
Kotoo Mura,	10,338.	—	—
Kami Mura,	8,076.	—	—

INASA GUN

Mitsukabi Machi,	18,169.	1	—
Hosoe Machi,	15,072.	—	(1)
Inasa Machi,	17,841.	—	—

AICHI

An unbelievable 47 out of 56 towns and 25 out of 27 villages have still no Christian work. Total neglected population is 949,606 or 1/4 of the total. Again the coast line and the area in the west bordering on Gifu prefecture is especially neglected.

CITIES

	Population	Miss. Jap.
Nagoya Shi,	1,526,514.	74 (73)
Toyohashi Shi,	216,972.	7 (11)
Ichinomiya Shi,	176,327.	5 (5)
Okazaki Shi,	160,466.	6 (8)
Seto Shi,	77,915.	2 (2)
Kasugai Shi,	72,916.	— (3)
Handa Shi,	69,618.	2 (1)
Nishio Shi,	68,659.	3 (1)
Toyokawa Shi,	63,742.	2 (1)
Kariya Shi,	56,926.	8 (1)
Gamagoori Shi,	54,307.	— (2)
Anjoo Shi,	53,650.	— (4)
Moriyama Shi,	51,958.	11 (2)
Tokoname Shi,	49,387.	5
Koonan Shi,	48,257.	2
Tsushima Shi,	44,637.	— (1)
Toyota Shi,	43,869.	— (1)
Inuyama Shi,	37,508.	4 (1)
Komaki Shi,	35,620.	— (1)
Shinshiro Shi,	34,009.	2
Hekinan Shi,	49,655.	—
Inasawa Shi,	50,830.	—
Bisai Shi,	50,158.	—

HIGASHIKASUGAI GUN

Asahi Machi,	16,873.	—	—
Toyoyama Mura,	4,484.	—	(1)
Nishibiwajima, Machi,	15,733.	—	—

NISHIKASUGAI GUN

Shinkawa Machi,	14,401.	—	—
Kiyosu Machi,	9,028.	—	—
Nishiharu Mura,	8,613.	—	—
Shikatsu Mura,	7,648.	—	—
Kitazato Mura,	5,167.	—	—
Haruhi Mura,	3,141.	—	—

HIGASHIKAMO GUN

Asuke Machi,	16,777.	—	—
Asahi Mura,	8,205.	—	—
Matsudaira Mura,	7,667.	—	—
Shimoyama Mura,	6,538.	—	—

NISHIKAMO GUN

Sanage Machi,	21,032.	—	—
Miyoshi Machi,	9,173.	—	—

Obara Mura,	7,138.	—	—
Fujioka Mura,	5,790.	—	—

MINAMISHITARA GUN

Hoorai Machi,	22,932.	—	—
Tsukude Mura,	5,759.	—	—

KITASHITARA GUN

Shitara Machi,	11,927.	2	—
Tsugu Mura,	3,854.	—	(1)
Tooci Machi,	11,724.	—	—
Inabu Machi,	5,895.	—	—
Toyone Mura,	4,185.	—	—
Tomiyama Mura,	608.	—	—

AICHI GUN

Narumi Machi,	27,938.	—	(1)
Nisshin Machi,	10,969.	—	(2)
Toyoake Machi,	14,041.	—	—
Nagakute Mura,	6,563.	—	—
Toogoo Mura,	5,478.	—	—

NIWA GUN

Iwakura Machi,	14,242.	—	—
Fusoo Machi,	10,510.	—	—
Ooguchi Mura,	9,544.	—	—

HAGURI GUN

Kisogawa Machi,	23,659.	—	—
-----------------	---------	---	---

NAKASHIMA GUN

Sobue Machi,	19,064.	—	—
Heiwa Machi,	8,946.	—	—

AMA GUN

Yatomi Machi,	15,992.	—	—
Kanie Machi,	15,593.	—	—
Saori Machi,	13,254.	—	—
Saya Machi,	12,505.	—	—
Jimokuji Machi,	11,313.	—	—
Tatsuda Mura,	7,590.	—	—
Miwa Machi,	7,427.	—	—
Shippoo Mura,	6,509.	—	—
Ooharu Mura,	6,408.	—	—
Hachikai Mura,	5,204.	—	—
Jyuushiyama Mura,	5,146.	—	—
Tobishima Mura,	4,388.	—	—

CHITA GUN

Chita Machi,	32,030.	—	(2)
Oobu Machi,	23,053.	—	(1)
Higashiura Machi,	19,995.	—	—
Mihama Machi,	18,235.	—	—
Taketoyo Machi,	16,746.	—	—
Yokosuka Machi,	16,206.	—	—
Ueno Machi,	15,863.	—	—
Agui Machi,	13,512.	—	—
Oodaka Machi,	10,101.	—	—
Toyohama Machi,	9,068.	—	—
Morozaki Machi,	7,185.	—	—
Utsumi Machi,	7,137.	—	—
Arimatsu Machi,	4,034.	—	—
Shinonuma Mura,	3,571.	—	—
Himakashima Mura,	2,791.	—	—

HEKIKAI GUN

Takahama Machi,	20,138.	2	—
Chiryuu Machi,	18,770.	—	—
Takaoka Machi,	17,119.	—	—
Kamigoo Mura,	11,041.	—	—
Mutsumi Machi,	10,714.	—	—
Sakurai Machi,	9,984.	—	—

HAZU GUN

Ishiki Machi,	23,837.	—	—
Kira Machi,	20,095.	—	—
Hazu Machi,	12,958.	—	—

NUKATA GUN

Kooda Machi,	16,878.	—	(1)
Nukata Machi,	11,035.	—	—

HOI GUN

Kozakai Machi,	12,254.	2	—
Katanohara Machi,	13,062.	—	—
Mito Machi,	12,300.	—	—
Ichimiya Mura,	10,283.	—	—
Nishiura Machi,	6,620.	—	—
Otowa Machi,	5,356.	—	—

ATSUMI GUN

Tahara Machi,	28,158.	—	(2)
Atsumi Machi,	26,594.	—	—
Akabane Machi,	7,348.	—	—

GIFU

31 of the 46 towns and 49 of the 51 villages with a population of 583,722 have not a vestige of Christian work in them. The southern area bordering on Aichi and Mie prefectures are especially needy.

CITIES

	Population	Miss.	Jap.
Gifu Shi,	297,462.	12	(8)
Oogaki Shi,	103,361.	4	(4)
Toki Shi,	53,291.	2	(1)
Tajimi Shi,	50,242.	5	(1)
Takayama Shi,	49,960.	2	(3)
Nakatsugawa Shi,	49,017.	—	(3)
Seki Shi,	43,752.	—	(1)
Hashima Shi,	41,254.	2	—
Mizunami Shi,	36,563.	2	—
Minokamo Shi,	31,903.	—	(2)
Ena Shi,	31,628.	—	(3)
Mino Shi,	30,966.	—	(1)

INABA GUN

Naka Machi,	18,275.	2	(1)
Sohara Machi,	10,153.	—	(1)
Unuma Machi,	14,585.	—	—
Inaba Machi,	9,861.	—	—

HASHIMA GUN

Kasamatsu Machi,	19,011.	1	—
Yanaizu Machi,	7,951.	—	—
Ginan Machi,	6,814.	—	—
Kawashima Machi,	6,100.	—	—

