

# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



HARVESTING ICE  
IN HOKKAIDO

*Reconciliation*

*Olympic Evangelism*

*Missionary Children Testify*



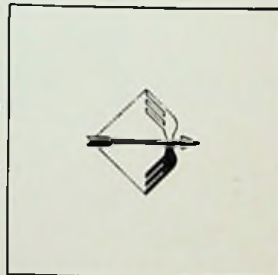
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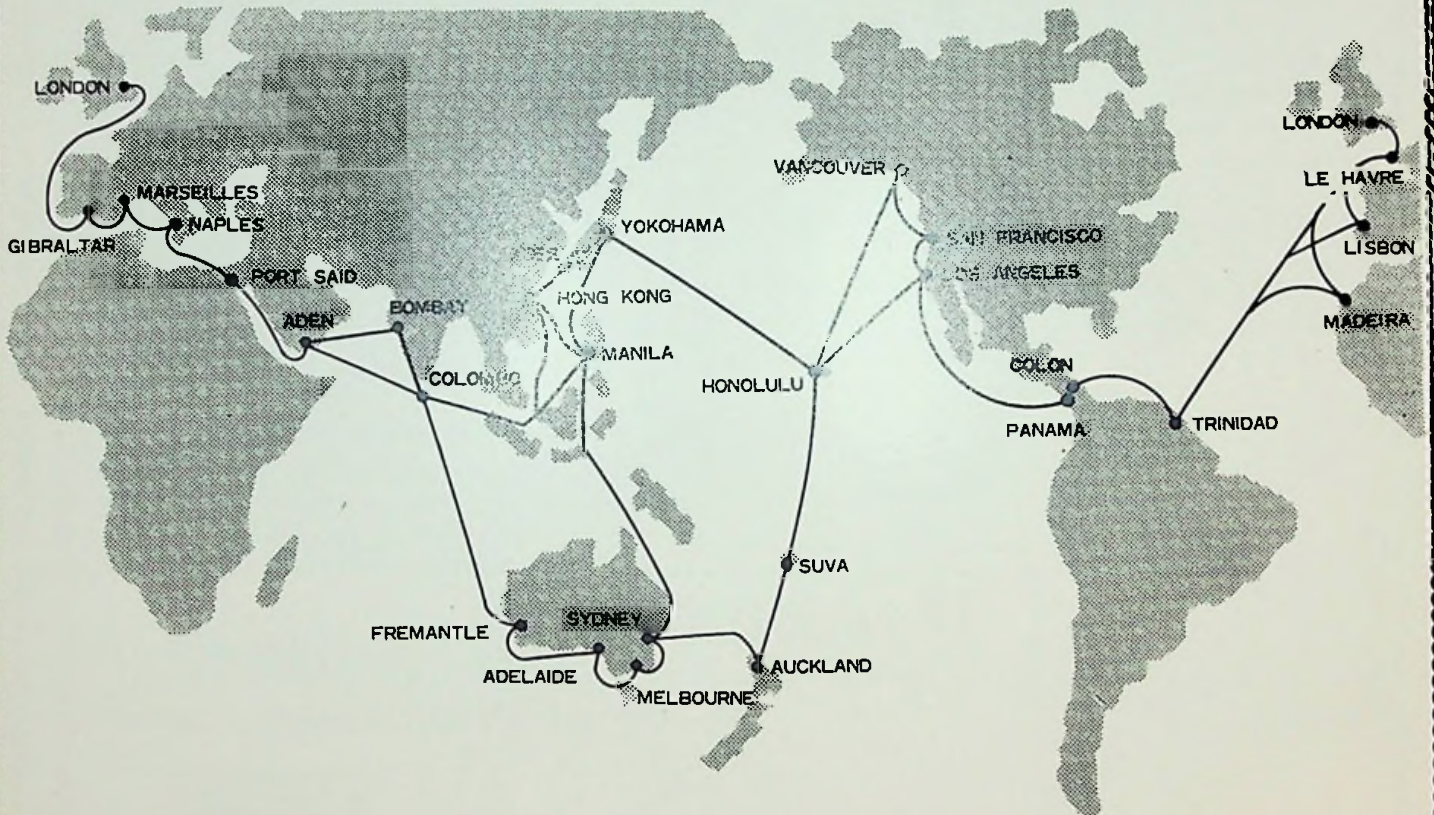
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SPRING BANQUET — March 26th, 6:30 P. M. at the Grant Heights Officer's Club in Tokyo; Dr. Lehman Strauss, speaker; those outside the Tokyo area should contact our office if they plan to attend.

PRAYER CONFERENCE for MISSIONARIES — from the evening meal April 19th through the noon meal April 22nd at the Hoshino Hotel in Naka Karuizawa, Nagano Ken; leader — Rollin Reasoner; details will come by a general letter soon; reserve these dates now.

ANNUAL SUMMER CONFERENCE — August 1-4 at Karuizawa.

1964-65 EMAJ Protestant Missionary Directories are still available from our office for ¥450 which includes postage.

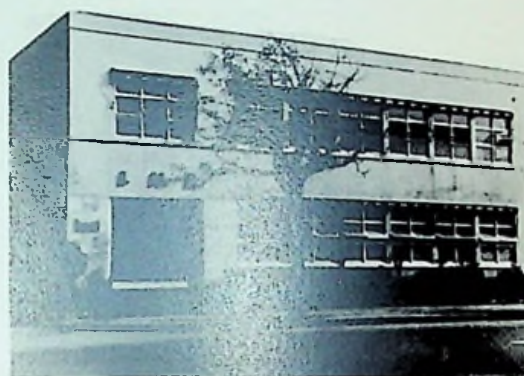
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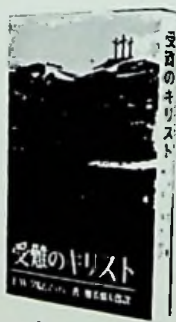
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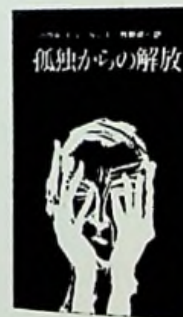
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# President's Page

CHRIST is risen indeed!

Not only is the EMAJ President interested in the present missionary personnel in Japan, but every one who reads this magazine has prayed concerning the missionaries' continuing ministry here. We are all vitally concerned with the welfare of the Japan missionary force and the advance of the Gospel through these messengers of Hope in Christ Jesus. With this in mind the EMAJ is particularly happy again to have published an annual Missionary Directory.

*Japan Harvest* survey totals of recent years look something like this: Mission boards in Japan:

1940—48

1955—91

1958—112

1959—118 (Missions Centennial)

1960—102 (with four or more missionaries)

1964—85 (with four or more missionaries).

Total missionary personnel in Japan:

March 1953—1889

July 1957—1912

January 1960—2176

(including on furlough, 2548)

October 1964—2432

(including on furlough, 2830).

The EMAJ Protestant Missionary Directory for 1964-1965 has a total listing of 2830 missionaries. The denominational affiliation shows there were 15 missions which each had more than 30 missionaries as of October 1, 1964. In contrast with these 15 missions and their 1347 missionaries is the continued listing of 100 additional mission boards with a total of 899 missionaries. Actually 46 of these boards have between one and four missionaries. Further

information seemed scattered on yet another 21 mission boards in Japan which have a total of 230 missionaries. Total recognized mission boards in Japan comes to 136.

The Interboard Committee for Christian Work in Japan (IBC) has in its affiliation some seven church groups with a total of 383 missionaries. The Evangelical Alliance Mission (TEAM) with 167 and the Southern Baptist Convention Foreign Mission Board (SB) with 135 indicate the only three missions with each more than 100 missionaries.

There are 12 mission boards with 662 missionaries that have more than thirty, but not more than 100, missionaries each:

- 82 American Lutheran Church
- 77 Overseas Missionary Fellowship
- 74 Far Eastern Gospel Crusade
- 72 Lutheran Church Missouri Synod
- 68 Presbyterian Church in the U.S. Japan Mission
- 49 Japan Lutheran Missionary Association
- 46 Christian Churches
- 46 Conservative Baptist Foreign Mission Society
- 44 Protestant Episcopal Church
- 35 Japan Evangelical Mission
- 35 American Baptist Foreign Mission Society
- 34 Assemblies of God

Those missionary names listed as without mission affiliation nor any further noted designation totaled 107, while a further 225 are classified as Independent. Some 22 missionaries in Okinawa found a place in the Directory. Forty seven were listed with "address unknown" or some similar explanation, while of the total number in the Directory some 398 are presented as "on furlough" as of October 1, 1964. In many cases it is to be noted that the furlough address is given in detail.

Where information was available the year of the missionary's first arrival in Japan has also been shown along with his affiliation and address. In all cases the name and address have been put into Japanese.

With 2830 missionaries having service, and some 2432 of these actually on the field last fall, it is interesting to note their relative location within the country. Yamagata Ken in the Tohoku appears to have only two missionary family units. In the Chubu one couple and a single lady are occupying Toyama Ken; as is the case in Shimane Ken, that part of Japan lying along the Japan Sea adjacent to Hiroshima Ken.

The islands of Hokkaido and Shikoku have some witness; looking into Kyushu it is to be noted that three single ladies have been left with the challenge of Saga Ken. Admittedly there are over ten million people in Tokyo, but does this necessarily make it good strategy to have as many as 610 missionaries in such a metropolis? This is a quarter of our active missionary staff serving a tenth of Japan's population. Yet even in Tokyo it averages out to more than 17,000 souls per missionary.

Tokyo entertains the necessity for much missionary manpower in mission administration, project ministries, etc., not to mention the vital need for evangelism and church planting in this the world's largest city. We need continually to appraise our advance with the Lord and His work in this land. We do look for laborers in answer to our prayers. Under the direction of the Spirit of the Lord then, we must be prepared to advise and channel intelligently the available manpower that we trust will continue to look for service in this land. "Lord of Harvest, send forth laborers!"

*continued on page 11*

## IN THIS ISSUE

Partners or porcupines? Dr. Henry Brandt, Christian psychologist, in his ministry at EMAJ 1964 conference, helped his listeners take a good look at their own reactions to other people. The taped recording of Dr. Brandt's message on "Reconciliation" has been abridged for publication in this issue.

Tokyo Olympics gave opportunity for an unusual scope of Christian fellowship and for reaching non-Christians. Hugh Harris reports on the banquet for Christian athletes, sponsored by the Olympic Christian Testimony.

Ralph Cox covers the over-all efforts, including Mr. Honda's crusade.

Children of missionaries find themselves in situations full of challenge and opportunity. Happy the parents whose own obedience to God's call is followed by a family's ready response to that challenge. Three students of the Christian Academy in Japan share their vision to serve Christ in the vicinity of the school, in conjunction with parents' missionary work, and in outside activities . . . "Why I want to be a Missionary" is discussed by three other children of missionaries. Their essays won prizes at the Karuizawa Union Church Sunday School last summer.

As director of TEAM-AVED, Don Goss probably knows more about audio-visual aids than any other missionary in Japan. In "Projected Visuals—Gimmick or Tool?" he leaves no doubt as to the usefulness of this tool.

A merry coffee shop that belongs to Jesus is described by Bernie Marsh. The human owners are a Chinese couple in Yokohama. In an area where Satan rules, Mr. and Mrs. Shu and Christian friends reach the lost through a consistent testimony.

Dr. J.M.T. Winther responded to *Japan Harvest's* request for stories behind indigenous hymns. An old *samurai* and poet, Okuno Masatsuna was possibly the first writer of Japanese hymns. One still sung today was prompted by the pain from a carbuncle being lanced, and expresses comfort found in Christ.



**Editor-in-Chief:** Sam Archer  
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# RECONCILIATION

by HENRY BRANDT



There were two porcupines in Alaska. In order to keep warm they started drawing close together, but then they started needling each other. So they had to pull apart a little, but then they got cold and so they moved closer together. Then they started needling each other again. It was such a frustrating thing. They were either cold or needling each other.

That's the way some people live. They either have enough distance between them that there's nothing significant going on, or they draw close and all they do is fight.

