

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



**In this issue :**

**A Christmas Card from China**

Page 10

**This Word "Indigenous"**

Page 12

**Afterglows of the Campfire**

Page 14

**Unreached Villages**

Page 28



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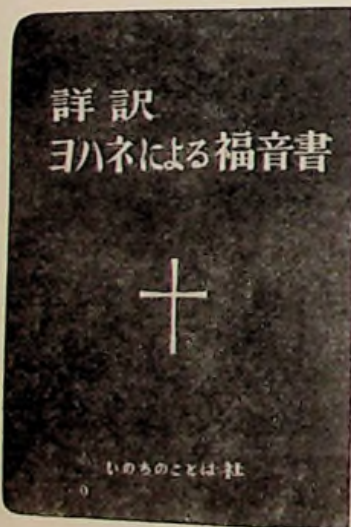
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# Letter from the Editor

Has Japan been evangelized yet?

Far from it! Japan Harvest's "Unreached Villages" survey, completed in this issue (page 28), gives graphic proof of the need still with us. Of 3500 villages and towns and cities (embracing all Japan) over 2100—60%—are without even the *minimum* witness of a Bible class or a visiting preacher.

Here is a great "mission field" lying at the door of the Church of Japan, and calling as effectually as ever Macedonia did: "Come over and help us!" This "backyard" challenge represents more people than are in all of S. Korea, Thailand, Burma, or most of the nations of Africa. It's a challenge we can, and should, pass on to Japanese Christians. That's part of the reason we have given it to you in great detail, so you as a missionary might soak your soul in it and pass it on to others.

Kurt Ribi has carried through in this "Unevangelized Villages" survey a most significant service for all of us. Thanks, Kurt! We appreciate it, knowing it has required much time and sacrifice.

Since our last issue, Kurt Ribi lays down the heavy responsibilities he has carried for two years as Managing Editor. He has made an inestimable contribution to Japan Harvest, taking great pains to maintain the highest level of quality. On behalf of all our readers and staff we take this opportunity to say a warm, "Thank you. God bless you."

To fill the vacancy at the Managing Editor's desk, God has given us another missionary with a heart desire to serve us all—Bill Clark. We ask you to pray for Bill in this responsibility, that we may see further forward strides taken and a mark left on Japan through the continued ministry of Japan Harvest.

Many of our readers heard Major Ian Thomas this past summer, and will long remember the refreshing answer he gave to the problem of busy but barren missionary service. One of these messages in abbreviated form has been prepared for this issue (page 18). Joseph Carroll, the other Conference speaker this year, briefly shares his heart with us as well, telling of God's ways in the midst of suffering (page 9).

As this issue of Japan Harvest goes out to you, it goes with the prayer that our Lord Himself will grant you the joy of His presence abundantly, and much fruitfulness.

A fellow servant,  
Kenneth McVety.

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

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VOLUME 9 • No. 4

KENNETH McVETY

Editor

Wm. E. Clark

Managing Editor

## Articles

A Christmas Card from China, David H. Adeney.....	10
This Word "Indigenous", Arthur T. F. Reynolds .....	12
Lift Up Your Heads, EMAJ President George W. Laug .....	24
"Unreached Towns and Villages" Survey	
23,000,000 Still Without a Local Witness, Kurt Ribi .....	28
Afterglows of the Campfire, Wm. E. Clark .....	14
St. John in Patmos, Joseph Carroll .....	9
Christ in You, the Salt of the World, Major Ian Thomas .....	18
Japanese Buddhism (III), Gordon K. Chapman .....	20

## Departments

Keeping up with the News .....	7
Evangelism Department .....	22
The Ladies' Page.....	26
Books for Missionary Reading .....	26
Names in the News .....	36

## Cover

Old age—and death—creep up on the burgeoning 94 millions of Japan, as typified by this elderly Japanese gentlemen.

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

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## OUR READERS SAY

Dear Editor:

My own subscription is still running and the magazine still interests me—but somehow it doesn't seem to me to have the zip it used to have when Kenny Joseph ran it. Sometimes I was a wee bit annoyed at some things in it, but it wasn't dull. Isn't it pretty statistical now? Well, statistics are fine for reference material if one hasn't this stuff but couldn't you arrange the material so it didn't sound so much like an encyclopedia?

Yours,  
Helen Sigrist  
New York, USA

Dear Editor:

In your recent survey of unreached places in Chubu area I note that four Missionaries are listed in Inuyama Shi, Aichi Ken. I want to inform you that all four Missionaries have now returned to the States and not one Missionary is resident there to-day. We do have our Orphanage "Itsuaikan" located there with one full time Pastor resident. Under Niwa Gun I note that Fusoo Machi and Ooguchi Mura are listed as having no Gospel work. We have a cottage meeting in both of these areas. Trusting that this information will prove helpful.

D. G. Wallace

Dear Editor:

It is always a great joy to receive "Japan Harvest", which has so many good articles especially for us missionaries who need to know how things are going on in this not easy field.

I happened to look at "Nation-wide Survey", which, when read makes us to tremble to realize the very need of the gospel. Now I came across Fukui prefecture and found that your survey lists no missionary at Obama Shi. But there are 2 of them, my wife and I and one Japanese pastor only.

With Christian love,  
Eero & Minni Polkki

Dear Editor:

One correction for the last survey of unreached towns.

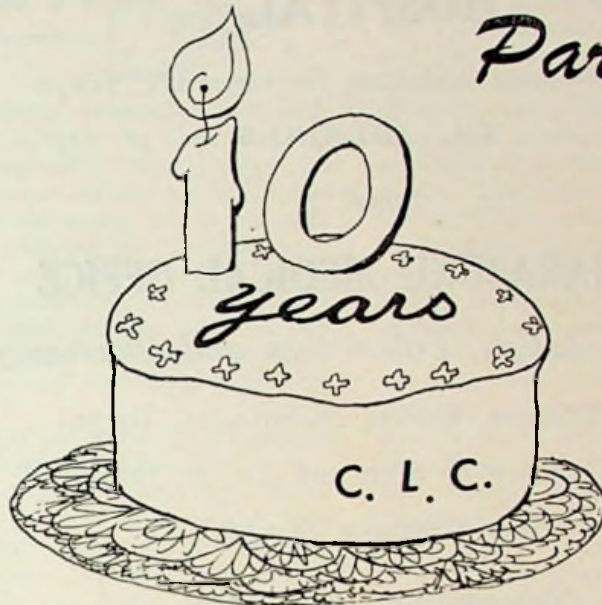
In Ishikawa Ken, Ishikawa Gun, Tsurugi Machi there is one church and 2 missionaries.

Thank you  
Roy Jensen

*Many thanks for the corrections and additions sent in by our readers. We hope to receive additional information to make this survey as accurate as possible. Please keep well in mind that the figures given in the survey represent not the number of resident Christian workers, but the number of places where a witness is maintained.—ed.*

December, 1960

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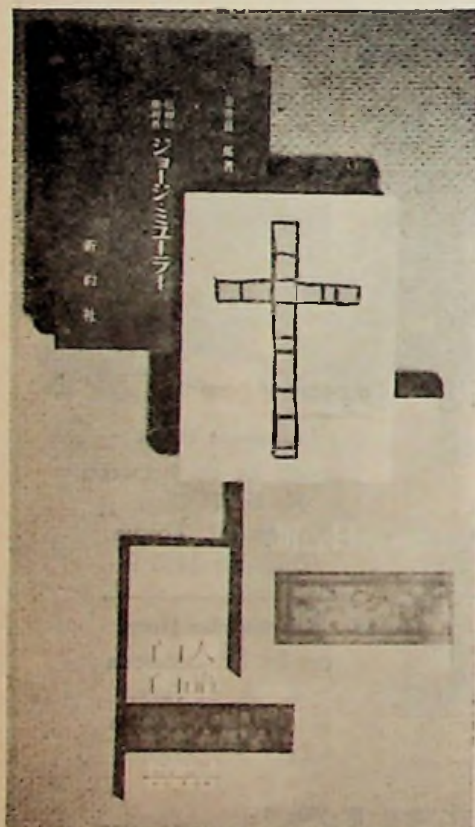
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# NEWS

## RED OPPOSITION INCREASES

Hong Kong ... The systematic campaign being waged in Red China and North Korea to wipe out all vestige of religion is gathering momentum every day. Eyewitnesses who have escaped say that there is no longer any truly Christian church which is visible and operating in these two communist-dominated countries. There has been a wholesale confiscation of Christian books, magazines and Bibles. Lee Chang Whan, an evangelist who spoke six languages, was killed because he was planning to print the Bible.

### SMITH CRUSADE IN TOKYO

Tokyo ... Following Dr. Oswald J. Smith's visit to Japan last year the pastors invited him to return for another campaign in Tokyo this fall.

The Crusade held in Kyoritsu Kodo was considered to be one the greatest campaigns ever held in Tokyo. Scores flocked forward nightly in response to the invitation to accept Christ. Night after night seekers filled the front and overflowed into the aisles. A total of 772 signed decision cards and were dealt with individually by trained personal workers.

The Navigators were in charge of the counsellor training program and the follow-up. 420 counsellors registered during the 2-month training period.

The inquiry room was a hallowed scene of blessing. Tears flowed down the cheeks of the penitent. Earnest prayers were heard on every hand. Among those who came forward was a university professor. Another night a counsellor was dealing with a young lady. As she wrote down her name she exclaimed, "That's the same name as my employer." The girl turned out to be the employer's daughter.

one missionary jubilantly exclaimed, "Our maid accepted the Lord tonight!" Another responded, "Our printer did too!" A pastor rejoiced as he told us that two of the young men in his Bible class had attended the Crusade, were converted, and attended his church service the following Sunday. Another pastor reported that 14 new converts from the Crusade attended his church, among them a 67-year-old university professor.

These were but a few of the hundreds that found new joy in Christ.

During the afternoons Dr. Smith ministered to the sixth annual New Life League Pastors Conference with great blessing. Following a missionary challenge by Dr. Smith, pledges totaling more than ¥220,000, besides a cash offering, were made to send the Rev. and Mrs. Shoji Kamitani and family to Thailand as missionaries. They were appointed last January to go out under the New Life League and expect to sail for that land early next spring.

Dr. Smith also spoke over the New Life Hour radio broadcast which is heard in five countries of the Orient.

From Tokyo, Dr. Smith went to Okayama, where he held a very successful 2-day campaign. A crowd almost a third larger than the capacity of the hall jammed every available inch of space and 185 came forward to indicate their desire to accept Christ. (F. Jarvis)

The communists are carrying out a planned disintegration of the church through psychological brain-washing on the one hand and harsh brutality on the other. Christians are being retaught by communist indoctrinators: 1) denial of a living God; 2) the theory of creation through evolution; 3) denial of Christ as God. (The Reds say Christ was simply a common carpenter who was crucified for counterrevolutionary activities); 4) Christianity is a "religious instrument of foreign imperialists" to poison the Chinese people and "sell them into slavery."

The communist masters gradually seek to wear down the resistance of individual Christians through a program of discrimination and sustained ridicule.



The Salvation Army Band, as well as soloists and choirs from various Christian schools provided excellent music.

This New Century Tokyo Crusade ended in glorious triumph. The auditorium was filled to capacity, with hundreds sitting and standing in the aisles.

As the audience filed out of the hall,

### 534 MISSIONARIES IN FORMOSA

The Taiwan Christian Yearbook for 1960 recently published under the auspices of the Taiwan Missionary Fellowship, provides the following figures concerning Protestant work on this Island:

There are at present 1,478 local churches and chapels administered by over 60 denominations. The largest of these is the Presbyterian Church, with English, Canadian, and American branches numbering 136,250 members and another 116,517 inquirers. Other institutions include nine theological seminaries, 14 hospitals and clinics, one university, three colleges, six high schools and fifty kindergartens. There are at present 534 missionaries active in Taiwan who are affiliated with the Taiwan Missionary Fellowship. Dr. Charles De Vol, Friends Foreign Missionary Society, was recently elected to serve as chairman. (FENS)

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The commune system is one step further in regimenting the life of the people and depriving the individual of the luxury of privacy. It is geared to complete control of time and thought. All worship has been forbidden in the communes. (FENS)

#### ORAL ROBERTS IN JAPAN

Tokyo. Oral Roberts visited Japan for a three-day Minister-Missionary Conference that he was sponsored at Atami for all full-gospel missionaries and ministers. And also held a one-night service for the Japanese at the Toshima Kokaido, Sunday, October 30 as well as a one-night service on Saturday, October 29 near the Yokota Air base. He has also been on the television station in Tokyo, Osaka, Fukuoka for past five months and is considering a year contract. That's a thirty minute weekly telecast at 8:15 to 8:45 Sunday mornings on Channel 10 in the Tokyo area.

#### POST-REVOLUTION KOREA

Seoul, Korea... Korean students still dominate the scene in Korean national life. With the opening of schools in September, disturbances have occurred in many institutions. Yonsei University, Korea's largest Christian university with more than 4,000 students, is now completing nearly one month of strikes. Since the retirement of her president, Dr. George Paik, who is now the speaker of the House of Counselors in the government, Mr. Horace G. Underwood, grandson of the founder, has been put into office as acting president. Because of his position in the present strike, an anti-American, anti-missionary spirit has been seen in the student demonstrations. The situation in many other mission schools is still very critical.

#### CHURCHES IN QUEMOY

Quemoy, Formosa... Chinese Christian on this off-shore island four miles from the mainland of China are served by three Protestant churches, which faithfully conduct services in spite of communist shelling and harassment. Quemoy, the object of a current pre-election controversy between U.S. presidential candidates, was recently visited by Larry Ward of World Vision, and Hans Wilhelm, Orient Crusades missionary from Taiwan. The missionaries found a lack of Christian workers, but learned that Sunday and midweek services are well-attended. One church conducts regular 5:30 A.M. prayer services. (FENS)

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# St. John in Patmos

by Joseph Carroll

*Few* will deny that suffering is God's university. The stoutest steel must pass through the fiercest fire. This we must clearly understand if we are to have an adequate appreciation of God's dealings with His choicest servants.

Some time ago a classic article by Sir William Ramsay, the noted archaeologist and historian of his day, on The Education of St. John in Patmos came to my attention. It throws much light upon the life of a chosen vessel prepared by God for the fulfillment of a special task. "St. John", says Ramsay, "had been banished to Patmos, an unimportant islet, whose condition in ancient times is little known. In the Imperial period banishment to one of the small rocky islands of the Aegean was a common and recognised penalty. It carried with it entire loss of civil rights and almost entire loss of property; usually a small allowance was reserved to sustain the exile's life. The penalty was lifelong; it ended only with death. The exile was allowed to live in free intercourse with the people of the island, and to earn money. But he could not inherit money nor bequeath his own, if he saved or earned any: all that he had passed to the State at his death. He was cut off from the outer world, though he was not treated with personal cruelty or constraint within the limits of the islet, where he was confined.

"But there are serious difficulties forbidding the supposition that St. John was banished to Patmos in this way.

"In the first place this punishment was reserved for persons of good standing and some wealth. Now it seems utterly impossible to admit that St. John could have belonged to that class.

There is no evidence, and no probability, that he possessed either the birth, or the property, or the civic rights, entitling him to be treated on this more favoured footing. He was one of the common people, whose punishment was more summary and far harsher than simple banishment to an island.

"In the second place, even if he had been of sufficiently high standing for that form of punishment, it is impossible to suppose that the crime of Christianity could have been punished so leniently at that period. His punishment took place at a time when the penalty for Christianity was already fixed as death in the severer form (i.e. fire, crucifixion, or as a public spectacle at games and festivals) for persons of humbler position and provincials and simple execu-

tion for Roman citizens.

"... The conclusion seems inevitable: St. John was not punished with the recognized Roman penalty of banishment to an island... the exile of Patmos must have been some kind of punishment of a more serious character.

"There was such a penalty. Banishment combined with hard labour for life was one of the grave penalties. Many Christians were punished in that way. It was a penalty for humbler criminals, provincials and slaves. It was in its worst forms a terrible fate: like the death penalty it was preceded by scourging, and it was marked by perpetual fetters, scanty clothing, insufficient food, sleep on the bare ground in a dark prison, and work under the lash of military overseers. It is an unavoidable conclusion that this was St. John's punishment.

"... Banished to Patmos, St. John was dead to the world.

"Most men succumb to such surroundings, and either die or lose all human nature and sink to the level of the beasts. A few can live through it, sustained by the hope of escape and return to the world. But St. John rose above that life of toil and hopeless misery, because he lived in the Divine nature and had lost all thought of the facts of earth. In that living death he found his true life. We are able in a vague and dim way to understand how that long drawn-out living death in Patmos was the necessary training through which he must pass who should write the Fourth Gospel. In no other way could man rise to that superhuman level, on which the Fourth Gospel is pitched, and be able to gaze with steady unwavering eyes on the eternal and the Divine and to remain so unconscious of the ephemeral world. And they who strive really to understand the education of Patmos will be able to understand the strangest and most apparently incredible fact about the New Testament, how the John who is set before us in the Synoptic Gospel could ever write the Fourth Gospel."

The Psalmist informs us that our Lord's ways are in the sea and therefore oftentimes untrackable. Let us never be tempted to turn aside from the pressure of unwanted circumstances which could discourage. He has brought us here to Japan for the fulfillment of a task. Let us not be surprised if there is that in His curriculum which we do not understand. We can trust His heart where we cannot trace His hand.



A. Paul McGarvey  
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# A Christmas Card from China

David H. Adeney, Hong Kong

*Christmas* greetings came to our home this year from many different countries. Our walls are decorated with artistic landscapes from Japan, pictures of Korean children at play, a beautiful rural scene with the water buffalo from the Philippines, and a great variety of Chinese designs together with cards from students in many different Asian countries. But perhaps the greeting that meant most was given to me today. Actually it was not sent directly to me but to a friend. I know however that it represents the feeling of so many of my former fellow-workers in China. Written on a Christmas card and

sent unsealed through the post office of communist China were the following words which I have translated from the Chinese.

"With memories of the past and thoughts of the things which are yet to come we commit all to God. The material pleasures of past happy festivals are gone, never to return, but God causes us to receive spiritual blessings. Although the days are uneventful, in our spirits there is a burning fire. Do pray for us, especially for our children. Please pay the price of effective prayer. May the all-powerful God at this Christmas time and in the coming months bless

you and your family."

With the busy round of Christmas activities in Hong Kong it is good to have this reminder of the need of our fellow-believers in China. Conditions vary greatly in different parts of the country. In rural districts opposition to the Church is sometimes more severe than in the cities. A lady arrived recently in Hong Kong, whose husband, a Lutheran pastor, died as a result of treatment received in prison. A large group of Christian workers were arrested and charged with being "rightists." Those who confessed were sent off to labour camps, while those who refused to confess were questioned day and night, and several including another CIM pastor collapsed and died. The 20-year old son of the Lutheran pastor, after his Father's death, said to his Mother, "My Father was a shepherd of the flock, I can never leave the faith." In that particular area the churches had been closed down, and in one district the Christians were given three days in which to surrender their Bibles and hymn-books, which were described as reactionary materials. Admittedly this does not represent official government policy but it shows what can happen when overzealous communist officials launch a crusade against the church.

The outlook for Christian university students humanly speaking seems practically hopeless. Until about a year ago there was one medical college in the Shanghai area where the Christians used to meet off campus for prayer and fellowship, but even that meeting has now been stopped. A Christian in that college discovered that the girl in the bunk below her had once been a true believer. Under pressure from students during her last year in high school she had given up her faith and was now a member of the Communist student movement in the college. Through the witness of her Christian roommate she came back to faith in the Lord and was promptly expelled from the party youth movements. The college authorities became increasingly dissatisfied with her Christian friends who finally, seeing that it was unlikely that she would be able to graduate, obtained permission to visit relatives in Hong Kong. It is sad to hear that the girl who came back to the Lord has again succumbed to the attacks that were continually made upon her faith.

就他們看見那星  
大歡喜  
馬六甲  
一九五五年聖誕  
滿章



Christian graduates find that there is no future for them. They are sent to the hardest, most out of the way places to work. One keen Christian, the son of a pastor, who had had a medical training is now farming because he is considered unfit for any other work. Families are separated, and with the new communal system there is practically no home life. In an inland city there is a Christian mother who during the ten years of her married life has only been able to spend two with her husband. He is a university graduate and was a leader in I.V.F. work. His literary gifts were a great blessing to many, but no longer is he able to use them. He has spent some time in prison, but recently he was reunited with his wife who is desperately sick with T.B. of the spine. Every attempt to gain permission for her to come out for special medical treatment has failed and now he is being sent off to a far off border province to work on the land. Her testimony in the face of these difficulties was an inspiration to read and I was reminded of the words of Paul, "We are perplexed, but not in despair; persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." I sometimes ask myself, "Why have I been spared these great trials of faith while so many of my friends suffer in China? What would I do if my children were being educated in Communist schools, feeding in communal kitchens and ridiculed every time they spoke of their faith in Christ?" Just the other day I heard of a Christian girl who was not able to graduate from high school because she insisted on thanking God for her meals and witnessing for Christ. Now she is working in a factory. It is only a few miles to the border of China, yet the Christians here in Hong Kong and in Western countries seem to stand on the sidelines almost unmoved by the spiritual battle which does not seem to affect them. We know so little of sacrifice in our own daily lives and often fail to realize that the Lord Who has called our brethren in China to rejoice in that they are counted worthy to suffer for His sake, is also calling us to cast off the lethargy and love of ease and to put on the spirit of discipline and self-sacrifice so that we may obey the Lord's command to witness for Him while it is still day, for the the night cometh when no man can work.