KAIZU GUN

Kaizu Machi,	13,486.	—	—
Nannoo Machi,	12,575.	—	—
Hirata Machi,	9,067.	—	—

YOOROO GUN

Yooroo Machi,	29,201.	—	(1)
Kamiishizu Mura,	9,424.	—	—

FUWA GUN

Tarui Machi,	19,514.	2	—
Akasaka Machi,	12,049.	2	—
Seigahara Machi,	10,340.	—	—

AMPACHI GUN

Goodo Machi,	12,423.	—	—
Ampachi Mura,	9,899.	—	—
Wanouchi Machi,	8,741.	—	—
Sunomata Machi,	3,667.	—	—

IBI GUN

Oono Machi,	13,237.	4	—
Ibigawa Machi,	16,573.	—	—
Ikeda Machi,	15,725.	—	—
Tanigumi Mura,	4,463.	—	—
Kasuga Mura,	4,379.	—	—
Kuze Mura,	3,111.	—	—
Sakauchi Mura,	2,417.	—	—
Kawai Mura,	2,372.	—	—
Tokuyama Mura,	2,153.	—	—

Fujihashi Mura,	1,411.	—	—
Yokokura Mura,	828.	—	—

MOTOSU GUN

Kitagata Machi,	6,848.	2	—
Hozumi Machi,	10,776.	—	—
Itonuki Mura,	7,614.	—	—
Shinsei Mura,	6,228.	—	—
Motosu Mura,	6,172.	—	—
Sunami Mura,	5,936.	—	—
Neo Mura,	5,837.	—	—
Ajiro Mura,	1,933.	—	—

YAMAGATA GUN

Miyama Mura,	14,096.	—	—
Takatomi Machi,	11,670.	—	—
Miwa Mura,	6,676.	—	—
Ijira Mura,	3,442.	—	—

MUGI GUN

Muge Mura,	6,792.	—	—
Mugi Mura,	6,345.	—	—
Kaminoho Mura,	4,611.	—	—
Horado Mura,	4,135.	—	—
Itadori Mura,	3,762.	—	—

GUJOO GUN

Hachiman Machi,	23,506.	—	—
Shiratori Machi,	14,198.	—	—
Yamato Mura,	8,812.	—	—
Minami Mura,	6,189.	—	—
Takasu Mura,	4,411.	—	—
Okumyoogata Mura,	3,814.	—	—
Wara Mura,	3,803.	—	—

KAMO GUN

Shirakawa Machi,	18,212.	—	(1)
Sakahogi Mura,	4,751.	—	(1)
Yaotsu Machi,	19,675.	—	—
Kawabe Machi,	10,277.	—	—
Hichisoo Mura,	8,401.	—	—
Higashishirakawa Mura,	5,053.	—	—
Tomika Mura,	5,025.	—	—

KANI GUN

Mitake Machi,	15,987.	—	(1)
Kani Machi,	24,552.	—	—
Himeji Mura,	2,757.	—	—
Kaneyama Machi,	2,024.	—	—

TOKI GUN

Kasahara Machi,	8,659.	—	—
-----------------	--------	---	---

ENA GUN

Tsukechi Machi,	8,395.	—	(2)
Fukuoka Mura,	7,858.	—	(1)
Sakashita Machi,	6,707.	—	(1)
Akechi Machi,	8,308.	—	—
Iwamura Machi,	7,375.	—	—
Yamaoka Machi,	7,163.	—	—
Kamiyahagi Machi,	5,486.	—	—
Hirugawa Mura,	4,885.	—	—
Kashimo Mura,	4,639.	—	—
Kushihara Mura,	2,381.	—	—
Kawaue Mura,	1,298.	—	—

MASUDA GUN

Hagiwara Machi,	11,648.	—	(1)
Gero Machi,	16,988.	—	—
Kanayama Machi,	12,427.	—	—
Osaka Machi,	6,362.	—	—
Mase Mura,	3,123.	—	—

OONO GUN

Shirakawa Mura,	7,745.	—	—
Nyuukawa Mura,	6,794.	—	—
Kugono Machi,	5,395.	—	—
Kiyomi Mura,	4,690.	—	—
Asahi Mura,	4,255.	—	—
Shookawa Mura,	3,764.	—	—

Takane Mura,	2,294.	—	—
Miya Mura,	2,201.	—	—

YOSHIKI GUN

Kamioka Machi,	26,800.	1	(2)
Furukawa Machi,	15,548.	1	(2)
Kokufu Mura,	7,092.	—	—
Kamitakara Mura,	6,174.	—	—
Kawai Mura,	3,999.	—	—
Miyakawa Mura,	3,357.	—	—

TOYAMA

Only 4 of the 24 towns and no villages are reached by Christian workers. 32 geographical units including 2 cities with a total population of 447,685 still have to be reached by Christian workers. Many towns clustering around Toyama bay and many villages in the mountains south are waiting to be reached by Protestant Christian workers.

CITIES

	Population	Miss.	Jap.
Toyama Shi,	180,693.	11	(4)
Takaoka Shi,	134,106.	3	(1)
Himi Shi,	68,928.	—	(1)
Uozu Shi,	47,931.	—	(1)
Tonami Shi,	37,554.	—	(1)
Namerikawa Shi,	31,791.	—	(1)
Shimminato Shi,	49,805.	—	—
Kurobe Shi,	32,690.	—	—

HIGASHITONAMI GUN

Fukuno Machi,	17,031.	—	(1)
Johana Machi,	13,914.	—	—
Inami Machi,	12,605.	—	—
Shookawa Machi,	8,151.	—	—
Nakada Machi,	5,010.	—	—
Taira Mura,	3,501.	—	—
Toga Mura,	3,205.	—	—
Kamitaira Mura,	1,861.	—	—
Inokuchi Mura,	1,677.	—	—

NISHITONAMI GUN

Isurugi Machi,	27,305.	—	(1)
Fukumitsu Machi,	25,446.	—	(1)
Toide Machi,	11,931.	—	—
Fukuoka Machi,	11,867.	—	—
Tochuu Machi,	10,327.	—	—

KAMINIIKAWA GUN

Oosawano Machi,	17,473.	—	—
Ooyama Machi,	14,434.	—	—
Funan Mura,	8,537.	—	—

NAKANIIKAWA GUN

Tateyama Machi,	29,561.	—	—
Kamiichi Machi,	25,321.	—	—
Mizubashi Machi,	17,044.	—	—
Funabashi Mura,	1,405.	—	—

SHIMONIIKAWA GUN

Asahi Machi,	22,884.	—	(2)
Nyuuzen Machi,	31,181.	—	—
Unazuki Machi,	10,508.	—	—

NEI GUN

Yatsuo Machi,	27,936.	—	—
Fuchuu Machi,	24,211.	—	—
Kurcha Machi,	17,435.	—	—
Wagoo Machi,	11,926.	—	—
Hosoiro Mura,	3,669.	—	—
Yamada Mura,	3,115.	—	—

IMIZU GUN

Kosugi Machi,	17,197.	—	—
Daimon Machi,	12,694.	—	—
Ooshima Mura,	5,185.	—	—
Shimo Mura,	2,219.	—	—

ISHIKAWA

All the 7 cities with a total population of 601,794 are being reached, but only 7 out of 28 towns and 1 out of 9 villages or 108,193 people are of this date being reached by Christian workers. 279,842 people are still without Christian workers in their midst. Notice the cluster of towns along the coast line on our map!