2 Corinthians 5:17 says that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." What has become new? Many people say to me: "Doc, this hasn't happened to me. There are all kinds of old things around me and I'm a Christian. Old attitudes, old problems, same old reactions to people. It's not all new. What does that verse mean? What's new?"

Well, I think the answer is in the next verse. "And all things are of God." That's what's new. The power is God's. You are a Christian and you have access to that power. That's what's new. A whole new source of spiritual energy.

It doesn't mean you are going to use it. You don't need to submit to the power that's available to you, but it's there.

"All things are of God, who hath reconciled us to himself by Jesus Christ," and this is what's new, He has given you a "ministry of reconciliation" (2 Corinthians 5:18). That's what's new—this burden to be reconciled.



Let me tell you about a fine young Christian fellow and his wife. She was on his arm when they came into my office. I thought: Now there's a solicitous couple, why are they here? I looked at her, then looked again. She had a black eye! And he had done it.

They had four children, old enough to wear shoes. They must have been married at least five years for that. He knew his wife was going to buy some shoes one day, and he said, "You can buy white shoes, black shoes or brown shoes, but I don't want you coming home with two-tone shoes. You understand?" When he talked to her that way, she made up her mind that she was going to show him that no woman has to take that kind of talk from a man, not in this enlightened age. She had already made up her mind before he got through talking.

And she came home with four pairs of black and white shoes, and she put them on the kids so that when her husband came home it was too late to do a thing about it. She won that round. Why did she do it? She did it because her husband told her not to. What an attitude for a Christian woman! Sure, he was crabby. I'm not defending him. A man ought to be a gentleman when he talks to his wife. But it doesn't give a woman an excuse to be a child just because her husband acts like one.

Sunday morning came, and the husband had charge of the shoeshine department. There he was, confronted with four pairs of two-tone black and white shoes. He started on the first pair and got a little black on the white, tried to patch it up a bit, gave up in disgust. He caught the child that the shoes fit and put them on her and she went running up the stairs. Then down the stairs came a voice, "Is that the best your father can do?" That didn't help him any when it came to the second pair. He got through the second pair and the third pair and down the stairs came the voice, "Isn't your father finished yet?"



*Dr. Henry Brandt*

That made him furious. He finished the fourth pair and went upstairs. And there was his wife standing at the head of the stairs, and she said disdainfully, "Well, it's about time." And that's when he did it. Right in the eye. On Sunday morning.

How is it that a Christian couple, married all that time, still have not agreed on how to spend their money? How could that possibly be? There's only way that I know of. They had no intention of being reconciled.

No matter what the issue, if you come together prayerfully, and it is your purpose to be reconciled, you can be reconciled. Not win your argument, or stick up for what you believe, but be reconciled. One of the things that should be new about us is the passion to be reconciled.

#### **DISCUSSION INSUFFICIENT**

It's not enough to discuss your arguments. You must be reconciled.

One time my wife and I decided to buy a stereophonic record player. We had no trouble at all deciding we wanted one. But we found that you can spend \$70 on one, but also you can spend \$700. One of us was on one end of the scale and the other on the other end. That's quite

a gap. So I sat down and pointed out to my wife the reasons why I felt we ought to buy the one I thought we ought to buy. And my wife did the same for me. Do you know what happened? We understood each other perfectly. That's all that happened. But we weren't any closer to being reconciled.

Then we consulted some of our friends, and what happened? We consulted some of our friends, that's all. We weren't any closer to being reconciled. After all the facts were in we were just as far apart as ever.

What do you do then?

After all the facts are in, and all the discussion is over, if there is a stalemate, God has provided a way. In a family, somebody has the last word. This is a very serious responsibility, to have the last word.

I have the last word. But I respect my wife very highly. I admire her. She is dedicated to the task of being a mother. She gives herself wholeheartedly, and she's got as big a stake in our marriage as I have. Before I go against my wife's advice, I'd better have a pretty good reason for doing it.

#### **STALEMATE UNNECESSARY**

Nevertheless, no matter how hard you try there are times when there is a stalemate, and then who breaks it? It's the one who has the last word. And that's how we broke the stalemate.

(Some people say the trouble with me is I never finish my stories ... so you perhaps want to know which one *did* we buy!)

You never, never need to have a stalemate in an organization if somebody has the responsibility for the last word.

Do you have, as one of your primary burdens in life, the ministry of reconciliation? This is vitally important to us as a body of Christians. This is the key to marriage happiness. This is the key to cooperation one with another in this country—this burden of being reconciled one with another.

*continued on next page*

**WE HAVE BEEN RECONCILED --- TO BECOME RECONCILERS.**

*continued from previous page*

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee" (Matthew 5:23). Can you think of anybody who's got something against you? What is your move then? You may say: If anybody's got anything against me, let him come to me! Is that what Jesus said? If you remember that your brother has something against you, "leave there thy gift before the altar, and go thy way; and first be reconciled to thy brother, and then come and offer thy gift" (verse 24).

An issue between you and your brother is serious enough for you to suspend what you are doing in order to be reconciled. You need to sit down and come to a decision that is binding on both.

A man isn't free to do what he pleases, and once a policy is worked out, you are bound by that. It won't do for a wife to say, "I think this is the way we ought to treat the children," and for the husband to say, "I don't. I think it should be this way." The husband does it one way, and the wife does it another way.

You know what you will have? You will raise some mixed-up brats. If there is a disagreement between you and your partner, your children will make it obvious.

If you are aware that your brother has something against you, it's your move to be reconciled. "As much as lieth in you, live peaceably with all men" (Romans 12:18).

#### **YOUR MOVE ALWAYS**

Then in Matthew 18:15 we read: "Moreover if thy brother shall trespass against thee." Now that's the opposite, isn't it. In the first place, you were aware that someone had a grievance against you, but now you have a grievance against someone else. Now whose move is it? "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

What are we saying? That if you walk in the spirit and if you are aware that there is a rift between you, it doesn't matter whose fault it is, it is *your* burden to be reconciled.

In another place Jesus said, "If

thy brother trespass against thee, rebuke him" (Luke 17:3). Have your children trespassed against you, or your wife, or your husband, or somebody that works with you? You are conscious that there's a rift between you. There's a difference of opinion. Someone has deliberately gone against your wishes. What are you supposed to do?

"Rebuke him." Let him know.

I don't think the implication here is to get mad about it. A rebuke can be a very gentle thing. There are a lot of people who will never know how they affect you unless you let them know. I think Jesus is saying: If there is somebody doing something you don't appreciate, tell him about it.

#### **FREQUENT FORGIVENESS**

Then if he repent—that's the tough part—"forgive him." "And if he trespass against thee seven times in a day" (verse 4) . . . *seven* times in a day? How could an individual trespass seven times in a day and be sorry seven times in a day?

Let me illustrate. A certain man and his wife had looked forward to their marriage. What a happy experience it was going to be! But there was something he overlooked till they were married. She turned out to be a door-slammer. She would go through a door and close it as though she was going to tear it off the hinges. She'd get into the car and—slam! This griped him. He hated that door-slaming.

He was a bridegroom and wanted to be loving so he didn't say anything about it. But every time she slammed a door he got more and more tense. Once she slammed that door and he let go and yelled at her. "Will you cut out slamming those doors!"

She said, "Honey, I didn't realize that this bothered you. I'm awfully sorry." And he said, "That's all right." And she went into the bathroom—and slammed the door.

Some of you have deeply ingrained habits and even though you don't mean to do it again, the next time you remember is after you've done it. The only way that you will change your ways is if the people close to you will be sympathetic

and cooperate with you. You are serious, and want to break this habit, but it's a deep habit, and you may do this thing seven times in a day. It's possible for a person to be deeply repentant seven times a day.

If there were some sympathetic help, a lot of people would be able to grow. But sometimes someone else's weaknesses bring out our own and we go off and sulk like a little boy, or cry like a little girl.

How do you know when a man's serious when he says, "I'm sorry"? One time I was traveling in a seaplane up the coast of British Columbia. When we reached the dock on an isolated island I got out first. I jumped on the pontoon, tied the plane up, jumped up on the dock and stood under the wing. The pilot came out and he jumped on the pontoon, and when he did the wing came down and hit me on the head. The pilot said, "I'm awfully sorry." I said, "That's all right." Then it came time for us to leave. I was standing under the wing and the pilot jumped on the pontoon and down came that wing. He said, "I'm awfully sorry." I said, "That's all right."

This happened three, four, five, six times. You say, "Why didn't you get out from under the wing?" I caught on to that myself after a while! After it dawns on you that a man isn't sorry then you'd better get out of his way. But you don't have to fight him the rest of your life. When it dawns on you that a person isn't going to change, you can pray for a spirit of forgiveness. You don't have to nurse a grudge.

What's new? A new ministry of reconciliation. "I like you, I don't care what you do. You can't make me stop liking you. I'm going to forgive you. I'm going to be reconciled to you." Wouldn't it make a difference if those old bitter attitudes were gone? Those old clashes gone.

#### **SOLVED**

Take this attitude: It doesn't really matter which way we do it. If there's a way that my wife would like to do it and a way that I would like to do it, and really, there's no

basic issue except that we differ, then let's do it my wife's way. Wouldn't that solve a lot of problems?

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you," (Ephesians 4:31). Are you willing for that? Yes or no? "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (verse 32).

You must first forgive yourself and receive forgiveness for what you are and for what you have done up to now. The blood of Jesus Christ will cleanse you from all of that. Then you ought to feel good and clean and washed and wholesome and positive and constructive. Then your attitude toward your partner, toward your fellow-laborer, can be kind, tenderhearted and forgiving.

You will be living above anything that anybody can do. ★



In the United States, *Christian Life Magazine* (December) was able to report that during 1954, "evangelical publishers have made available to the public an amazing array of select books" and "out of the thousands of religious books which have rolled off the presses in 1954" offered a survey of 70 select publications. But in Japan, a survey of evangelical literature presents a thoroughly contrasting picture. Including even booklets of less than 50 pages, only 156 publications (plus a few strongly denominational books) are currently available in the Japanese language. . . . Here is the approximate breakdown:

Books of Bible Study	37
Devotional (or Deeper Life) Books	35
Evangelistic (including Follow-up)	32
Biographies	13
Children's Books	12
Books on Important Problems	10
Bible Study Helps	6

# Gleanings

## from our reading



They were helping the shepherd to deal with a lot of very active sheep and lambs, to persuade them into the right pastures, to keep them from rushing down the wrong paths. And how did the successful dog do it? Not by barking, fuss, ostentatious authority, any kind of busy behavior. The best dog I saw never barked once; and he spent an astonishing amount of his time sitting perfectly still, looking at the shepherd. The communion of spirit between them was perfect. They worked as a unit. Neither of them seemed anxious or in a hurry. Neither was committed to a rigid plan; they were always content to wait. That dog was the docile and faithful agent of another mind. He used his whole intelligence and initiative, but always in obedience to his master's directive will; and was ever prompt at self-effacement. The little mountain sheep he had to deal with were amazingly tiresome, as expert in doubling and twisting and going the wrong way as any naughtily little boy. The dog went steadily on with it; and his tail never ceased to wag.

What did that mean? It meant that his relation to the shepherd was the center of his life; and because of that, he enjoyed doing his job with the sheep, he did not bother about the trouble, nor get discouraged with the apparent results. The dog had transcended mere dogginess. His actions were dictated by something right beyond himself. He was the agent of the shepherd, working for a scheme which was just that which was the source of the delightedness, the eagerness, and also the discipline with which he worked. But he would not have kept that peculiar and intimate relation unless he had sat down and looked at the shepherd a good deal. (From *Collected Papers of Evelyn Underhill*, Lucy Menzies, ed., Longmans, Green and Co., New York. Courtesy of David McKay Company, Inc.)



Such is the simplicity and innocence of many Churchmen in this day that they actually expect false doctrine to look false, and will not understand that the very essence of its mischievousness, as a rule, is its resemblance to God's truth. A young Churchman, for instance, brought up from his cradle to hear nothing but Evangelical teaching, is suddenly invited to hear a sermon preached by some eminent teacher of semi-Romish, or semi-sceptical opinions. He goes to the church, expecting to hear nothing but heresy from beginning to end. To his amazement he hears a clever, eloquent sermon, containing a vast amount of truth and only a few homeopathic drops of error.

