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THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



TV
Church Growth
East and West



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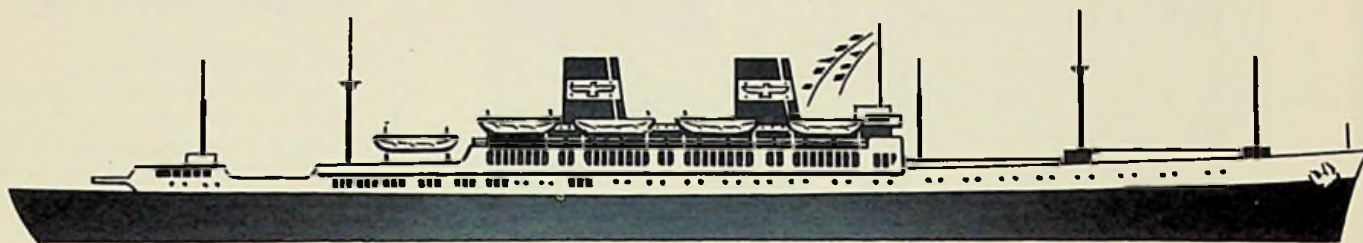
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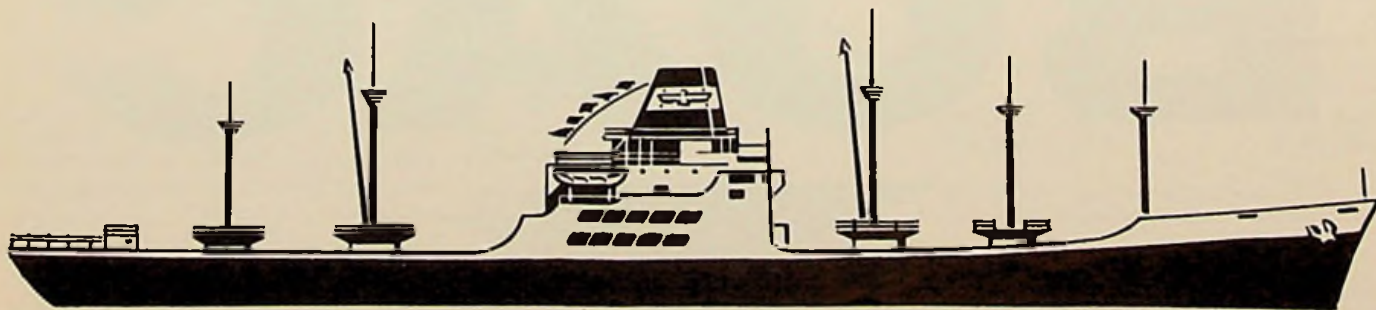
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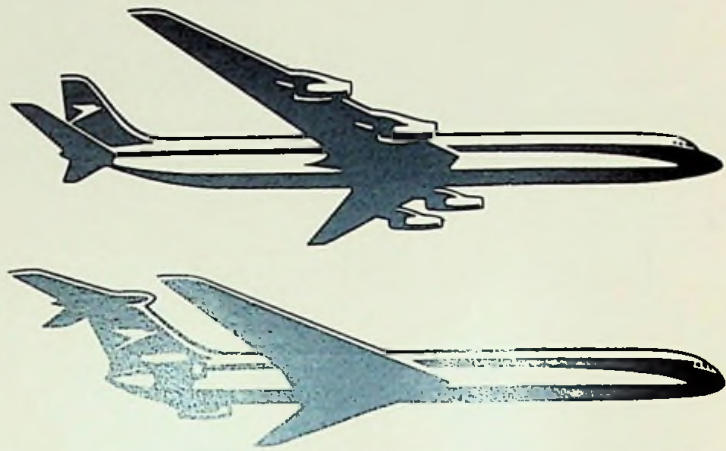
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IN THIS ISSUE

"I am grateful to have learned where I was living," testified a missionary after hearing the Rev. David McKee's inspiring message, "They two went on," during the 1965 Deeper Life Conference at Karuizawa. A measure of blessing may attend a life spent at Gilgal, Bethel or Jericho, but it is on the far side of Jordan that "questing Elishas" are anointed.

Akira Hatori knows Christ, and how to introduce Him to his fellow-Japanese. His research into mass communication methods convinces him that Christians *must* exploit television to reach the masses. His presentation of this TV challenge, first given in Karuizawa in August, has been prepared by Morris Jacobsen, his interpreter for the occasion.

What is the answer to Japan's slowly growing church? Suggested solutions are prayer, Holy Spirit power, mass evangelism, use of radio, TV, literature, new methods and more besides. Aiming at groups, rather than individuals, is the approach Paul W. Boschman offers, particularly with regard to church growth problems in rural areas.

Dr. K. Watanabe takes a look at thought patterns of East and West, recognizing basic differences too great to be ignored. His plea is for harmony rather than uniformity. Read his article and see whether you agree or not.

Japan is largely a "young" mission field and most missionaries give retirement little thought. But some warriors of earlier days are to be found also. We salute Mr. and Mrs. Notehelfer of TEAM on their retirement to Germany.

Miss Mabel Francis came to Japan in 1909 and her sister, Mrs. Anne Dievendorf, in 1923. During a period of twenty years before, during, and after the war they were missionaries in this country without the support of a mission board. Miss Francis stayed for twenty-six years without a furlough, and Mrs. Dievendorf fifteen years. These warriors retired in 1965. We present with this issue the first part of Miss Francis' testimony on page 23.



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President's Page

Within the past few days missionaries have told me of their privilege in speaking direct to their home churches. In fact the telephone call was utilized in one of the evening services of the annual missionary conference in the respective churches. Their pastor spoke for the congregation and the missionary's voice was amplified so that all in attendance could get the direct word from the field. What does a missionary talk about on such an occasion? What does the supporting congregation wait to hear? Given three minutes of the time and interest of each member in your home church, what can you say? My question: What did you say?

Most people talk about the weather. Did you mention the foreboding earthquakes and distressing typhoons? Sultry smog and lazy rain? Other people talk about the flowers and fruit, Japan's rice and tea, or its transistor and tape, the fast electric trains or the slow moving traffic.

"But what about you?" the pastor asks as the seconds tick away. So we tell of Bill and Betty at school, and the responsibilities, and the stress and the strain. Pastor asks the question, "And the work? Is the Lord working through you?" Your present, the past and the future instantly loom before your mind. How does one answer that question? You might be tempted to ask, "Which part of the work?" for your days are just so full.

Is it best to talk of your hours last night with Yoshiko San, or to tell of the victory for the Lord in Kimura San's life? Should one mention the poor struggling church, or would it

be better to relate the events of the success story?