CITIES

	Population	Miss.	Jap.
Kanazawa Shi,	297,064.	8	(14)
Komatsu Shi,	89,161.	3	(1)
Kaga Shi,	53,752.	3	(4)
Nanao Shi,	51,809.	—	(1)
Wajima Shi,	41,164.	2	(1)
Suzu Shi,	38,594.	1	—
Hakui Shi,	30,250.	—	(3)

ENUMA GUN

Yamanaka Machi,	14,933.	1	—
-----------------	---------	---	---

NOMI GUN

Neagari Machi,	10,315.	—	—
Terai Machi,	10,126.	—	—
Tatsunokuchi Machi,	8,927.	—	—
Kawakita Mura,	4,644.	—	—

ISHIKAWA GUN

Matsutoo Machi,	29,277.	—	—
Tsurugi Machi,	12,391.	—	—
Mikawa Machi,	11,157.	—	—
Nonoichi Machi,	8,486.	—	—
Torigoe Mura,	5,677.	—	—
Shiramine Mura,	3,134.	—	—
Yoshinotani Mura,	2,444.	—	—
Okuchi Mura,	1,885.	—	—
Kawachi Mura,	1,738.	—	—

KAHOKU GUN

Nanatsuka Machi,	10,185.	—	(1)
Tsubata Machi,	22,772.	—	—
Morimoto Machi,	14,022.	—	—
Takamatsu Machi,	10,840.	—	—
Unoke Machi,	7,365.	—	—
Uchinada Mura,	6,790.	—	—
Kanatsu Mura,	2,010.	—	—

HAKUI GUN

Togi Machi,	16,571.	—	(1)
Takahama Machi,	6,192.	—	(2)
Shika Machi,	14,530.	—	—
Oshimizu Machi,	10,219.	—	—
Shio Machi,	9,766.	—	—

KASHIMA GUN

Nakajima Machi,	12,055.	2	(1)
Kashima Machi,	13,496.	—	—
Toriya Machi,	7,257.	—	—
Tatsuruhama Machi,	6,927.	—	—
Rokusei Machi,	6,507.	—	—
Notojima Machi,	5,990.	—	—

FUGESHI GUN

Noto Machi,	20,546.	2	—
Anamizu Machi,	19,521.	2	—
Yanagida Mura,	8,190.	2	—
Monzen Machi,	19,147.	—	—

SUZU GUN

Uchiura Machi,	12,003.	—	—
----------------	---------	---	---

FUKUI

Not even one of the 15 villages has yet been entered by Christian workers and 12 of the 19 towns

are still unreached. 213,123 people in Fukui need to hear the Word.

KINKI

CITIES

	Population	Miss.	Jap.
Fukui Shi,	140,499.	9	(7)
Takefu Shi,	63,847.	4	(1)
Tsuruga Shi,	52,569.	—	(3)
Sabae Shi,	49,225.	1	(1)
Oono Shi,	46,985.	—	(2)
Katsuyama Shi,	39,008.	2	—
Obama Shi,	37,291.	—	(2)

ASUWA GUN

Asuwa Mura,	15,920.	—	—
Miyama Mura,	9,240.	—	—

YOSHIDA GUN

Morita Machi,	7,398.	3	(1)
Matsuoka Machi,	9,812.	—	—
Fujioka Mura,	7,006.	—	—
Shihi Mura,	6,122.	—	—
Kamishihi Mura,	4,226.	—	—

SAKAI GUN

Maruoka Machi,	23,315.	3	(1)
Kanazu Machi,	17,496.	7	(1)
Harue Machi,	14,874.	—	(1)
Mikuni Machi,	3,498.	5	(3)
Ashihara Machi,	13,339.	—	—
Kawanishi Machi,	12,751.	—	—
Sakai Mura,	11,034.	—	—

OONO GUN

Izumi Mura,	5,249.	—	—
Nishitani Mura,	1,749.	—	—

IMADATE GUN

Imadate Machi,	16,418.	1	(1)
Ikeda Mura,	8,251.	—	—

NYUU GUN

Echizen Machi,	10,857.	—	—
Asahi Machi,	8,995.	—	—
Shimizu Machi,	8,511.	—	—
Ota Machi,	5,930.	—	—
Miyazaki Mura,	4,316.	—	—
Koshino Mura,	3,452.	—	—
Denga Mura,	1,833.	—	—

NANJOO GUN

Imajoo Machi,	9,090.	—	—
Nanjoo Mura,	5,479.	—	—
Koono Mura,	3,438.	—	—

MIKATA GUN

Mihama Machi,	14,274.	—	—
Mikata Machi,	11,697.	—	—

ONYUU GUN

Kaminaka Machi,	9,399.	—	—
Natashoo Mura,	4,253.	—	—

OOI GUN

Takahama Machi,	12,366.	—	(1)
Ooi Machi,	6,882.	—	—

In terms of "unreached geographical units" Kinki is not as bad as Chubu. Four out of seven prefectures (Shiga, Nara, Wakayama, Osaka) record almost half of its towns reached by either Japanese or foreign Christian workers. The other three prefectures (Mie, Kyoto, Hyogo) report 1/3 of the towns reached.

In four prefectures (Wakayama, Osaka, Kyoto, Hyogo) not even 1 of the 26 villages is reached. The other 3 prefectures reach only a mere 10% of the villages.

In terms of "unreached population" Hyogo prefecture tops the list with over half a million unreached people, followed by Mie, and Nara

prefectures with close to half a million unreached people.

Cities: There are still 3 cities with an average population of 45,000—one each in Nara, Wakayama and Osaka prefectures—that have no Christian workers in them.

Towns: Of Kinki's 256 towns (machi) with a total population of 3,229,549 as many as 152 (60%) have no Christian work carried on among their 1,742,021 people.

Villages: Of Kinki's 78 villages with a total population of 497,171, as many as 72 with a population of 457,859 have no witness. Less than 8% of its villages are at present being reached. What a challenge to missionaries and Japanese Christian workers and especially to Bible

school graduates, and ministerial students!

SHIGA

21 of the 40 towns and 6 of the 7 villages of Shiga prefecture have no Christian work in them. 275,345 people are in need of hearing the gospel. Almost all of the unreached towns and villages are in the mountain areas east of lake Biwa.

CITIES

	Population	Miss.	Jap.
Ootsu Shi,	107,798.	15	(6)
Hikone Shi,	61,128.	4	(3)
Nagahama Shi,	47,259.	4	(1)
Oomihachiman Shi,	45,748.	3	(7)
Kusatsu Shi,	35,674.	2	(1)
Yookaichi Shi,	31,060.	—	(1)

SHIGA GUN

Katata Machi,	16,681.	—	(2)
Shiga Machi,	9,435.	—	(1)



KURITA GUN

Seta Machi, 15,653. — (1)
Ritto Machi, 14,614. — (2)

YASU GUN

Yasu Machi, 14,566. — (1)
Chuuu Machi, 10,196. — (1)
Moriyama Machi, 28,745. — —

KOOGA GUN

Minakuchi Machi, 22,610. — (1)
Shigaraki Machi, 14,921. — (1)
Kooga Machi, 13,362. — —
Koonan Machi, 11,315. — —
Tsuchiyama Machi, 10,874. — —
Kosai Machi, 10,346. — —
Ishibe Machi, 4,408. — —

GAMOO GUN

Hino Machi, 24,216. 2 —
Azuchi Machi, 8,541. — (1)
Gamoo Machi, 9,520. — —
Ryuoo Machi, 9,168. — —

KANZAKI GUN

Gokashoo Machi, 9,314. 14 —
Notogawa Machi, 15,958. — —
Eigenji Machi, 8,705. — —

ECHI GUN

Echigawa Machi, 8,833. — (1)
Inae Machi, 12,658. — —
Kotoo Machi, 9,927. — —
Hatashoo Machi, 9,018. — —
Aitoo Mura, 6,553. — —

INUKAMI GUN

Taga Machi, 10,809. — —
Koora Machi, 8,897. — —
Toyosato Mura, 7,814. — —

SAKATA GUN

Maihara Machi, 13,977. — (1)
Santoo Machi, 12,870. — —
Oomi Machi, 8,473. — —
Ibuki Mura, 7,477. — —

HIGASHIASAI GUN

Kohoku Machi, 9,572. — (1)
Asai Machi, 13,451. — —
Biwa Mura, 8,425. — —
Torahime Machi, 6,451. — —

IKA GUN

Kinomoto Machi, 17,777. 1 —
Takatsuki Machi, 9,297. — —
Yogo Mura, 6,639. — —
Nishiasai Mura, 6,223. — —

TAGASHIMA GUN

Adogawa Machi, 13,192. — (1)
Imazu Machi, 11,324. — (2)
Shinasahi Machi, 8,987. — (2)
Takashima Machi, 7,215. — (1)
Kutsuki Mura, 4,523. — (1)
Makino Machi, 7,962. — (1)

MIE

Only 12 of the 40 towns and 3 of the 20 villages have any sort of Christian work in them. 28 towns and 17 villages with a population of 446,583 are without a Christian witness either by Japanese Protestant workers or missionaries. Most of the unreached towns and villages are near the coast line and the border of Gifu prefecture.