What discerning eye can fail to see that many Churchmen expect unsound teachers to be open vendors of poison, and cannot realize that they often appear as "angels of light," and are far too wise to be always saying all they think. But so it is. Never was it so needful to remember the words, "The serpent beguiled Eve by his subtilty."

The late Bishop J. C. Ryle, Quoted in *New Life*



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# Harvester to Harvester

## EDITORIAL COMMENT

### PRAYER CONFERENCE

The life of communion with God and dependence on God is an agreed essential spiritual qualification for the missionary. EMAJ is a fellowship of missionaries with these qualifications. This year we will again have abundant opportunity to test and prove God in our missionary service. For mutual encouragement in prayer and fellowship regular days of prayer are held. Then also this spring during the week following Easter a revival prayer conference is being called. Let us again pray one with another! Let us pray one for another!

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15).

Plan to be present Monday through Thursday April 19-22, 1965. Kindly send a card to the EMAJ office now if you can be in attendance as we need to arrange suitable accommodation for all who attend.

### DATES TO REMEMBER

S.A.

Last September 18, 1964 the EMAJ annual fall banquet and rally was held in Tokyo. Dr. Clarence Jones with several other featured guests made the evening most profitable for all who were able to attend. This coming Friday March 26th EMAJ will have its annual spring banquet and rally. Dr. Lehmann Strauss will be special guest speaker. We look forward to a good time of fellowship and spiritual blessing in the Lord. Dr. Strauss, well known for his Bible and pulpit ministry in the States, will be in Japan and Korea for the month of March.

Remember the dates of the EMAJ summer annual conference in Karuizawa: August 1st through August 4th, 1965. This is a Sunday through Wednesday, and will be immediately followed by the Deeper Life Conference.

S.A.

### EVANGELICALS GET TOGETHER

The third gathering within a year of the Five Group Meeting was held on November 16, 1964. Present were those from the FUKUIN RENMEI with a membership of Japanese churches in this land; JAPAN PROTESTANT CONFERENCE (JPC) with a membership of pastors and missionaries; JAPAN BIBLE CHRISTIAN COUNCIL (JBCC) with a membership of missionaries; JAPAN COUNCIL OF EVANGELICAL MISSIONS (JCEM) with a current membership of twenty-nine missions; and the EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN (EMAJ) with a current membership of five hundred missionaries. While membership in one or more of these is possible by any one missionary or pastor, there is no one group that represents all evangelical missions, churches, pastors, and missionaries in Japan.

Both the EMAJ President and Vice President attended this meeting. We were personally happy to witness frank and open discussion amongst the missionaries and Japanese. Each one present indicated the continuing need to manifest Christ in all testimony through the Word of God. Whatever else EMAJ does, we must emphasize the need in our midst for a work of the Spirit of God.

Regarding an organization of evangelical groups there was willingness indicated to proceed with a study towards formation of a committee to be responsible for calling meetings, and handling matters of liaison and cooperation. This is to be presented to our several organizations in due time. Certain purposes for the formation of such a committee were agreed upon: 1. Liaison between evangelical groups; 2. Fellowship; 3. A united evangelical voice; 4. Service.

That objective of liaison within this group committee could include a wide range of activities, and was felt to be the prime purpose for calling evangelical pastors and missionaries together. Every EMAJ mem-

ber is aware of the NCC's effort to be inclusive in representing the Protestant movement, and therefore as evangelicals we would seek to establish a separate voice.

EMAJ exists in itself for the purpose of fellowship in the Lord. We do need to stand together for we need one another! We also need our Japanese brethren! As evangelicals we may have liaison together, however necessary that may be, but we must have fellowship together. Japan's salvation will come through an open commitment to Christ and the witness of such consecration for Christ and one for another!

Those in attendance at the meeting were present as representatives and observers. Called and moderated by the Japan Council of Evangelical Missions, the Five Group Meeting sighted a hopeful future and help for evangelicals of like mind. For ratification of its membership in this group EMAJ will come to its annual conference in Karuizawa next summer. The tentative name for this new committee of JAPAN EVANGELICAL GROUPS LIAISON COMMITTEE (NIHON FUKUIN SHUGI SHODANTAI RENRAKU IINKAI) was agreed upon.

Quoting directly from Page 2, Item 4, of the minutes of the past meeting, we read as follows on the ecumenical problem: "The emphases of the WCC on one Lord and one church should be especially meaningful to us who are nonaffiliates, when we realize that "one church" refers not only to a spiritual unity, but in practice to a world-wide organization that would like to control missionary visas, radio outlets, and so on, to further their own interests. To the Five Groups represented, which includes the largest single bloc of protestant missionaries in Japan, as well as many Japanese pastors, such top-to-bottom control is unthinkable. It is the earnest desire of these groups to show forth the true unity of believers based on a living faith in Jesus Christ through the Word of God. We believe that this can be achieved only through the working of the Holy Spirit in all of our hearts. A rough estimate based on

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a poll of representatives present indicated that the Five Groups include more than 2,300 pastors and missionaries in Japan." S.A.

### ACKNOWLEDGEMENTS

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### PRESIDENT'S PAGE

continued from page 4

It would also be interesting to know to what extent the Japanese pastor has taken to a similar geographical locating in this country. A survey of missionary concentration points up the need to know where the national pastors are working. Are we as missionaries and pastors together fulfilling the ministry of evangelism and church planting to which we have been called?

To the extent that the EMAJ Protestant Missionary Directory is of help to you, we are most happy. You have helped to make this possible!

All because of Calvary.

SAM ARCHER

EMAJ PRESIDENT

## OUR READERS SAY

At a recent meeting of the Japan Bible Christian Council I was asked to write you concerning a statement in your Winter issue in your interesting report on "Evangelicals get together." The sentence, which refers to the JBCC, reads, "Since their position is 'first degree' separation only (Biblical separation is from unbelievers), and not second degree (from those who may be in NCC-related groups, etc.) they stated that they were able to take part in the gathering of the day."

The sentence in the second parenthesis in this juxtaposition may be somewhat misleading. From the beginning of its organization, the JBCC has taken the official, constitutional position of excluding from membership any having membership in the NCC or WCC, or related organizations. On the other hand, the JBCC has never made rules for its members in their informal fellowship. In the case of this particular meeting the JBCC was happy to ask two of its members to attend and participate in the discussion. Our Council is also cooperating in the endeavor to bring to Japan a new Bible translation which will be loyal to the evangelical faith.

John M.L. Young

# Why I want to be a Missionary

Carolyn Zerbe

14 years

*Missionary work was the theme of Karuizawa Union Church Sunday School in summer 1964. These articles were adjudged winners in a competition for three age groups.*

Steven Jensen

8 years

I want to be a missionary, because I want people to learn about God's Word. If they become Christians, then they can go to heaven. Then when I go to heaven, I will be glad to see them since I told them about God. When I get old I will write a book about what happened while I was a missionary. When the kids go to Sunday school or Bible school, the teacher can tell what missionary life is like. Then maybe they will want to be a missionary too.

I want to work for God all my life.

Deborah Powders

11 years

When I was six years of age the Lord saved and took away my heavy burden of sin. As I grew older I learned more about spiritual things and grew in my knowledge of Christ. I learned to love Him more every day.

After coming to Japan for the second time I began hoping to become a missionary some day. I think the main reason why I want to become a missionary is because it is a very wonderful privilege to know Christ and all about His miracle working power. I love the Lord very much and I hope and pray that everyone will be saved before the second coming of Christ.

But if God doesn't call me to be a missionary to Japan, or a missionary at all, I know that it will be best for me.

In the past few weeks I have been thinking about being a missionary quite a lot. But I'm not really sure whether He wants me to be a missionary in a foreign land or not. Whether the Lord sends me to Africa or South America, I don't know, but I know that wherever I will be Jesus wants me to witness to others. In Matthew 5:13 Jesus said, "Ye are the salt of the earth." I want to obey this command. Perhaps I will obey it witnessing to neighbors or even as a missionary to the Indians.

Now I would like to tell you a few reasons why I would like to be a missionary. I certainly want to be a blessing to others and the best way of doing that is to be a missionary. I want the joy and peace that I have gotten from Christ to overflow into others. When I get to heaven I want to see my friends there too. I don't want them to perish. By following the Lord's command I want to repay a small part of what the Lord has done for me.

To sum it all up, I want to have a sense of accomplishment when I get to heaven. It would be awful if Jesus would say to me, "You have not obeyed me, you haven't told others about me." With the help of Jesus, though, I'm not going to let it happen. Meanwhile as I wait on the Lord I will be a missionary here and witness to my friends. In closing I would like to quote the words from a chorus that has been a blessing to me.

*When He leads me,  
Where He needs me,  
I will follow His command.  
He will guide me,  
Stay beside me,  
Gently lead me by His hand.  
O'er the highways  
And the byways,  
I will serve Him ev'ry day,  
Ever ready,  
Ever steady,  
When He leads the way.*



Steven Jensen



Deborah Powders



Carolyn Zerbe

# The days of thy youth

## FULFILLING OUR RESPONSIBILITIES

by Stephen Pendergrass

Our family started considering returning to Japan in May 1963.

My mother showed slides of our first journey, and at times I was called on to speak as we journeyed from place to place to gain our support. I spoke at about eight churches in Tennessee, two in Indiana, and to a large congregation in Alabama.

In less than three months the Lord had revealed to us His wishes concerning our return.

We came back for a twofold purpose. 1) Mother would write literature for the Japanese children. 2) It would serve as a good background for us four boys, as we had all expressed a desire to become missionaries when we grew older.

In September 1963 I was asked to speak to a Japanese congregation in Yokohama. Then in October I was asked to speak to Japanese in Morioka. From then on my first Sunday was spent teaching in Morioka. I would usually leave around 5 a.m. Saturday from Tokyo, and return after church, getting home around midnight.

I've had many experiences which I will never forget. One trip my interpreter and I did not reserve seats. We caught a night train and had to sit on the floor all the way to Sendai. When we reached there it was 6 a.m. and the sun was shining, which prevented us from sleeping. If ever I wished to listen to someone else speak, it was then!

Then in January this year my third and fourth Sundays were spent in speaking for the G.I. congregation of the Church of Christ at Grant Heights. Speaking every Sunday and going to school sometimes seems like a heavy burden. Realizing that in Christ there is no burden too hard to bear, we learn to fulfil our responsibilities with hearts full of joy!

## MY JOB AS A MISSIONARY CHILD

by Jim Youngquist

As a Christian it is my duty to help my parents in bringing the Gospel to the Japanese people. Until recently I was studying at home so I was able to help my parents a lot more than I can now.

I think the main way in which I help is by rounding up my friends for church every Saturday and Wednesday night. My two best friends will usually come on Saturday night but hardly ever will they come for prayer meeting. One of these two Japanese boys has made a decision for Christ. He has been coming to church quite regularly for over a year now. The other boy has been coming only for a few months.

It is discouraging many times as my best friend is a good student in school and thus has to study many Saturday nights. On Wednesday he does not come because he has to take care of the store which his mother runs. Two other boys whom I used to round up for church do not come any more. One went away to work about one year ago. The other one quit coming about four years ago. He lives almost next door to us, but he will not come to church any more.

A second way in which I have helped is by occasionally playing my violin for the church services. Before my sister went back to the States for college I joined her in playing the violin a few times.

A third way I have helped is by distributing tracts. Every Christmas the church people take tracts to almost every house in five different towns. This has helped in getting a few new people to come to church.

*By three students of Christian Academy in Japan.*

## WITNESSING

by John Namkung

### *Part One*

The Bible clearly states in Exodus 20, "Thou shalt not steal." This is a command of Almighty God. The Bible also clearly says in 2 Timothy 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This, too, is a divine command of the same God. Why is it that we as young people in a Christian school tend to put more emphasis on commands that deal with morals, and commands that we like, and put the command to witness somewhere in the back of our minds? I have thought of four reasons.

First, we are ashamed of standing out for God. We are ashamed of being "peculiar." We think that if we go out to try and win souls, people will ridicule us, talk behind our backs, and eventually cut us out from their fellowship. I am talking about students, not parents. In fact, I am speaking of students in a Christian school. How utterly foolish! I would rather be ridiculed, laughed at, and made fun of and still have perfect peace because I am obeying my Lord Who has commanded me to witness. What is ridicule in the light of God? Who cares what people think and say about us anyway? As long as God is supreme, those things are very minor.