In the hearts of believers scattered throughout China, in prisons, in labour camps, in factories and homes, the hope of the Coming of the Lord is very real. Deprived of the means of fellowship which we enjoy the hope of the final

victory in Christ is kept alive as they are day by day strengthened "with might by His Spirit in the inner man." This working of the Holy Spirit is surely implied by the words on the Christmas card, "In our spirits there is a burning fire."

Perhaps we are sometimes tempted to think that the growth of the Body of Christ on earth must depend upon the pattern of church life and worship to which we are accustomed. We have become very dependent upon the Sunday morning service; the activities of the organized church may even be more important to us than that inner fellowship and spiritual worship which is the very heart of our faith. It is hard for us to visualise a society in which almost all the accustomed channels of Christian faith and service are closed. In China today Christian life and witness does not consist so much in attendance at services and participation in church organization, but in the manifestation of the Life of Christ under very difficult circumstances and in the prayer of faith, tested and tried, which shall surely bring praise and honour and glory in the day when Jesus Christ reveals Himself. At the time when Peter wrote these words about the trial of faith there must have been many Christian slaves whose heathen masters probably made it very hard for them to be regular in attendance at meetings. For many of them there was probably no regular program of Christian activities and they must have faced many of the problems that confront our friends in China today.

It is perhaps not surprizing that Christians coming out of China often feel rather uneasy in churches which outwardly are prosperous. They sense a certain superficiality, they are living in a different world in which it is relatively easy to confess the name of Christ, and they find it hard to tell about their experience in China, for it is almost impossible for people who have never lived in a communist society to understand.

The message written on the Christmas card calls Christians everywhere to pray for their brothers and sisters in Christ in communist lands, but it does more. It challenges us to examine our own faith. When the material props to our faith are taken away and everything depends upon the reality of our personal fellowship with God will the fire still burn within our spirits? Will we still experience the joy which is not effected by adverse conditions all around us? Again through this Christmas card we hear the voice of the prophet Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines, yet I will rejoice in the Lord, I will joy in the God of my salvation."

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# This Word "Indigenous"

Arthur T. F. Reynolds

O.M.F., Hokkaido; former missionary to China

*In* the missionary vocabulary there is no word that is used more and understood less than the word "indigenous". For several decades now the trend of missionary effort all over the world has been to follow indigenous principles with the avowed aim of establishing "indigenous churches". But in some quarters, including Japan, there is a reaction. Some feel that this policy is tying unnecessary mill-stones around our necks and advocate abandonment of the whole policy. Are they being realistic? or merely short-sighted? or what? The word appears in missionary manifestoes; it is a major subject at missionary conferences; it calls forth violent advocates and equally violent antagonists. Who is right? who is wrong?

To begin at the beginning, let us put the word "indigenous" under the microscope. Is it valid? Is it appropriate? Is it relevant? Does it justify its frequent use? The fact is, we are using a term which hardly anyone stops to define. True, we look it up in the dictionary. But that does not take us very far. We turn to the New Testament, and the word does not appear. Of course, that in itself does not condemn it. Neither does the word 'Trinity' appear. The point is, do we find the *meaning* of indigenous, as applied to churches or missionary work, in the New Testament? And if so, is it for emulation or otherwise?

Confusion arises in part because there are many interpretations of what we refer to as indigenous policy. The process of indigenization obviously means different things to different people. Consider, for example, the point brought out in the following passage from Dr. Kraemer's well-known book "The Christian Message in a Non-Christian World". The author quotes "Re-thinking Missions" (A Layman's Inquiry) as his authority that "to many 'liberal' missionaries, who have much sympathy with adaptation, it has come as a shock that many leading Chinese Christians, now that the churches have become more independent, are inclined to reduce the whole problem to that of control of the Church's machinery, and its material resources, and are only slightly interested in the problem of 'relating faith and practice to cultural heritage'".

If this judgment can be upheld, 'liberal' missionaries view the process of indigenization as 'relating faith and

practice to cultural heritage' while the church organizations associated with them view it more in terms of control of the church's machinery and material resources. Evangelicals have yet another viewpoint.

The word "indigenous" is used variously in phrases like "indigenous churches", "indigenous principles", "indigenous practices" and so on. It will pay us to clarify our thoughts a little. Is the word equally appropriate in all these phrases? or have we used it too freely? Let us consider each of them in turn.

An indigenous church is usually defined as one which is self-supporting, self-governing, and self-propagating. But when I sit down and add these phrases together (as in mental arithmetic) I find that the sum of the whole amounts to a church which is merely independent. To call a church indigenous implies considerably more than this. In fact it does so to such a degree that we must call in question the use of this term as applied to "church". There are at least three reasons for this hesitation. (i) In this context the term is inaccurate.

In the dictionary, "indigenous" is described as "native, belonging naturally (to soil, etc)". But if we make the "indigenous church" our objective and strive to establish churches which belong naturally to the soil, we shall run into trouble. For what exactly *is* the soil? Is it not the culture, the customs, the manner of life?

In this sense the church in Corinth (for example) was fast becoming indigenous. It was becoming rooted in the soil of that city, and various features of that city's life were being reproduced in the church. In DAILY NOTES (excellent comments on Bible readings, in both English and Japanese, issued by the Scripture Union) Professor Blaiklock of Auckland University has this to say on the fourth chapter of First Corinthians:

"If we had in our possession the letter which the Corinthians had written to Paul we should better understand the stern irony he uses in this chapter. It seems clear that he and Apollo had been criticized for a too biblical exposition of Christianity, or for a Gospel which made too much of the Old Testament, and too little, in the critics' opinion, of the popular philosophy in which they took pride. In some tactless communication the Corinthians had led Paul to believe

that they sought an elegant compromise with contemporary thought, an attitude which appeared to set apart from the apostles who served them, and left Paul and Apollos alone to bear the offences of the Cross and the world's scorn."

It is also pointed out by Professor Blaiklock that this tendency was not restricted to Corinth:

"As Sir William Ramsey demonstrated in his famous exposition of Revelation 2 and 3, both the faults and excellences of a community are likely to find expression, for ill and for good, in the Christian Church in its midst." There is the point. A church often gives expression to the features of the city or land in which it is located, and thus qualifies for the description "indigenous". But those features may be good or ill, or a combination of both. In other words, the process of indigenization is not in itself an ideal to be sought after.

As in former days, so now. Dr. Kraemer in writing about what he termed the Younger Churches, called attention to the same tendency and danger:

"The cultural and religious heritage of their beloved country becomes so dear to them that adaptation virtually means amalgamation of indigenous and Christian elements, and in such a way that in this amalgamation the cardinal life-apprehensions of their cultural and religious heritage tend to remain the dominant tendencies, undergoing only a more or less important modification through Christian influences."

This argument may be applied to Japan in the same way as to other countries, whether East or West. Japan is a land in which everyday customs and common practices are largely penetrated if not permeated by Shinto and Buddhist thought and belief. Is the church to grow out of *that* soil? That the danger exists is shown by the Rev. Kyoichi Kitano of the Mennonite Brethren Bible School in an article in Japan Harvest "The general feeling of high respect for the 'Butsudan' (Buddhist home altar) is so deeply rooted that many Christians have hesitated to make a complete break with it."

Thus the churches to which we draw attention are in many ways rooted in the soil and qualify for the designation "indigenous". But in that sense it is emphatically not the pattern for our missionary activity.

The Lord Jesus said of His disciples, "They are not of the world, even as I am not of the world". And the apostle Paul, when writing to the Philippians, reminded them that their true citizenship was in heaven. It is true that the names of the local churches are described in the New Testament by the names of their respective localities, but even then

the emphasis is on the church being *in* a particular locality rather than *of* it. The church at Corinth was not intended to be rooted in the soil of Corinth, but rather in the soil of heaven.

We conclude, therefore, that the word "indigenous" does not accurately describe the ideal church of the New Testament. (ii) The expression is one-sided.

Both in China and Japan I have noted a curious fact. In spite of the tremendous popularity of the expression "indigenous churches" in missionary circles, the churches upon whom we bestow this designation are apparently reluctant to adapt this designation themselves. In fact, only once during a long stay in China did I hear a Chinese use a Chinese word comparable to "indigenous"; on that occasion he spoke of a church with "local colour". As for the Japanese equivalent of "indigenous" (with reference to churches) I have yet to hear it.

But perhaps the phenomenon is not so strange after all. We in Europe or America never refer to our own churches as "indigenous"; why should the Indians or Indonesians? And why need we use a term which is inappropriate for the churches to adopt themselves?

Incidentally I have sometimes pondered the question why we do not call our own home churches indigenous. Is it because the very use of the term throws emphasis on the human instruments by whom the churches were founded rather than upon the Divine Builder behind them? Thus the foreign missionary to our shores would emphasize our ties with earth; but we prefer ourselves to emphasize the ties with heaven. If this is indeed the case it would explain the reluctance of churches, both East and West, to apply the designation to themselves. It is therefore one-sided.

(iii) The expression is not universally applicable.

"Indigenous church" is a description which is not universally applicable. What, for instance, is an indigenous church in geographic areas with groups of different races like Cyprus and Lebanon and Malaya? or in cosmopolitan cities like Hongkong and Singapore? More than twenty-five years have passed since I attended a church meeting in Singapore, but at that time the congregation consisted of believers of several races and nationalities. A church in Singapore can only be truly indigenous in the eyes of *one* of the race groups, for the soil is as varied as the number of races. In those circumstances, which one should be chosen as the norm for an indigenous church there? Surely the expression "local church", distinguishing a local group of believers from the Church Universal, would be more appropriate.

—to be continued—

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# AFTERGLOWS OF

Edited by Wm. E. Clark

As the embers of the campfire on the shores of Lake Tiberius glowed Jesus spoke word of challenge to Peter that changed his life. How many Christians around the world give testimony of such a meeting with our Lord at a Bible Camp. Today Japan's youth can be won through the Bible Camp medium. The Japan Harvest and EMAJ feel strongly that this ministry needs to be brought to the attention of missionaries and pastors through Japan and the possibilities emphasized. Bible Camp evangelism is making a real contribution in the reaching of the lost and as the ministry becomes better known it promises to be even more fruitful.

## BIBLE CAMPS IN OTHER LANDS

Bible camps have been used extensively in America with excellent results among all age groups. It has become one of the vital ministries for youth in which churches cooperate enthusiastically with lasting results. However only during the last few years have the missionaries in other lands employed this medium. In Formosa only during the last four or five years have Bible Camps been utilized on a large scale. In Hongkong, the Bible Camp work of the Evangelical Free Church Mission is one of their newest ministries, but one in which they have found their labors very rewarding. The first Bible camp of TEAM in Ceylon was only five years ago, but the last results have been heartening. Out of India, a nation much poorer than Japan, a report was received that in a particular area the only visible results after one term of 5½ years of missionary work were a group of boys reached for Christ through a Bible Camp. If we had statistics I am sure that we would find that South America, Africa, and Europe also have seen the results of an active Bible Camp ministry.

## BIBLE CAMPS IN JAPAN

### Far Eastern Gospel Crusade Reports....

#### Rollin Reasoner, Jackie Jenkins

"Although for several years we have been gathering young people for camps in borrowed or rented sites this is the first year that we have had our own property which is located at Ome City in Tokyo To. Three buildings were ready for use including a dining room and kitchen building, Men's Dorm and Women's Dorm. Plans are underway for a Chapel. The buildings will be winterized for year-around use. Three camps were held this year from August 10-26; a girls' camp, and Adult Conference and a Jr. and His Boys camp.



Just prior to the opening of the camping sessions, two Christians came representing a church and then set about to help clean up the place. With them they had brought a large pail filled with cleaning cloths which they had prepared. Two hatchets for chopping fire wood were also part of their church's offering to the camp.

Other gifts were equally interesting. One church provided all the chopsticks needed, as well as wooden clogs to wear around the grounds. Rice-hull pillows were another part of their gift.

Now and then a word would convey the new atmosphere. One of the leaders said earnestly, "We must make full use of this wonderful place." There were frequent references to future plans and desires.

A good group professed salvation and the informal fellowship was a delight for the young believers and Christians." The Far Eastern Gospel Crusade plans to expand this ministry and also to make these facilities available for other groups to use when their own groups are not using them.

#### Augusta Colston testifies....

The highlight of this summer for me was our new Bible Camp. It was really so new in every sense of the word that hardly anyone thought it would be ready on schedule, so they were a little hesitant about encouraging the people to attend. However, God, in His infinite wisdom, brought the ones of His own choosing and we rejoice in a divine work in each heart.

There was a total of 20 including counsellors, staff and campers at the girls' week. Because the number was so small it was an excellent opportunity

to get close to the girls; the counsellors had adequate time for discussion, prayer and devotions with each girl. There was wonderful fellowship and fun during the recreational periods too: volley-ball, swimming, indoor games. When 7 of girls returning home got off the train they ran to greet their missionary friend—all joyously talking at the same time,—“Oh, sensei, sensei (teacher, teacher) we've become Christians, we've received Jesus as our Saviour.” One of their fathers who is also a Christian told the missionary later, “You know, things that are a problem to me don't seem to be a problem to her—for example, idol worship—she just doesn't do it anymore!” The week of adult meetings was attended by 81 Japanese of our 11 Christian groups and 4 affiliate groups. Everyone thrilled with the camp and the meetings.

The group of junior and high school boys who met the following week were also hand chosen by the Lord. Great victory was realized in several of the boys lives after they learned that the measure of our love and obedience to God is measured by our actual love and obedience to those in the Lord who are over us. As we lift our thankful hearts to God we will see clearly the vision He gives for the work here and set our hearts firmly in prayer for its reality.

#### TEAM reports on two camps.... Lyle Petersen

The Tateyama Camp in its second years of operations has a dual ministry: first of all the camp for foreign children that we have ourselves and which we call JOY BIBLE CAMP and secondly, the phase of the ministry in which we lease the camp out to other groups.



This year we leased the facilities out to several different groups: Oriental Missionary Society, the Swedish Alliance Mission and several others."

The JOY BIBLE CAMP which is primarily for missionary children ran for two weeks and we had a total of about fifty-eight children in attendance. This year several professed Christ at this camp and a number seemed to have been brought closer to the Lord. The reports from parents have been very encouraging.

We hope to double our facilities by next year as this year we had to turn down campers who wanted to attend.

### THE MATSUBARAKO CAMP... John Schone reports

This summer concluded the 9th camping season at Matsubara Ko Bible Camp, a ministry in which missionaries have worked in close cooperations with the national pastors and staff since its beginning. The camp is located high in the mountains of central Nagano Ken, covering an area of approximately 3000 tsubo of forest land on a secluded hydroelectric reservoir, with famous Yatsugatake's 8000 foot extinct volcanic peaks on the west and beautiful Lake Matsubara to the east, about 6½ hours by train and bus from Tokyo.

Although there were no buildings and no funds in hand, a six-week camp was announced in faith for the summer of 1952. Five sleeping tents were ordered and two larger tents for dining hall and chapel. Equipment included a truck load of rented futons, a 1000 watt light plant, and a few portable stoves. The campers brought their own dishes and rice and ranged from middle school students through college age, besides the adults. Until this spring, physical equipment had changed little except that a few more tents were added, permanent electricity installed, a kitchen and storeroom built, increasing the capacity to 65-70 campers. In



1959 the property was purchased with plans to eventually include a winter camping season also.

Matsubara Ko Bible Camp received a major face lifting this spring that will have make this ministry able to expand to camping work other than just a summer program. Replacing the tents which suffered major damage in the destructive typhoon of August 15, 1959, five former U.S. military service quonset buildings have been erected with materials on hand for additional buildings still planned. Recently the Oakiyama Church in Yokosuka has given their old quonset style church building to the camp, parts of which will be readily used in the additions for next summer. Facilities for a capacity of 100 campers plus staff will make it possible to accept registrations for 600 campers under the present camping program, with part of the facilities equipped for winter use.

Average attendance at Matsubara Ko Bible Camp for the past 6 years has been 365 campers with about 50 Japa-

nese and 10 missionaries serving as teachers and staff each year. A bookstore operated by Word of Life Press has had annual sales averaging ¥70,000 for several seasons. Special offerings for the speakers and foreign missions have been customary throughout the years. A registration fee of ¥100 is paid in advance. Present camp fees are ¥135 per day plus rice, with camping seasons of 3 days to a week for various groups.

We have no record of the number of decisions made for Christ at the camp throughout the years. Through testimonies and letters received and reports from several of the churches each summer's season has brought new blessing to scores of first time campers. Others who have been deepened in their Christian experience through attending camp likewise have been many. Of the students who applied to the Japan Christian College in recent years, a large number have mentioned Bible camp as instrumental in their decision to live for Christ. Usually the decisions made are not just on the surface, but experiences of deep conviction and rich entrance into faith. Bible camp evangelism is making a real contribution in the reaching of the lost, with the prospects of the future being still brighter as the ministry becomes better known and more widely used.

"In our eagerness to reach the multitudes of Japan with the Gospel," writes John Schone, we all too seldom remember that the Lord Jesus Christ conducted most of His teaching and preaching ministry in the "out-of-doors," drawing heavily upon this immediate environment for illustrative materials even as He spoke. A careful study of Christ's itinerary you can soon distinguish what month of the year He was ministering by His allusions to sowing, cultivating, reaping and fruit.

Camping as a medium for Christian ministry is seen even more vividly in the life of our Lord when Christ sought



Joy Camp Kids and Counsellors

to restore a defeated servant and then recommitment him to a glorious life of service. The setting was a campfire on the shores of Lake Tiberius. Breakfast ended, our Lord followed through in simple words spoken intimately to Peter, the results of which we read in the Acts but only eternity will reveal completely. Those who have been in camp work know that talks around the campfire after a good meal and after some very trying experiences can be very significant indeed. So it was in our Lord's ministry. So it is today in Japan.

Bible camp work has in view the needs of the whole man. This is vital in missionary work on any field. The well integrated camp program carefully considers not only the spiritual need of each camper, but the needs of the body and mind as well. The main emphasis must always be on the spiritual needs, for in helping someone spiritually, the mind and body have likewise benefited. However, times of extended relaxation and exercise at camp together with balanced diet, adequate rest, and wholesome Christian fellowship have a vital part in developing sound bodies. Spiritual emphases including devotional periods, singing, praying, Bible studies, discussion groups, counseling, testimonies, missions, in addition to being helpful to the spiritual life, provide real stimuli to the mind. Opportunities for personal confession of faith in Christ as Savior and Lord, providing instructions for personal growth in Christian character, and challenging to discipleship with Christ in living, giving, and serving are objectives obtainable through camp evangelism."

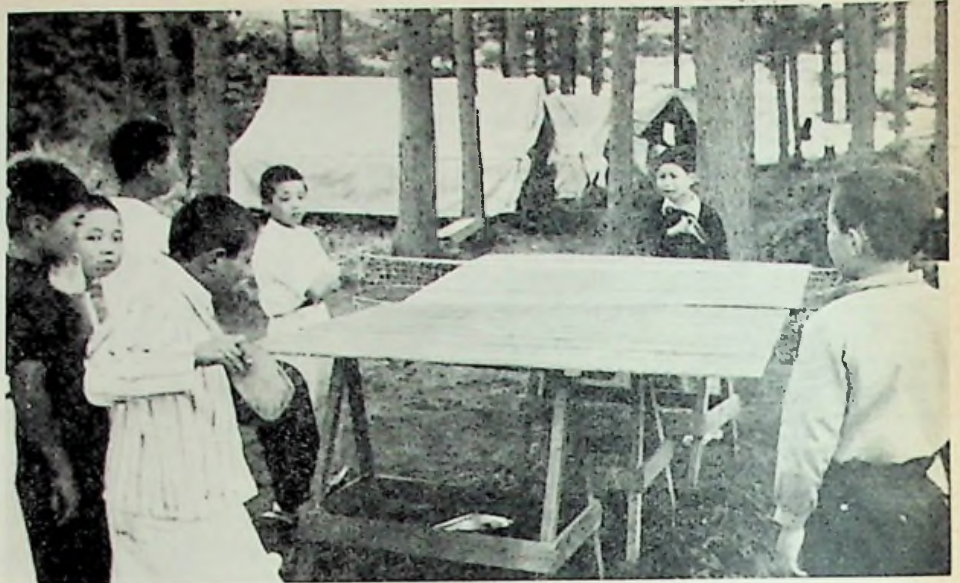
These glimpses into last summer's camps, although they are not the complete picture, at least give us an idea of the work yet to be done in this sphere. The challenge is obvious and the possibilities are unlimited. Camp work is one of the most neglected ministries in Japan today. Perhaps the above articles will stimulate other groups to investigate the tremendous possibilities and start the fires burning across Japan.

**A more personal impression also can be seen in the following report of this summer's experiences at Matsubara-ko Camp by Donn Goss . . . .**

"Hey, what's happened?" "It's different, nee?" The kids had just rounded the bend in the road as it wound up the hill from the bus stop to Matsubarako Bible Camp.