I'd like to talk of tract distribution, about the thousands of tracts handed to those coming from the theater after having their hearts prepared with three hours of *The Greatest Story Ever Told*. I'd like to talk of TV and the thousands who watch the weekly Gospel telecast on Sunday morning, and the hundreds of responses. I'd like to talk of Gospel blessings by radio as now for many years the seed has been sown across this land . . . and much at sacrifice of missionary personal funds.

I'd like to talk of Christian publications, magazines and books. Of the Seika and the New Japanese Bible. Oh, what God is doing! But what time have I to talk of Bible Camps? Here hundreds have found Christ in an atmosphere of love and relaxation. Or those high school and college students, and then the ministry in teaching them English. What wonderfully open hearts have here been reached for Christ.

Some would talk of "others." There are Sokagakkai and Risshokoseikai. Others think positively of our Bible schools and seminaries and the great potential within the hearts and lives of all those in training.

But our interest in the work doesn't stop here. This morning I prayed for Rhodesia. Perhaps it was because of the news, or was it because our God had again laid such a burden upon my heart? Does He have a ministry for me in this too? And what of all the related work in Japan we've prayed for?

The pastor reminds me that our time for furlough is about due.

When are we coming home? Oh my! Sometimes I want to go on furlough immediately, at other times I feel I never want to go on furlough. I'm at home here. But do my feelings count? And what about the folks at home? My folks have been promoted to glory. Do my friends want me on the field, or do they want me on furlough? This phone call certainly proves their interest in me as their ambassador for Christ. I thank God for my supporters in Christ. "God bless you, our three minutes is up."

During the next moments I sat there beside the silenced phone. Was I perplexed? Perhaps if I could have had another moment or half a minute? Three minutes, only three minutes, to tell of my love, my adoration, my commitment to God. How can a person possibly . . . but God was there. He certainly challenged me afresh. Do speak to hearts just now to pray, to give, to go!

Then it became clear. This was not the last report. Yes, much is recorded in the books of heaven, but He has left me here in Japan. I have yet an opportunity to prepare that final report. Then let the next report be more for His glory, more of and about Christ our Lord. May it be a report of the work He has done. God bless my friends at home. Bless them for their prayers and concern. Bless them for their support.

The EMAJ would encourage you to stand unitedly with your supporters at home. It would encourage you to maintain close liaison with your prayer partners. They, in Christ, have truly made it possible for your continued ministry in the land of Japan.

LETTERS

Since I am a missionary serving Christ in Japan mainly through the ministry of music and music education, I would like to be in communication with other missionaries and Japanese Christians who have had experience in this area of Christian witness. If readers of *Japan Harvest* will send me names and addresses of these musicians, either instrumentalists or vocalists, I will endeavor to write to them.
17 Chokyuji Cho Merle Kelly
Higashi Ku (Kinjo Gakuin)
Nagoya

The summer *Japan Harvest* came last week. It certainly is the best yet. "All Fullness in Christ" by Lehman Strauss is extra good. I have read it twice, and will read it again. I like the way he expresses his thoughts, especially the illustration of the ship's captain checking his boat to make sure all is provided for the voyage. God has promised to supply all our needs.

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THE best way to show your appreciation for Calvary is not by a sentimental meditation on the cross, but by entering into all that Christ has made available for you. When He sees your appropriation of His victory He will "be satisfied." Blessed be His name!

In the beautiful story of spiritual experience recorded in 2 Kings 2: 1-16, notice these three clauses: "And they two went on . . . they two went over . . . they still went on" (verses 6, 8, 11). I want you to imagine that Elijah speaks to us of our heavenly Elijah, the one Who was taken up that we might receive a double portion of the Spirit on our lives. And Elisha is the type of the earnest seeker after God. He is the man who knows enough to know that he knows nothing, the man who has drunk deeply enough to know that he is just beginning to pierce the wonder of God's love.

"They two went over." There is a going over. It may take us minutes to come to Jordan, or it may take us years. But there comes a definite moment of crisis when we *know*. One minute I was on yon side of it and now I am on this side. I'm over, by the grace of God. Then once over, they didn't just sit down and say, "Hallelujah, I'm through!" No! They "still went on" until God's gracious purposes were fulfilled in

their lives.

I don't know the full significance of why Elijah was so reluctant to push young Elisha into blessing. But we could learn lessons from him when we try to give God a push in meetings where people are waiting for the fulness of the Spirit. I find nothing in my Bible where God forces people to go on. The whole point of this message is that if Elisha had been willing to stay at Gilgal, God would have let him stay there. God will push no man into the upper room to be filled with the Holy Ghost. If you are contented with your mediocre experience, content to go through the drabness and loneliness of another year of using the right words without the power of God, He won't force you to go further. The guidance of the Holy Spirit is a soft, tender voice.

ON FROM IDOLATRY

They came first of all to *Gilgal*, which means the place of the circle. It refers to the stone cairns, built for the worship of false gods. Therefore to go on from Gilgal is to go on from a place of idolatry, from giving to any person, any ambition, any thing, the loyalty which ought to be given to God alone.

Let us not deceive ourselves into thinking that because we do not fall down before images of wood or

stone, we are therefore delivered from the plague of idolatry. There is an emotional idolatry. There is an intellectual idolatry. There is the idolatry which Paul tells us is covetousness, wanting something which God doesn't give us.

Have we stopped to think of what a grievous sin murmuring is? To murmur against what God sends or permits is to say, "If I had had the planning of my life, I'd have done a better job than God is doing." Murmuring is the ultimate of self-assertion.

God works all things after the counsel of His own will. If my life is hidden with Christ in God, there is not one circumstance that can touch my life which Father has not permitted to come through His hand. That includes the whole gamut of bereavement, loneliness and sorrow into which even the dearest friend cannot enter. It could not have come if Father had not permitted it. There are no second causes, "*all* must come through His dear hand."

Can you say that in your loneliness, brothers? Can you say it in those circumstances of yours? Father either sent it or permitted it to come. Any murmuring against the will of God, and any desire to have different circumstances than those to which God is exposing you today is a murmuring against His

They two went on

by DAVID McKEE

will. To want anything more than God—even the most spiritual blessing—is idolatry.

In a Presbyterian church in North Ireland a man stood up before God and said:

*The dearest idol I have known,
Whate'er that idol be;
Help me to tear it from
my throne,
And worship only Thee.*

He had a large family of daughters and one lovely boy. God took him at his word, and called that boy home to Himself. Then Sam Smith discovered in the bitterness of his bereavement that he had been in danger of damning his boy's soul by making an idol of him. So don't you pray quickly in the enthusiasm of the moment, unless you are willing to go all the way through with God.