Second, we tend to think that the job of winning souls is for missionaries, pastors and great men of

*continued on next page*

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God. We say, "This job is not for me. It's for my parents who were called to the mission field. In fact, I'm sacrificing much by living in a foreign land with strange customs and people."

How sad! Christ said, "The harvest truly is plenteous, but the labourers are few" (Matthew 9:37). Have we forgotten that Jesus looked out on the multitude and had compassion on them because they were as sheep without a shepherd? Have we lost this vision or have we never had compassion for the thousands of Japanese we meet daily? Was the Bible written just for missionaries, preachers, great men, and teachers? Was the command to preach the Word just aimed at the "holy men"? A thousand times no! It applies to every believer, young or old. We cannot excuse ourselves from this commission by passing the responsibility to others.

Third, we are too much concerned with ourselves. We think we are so busy that we just don't have time to witness. We neglect to put first things first. Thinking of ourselves and our activities, we look at the multitudes of dying Japanese and say, "How sad. It's too bad I can't do anything about it because I'm so busy." How utterly blind! I can think of nothing more important of all the jobs we have on earth than to preach the Gospel. Why were we left on earth? We are left on earth so we may help win souls to His kingdom. We must learn not to be so egotistical, but to think of others, especially the lost souls.

Fourth, we think of the command to preach the Word as a burden. It is something we *have* to do. True, it is something we must do for the simple fact that Christ commanded it, but our whole outlook is distorted. We are looking at the command negatively and pessimistically while we should be thinking in the positive and optimistically. I mean that when Christ commands us to love Him and follow Him, we should think of it as a *privilege*, and not just something we *must* do. The same truth applies to soul-winning. When we consider the command as a privilege and not a burden, we are more inclined to do the task heartily.

Think of it this way. Suppose the

President of the United States summoned you and ordered you to go to Iran and there teach about the President and his country and try and win followers to his cause and to the cause of freedom, would you not consider this order a privilege? How much more so when Almighty, Holy God commands us to witness.

When we are in love with our Saviour and Lord, when He commands, should we not delight to do His will? Should we not jump at the opportunity of service? When we think of witnessing as a burden, the whole cause is lost before it is started. Our attitudes must be controlled by the Lord.

From just these four reasons, one can see why so many do not have the burden to witness for God. Christ is not Lord. Either He is Lord of all or Lord of nothing. When Christ *is not* Lord, it is easy to neglect witnessing. When Christ *is* Lord, there is no question. It is something we do because He has commanded so and we love to serve Him. God grant us this love and desire to obey Him.

### Part Two

Part One was written in the negative, giving reasons why we do not witness more than we do. Now I would like to look at the positive side, relating my own experiences and what we as Christian students are now doing here at CAJ.

Up till this past summer the idea of witnessing was quite repulsive. I just didn't want to do it for the very four reasons given above. Then this summer I met the Lord in a new way and surrendered my life to Him. It was a truly glorious experience to let God take control of my life. Naturally, the question of witnessing came to my mind again and surprisingly, the idea was no longer repulsive. The more I thought of witnessing, the more my burden for Japanese souls increased.

Talking with other students, I found that I wasn't the only one with this burden. Now there are several who are truly burdened and willing to work in a Gospel Team. We plan to go out on Saturdays and pass out tracts, sing, give our testimonies and help win souls in any way we can. We are thinking of

concentrating in this Kurume area. To the Japanese living in the area, I believe CAJ is just another American school. We do not have the testimony for Christ that we should. It is our prayer that this little group may gradually grow till every student is a member and equally burdened for the Japanese, and where we are all one in Christ.

One thought that has encouraged me is that the Word of God will not return to Him void. Those who hear it will have to make a decision. Although we may not reap immediately, and there may be no outward signs of decisions, we know the Lord will work in those souls who hear of Him.

Another thought of encouragement is this. Suppose the Gospel Team spends many hours and sacrifices much (even basketball) and through all our labors, only one soul receives the Lord, wouldn't that be something to rejoice about? To think that one soul will spend eternity in Heaven! How encouraging! Yet we have to think of the thousands of Japanese who are dying daily who will spend eternity in hell. Eternity! Should that not challenge us to get out and try and stop them from going to eternity without the Lord! One tract, one song, one testimony, one smile that the Lord uses may bring a soul to Christ forever. What a tremendous responsibility we have, yet what a tremendous privilege!

I am confident the Lord will use our Gospel Team mightily this year and for years to come. Without God, nothing is possible. "I can do all things through Christ which strengtheneth me." ★

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Never water down the Word of God. preach it in its undiluted sternness. there must be unflinching loyalty to the Word of God. But when you come to personal dealing with your fellow men, remember who you are — not a special being made up in heaven, but a sinner saved by grace.

Oswald Chambers

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# ASIA'S MISSIONS AT A GLANCE

Compiled by J. Herbert Kane

COUNTRY	RELIGIONS	MISSIONARY FORCE	STATUS
THAILAND (27,560,000)	Buddhist, 26,000,000; Muslim, 1,100,000; Animist, 30,000,000; Catholic, 120,000; Protestant, 35,000.	592 missionaries. 15 societies. 352 places of worship. Four Bible schools. Four seminaries.	Total impact in Thailand seems weak although outlook is encouraging. Complete freedom to preach. Literature: significant progress through correspondence courses.
LAOS (2,100,000)	Buddhist, 2,000,000; Animist, 70,000; Catholic, 25,000; Protestant, 5,000.	49 missionaries. Three mission boards. 100 places of worship. One Bible school.	Work began in 1929. Civil war has disrupted missionary work. No missionaries in Communist areas in north and east. Literature: greatest need is for national distributors.
CAMBODIA (5,575,000)	Buddhist, 5,369,000; Muslim, 100,000; Animist, 20,000; Catholic, 54,000; Protestant, 20,000.	34 missionaries. Three boards. 52 places of worship. One Bible school.	Six of the 14 provinces have no witness. About 400 baptized Christians. Buddhism strongly entrenched. Literature: little progress since good beginning ten years ago.
S. VIET NAM (14,900,000)	Buddhist, 12,608,000; Animist, 1,000,000; Catholic, 1,250,000; Protestant, 42,000.	234 missionaries. Eight societies. 380 places of worship. Three Bible schools. One seminary.	Strongest Roman Catholic country in continental Asia. Although work is dangerous, doors are wide open. Reports labeled 1962 as "greatest year yet." Literature: distribution among military especially significant.
N. VIET NAM (16,235,000)	Buddhist, 14,475,000; Animist, 1,300,000; Catholic, 450,000; Protestant, 10,000.	Nothing known of work.	Closed to missions. Communists disrupted well-established work in 1954. Church probably functioning under severe restrictions. Literature: little being done.
PAKISTAN (100,280,000)	Muslim, 87,000,000; Hindu, 11,680,000; Buddhist, 800,000; Protestant, 450,000; Catholic, 350,000.	725 missionaries. 49 societies. 1,479 places of worship. Six Bible schools. Three seminaries.	Work concentrates on West Pakistan where most Christians live. Illiteracy and poverty abound. Anti-missionary sentiment increasing. Literature: intermission publishing program effective.
INDIA (471,000,000)	Hindu, 415,000,000; Muslim, 36,300,000; Sikh, 6,300,000; Catholic, 6,150,000; Protestant, 5,650,000; Jain, 1,600,000.	5,161 missionaries. 107 societies. 47,374 places of worship. 89 Bible schools. 50 seminaries.	In no other country has church union progressed so far. Most famous is church of South India with 350,000 members. Again, most Christians from low-caste Hindu origin. Difficult for U.S. missionaries to enter. Literature: greatest advance in Asia.
NEPAL (9,325,000)	All Hindu except for 500,000 Protestant and 700 Catholic representation.	75 missionaries. 13 places of worship. 15 societies.	Opened for first time in 1954. Societies work together as one mission. Medical and educational work only. Conversion legally prohibited. Christians giving courageous witness at great cost. Literature: main gains are along Indian border.
CEYLON (10,600,000)	Buddhist, 6,620,000; Hindu, 2,340,000; Muslim, 820,000; Catholic, 735,000; Protestant, 95,000.	91 missionaries. 13 societies. 614 places of worship. One Bible school. Two seminaries.	Buddhism and nationalism restrict Christian activity. However, government tolerant on the whole. Literature: progress slow.
BURMA (22,000,000)	Buddhist, 14,300,000; Animist, 6,650,000; Protestant, 800,000; Catholic, 250,000.	129 missionaries. 10 mission boards. 5,667 places of worship. 24 Bible schools. Ten seminaries.	Buddhism became state religion in 1961. First field of American Baptist Convention, 1814. Strong churches in tribal areas. Fewer than 12,000 Burmese are Christian. Literature: program could be advanced.
CHINA (740,000,000)	Buddhist and Taoist, 676,000,000; Muslim, 40,000,000; Animist, 20,000,000; Catholic, 3,000,000; Protestant, 1,000,000.	Little except there are four seminaries.	World's largest field closed 1950. Three-Self Patriotic Reformed Church is a government agency. Evangelicals must support "party-line" but continue to give courageous witness. Literature: limited work going on underground.
FORMOSA (TAIWAN) (11,980,000)	Buddhist, 11,250,000; Protestant, 300,000; Catholic, 225,000; Animist, 205,000.	480 missionaries. 74 mission boards. 1,362 places of worship. Eight Bible schools. 10 seminaries.	A Chinese refugee haven. Post-war developments include influx of "new" missions and movement among the ten aboriginal tribes described as "Pentecost in the Hills." Literature: good in Chinese as well as tribal languages.
KOREA (26,000,000)	Shintoist and Buddhist, 22,575,000; Protestant, 2,900,000; Catholic, 525,000.	302 missionaries. 26 societies. 6,823 places of worship. 25 Bible schools. Nine seminaries.	Here Protestant missions achieved greatest victory in Asia. Communist invasion imposed staggering losses on churches. Station HLKX (TEAM) beams gospel into Red China and USSR. Literature: need coordination among various groups.
JAPAN (96,500,000)	Buddhist, 63,500,000; Shintoist, 21,000,000; new religions, 11,000,000; Protestant, 675,000; Catholic, 290,000; other religions, 35,000.	2,383 missionaries. 154 societies. 7,042 places of worship. 22 Bible schools. 20 seminaries.	One of the most difficult non-Muslim fields. Christians mostly urban. Upper middle class. Family solidarity greatest obstacle to conversion. Literature: program encouraging in production and distribution.

# EMAJ WOMEN'S AUXILIARY

*reaching their neighbors for Christ*

Over the last two years, the EMAJ Women's Auxiliary has held several luncheon meetings in Tokyo to give both missionaries and Japanese Christian women an opportunity of bringing their neighbors and friends under the sound of the Gospel in an informal, friendly atmosphere around the meal table. Most missionary women who have attended these gatherings have been favorably impressed and are enthusiastic in their support, feeling that this is a wonderful way to reach some who would gladly attend such a function but would hesitate to go to a Church. Some feel also that it is an encouragement to Japanese Christians to go out after their neighbors.

The emphasis in this effort is on that of *personal witness*. We are burdened about a certain person, we have often prayed for her; now comes an opportunity for her to hear the Gospel and see what kind of people Christians are in a group. If, as a result, this friend wants to know more of the Christian life or make a commitment of herself to the Lord, she will naturally turn for help and counsel to the one whose guest she is. This has already happened in some instances.

A problem facing the Committee is to find a suitable place for future luncheons, providing nice food at a reasonable price, adequate accommodation for the numbers attending, with an atmosphere conducive to an undistracted meeting, in a location reasonably central to all! Pray with us regarding this need and let us have any suggestions you can to make these gatherings more helpful so that they might become one of the "all means (to) save some." Next luncheon is tentatively set for April 30, 1964.