These kids had been to camp before and the change made their eyes blink. "The tents were okay, except when it rained, but this, this is really "stecky" (transl. "the berries")

Five glittering-bright silver painted Quonset huts awaited their arrival. In fact the buildings had really been erected just for them, and hundreds of young



people like them. Why else would workers spend weeks and months in time, pay out thousands of yen from the gifts that the Lord's people had sent in? But the camp was really for the kids. Not just for their better physical enjoyment. But so many of them had been blessed, so many had found the Lord at this camp . . . why, it just seemed right that its ministry should continue in this new, dressed-up, permanent form.

But it hadn't seemed so permanent just a couple of years before. After all, a camp made up entirely of tents doesn't have a very permanent feeling, does it? The land-owner wanted to cut down all the trees and sell them, as they had reached marketable size. But God worked in his heart to agree to sell the property. Although he said it was like parting with one of his own children to sell it.

In the summer of 1959 God worked in a different way. Those typhoons . . . we forgot their names, but we can't forget what they did. The first one knocked the tent camp down flat in one mighty gust, forcing us to cancel the remaining camps. The second typhoon a month later blew down so many more trees that it seemed impractical to continue to camp in that site.

But we had contracted to buy the property. Besides, God sent in the funds to complete the payments on the land on schedule. To the EXACT amount that was needed at the time of payment.

Then God started giving us buildings. Enough for two large buildings from one source. One more large building from another direction. Enough material for two small buildings from still another party. All Quonset huts.

This was Matsubarako to 1960. The 10th Anniversary year. We prayed for more campers when some camps were too lightly attended. We prayed that they would stop coming when one camp

was too heavily attended (200). Never satisfied were we? No, but we were happy and confident that God was going to use this camp and many other similar camps in Japan as He had this summer.

**Charles Dupree of The Oriental Missionary Society writes . . . .**

"This year the Oriental Missionary Society held its first youth camp in Japan. Plans were made for a camp for Christian High School students: five days for the boys and five days for the girls. Each student paid 200 yen application fee and 500 registration fee. The TEAM Camp at Tateyama city in Chiba ken was secured for the camp. There were 21 girls at the first camp and 14 at the boys' camp. The Spirit of God worked mightily from the beginning to the end. We are convinced that this is one of the greatest opportunities open to us in Japan today for evangelism and preparing youth to live the Christian life.

The theme for the camp was: "Christ First" with Matt. 6:33 for the theme verse and "Let the Beauty of Jesus Be Seen in Me" the theme song. A poster "CHRIST FIRST" was posted so everyone could see it during the day. Everyone was there to see Christ put first in their lives.

There were three classes during the morning. One class was on Sunday School methods at which the students were taught in how to conduct Sunday School. The second class was a class on the ways and means of doing personal work. The students were challenged to tell others about the newfound joy they had experienced and how to help others find this same Christ. A third class was Bible Study which taught the students not only what God's Word had to say to them, but ways and means they can use in their study after returning home. Every student received a new love for the Word and new desire to apply it to their own lives.

## Christian Publications in Japan

The afternoons were spent resting, playing ball, swimming, hiking, and sightseeing. During the late afternoon everyone took an "ofuro". Then after supper there were games and singing, and one night a testimony meeting. The evening service was an evangelistic meeting and each night following this service students found Christ.

The closing night everyone gathered around a camp fire. A bridge had been built beside the camp fire. Each person walked up on the bridge and gave his testimony of how his life had been changed. They each expressed how he expected his life to be different from the life that he had lived before. After the testimonies the bridge was burned as everyone formed a circle around the fire and sang.

One pastor wrote that he had five new persons in his church the Sunday following the camp. They were girls who had not been to church before and had been saved at the camp. Only eternity will reveal the total picture of what God did at camp. How we praise Him."

### Hi-B. A. Camp Report . . . Betty L. Meyer

One of the most fruitful and encouraging phases of Hi-B.A. ministry in Japan is summer camp work with our high school students. Although many of these Kanto Area students attend weekly Hi-B.A. Clubs during the winter months, having them apart from their homes and worldly environments for a whole week of concentrated Bible study and personal counsel pays high dividends. Hi-B.A. Camp is for the expressed purpose, "that they may know Him."

Camp day starts with Quiet Time, a 30 minute personal devotional time of meeting with God. Keen minds drink in the Word at the morning Bible studies, aimed at strengthening the believers. Fellowship continues right on during the afternoon sports program. Evening service is for the direct purpose of hammering home the truths of the Gospel. Cabin devotions with counselors before "lights out" tops the day and leaves a spiritual flavor as campers go to sleep. Yes, a day of heart searching and decision, but how different this is from a usual day at home! Testimonies of the campers, expressed to their counselors or at campfire the final night each week, reveal God's working. "God saved me from my sins . . . I have wonderful peace in my heart . . . My heavy burden is gone . . . God's Word answered my questions . . . I've never known happiness before . . . Christ was what I needed . . . I want my family to know the Lord . . . God has called me to serve Him."

Ten years ago Hi-B.A. Camp started with only two weeks of camp and less than 30 campers. Those days were blessed of the Lord and young hearts

Covering the five-year period from 1955 through 1959, a report on Christian publications in Japan has been released by "Kobun", a N.C.C. publication (Japan Commission on Christian Literature) We present here a condensation of this report.

### Christian Publishers

There are about 40 publishers in Japan specializing in Christian books, and another 30 who publish Christian titles in addition to secular books. But about 90% of the Christian books are published by only fifteen of these companies, and this report is limited to these fifteen main publishers.

### New Titles

A total of 752 new books were released by these fifteen publishers during this five year period, making an average of about 150 a year. The top ten were:

Protestant Publishing Company, 209  
Kyodan Publishing Dept., 124  
Word of Life Press, 121  
Kyobunkan, 40  
Seibun Sha (Lutheran), 37  
YMCA, 37  
Concordia (Lutheran), 36  
Jordan Press, 32  
Seisho Tosho Kanko Kai, 27  
N.C.C., 26

Only the first three of these publishers are releasing an average of one new title a month or more.

The total of new publications for each year:

1955—124	1958—144
1956—140	1959—181
1957—163	

### Reprint Editions

During this five year period, the 15 publishers have reprinted 462 titles, or 92 a year. This indicates that 61% of the titles produced were reprinted, the other 39% stopping with a first edition.

Arranged by publishers (top ten):

Protestant Publishing Company, 181  
Kyodan Publishing Dept., 101  
Word of Life Press, 66  
Y.M.C.A., 42  
Kyobunkan, 14  
Seibun Sha, 8  
Jordan Press, 8  
Salvation Army, 8  
Kirisuto Shimbun, 6

claimed for eternity. Each year has seen growth.

This past season camp capacity of 80 high school student per week was full to overflowing for all four Japanese weeks. Beside this there was also a camp for International students and a conference of Japanese Hi-B.A. Grads. Though we would like to open registrations to young people of various church groups, we find this impossible due to lack of

N.C.C., 7

Only the top three publishers are reprinting an average of one title a month or more.

### Best Selling Books

A total of 178 titles passed the 3000 mark in the number of copies published during this five year period. Of these, eleven passed the 10,000 mark. These 178 titles arranged by publishers:

Protestant Publishers, 51  
Word of Life Press, 50  
Kyodan publishing Dept., 22  
Y.M.C.A., 14  
Christian Literature Crusade, 7  
Jordan Press, 6  
Kyobunkan, 4  
Seibun Sha, 4  
N.C.C., 4  
Kirisuto Shimbun, 4  
Salvation Army, 4  
Concordia, 4  
Seisho Tosho Kanko Kai, 3  
Shinai Publishers, 1

The total for all of these books comes to 1,029,000. Compared with the total of 752 new publications, about 23% of the total number have been published

### 1959 Publications

During 1959, the last year of this report, a total of 288 new titles or reprints were released, producing a total of 501,600 books for that year. Broken down by publishers (Number of new titles or reprints in brackets):

Kyodan Pub. Dept. (53)	107,600
Protestant Publishers (92)	92,450
Word of Life Press (48)	61,000
Y.M.C.A. (22)	48,800
Concordia (12)	48,600
N.C.C. (10)	30,750
Salvation Army (6)	25,000
Seibun Sha (8)	14,500
Jordan Press (9)	14,500
Kyobunkan (9)	14,200
Kirisuto Shimbun (8)	10,700
Seisho Tosho Kanko Kai (5)	7,000
Shinai Publishers (2)	2,000
Christian Literature Crusade (2)	2,000
Shinyaku Sho (2)	1,500
Total (288)	501,600

This indicates an average of more than one book during the year for each of the 380,000 Protestant Christians of Japan.

space. Each year it is necessary to turn away many of our Hi-B.A. ers.

The opportunities are countless for reaching deeply into hearts during a Christ-centered camp period. Should we not be more exercised to use this type of ministry? Camp is a "natural" here in Japan. Careful planning, backed by much prayer and hard work, add up to eternal result. Yes, camp pays dividends!



# Christ in You

Major Ian Thomas

Turn with me to II Kings 2:19. "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught (no good), and the ground barren (miscarries)." Now this is an unusual picture. "The water is naught and the ground is barren," in spite of the fact that the situation of the city was so pleasant. Nobody would have suspected this unhappy sequence. "Behold, I pray thee, the situation of this city is pleasant"—the casual passer-by, the traveller breaking his journey, the merchant about his business, there for perhaps no more than forty-eight hours or the week-end, would be enchanted. They would congratulate the local inhabitants upon the good fortune that was theirs to live in such a delightful and enchanting circumstance. Folks would say, "I would like to come back here for a vacation." It was a beautiful place. It appeared so appealing and attractive.

Yet for those who lived there, it was a heartbreak. And indeed every time that someone congratulated them upon their good fortune in being there, with a smile they would accept the congratulations, and yet with a heart as heavy as lead, they would be saying beneath the smile, "if only you knew the secret of this place." "For the water was naught and the ground was barren."

Now when it says, "The water was naught," it doesn't mean to say that there was no water, as we shall discover from the context. But such water as was there was stale. There was a quality about that water that produced bitterness. And the word "barren" is a little misleading because it doesn't even mean that there was no vegetation. A marginal translation renders the word, "barren," "causing to miscarry." In other words, if you were to be there in early spring, you would see all the early promise of harvest. Little green, tender shoots would be bursting through the soil. Upon the trees you would see the blossoms fashioning and opening in all their early splendour. And the visitor would say, "Aha, I wish I could be here in the fall. I would like to see you gather in the harvest. You are going to have a bumper crop"—with all the outward evidence of reaping. And as the inhabitants who lived there heard this year after year their hearts always sank, for it always happened. IT ALWAYS HAPPENED! As the blossoms faded and fell, and the fruit began to form and swell and grow, on the very threshold of harvest time, it always happened! It fell, immature, premature. It fell to the ground to rot and never to reproduce. It was always sterile. It always happened; although there were years when there were hopes that things might change. They had comforted themselves and thought, "Well, in a

matter of years it would be different." But it wasn't different. Year after year it happened. "The water was naught and the ground was barren."

I say, "What is this then a picture of?" This is a picture of the carnal Christian life. Now when I speak about the carnal Christian life, please don't misunderstand me. I am not talking about the backslider, the young man who showed such promise and now will come home drunk. I'm not talking about the promising Christian man who held a position of responsibility and suddenly went off with his neighbor's wife. I don't mean that. That may be one particular expression of carnality, but that isn't what I mean here. I'm talking about the earnest pastor; I'm talking about the Sunday School superintendent; I'm talking about the woman who's been on the mission field for 30 years. Maybe I'm talking about you. There is no challenge here as to their sincerity. And there is no challenge to yours. No challenge to the earnestness with which you work, because you are impelled by a deep sense of duty, devotion and love. Indeed against the background of this heartbreak, only sheer devotion, a sheer sense of self-sacrifice a sheer sense of duty would ever keep a man or woman in the job to which they believe God has called them; and yet every time they come down from the pulpit and somebody grips them by the hand and says, "I thank you for your message" with a smile and a heavy heart, they are conscious of the fact that although "the city is pleasant, the ground is barren."

Now I know this is true, because it's been my privilege to minister on many occasions to those who are engaged in Christian work in many parts of the world. And I know something of the heartbreak of earnest, hardworking, sincere men and women who have no greater ambition than to be wholly useable by God. But it always happens. Year after year it has happened. When all the promise of harvest was there, it falls to the ground only to rot and never to reproduce. Their ministry is sterile.

Having spoken at the Keswick con-

vention two years ago in England, after a message a lady came to me and said, "I have been 30 years a missionary in the Argentine. I'm due to return in two months." She said, "Until last night I dreaded my return to the mission field every day that I've been here on furlough. Indeed I could honestly tell you that from my first tour of duty, I have dreaded every time I have come home the need to return." She said "For 30 years I have faced all the problems and carried all the burdens and shouldered all the responsibilities on my field, and, for the first time, last night I discovered that Jesus Christ is my Life. And I want you to know this morning that for the first time in 30 years, as a missionary I long to get to my field, because for the first time in thirty years all my burdens are going to be His and all my responsibilities are going to be His; and all the difficulties that I've had to carry are going to be His; and for the first time I am going to *live*, instead of just serving Him!" Any challenge to her sincerity? Nothing but sheer devotion to duty drove her back year after year and kept her on the job. Thirty years of heartbreak!

I was in St. Paul a year or two ago. I noticed the same man come each night, a man beyond his middle years. On the last night he slipped a note into my hand. When I got back I read it. He had written: "Eighteen years ago God redeemed my soul. Three days ago He redeemed my life. I have been a missionary, a pastor and an evangelist. And I have been working hard at it. But only three days ago did I pass from the wilderness into Canaan!"

Of course you work hard at it. And the more you love the Lord and the more certain you are that you want to serve Him, the more you work. The more exhausted you will become.

Speaking in the Moody Church in Chicago on Sunday morning, I had invited any who so desired to meet me afterwards. Having spoken to the folks who came, an elderly gentleman came to me. As he said, "Goodbye," he could hardly speak for choking. He said, "Where are you staying?" And I told him. "May I come and see you?"



# The Salt of the World

## E.M.A.J. Conference Message

"I shall be glad to see you." And he visited me in the hotel where the speakers at the Mid-America Keswick were staying. And as he came into the room, I apologized for not having inquired his name. He said, "I am not going to tell you my name. If I told you, you would recognize it immediately, for my father was internationally known as a Bible teacher and preacher. I'm known all over the United States as a Bible Conference speaker. But I've come 250 miles this week-end to discover THIS!"

He sat down and I talked to him like a child, of a Christ Who lives within the redeemed humanity of a forgiven sinner. He was converted; 100% evangelical, conservative, fundamental to the fingertips. And yet in all those years of Bible ministry, he had never discovered the secret of Christ, his Life. But isn't that a sad thing? Nearly seventy years of age; congratulated time and again for his splendid addresses; and a smile that covered an aching heart.

I wonder as you look into the mirror of God's Word, do you recognize something of the problem that has beset you? Of course you love the Lord Jesus. Of course you are concerned about the lost. You are willing to sacrifice and serve, and yet there are moments when you are reduced to sheer despair at the apparent futility of all that you're doing. And as you look back over a year's work, you say, "Well where is it?"

### The Cure

Well, the time came when the situation was intolerable, and they sought counsel from the prophet. And he had a message for them. II Kings 2:20-22—"He said, Bring me a new cruse and put salt therein. And they brought it to him. And he went forth unto the spring of waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." The salt for barrenness. Now, of course the question is, What is the salt?

Turn to Lev. 2:13—"And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." In other words, God had made it specifically clear that under no circumstances was any offering, any sacrifice to be brought to Him that was not seasoned with the salt of the covenant. He was saying this: "I don't mind how much it may have cost you. I don't mind how sincere you may be in your endeavors. I don't mind what evidence this may be of your earnestness, nor of your zeal. I want you to know this: whatever offering you may bring or whatever sacrifices you may make, if it is not seasoned with salt, it will be unacceptable."

Have you learned that? "The salt of the covenant." The salt speaks of the resurrection life of Jesus Christ. The salt is the spiritual content of your faith, which is none other than God's own Son. And what God is saying is this: no matter what service you may bring to Him; no matter how great the sacrifice; no matter how zealous you may be; no matter how earnestly you work and labor; no matter how you may pull up your sleeves and get down to it, God says, no matter what you do, if what you do does not stem from what *He is*, then it will be unacceptable. It will be sterile from the start. It is the salt of the covenant, God's seal to a redeemed sinner.

How does God demonstrate that the precious blood of the Lord Jesus has been wholly, gloriously and eternally adequate for your redemption? He gives you the "salt of the covenant." He re-imparts to you the Divine life of the risen Lord in the Person of the Holy Spirit, Who re-inhabits in your human spirit and makes your body a temple of the living God. . . . "an habitation of God through the Spirit." And it is the presence of the Holy Spirit which is God's covenant to you, whereby He to your spirit witnesses that you are a child of God—at the "spring of the waters". For Jesus said (John 7:38, 39): "He that believeth on Me,

as the Scripture hath said, out of his innermost being shall flow rivers of living waters"—not barren waters, stale waters—"out of his innermost being shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."

"The salt of the covenant"—the gift of God's Holy Spirit—is placed at the spring of the waters, that the river may begin to flow, because the Lord Jesus was risen from the dead. Exalted at His Father's own right hand, He said, "I will pray the Father, and He shall give you another Comforter . . . the Spirit of truth; Whom the world cannot receive, because it seeth Him not neither knoweth Him; but ye know Him; for He dwelleth with you (He is not in you), but He shall"—future tense—"shall be in you." "It is expedient that I go away, for if I go not away, the Comforter will not come." (John 16:7).

Because He was "obedient unto death, even the death of the cross" and God raised Him again from the dead, those who are qualified through cleansing in His blood, being reconciled to God, become the recipients of His resurrection life, by the restoration to them of the Holy Spirit. And "out of their innermost being flow rivers of living water."—the salt of the covenant.

All that God is saying in the book of Leviticus is this: that having begun in the Spirit, God refuses to allow you to be made perfect in the flesh. You are not to be a foolish Galatian. The Holy Spirit has been restored to you, that the whole righteousness of the law might be fulfilled, that the whole purpose and economy of God might be gloriously implemented in terms of your available humanity, by the One Who has come and Who alone is capable.

And God says, "If you try to do anything, under any circumstances, no matter how zealous you are, no matter how earnest, no matter how sacrificial, that ignores the restoration to you of what Christ is by His Spirit, it will be unacceptable—because that activity can only stem from the only other possible alternative, the flesh. And "the flesh profiteth NOTHING!" "For they that are in the flesh cannot please God."

Without the faith to appropriate what He is, as you once appropriated what He did, you cannot please God. Let God by His divine Spirit burn this into your souls—that your service is utterly unacceptable to God, no matter if you preach yourself hoarse, no matter if you work yourself to a dead drop. NOTHING that you could ever do at any time will ever be acceptable to God, if it is a substitute for the activity of His Son—the salt for barrenness.

## Japanese Buddhism

Gordon K. Chapman

*"They* will turn their attention away from the truth and will wander off to hear myths. But amid it all, you keep your head..."<sup>1</sup>

Doubt is often expressed concerning the influence of Buddhist concepts on the everyday life of the Japanese people. As Prof. Hajime Nakamura of Tokyo University has recently pointed out, "its influence on Japanese intellectuals is rather negligible. Its dogmas are now unintelligible to the public, and people at large show little interest in this 'national religion.'" Buddhism has even been described as though it were a half dead onlooker religion with a rather otherworldly system of ethics. The activities of the priests often seem to be chiefly concerned with the *hoben* of forms and ceremonies, including rites for the dead and ancestor worship.

### Resurgence of Buddhism

However, Prof. Nakamura has also called attention to recent efforts to foster the practice and spread of Buddhism, with the increasing popularity of lectures and sermons; the expanding publication of literature, not only in Japanese but in other languages, especially for English readers, including the compilation of a large Buddhist encyclopedia in English. New educational and social welfare programs have been established. Many of the so-called "New Religions" have Buddhist antecedents and retain at least some of the basic teachings of this faith. Interchange with Buddhists of other lands is on the increase and missionaries are being sent abroad, especially to the Americas.

### Buddhism and Resurgent Nationalism

Dr. Hendrik Kraemer has called attention to the "nationalism which tries to find its ideological rationalization and

rallying-point in the most valued core of the religious-cultural heritage.... This nationalism strengthens also the tendency to claim superiority over all other religions, particularly over Christianity...." It is significant that the landslide electoral victory of U Nu in Burma is attributed to his slogan to make Burma the center of a Buddhist revival movement which will unify the five Hinayana countries—Burma, Ceylon, Laos, Cambodia and Thailand —, facilitate the distribution of the Pali Scriptures, and inaugurate missions to other lands. With Buddhism as the state religion he saw no objection to providing state funds for this crusade. The five day "Buddha Jayanti" held in Tokyo, March 27 to 31, 1959, was actually an effort to develop more favorable relations with the Buddhist countries of southeast Asia, and was an outcome of Prime Minister Kishi's visit to this area in 1958.