You will not *all* go on. I never saw a conference yet where every one was willing to go on. If you want to, you can settle down with a utilitarian Christ—a Christ to give you an insurance policy for heaven, to bear *your* burdens and solve *your* problems and help *you* to express *your* ego. You can settle down at Gilgal and say, "I'm eternally saved. I got it all at conversion," and God will let you sit there. But, glory be to God, in every church all over the world there is a nucleus of men and women on the stretch for God. And if you are hungry you are invited to go along with Elisha and say, "I'm going on. I'm going through with God!"

FROM CARNALITY AND SECURITY

And so they came to *Bethel*, which is even more difficult. Bethel means the House of God. It almost seems like heresy to say you must leave the House of God to know the full blessing of Pentecost. But Elisha had to leave Bethel, the place of the House of God.

Jacob discovered this place to be Bethel, but he worshiped the House of God rather than the God of the House. He was more taken up with the place than the God Who sanctified the place. Later Jacob learned his lesson, for according to Genesis 35:7 he "called the place El-bethel." That is the God of the House of God, because "there God appeared unto him." The difference between Bethel

and El-bethel is the difference between a carnal and a spiritual Christian. Dr. Tozer has said: We may judge our spiritual growth by observing the emphasis of our house. Is it Bethel or El-bethel? Is it my church or my Lord? Is it my creed or my Christ? We are spiritual or carnal, just as we are concerned with the House of God or with the God of the House."

When Zacchaeus met the Lord Jesus Christ, the sycamore tree helped him to a place where he could get a good look at Jesus. But before he could fall at the feet of Jesus, he had to forsake his tree. Some Christians are so firmly entrenched in their theological and denominational trees that they are robbed of personal contact with Jesus.

Please do not misunderstand me. I am a Reformed minister. My first loyalty is to Christ, and my second loyalty is to the church which has ordained me. I find no place for a sentimentality which pretends that I'm not loyal to the church where God has called me. I am not calling you to be disloyal to that precious truth to which God has committed you. But I am asking you to see that the God of the House is more important than the House of God. We are called to join that fellowship of warm-hearted Christians who cannot find in all the denominations put together enough to satisfy their hungering. Bethel is the place where you think about the way in which God came. El-bethel is the place where God becomes all in all.

The third place to be left is *Jericho*, the city of the palm trees, the place of taking a little rest. You come to it when you get to be about forty. The devil comes and says, "Don't be so extreme now, you've got to think about your health. Youth is the time of absolute standards, of idealism. But you can't be so extreme any longer. Don't be so burdened. Don't spend so much time in prayer. Let some of the young ones do it. You've got enough salvation to get you to heaven, so settle down in Jericho now."

There are godly men and women who have lost the touch of God because they have settled down in Jericho. Coming into middle age we face the problems involved with

our children's education, the problems of financial insecurity looming up ahead in spite of years of trusting the Lord in faith for our needs. We face the problems of bodies beginning to make us aware of their presence. Satan comes and says, "Here is a Jericho for you."

Jesus will let you sit in Jericho. He may even give a measure of blessing there, so gracious and wonderful He is. But I never yet met an old man, full of the Holy Ghost, who felt old. I have learned that tiredness and strain is more likely to be connected with inner inadequacy and frustration than it is with the passing of the years. It is disobedience and controversy with the will of God that makes a man old in spirit.

Are you in danger of settling in Jericho, in the city of palm trees? Will you settle down and sing, "Oh, that will be glory for me," and let the world go to hell? God's man can't settle for that.

Amy Carmichael wrote a poem about God's mountaineer, climbing one peak after another, until the last ravine has been crossed and the last summit ascended. "Let us die climbing!"

LONELY JORDAN

On from Gilgal, on from Bethel, on from Jericho. The sons of the prophets accompanied him as far as Jericho, and all they could do was point out the difficulties. "Be careful, Elisha. That funny old fellow you are following is an extremist. He's going to die today, and then what security will you have?" But they only came as far as Jericho, and when Elijah and Elisha went on to *Jordan*, the place of death, there was plenty of room there. The best way to get away from negative critics is to get your feet on Calvary ground, for you will not find them there. When Elijah and Elisha stood by Jordan there was not a single voice of the sons of the prophets there. They were standing "to view afar off."

Now I speak tenderly. It is hard for any of us to expect an unfamiliar experience without doubting it. Some even have the arrogance to say, "That is of the devil, because I don't understand it." It is dangerous to ascribe to an evil source that

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which comes from God in an unfamiliar way. No one finds it easy to leave the warm familiar for the cold unknown. But if our hunger exceeds our intellectual serenity it will drive us ultimately to this place of Jordan where we stand exposed before God.

And they went over. It didn't take them twenty holiness conferences twenty years in succession to reckon they were getting there. They got over, and they knew they got over. Thanks be to God!

I don't care whether you call it Presbyterian doctrine, or counteraction doctrine, or anti-eradication doctrine, or whatever nice shibboleth you have. But oh, get over, and see the releasing power of God! Elisha got over to the place of death, then he discovered that he did not need human help any more. Elijah was taken away and "he saw him no more."

Then Elisha took up Elijah's mantle, and I believe this is a special message to some. You have come almost to the point of being filled with the Spirit, and yet there

is a little holding back. Notice that Elisha didn't ask God to give him the mantle. There was no one shouting Hallelujah to give him encouragement. In cold, blind faith he lifted up the mantle and as he smote the water with it, the power of God came upon him.

The wonderful thing is that the sons of the prophets who had done all they could to stop him were the first to recognize the power of God upon his life. They said, "The spirit of Elijah doth rest on Elisha," and bowed themselves to the ground before him. The best advertisement for the full Gospel message is not a skilful use of words. It is a life filled with the Holy Ghost.

Is Elisha, on the stretch for God, a type of your heart? If you are quite sinful, are you willing to leave Gilgal and say that there is not one thing you love more than Jesus? Are you willing to leave Bethel, so that God becomes more important than the most precious denominational fellowship? Are you willing to spurn the ease of Jericho?

Over on the other side of Jordan

we respond in faith to the fulness of God and we know the baptizer of the Holy Spirit is waiting for every Pilgrim who will come. In the power of that mighty anointing you will turn to a world that is frightened and lonely, and with the winsomeness and tenderness of Jesus bring men to Himself.

Lord Jesus, we thank Thee that Thou hast been our forerunner on this pathway of obedience. We thank Thee that thou didst leave Thy Gilgal where Thou didst count equality with God not a thing to be grasped at. We thank Thee that Thou didst leave Thy Bethel where love for Thy Father's glory was greater than Thy desire for Thy Father's fellowship. We thank Thee that Thou didst go over that river of death for us. And we praise Thee that Thou, being exalted to the right hand of the Father, hath received the right to fill every one of Thy questing Elishas with the Holy Ghost. Speak Thine Amen to Thine own word, and let it meet a glad response in all of our hearts. Amen. ★



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"Unless Japan's Christians make use of the opportunities now afforded them through television, they may soon have denied to them even their other means of gospel presentation"—Carl Lawrence.