CITIES

Population Miss. Jap.
Yokkaichi Shi, 191,344. 10 (8)

Tsu Shi, 114,593. 4 (5)
Matsuzaka Shi, 103,717. 4 (3)
Ise Shi, 100,426. 5 (3)
Suzuka Shi, 88,643. — (1)
Kuwana Shi, 65,944. — (4)
Ueno Shi, 64,026. — (4)
Owase Shi, 34,492. 2 (1)
Kumano Shi, 33,761. 2 (1)
Kameyama Shi, 31,869. — (1)
Toba Shi, 31,333. — (1)
Nabari Shi, 32,520. — (1)

MINAMIMURO GUN

Mihama Machi, 17,047. 2 —
Kihoo Machi, 8,864. 3 (1)
Udono Mura, 3,218. — (1)
Kiwa Machi, 9,721. — —

KITAMURO GUN

Nagashima Machi, 17,836. — (2)
Miyama Machi, 16,993. — —

KUWANA GUN

Nagashima Machi, 9,345. — (1)
Tado Machi, 11,396. — —
Kisozaki Mura, 3,366. — —

INABE GUN

Hokusei Machi, 12,578. — —
Fujiwara Mura, 9,746. — —
Tooin Mura, 8,673. — —
Inabe Machi, 7,285. — —
Ishika Mura, 6,179. — —
Daian Machi, 5,749. — —

MIE GUN

Komono Machi, 20,826. — —
Kusu Machi, 10,185. — —
Kawagoe Mura, 7,858. — —
Asahi Machi, 5,451. — —

SUZUKA GUN

Seki Machi, 9,136. — —
Reihoo Mura, 6,595. — —

AGE GUN

Geinoo Machi, 10,266. — (1)
Kawage Machi, 10,847. — —
Anoo Mura, 8,680. — —
Toyosato Mura, 5,640. — —
Misato Mura, 5,615. — —

ICHISHI GUN

Hisai Machi, 30,585. — (1)
Hakusan Machi, 15,217. — (1)
Ichishi Machi, 11,838. — (1)
Misugi Mura, 17,408. — —
Ureshino Machi, 13,818. — —
Mikumo Mura, 8,853. — —
Karasu Machi, 5,899. — —

IINAN GUN

Iitaka Machi, 12,413. — —
Iinan Machi, 10,194. — —

TAKI GUN

Oodai Machi, 9,180. — (1)
Miyagawa Mura, 8,910. — (1)
Meiwa Machi, 18,070. — —
Taki Machi, 12,309. — —
Seiwa Mura, 7,297. — —

WATARAI GUN

Nansei Machi, 17,250. — —
Nantoo Machi, 15,787. — —
Obata Machi, 11,152. — —
Tamaki Machi, 11,123. — —
Watarai Mura, 10,081. — —
Oomiya Machi, 8,603. — —
Futami Machi, 8,094. — —
Kisci Machi, 7,474. — —
Misono Mura, 5,209. — —
Oouchiyama Mura, 2,777. — —

AYAMA GUN

Ooyamada Mura, 7,629. — (1)
Iga Machi, 11,232. — —
Ayama Mura, 9,776. — —
Shimagahara Mura, 3,637. — —

NAGA GUN

Aoyama Machi, 9,094. — —

SHIMA GUN

Ago Machi, 18,495. — (1)
Daioo Machi, 11,944. 2 —
Isobe Machi, 11,799. — (1)
Shima Machi, 18,836. — —
Hamajima Machi, 7,678. — —

NARA

1 of the 8 cities, 9 of the 15 towns and 23 of the 25 villages with a population of 307,896 have no Protestant Christian workers. 25 of the 33 unreached towns and villages are in the north of the prefecture.

CITIES

Population Miss. Jap.
Nara Shi, 133,017. 6 (14)
Kashihara Shi, 50,281. 3 (3)
Yamatokooriyama Shi, 43,219. — (4)
Yamatotakada Shi, 39,930. — (6)
Sakurai Shi, 37,027. 4 (1)
Gosho Shi, 36,978. — (4)
Gojoo Shi, 35,574. — (4)
Tenri Shi, 48,498. — —

KITAKATSURAGI GUN

Kooryoo Machi, 15,997. — (2)
Ooji Machi, 9,605. — (2)
Kashiba Machi, 15,224. — —
Shinjo Machi, 10,213. — —
Taima Mura, 7,727. — —
Kawai Mura, 6,963. — —
Kamimaki Mura, 4,305. — —

SOEKAMI GUN

Tsukise Mura, 2,664. — —

IKOMA GUN

Ikoma Machi, 22,459. 13 (5)
Ikaruga Machi, 10,818. — (1)
Sangoo Mura, 6,575. — —
Heguri Mura, 6,463. — —
Ando Mura, 4,728. — —

YAMABE GUN

Yamazoe Mura, 7,158. — (1)
Tsuge Mura, 6,009. — —

SHIKI GUN

Tawaramoto Machi, 20,337. — (1)
Oomiwa Machi, 12,417. — —
Kawanishi Mura, 6,717. — —
Miyake Mura, 4,979. — —

UDA GUN

Haibara Machi, 13,276. — (2)
Oouda Machi, 12,133. — —
Muroo Mura, 9,660. — —
Utano Machi, 7,147. — —
Mitsue Mura, 5,099. — —
Soni Mura, 4,219. — —

TAKAICHI GUN

Takatori Machi, 10,255. — —
Asuka Mura, 7,608. — —

YOSHINO GUN

Kawakami Mura, 7,874. — (2)
Yoshino Machi, 20,015. — —

Totsukawa Mura, 16,659. — —
Shimoichi Machi, 15,725. — —
Ooyodo Machi, 15,631. — —
Nishiyoshino Mura, 8,979. — —
Higashiyoshino Mura, 8,196. — —
Tenkawa Mura, 5,812. — —
Ootoo Mura, 4,238. — —
Shimokitayama Mura, 3,680. — —
Nosegawa Mura, 3,592. — —
Kurotaki Mura, 3,519. — —
Kamikitayama Mura, 2,247. — —

WAKAYAMA

1 of 7 cities, 20 of 39 towns and all of the 8 villages still need to be reached with the gospel by Protestant Christian workers. Total and totally unreached population is 308,166. 17 of the 29 unreached places are in the north of the prefecture.