### Buddhism as State Religion in Japan

In view of the present anxiety lest Shinto inspired nationalism again raise its head, it is important to recall that on occasion Buddhism also has had a close relation to the resurgence of nationalism and has been the servant of political expediency. In fact not long after its introduction to Japan it became in effect the state religion and furnished religious sanction for official policies. And while the Tokugawa rulers subdued Buddhism to suit their purposes, especially in strengthening their feudal regime, it was protected as a quasi-national religion. In other words it was subjected to—and made to serve the state. This is quite in accord with government policy prior to the Pacific War.

### Nichiren and Ultra-Nationalism

Quite a number of the prewar ultra-

nationalists found their chief inspiration in the life and teachings of the great thirteenth century Buddhist reformer, Nichiren. In his final manifesto, addressed to Gen. Douglas MacArthur, the late Gen. Kanji Ishiwara stated that his ideal for Japan was to be found in Nichiren's treatise on "The Establishment of Righteousness and Security of the Country." He further asserted that to achieve this ideal the application of economic and political means would be of no avail unless they were based on a true religious revival.

Nichiren lived during a period of grave national crisis and thus stressed the need for a popular religious revival if the nation was to be saved from disaster. Failing this, he predicted that various calamities would arise, culminating in foreign invasion; this being abundantly fulfilled by the coming of the Mongol armada which was destroyed by the *kamikaze* or "Divine Wind," which protected Japan. His religious fanaticism, excessive intolerance, and narrow nationalism made Nichiren the forerunner of the ultra-nationalism of modern times. He regarded Japan as the center of the universe, his form of Buddhism the only true religion, and himself as "the Pillar of Japan... its Eyes... the Great Vessel" of the land.

He attacked those in authority, both political and religious, and was most critical of the teachings of the various Buddhist sects which he regarded as perversions of the pure doctrine of the Eternal Buddha. His own faith was quite simple as he found the way of salvation through the repetition of the formula, "Adoration to the Lotus of Perfect Truth," which he believed to be the embodiment of the ultimate truth of Buddhism. He was convinced that Japan and the world would only be unified through devotion to this Sutra, which he regarded as the basis of peace and prosperity.

<sup>1</sup> 2 Timothy 4:4, 5a, The Berkeley Version.

Persecution only increased his fanaticism and deepened his conviction that he was the incarnation of the *Jōgyō Bosatsu* mentioned in the Lotus Sutra. Finally on the advice of a disciple, Nikkō, he retired to Mount Minobu in Yamanashi Prefecture, which looks out on Mount Fuji, and there spent the last eight years of his life. Here his ashes rest and this became not only the headquarters of Nichiren Buddhism but is regarded as the center from which his nationwide and worldwide mission is ultimately to be accomplished.

### Nichiren Buddhism

Nichiren's concept of the unification of religion and patriotism inspired the militant spirit of the next three centuries and it was not until the Tokugawa era that this disruptive influence was somewhat suppressed. Unfortunately, very often his successors inherited his fervor and intolerance without the restraints of his intelligence. Thus the Nichiren school of Buddhism, with its various sects, is the most intolerant. The Nichiren movement became more influential during the Meiji era and the life of the great founder was the inspiration of a renewed religious patriotism, and fanatical nationalists down to the present have linked their name with his.

### The Nichiren Sho Sect

While Nichiren had left the responsibility of leadership to six disciples, one named Nikko claimed to be sole heir and withdrew to establish a temple at Daisekigahara which is near the foot of Mount Fuji and across the Fujikawa from Mount Minobu. This temple was known as Daisekiji and became the headquarters of the Nichiren Shō-shū or "orthodox" sect of this school of Buddhism.

This sect differs from the other sects of Nichiren by ignoring the historic Buddha, S'akyamuni, and regarding Nichiren himself as the incarnation of the Eternal Buddha. While differing in interpretation, Nichiren Shō-Shū regards the Lotus Sutra as the primary Scripture, with the repetition of the formula of adoration the means of salvation. The main object of worship is the *Gohonzon* or *Mandara* in which various manifestations of the Buddha are graphically represented. The figures of the climactic scene are represented in *kanji* lest the Nichiren's prediction, and further that national renovation can only come through the establishment of Nichiren Shō doctrine. With more militant methods of proselytizing, by 1952 Soka Gakkai had some 70,000 adherents and in 1959 it claimed over one million households or more than four million members.

### Basic Principles of Soka Gakkai

The Bible of Soka Gakkai is the above mentioned *Shakubuku Kyōten*, the contents of which are outlined in the June number of the new quarterly, Contemporary Religions in Japan. This is the textbook for study at home, in groups and at school. A Brief Summary of the Theory of Value by Makiguchi, as revised by Toda, will be found in the March number of the same quarterly. According to this teaching the "goal of life is happiness . . . the condition in which whatever is regarded as having Value is realized." The basis for this Theory of Value is found in the Lotus Sutra and in the doctrine of "Three Thousand Worlds in One Mind," as interpreted by Nichiren. The former represents the universe of particulars and the latter the Buddha Mind. His ideal of the universal Buddhist fellowship with its center at Mt. Minobu is a kind of *honen* for this doctrine. However, according to Makiguchi, "the very source of faith and peace of mind really exists at Daisekiji," where the neo-Nichiren Soka Gakkai patriots resort by the tens of thousands.

### The Goals of Soka Gakkai

The fanatical nationalism of Nichiren, with his messianic conviction that only those who are loyal to the Lotus Sutra are suitable leaders for Japan and the world, has found rebirth in Soka Gakkai. It regards itself as the spearhead of a revolution which will establish Shō-Shū as the state religion of Japan. Using the militant method of proselytizing by "forced conversion," tolerating no compromise with other faiths, it aims to secure the conversion of three million new families in four years, and the prediction is made that Soka Gakkai will be in control of the government within two decades. The fanatical zeal of the laymen is phenomenal and their success both in winning new members and electing their candidates to the Parliament and district assemblies indicate that these may be no idle boasts. While their methods resemble those of the Marxists they are strongly anti-leftist and have no panacea for social and economic ills apart from embracing Soka Gakkai. It is most scathing in its attacks on all religions, including other ultimate Buddha reality be conceived in too personalistic fashion. Nichiren regarded the invention of this *Mandara* as the crowning act of his career, and the Shō sect claims that the original is enshrined at Daisekiji. The formula of adoration of the Lotus Sutra is most efficacious when performed before this *Mandara*. A lesser object of worship is

the *Onikuge* or tooth of Nichiren presented to Nikko with a small piece of living tissue attached. This bit of flesh has continued to grow until now almost the whole tooth is covered. When this process is complete Nichiren Shō-Shū will become dominant and the great founder's dream of a universal fellowship of believers will be realized. It is with such conceptions in mind that the Nichiren World Peace Promotion Society is "making every effort to awaken the people to the Buddha nature within themselves, so that the use of atomic bombs be stopped and the eternal peace of the world be established."

### The Value Creation Movement

About thirty years ago two educationists, Tsunesaburo Makiguchi and Josei Toda, devised a "system of education based on the value-creation principle." This was publicized through a series of books, a magazine and a study institute. As lay members of the Nichiren Shō Sect they held that their "theory of value" was in complete accord with this faith which would be the channel of fulfillment of their philosophy of education. Gradually it became apparent that this teaching had serious political implications, especially when the leaders and their followers set themselves in opposition to the State Shintoists. Finally their refusal to worship the Grand Shrine of Ise or to accept its talisman, and the belittling of the value of prayer to the Sun Goddess, subjected Makiguchi and Toda, together with leading followers to charges of lese majesty and they were incarcerated for the duration of the war. Makiguchi died while in solitary confinement and the movement was provided with a martyr.

When Toda was released from prison he sought to rejuvenate the movement by regathering the former members and educating the public through a monthly magazine and weekly paper, but had little success for about fifteen years. However, in 1951 he assumed the presidency of the organization, now known as Soka Gakkai or Value Creation Institute, and accelerated the policy of *shakubuku*, literally "to destroy and conquer" or purge, which is actually to get converts by force. In the preface to the *Shakubuku Kyōten*, Toda indicates that he regarded the wartime crisis and ruin of Japan as the fulfillment of Buddhist groups, which have been much concerned over the success in politics and counter measures are being considered. The Soka Gakkai movement presents a challenge to all Christians for more faithful prayer and more earnest evangelistic endeavor.

(To be continued)

# World Vision's Tokyo Crusade

*Dr. Bob Pierce, President of World Vision, recently announced plans for the Tokyo Christian Crusade from May 6 through June 4, 1961. Because Japan Harvest readers want to know the background facts of this major undertaking, especially for intelligent prayer, the editors prepared a set of questions and presented them to Rev. R. S. Nicholson, Director of Tokyo Christian Crusade, and his associates. Japan Harvest here presents their replies.*

**Q.** We understand that the Tokyo Christian Crusade will be held for 28 days in the Tokyo Municipal Stadium. How did you happen to choose this auditorium?

**A.** The Tokyo Gym is the largest and least expensive auditorium available. Its location is also ideal because it affords easy access to all parts of the city. If we are to invite everyone provision for them to attend must be made.

**Q.** How would you summarize your objectives in this Crusade?

**A.** The strengthening of the local church by encouraging its pastor, training its laity and adding new converts to its membership is our objective. The Crusade is a coordinated evangelistic program when the attention of the man in the street will be attracted by the use of mass media to the person and work of Jesus Christ. Everyone will be invited and the Christians will make concentrated efforts to invite those contacts which they have been praying for and working with to attend and make a decision for Christ. The individual contact will be stressed and will become the basic objective of the Crusade.

The Counselor training program of eight weeks duration will recruit four thousand Christians to serve as personal workers during the brief session when seekers are personally dealt with. These revitalized, trained laymen we expect will become the greatest lasting contribution of the Crusade to the churches.

**Q.** How will the TCC be organized? Who will be the preacher? The staff members?

**A.** The Crusade is sponsored by World Vision. Its organization follows the pattern well established in international experience and tailored to the actual needs of the Tokyo community. Basic

organizational structure provides for the World Vision staff to furnish each committee with a detailed schedule of plans and work descriptions so that each pastor or layman on a committee will be able to do something toward the Crusade work without leaving his own church responsibilities. The local committees open the doors for the message to penetrate into specific social groups. Dr. Pierce will speak each evening and conclude with a direct appeal to each one of the audience to personally accept Christ now as his Saviour and affirm that decision by coming forward for prayer and counseling. World Vision staff members and some Japan missionaries are serving as full time workers with the Japanese committees. R. S. Nicholson, Ed Mills, Bob French, Doug Cozart, Bob Boardman, and Hugh Harris are acting as World Vision staff advisors to these committees.

**Q.** What are your plans for a "prayer program"?

**A.** The prayer program of the Tokyo Crusade is simply a proposal for encouraging each Christian to select the names of several persons and pray daily for their salvation. When the Crusade days arrive they will be encouraged to bring the people they have been praying for to the Crusade services. Some group prayer meetings for the Crusade will be organized but major emphasis is on the personal prayers of Christians for their friends. From time to time a letter will be sent to those indicating their participation in the prayer preparation. Cottage prayer groups and businessmen's prayer groups in the Tokyo area are gradually forming.

Widespread international interest in the Tokyo Crusade and a new sense of the evangelistic opportunity and pos-

sibility in Japan is growing. Letters from over twenty countries including one from Russia promise prayer for Japan and Tokyo. This is a new opportunity to place Japan upon the hearts of Christians around the world.

**Q.** In dealing with Japanese pastors in preparation for this Crusade, what reactions have you met?

**A.** Enthusiastic support for a Crusade of this type is almost unanimous. Many have expressed the conviction that this is God's time for a great move in Tokyo. The continued enthusiasm and growing cooperation of leading busy pastors in all groups is gratifying. Bob French, veteran of more than a dozen Billy Graham campaigns, expressed amazement at the desire of the men to push the Crusade forward even though it is now months away.

**Q.** What steps do you plan to take to care for new converts in the Crusade?

**A.** Whenever possible those Christians who have been praying for unsaved friends will be asked to gather them at the local church and come to the Crusade with the pastor and other Christians. In this way those who make a decision frequently know the church location, a Christian friend and the local pastor before they get to the Crusade. Follow up in this case is a natural relationship and is not a problem.

Each person who makes a decision will be counseled concerning the steps to faith by a trained laymen. These decisions will be verified by pastors who have been trained as advisors and who make sure that the questions of the seekers are answered. At this time they will be given a New Testament and suitable basic literature which will introduce them to the Word of God and re-emphasize the decision and its meaning. Nightly before the service Dr. Rees and others will hold a special instruction class for seekers and new converts. Each seeker will be urged to attend at least four of these sessions which are designed to cover the needs of new converts in Japan. Within a few days a letter from Dr. Pierce will reach him and introduce him to the nearest church cooperating with the Crusade. Monthly letters will follow each emphasizing some cardinal point of Christian life. A correspondence course is provided for any who desire to study personally and each cooperating church will be encouraged to hold special seekers classes using a syllabus prepared by the Crusade staff. Every possible effort will be made short of violating the prerogatives of the local church and pastor to insure that each one who makes a decision continues in his personal commitment to Christ.

**Q.** You are aware that some missionaries and pastors have been critical of certain aspects of your planned Crusade.



## Why I Gladly Assist in the HONDA CRUSADES

Robert Mueller.

Do you mind if we touch on some of these problems?

**A.** No. We do not mind if problems are discussed, as long as correct information is used as the basis of the discussion. We believe that much misunderstanding often results from lack of information, or incorrect information. And we therefore appreciate this opportunity provided by the JAPAN HARVEST to present these answers to questions that have been asked about the Tokyo Christian Crusade.

**Q.** It has been said that you cooperate whole-heartedly with avowed modernists in your Crusades. Is this true?

**A.** No.

**Q.** You and your staff are out-and-out evangelicals, but have accepted the cooperation of the NCC, which includes many who do not accept the evangelical views of inspiration and the Deity of Christ. Would you comment on this.

**A.** The overall affinity of World Vision is for the work of persons and groups who are committedly identified with the historic Confessions of the Christian Church. The Japan Protestant Centennial succeeded in enrolling hundreds of pastors from groups not ordinarily classified as evangelical. These men, and others who for many reasons other than articles of faith did not choose to join the JPC movement, are working earnestly to promote a practical evangelical evangelistic program. By sponsoring such a program World Vision, whose identity and purposes are well known, acts as a catalyst enabling men from all groups to join in effective Christ-centered evangelism.

**Q.** Is it true that a majority of the contacts made are likely to be directed to other than Bible-believing churches?

**A.** This is not true.

**Q.** Finally, what part do you desire Japan missionaries to take in the TCC?

**A.** The missionaries can invite members of their classes or Bible Study groups to the Crusade with them. Opportunities for the missionaries to join with the Japanese Christians in prayer groups, follow up training, choir training, and the whole Crusade program will be provided. Here is an opportunity to exert leadership through fellowship, and equal participation in the actual work of bringing unbelievers to the Crusade and instructing them in the steps to salvation. Determined efforts to reach the foreign community in Tokyo will bring many residents in Tokyo to the Crusade. Counselors for them and especially those who speak European languages are needed.

The measure of benefit to the local church is in direct ratio to its cooperation. The Crusade is simply a larger church meeting. If the missionary can encourage local churches to cooperate greater results will be realized.

Last year and this year I helped in several city wide evangelistic crusades. Pastor K. Honda of Kobe was the evangelist. The first crusade was in Toyohashi where I was asked to provide marimba music. As my wife and I went to this crusade, we didn't know it was a city wide effort or who the evangelist was. Even as we were introduced, we knew nothing of the message and the vision of our brother. Having worked with him we have come to share his vision of sharing the Gospel in city wide crusades.

I believe the city wide crusades in which Pastor Honda cooperates, make a definite contribution in the following three areas. First of all the city wide crusade helps in the area of advertising. The very method of advertising by handbills, tickets, posters, and sound trucks or their equivalent teaches the local church how to do a better job of advertising in their local evangelistic campaign. It teaches them the value of advertising. The seats in the auditorium remain empty unless they get out and advertise. This advertising teaches the blessing of cooperation with others and helps break down the local hedge that has been built up around each church. Such advertising, if done properly, shows the city that the Gospel is important, and raises the prestige of the local witness.

Secondly, this type of city wide crusade teaches the value of a child's soul. Pastor Honda always strives to have children's meetings in connection with each crusade. Although many pastors seem to think that a child can not receive Christ as their Saviour, Pastor Honda shows by his words and actions

that he believes even a child can know Christ as Saviour. He is always asking pastors and missionaries when they received Christ as Saviour, and when he meets those who received Christ as Saviour before their teens, he has them give a word of testimony at the Children's meeting.

Thirdly, Pastor Honda emphasizes the value of young people, (those in middle and high school) making a decision for Christ. He points out to the pastors that here is the future church of Japan. Many pastors are not interested in such young people because they will not be a financial asset to their church. I have often heard conversations such as the following between two pastors during a crusade. "You received eighteen new names last night, didn't you?" "Yes, but actually only three of the fifteen were from middle and high school." The leaders in many churches today are those who were won to Christ in high school and then encouraged to join in the program of the church.

The above three results are sometimes overlooked. Of course, there are other obvious results from these crusades. Souls are saved! Many times the seekers who have been in attendance at the local churches, attend the special meetings and make real decisions for Christ. The crusade stimulates prayer for the unsaved, and encourages the Christians to get out and contact others. The heathen are evangelized. Also, a city wide crusade opens doors to a Gospel witness which might not otherwise be available, such as factory meetings. The pastors are usually most enthusiastic for such openings.

**1960 Report of Honda Crusades**

Place	Date	Total of attendance	Decisions
Ichinomiya Crusade	April 10-17	2,700	503
Akashi Crusade	April 23-30	2,700	337
Sendai Crusade	May 8-13	2,500	253
Kashiwazaki Crusade	May 15-20	1,400	175
Kofu Crusade	May 22-29	2,000	306
Kariya Crusade	June 8-12	1,200	165
Suma Crusade	June 23-26	700	95
Aizu-Kitakata Crusade	June 13-19	450	52
Okayama Ken, Ohara Crusade	Aug. 15-17	900	100
Nagoya Minami Crusade	Aug. 27-Sept. 2	850	115
Koriyama Crusade	Sept. 6-11	1,500	175
Nagaoka Crusade	Sept. 16-23	3,000	320
Aomori Crusade	Oct. 8-13	4,500	620
<b>Totals</b>		<b>24,400</b>	<b>3,216</b>

Also Planned for 1960: Tatebayashi Crusade, Okayama Crusade, Matsuyama Crusade

# Look Up AND Lift Up Your Heads

by Rev. George W. Laug

*Newly elected E.M.A.J. President; first came to Japan in 1921.*



Is this Japan's last chance to hear the Gospel? Is this our closing hour for witness in Japan? Some years ago, just shortly after the close of World War II a leading Japanese Pastor and I were riding in my car between Yokohama and Tokyo. All about us on either side were reminders of war's desolation. Gaunt chimneys stretched their charred fingers heavenward in stark loneliness and near despair. At the bases of these chimneys were but bare concrete foundations of former factories, homes or public bathhouses. Springing up among the ruins were countless truck-gardens telling of Japan's hunger for material food and her corresponding determination to rise, once again, to self sustenance.

This was the material side of the picture but suddenly this Pastor turned to me and said, "I believe Japan is being given her last chance to hear the Gospel". What did he mean? Were we entering upon a final era of seed sowing and harvest before the close of this age? Possibly there was in that question the fear that ere long Japan would finally lose its freedom, though this seems less probable for then Communism was restrained and not known to this world as it is to-day in all its satanic impact. We believe this Brother Pastor was wistfully wondering just how much would be accomplished and who would rise to meet the challenge of the days just before the return of our Lord for His own.

Two previous chances had been given this beautiful island area in the western Pacific. The first came under pre-reformation and immediate post-reformation stimulus of venturesome and hardy explorers, who during the fifteenth and sixteenth centuries were groping their way to all parts of earth, even encircling the globe. With them came such men as Francis Xavier, Roman Catholic indeed, but one of the first messengers to tell anything of the Christian message. As is well known to most of our readers, that early effort, Japan's first chance, did not continue for long. Once

again the doors were closed and no messengers of the Gospel as we know it reached Japan till the middle of the nineteenth century. We have recently been celebrating the centenary of this re-entry of the Gospel to give Japan a second chance.

Rapid advances were made for about eight decades until once again interrupted by war or preparations for war. The efforts of Christian leaders during that period, both Japanese and Missionary have been both praised and severely criticised. That period deserved both, for men of giant stature in faith trod these island regions. Others came, bringing a sadly diluted version of the Gospel. They were products of their schools of Theology in foreign lands and the youth of Japan soon fell victims to the same errors of doctrine. It was my personal privilege to spend a number of years in Japan during that period and to observe at first hand the efforts, both the amazingly powerful and the pitifully weak. Those were the days of Paget Wilkes and Barclay Buxton, of A. Oltman, J. W. Moore, the Fultons, of Albertun Pieters and H.V.S. Peake and others who tramped untiringly the countryside of Japan or initiated Newspaper Evangelism and literature programs. Beside them stood men like Kimura Seimatsu, Dr. Uemura, K. Ibuka and the famous leader of the Salvation Army, Yamamuro Gumpei, the man who proposed, under God to write Salvation in large letters across Japan in language so simple even the humblest might read. These I knew intimately and greatly admired them while others whose names I do not wish to mention came to weaken the cause. That day passed all too swiftly and yet one wonders as with bowed heads we realise that our Sovereign God permitted the close under stress of war.