Equally vital in the lives and work of missionary women are the days periodically set aside for fellowship in prayer. Suggestions regarding any of these meetings may be sent to *Japan Harvest*.

by EVELYN RIDLEY

"Christmas Today" was the theme of the Christmas luncheon for women held on December 4 at the Forbidden City Restaurant in Shibuya, Tokyo. We expected the limited accommodation of 150 to be adequate, but a little "close fellowship" was necessary to fit in the 190 who came. We were very grateful for the way in which the Christian proprietress and her helpers coped with the situation.

As Chairman of the Women's Auxillary, Mrs. Manda Archer led the program following the luncheon. Through music and message a simple but meaningful portrayal of the birth of Christ was presented. A sextette of missionary women brought two messages in song in English and Japanese, and the testimonies of a Chinese and an Indian lady followed by a message from an American-born Japanese provided an international flavor.

The testimonies of these two sisters, both brought to Christ in Japan from respective backgrounds of Buddhism and Hinduism, further emphasized the importance of personal witness by faithful servants of the Lord in bringing lost sheep to His fold.

Coming to Japan 15 years ago, Mrs. Chen lived in fear and frustration until upon the advice of a friend, she began attending services at a Christian church. Here she heard the Gospel for the first time in her life and came to realize her need as a sinner to accept Christ as her Saviour. For 10 years now she has been rejoicing in that knowledge and proving the faithfulness of the Lord in daily life as a housewife and mother of four children. Christmas to her is a time of thanksgiving to God for sending His Son to die for her.

By way of contrast in time, Mrs. Mehta brought a testimony of one who has not yet known the Lord for one year. So this Christmas is particularly meaningful to her for, for the first time in her life, she knows its real meaning and has the joy of the Lord overflowing from her thankful heart. By the faithful testimony of her own daughter who found Christ last summer at the Joy Bible Camp, and through the friendship and counsel of a missionary living near her home, Mrs. Mehta finally surrendered to the Lord Who had been speaking to her proud but hungry heart for some time. An ardent devotee of Rama Krishna, she could not help but find his philosophies empty compared with the great truths of the New Testament concerning Christ—that He is God and that He loved us enough to die for us, even though we are so sinful. She asks for our prayers as she soon returns to her native India, that through her witness others in that land will come to new life in Christ.

Mrs. Murata's message was a fitting complement to the testimonies, being based on Mary's surrender to the Lord for the fulfilment of His plan through her, as recorded in Luke 1:26-38. Introducing her message by an outline of the popular conceptions of Christmas, particularly in Japan today, she then brought out the central theme of her message based on her own testimony as a Christian.

Some years ago, she said, a missionary friend remarked on the fact that Mary was chosen to be the mother of our Lord; what a wonderful person she must have been—a person with a pure heart. Ever since that time, Mrs. Murata went on to say, Christmas has held new

meaning for her. In the midst of her desire to serve the Lord she came face to face with the fact that her heart was unclean. Outwardly she gave the impression of being good but she had to come continually to the Lord for cleansing in order that she might be a vessel fit for His use. She gave the amusing illustration from a Japanese household, of hurriedly packing everything untidy into a large cupboard when guests appear so that the room looks neat and clean. Only the housewife knows the mess inside the cupboard! Christmas should be a time of spiritual house-cleaning, when we give ourselves afresh to the Lord in order to serve Him more faithfully in this land.

Another lesson was brought out from Mary's experience. Despite all it might mean in being misunderstood by her friends, Mary was willing to be the Lord's instrument. We don't mind how we are treated by someone we love. We should not mind what the Lord asks of us, and when the heart is fully given to Him, as it was in Mary's case, there is a song. Hers was a song of thanksgiving, giving all the glory

to God. When the Lord does something marvellous for us we often want to take the credit. When we take the glory from the Lord we often take it from our friends as well.

Mrs. Murata concluded her message by saying that her one desire is that the Lord would have complete control of her life. This is something all of us can echo as we seek to serve Him and bring others to know and love Him too.

The Christmas luncheon was climaxed by at least eight who indicated their desire to follow Christ. General feeling was one of thankfulness to the Lord for this type of fellowship and evangelism. "What they said, I understand . . . inside me I believe," said one. Japanese Christians have been challenged and encouraged by the apparent concern and zeal expressed. Summing it up for us all, another expressed it this way, "Sometimes we become wrapped up in our own efforts and fail to realize we are one among a host of fellow-laborers." Again the Lord Himself has been glorified in our midst. ★

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● Now that the Olympics are over and Tokyo is settling down to normal again, much is being written in both English and Japanese evaluating the Games. Japan is being praised for a commendable job in every way. But now attention is already beginning to focus on the 1968 Games scheduled for Mexico City. Lessons learned from the '64 Games will be used with profit in seeking to conduct an even better Olympics in '68.

In like manner, we Christians need to stop and take a long look at Olympic evangelism for the benefit of future efforts. Thousands of dollars were spent. Hundreds of Christians were mobilized. Scores of pastors and missionaries devoted almost full time to the various activities. Almost every church in the Tokyo area was involved to some extent in Olympic related evangelism. Teams of workers from America joined Japanese teams in house to house tract distribution throughout Japan, starting months before the Olympics. The Emmaus Bible Correspondence Course was sent to all interested contacts who were then referred to evangelical churches in their local areas. Millions of tracts were distributed in the Tokyo area alone prior to and during the Olympics. Several thousand dollars was spent on Ad-Vangelism. Special services were arranged in many locations and conducted in different languages for those participating in and attending the Games.

● The Olympic Christian Testimony was composed of a group of evangelical missionaries and pastors for the purposes of 1. helping to coordinate evangelistic activities, 2. disseminate information on such activities to interested groups, and 3. sponsor an evangelistic center in the Shibuya, Tokyo, area. This group began functioning a year in advance of Olympics.

Roger Fox of Far Eastern Gospel Crusade headed up the ministry of the OCT center in a large rented hall in Shibuya. Here the claims of Christ were presented to Japanese and foreigners through thousands of tracts distributed on the streets, an Olympic related movie and personal counseling.

# Evaluating Olympic Evangelism



by RALPH COX

● On September 8 the six-day Honda pre-Olympic Crusade opened at the Bunkyo Ku hall with almost 2,000 in attendance. Numbers gradually increased until on the last night almost 3,500 gathered in the hall which seats 2,500. The hall officials said it was the largest crowd they had had there. Hundreds of evangelical churches in Tokyo cooperated.

These four groups each met one quarter of the ¥4,000,000 budget: Tokyo churches, Honda Crusade, offerings at the hall, missionaries and individuals in America.

Besides each evening rally, special day meetings were held for middle school, high school, and college students. Total over-all recorded decisions numbered about 1,800 and were distributed to participating churches for follow-up and to the Navigators for sending out correspondence courses. Student contacts were given to Hi-BA and Inter-Varsity Christian Fellowship.

Enthusiasm was high among participating pastors to hold another such Crusade soon.

● In retrospect what can be learned from Olympic evangelism? Undoubtedly some feel it was a great

waste of money and manpower. Looking only at immediate results in the form of baptisms in local churches, some will conclude that though producing some fruit, time, money and personnel could be more efficiently used in less spectacular forms of evangelism. A few zealous individuals, looking at statistics, may say we had one of the most remarkable harvests since the war. It is all too easy to jump to an extreme view.

However, in seeking to be constructive, we can say that most of the evangelism was on a completely Biblical basis. Even though the approaches were varied and sponsored by a number of different evangelical groups, the coordination was heartening. It is hoped that these factors will characterize future endeavors.

● We leave the recording of results with the Lord of the Harvest and rejoice in the fact that the Gospel was presented to millions of unconverted souls. ". . . My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). ★

# 'even so run...'

Report on OCT banquet for Christian athletes.

by HUGH HARRIS

The air was electric with excitement. For many months Tokyo had been preparing for this momentous hour. Scheduled to be held here in 1940, but postponed because of international developments, the Olympics were at last about to begin.

On the eve of the opening ceremonies pre-Olympic celebrations were in full swing. In the midst of the welcome to hundreds of foreign and Japanese visitors a refreshing note was heard as Christian athletes from three continents met with Japanese pastors, laymen and missionaries to reaffirm the vital role that Christ plays in their lives. Among the guests at Olympic Christian Testimony's fellowship dinner were New Zealand's Barry Magee (track), Neville Scott (track) and Ron Shakespeare (assistant team manager). Awoture Eleyae (coach), Claris Ahanoto (track) and George Ogan



Rafer Johnson at Athletes' Banquet

(track) represented Nigeria. U.S. team members Bill Bradley (basketball) and Paul Hermon (decathlon) were accompanied by former decathlon champion Rafer Johnson and U.C.L.A. football great of a decade ago, Donn Moomaw.

A simple program of music and welcome from representatives of various church and missionary groups was presented. This was augmented by testimonies from several of the visiting athletes. Representing Chinese Christians scattered throughout Asia, evangelist Timothy Dzaio set the tone for the evening saying: "Our feast tonight is but a preview of our fellowship together in eternity . . . our one great hope is the appearing of Jesus Christ. It will be wonderful to see Him . . . to inherit not a gold medal, but a crown!"

"What is necessary for a man to be a complete athlete?" asked Rafer Johnson, gold medal winner of the decathlon in Rome 1960. Climaxing the evening of fellowship and testimony, he shared some insights from his own experience.

An athlete must first of all be *physically sharp*. Gruelling work and training are necessary for successful competition. The road to success is one series of hard disciplines after another.

To be *mentally sharp* is almost equally important. A man must throw off all distracting influences. At the same time he must believe it is possible for *him* to win. Few athletes win gold medals without these two important qualifications.

Bob Hayes, probably the fastest man in the world today, thinks of nothing while in a race but getting to the tape—and getting there *first!*

But in order to be the best, a third aspect is even more important. A top athlete must also be *spiritually sharp*. "To know Christ and to walk with Him has been the greatest experience of my life," said Rafer Johnson. He received Christ through the preaching of a Hong Kong missionary who visited his school in 1953. Since then Rafer's entire career as an athlete has been closely knit with his growth in Christ. His performance in many competitions both in the States and abroad has been a credit to his winsome faith. The athlete concluded: "World records will always be broken; gold medals will soon tarnish; newspaper clippings will become yellowed and too dark to read. The experience with Christ is the one unchanging thing in a world of change and decay."

Avery Brundage, president of the International Olympic Committee has said that "the Olympics are for the development of the whole man, not just the physical body." It was thrilling to hear the testimonies of athletes who have discovered this to be so; men who have learned to harness their energies not only to run the race for a perishable wreath, but who, looking unto Jesus, expect some day to receive the imperishable reward of His "Well done!"

Should not we as Christian laborers in the harvest follow their example? ★

"And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable," I Corinthians 9:25 (New American Standard Bible).

# Projected Visuals Gimmick or Tool?



Mr. Goss, Director of TEAM-AVED

"Let's show a film and see if we can't get more people out to the meetings." And then, hardly anyone new showed up. Were you discouraged? You had a right to be if that was your only motive for using a film or slides.

Face it. Films are no longer crowd-gathering bait. Why, even commercial movie houses are closing their doors at the rate of two a day all over Japan. But on the other hand, the medium of films and slides, properly used, is far from dead. As a teaching tool their vast potential has only been stimulated by that one-eyed monster called *terebi* (television).

To serve your needs in the field

of projected visuals there are three agencies that produce, sell and rent most of the films and slides in Japan.

Audio Visual Activities Commission (AVACO), 22 Midorigaoka, Shibuya Ku, Tokyo.

New Life League (NLL) 15-20 Daizawa, 3 chome Setagaya Ku, Tokyo.

TEAM Audio Visual Education Dept. (TEAM-AVED), 1068 Setagaya, 2 chome Setagaya Ku, Tokyo.

You can best acquaint yourself with the services of these A/V agencies by writing for their catalogs.

In planning to use films remember there are four ways they can be used in Japan.

(1) *Optical sound track films* in Japanese can be used by all sound projectors. You probably wonder why there are not more of these films. To convert an English language film into Japanese optical sound costs from \$500 to \$1,000 per film. Other than Moody Institute of Science, hardly any film producers have been interested enough to make such an investment in foreign field film evangelism. Original productions made here are limited to a few produced by AVACO, Evangel Films, Oral Roberts and TV films produced by PBA and handled by TEAM-AVED. Moody Institute of Science have five films with optical sound. They have a new project under way to issue 13 titles of these films in a 25 to 28 minute format.