CITIES

Population Miss. Jap.
Wakayama Shi, 279,341. 11 (13)
Kainan Shi, 53,612. 2 (1)
Tanabe Shi, 51,238. 2 (2)
Shinguu Shi, 40,639. 2 (3)
Hashimoto Shi, 33,339. 2 (1)
Goboo Shi, 32,435. 2 (1)
Arita Shi, 30,148. — —

HIGASHIMURO GUN

Nachikatsuura Machi, 20,053. 4 (1)
Shimosato Machi, 4,492. — (2)
Koza Machi, 10,505. — —
Honguu Machi, 10,465. — —
Kozagawa Machi, 9,488. — —
Kumanogawa Machi, 6,025. — —
Taiji Machi, 4,705. — —
Oota Mura, 3,018. — —
Kitayama Mura, 1,682. — —

NISHIMURO GUN

Kushimoto Machi, 23,955. — (3)
Shirahama Machi, 15,928. 2 —
Muro Machi, 12,464. — (1)
Susami Machi, 11,542. 4 (3)
Kamitonda Machi, 10,290. 2 —
Hikigawa Machi, 9,903. 2 —
Nakahechi Machi, 8,826. — —
Daitoo Mura, 6,569. — —

KAISOO GUN

Hatsushima Machi, 5,594. — (1)
Shimotsu Machi, 19,006. — —
Nogami Machi, 10,765. — —
Misato Machi, 10,588. — —

NAGA GUN

Kokawa Machi, 19,573. — (2)
Iwade Machi, 13,466. — (2)
Kishigawa Machi, 10,522. — (1)
Uchita Machi, 13,548. — —
Naga Machi, 12,111. — —
Momoyama Machi, 10,476. — —

ITO GUN

Kudoyama Machi, 9,305. 2 —
Katsuragi Machi, 26,494. — —
Kooyaguchi Machi, 15,333. — —
Kooya Machi, 9,658. — —
Hanasono Mura, 1,529. — —

ARITA GUN

Yuasa Machi, 17,121. — (1)
Hirokawa Machi, 9,294. — (1)

Kanaya Machi,	16,086.	—	—
Shimizu Machi,	13,740.	—	—
Kibi Machi,	12,833.	—	—

HIDAKA GUN

Inami Machi,	13,984.	2	—
Yura Machi,	10,214.	—	(1)
Minabe Machi,	9,504.	—	(1)
Mihama Machi,	9,045.	2	—
Hidaka Machi,	9,009.	—	—
Ryuujin Mura,	8,545.	—	—
Minabegawa Mura,	8,098.	—	—
Kawabe Machi,	7,386.	—	—
Miyama Mura,	6,838.	—	—
Nakatsu Mura,	4,692.	—	—

OSAKA FU

Still 1 of the 26 cities, 10 of the 21 towns and all of 6 villages have no Christian work. Total among a neglected population is 211,969. 11 of the 17 unreached towns and villages are in the southern part of the prefecture.

CITIES

	Population	Miss. Jap.
Osaka Shi,	2,809,272.	40(181)
Sakai Shi,	325,670.	12 (15)
Fuse Shi,	185,057.	5 (8)
Toyonaka Shi,	171,022.	9 (13)
Yao Shi,	116,379.	2 (5)
Kishiwada Shi,	115,357.	1 (6)
Suita Shi,	112,446.	6 (6)
Moriguchi Shi,	92,177.	3 (2)
Takatsuki Shi,	72,601.	4 (5)
Hirakata Shi,	68,475.	3 (3)
Ibaraki Shi,	67,716.	1 (1)
Kaizuka Shi,	62,445.	— (1)
Ikeda Shi,	56,088.	6 (11)
Izumisano Shi,	55,206.	2 (5)
Kawachi Shi,	51,265.	— (5)
Matsubara Shi,	43,700.	2 (1)
Neyagawa Shi,	40,443.	1 (1)
Izumiootsu Shi,	40,381.	— (1)
Tondabayashi Shi,	36,344.	4 (2)
Habikino Shi,	36,029.	4 (1)
Kawachinagano Shi,	34,434.	2 (2)
Kashihara Shi,	34,395.	— (2)
Minoo Shi,	33,151.	— (5)
Daitoo Shi,	32,328.	— (5)
Hiraoka Shi,	26,246.	— (1)
Izumi Shi,	54,971.	—

MINAMIKAWACHI GUN

Fujiideradoomyooji Machi,	22,846.	2	—
Tomioka Machi,	15,024.	—	(1)
Mihara Machi,	11,016.	—	—
Sayama Machi,	9,779.	—	—
Kanan Machi,	9,226.	—	—
Taishi Machi,	6,133.	—	—
Chihayaakasaka Mura,	5,512.	—	—

KITAKAWACHI GUN

Katano Machi,	11,613.	—	(1)
Kadoma Machi,	25,746.	—	—
Shijoonawate Machi,	9,297.	—	—
Tawara Mura,	1,017.	—	—
Mizumoto Mura,	4,499.	—	—

SENNAN GUN

Sennan Machi,	28,011.	—	(1)
Misaki Machi,	19,125.	2	—
Nankai Machi,	13,077.	—	(2)
Tajiri Machi,	8,435.	—	(1)
Kumatori Machi,	10,540.	—	—
Higashitottori Mura,	7,353.	—	—

SENBOKU GUN

Takaishi Machi,	32,002.	—	(3)
Yasaka Machi,	5,348.	—	(1)
Fukuizumi Machi,	14,926.	—	—
Tadaoka Machi,	11,321.	—	—
Shinoda Mura,	6,603.	—	—

MISHIMA GUN

Shimamoto Machi,	8,620.	1	—
Mishima Machi,	19,976.	—	—

TOYONO GUN

Nose Machi,	10,666.	—	(1)
Higashinose Mura,	4,054.	—	—

KYOTO FU

21 of the 35 towns and the 2 villages of the prefecture with a population of 205,551 have not a vestige of Christian work in them. 12 of the 23 unreached towns and villages are in the southern tip of the prefecture.

CITIES

	Population	Miss. Jap.
Kyoto Shi,	1,298,037.	137(117)
Maizuru Shi,	103,489.	4 (7)
Fukuchiyama Shi,	62,995.	4 (4)
Ayabe Shi,	53,926.	2 (4)
Uji Shi,	46,823.	1 (3)
Kameoka Shi,	43,316.	2
Miyazu Shi,	35,716.	3

KITAKUWADA GUN

Keihoku Machi,	10,326.	—	—
Miyama Machi,	9,727.	—	—

OTOKUNI GUN

Mukoo Machi,	11,848.	—	(2)
Nagaoka Machi,	13,589.	—	—
Ooyamazaki Mura,	3,129.	—	—

KUZE GUN

Jooyoo Machi,	14,005.	—	—
Kumiyama Machi,	6,513.	—	—

TSUZUKI GUN

Yawata Machi,	16,345.	—	(1)
Tanabe Machi,	16,171.	—	(1)
Ide Machi,	7,737.	—	—
Ujitawara Machi,	7,578.	—	—

SOORAKU GUN

Kizu Machi,	10,839.	—	(1)
Kamo Machi,	9,528.	—	(1)
Seika Machi,	9,420.	—	—
Yamashiro Machi,	8,340.	—	—
Wazuka Machi,	7,413.	—	—
Minamiyamashiro Mura,	4,096.	—	—
Kasagi Machi,	3,159.	—	—

FUNAI GUN

Sonobe Machi,	15,786.	—	(1)
Wachi Machi,	7,971.	—	(1)
Yagi Machi,	11,474.	—	—
Tamba Machi,	8,843.	—	—
Hiyoshi Machi,	8,684.	—	—
Mizuho Machi,	8,120.	—	—

AMADA GUN

Yakuno Machi,	8,969.	—	(2)
Miwa Machi,	7,533.	—	—

KASA GUN

Ooe Machi,	10,620.	—	(1)
------------	---------	---	-----

YOZA GUN

Nadagawa Machi,	11,909.	—	(1)
Kaya Machi,	10,134.	—	(1)
Iwataki Machi,	5,887.	—	(1)
Ine Machi,	7,447.	—	—

NAKA GUN

Minoyama Machi,	15,694.	—	(3)
Oomiya Machi,	10,696.	—	—

TAKENO GUN

Amino Machi,	19,014.	—	(1)
Tango Machi,	11,841.	—	—
Yasaka Machi,	7,937.	—	—

KUMANO GUN

Kumihama Machi,	17,854.	—	—
-----------------	---------	---	---

HYOGO

Only 23 of the 66 towns and none of the 10 villages are reached by Christian workers. 53 geographical units with a total population of 577,987 still have to be reached by Christian workers. All unreached towns and villages are in the hinter land behind Kobe.