I am tempted to go into more detail to show the true fiber of the men of God who worked in Japan within two decades of the turn of the centuries. Many of them would put many of our era to shame for sheer intrepid self

sacrificing endeavor. But I must pass on to consider what we are doing with this so-called "Last Chance". Are we meeting this in the power of the Holy Spirit in the most effective manner? We thank the Lord for the many who have come and the many new societies and sending agencies that have been raised up under God to evangelise Japan. We thank God for every new advance, in all forms of Evangelism, from personal tract distribution, thru radio, mass Evangelism, Bible Camps and whatever is being done to train National workers. We rejoice and thank God for every Japanese Pastor and Evangelist and every layman or lay-woman, young or old who has taken a clean-cut stand; "turned to God from idols, to serve the living and true God and to wait for His Son from heaven". Every one is a miracle of redeeming Grace, and what a miracle is a redeemed soul and life!

Our concern is not primarily with numbers of workers. We note that only a trickle of Missionaries came to Japan in the years immediately after the close of the war, but it was not many years before there came a virtual flood of workers. Whether they were too few or too closely bunched in numbers during those days there are various opinions but we would all agree that all too few are coming of late. Once again there is only a trickle and time seems to be running out. It is a truth, though thread-bare through possibly pious tautology, that all depends upon the mighty working of the Holy Spirit through cleansed channels fit for the Master's use. It is also true that we need what, as a term, may have been weakened by too light usage, a mighty sweeping revival in our midst, both among Missionaries and Nationals, and for this we are impelled to pray as never before.

Should we conclude at this point? Possibly so and yet again we believe there is another very important facet of truth that must be emphasised. It is the truth of the need of working in cooperation and understanding of one

another. We have come from many lands. Our Missionary agencies now number at least one hundred and twenty-five. Some Missions have larger and some smaller numbers while still others are called of the Lord to work in what is known as independent effort. Whoever we are and whatever the nature of our representation, we all need each other. As early as the year 1947 this need was felt and the first steps were taken to form an association of Evangelical Missions. By 1949 this association was getting under way and for some years was known as "The Evangelical Missions Association of Japan". It was not until some years later that our association became known by its present name. We are now banded together as individual Missionaries rather than as Missions. How wonderful it is to meet as members of E.M.A.J. forgetting to a large extent the appellation by which we had ordinarily been known.

E.M.A.J. is valuable to all of us beyond tangible assessment. Here we are as members bound together by the ties of unshakeable faith in the Word of God and the statement of faith that assures us of no compromise in faith or practice. Here we have a fellowship with many others whom we would never have occasion to appreciate or understand apart from E.M.A.J. Some of the most precious hours of fellowship I have personally known in Japan have been made possible by this our association. The main drive has been in the area of fellowship but the sharing of valuable information at conference is also most helpful. Thru the pages of the Japan Harvest we are made aware of the whole picture throughout the land. Through this organ of E.M.A.J. hundreds have been given the sense of belonging.

But in this our last chance of evangelism, and possibly it is just that for us as well as for the Japanese people to hear, what are we to do in the future? Much has been written concerning the new century and what will occur during the next ten years. World events might cause us to hang our heads as we look about us but the Word of God tells from the very lips of our Lord Jesus to "look up and lift up our heads for our redemption draweth nigh." What a contrast to the natural tendency of man. One often wonders that there are not more suicides as unprepared humanity faces perils that cause men's hearts to be "failing them for fear". Only as Satan blinds unsaved eyes can they plunge on in this careless way and only as our eyes are dimmed to the vision of a lost and dying people can we be complacent.

We are not to be fearful and hopeless but we are to labor and intercede that multitudes may be brought to repentance and redemption ere this age

closes and the Church is caught up to meet her Lord and to leave multitudes behind to the time when "the man of sin shall be revealed, the son of perdition." To be saved then will mean martyrdom and not to be saved even then means eternal damnation. Beloved, do we really care? Does our heart yearn with the compassion of our Lord for lost humanity? You at home or those of us on the field in Japan must "share and share alike" in this burden.

Missions may band together in an Association of Evangelicals and such plans are now being made and negotiations are in progress among many of them. The E.M.A.J. rejoice in this effort to return to the original plan of previous years and possibly to build more solidly with the benefit of added experience. However this will require many months of careful planning and prayerful preparation, therefore the burden rests upon us to up-hold each other. May our Japanese co-workers, as they lead the established Churches also, before long, be able to work on a scale as broad as E.M.A.J. and better still may Japanese and Missionaries all across the field, who hold to the truly Evangelical Testimony form a joint association with heads uplifted giving Japan its best chance as we await His soon return.

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# BOOKS



FOR MISSIONARY READING

R. S. Nicholson, editor

## AN INTRODUCTION TO THE SCIENCE OF MISSIONS

By J. H. Bavnick

Baker Book House, Grand Rapids  
1960, 323 pp. \$ 4.95

Dr. John Herman Bavnick with painstaking and adequate scholarship has produced a book which fills a critical need in present day mission literature. Every serious missionary should digest this book personally and reexamine his own call and motives as well as methods.

Decrying the frequent emotional basis of much modern missionary effort Dr. Bavnick arranges his material in logical sequences: The theory of missions, the relation of the biblical message to non-Christian religions, and the history of missions. Each section will add perspective and insight into the present mission work which surrounds us. A proper respect for methods and motives is more easily attained after a study of this book. Establishing the solid biblical basis for mission work the author goes on to establish the work of missions and missionaries as the work of God in history.

## A GLIMPSE OF WORLD MISSIONS

By Clyde W. Taylor

Moody Press, Chicago, 1960.

Clyde W. Taylor is best known as Secretary of Public Affairs of the National Association of Evangelicals. Well qualified by experience and wide personal acquaintance with each area Dr. Taylor has relied heavily on statistics and maps to present his data.

The areas are discussed in a terse paragraph devoted to each country. While the scope of the book is brief one longs for a deeper evaluation of the methods employed and results realized.

Data on the number of Japanese missionaries indicates there are 3,700 while the JAPAN HARVEST survey only accounts for 2,548. As a whole the book admirably lives up to its title. The magnitude of the task of compiling these facts and the obvious difficulty in verifying them underscores the need for more accurate reporting of their accomplishments as well as their needs.

## CONTEMPORARY RELIGIONS IN JAPAN

quarterly journal

published by International  
Institute for the Study  
of Religions, Tokyo,  
Japan.

¥ 300 per copy,

¥ 1,100 per year in Japan

Replacing the occasional monographs on Japanese religions these new quarterly publications by the International Institute for the Study of Religion will greatly facilitate the research of persons interested in understanding the religions of Japan. The journal is a compilation of essays and addresses by religious leaders who are often the official spokesmen for their group. Objective evaluations are also carried and much of the material is from firsthand sources which are translated into English. There is little editorial comment and the readers may draw their own conclusions based upon the evidence presented. These journals provide a valuable source of firsthand information for Christian missionaries who frankly are unable to gather an accurate understanding of the religious views of the Japanese by talking with individuals.

Interesting book reviews, statistics and chronology are included in these valuable little journals. For the amount of time spent these quarterlies provide most rewarding insights into present-day Japanese religious conditions.

Ladies' Page

Our

*Women* have a broadened ministry in the Japanese church since the war. In this era of larger churches and enlarged and varied programs, the jobs now open to Bible women are many.

Of course, I immediately think of the alumni of the school where I teach. One young woman is in charge of the "Fujin Kai" (Ladies' Meetings) work of a large denomination. Another has been a pastor's assistant, while two others have had a ministry among the sick. I think also of others from other schools who are working in Christian literature work of various kinds, in radio work, teaching in Christian seminaries, etc. So, you see the field of work for women has certainly broadened.

Perhaps, as missionaries, we are more interested in the women who so often assist missionaries. Some call them Bible Women but I prefer to call them "co-workers". These are the ones who render us invaluable service and their lot is not an easy one.

In our early years in Japan these co-workers are almost necessary to us in our rural work. When language is so limited (it always will be!) and we have so little understanding of the people and their customs, these women are invaluable helpers. Living and working with them, we learn to understand them and we learn the language, both "book" Japanese and "common usage" Japanese, in a way not possible in language school. They are wonderful sympathetic teachers! The learning is not all on one side, however. We can be of great help to the co-worker in teaching her the Word and the ways of the Lord. In church work she is helped by watching the missionary co-worker who often has had more experience than she. This mutual helpfulness draws the co-workers together and enables each to do a better job for the Lord.

In selecting a co-worker the missionary should pray much for the one of God's choice. If missionary and co-worker can live together in harmony, it is a strong testimony before the people. If they can't, all is lost. When God's choice in a co-worker is found, the missionary must determine that with God's help she is going to make the necessary adjustment. Give and take will be

# Co-Workers

Mildred Craig

necessary daily, but God will enable her to go the extra mile if she will let Him. Remember the co-worker is having to make an adjustment, too. Satan will use all of his choice implements, e.g. jealousy, envy, self-pity, pride of country or race, pride that your way is best, etc. If these implements don't work, Satan will try to get you to put your co-worker on a pedestal so that you practically worship her. This latter is very subtle and leads to certain failure for you both.

Learning to live together day by day is not easy even for two ladies of the same nationality. Learning to live with a Japanese co-worker will be full of daily problems, but these can be worked out to the glory of God. The results in the united missionary ministry will be worth the efforts.

There will be differences in your living conditions even though you are in the same house. Your living place should be large enough so that you can each have your own room and, if possible, get these rooms pleasantly situated. Your co-worker also needs sunshine in her room so be sure her room is well-chosen, too. Then keep these as your retreat and respect the privacy of each other's room. We who are in the Lord's work should have a place where we may shut out all and feel free to fellowship with Him alone and undisturbed. It is because we do not consider this important aspect that we so often fail.

There are bound to be differences in food, too. Give and take will be necessary but this can be worked out together. By all means, don't each one go her own way. Perhaps you could have one meal, at least, together and you could take turns getting this. If you have two together, you must have a combination of both kinds of food and choose what you want.

By now you are becoming concerned about finances! How should these be taken care of? Of course, your mission may have rules and different situations will change the picture. No doubt your house rent is cared for by the mission or missionary but food is another matter. I have sometimes fed the helper and sometimes we have shared food expenses in the meals we have had together. The

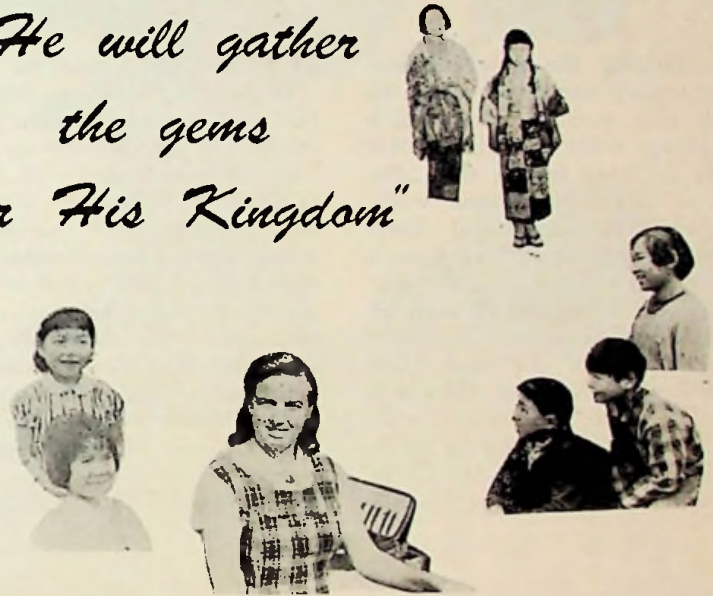
separate meals would be our own responsibility and all extra foods either of us might eat. Often gifts of food are brought to the home and, generally these would be shared. Don't be afraid to be a bit generous in this matter because your co-worker no doubt lives on less than you do.

Unless we think we are the "superior race", we will be humbled before God and our co-worker many times, and, believe me, we need this humbling. I'm still being rebuked in my heart often because of a mistaken thought or action. In living as co-workers there must be much fellowship in the things of the Lord together, but not to the exclusion

of our personal meetings with the Lord. There will be many mutual prayer interests as you work together because your contacts will often overlap. Your burden will be in the same area and among the same people. If you and your co-worker can live together in harmony, it is a strong testimony before the people. If you can't, all is lost.

While these general rules are given for a missionary lady living with a Japanese Bible woman, the same rules might be applied for a missionary living with a Japanese family or a Japanese worker living with a missionary family. We have come to his land to be co-workers together with the Lord.

*"He will gather  
the gems  
For His Kingdom"*



Elizabeth Louise Byrd

In His presence... August 30, 1960

Miss Elizabeth Byrd of Tacoma, Washington, serving the Lord with the World Missions to Children in the island of Kyushu was called to higher service August 30. Miss Byrd had been engaged in the summer evangelistic efforts of the mission in the Saga and Sasebo areas. Following these efforts she and her co-labourer, Miss Delores Kunzman, went to Karatsu beach for a week of rest. While there she was stricken with Japanese sleeping sickness and upon returning home to Saga was sent to the American Navy Hospital in Sasebo. Betty, fought her last sharp engagement for life but was unable to rally, and passed into the presence of her Lord in about one week.

Miss Byrd had spent four years teaching at King's Garden in Seattle prior to her coming to Japan in February of 1956. Her tenacity in language study, faithfulness in witness to the Japanese she loved so well, her witty conversation, and above all her prayerful devo-

tion to the Lord Jesus all together has left us with a deep sense of loss. Our joy is found in the assurance that for her to be with her Saviour is far better. She cannot be truly lost to us who is found to Christ.

Throughout the time of Miss Byrd's illness some twenty missionaries who were gathered together for the first Kyushu Deeper Life Conference at Ureshino constantly held her up before the Lord in prayer. Hearts were fused together as one in the fullness of our Saviour's love. When Betty's call came a spirit of worship and praise prevailed among us. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The funeral services were held in our Sasebo church and interment made in the little "Garden of Resurrection" on the campus of the children's homes of the World Missions to Children in Sasebo.

by Ted Paulson

The final tabulation of our nation-wide "Unreached Villages" survey shows

23,000,000 of Japan's population

still without

$\frac{3}{5}$  of the total number of cities,

towns and villages, are without

a permanent Gospel witness.

any local Christian witness

by Kurt Ribi

In summarizing the four sectional surveys of Japan's unreached areas, we find some very startling facts which should challenge every Christian in this land. The amazing fact is that after 100 years of Protestant mission work, which includes the concentrated efforts of the post-war period, 60% of Japan's cities, towns and villages are still without a church, or a resident or even an itinerant Christian worker. A breakdown reveals that of the total 1,090 villages, 992 of them have absolutely no witness. Of the 1,898 towns, only 759 have any kind of witness in them. Even though many of the 555 Cities are only partially covered, there are still

24 without any witness of any kind.

Of Japan's 94 million, over 23 million (25%) live in areas where they are not reached by any church or Bible class. The ultimate objective of course is to establish a permanent witness in all these places, which would mean an indigenous evangelical church. Seminary and Bible School students should be presented with this information and confronted with the challenge to give themselves over to the establishing of a permanent witness in these neglected areas. Mission boards should cooperate with Japanese students, evangelists and pastors in spreading out a network of effort to possess this heretofore unreach-

ed territory.

These efforts could and should be undergirded by evangelical radio broadcasts, correspondence courses, by evangelical literature (colportage and tract distribution), gospel team work, etc. We cannot say a village has been reached with the gospel message until a local self-governing, self-sustaining, and self-propagating church has been established. No matter how good, or to what lengths the tract distribution and radio ministry is carried on, we should not stop short of the establishing of an indigenous church.

	Geog. units	Units reached	Units un-reached	Population	Population reached	Population unreached	No. of Christian workers	No. of work location
All Japan Total	3,547	1,388	2,159	94,156,898	71,049,655	23,107,243	5,732	7,863

Our information for the last three areas of this nation-wide survey was compiled from the same sources as the previous sections. These three areas of Chugoku, Shikoku and Kyushu combined have a total of 1,172 cities, towns and villages of which 746 are still without any Christian workers or work. The over all need of these three areas combined as given in the box on page 29 is about the same as that shown in the two boxes in the September issue.

## CHUGOKU

In terms of "unreached geographical units", out of 374 cities, towns and villages 233 or  $\frac{2}{3}$  are still without any Christian witness. In terms of Chugoku's "unreached population" Hiroshima prefecture heads the list with over half a million, and Okayama is second with close to half a million unreached people.

Cities: There is still one

city in Shimane prefecture with 34,000 people unreached. Towns: Of Chugoku's 257 towns with a total population of 2,886,934, 168 towns with a combined population of 1,712,825 (60%) have no Christian work in their midst. Villages: Of Chugoku's 68 villages with a population of 326,451 only 6 villages are at present being reached. In Tottori no villages are being reached. In Okayama, Hiroshima and Yamaguchi prefectures only one village each has

a Christian worker carrying on gospel work. 83% of Chugoku's villages still wait for an opportunity to hear the Word.

## TOTTORI

21 of the 32 towns and all of the 5 villages of Tottori prefecture have no Christian workers in them. 221,838 people live in areas not reached by Christian workers.

### CITIES

	Population	Miss. Jap.
Tottori Shi,	108,849.	4 (9)
Yonago Shi,	95,112.	5 (9)



# UNREACHED

## TOWNS and VILLAGES in CHUGOKU SHIKOKU KYUSHU

Kurayoshi Shi, 51,949. 3 (5)  
Sakaiminato Shi, 33,244. — (8)

### TOOHAKU GUN

Akasaki Machi, 11,399. 2 —  
Daiei Machi, 10,379. 2 —  
Toohaku Machi, 15,055. — —  
Misasa Machi, 10,950. — —  
Toogoo Machi, 8,963. — —  
Haai Machi, 8,030. — —  
Hoojoo Machi, 7,182. — —  
Sekigane Machi, 6,568. — —  
Tomari Mura, 4,712. — —

### SAIHAKU GUN

Taisen Machi, 9,376. — (1)  
Saihaku Machi, 8,869. — (1)  
Kishimoto Machi, 6,449. — (1)  
Nawa Machi, 10,583. — —  
Yodoe Machi, 9,483. — —  
Nakayama Machi, 7,554. — —  
Aimi Machi, 4,777. — —

Hakusen Machi, 4,777. — —  
Hiezu Mura, 2,324. — —

### IWAMI GUN

Iwami Machi, 20,186. — —  
Kokufu Machi, 9,435. — —  
Fukube Mura, 3,831. — —  
Tsunoi Mura, 2,651. — —

### YAZU GUN

Chizu Machi, 15,091. — (1)  
Kooge Machi, 11,585. — (2)  
Wakasa Machi, 9,828. 1 —  
Kawahara Machi, 11,827. — —  
Hatsutoo Machi, 8,839. — —  
Mochigase Machi, 6,561. — —  
Funaoka Machi, 6,476. — —  
Saji Mura, 5,335. — —

### KETAKA GUN

Aoya Machi, 12,326. — (1)  
Ketaka Machi, 11,554. — —

Shikano Machi, 6,043. — —

### HINO GUN

Hino Machi, 9,159. — (1)  
Koofu Machi, 7,241. — (1)  
Nichinan Machi, 19,478. — —  
Mizoguchi Machi, 8,664. — —

## OKAYAMA

*Only 29 of the 70 towns and 1 of the 18 villages in this prefecture have any sort of Christian work in them. 1,742,896 people must be given an opportunity to hear the Christian message in their vicinity. The neglected villages and towns are on Tottori in the north and the coastal area in the south.*

### CITIES

	Population	Mis.	Jap.
Okayama Shi,	265,617.	5	(23)
Kurashiki Shi,	126,864.	3	(12)
Tsuyama Shi,	81,019.	1	(4)
Kojima Shi,	78,265.	2	(2)
Kasaoka Shi,	70,640.	1	(2)
Tamano Shi,	66,634.	2	(2)
Tamashima Shi,	53,600.	—	(5)
Saidaiji Shi,	47,702.	—	(1)
Ibara Shi,	40,963.	—	(3)
Nijimi Shi,	40,364.	—	(2)
Takahashi Shi,	37,329.	—	(2)
Sooja Shi,	36,639.	—	(3)

### MITSU GUN

Mitsu Machi, 13,877. — (2)  
Kamogawa Machi, 12,720. — (1)  
Ichinomiya Machi, 8,772. — —  
Tsudaka Machi, 8,214. — —  
Takebe Machi, 6,754. — —

## AKAIWA GUN

Seto Machi,	11,765.	— (1)
Akasaka Machi,	7,365.	— (1)
Yoshii Machi,	10,087.	—
Sanyoo Machi,	9,013.	—
Kumayama Machi,	7,003.	—

## WAKE GUN

Bizen Machi,	27,476.	— (1)
Wake Machi,	14,381.	— (3)
Mitsuishi Machi,	5,845.	— (1)
Hinase Machi,	13,107.	—
Saisa Machi,	7,461.	—
Yoshinaga Machi,	6,825.	—