A wide range of secular films in Japanese are available at American Cultural Centers, Canadian, British and other embassies, and many ward, prefectural and city libraries.

(2) *Magnetic sound track films* are imported films that have had an oxide stripe bonded to the film and Japanese narration put on this stripe just like tape recording. In fact these projectors have a recording-playback unit built into the machine. More and more films are being put out using this method. If you are contemplating investing in a 16 mm projector, by all means get an optical-magnetic projector.

by DON GOSS

Practically all makers have this model for \$50 to \$150 extra. This is the only practical type of projector for a missionary to have. Striping of films can be done here for 20-25 yen per meter.

(3) *Projector-tape recorder synchronizing method.* This method is less than ideal but is inexpensive, and with a fair knowledge of Japanese and a little practice, you can achieve satisfactory synchronization for narration-type films. It is somewhat more difficult for dialog-type films. This method involves starting the Japanese narration tape and film together from a designated mark and keeping them together by adjusting the speed of either machine when the synchronization slips away.

(4) The most primitive of all is simply reading a Japanese script as the film is shown, having the English sound track turned low or off entirely. This method is still used for films with a limited use.

But by whatever method you can, do use films. And I mean "use" them, not just "show a film." Preview the film if unfamiliar with the content. By so doing you can make an introduction and, most important of all, you can prepare a *short* message to follow the film. You are mis-using films and wasting money if you don't plan the whole service around the theme of the film. If a suitable film is not available, plan your meeting for when it is available, rather than show a poor film just to be showing a film.

If you don't own a projector, inquire at your local camera shop where one may be rented. Every city of any size has a projector rental service. The city office, cultural center library and schools also have projectors.

A new, growing film service is developing for 8 mm films also. Japanese 8 mm magnetic sound projectors are leading the world in this field. Inquire of AVACO and TEAM-AVED regarding their 8 mm film service. I have found 8 mm films in sound quite satisfactory for an audience up to 200. Their cost and portability make these films

more and more attractive.

Another misconception of the A/V tool is that slides are just for children. Properly used, slides are even better than films and are accepted by any audience. Remember, slides also are only tools, not crowd-gatherers or even attention-holders. Some sets are plainly for children's use only. But Bible story sets especially can be adapted for use with either children, young people's English classes or adult evangelism. They save everyone's time by explaining through pictures much unfamiliar background information that simply can not be conveyed by words alone.

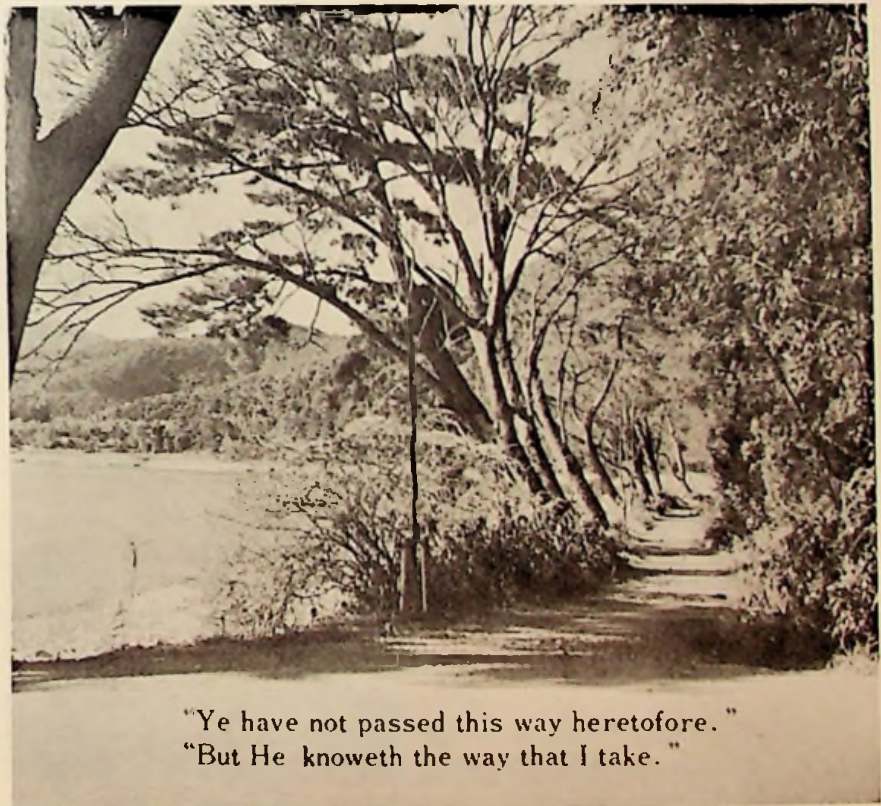
AVACO, NLL and TEAM-AVED all have large selections of slides and filmstrips for sale as well as rental. For convenience in handling, most rental materials are in filmstrip form. So be sure you buy a projector that will take single and double frame strips as well as slides. Most Japanese machines have attachments for strips.

Use slides (and films too) any time, day or night. Hang a piece

of plastic sheeting (any frosted type, preferably dark, through which light will pass) between the projector and the audience. Project towards the audience onto the plastic. Put the slide in backwards so that the audience will see it right-side to. This method works best if there is no illumination other than the projector on the back side.

Make use of your tape recorder with slides. A well-prepared taped slide story is just as effective as any film. Both AVACO and TEAM-AVED have tapes to accompany many of their slide sets. Or organize your group and make your own tape. The small extra effort is well worth while for an effective program.

Projected audio-visuals are a God-given tool that, properly used, can get the message across faster, clearer and more effectively than any other medium. Especially more so than via the eargate alone. But the important element is *you*. You are the messenger and these are merely tools to get your message across more effectively. ★



"Ye have not passed this way heretofore."  
"But He knoweth the way that I take."

by BERNIE MARSH

# A merry coffee shop

Mr. and Mrs. Shu

Near Sakuragicho Station in Yokohama is a maze of byways — tiny winding streets lined with bars and pachinko (pinball) houses. In the doorways stand young hostesses whose painted masked faces don't quite hide the hungry hearts beneath. The blaring music and garish signs declare to every passer-by that Satan himself rules this domain. Nightly he eagerly reaches out to ensnare the youth who walk these paths or to strengthen his bonds on the already fallen ones.

Filled with a burning desire to obey the Lord's command to go into

such byways and compel folk to come into His feast, a Chinese couple has begun a ministry which is unique in Japan. Some years ago Mr. and Mrs. Shu opened a coffee house in this area and dedicated it to Jesus. For this Christian layman his responsibility to God didn't end with his active participation in the Yokohama Chinese Church on Sundays. The love and power of Jesus so filled him that every day became an opportunity to glorify his Lord and witness to the lost about him.

At first his witness was rather a

passive one — not selling alcohol or tobacco in his small shop and occasionally offering Gospel tracts to those who came in.

Just two years ago God began to give to the Shus a vision for a more direct ministry. They began to pray and waited for God to reveal His way. First they were led to let the shop itself speak. The interior was redecorated. Large Bible pictures beginning with Adam and Eve and ending with the Resurrection were placed on the walls. While down the street a bar featured French music, Christian records became the speciality of this coffee shop.

Just at this time God was laying a similar burden for reaching the youth of the same area upon the heart of a local Japanese pastor. Someone introduced him to the Shus and they felt this was God's time to step out in faith. They made their shop available to him for meetings each Friday night from 7:30 — 9:00. The decision was made to sell all refreshments half price during these hours! July one year ago the meeting was started and has continued every week since.

The meeting is an informal fellowship type meeting. Folk are free to come and go as they please. No particular order of service is observed but the one and a half hours are spent in singing, testimonies and a message from the Word. Each week is different, for



(Above) Mr. Iwashita preaching the Gospel



(Right) A Christian testifies at the Coffee Shop



Christians who come are urged to take part freely before the Bible message. Throughout the meeting orders for coffee, etc. are taken and served.

The name of the shop, "Merry", describes the atmosphere of this tiny coffee house. The joy of the Lord predominates and the sweet flow of the Holy Spirit causes even hopelessly discouraged drunkards to sit up straight and desire to enter into the singing and fellowship being enjoyed by those around. The freshness of the testimonies of young people recently delivered from the guilt of sin must cause even the angels of heaven to be "merry" every Friday night!

What are the visible results after

one year of this ministry?

1. Over a hundred decisions of various kinds have been registered. Those without church affiliations have been put in contact with a local church.
2. Thousands of tracts have been distributed outside the shop by young people from various churches.
3. Christians from the local churches have gained experience and growth through opportunity for service. After the meeting is closed personal witnessing goes on often until closing time — 11:30.
4. Opposition has also arisen. The strong witness has caused a decrease in customers during

the week and the Shus have suffered financial loss. They have no desire to "make" money but to keep the shop open as a place of witness. For this they are trusting God to meet their needs.

Mr. Shu longs that other laymen will accept God's call to witness in their businesses and prays that shops and restaurants all over Japan will be to the praise and glory of the Lord. He is pioneering in this field and needs the prayer support of Christians throughout the world. Will all who read this article please pray that this venture in faith might go forward and that many Christian laymen will follow in his train. ★

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# Church Building Needed NOW



*Front entrance, showing bulletin board which is lighted at night.*

by MONTGOMERY BROWNE



*Bookcase contains Bibles, hymnals, and library. Tract rack in accessible position. Shelves for shoes and slippers are also in this entrance-way. The contractor donated the clock.*

*This portable structure provides a satisfactory meeting place for a young church.*

One problem facing the pioneer missionary in Japan is that of a meeting place. Since new groups usually consist of several students and few wage earners it is often a long time before the church itself can put up its own building. The Lord has helped us solve this problem in an unusual way. Feeling it might be helpful to others, we would like to pass it on.

Our work in Hiroshima began through contact with a fine Japanese family, and an invitation to "come and help!" Home meetings, hospital work and tent meetings gathered a small nucleus. However, we saw several who had professed

faith go off to large liberal churches which had buildings and big organizations, no doubt due to the demand for a feeling of security in the Japanese character.

Though excellent for contacting a neighborhood at the start, meetings in homes become a burden on the host if they grow or continue too long. We worked from two rented *kominkan* (public halls) for two years, but little fruit was seen in either place. In all our experience we have not found any truly suitable place that could be rented.

The group had saved for land, but prices doubled in less than three years. Our situation was desperate!

For some time the idea of a portable building had been on my mind. Then one day a construction firm put one up near our home. On asking, we found it was the product of the Mitsui Company. (Many other firms also make them.) Looking into the matter, we were more and more impressed with the possibilities.

Land was still a problem. But in answer to much prayer, we found a woman willing to rent us all we needed. Relatives wanting to use the property had been refused! Previously, when borrowing some of her land for a tent campaign, we had moved in and out on schedule, so she believed us when we said we would take our building down within three days of notice that the land was needed.

We ordered the building and within five days it was on the site. Three days later it was erected. Painting took another three or four days.

The cost, including transportation from Osaka to Hiroshima, erection and painting was ¥330,000, most of which was paid by the meeting itself. We added 48 steel folding chairs for another ¥36,000. For about ¥30,000 we got wiring and fixtures, bulletin board, blackboard, shoe cupboard, tract rack and bookshelf. This brought the total cost of our 15 by 30 feet building to less than ¥400,000.

The building is easy to heat—though a little difficult to cool, I must admit. The foundation is four-inch pilings, hand driven. Since the foundation is not permanent, no building permit was required. There are no sanitary facilities.

When land is secured we hope to move this to the new site and put it on a block foundation with sanitary facilities until money for a permanent building is in hand.

And then? Well, since the frame, roof and walls are of steel, this almost indestructible tabernacle will, we hope, serve the same purpose in planting a new work in a new spot. Moving it should not take more than the cost of labor, transportation and perhaps three to five percent of the original cost in materials lost.

Remembering "*Ikken sengon ni shikazu,*" we beg you to look at the pictures.



*Curtains added later improve appearance. Twelve more chairs could be added.*



*Seen from the rear. Screens since added were simple to tack around window frames.*

# Funeral of Dr. Paul Carlson

One of Congo's martyred missionaries.