I WENT by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down" (Proverbs 24:30,31).

Although Japan is left to us as a field that ought to be sown with good seed, Satan is at work sowing his pernicious seed, largely through the various media of mass communication.

In considering, firstly, the *strength* of TV in Japan, it was thought back in 1953 with the introduction of TV broadcasting that it would take ten years to reach the level of one million receiving sets. With the lapse of ten years, not *one* million but over *ten* million sets were in existence. A 1964 survey indicated 16,424,365 sets. Including micro sets the actual figure is no doubt much larger. There are 129 key stations and 444 relay stations. The number of sets per 100 population in Japan is 16.2. Compare this with the Philippines (.2); China (.1); Indonesia (.01) and India with only about 900 sets altogether.

Robert Galan, a French critic, observes: "The air which we now breathe consists of oxygen, nitrogen, and TV commercials." This is especially true of Japan and her youth. Young people in the 20-29 age group work an average of 69.5 hours weekly, relatively longer than their American counterparts. How does this affect mass communication media? Surveys indicate the daily average for newspaper reading

continued on next page



Mr. Hatori on television

TV challenges NOW

by AKIRA HATORI
(translated by Morris Jacobsen)

continued from previous page

as 1 hour, radio listening 1½ hours, and TV viewing 3 hours. Another survey confined to Tokyo indicates 6 hours of TV viewing daily. This averages 91 days per year.

Even good Christians probably spend no more than 7½ hours weekly in Bible reading, prayer, fellowship, and church attendance. This comes to 16 days a year. Compare then the relative impact of Christian witness with that of TV.

This impact is not only transitory; it is lasting. Studies revealed that immediately after a TV program had been aired 86% of its hearers retained the content, as compared with 71% for radio and 72% for newspapers. After three days the figures were 65% for TV, 10% for radio, and 20% for newspapers.

CHILDREN BOOST SALES

The effects of TV also come close to home. Pre-schoolers from Christian homes adopt commercial clichés used with beer advertisements; young people sing their songs; salesmen mouth their slogans. In one survey of 529 children polled at random 56.5% asked their mothers

to buy what they had seen on TV. Of these, 74.2% acquiesced. In another survey of 444 mothers 94% were asked by their children to buy what they saw advertised. To the extent of these cases cited, Japan is held in the grips of TV.

ADVERTISING PAYS

Let us consider, secondly, *how* people of the world utilize TV. How much do secular firms spend on radio and TV?

Back in 1933 when Japan had neither TV nor radio to any extent, the total figure spent on advertising in Japan was 160 million yen. In 1955 with the advent of TV the figure rose to 6 billion. By 1963 the yearly total had soared to 298 billion of which 60% was spent on TV. This comes to 3,000 yen per capita in Japan. Compare this with the budget for the Self Defense Forces in Japan, 241 billion; or Education, 334 billion.

Some of the major users of TV in Japan are National Electric Company with a yearly investment of over 8 billion yen, Hitachi over 5 billion, Takeda Pharmacy over 4

billion, and so on.

Just how much does advertising require? A full page ad. in the *Asahi* costs 12,470,000 yen. An ad. posted in the Chuo line for two days costs 39,000 yen. One poster placed in all the JNR stations in Japan for one week runs to 1,552,440 yen. Each TV wrestling or baseball network airing approximates 10 million yen. Major firms, however, spend comparable sums not once only but weekly or even daily. Why? They are confident that by these expenditures people will see their products and buy them. They know the power of advertising.

Interesting facts emerge from studies of consumers' whims. One powdered soap manufacturer put his identical product into three different colored boxes—blue, yellow, and a combination of blue and yellow. After several housewives had tried free samples, many complained that the detergent in the yellow boxes was too strong and injured the fabric. That in the blue boxes, on the other hand, was too weak; but all agreed that the detergent in the blue and yellow patterned boxes



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was wonderful! Another firm selling canned fish under a trade name polled individuals as to whether or not they liked it. Of those who responded negatively 44% had never yet tasted it! At a department store one product priced 14 yen wasn't selling so well, but sales rose 30% when two were advertised for 29 yen.

Suntory beer, until recently unknown, has now overtaken the older firms like Sapporo, Kiren, Asahi, and Takara in sales. How? A daily commercial was pushed for months on end featuring a handsome young man drinking Suntory, creating the image of this as the beer for youth.

People will do anything to push their products. Before the age of TV a young man jumped into the moat surrounding the Imperial Palace. Since this was forbidden, a flood of spectators rallied to the scene. Seeing he had gathered a crowd, the young man jumped out and began a sales pitch for his product—a bathing suit.

The most sensational advertising stunt of all came in prewar days when a procession of people carrying "honey buckets" paraded down the Ginza advertising a current movie, *Honey Bucket Night*. More recent innovations are: Morinaga advertising on the flanks of their cows pasturing in Hokkaido, and Colgate distributing free samples to every home.

Coca Cola has recently gained priority in soft drinks sales in Japan. They have coordinated every known method of propagation. Their truck drivers are salesmen, wearing Coca Cola uniforms. They drive with the sides of the truck removed to display their product. While collecting payment at retail centers, they advise with a view to more effective displays. While driving they keep an eye out for possible advertising sites and receive a 10,000 yen reward for each one chosen.

POPULACE SWAYED

These are some of the methods the world uses for pushing their products, but let us consider, thirdly, the effect of commercialized TV upon the populace of Japan. Of course we admit to many good points. But at the same time we must point out how Satan is utiliz-

ing TV and radio mass communication against the populace. In the words of Nagata Hisamitsu, a student of advertising, TV is a merchant peddling unhappiness. "If you don't own a car, you don't have happiness." "If you don't take this kind of medicine, you won't live long," etc.

Farmers are urged to buy machinery beyond their financial means. Room cooler salesmen push their products, the extreme unsuitability of Japanese homes notwithstanding. Many buy these only for fear of not being thought of as belonging to the upper strata of society. Thus many are pushed by Satan through TV to foolishness, poverty, and emptiness. They are being captivated by materialism with the end result of both material and spiritual dissatisfaction. They are compelled to become self-seeking.

Fritz Poppenheim has written a book, *The Alienation of Modern Man*. He states that because of this state of self-advancement, men have lost spiritual contact with each other. In Japan, too, true communication has been lost. Accidental deaths become occasion for picture-taking and collection fees. Though acquainted with death through mass media, few think of its real nature.