CITIES

	Population	Miss. Jap.
Kobe Shi,	1,080,897.	186(128)
Amagasaki Shi,	400,628.	3 (24)
Himeji Shi,	320,392.	7 (18)
Nishinomiya Shi,	250,465.	75 (29)
Akashi Shi,	127,321.	5 (15)
Kakogawa Shi,	90,023.	— (2)
Itami Shi,	83,144.	7 (5)
Takarazuka Shi,	61,605.	2 (3)
Ashiya Shi,	59,649.	19 (11)
Sumoto Shi,	52,615.	2 (2)
Takasago Shi,	52,510.	— (3)
Nishiwaki Shi,	44,063.	— (2)
Toyooka Shi,	43,659.	2 (4)
Akoo Shi,	42,421.	— (1)
Miki Shi,	39,849.	— (2)
Kawanishi Shi,	38,817.	— (4)
Ono Shi,	37,535.	2 (1)
Aioi Shi,	36,419.	— (1)
Tatsuno Shi,	35,785.	— (3)
Sanda Shi,	31,723.	— (1)

KATOO GUN

Takino Machi,	8,963.	—	(1)
Yashiro Machi,	18,687.	—	—
Tooo Machi,	7,867.	—	—

KASAI GUN

Hoojoo Machi,	23,958.	—	(6)
Izumi Machi,	15,084.	—	—
Kasai Machi,	11,738.	—	—

KAWABE GUN

Inagawa Machi,	7,488.	—	—
----------------	--------	---	---

MINOO GUN

Yokawa Machi,	9,250.	—	—
---------------	--------	---	---

TAKA GUN

Naka Machi,	13,731.	—	—
Kami Mura,	8,936.	—	—
Kurodashoo Mura,	8,896.	—	—
Yachiyo Mura,	6,696.	—	—

KAKO GUN

Inami Machi,	18,851.	—	—
Ae Mura,	8,863.	—	—

INNAMI GUN

Shikata Machi,	13,290.	—	—
----------------	---------	---	---

SHIKAMA GUN

Yumesaki Machi,	14,602.	—	—
Ejima Machi,	10,271.	—	—

KANZAKI GUN

Fukusaki Machi,	16,590.	—	(1)
Ichikawa Machi,	16,109.	—	—

Koodera Machi,	9,913.	—	—
Kanzaki Machi,	9,818.	—	—
Ookawachi Machi,	7,039.	—	—

IBO GUN

Shinguu Machi,	17,760.	—	(3)
Taishi Machi,	14,162.	—	—
Mitsu Machi,	10,573.	—	—
Ibogawa Machi,	8,896.	—	—
Hayashida Machi,	6,230.	—	—

AKOO GUN

Kamigoori Machi,	19,468.	—	—
------------------	---------	---	---

SAYOO GUN

Sayoo Machi,	13,125.	—	—
Koozuki Machi,	10,092.	—	—
Nankoo Machi,	6,835.	—	—
Mikazuki Machi,	5,079.	—	—

SHISOO GUN

Yamasaki Machi,	29,901.	—	(1)
Ichinomiya Machi,	15,698.	—	—
Haga Machi,	7,476.	—	—
Chigusa Mura,	6,706.	—	—
Yasutomi Machi,	5,342.	—	—

KINOSAKI GUN

Hidaka Machi,	22,853.	—	(2)
Kasumi Machi,	17,757.	—	(2)
Takeno Machi,	8,377.	—	(1)
Kinosaki Machi,	5,904.	2	(1)

IZUSHI GUN

Izushi Machi,	13,293.	—	—
Tantoo Machi,	9,374.	—	—

YABU GUN

Yooka Machi,	15,323.	—	(1)
Yabu Machi,	12,302.	—	—
Ooya Machi,	11,776.	—	—
Sekimiya Machi,	8,009.	—	—

ASAKO GUN

Wadayama Machi,	19,096.	—	(1)
Ikuno Machi,	10,945.	—	(1)
Asako Machi,	10,944.	—	(1)
Santoo Machi,	8,721.	—	—

MIKATA GUN

Hamasaka Machi,	16,726.	—	(1)
Onsen Machi,	12,955.	—	—
Mikata Machi,	10,462.	—	—
Muraoka Machi,	7,489.	—	—

HIKAMI GUN

Hikami Machi,	22,301.	—	(1)
Kaibara Machi,	7,882.	—	(3)
Sannan Machi,	16,655.	—	—
Kasuga Machi,	15,974.	—	—
Ichijima Machi,	12,443.	—	—
Aogaki Machi,	11,043.	—	—

TAKI GUN

Sasayama Machi,	17,127.	1	(3)
Tannan Machi,	13,911.	—	(1)
Taki Mura,	7,411.	—	—
Jootoo Mura,	6,072.	—	—
Nishiki Mura,	5,652.	—	—
Konda Mura,	4,128.	—	—

TSUNA GUN (Awaji Island)

Awaji Machi,	22,489.	—	(3)
Tsuna Machi,	22,163.	—	(1)
Goshiki Machi,	15,599.	—	(1)
Hokudan Machi,	18,143.	—	—
Ichinomiya Machi,	15,836.	—	—

MIHARA GUN (Awaji Island)

Nandan Machi,	28,675.	—	(3)
Mihara Machi,	19,021.	—	(1)
Seidan Machi,	17,332.	—	—
Midori Mura,	6,106.	—	—

NAMES

in the News

Elaine Nordstrom, editor

FURLOUGH-BOUND

Mr. & Mrs. Delmar *Becker* (TEAM) left May 26. Mr. & Mrs. T. A. *Brannen* (TEAM) June 17. Miss Mary F. *Dillard* (OBM) Mr. & Mrs. Richard *Duran* (TEAM) June 28. Mr. & Mrs. Charles *Eagle* (TEAM) July 13. Mr. & Mrs. Loren *McCall* (TEAM) left June 6. Mrs. Blanche *Messenger* (TEAM) left June 20. Dr. & Mrs. Paul *Peachey* (MCC) returned to the U.S. June 7 due to family health reasons. Mr. & Mrs. Ferdinand *Ediger* will move to Tokyo to continue Mennonite peace work in Japan. Mr. & Mrs. Arthur *Seely* (TEAM) left July 13. Miss Evelyn *Varney* (CBFMS) left June 20. She was accompanied by her mother who has been living with her daughter for

Latest changes for insertion in the 1961 Missionary Directory will be accepted until Nov. 15th, at 346, Eifuku Cho, Suginami Ku, Tokyo.

over a year, teaching and helping at Seisho Tosho Kankokai Publishers. Mr. & Mrs. Clement *Walbert* (BGC) July 6. Mr. & Mrs. William *Whitman* (Ind) June 17. Mr. & Mrs. Paul *Wunstorff* (Ind) left May 19 for one year in Germany. Mrs. Dale *Bjork* (BGC) flew to Minnesota June 27 for ear surgery taking baby Paul with her. Mr. Bjork's mother arrived June 13 and will care for the family during the mother's absence. Miss Doris *Borrer* (IGL) Aug. 2. Dr. Janet *Kiel* (IGL) Aug. 2. Rev. & Mrs. Harold *Eimon* (ELC) and Rev. & Mrs. John *Young* (IBPFM) left for a year of furlough on June 20.