## OKU GUN

Oku Machi,	20,551.	— (4)
Ushimado Machi,	12,385.	— (1)
Osabune Machi,	7,434.	—

## JOOTOO GUN

Jootoo Machi,	7,184.	— (1)
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## KOJIMA GUN

Nadazaki Machi,	9,066.	—
Koojo Mura,	7,928.	—
Tooji Machi,	5,699.	—
Fujita Mura,	5,665.	—

## TSUKUBO GUN

Senoo Machi,	9,926.	1 (1)
Hayashima Machi,	8,695.	1 (2)
Kibi Machi,	8,560.	— (1)
Chaya Machi,	8,057.	— (3)
Shoo Mura,	6,701.	—
Fukuda Mura,	3,554.	—
Kiyone Mura,	3,022.	—
Yamate Mura,	2,727.	—

## ASAKUCHI GUN

Kamogata Machi,	16,735.	— (1)
Yorishima Machi,	9,879.	— (1)
Konkoo Machi,	11,989.	—
Satosho Machi,	7,340.	—
Funaho Machi,	7,243.	—

## ODA GUN

Yakake Machi,	20,385.	1 (1)
Bisei Machi,	10,733.	—
Kitagawa Mura,	3,514.	—
Oda Machi,	3,078.	—

## SHITSUKI GUN

Yoshii Machi,	12,484.	— (1)
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## KIBI GUN

Ashimori Machi,	11,468.	— (1)
Mabi Machi,	14,243.	—
Takamatsu Machi,	9,508.	—
Shoowa Machi,	7,414.	—
Makane Machi,	2,498.	—

## JOOBOO GUN

Ukan Machi,	5,635.	— (1)
Kayoo Machi,	13,640.	—
Hokuboo Machi,	10,889.	—

## KAWAKAMI GUN

Nariwa Machi,	11,383.	— (1)
Kawakami Machi,	10,014.	—
Bitchuu Machi,	9,280.	—

## ATETSU GUN

Tetsuta Machi,	7,564.	—
Oosa Machi,	7,109.	—
Tetsusei Machi,	6,449.	—
Shingoo Machi,	5,748.	—

## MANIWA GUN

Ochiai Machi,	22,483.	— (2)
Katsuyama Machi,	15,258.	— (1)
Kuse Machi,	13,237.	— (1)

Yubara Machi,	7,353.	—
Yatsuka Mura,	4,270.	—
Mikamo Mura,	3,629.	—
Kawakami Mura,	3,434.	—
Shinjo Mura,	2,082.	—
Chuuka Mura,	1,523.	—

## TOMADA GUN

Okutsu Mura,	6,452.	— (1)
Kagamino Machi,	15,698.	—
Kamo Machi,	9,940.	—
Tomi Mura,	2,130.	—
Kamisaijara Mura,	1,701.	—
Aba Mura,	1,480.	—

## KATSUTA GUN

Shoooo Machi,	13,756.	— (2)
Shooboku Machi,	9,463.	— (1)
Nagi Machi,	8,694.	—
Katsuta Machi,	7,845.	—

## AIDA GUN

Mimasaka Machi,	17,146.	2 (1)
Oohara Machi,	8,442.	— (2)
Sakutoo Machi,	13,924.	—
Aida Machi,	6,088.	—
Nishiwakura Mura,	2,887.	—
Higashiwakura Mura,	2,422.	—

## KUME GUN

Yanahara Machi,	16,052.	— (1)
Kume Machi,	11,892.	— (1)
Fukuwatari Machi,	4,906.	— (1)
Chuuoo Machi,	11,187.	—
Kumenan Machi,	10,420.	—
Asahi Machi,	7,425.	—

## SHIMANE

23 out of the 34 towns and 20 out of 23 villages still need to be reached by Protestant Christian workers. Total unreached population is 350,688.

## CITIES

	Population	Miss. Jap.
Matsue Shi,	98,608.	5 (12)
Izumo Shi,	72,428.	1 (2)
Masuda Shi,	59,826.	2 (7)
Ooda Shi,	50,817.	2 (1)
Hamada Shi,	46,135.	— (4)
Gootsu Shi,	36,477.	— (2)
Yasugi Shi,	31,707.	— (2)
Hirata Shi,	34,004.	—

## YATSUKA GUN

Shinji Machi,	10,864.	1 (1)
Higashizumo Machi,	9,291.	— (1)
Aika Mura,	3,245.	— (2)
Kashima Machi,	10,483.	—
Mihonoseki Machi,	10,202.	—
Shimane Mura,	6,368.	—
Yatsuka Mura,	5,683.	—
Tamayu Machi,	5,364.	—
Yakumo Mura,	4,914.	—
Oono Mura,	2,562.	—
Ino Mura,	2,138.	—

## NOGI GUN

Hirose Machi,	12,741.	— (1)
Hakuta Machi,	7,998.	—
Fube Mura,	2,620.	—

## NITA GUN

Yokota Machi,	13,231.	— (1)
Nita Machi,	15,016.	—

## OOHARA GUN

Daitoo Machi,	21,667.	— (1)
Kisuki Machi,	14,082.	— (2)
Kamo Machi,	8,067.	1 (1)

## IISHI GUN

Mitoya Machi,	11,509.	—
Kakeya Machi,	7,332.	—
Akagi Machi,	7,182.	—
Tombara Machi,	5,983.	—
Yoshida Mura,	4,726.	—

## HINOKAWA GUN

Hikawa Mura,	25,173.	— (1)
Taisha Machi,	21,194.	— (1)
Taki Mura,	5,968.	— (1)
Sada Mura,	8,639.	—
Koryoo Mura,	7,184.	—

## NIMA GUN

Yunotsu Machi,	11,509.	—
Nima Machi,	9,964.	—

## OOCHI GUN

Oochi Machi,	11,920.	— (2)
Iwami Machi,	10,676.	—
Mizuho Machi,	10,374.	—
Kawamoto Machi,	10,073.	—
Sakurae Machi,	8,723.	—
Hasumi Mura,	6,268.	—
Daiwa Mura,	5,125.	—

## NAKA GUN

Misumi Machi,	15,258.	—
Kokufu Machi,	8,483.	—
Kanagi Mura,	8,388.	—
Asahi Machi,	7,487.	—
Yasaka Mura,	4,954.	—

## MINO GUN

Hikimi Machi,	7,222.	—
Mito Machi,	7,211.	—

## KANOASHI GUN

Tsuwano Machi,	13,082.	— (1)
Muikaichi Machi,	10,635.	—
Nichihara Machi,	9,875.	—
Kakinoki Mura,	3,666.	—

## SUKI GUN

Saigoo Machi,	14,448.	—
Naka Mura,	2,467.	—
Fuse Mura,	1,021.	—

## OCHI GUN

Tsuma Mura,	4,325.	—
Goka Mura,	4,105.	—

## AMA GUN

Ama Mura,	6,357.	—
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## CHIBU GUN

Nishinoshima Machi,	7,301.	— (1)
Chibu Mura,	2,167.	—

## HIROSHIMA

61 out of the 85 towns and 12 out of the 13 villages still need to be reached. 687,497 people live in areas not yet covered by Christian workers.

## CITIES

	Population	Miss. Jap.
Hiroshima Shi,	418,743.	11 (51)
Kure Shi,	212,762.	3 (16)
Fukuyama Shi,	138,972.	4 (14)

Onomichi Shi,	95,946.	1 (8)
Mihara Shi,	85,422.	3 (5)
Miyoshi Shi,	46,544.	— (3)
Innoshima Shi,	42,862.	2 (5)
Fuchuu Shi,	41,098.	1 (3)
Takehara Shi,	39,124.	— (3)
Matsunaga Shi,	36,303.	1 (1)
Ootake Shi,	35,991.	— (4)
Shoobara Shi,	32,572.	1 (2)

## AKI GUN

Etajima Machi,	20,403.	— (1)
Fuchuu Machi,	15,625.	— (1)
Funakoshi Machi,	11,342.	— (1)
Kumano Machi,	9,798.	1
Ondo Machi,	20,983.	—
Kurahashi Machi,	18,978.	—
Saka Machi,	14,507.	—
Kaita Machi,	12,351.	—
Senogawa Machi,	10,187.	—
Yano Machi,	9,610.	—
Kamagari Machi,	7,575.	—
Aki Machi,	4,754.	—
Shimokamakarijima Mura,	4,736.	—
Kumanoato Mura,	1,430.	—

## SAIKI GUN

Itsukaichi Machi,	22,712.	5 (3)
Hatsukaichi Machi,	20,567.	3 (1)
Saeki Machi,	11,511.	1 (1)
Oono Machi,	11,301.	— (2)
Miyashima Machi,	4,810.	— (1)
Oogaki Machi,	17,770.	—
Yuki Machi,	10,403.	—
Noomi Machi,	9,917.	—
Okimi Machi,	8,558.	—
Yoshiwa Mura,	2,499.	—

## ASA GUN

Kabe Machi,	17,732.	—
Gion Machi,	14,731.	—
Asa Machi,	11,824.	—
Kooyoo Machi,	9,797.	—
Yasufuruichi Machi,	8,908.	—

Satoo Machi,	8,345.	—
Numata Machi,	7,149.	—

## YAMAGATA GUN

Chiyoda Machi,	14,482.	2
Kake Machi,	11,477.	—
Toyohira Machi,	9,532.	—
Togauchi Machi,	8,444.	—
Geihoku Machi,	7,611.	—
Ooasa Machi,	6,691.	—
Tsutsuga Mura,	3,278.	—

## TAKATA GUN

Yoshida Machi,	13,854.	— (1)
Shiraki Machi,	11,628.	—
Takamiya Machi,	9,940.	—
Kooda Machi,	9,344.	—
Mukaihara Machi,	7,994.	—
Midori Machi,	7,316.	—
Yachiyo Mura,	5,605.	—

## KAMO GUN

Saijoo Machi,	22,173.	3 (1)
Fukutomi Machi,	4,922.	1
Daiwa Machi,	11,949.	—
Takaya Machi,	11,868.	—
Kurose Machi,	10,841.	—
Kouchi Machi,	10,268.	—
Shiwa Machi,	9,257.	—
Toyosaka Machi,	8,675.	—
Hachihonmatsu Machi,	8,582.	—

## TOYOTA GUN

Setoda Machi,	13,404.	1 (1)
Hongoo Machi,	9,999.	1
Kinoe Machi,	8,040.	1



Higashino Mura,	6,702.	1	—
Akitsu Machi,	15,475.	—	—
Yasuura Machi,	12,636.	—	—
Yutaka Machi,	9,609.	—	—
Kawajiri Machi,	8,974.	—	—
Oosaki Machi,	8,045.	—	—
Toyohama Mura,	7,601.	—	—

### mitsugi GUN

Mukaishima Machi,	20,352.	3	(3)
Mitsugi Machi,	12,185.	—	—
Mukaihigashi Machi,	9,550.	—	—
Kui Machi,	8,966.	—	—

### SERA GUN

Koozan Machi,	11,894.	—	(1)
Sera Machi,	12,996.	—	—
Seranishi Machi,	7,956.	—	—

### NUMAKUMA GUN

Numakuma Machi,	11,627.	—	(1)
Utsumi Machi,	8,280.	—	—

### FUKAYASU GUN

Kannabe Machi,	25,436.	1	—
Fukayasu Machi,	8,832.	—	(1)
Kamo Machi,	10,727.	—	—

### ASHINA GUN

Shinichi Machi,	21,268.	—	—
Ekiya Machi,	18,283.	—	—
Ashida Machi,	7,752.	—	—
Kyoowa Mura,	3,879.	—	—

### JINSEKI GUN

Yuki Machi,	8,209.	—	(1)
Sanwa Machi,	10,100.	—	—
Jinseki Machi,	8,114.	—	—
Toyomatsu Mura,	4,384.	—	—

### KOONU GUN

Jooje Machi,	10,906.	—	(1)
Koonu Machi,	6,554.	—	—
Sooryoo Machi,	5,179.	—	—

### FUTAMI GUN

Kisa Machi,	9,856.	—	—
Miwa Machi,	7,125.	—	—
Mirasaka Machi,	6,481.	—	—
Sakugi Mura,	6,321.	—	—
Kinnita Mura,	4,283.	—	—
Funo Mura,	4,036.	—	—

### HIBA GUN

Toojo Machi,	21,135.	—	(1)
Saijo Machi,	11,150.	—	—
Kuchiwa Mura,	6,114.	—	—
Takano Machi,	5,442.	—	—
Hiwa Machi,	5,132.	—	—

## YAMAGUCHI

Only 12 of the 36 towns and 1 of Yamaguchi's 9 villages are being reached by Christian workers. 32 towns and villages with a

population of 356,553 have not a vestige of Christian work.

### CITIES

	Population	Miss. Jap.
Shimonoseki Shi,	249,567.	— (17)
Ube Shi,	167,943.	1 (5)
Boofu Shi,	99,472.	— (3)
Iwakuni Shi,	96,356.	4 (6)
Yamaguchi Shi,	87,386.	1 (6)
Tokuyama Shi,	78,093.	1 (3)
Hagi Shi,	58,402.	2 (1)
Onoda Shi,	55,626.	— (2)
Kudamatsu Shi,	45,846.	1 (2)
Yanai Shi,	44,670.	2 (2)
Mine Shi,	41,864.	— (1)
Hikari Shi,	39,179.	— (1)
Nagato Shi,	31,219.	2 (1)

### OOSHIMA GUN

Ooshima Machi,	16,421.	1	—
Kuga Machi,	8,786.	—	(1)
Toowa Machi,	16,609.	—	—
Tachibana Machi,	15,901.	—	—

### KUGA GUN

Shuutoo Machi,	19,375.	1	—
Miwa Machi,	10,586.	—	(1)
Kuga Machi,	8,183.	2	(2)
Yuu Machi,	7,659.	1	—
Nishiki Machi,	11,936.	—	—
Mikawa Machi,	9,066.	—	—
Oobatake Mura,	6,184.	—	—
Waki Mura,	5,391.	—	—
Hongoo Mura,	3,731.	—	—

### KUMAGE GUN

Kumage Machi,	11,422.	1	(1)
Tabuse Machi,	16,837.	—	—
Hirao Machi,	14,979.	—	—
Kaminoseki Machi,	12,478.	—	—
Yamato Mura,	7,639.	—	—

### TSUNO GUN

Nanyoo Machi,	27,553.	—	(2)
Tsuno Machi,	11,240.	—	—
Kano Machi,	8,830.	—	—

### SABA GUN

Tokuji Machi,	18,173.	—	—
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### YOSHIKI GUN

Ogori Machi,	15,240.	1	(1)
Oochi Machi,	15,180.	—	—
Aio Machi,	11,114.	—	—
Achisu Machi,	9,022.	—	—

### ASA GUN

Sanyoo Machi,	28,769.	1	(1)
Kusunoki Machi,	12,540.	—	—

### TOYOURA GUN

Toyoura Machi,	22,579.	—	(1)
Hoohoku Machi,	27,475.	—	—
Toyota Machi,	12,823.	—	—
Kikugawa Machi,	10,097.	—	—

### MINE GUN

Shuuhoo Machi,	11,087.	—	—
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Mitoo Machi,	10,823.	—	—
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### ABU GUN

Atoo Machi,	19,669.	—	(1)
Abu Machi,	10,587.	—	—
Tamagawa Machi,	9,522.	—	—
Susa Machi,	8,146.	—	—
Fukue Mura,	7,406.	—	—
Mutsumi Mura,	5,995.	—	—
Asahi Mura,	4,813.	—	—
Kawakami Mura,	4,640.	—	—

### OOTSU GUN

Hioki Mura,	7,747.	—	(1)
Yuya Machi,	17,127.	—	—
Misumi Machi,	9,062.	—	—

## SHIKOKU

The most needy prefecture on the Shikoku island is Kochi with 382,038 people who do not live within reach of any church or Bible class or gospel witness. Next in order of need are Tokushima, Ehime and Kagawa. Of Shikoku's 230 cities towns, and villages, 137 are without Christian work. This means that 1,334,434 people have no permanent Christian work carried on in their midst.

Cities: There are still 2 cities in Kochi prefecture with a combined population of 66,942 untouched by Christian workers.

Towns: Of Shikoku's 132 towns, 75 have no Christian work among their 873,880 people.

Villages: Of Shikoku's 69 villages, only 9 are being reached at present. The other 60 with a population of 393,612 people need yet to be entered in by Christian workers. Each prefecture reaches an average of only 2 villages.

## KAGAWA

19 of the 30 towns and 7 of the 9 villages with a population of 291,302 have no access to a Christian witness established in their vicinity.

### CITIES

	Population	Miss. Jap.
Takamatsu Shi,	227,740.	8 (14)
Sakaide Shi,	66,564.	4 (4)
Marugame Shi,	65,626.	5 (3)

Kanonji Shi,	49,471.	1	(1)
Zentsuui Shi,	37,941.	6	(1)

### OOKAWA GUN

Shido Machi,	19,166.	1	(2)
Oouchi Machi,	17,349.	1	(1)
Hiketa Machi,	12,876.	1	—
Tsuda Machi,	10,767.	1	—
Shirotori Machi,	14,754.	—	—
Nagao Machi,	12,631.	—	—
Ookawa Mura,	8,924.	—	—
Sangawa Mura,	6,744.	—	—

### KITA GUN

Miki Machi,	28,873.	2	(1)
Mure Mura,	9,090.	1	—
Yamada Machi,	16,628.	—	—
Aji Mura,	8,677.	—	—

### SHOOZU GUN

Tonoshoo Machi,	26,832.	2	(4)
Utsumi Machi,	20,101.	—	(1)
Ikeda Machi,	9,892.	—	—

### KAGAWA GUN

Kagawa Machi,	12,334.	—	(1)
Naoshima Machi,	7,842.	—	—
Shionoe Machi,	7,529.	—	—
Koonan Machi,	6,953.	—	—

### AYAUTA GUN

Ryoonan Machi,	15,858.	—	—
Ayakami Mura,	11,884.	—	—
Ayauta Machi,	11,429.	—	—
Kokubunji Machi,	10,833.	—	—
Hanzan Machi,	10,037.	—	—
Utatsu Machi,	9,278.	—	—

### NAKATADO GUN

Tadotsu Machi,	24,006.	2	(3)
Kotohira Machi,	15,807.	1	(1)
Mannoo Machi,	16,345.	—	—
Chuunan Mura,	7,068.	—	—
Kotonami Mura,	6,988.	—	—

### MITOYO GUN

Takuma Machi,	21,486.	2	—
Saita Mura,	6,550.	1	—
Takase Machi,	20,189.	—	—
Oonohara Machi,	16,341.	—	—
Toyonaka Machi,	13,204.	—	—
Toyohama Machi,	11,456.	—	—
Mino Mura,	10,314.	—	—
Nio Machi,	10,170.	—	—
Yamamoto Machi,	9,334.	—	—

## TOKUSHIMA

16 or less than half of the 39 towns and only 1 out of the 10 villages has any witness carried on by Christian workers. 337,027 live outside the reach of Christian workers at present. 23 out of the 32 neglected towns and villages are in the north of the prefecture strung along the Yoshino river valley.

### CITIES

	Population	Miss. Jap.
Tokushima Shi,	179,794.	5 (14)
Anan Shi,	64,315.	— (3)
Naruto Shi,	50,381.	1 (4)
Komatsushima Shi,	42,337.	2 (3)

### MYOODOO GUN

Kokufu Machi,	15,845.	—	—
Sanagochi Mura,	5,192.	—	—

Area	Geog. units	Units reached	Units un-reached	Population	Population reached	Popula-tion unreached	No. of Chris-tian workers	No. of work locations
CHUGOKU	374	141	233	7,200,139	5,168,680	2,031,459	370	502
SHIKOKU	230	93	137	4,359,525	3,025,091	1,334,434	191	292
KYUSHU	568	192	376	13,526,328	9,046,962	4,479,366	502	714
totals	1,172	426	746	25,085,992	17,240,733	7,845,259	1,063	1,508

### MYOOSAI GUN

Ishii Machi, 23,272. 1 (1)  
Kamiyama Machi, 19,761. — —

### KATSUURA GUN

Katsuura Machi, 14,223. — —  
Kamikatsu Machi, 6,378. — —

### NAKA GUN

Hanoura Machi, 8,236. 1 —  
Wajiki Machi, 4,946 — (2)  
Nakagawa Machi, 11,974. — —  
Aioi Machi, 6,884. — —  
Kaminaka Machi, 6,045. — —  
Kitoo Mura, 3,565. — —  
Kisawa Mura, 3,016. — —

### KAIBU GUN

Mugi Machi, 10,812. 1 (1)  
Kainan Machi, 9,826. 1 (1)  
Hiwasa Machi, 9,673. 1 (1)  
Shinkui Machi, 5,887. — (1)  
Kaibu Machi, 5,097. — (1)  
Yuki Machi, 7,206. — —

### ITANO GUN

Ooasa Machi, 15,308. — (1)  
Kitajima Machi, 10,707. 1 (1)  
Itano Machi, 15,919. — —  
Kamiita Machi, 14,022. — —  
Yoshino Machi, 11,033. — —  
Donari Machi, 10,892. — —  
Aisumi Machi, 10,366. — —  
Matsushige Mura, 7,796. — —  
Oojin Mura, 5,848. — —

### AWA GUN

Awa Machi, 16,536. — —  
Ichiba Machi, 16,218. — —

### OE GUN

Kamojima Machi, 26,410. 1 (2)  
Yamakawa Machi, 15,501. — —  
Kawashima Machi, 9,129. — —  
Koyadaira Mura, 6,516. — —  
Misato Mura, 5,407. — —

### MIMA GUN

Waki Machi, 23,501. 1 (1)  
Handa Machi, 12,598. 1 (3)  
Sadamitsu Machi, 11,924. — (2)  
Itchuu Mura, 7,471. — (1)  
Anabuki Machi, 16,467. — —  
Mima Machi, 14,512. — —

### MIYOSHI GUN

Ikeda Machi, 30,477. 1 (1)  
Mino Machi, 7,800. — (1)  
Yamashiro Machi, 14,272. — —  
Mikamo Machi, 13,106. — —  
Ikawa Machi, 10,226. — —  
Miyoshi Machi, 9,143. — —  
Higashiyayama Mura, 7,680. — —  
Nishiyayama Mura, 6,349. — —

## KOOCHI

16 out of 21 and 22 out of the 26 villages are still untouched. 382,038 people located mainly in the center of the prefecture are not yet reached by Christian workers.