TV FOR CHRIST

The alternative is obvious. We must wrest from Satan this means of communication and begin using it for its true purposes. It must be used rather to reach souls with the message of Jesus' love.

I draw back at the tremendous financial costs involved in using this means of gospel propagation, and I'm sure others share my feeling. But if Japan's 400,000 Christians would give 50 yen a month for this purpose, a total of 20,000,000 yen, this would make possible a weekly airing of 30-minute programs on a 19-station network.

Although the amounts are not large, Japanese churches have begun gradually to support radio broadcasting financially. Looking back upon the history of radio ministry, we recall that when as yet no Japanese had this burden, you missionaries got together and grasped this idea of radio gospel broadcasting. PBA was born as

your societies offered funds and personnel. Encouraged by this missionary leadership we have given ourselves to this type of ministry for the past 12 years.

We have been considering lately the idea of a TV center such as we have for radio. If we can realize this, production costs can be minimized and programs aired for only the additional time costs. To erect this studio and equip it, including a video-tape machine, requires 500,000 yen. Though large, this sum is only one third of National's monthly budget for advertising.

If we fail to capitalize on these mass media opportunities, will God not find our fields in time covered with nettles and thorns? Words fail to express the depth of my appeal to you for prayer and help. When I see my countrymen who know not Christ going daily into hell, can I do less than ask you missionaries to help us by all means you know of to get this gospel out into the highways and byways of Japan. ★

The Pacific Broadcasting Association has just completed a 13-week series of Gospel telecasts in the Kanto area of Japan. While continued telecasts are maintained in various parts of the country, in Tokyo the close of 1965 saw the completion of a series of 14 actual telecasts. These were sponsored by interested Christian groups and individuals. Including relay stations some 49 television stations carried the series.

The 15-minute TV program was released each Sunday morning for 13 Sundays, and a 30-minute release was prepared for Christmas eve. This half-hour telecast featured the cooperating choirs from the Pacific Broadcasting Association, the Japan Christian College, and the Christian Academy in Japan.

With total response yet incomplete, at least 4,204 responses had been received by the end of the year 1965. Due to this large mail-pull, and increased finance necessary for adequate handling of such follow-up, funds are still needed to meet all incurred expenses.

Church Growth



by PAUL BOSCHMAN

Mr. Boschman, Mennonite missionary in Kyushu, says: "Interest in church growth is on the increase. The Institute of Church Growth, Fuller Theological Seminary, Pasadena, Calif., U.S.A., is taking a lead in study and research, focussing attention on both fast-growing and little-growing areas of the world." Following his presentation of this subject at EMAJ 1965 conference, Mr. Boschman was asked to write an article for "Japan Harvest" readers. Here he offers a solution to the situation in Japan, where too many converts after a short time are no longer "walking with the Lord where they found Him."

THE Christian Church anywhere grows through conversion of people to Jesus Christ; no conversions, no growth. The profound simplicity of this statement is arresting. But it is the truth. Christians, pastors and missionaries may be doing excellent mission work but if conversions do not result, the church does not grow.

When we speak of church growth it is common to confuse three main varieties of growth.

There is *biological* growth. Children of Christian parents are nurtured and brought up "in the admonition of the Lord," confess their

faith in Christ and become responsible members of the church. This kind of growth is seen in many of the North American and European churches. A recent article in the *Canadian Mennonite* stated that the Mennonites of Manitoba had the highest fertility rate of any religious group including Roman Catholics. No doubt this is largely due to conversions from *within* the church. Given enough time the Mennonites could grow considerably. But although biological growth is necessary, it will never win the world for Christ. Real church growth must depend upon conversions from the world.

The church can also grow by *transfer* in from another church. Actually, transfer growth equals no growth, for what is gain to one congregation is loss to another.

Growth through *conversion* is the third variety. Conversion has been the gateway into the family of God ever since Pentecost and will be so until Jesus comes again. Biological and transfer growth are necessary activities in shepherding existing Christians but the real mission of God's people is to disciple the nations through conversion.

For each way *into* the church there is also a way *out from* the church. Against conversion there is reversion (going back to the ancestral faith); against biological growth there is physical death; against transfer growth there is transfer out. Disappearance (*yukue*

**Should read: "No doubt the moderate growth of the Mennonite Church in Canada is largely due..."*

e funei) is a fourth way out that is perhaps peculiar to Japan.

Lack of clarity on ways into and out from the church is fatal to a realistic appraisal of church growth anywhere.

Those of us labouring in little-growing churches tend to comfort ourselves with the thought, "Our job is not to count the converts; after all, we cannot look on the heart. We sow the seed and leave the results to God. Statistics may have their place for future records but are not of much importance now. We want quality not quantity." At furlough time we take a promotional count of those that have come into the church but tend to forget the ones that left us. Such comfort is both superficial and unrealistic.

God, the Lord of the harvest, is not content to sow; His servants should not be, either. God searches until He finds; so should his servants. Chapter 15 of Luke well illustrates the finding heart of God. The shepherd looks for the one sheep that was lost "until he find it." The woman looks for the lost coin "until she find it." The father of the lost son exclaims, "This my son was dead, and is alive again; he was lost, and is found." God is much more interested in finding the lost than we are. He knows that the very life of the "flock of God" depends on the continuing harvest. Seed-sowing only has significance when a harvest is reaped. Both are essential.

The Holy Spirit was very careful to record for us the numbers that were found in the early days of the Christian church. The Bible speaks of the ones like Nicodemus, the 12,

the 120, the 3,000, the 5,000 and the multitudes. He even has Luke record that the whole villages of Lydda and Sharon "turned to the Lord."

The Bible also shows us a sociological dimension. Men are social beings, living not as isolated individuals but as societies made up of interrelated individuals. The large number of converts recorded in Acts were not merely 3,000 and 5,000 unrelated individuals, but must have been families and groups of families making it possible for the church to meet freely in their homes for "the breaking of bread and of prayers." Persecution forced the church to scatter. Response now came from the Gentiles over the bridge of the proselytes who no doubt had kinsmen and friends among them. Again the church grew by families (e.g. Lydia and the jailer at Philippi). The fact that the early church met in homes speaks of the centrality of the family. The Holy Spirit was making use of social structure.

Surely the Holy Spirit who utilized social structure in New Testament times desires to do the same today. Perhaps one major reason why the church in Japan has not shown more growth is that leaders and missionaries have not paid enough attention to social structure. To rural Japan, where community life functions distinctly along definite structural patterns, the church in its present image and form does not fit the existing social structure. Therefore it is either non-existent

or extremely weak. In Miyazaki Prefecture seventy per cent of the households are rooted in the soil, and yet during the past ten or twelve years only three per cent of the Mennonite membership has come from the farm. In effect we have said, "The farm families cannot be won because of structural patterns that exist." We have done very little to seek ways and means to penetrate this structure with the Gospel. Is it really unreasonable to expect and believe that rural households, segments, kinship webs and even whole villages be won for Christ?