At the request of his wife, Dr. Carlson was to be buried in the town of Karawa where he had labored for the Lord. Finally, after some difficulty, this request was approved by the American embassy. After the embalming another missionary managed to get the body on a regular flight to Gemena which is near Karawa. Some missionaries left by truck to be on hand to meet this flight and take the body on to Karawa. A small plane was chartered which took Mrs. Carlson and her children and several other missionaries directly to Gemena. From Gemena they went by car to the church in Karawa. As they neared Karawa they could see flowers hanging from all the trees, and many people were carrying flowers to the church.

The funeral service started just before noon. A spray of red and pink carnations with the word "beloved" in gold letters had been prepared for Mrs. Carlson. The local

children were lined along the road in front of the church holding bunches of flowers. This made a touching scene of flowers and children's faces as Mrs. Carlson arrived. She entered the church, took the spray and laid it on the simple wooden casket at the front. After they sat down on the front seat, the realization of what was happening struck the little Carlson girl who put her head on her mother's lap and wept.

A Congolese Christian led the service which opened with prayer, followed by the singing of "In the Sweet Bye and Bye" and prayer. Toward the end of the song an honor guard made up of soldiers from Gemena came marching in and lined up at the front of the church with four soldiers at attention in front of the casket. Apparently it was considered a regular military funeral. Then the choir sang "Nearer My God to Thee." Following this

*from information supplied by an eyewitness.*

another Congolese Christian brought an appropriate message. Among other things he pointed out that "Dr. Paul" had chosen this place because of his love for them, and asked those present if they would see the doctor on the resurrection day. He pointed Mrs. Carlson to I Thessalonians 4:16-19 as their hope for seeing her husband again.

Following this message, a missionary gave the obituary in French. He gave Dr. Carlson's life history and told of his imprisonment, and how he had been the inspiration for the other prisoners. The New Testament (New English version) used by Dr. Carlson had been retrieved and 2 Timothy 4:17-18, which he had used for a prayer meeting with the other prisoners, was read.

Next the Minister of the Interior for Ubangi Province read a statement. Then Mrs. Carlson spoke in English with another missionary interpreting.

"My husband Paul came here because he loved you. He saw the great medical need and wanted to serve medically and spiritually your people. Why his time was so short among you we do not know, but God knows. Each of us has a time to be called by God home. God has called my husband Paul. I leave his physical body here with you as a reminder and memorial to you people he loved so dearly. I know he would have chosen to stay with you. May we always carry on the medical work and spiritual work for our dear loving heavenly Father here in Congo. A part of my heart will always remain here even though my children and I return to America. God bless you."

After Mrs. Carlson finished, the missionary who had interpreted quoted some of the verses Dr. Carlson had marked in his New Testament. On November 16th he had made the notation "In God's hands" in his New Testament. On November 21st and 23rd the one word "Peace." Then on November 24th, presumably the day he was martyred, he had noted "Perfect peace."

Following this a Congolese pastor

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prayed and the service was closed with the honor guard presenting arms, playing taps and marching out. Then the band played "My Jesus, I Love Thee."

The funeral file to the cemetery was quite long with a variety of cars and trucks as well as scores of people running all the way to the cemetery. Police and soldiers were directing pedestrian and auto traffic and enabled the missionaries to get to the graveside. The little Carlson girl began to cry so was taken away from the graveside by another missionary. Mrs. Carlson and her son then went and knelt and prayed at the foot of the coffin. A missionary then read Scripture in French and sprinkled dust on the coffin. A Congolese Christian prayed, the soldiers presented arms, and they lowered the coffin. Palm branches were placed on top of the coffin, and the body of Dr. Paul Carlson, a martyred missionary hero of the Congo, was laid to rest. His life and death have already proven to be an inspiration to many Congolese Christians and missionaries alike. ★

## IF I HAD BEEN IN CONGO ?

As news mounts of killings and brutal treatment to Africans and whites, we in Japan try to picture ourselves in similar conditions.

A white man, rescued with his family minutes before he was due to be shot, told of daily beatings. He was made to run naked along the street and sing a song deifying Lumumba. The price of refusal: his own children's death. Either THAT or sacrifice his children.

A white woman was taken off to satisfy the lusts of the rebels. Either THAT or see her husband and children put to death.

While their father and another missionary were being killed, two schoolboys hid behind doors, pretending to be dead. When it was safe they went to their badly injured mother and sisters. Kneeling there they prayed, "Father, forgive them; for they know not what they do."

We ask ourselves: If I should face THAT, how would I react? Would I bear it bravely or "go un-

der"? The majority of us are strangers to this kind of suffering. We confess that we do not have the courage such trials demand.

What of those to whom we minister? Stumbled by family funerals and heathen festivals—how would it be with them if faced with the terrors Congolese Christians know? They could never stand it, we fear.

Of course none of us is brave enough for THAT—now! Such courage is not necessary—at this moment.

This is the secret. Enough of God's grace is available for our present need, and He will always be adequate for our need *at the time of need.*

While we pray for those who have suffered, for relatives of missionaries not yet accounted for, and for Congo churches, let us reaffirm our own allegiance to Christ alone as Master.

We can trust Him to be all we need for ourselves, our Japanese brethren and our children. ★



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# To Every Prefecture with the Gospel

Fukushima Prefecture

by Kenneth Morey

Shortly before dawn on a fine spring morning the phut, phut, phut of a small engine could be clearly heard in the early stillness. The sound, too faint for even a small motor cycle, could be only one thing and as we looked through the window out into the misty darkness a pinprick of light could be seen. At the far end of a nearby rice field a farmer was busy plowing his tiny fields with a miniature tractor by the meagre light of its headlamp.

The missionary sits alone on the *tatami* floor. The time for the evening meeting to begin has come and passed by some 30 minutes. Suddenly the sound of hurrying footsteps. The Japanese co-worker bursts into the room only to give the sad news of the various people. In every case it is the same. The people have just, and only just, returned from their work in the fields after being hard at it all day long and so will not be coming this evening. "Perhaps again next winter" is their general statement.

These two pictures are familiar to the missionaries working amongst the farming communities of Fukushima. A prefecture of slightly over 2,000,000 people of whom more than half actually live on small farms. This proportion is reflected in the working population in which there are some half a million engaged in agricultural pursuits. The produce ranges from the normal fruit and vegetables to the rarer delicacies of bamboo sprouts or chestnuts. However, at the same time many of these small farmers struggle to make ends meet by working at other employment as well.

Geographically speaking Fukushima Prefecture consists of three separate sections which in ancient

times were independent. Beginning from the sea there is the "Hamadori" or Coastal plain in which Norwegian Evangelical Orient Mission and Japanese co-workers are laboring. Across a low range of mountains is the Central Plain called "Nakadori" which gives a sphere of service to the Baptist Mid-Mission of Japan, Central Japan Pioneer Mission and Aizu Christian Fellowship. Further to the west, across yet another mountain chain, is the Aizu district, a plain surrounded by mountains where the ACF are doing most of the work.

The Coastal Plain would seem to be the most prosperous area with both mining and fishing industries in addition to the general farming community. However throughout the prefecture there are other engineering factories dotted here and there. With the cities of Koriyama in the Central Plain, and Taira on the Coast, having been designated by the government as one new industrial area, it is expected that the slowly decreasing population will rapidly expand with the advent of new industry. This will in turn present new challenges and opportunities for service.

When we turn the spotlight on



the Lord's work it is what we might expect. Most of the work is being done in the larger towns or cities along the railway lines leading north and south, whilst the smaller towns and villages are, to a large extent, neglected. In some cases these smaller and more remote villages and hamlets have been visited with tracts, but there are not sufficient workers to cover the whole field. There is an evangelical witness in all 14 cities of the prefecture, with the notable exception of Uchigo. Yet when we look at the 62 towns, we see that less than one third have any evangelical witness at all — not even a Sunday School or preaching place. The situation in the 44 rural districts, all containing numerous villages and hamlets, is even more appalling.

But what is being done? Most missionaries are seeking to reach some of the 800,000 students in the prefecture by English Bible classes. These are indeed a source of fruit for the Lord, yet those who believe on Him are but a drop in the bucket when compared with the total number of students. Whole areas have received Every Home Crusade tracts and in places near existing evangelical work thousands of gospel tracts have been distributed.

Add to this a small, but very alive, independent Bible School from which an active witness is carried on and an evangelical bookshop located in the Central Plain, and you get something of the state of affairs. To a certain degree the radio is being used to present Christ to the people but there is scope for a far wider use of this medium. 90% of the houses have radio sets and yet the greater challenge is that of television. Already more than 50%, possibly by this

time over 70%, of the homes have sets. Here is a medium waiting to be used for the Lord's service. Another unused field is the newspaper. On the average one national daily paper finds its way into each home. Figures are not available for the local newspapers, but the over-all figure may be as high as three or four newspapers in each home every day. Where are the Christian penmen?

How large a task force for the Lord is there in the prefecture? This is difficult to assess but there are some 25 to 30 Japanese workers and roughly the same number of missionaries, some at present on furlough. (These figures include wives who may or may not be helping.) At the most there are 60 workers to cover an area of nearly 14,000 square kilometres or one worker to 33,500 people.

"Lift up your eyes, and look on the fields . . . The harvest truly is plenteous, but the labourers are few: PRAY YE THEREFORE the Lord of the harvest, that he will send forth labourers into his harvest."



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# Share your Language Discoveries

Since the summer issue when we invited readers to share their language discoveries, we have received several helpful contributions. Most of us are still learning—or should be. Help us by sending in those expressions you have found useful. Don't assume that all other missionaries already know them; you may be surprised how many will benefit from your contribution.

**YOKU O IEBA** (if I may be allowed to say so).

After you have praised someone, use this expression before adding a word of advice.

*Kyō no sckkyō wa subarashikatta no desu ga yoku o ieba mō sukoshi seiku o iretara yokatta to omoimasu.* (Today's sermon was wonderful, but if I may say so, it would have been better to include more Bible verses).

**SŌKATSU SHITE IEBA** (in a word; generally speaking; to summarize). After a long explanation, use this expression before tying up the ends.

*Sōkatsu shite ieba mottomo jūdai na mondai wa...* (In a word, the biggest problem is...).

(Contributed by David Brook)

"Exhilarating" has several Japanese equivalents, but with slightly different shades of meaning. Let us graduate from the overworked *tanoshii* and try these new words.

**TSŪKAI** (thrill, but one in which there is some pain).

*Watakushi wa keiba ya sumō nado no tsūkai na koto o konomimasen* (I don't care for the thrill of such things as horse-racing and *sumō*).

**SŌKAI** (exhilarating; bracing; freshness; somewhat purity of feeling).

*Asa hayaku okite, yama ga shizuka de, umi ga odayaka de, koko wa nonbiri shita tokoro desu kara sōkai desu* (Rising early, the stillness of the hills, the tranquillity of the sea, the carefree spirit of the place is refreshing).

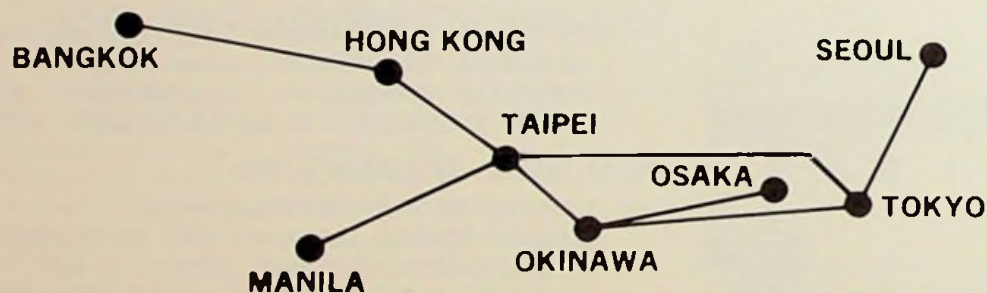
**YUKAI** (exhilarating; the thrill, happiness when one's heart goes out to meet another person; the thrill in listening to an orchestral concert etc.)

*Asoko de tomodachi dōshi datta kara omou zōnbun ni hanasu koto ga dekita no de jibun ni taishite hijō ni yukai datta* (It was a real pleasure being amongst friends as I could converse on matters of common interest to my heart's content).