### CITIES

Population Miss. Jap.  
Koochi Shi, 198,378. 4 (14)  
Nankoku Shi, 45,264. 2 (1)

Nakamura Shi, 41,466. — (1)  
Susaki Shi, 35,073. — (1)  
Tosashimizu Shi, 33,192. 1 (1)  
Sukumo Shi, 32,782. 1 (1)  
Aki Shi, 31,432. — (2)  
Tosa Shi, 33,877. — —  
Muroto Shi, 33,065. — —

### AKI GUN

Geisei Mura, 5,987. — (1)  
Tooyoo Machi, 8,736. — —  
Nahari Machi, 7,617. — —  
Yasuda Machi, 6,763. — —  
Tano Machi, 5,419. — —  
Kitagawa Mura, 4,540. — —  
Umaji Mura, 3,221. — —

### KAMI GUN

Tosayamada Machi, 24,043. — (2)  
Kagami Machi, 8,358. — (2)  
Monobe Mura, 11,988. — —  
Noichi Machi, 10,051. — —  
Oomiya Machi, 6,949. — —  
Yasu Machi, 6,581. — —  
Akaoka Machi, 5,494. — —  
Zaisho Mura, 4,130. — —  
Yoshikawa Mura, 3,111. — —

### NAGAOKA GUN

Motoyama Machi, 9,995. — (1)  
Ootoyo Mura, 21,093. — —  
Kera Mura, 2,467. — —  
Ootsu Mura, 2,387. — —

### TOSA GUN

Tosa Mura, 9,637. — (1)  
Ookawa Mura, 4,262. — —  
Kagami Mura, 3,411. — —  
Hongawa Mura, 2,772. — —  
Tosayama Mura, 2,509. — —

### AGAWA GUN

Agawa Mura, 8,379. — (1)  
Ino Machi, 23,993. — —  
Haruno Mura, 16,391. — —  
Gohoku Mura, 10,232. — —  
Ikegawa Machi, 7,921. — —

### TAKAOKA GUN

Kubokawa Machi, 27,724. 1 (3)  
Nakatoso Machi, 11,311. — (1)  
Higashitsuno Mura, 6,467. 1 —  
Sagawa Machi, 18,201. — —  
Ochi Machi, 13,088. — —  
Yusuhara Mura, 11,214. — —  
Hayama Mura, 8,330. — —  
Hitaka Mura, 7,736. — —  
Niyodo Mura, 7,326. — —  
Oonomi Mura, 4,291. — —

### HATA GUN

Ootuki Machi, 15,285. — —  
Oogata Machi, 14,191. — —  
Nishitosa Mura, 8,418. — —  
Toowa Mura, 7,638. — —  
Taishoo Machi, 7,320. — —  
Saga Machi, 6,268. — —  
Mihara Mura, 3,752. — —

## EHIME

A little over half of the 42 towns are being reached but only 2 of the 24 villages have any Christian work maintained in them. 324,067 people live in areas not reached by Christian workers. The neglected towns and villages are in the mountainous area in the center of the prefecture.

### CITIES

Population Miss. Jap.  
Matsuyama Shi, 234,238. 4 (22)  
Niihama Shi, 130,481. 1 (12)  
Imabari Shi, 102,462. 1 (11)  
Uwajima Shi, 74,535. — (5)  
Yawatahama Shi, 57,376. — (3)  
Saijoo Shi, 55,300. 2 (2)  
Oozu Shi, 46,654. — (5)  
Iyomishima Shi, 41,102. — (2)  
Kawanoe Shi, 37,312. — (1)  
Iyoshi, 30,571. — (2)  
Hoojoo Shi, 30,571. 1 (4)

### HIGASHIUWA GUN

Uwa Machi, 24,548. — (1)  
Nomura Machi, 22,525. — (1)  
Shirokawa Machi, 12,387. — —  
Akehama Machi, 11,057. — —

### NISHIUWA GUN

Mikame Machi, 17,252. — (1)  
Honai Machi, 16,595. — (1)  
Ikata Machi, 13,000. — (1)  
Misaki Machi, 12,357. — —  
Seto Machi, 9,454. — —

### MINAMIUWA GUN

Jooheh Machi, 15,713. — (1)  
Mishoo Machi, 12,309. — —  
Nishiumi Machi, 10,015. — —  
Ippommatsu Mura, 6,571. — —  
Uchiuni Mura, 4,619. — —

### KITAUWA GUN

Tsushima Machi, 26,052. — (1)  
Yoshida Machi, 22,022. — (1)  
Hiromi Machi, 19,976. — (1)  
Mima Machi, 10,524. — (1)  
Matsuno Machi, 9,289. — (1)  
Uwaumi Mura, 12,779. — —  
Hiyoshi Mura, 4,558. — —

### ONSEN GUN

Kawauchi Machi, 11,885. — (1)  
Nakajima Machi, 10,915. 1 —  
Shigenobu Machi, 15,660. — —  
Kutani Mura, 8,787. — —  
Ishii Mura, 8,232. — —  
Ono Mura, 6,740. — —  
Nishinakajima Mura, 3,710. — —  
Mutsuno Mura, 2,879. — —

### OCHI GUN

Oomishima Machi, 12,650. 1 —  
Kikuma Machi, 12,432. — (1)  
Yuge Machi, 7,029. 1 —  
Iwagi Mura, 4,025. 1 (1)  
Hakata Machi, 12,999. — —  
Yoshiumi Machi, 10,794. — —  
Miyakubo Machi, 10,763. — —  
Hagata Mura, 10,430. — —  
Kamiura Mura, 9,202. — —  
Tamagawa Mura, 7,779. — —  
Oonishi Machi, 7,355. — —  
Asakura Mura, 5,581. — —  
Sekizen Mura, 3,398. — —  
Ikina Mura, 3,139. — —  
Uojima Mura, 1,383. — —

### SHUUSOO GUN

Nyuugawa Machi, 26,214. — (1)  
Tambara Machi, 19,787. — (1)  
Komatsu Machi, 10,663. — (1)  
Miyoshi Machi, 10,317. — —

### UMA GUN

Doi Machi, 19,564. — —  
Shinguu Mura, 6,124. — —  
Besshiyama Mura, 1,676. — —

### KAMIUKENA GUN

Kuma Machi, 15,300. — (1)  
Yanadani Mura, 6,266. — (2)  
Oda Machi, 11,262. — —  
Mikawa Mura, 9,450. — —  
Omogo Mura, 5,026. — —

### IYO GUN

Masaki Machi, 23,057. — (1)  
Isobe Machi, 11,724. — (2)  
Futami Machi, 10,764. 1 (1)  
Nakayama Machi, 10,127. — —  
Hirota Mura, 3,823. — —

### KITA GUN

Uchiko Machi, 21,062. — (1)  
Nagahama Machi, 20,380. — (2)  
Ikazaki Machi, 9,419. — —  
Hijikawa Machi, 7,803. — —  
Kawabe Mura, 4,539. — —

## KYUSHU

Of Kyushu's 7 prefectures, population wise, Fukuoka is most neglected with nearly 1 million unreached people. Nagasaki is a close second with Kumamoto and Kagoshima following in order of need. Even Saga prefecture which is the best covered prefecture in Kyushu has still 376,462 unreached people. In terms of "unreached geographical units" Kumamoto heads the list with 77, followed by Nagasaki and Fukuoka. Of Kyushu's total number of 568 cities, towns and villages, 376 are still without a Christian witness. 35% of Kyushu's total population of 13½ million people live in areas where they are not reached by any Christian work.

**Cities:** One city each in Nagasaki and Miyazaki prefecture with an average population of 45,000 have no Christian witness.

**Towns:** Only 205 of 304 towns on Kyushu island are at present reached by Christian workers. 3 million town residents have still to be reached. In Nagasaki prefecture not even one town out of the 26 is being reached in this strong Catholic area.

**Villages:** Of Kyushu's 184 villages with a total population of 1½ million as many as 169 villages have no witness as yet among their 1,345,771 people.

## OOTA

Only 1/3 of the 37 towns and none of the 19 villages in Oita prefecture have any kind of gospel work maintained. 441,552 people

are at present not included in any Christian workers' program.

### CITIES

	Population	Miss	Jap.
Ooita Shi,	125,128.	3	(6)
Beppu Shi,	111,633.	2	(6)
Hita Shi,	70,137.	—	(1)
Nakatsu Shi,	65,109.	1	(1)
Sacki Shi,	57,898	3	(1)
Usuki Shi,	49,320.	—	(4)
Tsukumi Shi,	39,143.	—	(1)
Takeda Shi,	38,056.	—	(1)
Bungotakada Shi,	30,583.	—	(3)
Kitsuki Shi,	30,128.	—	(1)
Tsurusaki Shi,	28,998.	—	(1)

### HIGASHIKUNISAKI GUN

Kunisaki Machi,	26,402.	—	(1)
Aki Machi,	16,830.	—	—
Kunimi Machi,	8,822.	—	—
Musashi Machi,	8,355.	—	—
Himeshima Mura,	4,160.	—	—
Taketaza Machi,	3,305.	—	—

### NISHIKUNISAKI GUN

Matama Machi,	8,404.	—	(1)
Kagachi Machi,	8,064.	—	(1)
Oota Mura,	5,144.	—	—

### MINAMIAMABE GUN

Kamae Machi,	17,810.	1	—
Ume Mura,	9,668.	—	—
Yayoi Mura,	8,749.	—	—
Tsurumi Mura,	8,687.	—	—
Kamiura Machi,	7,062.	—	—
Naokawa Mura,	5,311.	—	—
Honjoo Mura,	4,750.	—	—
Yonouzu Mura,	4,734.	—	—

### KITAAMABE GUN

Saganoseki Machi,	27,367.	—	(1)
Sakanoichi Machi,	15,111.	—	—
Oozai Mura,	7,886.	—	—

### HAYAMI GUN

Hiji Machi,	24,068.	—	(1)
Yamaga Machi,	16,742.	—	—

### OOTA GUN

Yufuin Machi,	12,684.	—	(2)
Oominami Machi,	18,979.	—	—
Shoonai Machi,	17,882.	—	—
Ooita Machi,	15,053.	—	—
Hazama Machi,	12,223.	—	—
Notsuharu Machi,	10,386.	—	—

### OONO GUN

Mie Machi,	24,191.	—	(1)
Inukai Machi,	8,288.	—	(1)
Notsu Machi,	17,052.	—	—
Ogata Machi,	15,291.	—	—
Oono Machi,	12,920.	—	—
Asaji Machi,	8,076.	—	—
Kiyokawa Mura,	6,006.	—	—
Chitose Mura,	4,903.	—	—

### NAOIRI GUN

Kujuu Machi,	9,683.	—	—
Ogi Machi,	7,419.	—	—
Naoiri Machi,	6,514.	—	—

### KUSU GUN

Kusu Machi,	30,166.	—	(1)
Kujuu Machi,	21,137.	—	(2)

### HITA GUN

Sakae Mura,	13,516.	—	—
Ooyama Mura,	6,646.	—	—
Nakatsue Mura,	5,503.	—	—
Kamitsue Mura,	3,452.	—	—
Maetsue Mura,	3,431.	—	—

### SHIMOGE GUN

Yabakei Mura,	11,950.	—	—
Yamakuni Machi,	8,613.	—	—
Sankoo Mura,	8,537.	—	—
Honyabakei Machi,	8,268.	—	—

### USA GUN

Nagasu Machi,	20,965.	—	(1)
Yokkaichi Machi,	27,515.	—	—
Ajinu Machi,	16,383.	—	—
Innai Mura,	11,356.	—	—
Usa Machi,	9,991.	—	—
Ekisen Machi,	8,488.	—	—

## FUKUOKA

Only 29 of the 72 towns and 2 of the 22 villages are at present being reached by Christian workers. 1/3 of the 63 unreached towns and villages are in the mountainous area. 901,750 people live in areas not being reached.

### CITIES

	Population	Miss	Jap.
Fukuoka Shi,	606,666.	26	(63)
Yahata Shi,	325,481.	5	(14)
Kokura Shi,	271,230.	6	(16)
Oomuta Shi,	219,608.	4	(6)
Moji Shi,	163,987.	—	(12)
Kurume Shi,	143,675.	10	(11)
Wakamatsu Shi,	105,351.	—	(8)
Tobata Shi,	104,266.	—	(5)
Tagawa Shi,	100,549.	1	(2)
Noogata Shi,	69,979.	—	(4)
Iizuka Shi,	64,640.	—	(6)
Ookawa Shi,	52,716.	—	(1)
Yanagawa Shi,	51,407.	1	(1)
Yukuhashi Shi,	49,877.	1	(1)
Amagi Shi,	49,623.	—	(1)
Nakama Shi,	45,416.	—	(1)
Yame Shi,	42,773.	—	(3)
Chikugo Shi,	42,392.	—	(1)
Yamada Shi,	39,460.	—	(2)
Buzen Shi,	36,586.	—	(1)

### KASUYA GUN

Umi Machi,	23,427.	—	(1)
Shime Machi,	19,357.	2	(1)
Koga Machi,	17,585.	—	(2)
Sakiguri Machi,	15,110.	—	(1)
Wajiro Machi,	8,140.	—	(1)
Hisayama Machi,	6,835.	—	(1)
Sue Machi,	18,864.	—	—
Kasuya Machi,	12,459.	—	—
Shiga Machi,	11,968.	—	—
Shinguu Machi,	8,716.	—	—

### MUNAKATA GUN

Munakata Machi,	21,896.	—	(2)
Tsuyazaki Machi,	11,844.	—	(3)
Fukuma Machi,	12,870.	—	—
Genkai Machi,	11,971.	—	—
Ooshima Mura,	2,082.	—	—

### ONGA GUN

Mizumaki Machi,	35,938.	—	(1)
Ashiya Machi,	15,759.	—	(1)
Okagaki Mura,	14,203.	—	—
Onga Mura,	10,303.	—	—

### KURATE GUN

Miyata Machi,	56,068.	—	(2)
Kotake Machi,	20,861.	—	(1)
Kurate Machi,	30,679.	—	—
Wakamiya Machi,	14,314.	—	—

### KAHO GUN

Honami Machi,	41,772.	—	(1)
Tsukuho Machi,	19,367.	—	(1)

Koobukuro Machi,	15,804.	—	(1)
Inachiku Machi,	46,344.	—	—
Futase Machi,	27,912.	—	—
Keisen Machi,	23,749.	—	—
Shoonai Machi,	21,712.	—	—
Kaho Machi,	19,557.	—	—
Kaita Machi,	11,726.	—	—
Usui Machi,	11,668.	—	—
Chinzei Mura,	8,887.	—	—

### ASAKURA GUN

Miwa Mura,	10,200.	—	(1)
Asakura Mura,	14,946.	—	—
Haki Machi,	12,998.	—	—
Yasu Mura,	10,787.	—	—
Hooshuyama Mura,	5,148.	—	—
Koishiwara Mura,	2,222.	—	—

### CHIKUSHI GUN

Chikushino Machi,	30,508.	—	(1)
Kasuga Machi,	21,898.	—	(1)
Dazaifu Machi,	13,769.	—	(1)
Oono Machi,	15,504.	—	—
Nakagawa Machi,	9,045.	—	—

### SAWARA GUN

Sawara Machi,	10,176.	—	—
Kanatake Mura,	2,558.	—	—

### ITOSHIMA GUN

Maebaru Machi,	33,729.	—	(2)
Susenji Mura,	4,354.	—	(1)
Shima Mura,	16,903.	—	—
Nijoo Mura,	13,455.	—	—
Kitazaki Mura,	6,583.	—	—
Motooka Mura,	3,858.	—	—

### UKIHA GUN

Tanushimaru Machi,	28,661.	—	(1)
Yoshii Machi,	20,942.	—	(4)
Ukiha Machi,	22,920.	—	—

### MII GUN

Ogoori Machi,	24,191.	—	(1)
Kusano Machi,	4,086.	1	—
Tachiarai Machi,	14,274.	—	—
Kitano Machi,	14,004.	—	—
Zendooji Machi,	7,798.	—	—

### MIZUMA GUN

Mizuma Machi,	12,981.	—	(1)
Chikuhoo Machi,	19,543.	—	—
Joojima Machi,	16,723.	—	—
Ooki Machi,	14,891.	—	—

### YAME GUN

Kuroki Machi,	24,587.	—	—
Tachibana Machi,	18,206.	—	—
Hirokawa Machi,	16,910.	—	—
Hoshino Mura,	8,623.	—	—
Jooyoo Machi,	7,584.	—	—
Yabe Mura,	5,622.	—	—

### YAMATO GUN

Setaka Machi,	30,240.	1	—
Mitsuhashi Machi,	17,928.	—	(1)
Yamato Machi,	21,267.	—	—
Yamakawa Mura,	10,848.	—	—

### MIIKE GUN

Takata Machi,	19,282.	—	—
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### TAGAWA GUN

Kawasaki Machi,	42,964.	—	—
Soeda Machi,	28,498.	—	—
Kawara Machi,	19,569.	—	—
Hoojoo Machi,	17,054.	—	—
Akaike Machi,	16,865.	—	—
Itoda Machi,	15,856.	—	—
Kanada Machi,	10,699.	—	—
Ootoo Mura,	9,400.	—	—
Aka Mura,	4,852.	—	—

### MIYAKO GUN

Kanda Machi,	21,843.	—	(1)
Saigawa Machi,	13,296.	—	(1)
Toyotsu Machi,	7,654.	—	—
Katsuyama Machi,	7,461.	—	—

### CHIKUJOO GUN

Shiida Machi,	14,927.	—	(1)
Tsuiki Machi,	14,626.	—	—
Yoshitomi Machi,	7,143.	—	—
Taihei Mura,	6,860.	—	—
Shinyoshitomi Mura,	5,000.	—	—

## SAGA

14 of the 22 towns and 18 of the 19 villages are still unreached. Total neglected population is 376,462 or 1/3 of the total.

### CITIES

	Population	Miss	Jap.
Saga Shi,	132,746.	4	(5)
Imari Shi,	84,723.	—	(1)
Karatsu Shi,	79,694.	1	—
Taku Shi,	49,529.	1	(2)
Tosu Shi,	43,515.	1	(2)
Takeo Shi,	41,751.	—	(3)
Kashima Shi,	40,564.	—	(4)

### HIGASHIMATSUURA GUN

Kyuuragi Machi,	20,604.	—	—
Oochi Machi,	16,824.	—	—
Hizen Machi,	15,259.	—	—
Hamasakitamashima Machi,	13,144.	—	—
Chinzei Machi,	12,071.	—	—
Kitabata Mura,	10,775.	—	—
Yobuko Machi,	10,428.	—	—
Genkai Machi,	9,832.	—	—
Nanayama Mura,	5,026.	—	—

### NISHIMATSUURA GUN

Arita Machi,	16,288.	—	(1)
Nishiarita Mura,	9,405.	—	—

### SAGA GUN

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Kitagata Machi,	16,517.	—	—
Ariake Mura,	13,665.	—	—
Yamauchi Mura,	11,710.	—	—
Fukutomi Mura,	8,397.	—	—

### FUJITSU GUN

Ureshino Machi,	20,277.	—	(1)
Tara Machi,	16,267.	—	(1)
Shioda Machi,	17,561.	—	—

## NAGASAKI

Only 6 of the 50 towns and none of the 26 villages are being reached by Protestant Christian workers. Total unreached population is 859,941. Of the 71 unreached towns and villages 18 are on the Amakusa Peninsula and 24 are on the smaller islands off the coast of Nagasaki prefecture.