In Japan, as in most Afro-Asian countries, the central unit of society is the household and not the individual. (This is more true in rural than in urban societies.) Individual persons are considered to be responsible to and for the family, and in turn the family is responsible for its members. The family not only gives them support materially and morally; it supervises their conduct.

Decisions of any major importance are made in consultation with the household. Contrary to our Western way of thinking, the individual person does not feel that his rights and freedoms are thereby circumscribed. On the contrary, he enjoys the security and counsel of his family and feels insecure when forced to make decisions entirely on his own. When a household member is enlisted to follow Christ without the consent of the family he does one of two things;

either he leaves the community under social pressure (that is, the church extracts him from the community), or he remains under strained circumstances. In either case he is considered a deviator and in the eyes of the family the church is responsible. The centrality of the family in Japanese society has tremendous implications for the growth of the church.

In rural Japan no household, however, stands in geographical or social isolation as is common in many Western countries. Every household belongs to, and is responsible to, a larger unit called the *buraku*. In the cities there may be other than *buraku* designations. *Buraku* are not recognized political units but are unofficial sub-divisions of the villages (*mura*) and towns (*machi*). Here people live in a face-to-face relationship where co-residency tends to subordinate even non-resident kinship bonds. In fact, households which have much mutual socio-economic intercourse are called relatives (*shinrui*) even though they are not blood kinsmen.

The *buraku* are closed communities. A person enters by birth, marriage or adoption, and membership is qualified by residency. No one can become an active member of the *buraku* unless he lives and owns property in the community. It is virtually impossible for an outsider to join the community. Some reasons for this are: a) land shortage, b) sense of attachment to the native place, and c) shyness and suspicion of outsiders.

Very seldom is there enough land, especially rice land, for all the sons to get a share and make a living. Consequently there are always young people leaving for the cities to find employment. This transient stratum of society is the most easily won. Our findings confirm this, for the largest occupational group being reached in our churches in Miyazaki Prefecture is the salaryman class. These are also the most mobile after becoming Christians.

From our experience in Miyazaki Prefecture, we believe these are some of the factors pointing toward greater growth of the church in rural Japan.

1. We must aim for the household. The household and not the

continued on next page



Japan National Tourist Organization photo

"...rooted in the soil..."

continued from previous page

individual is the primary unit of the *buraku*. A person in good standing with the immediate and surrounding households, who has full intentions of continued residency in the community, is not likely to become a Christian unless he can do so without jeopardizing his standing in the community. Social acceptance is very important for two reasons. One is that to be alone creates an endless amount of problems for the isolated one, social, religious and economic. Secondly, to be a bother to someone else, to cause others concern is a shameful "sin" in Japanese society.

A middle-aged family man, while under the influence of alcohol, volunteered what I believe was an honest remark when he said, "I would rather go to hell with ninety-nine of my friends than go to heaven all by myself." What he was saying is that if my friends and my family members will go I will go. Not long after he said this he came to Christ and was baptized together with his wife and two teen-age daughters.

Certainly acceptance of the Gospel is always an individual matter. But it is easier for a group—and it need not be large—to make the decision together, a multi-individual decision. For stable church growth the Gospel appeal needs to be made to the whole unit—the family, the relatives, the *buraku*, the gang or the club—rather than to one individual here and another there.

As Westerners we tend to plead for individuals to come "out from among them and be separate." In so doing we attempt to build the church by extraction, and extraction is always painful. The mistake occurs when the only objective is the individual convert without his related group. Of those baptized in both Baptist and Mennonite churches in this area, forty per cent have left the community in which they were converted. They have migrated to industrial areas or simply disappeared. The church must penetrate, not extract. She must utilize the individual convert as a bridge *into* the group instead becoming a highway of escape *from* the group. The object is to win the household.

2. We will need to be more flexible in our concept of the church.

If our objective is to win the households, will program-centered evangelism in a Western type, centrally-located building be the most effective way into the community? Rural society is wary of identifying with the unfamiliar. Very few have the courage to seek out the church. The church must seek them. The easiest place to find Christ is where people live and work. We therefore need to take the church to the people instead of expecting the people to come to the church. This may mean that cottage meetings, the "church in your house," will be one of the best means of taking the Gospel to rural Japan. Central meeting places will be needed, but more for worship and less for evangelism.

3. Laymen already in the church will be the key to further growth. It is of utmost importance that the church consciously follow family lines of Christians already in the church. Each member must become a Gospel highway to his kin, friends and neighbours.

I agree with Dr. E. Nida in *Church Growth and the Christian Mission* (p. 180), when he says, "Any real church growth must depend upon the witness of the laity, who in their daily contacts are in vital relationship to the world. The evangelist can confirm the saints and restore the backsliders, but the lay believer is the indispensable communicator to the world outside."

Laymen should make regular, frequent visitations to homes and groups of homes where the gate is open to tell and retell the story of salvation until a break through comes. This must become the responsibility of every member of the church. It must become natural to do so. For this they will need on-the-job training.

It is significant that in the book of Acts the Holy Spirit worked in advance of evangelists to prepare sponsors who were then ready to open their hearts and homes when the Gospel messengers arrived. Timothy, Lydia, Jason, Aquila and Priscilla were such sponsors. We must pray for sponsors in every village and town. It is indeed easier to witness as invited guests than to do so without invitation.

We will welcome the individuals,

the Nicodemuses, but will pray for and expect the family, or the *buraku* to make a multi-individual decision.

To get this kind of results the mass approach with loudspeakers and tracts in the American manner will be the least effective. House meetings around the *kotatsu* (low heated table in winter) and teapot will be the way into the community, where Christ is recommended as Saviour and the Head of every home.

4. Church growth (or non-growth!) must become the concern of all missionaries, pastors and laymen. Much is being written on the subject; failures and successes are being shared from all over the world. We in Japan need to discover the real situation in our own denomination from a non-promotional point of view, then share our findings with others through conferences, seminars and publications. Let us learn from the mistakes that have been made, and go on to new frontiers of evangelism with our wonderful Lord.

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* Especially valuable for Japan.

IBC means that the book can be obtained from the Institute of Church Growth, Fuller Theological Seminary, 135 Oakland Ave., Pasadena, Calif.

Those who are still desiring the treatise on *Church Growth in Miyazaki Prefecture* by Paul W. Boschman may obtain it by writing directly to Mr. Boschman, 448-3 Nishi Machi, Kobayashi Shi, Miyazaki Ken. Please enclose ¥200 to cover all costs.