(Contributed by Desley Barber)

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# INDIGENOUS JAPANESE HYMN

by J.M.T. WINTER

One of the first, and most likely the very first, author of a Japanese hymn was Okuno (Masatsuna). He had been an official in the old feudal government, and was a mature man, when Christ met him and made him His own. He was the 27th to be baptized as a Protestant, and he became a living witness for Christ, working as a Presbyterian pastor. Even when 81 he was a powerful preacher, and came as far as Kyushu for the purpose of witnessing to His Savior. He mentioned then that when he was to be baptized, he was asked only three questions. 1: Had he ceased to worship all idols? 2: Did he fully trust in Christ only as his Savior? 3: Was he willing to lose his head for Christ's sake?

His ability and his reputation were so far above normal, that even after becoming a Christian and a zealous evangelistic pastor he was invited to enter government service. He was even offered the post of a cabinet minister, but he regarded the service of Christ as the greater.

Even before being influenced by the Gospel he had been known as a poet, and on becoming a Christian he used his skill in preaching Christ by means of the 31-syllable poems (*Waka*). I have, alas, lost a publication of several hundreds of them. But he wrote hymns for singing also. Of those at present known to be his, three are given a place in the 1954 edition of the "Sambika": 293, 356, 397.

About the origin of the last of these he has told the following. He was at one time afflicted with a very painful and dangerous carbuncle, directly affecting the spine. As it threatened to be fatal, he was taken to a foreign hospital in Yokohama. Forced to lie face downwards he tried to smother his groanings in his pillow.

Finally the doctors did not dare

to wait any longer, and still less did they dare to give him any anaesthetic, so without letting him know what they were going to do, they made a deep incision, both lengthwise and crosswise. The pain was terrific and took him unawares, so he howled. But soon he was ashamed, that he an old *samurai* and a Christian should act in such a way. He started to pray, and his prayer turned into a hymn, which he sang with all his might. At once the nurses came and told him to be quiet. Then he complained: "When I howled for pain, nobody stopped me, now I forget my pain by praising my Savior, I am told to keep silence."

A literal translation of the three small stanzas may be rendered as follows:

"There is comfort even on a bed of pain. If I think of the suffering of the Lord Jesus, who took my place and shed His blood for me, then the thoughts of my pains have been forgotten.

"While unable to sleep for my affliction, if I think of how Satan tortured Job, my agony becomes light, and I can praise the Lord, while tears may flow.

"Here is joy in the midst of sorrow: My Father is chastening His child. I know that it takes fire to harden steel. So let my flesh be shrivelling up, I will endure."

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**TIMOTHY DZAO CRUSADES**

Timothy Dzao visited Japan during the fall, 1964, preaching at evangelistic meetings in eight major cities, beginning the end of September and ending in November.

The Tokyo meetings, held just before the Olympic Games, were typical of the international spirit of that period. Mr. Dzao, a Chinese, preached English messages which were interpreted into Japanese. The Korean Gospel Choir sang, and Olympic athletes from other countries gave testimonies. Sponsored by *Fukuin Renmei*, the Dzao meetings gave opportunity for missionaries and Japanese workers to share their talents in a warm spirit of cooperation.

One third of Mr. Dzao's expenses were met by his own church in Hongkong, a large proportion of the remainder being supplied by the Lord's people in Japan. Still outstanding is an amount of ¥140,000.

Mr. Dzao is to visit Japan again in October this year for evangelistic and revival meetings.

**TOPICAL MEMORY SYSTEM**

The Navigators have prepared a new Topical Memory System in both *bungotai* (classical) and *kogotai* (colloquial) versions of Scripture.

This correspondence course has been used widely with individuals, Bible classes and evangelism follow up in 20 countries. It includes a guidebook in each of the five units to give help on how to memorize Scripture effectively.

Graduates of the course will have memorized 108 Bible passages from cards and learned how to continue their own Scripture memorization.

**EARTHQUAKE AFTERMATH**

The testimony of God's people in Niigata is being carried on against a background of rust, wrecks and indifference.

The city presents no attractive appearance with large buildings still leaning at odd angles and many places sunk so low that it is impossible to keep water pumped out.

The 115 huge oil tanks that burned and exploded are rusting amid the charred buildings that were the Showa Oil Company's offices.

Driving through the mud on damaged roads takes four times longer than before the earthquake.

The homeless have been provided with temporary shacks where each family, regardless of the number of children, lives in a six-mat room (about 12 feet by 9 feet).

No doubt many who were given help from Christian groups after the disaster are grateful. Others, however, have complained to missionaries that some received more than they.

Encouraging news of the badly damaged Niigata Gospel Church tells of its reconstruction at the same location. Until its completion the Christians are meeting in homes several times a week and rent a sewing room on Sundays.

Mr. Taylor Reece reports, "The Christians are growing spiritually and several new ones have started coming to the meetings."



Combined choirs of Korea and Japan singing "The Messiah" at Dzao meeting



Choosing a new dress from the barrel after Niigata quake

## INTERNATIONAL CHRISTIAN BROADCASTERS VISIT JAPAN

JAPAN IS OUTSTANDING IN THE OPPORTUNITIES IT OFFERS FOR GOSPEL BROADCASTING. With no Christian owned station of its own, Japan still has several excellent recording studios set up by various Christian groups preparing a continuous stream of programs for release over commercial stations in almost every section of the country. The ICB team began its activities with public meetings and visits to HOREMCO in Hokkaido and the Mennonite Brethren in Osaka to see their work at first hand.

The main seminars were held at Oiso, a seaside resort, where 76 top broadcasters, representing most groups involved in mass communications, met in conference. Three major conclusions resulted: (1) Gospel broadcasting must concentrate its emphasis more completely within the framework of *oriental thinking*. (2) *Television* is an urgent current challenge to the church in Japan that must be accepted and *planned for NOW* if a full impact is to be made along with radio. (3) The 2,700 *churches* of Japan must be cultivated as *vital keys to proper follow up* of present Radio-TV evangelism before, or concurrent with, expansion plans for Radio and TV.

The ICB Team, composed of Robert Bowman, FEBC President (program production), Geoffrey Cook, London (technical), Carl Lawrence (TV) and Mr. and Mrs. Clarence Jones, Chairman WAMF (administration), have gone on to visit other countries throughout the Far East.

(Condensed from ICB Bulletin)

## RELIGIOUS ADVERTISING

The following memo was recently circulated among Japanese newspapers: "All Japanese newspaper companies have agreed on new regulations for accepting advertisements thus banning all ads that do not meet these requirements. Those ads pertaining to religion and politics are very strictly limited only to the bare announcement of meetings.

No direct appeal to promulgate religion or persuade the reader is allowed."

While probably not directed against Christian advertising as such, this kind of regulation may interfere with some Christian advertising, Ad-evangelism etc., though advertising of the Bible may fall into a different category.

(Condensed from REAP  
News Service)

## RECENT VISITORS TO JAPAN

Dr. Frank Gaebelein, Co-Editor of *Christianity Today* recently made a brief visit to Japan and made a call to see the huge headquarters building of "Risho Kosei Kai," and he and Philip Foxwell were taken round by an English speaking guide. Afterwards, sitting down Dr. Gaebelein gave his address as *Christianity Today* and was astonished to be told: "Ah, yes. We take that magazine!" Seeing that his visitors were inclined to disbelieve him, the guide produced a subscription renewal request from *Christianity Today* to prove it. He explained: "I take some of these articles and translate them into Japanese for President Niwano."

Mr. Stacey Woods, General Secretary of the International Fellowship of Evangelical Students, made a short stop-over visit on his return from an Executive Committee in India in order to renew his contacts with the KGK and other Japanese friends. Mr. Russell Hitt of *Eternity Magazine* has also been in Japan recently to get some atmosphere for a forthcoming biography of Miss Webster-Smith.

## IS THEIR FACE RED ?

Some missionaries recently showing "My Christmas Picture Book" slides with accompanying tape commentary, asked a bystander what the introductory music was. He replied readily enough, "The Red Flag!" It is perhaps worth remembering at Christmas time that the music of Tannenbaum is the same as that of the Communist anthem.

## GERMANY

### PRAYER CARS

The Management Department of the German National Railways for Lower Saxony presented their Turkish railway workers with two prayer cars. They are equipped with everything necessary for an Islamic service, including compasses to enable the Moslems to bow toward the East as their religion demands. During the week these cars are attached to construction trains. This report shows that Europe has become a mission field for the non-Christian religions. Out of expediency certain concessions are made to these religions, concessions which would have been unthinkable a few years ago.

### TELEPHONE COUNSELING

In a German city telephone counseling has been proved worthwhile. For many in trouble this seems to be the only way to find help. During the day three people are necessary to answer the calls; one person works through the night. Most calls come between 9 and 11 p.m. Calls between 3 and 4 a.m. are usually the most serious cases. The work of telephone counselors is supported by a team of Christians who visit the inquirers, if desired.

### GERMAN BUDDHISTS

A newspaper report tells of a Buddhist group numbering 50 members and 150 friends in a small northwestern town. The leader is 51 year old Rev. Subhuti whose German name is Wilhelm Muller. Another German Buddhist monk is the former typesetter, Ullrich Schulze, who lived more than a year in a monastery in Ceylon. Now ordained as a Buddhist monk, he lives in a monastery in West Berlin to serve Buddhism in his own country for two years. In this monastery is to be found the only Buddhist temple in Europe. Another notable German Buddhist is the vice consul to Calcutta, who also teaches German at the University of Benares.

A new Fellowship, supra-racial and supra-national, has been brought to birth by the China Inland Mission. The old name will go into official but honorable retirement on 25th June 1965, and the Overseas Missionary Fellowship will carry on the torch.

Twenty eight of the Mission's leaders met in Singapore in October 1964, the most representative gathering since 1951 when, with China closing its doors, the CIM received a new commission from the Lord to redeploy its forces in East Asia. Now the rapidly changing religious and political climate demanded a realistic review of the role of the Fellowship in the East Asia of today.

Some new approach was called for. As the leaders waited on the Lord, gradually the vision dawned. Reports received from different countries revealed a rising tide of missionary concern among the young people in the churches of East Asia, and a sense of responsibility for service in countries other than their own. At the same time

## Old Mission gets new look

by J. OSWALD SANDERS

never had so many requests for the help of missionaries been received from the churches in Asia. The Fellowship was faced with more strategic openings than could be grasped.

Convinced that God was guiding, a step with far-reaching implications was faced realistically. Since the spiritual Body of Christ already existed in Asia, why not cease to be a Western Mission to the East and become a Fellowship of men and women of like faith from East and West, fellow members of the Body of Christ, for work in any and every land of Asia? This step was taken in the belief that as members are added from the different lands in Asia, this new Fellowship will proclaim a oneness in Christ that transcends race or nationality.

The membership of the Overseas

Missionary Fellowship has now been thrown wide open to people of any and every race who are suitably qualified and give evidence of a call from God to serve in countries other than their homelands. Similar privileges, opportunities and standards will obtain for all members.

While the paramount emphasis of the OMF is more than ever placed on the need for evangelism, its whole program is to be undertaken in cooperation with local churches with which its members have a vital oneness in faith and practice. Doctrinal standards remain unchanged. A searching review of the financial policy of the old China Inland Mission which has given birth to the new Fellowship revealed neither need nor desire to move from the former position of looking to God for the supply of all needs without any solicitation from man.

The Fellowship will be a channel through which its members as well as churches and individual Christians may fulfil their obligations to the unevangelised peoples of East Asia. Its special concern is for those young Christians who evidence a call from God to missionary work, but for whom there is at present no means by which their desire can find expression.

The work of the members of the OMF will be channeled into the churches. There is no thought of drawing Christians away from their own connections, but rather a desire to be of the greatest possible service to the churches in the lands in which the Fellowship operates.

This policy does not exclude pioneer evangelism. The spiritual claims of the Vast Unreached are not forgotten; but wherever possible this work, too, will be done in fellowship with a church, where one exists nearby. The present policy of serving the churches and Christian institutions by the loan of key personnel for specialized work will be continued and expanded. ★

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