Mr. & Mrs. G. H. *Beckman* (CnC), Miss Mary *Dyson* (JEB) March 20. Rev. & Mrs. Joe R. *Gooden* (IND) July 1. Miss Joy D. *Holdcroft* (ACF). Miss Grace E. *Holmes* (MSCC) June 6. Rev. & Mrs. Ernst *Lang* (EUB*). Mr. & Mrs. Jack *McDaniels* (CBFMS) June 29. Rev. & Mrs. W. C. *McLaughlin* (PCUS). Mr. & Mrs. Arch B. *Taylor, Jr.* (PCUS). Rev. & Mrs. Eino *Vehanen* (SSM). Rev. & Mrs. Eddie S. *Yoshida* (IND) left in May. Rev. & Mrs. Evert *Andersson* (SFM). Miss Cora *Harris* (JEM) leaves in Oct. Rev. & Mrs. Arbie *Patschka* (MSL) left on July 2. Mr. & Mrs. Neil *Young* (CJPM).

Mr. & Mrs. Gilbert *Benson* (CBFMS). Mr. & Mrs. Frank *Holecck*

(CBFMS), Kitakami Shi, Iwate Ken. Mr. & Mrs. Herbert *Miller* (AG), 4-500 Mabashi, Suginami Ku, Tokyo. Mr. & Mrs. Herb *Murata* (FEGC) June 28. Mr. & Mrs. Harold *Sims* (CC), 450 Arai Machi, Nakano Ku, Tokyo.

DIRECTORY CORRECTIONS

The following persons are not IND but belong to the German Midnight Mission.

p. 19 Miss Dora *Mundinger*
p. 22 Miss Ursula von *Reiswitz*
p. 37 Miss Irmgard *Hartwig*

With The Lord:

Miss Mary *Lloyd* (JEB) who returned to Britain for furlough last year and hoped to return to Japan shortly for a further period of service, after a little over a months illness on May 30th at the Liverpool Infirmary. She served in Japan from 1929 to 1960 at first with the Japan Rescue Mission, and later with the J.E.B. when the two Missions were affiliated.

Miss Elsa *Schwab* (MC*).

REINFORCEMENTS

Mr. & Mrs. Frank *Boyd* (AG), 1067 Wada Honcho, Suginami Ku, Tokyo. Reinforcement:

Mr. Bernard *Blackstone* (UMI), 40, 1-chome, Shinohara Hon Machi, Nada Ku, Kobe Shi.

Rev. & Mrs. Willy *Rudolph* (FCM) 9-1 Tawara Shimo Machi, Fukui Shi.

MOVED

Mr. & Mrs. Willis *Adams* (TEAM), 1-2 Chome, Kitazawa, Setagaya Ku, Tokyo. Mr. & Mrs. B. G. *Bradley* (ACPC), 32 Matsuyama Cho, Otaru, Hokkaido. Mr. George *Gish* (MC), 10-7 Daido Cho, Higashi Ku, Nagoya. Mr. & Mrs. Victor *Garrod*, formerly with NCBFMT, are now at 93 Uyama, Sumoto Shi, Awaji Island, where they will be serving as directors of the International Gospel League from July. Dr. Janet *Kiel*, who is at present director of IGL leaves on furlough August 2. Mr. & Mrs. William G. *Kroehler* (E&R), 353 Nakazato Cho, Kita Ku, Tokyo. Mr. & Mrs. Anton *Netland* (TEAM), from July 10, Kominato, Hiranaimachi, Aomori Ken. Mr. & Mrs. Oddvar *Tegnander* (FCM), 22 Zenshoji Cho, Suma Ku, Kobe Shi. Miss Betty *Urquhart* (UPC), Tokyo Women's

A Complete, Japanese

BIBLE DICTIONARY

Coming... March, 1961

A new reference volume.....
up-to-date.....
authoritative and reliable in
every way.

37 well-qualified Japanese scholars are compiling and editing 1200 pages of Biblical information dealing with 4500 topics explained and illustrated through maps, drawings and charts. As basic reference works, Unger's and Davis' (fourth ed.) Bible Dictionaries are being used.

To Meet a Need Among Ministers... Teachers and Students in Bible Institutes, Colleges, Seminaries and Sunday Schools... Editors and Writers... Libraries and Lay Christians.

Word of Life Press

1-2 Chome, Kitazawa Cho, Setagaya Ku, Tokyo

Christian College, 124 Iogi 3 Chome,
Suginami Ku, Tokyo. Mr. & Mrs.
Delbert *Troxell* (UCMS), 133-1 Takeda,
Gose Shi, Nara Ken. Mr. & Mrs. Robert
Yunker (TEAM), 706-2 Chome, Nari-
mune, Suginami Ku, Tokyo.
Carroll, Mr. & Mrs. Joseph
885 Karuizawa, Nagano Ken
Heywood, Mr. & Mrs. R. E. JEB
11, 5-chome, Shiomidai Cho
Suma Ku, Kobe Shi
Holdcroft, Miss Mary F. ACF
2 Amagaya Aza, Miharu Machi
Tamura Gun, Fukushima Ken
Hymes, Mr. and Mrs. Robert AG
16, 3-chome, Nishigahara,
Kita Ku, Tokyo
Ikenouye, Mr. & Mrs. Iwao JEM
Kashiwazaki Seisho Gakuin
Kujiranami Machi
Kashiwazaki Shi, Niigata Ken
Johnson, Rev. & Mrs. Glen UPC*
22, 3-chome, Tokugawa Cho
Higashi Ku, Nagoya Shi, Aichi Ken
Johnson, Miss Harriet UPC*
2542 Yuki Machi, Tsu Shi, Mie Ken
Lind, Mr. & Mrs. Ingemar SFM
205 Ozato Cho, Honmoku
Naka Ku, Yokohama Shi
Mundinger, Miss Dora GMM
331 Eifuku Cho
Suginami Ku, Tokyo (321-4794)
Patte:son, Rev. & Mrs. R. W. JRB
Suehiro Cho, Gofuku
Toyama Shi, Toyama Ken

Presson, Mr. & Mrs. C. A. IND
862 Kyodo Cho, Setagaya Ku, Tokyo
Reddington, Mr. & Mrs. K. G. FECC
Shiraidaira, Doshi Mura
Minami Tsuru Gun, Yamanashi Ken
Reiswitz, Miss Ursula von GMM
331 Eifuku Cho
Suginami Ku, Tokyo (321-4794)
Slaney, Rev. & Mrs. D. G. JRB
37, 2-chome, Ike no hato
Takaoka Shi, Toyama Ken
From, Mr. & Mrs. Elwood MSL
9-chome, Asahi Machi
Asahigawa, Hokkaido

RETURNEES

Mr. & Mrs. E. F. *Carey* (UCC), 2/35,
3 Chome, Denenchofu, Ota Ku, Tokyo.
Mr. & Mrs. Eugene *Blosser* (JMM), c/o
Don D. Reber, 428 Honan Cho, Sugi-
nami Ku, Tokyo. Miss Margit *Ceder-
holm* (TEAM), 423 Honan Cho, Sugi-
nami Ku, Tokyo, May 5. Miss Mary
Jo *Lant* (TEAM) June 13. Mr. & Mrs.
James *Patterson* (BGC) 1037-66, Nishi
No Sho, Wakayama Shi, Wakayama
Ken, June 28. Mr. & Mrs. John *Schone*
(TEAM) 1392 Karuizawa machi, Naga-
no Ken, May 1.
Miss Jenny *Lind* (MC*)

WEDDING BELLS

Miss Sally Cook (Ind) was united in
marriage to Major Charles Bonson
March 5. The newlyweds are living at
Johnson Air Base in Tokyo.