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EAST is
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Dr. Watanabe is president of the New Family Center in Tokyo. He is also a professor at Aoyama Gakuin. This lecture was given at a meeting of the Japan Council of Evangelical Missions.

by KATSUTAKA WATANABE

I was born and brought up in a pastor's home. My father preached for a good long sixty-four years. He was a good stubborn Baptist too. As the eldest son, I was sent to Colgate University where I graduated from the Rochester Theological Seminary. I was the only Japanese student to graduate from Colgate that year.

Of course I was young and foolish, but was I not just like all other American boys? We shared together our hats, coats, shoes, and sometimes even toothbrushes. I couldn't imagine that I was foreigner. I was a real American boy.

I worked hard, and was asked to give the valedictorian address to the whole student body. Of course, I was much concerned about what to say. As I did not want to be different from the American boys, I

thought about Kipling's words: "East is East, West is West, and ne'er the twain shall meet." A blind man is not afraid of a snake, and I was not afraid of Mr. Kipling. I reversed his words, making the topic of my speech, "The twain shall meet."

I firmly believed this, and was thrilled with my own words. Tears choked me as I delivered the address, I said, "There is no difference between the American boy and the Japanese boy, between the East and the West. We are all one. The twain *shall* meet."

Thus my study began. There were more hours of study, more books to read, more meditation and experience. At last I came to the conclusion that, after all, East is East and West is West. They are so different that they will never

meet.

From your side, I speak your language, read your books, know your psychology, philosophy and theology. In fact, I'm teaching the history of European philosophy at a university now. I am familiar with your way of thinking.

From the Japanese side, I was brought up a traditional Japanese. My grandfather was a *samurai*. My early years were spent in the atmosphere of Shintoism and Buddhism.

The older I grow the more I realize that East and West are fundamentally different. For instance, Christians pray, "Our Father who art in heaven," and that immediately places us far apart. I can understand how you regard your Father and God. But we Japanese think very differently. The more I know about myself and my people the

more I realize we are a strange people. As we look into this problem, you will learn many interesting things about us.

Coming to my office this morning, I passed in front of the Imperial Palace, and remembered an incident at the same place during the war. We were riding on a street car, passing the Palace. As the conductor reminded us where we were, men removed their hats and women removed their head scarves, all without fail. Two days after the unconditional surrender of August 15, 1945, I was again on a street car passing the Imperial Palace. This time only three people removed their hats. I was one of them. I am not saying whether or not we should take our hats off, but this is my question: In time of war, did the Japanese people mean it when they took off their hats before the Imperial Palace? Did we not mean it? Two days after the surrender, who will take off his hat? Were we serious during the war, or were we not? Are we serious now, or are we not? Where do the Japanese stand?

During the war we fought bravely, to the last man. We were full of patriotism. But after the war we welcomed with a genuine smile the Americans we had been fighting. Now everybody wants to learn your language, we all want to go to the States, and we are proud to have American friends.

SINCERE?

Back from Manchuria, Siberia and other places came five million repatriates. Most of them came back as communists to emancipate Japan from the yoke of "American imperialism." Among these were hundreds of our personal friends, and what did they do? Demonstrate on railway platforms and delay the trains! On one occasion when five hundred of these repatriates were known to be on a train, a young station master was prepared. He had employed twenty husky policemen to control their demonstration. As the repatriates swarmed over the platform after the train stopped, they were confronted by the twenty policemen with guns drawn (no bullets of course), shouting to them to get back in the train. Something

was different from other demonstrations. A whistle was blown, they hurried back into the train, and it pulled away from the station—on time!

When those five million boys left Japan they went to die for their country. Their fathers sent them off with a "Don't you dare to come back alive." They replied with their slogan, "No, I will never come back alive." And they meant it. They were 120 per cent patriots. They loved their country, but to what end? They turned communist, and came back to emancipate Japan. But, may I ask, if those five hundred on a railway platform had been real communists, would twenty policemen (with no bullets) have been able to stop them? They could easily have stepped over those policemen, and continued their demonstration. They were not patriots to begin with, and were not communist afterwards. What were they? What are we?

Mr. Kishi, the former prime minister of Japan, was in the cabinet of General Tojo, who started the war on Pearl Harbor. Mr. Kishi was minister of the Industry Ministry responsible for the production of airplanes, submarines and so forth. He was a very responsible man, bright and intellectual. During the war he stood on the Diet platform and harshly denounced America and England. After the war he served a prison sentence for over two years.

Later, this man who commanded the Pearl Harbor attack became prime minister of the new democratic Japan, with a new constitution as dictated by the United States. On the same Diet platform he fought for the United States. "We must pass this Japan—America mutual security treaty," he declared. As prime minister, he visited President Eisenhower. He came back and said, "Mr. Eisenhower and I are the best of friends." He was sincere when he was against America, and sincere when he was for America. We did not think this at all strange.

Japanese people? You may say we have no conscience, but it is not that. We are not treacherous, we are not deceiving. We are simply like this, and will be so.

Everybody knows the word goodbye, and practically every American

knows the word *sayonara*. The difference between the East and West may be expressed in these two words. Goodbye and *sayonara* are widely separated.

Goodbye comes from "God be with you." There is *firstly* the definite idea of God, the Creator. May God be with you as we separate. God be with you on your journey. May this God Who created you after His own image and breathed the breath of life into you, protect you as a pillar of smoke by day and a pillar of fire at night. God be with you till we meet again. What warmth in this parting!

MAN-CONSCIOUSNESS

Secondly, there is the definite idea of man. In the West the consciousness of God is followed by the very real consciousness of man. This is where we see the diametrically opposed ideas of East and West, in the concept of "I," the concept of man, self, the individual.

The famous Greek inscription says, "Know thyself." What am I? What are you? "I" has been the center of world wonder for ages. What is it, the "I" that looks at "I," and who is being looked at? Man is a strange being, and yet, what emphasis the Bible places on man! "Thy name is recorded in the book of life." "The very hairs of your head are numbered." Before I say, "Our Father in heaven," He knows for what I would pray. Ninety-nine sheep are left behind to look for one sheep. God loves the world so much that He gave His only begotten Son, to save one particular person. God makes man a dignified son of God.

The English language is certainly very strange. The word "I" must always be capitalized, even in the middle or the end of a sentence. Everything else may be relative, but not the personal "I."

You cannot construct an English sentence without a subject. "I go to Yokohama." In Japanese we don't say that, but "*Yokohama e itte kimasu.*" For "Do you like apples?" we don't say, "*Anata wa ringo ga suki desu ka?*" The subject is not necessary in those Japanese sentences.