### CITIES

	Population	Miss.	Jap.
Nagasaki Shi,	349,390.	10	(14)
Sasebo Shi,	282,580.	6	(5)
Isahaya Shi,	68,408.	4	(4)
Oomura Shi,	59,793.	1	(1)
Shimabara Shi,	48,660.	—	(9)
Fukue Shi,	43,857.	—	(1)
Hirado Shi,	43,524.	—	(1)
Matsuura Shi,	46,536.	—	—

### HIGASHISONOGI GUN

Hasami Machi,	16,457.	—	—
Kawatana Machi,	15,520.	—	—
Higashisonogi Machi,	13,570.	—	—

### NISHISONOGI GUN

Ooshima Machi,	19,453.	—	(2)
Sakito Machi,	25,628.	—	—
Takashima Machi,	19,387.	—	—
Higashinagasaki Machi,	16,230.	—	—

Ooseto Machi,	15,812.	—	—
Nomosaki Machi,	15,380.	—	—
Saikai Mura,	14,478.	—	—
Mogi Machi,	13,680.	—	—
Nagayo Mura,	11,371.	—	—
Sotome Mura,	11,116.	—	—
Tarami Mura,	9,594.	—	—
Sanwa Machi,	9,413.	—	—
Tokitsu Machi,	9,022.	—	—
Kooyagi Mura,	8,579.	—	—
Kinkai Mura,	8,552.	—	—
Shikimi Mura,	8,333.	—	—
Iooshima Mura,	6,964.	—	—
Mie Mura,	6,789.	—	—
Kametake Mura,	6,332.	—	—
Ookushi Mura,	5,803.	—	—

### MINAMITAKAKI GUN

Obama Machi,	17,926.	—	—
Kunimi Machi,	15,877.	—	—
Ariake Mura,	14,212.	—	—
Arie Machi,	14,051.	—	—
Nishiarie Machi,	13,748.	—	—
Katsusa Machi,	12,407.	—	—
Azuma Mura,	11,350.	—	—
Kuchinotsu Machi,	10,445.	—	—
Minamiarima Machi,	10,208.	—	—

Fukae Mura,	9,514.	—	—
Chijiwa Machi,	9,282.	—	—
Kitaarima Mura,	7,954.	—	—
Mizuho Mura,	7,853.	—	—
Futsu Mura,	7,800.	—	—
Minamigushiyama Mura,	7,634.	—	—
Aino Machi,	4,825.	—	—

### KITATAKAKI GUN

Takaki Machi,	13,202.	—	—
Iimori Mura,	10,349.	—	—
Konagai Mura,	8,852.	—	—
Moriyama Mura,	7,471.	—	—

### MINAMIMATSUURA GUN

Tomie Machi,	15,871.	—	(1)
Arikawa Machi,	13,763.	—	—
Kamigotoo Machi,	12,850.	—	—
Wakamatsu Machi,	12,103.	—	—
Shinuonome Machi,	10,919.	—	—

Kishuku Machi,	10,247.	—	—
Miiraku Machi,	10,116.	—	—
Naru Machi,	9,320.	—	—
Narao Machi,	9,183.	—	—
Tamanoura Machi,	7,321.	—	—

### KITAMATSUURA GUN

Saza Machi,	21,797.	—	—
Emukae Machi,	21,364.	—	—
Kosaza Machi,	18,405.	—	—
Shikamachi Machi,	18,270.	—	—

Yoshii Machi,	16,157.	—	—
Sechibaru Machi,	13,419.	—	—
Uku Machi,	12,596.	—	—
Fukushima Machi,	12,298.	—	—

Ikitsuki Machi,	11,634.	—	—
Ojika Machi,	10,594.	—	—
Tabira Machi,	10,592.	—	—
Takashima Mura,	5,770.	—	—
Ooshima Mura,	5,755.	—	—

### KAMIAGATA GUN

Kamitsushima Machi,	11,023.	—	—
Kamiagata Machi,	8,808.	—	—
Mine Mura,	6,239.	—	—

### SHIMOAGATA GUN

Izuhara Machi,	22,810.	—	(1)
Mitsushima Machi,	13,239.	—	(1)
Toyotama Mura,	7,243.	—	—

### IKI GUN

Goonoura Machi,	21,719.	—	(1)
Katsumoto Machi,	12,314.	—	(1)
Ashibe Machi,	15,817.	—	—
Ishida Mura,	6,382.	—	—

## KUMAMOTO

24 out of 37 towns and 53 out of 57 villages are not yet reached with a permanent gospel work. 766,549 people live in areas not reached by Christian workers.

### CITIES

	Population	Miss.	Jap.
Kumamoto Shi,	379,599.	16	(34)
Yatsushiro Shi,	101,514.	2	(3)
Arao Shi,	68,385.	2	(3)
Tamana Shi,	50,217.	—	(1)
Minamata Shi,	49,473.	1	(1)
Hitoyoshi Shi,	46,591.	2	(3)
Hondo Shi,	44,652.	1	(2)
Yamaga Shi,	39,025.	1	(2)
Ushibuka Shi,	38,370.	1	(2)
Kikuchi Shi,	36,042.	—	(2)
Uto Shi,	35,252.	1	(1)

### KAMIMASHIKI GUN

Mifune Machi,	23,597.	2	(1)
Koosa Machi,	18,636.	1	—
Yabe Machi,	26,384.	—	—
Mashiki Machi,	21,417.	—	—
Kashima Mura,	9,026.	—	—
Seiwa Mura,	7,278.	—	—
Kawaharu Mura,	2,187.	—	—

### SHIMOMASHIKI GUN

Matsubase Machi,	18,967.	1	—
Joonan Machi,	15,987.	1	—
Tomochi Machi,	15,313.	1	—
Ogawa Machi,	18,157.	—	—
Tomiai Mura,	9,952.	—	—
Chuuoo Mura,	8,244.	—	—
Toyono Mura,	7,804.	—	—

### HOOTAKU GUN

Temmei Mura,	12,641.	1	—
Hokubu Mura,	11,120.	—	—
Kawachiyoshino Mura,	10,485.	—	—
Takuma Mura,	9,364.	—	—
Akita Mura,	8,545.	—	—

### UTO GUN

Misumi Machi,	18,839.	1	—
Shiranubi Machi,	11,809.	—	—

### TAMANA GUN

Nankan Machi,	18,862.	1	—
Nagasu Machi,	17,395.	—	—
Taimei Mura,	14,115.	—	—
Kikusui Machi,	10,855.	—	—
Mikawa Mura,	10,004.	—	—
Tensui Mura,	9,488.	—	—
Gyokutoo Mura,	7,992.	—	—
Yokoshima Mura,	7,817.	—	—

### KAMOTO GUN

Ueki Machi,	22,868.	1	—
Kikuka Mura,	12,672.	—	—
Kamoto Machi,	12,167.	—	—
Kahoku Mura,	9,607.	—	—
Kaoo Mura,	8,709.	—	—
Tasoko Mura,	3,598.	—	—

### KIKUCHI GUN

Shisui Mura,	10,771.	—	(1)
Nishigooshi Mura,	9,567.	—	(1)
Shichijoo Mura,	7,872.	—	(1)
Oozu Machi,	23,204.	—	—
Kikyoo Mura,	12,685.	—	—
Kooshi Mura,	9,677.	—	—
Kyokushi Mura,	7,132.	—	—

### ASO GUN

Oguni Machi,	16,327.	1	—
Aso Machi,	24,843.	—	—
Ichinomiya Machi,	14,190.	—	—
Takamori Machi,	13,927.	—	—
Soyoo Machi,	9,690.	—	—
Minamioguni Mura,	7,676.	—	—

Hakusui Mura,	7,324.	—	—
Chooyoo Mura,	6,122.	—	—
Yamanishi Mura,	4,635.	—	—
Kugino Mura,	3,991.	—	—
Namino Mura,	3,858.	—	—
Ubuyama Mura,	3,350.	—	—

### YATSUSHIRO GUN

Kagami Machi,	23,798.	—	—
Ryuuhoku Mura,	10,501.	—	—
Senchoo Mura,	8,782.	—	—
Shimomatsuguma Mura,	8,202.	—	—
Izumi Mura,	7,577.	—	—
Kamimatsuguma Mura,	7,203.	—	—
Miyahara Machi,	6,262.	—	—
Tooyoo Mura,	6,014.	—	—
Ryuuhoo Mura,	3,099.	—	—

### ASHIKITA GUN

Ashikita Machi,	19,227.	—	(1)
Tsunagi Mura,	9,181.	—	—
Younora Machi,	9,089.	—	—
Tanoura Machi,	8,564.	—	—
Kudaragi Mura,	3,764.	—	—

### KUMA GUN

Taragi Machi,	20,818.	—	—
Nishiki Mura,	14,723.	—	—
Kuma Mura,	12,754.	—	—
Yunomae Machi,	9,478.	—	—
Sagara Mura,	8,975.	—	—
Ue Mura,	7,949.	—	—
Menda Machi,	7,080.	—	—
Mizukami Mura,	6,788.	—	—
Yamae Mura,	6,762.	—	—
Itsuki Mura,	6,241.	—	—
Okaharu Mura,	4,053.	—	—
Fukada Mura,	3,250.	—	—
Sue Mura,	2,271.	—	—

### AMAKUSA GUN

Ooyano Machi,	26,409.	1	—
Itsuwa Machi,	18,544.	—	(1)
Ariake Machi,	11,814.	—	(1)
Reihoku Machi,	17,522.	—	—
Kawaura Machi,	15,794.	—	—
Matsushima Machi,	12,523.	—	—
Amakusa Machi,	12,370.	—	—
Ryuugadake Machi,	9,325.	—	—
Goshonoura Mura,	9,206.	—	—
Shinwa Mura,	8,330.	—	—
Kuratake Mura,	7,777.	—	—
Himedo Mura,	6,310.	—	—
Sumoto Mura,	5,719.	—	—

## MIYAZAKI

Only 9 out of 26 towns and 2 out of 18 villages have gospel work carried on their midst. Total unreached population is 439,731.

### CITIES

	Population	Miss.	Jap.
Miyazaki Shi,	162,642.	7	(9)
Nobeoka Shi,	126,146.	5	(7)
Miyakonoojoo Shi,	94,537.	6	(3)
Nichinan Shi,	64,450.	3	(1)
Kobayashi Shi,	45,527.	2	(3)
Hyuuga Shi,	42,135.	2	(3)
Saito Shi,	36,838.	1	(4)
Kushima Shi,	43,828.	—	—

### HIGASHIMOROKATA GUN

Kunitomi Machi,	24,621.	—	(1)
Takaoka Machi,	17,536.	1	—
Aya Machi,	12,322.	—	—

### NISHIMOROKATA GUN

Nojiri Machi,	13,804.	1	—
Kakutoo Machi,	9,022.	1	—
Iino Machi,	20,712.	—	—
Takaharu Machi,	16,944.	—	—
Masaki Machi,	10,349.	—	—
Suki Mura,	6,468.	—	—

### KITAMOROKATA GUN

Yamanokuchi Mura,	9,577.	1	—
Soonai Machi,	19,315.	—	—
Takazaki Machi,	18,867.	—	—
Takajoo Machi,	18,786.	—	—
Mimata Machi,	16,473.	—	—
Nakagoo Mura,	12,050.	—	—
Yamada Machi,	11,763.	—	—

### HIGASHIUSUKI GUN

Kadogawa Machi,	17,101.	1	—
Nangoo Mura,	8,000.	1	—
Kitakata Mura,	11,688.	—	—
Toogoo Mura,	11,174.	—	—
Kitakawa Mura,	9,908.	—	—
Shiiba Mura,	9,684.	—	—
Kitaura Mura,	8,632.	—	—
Morotsuka Mura,	8,033.	—	—
Saigoo Mura,	7,441.	—	—
Hokugoo Mura,	5,808.	—	—

**NISHIUSUKI GUN**

Takachiho Machi,	23,842.	—	(1)
Hinokage Machi,	16,995.	—	(3)
Gokase Machi,	10,244.	—	—
Kamino Mura,	4,870.	—	—

**MINAMINAKA GUN**

Nangoo Machi,	15,527.	—	—
Kitagoo Machi,	10,110.	—	—

**MIYAZAKI GUN**

Sadohara Machi,	20,490.	—	—
Tano Machi,	12,701.	—	—
Kiyotake Machi,	12,172.	—	—
Ikime Mura,	8,596.	—	—

**KOOYU GUN**

Takanabe Machi,	20,498.	1	(3)
Tsuno Machi,	16,080.	—	(1)
Kawaminami Machi,	20,614.	—	—
Shintomi Machi,	17,266.	—	—
Kijoo Mura,	8,413.	—	—
Sanzai Mura,	8,056.	—	—
Nishimera Mura,	5,888.	—	—
Higashimera Mura,	4,539.	—	—

**KAGOSHIMA**

38 of the 60 towns and 17 of the 23 villages mainly in the center of Kagoshima prefecture, with a population of 693,831 have no Christian work in them.

**CITIES**

	Population	Miss.	Jap.
Kagoshima Shi,	307,947.	12	(10)
Kanoya Shi,	78,240.	2	(2)

Sendai Shi,	61,672.	2	(1)
Izumi Shi,	47,981.	1	(3)
Naze Shi,	44,252.	—	(9)
Ookuchi Shi,	43,748.	—	(2)
Akune Shi,	42,053.	3	(1)
Taniyama Shi,	41,381.	—	(1)
Kokubun Shi,	38,395.	2	(1)
Tarumizu Shi,	37,675.	1	(1)
Makurazaki Shi,	36,914.	—	(2)
Ibusuki Shi,	35,602.	1	(2)
Kushikino Shi,	34,457.	2	(2)
Nishinoomote Shi,	34,441.	1	(2)
Kaseda Shi,	34,427.	—	(1)

**KAGOSHIMA GUN**

Yoshida Mura,	9,625.	—	—
Nishisakurajima Mura,	7,898.	—	—

**IBUSUKI GUN**

Ei Machi,	28,732.	—	—
Yamagawa Machi,	19,460.	—	—
Kiire Machi,	15,826.	—	—
Kaimon Machi,	12,435.	—	—

**KAWANABE GUN**

Kawanabe Machi,	26,891.	—	(2)
Chiran Machi,	23,437.	—	—
Boonotsu Machi,	13,378.	—	—
Kasasa Machi,	11,609.	—	—
Ooura Mura,	7,567.	—	—

**HIOKI GUN**

Ijuuin Machi,	19,308.	—	(1)
Ichiki Machi,	9,774.	1	—
Fukiage Machi,	22,574.	—	—
Higashiichiki Machi,	21,551.	—	—
Kimboo Machi,	18,863.	—	—
Hiyoshi Machi,	12,511.	—	—
Kooriyama Machi,	11,013.	—	—
Kamijjuuin Mura,	9,150.	—	—

**SATSUMA GUN**

Miyanojoo Machi,	29,040.	—	—
Iiwaki Machi,	13,229.	—	—
Iriki Machi,	11,682.	—	—
Takaki Mura,	11,355.	—	—
Toogoo Machi,	10,713.	—	—
Satsuma Machi,	10,682.	—	—
Kedooin Machi,	10,422.	—	—
Shumokoshiki Mura,	9,508.	—	—
Tsuruda Mura,	8,599.	—	—
Kamikoshiki Mura,	6,930.	—	—
Sato Mura,	3,661.	—	—
Kashima Mura,	2,581.	—	—

**IZUMI GUN**

Takaono Machi,	17,038.	—	(1)
Azuma Machi,	13,426.	—	(1)
Noda Mura,	6,748.	—	(1)
Nishinagashima Mura,	9,874.	—	—

**ISA GUN**

Hishikari Machi,	18,310.	—	—
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**AIRA GUN**

Hayato Machi,	27,799.	2	—
Aira Machi,	26,403.	3	—
Kajiki Machi,	21,601.	1	(1)
Makizono Machi,	15,608.	—	—
Kamou Machi,	14,900.	—	—
Kurino Machi,	14,619.	—	—
Fukuyama Machi,	12,218.	—	—
Yokogawa Machi,	9,914.	—	—
Mizobe Machi,	8,757.	—	—
Yoshimatsu Machi,	8,628.	—	—
Kirishima Machi,	8,318.	—	—

**SOO GUN**

Sueyoshi Machi,	29,224.	1	(1)
Shibushi Machi,	28,558.	1	(1)
Oosaki Machi,	25,541.	1	(1)

Ariake Machi,	18,300.	1	—
Matsuyama Machi,	8,476.	1	(1)
Oosumi Machi,	26,033.	—	—
Takarabe Machi,	18,987.	—	—
Kihoku Machi,	10,029.	—	—

**KIMOTSUKI GUN**

Konyama Machi,	23,695.	1	—
Kushira Machi,	19,430.	1	(1)
Tashiro Mura,	7,459.	1	—
Oonejime Machi,	15,058.	—	—
Nejime Machi,	13,290.	—	—
Utsunoura Machi,	12,459.	—	—
Higashikushira Machi,	11,944.	—	—
Sata Machi,	11,610.	—	—
Aira Machi,	11,302.	—	—

**KUMAGE GUN**

Minamitane Machi,	13,390.	—	(1)
Yaku Machi,	10,364.	3	(1)
Nakatane Machi,	20,331.	—	—
Kamiyaku Machi,	13,643.	—	—

**OOSHIMA GUN**

Setouchi Machi,	25,710.	—	(6)
Tokunoshima Machi,	21,682.	—	(3)
Isen Mura,	16,591.	—	(13)
Kikai Machi,	15,705.	—	(8)
China Machi,	13,465.	—	(2)
Wadomari Machi,	12,598.	—	(2)
Amaki Mura,	12,473.	—	(1)
Yoron Mura,	8,019.	—	(2)
Uken Mura,	5,992.	—	(1)
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# NAMES

*Elaine Nordstrom, editor*

## New Arrivals

Ruth Lynn (June 16) to Mr. & Mrs. J. J. Campbell (OMF).  
 David Mark (Aug. 13) to Mr. & Mrs. Vincent Gizzi (OBM).  
 Philip Neil (May 27) to Mr. & Mrs. S. A. Metcalf (OMF).  
 A baby boy (Sept. 6) to Mr. & Mrs. Oddvar Tegnander (FCM).  
 Julia Mary (March 8) to Mr. & Mrs. Neil Young (CJPM).  
 Anna Rosa (April 4) to Mr. & Mrs. Eugen Zollinger (IMM).  
 Hope (Oct. 4,) to Pauline and Mark Maxey.  
 Michelle Patricia (Oct. 21) to Mr. & Mrs. Wm. Clark (IND).  
 Elizabeth Bronwen (July 7) to Mr. & Mrs. M. C. Griffiths (OMF).  
 William Allan (Sept. 1) to Mr. & Mrs. D. A. Cook (OMF).  
 Christine Mary Ellen (Sept. 5) to Mr. & Mrs. Alan Mitchell (OMF).  
 Robert Sven (Sept. 15) to Mr. & Mrs. Herbert Skoglund (BGG).  
 Kande Leone (Aug. 17) to Mr. & Mrs. Wm. Bettschen (ACPC).  
 Sharon Jean (Aug. 7) to Mr. & Mrs. L. Shelton Allen (FEGC).  
 Mark Philip (Aug. 11) to Mr. & Mrs. Rollin Reasoner (FEGC).

## With the Lord

Miss Violet N. Attwater (JIM) died suddenly of heart trouble July 20 in Kyoto.  
 Miss Elizabeth Byrd (WMC) died Aug. 30, 1960.

## Returnees

Miss Desley Barber (OMF); 85 Hon Cho, Shizunai, Hidaka, Shizunai, Hokkaido. Mr. & Mrs. J. J. Campbell (OMF); 80 Sakae-cho, Urakawa, Hokkaido. Mr. & Mrs. A. F. Friesen (OMF); Karuizawa Machi, Nagano Ken. Miss Anne Friesen (OMF): 54 Sakae Machi, Itayanagi Shi, Aomori Ken. Miss Daphne Kelly (OMF): 106 Nowaki, Uramachi, Aomori Shi, Aomori Ken. Mr. & Mrs. A. R. Kennedy (OMF): 344 Seijo Machi, Setagaya-ku, Tokyo. Mr. & Mrs. S. A. Metcalf (OMF): 49 Sawada, Tsukurimichi, Aomori Shi, Aomori Ken. Mr. & Mrs. L. A. Street (OMF): 49 Sawada, Tsukurimichi, Aomori, Shi, Aomori Ken.

## Reinforcements

Miss Shirley Barbour (OMF): 21 Azahara Tomizawa, Sendai Shi. Mr. Allan Knight (OMF): 49 Sawada, Tsukurimichi, Aomori Shi. Mr. David Mitchell (OMF): 49 Sawada, Tsukurimichi, Aomori Shi. Miss Joan Petrie (OMF): 21 Azahara Tomizawa, Sendai Shi. Mr. Hugh Trevor (OMF): 49 Sawada, Tsukurimichi, Aomori Shi. Mr. & Mrs. Gerald Fisk (BGC): 11-2 Chome, Toyotama-Kita, Nerima-ku, Tokyo.

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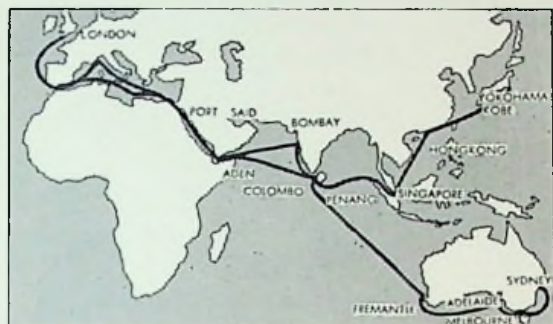
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