Dr. Cornelius Van Til, professor of
apologetics at Westminster Theological
Seminary, while in Japan several days
in June delivered lectures at the Kobe
Reformed Theological Seminary, the
Japan Christian Theological Seminary
and the Japan Christian College.

Dr. Reuben *Omark*, professor of New
Testament Exegesis at Bethel Seminary
in St. Paul, Minnesota, arrived August
7 and will spend approximately six
weeks in Japan visiting missionaries and
churches in Tokyo and in Wakayama
and Mie Prefectures. He also spoke
Aug. 14 at Karuizawa Union Church.

CAREY'S SUCCESS

What Carey, the cobbler, achieved in
mental preparation without the ad-
vantages of formal education is remark-
able. By dogged perservance he
mastered Latin, Greek, Hebrew, Dutch,
botany and zoology. He became the
first missionary of the Baptist Mission-
ary Society, and in company with his
colleagues, Marshman and Ward,

JAPAN CHILD EVANGELISM FELLOWSHIP BIBLE SCHOOL

Evangelical
Interdenominational
9 months course

OUR AIM :

- To train believers in effective
methods of child evangelism.
- To give each student a brief, effective
working knowledge of the Word of God.
- To help each student to live a
victorious and spirit-filled life.

Write or visit us

146 Nishiyama Cho, Ashlya Shi
Hyogo Ken Tel. Ashlya 6778

A September Publication in Japanese.....

THE INDWELLING CHRIST

DR. A. B. SIMPSON

Practical and heart-warming messages on
victorious Christian living, including Dr.
Simpson's well-known, "Himself".

A Publication of the Japan Alliance
Church (C. M. A.),

90 page..... ¥100.

Order from your local bookstore, or
directly from

Word of Life Press.

1 2-chome, Kitazawa Cho, Setagaya Ku
Furikae: Tokyo 79904

devoted his great gifts to the translation of the Scriptures. By the time of his death, Carey had issued 200,000 copies of Scriptures of portions in 36 languages and dialects. He established a college to give Indians a higher education. What a monumental achievement for a man who was faced with almost insuperable difficulties! And wherein lay the secret of his success? Listen to the agreement entered into by Carey, and his two colleagues and you'll find the secret:

"It is absolutely necessary (1) that we set infinite value upon an immortal soul; (2) that we abstain from those things which would increase the prejudice of the heathen against the gospel; (3) that we make the great subject of our teaching, Christ the crucified; (4) that the native should have entire confidence in us and feel at home in our company; (5) that we build up and watch over the souls gathered; (6) that we labor with our might in translating the sacred Scriptures into the Indian languages; (7) that we be constant in prayer and the cultivation of personal religion; (8) that we give ourselves unreservedly to this glorious cause."

With standards such as these, can you not understand how mightily those men succeeded in making a breach in those religions of India

—J. O. Sanders

JUST OUT HOMILETICS

by Mitsuzo Goto

*The only Homiletics textbook now available in Japanese.
Written by a seminary professor of Homiletics. Adapted to the needs of Japan.*

A 5 ¥ 600

I AND II PETER

by Tomonobu Yanagita

A critical and devotional study of Peter's letters. The only study of Peter's letters in Japanese.

B 6



¥ 350

SEISHO TOSHO KANKOKAI, BOX 66, SENDAI



**RICH, CREAMY
AND
ABSOLUTELY PURE**

Milkmaid Brand Evaporated Milk is pure fresh milk condensed to a rich creamy consistency embodying the original wholesome, refreshing qualities. As a beverage or in cooking, wherever milk is called for, try Milkmaid. Another fine quality product of Nestle's.

For rich full-bodied coffee, instantly, try NESCAFE, the original instant coffee.



MACKINNON MACKENZIE & CO. OF JAPAN LTD.

Agents

Peninsular & Oriental Steam Navigation Company
 Orient & Pacific Lines
 British India Steam Navigation Company Limited



P.O.

Regular passenger sailings between
THE FAR EAST and LONDON
 via
 Singapore, Penang, Colombo, Bombay, Aden
 & Port Said.
 also linking
AUSTRALIA and the UNITED KINGDOM
 via
 Suez Canal
 First & Tourist Class accommodation available

O.P.

Express passenger sailings between
JAPAN and the PACIFIC COAST OF NORTH AMERICA
 via
 Honolulu
JAPAN & AUSTRALIA
 via
 Hongkong & Manila
 also linking
AUSTRALIA and the PACIFIC COAST OF NORTH AMERICA
 via
 Auckland, Suva & Honolulu
 First, Intermediate First & Tourist Class accommodation available.



B-I

Monthly sailings between
JAPAN and CALCUTTA
 via
 Hongkong, Singapore, Penang & Rangoon
 with the cargo / passenger liners
 "SANGOLA" & "SIRDHANA"
 First & Second Class accommodation available.

For full particulars apply to:—

MACKINNON'S

<u>TOKYO</u> 271-0631/5 (C.P.O. Box 854)	<u>YOKOHAMA</u> 8-4341/5 (P.O. Box 215)	<u>KOBE</u> 3-6141/5 (P.O. Box 246)	<u>OSAKA</u> 23-5312/6 (Hongkong & Shanghai Bank Bldg.)	<u>Imperial Hotel, Tokyo</u> 591-0648 (Room 140)
------------------------------------------------	-----------------------------------------------	-------------------------------------------	---------------------------------------------------------------	--------------------------------------------------------



TRAVEL

arrangements
through
one of our
conveniently located
branch offices

INTERNATIONAL & DOMESTIC

Air-Sea Rail Bus Bookings
Hotel-Ryokan Reservations
Independent-Escorted Tours
Auto Rental-Purchase Plans
Travel Documentation
Travel Insurance

COMPLETE AIRCARGO SERVICE



Write, Call or Visit

EVERETT TRAVEL SERVICE

Tokyo : Everett Building
4, 1-chome, Yuraku-cho, Chiyoda-ku, Tokyo
Phone : 591-3316/9, 6406/9
Washington Heights B-X
Phone : 263-3327

Air Cargo Office :
Shiba Building
16, 5-chome, Tamura-cho, Shiba, Minato-ku, Tokyo
Phone : 431-4783, 8963

Yokohama : Everett Building
13, 3-chome, Kaigan-dori, Naka-ku, Yokohama
Phone : 2-4171

Yokosuka : USN Building, F-68 Receiving Barracks
U. S. Naval Base, Yokosuka
Phone : 2163

Nagoya : Sanmen Building
1, 7-chome, Miyukihon-machi, Naka-ku Nagoya
Phone : 23-7727/9

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

Osaka : Hasegawa Building
2, 5-chome, Awaji-machi, Higashi-ku, Osaka
Phone : 26-6531/7

Kobe : Everett Building
18, Akashi-machi, Ikuta-ku, Kobo
Phone : 3-6393/8

ALSO : KOREA • PHILIPPINES • HONGKONG • SINGAPORE • THAILAND • INDIA