In English you have only one "I" which is very convenient. We have

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a great number. If we count the dialects, we have perhaps fifty or sixty different ways of saying "I." I myself use three different words every day. To my superiors I say "watakushi," to my colleagues "watashi," and to my subordinates I say "boku."

The emperor has his own word, "shin." Nobody else can use it. When we wanted to play in primary school, some child would say, "shin wa" and immediately be told, "Sssh, quiet. The police will come and catch you."

Geisha girls in Tokyo have their own word, "watshiki," laborers use "ore." The samurai also have their own word for "I." You have only one word for "I" because there is a recognition of the dignity of man.

In Japan we have no "I." All that exists is the social structure made of the emperor, the *daimyo*, *samurai*, peers, etc.

In goodbye the *third* concept is that of man-and-man society. Japan has not developed such a society yet. We have groups and clans, which form a vertical society, but we have

no horizontal society. Do Japanese have morals? When did patriotism disappear? When did politeness and courtesy disappear? Where did it go? We have no social morals. We have only vertical structural morality.

The greatest commandment taught by Jesus is "Thou shalt love the Lord thy God with all thy might and strength." The second is, "Love thy neighbor." This is it, this connection man with man. That is Christianity. Sociology first started with Christianity, as did psychology.

Now let us study the word *sayonara*. Etymologically it comes from "sayo de aru naraba." If that be the case, let it be so. If that is the situation of necessity, let it be so. This is one of the important aspects in Buddhism, *akirame*, abandonment. Literally, it means to give up.

But it is more than that. It means that I give up, and that with a clear understanding of the case. With a clear eye I look at the case objectively, and seeing it to be so, let it be. We looked forward to the Olympics. We had fifty days, then thirty

days. Finally the Olympics came, and now they are gone. We said *sayonara*. Life is nothing but a series of goodbyes.

We said goodbye to the great Japanese empire. Our lands were all over the Pacific. The Rising Sun flag was raised over Southeast Asia and Manchuria. Following the war we lost forty-four per cent of our territory. We are now confined to a space smaller than the state of California. But we are happy here. Everybody is well-fed, and enjoying life. Behind all this is the concept of *sayonara*. There is no use complaining about it, let it be so. This Buddhist idea does make it easier to live together.

In Buddhism, nothing has reality or substance. The only eternal, constant reality is change. Let it be so, *sayonara*.

MEANING OF KAMI

In *sayonara* there is no God. In fact, we Japanese people have no god. We are one of the most, if not the most, non-religious peoples in the world. We had the word *kami* a thousand years before Buddhism came, before Chinese characters came to Japan. We use this ancient word for God now, *Kami Sama*. This character has no supernatural meaning, no sacredness. It simply means "above," that is all. It is like "esquire," or "gentleman." Anything higher is called *kami*. We call hair *kami*. Thunder is *kaminari*, the upper part of the river, *kawakami*.

It is natural, therefore, to call the emperor, *kami goichi*, the highest person. Of course, Article Three of the former constitution said the emperor was divine. But you Westerners interpret all these words in Christian terminology. "Ah, they call the Japanese emperor *kami*, they must surely worship him." We never worshipped the emperor. (I worked with the occupation forces on this.) You interpret the word according to your theology. *Kami* is not god at all. My father even called the government *okami*. He had to fill out papers for them. We have no god.

In the West, if I tried to persuade young people that they were God, I would have a hard time, the same as if I tried to persuade them there

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was no God. In Japan, gather twenty young men together and tell them that there is only one God, the Father. "I see, I see," they say. But it is very difficult for them to realize what you really mean.

NO RELIGION

If you ask what is their religion, they say they have no religion. "But your folks go to the temple, don't they?" "Yes, but that is only because we have to bury our folks somewhere when the time comes. We are obliged to bury our ancestors in the temple, so everybody has to be connected with some temple. I don't bother with the temple other than that," they say. "Do you read the sutras?" "No." "Then what connection do you have with religion?" "Oh, let me see. Yes, I once went to the swimming pool at the YMCA. And one time my sister went to the YWCA to learn flower arranging. But that's about it."

Many people are anxious to have their weddings in a church. A young couple came to ask me about this, and I told them of a student of mine who had a church. They went to him, but he said that they didn't marry non-church members. So they joined the church, had a lovely church wedding, went once more to a Sunday service, and never went there again. But they had their wedding in the nice church atmosphere they wanted.

We are non-religious. We have no god. We have no man. Buddhism teaches us that the biggest illusion of our life is the concept of "I." In all sickness, care, trouble, joy, longing and hatred, "I" is not there.

If you put your finger in sulphuric acid you burn it. You are sure it is sulphuric acid, for you burnt yourself in it. But sulphuric acid as such exists only when H₂SO₄ are found in those proportions. The relation between these three elements is necessary for sulphuric acid to exist. Relations, too, are changing, constantly and permanently.

We see a whitecap on the ocean. Then, after a moment it vanishes, and becomes but a part of the boundless ocean. It passes, as do our thoughts.

You think that way. I think this way. The obstacle to our agreement

is in the "I." "I" is a very weak thing. A man goes to work in the morning, and someone is a little disagreeable. Because he does not say "good morning," the man becomes depressed. On the contrary, some happy, encouraging word makes him very happy. The "I" is so fragile, it gets sad by the slightest thing, and also gets happy through a little thing. But, according to Buddhism, "I" is nothing. Indeed, compared with light years, it scarcely seems to exist.

All is nothing. Plus, minus; plus, minus; the sum total is always zero. Life and death, subject and object, good and bad, all are relative. I can recognize myself only on the condition that I can recognize you. Nobody, nothing exists. We say *sayonara*.

HARMONY, PLEASE

I do not wish to be misunderstood in saying that the East is so different from the West that the two shall never meet. I don't mean that. Because we are so different, we can produce harmony. If everybody

always sang "doh" there would be no music. Some must sing "me" and "fa" with all the flats and sharps. Then we have harmony. Can we not have world harmony with beautiful music?

Before he gives medicine to a patient, a good doctor examines the patient thoroughly. Tell me, how can a doctor from the West, without knowing anything about the patient in the East, his history, philosophy, psychology and literature, know what is best for the East? Good methodology comes from a clear knowledge of the object. Without understanding the object, how can you possibly prescribe the best medicine? Take a look at the Japanese man, what he has and what he has not, and then prescribe the medicine.

Those who fish use different bait for different fish. Use the right kind of bait when you fish in Japan. If you don't really know us, you may spend many years here without getting anywhere.

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Salute to the

by JUNE HABBESTAD

GERMANY was blessed within four years with two people who have become dear to our hearts—Rose and Karl Notehelfer. Rose Henner was born on December 11, 1903 in Bernstadt. Karl, who was to become especially dear to her heart was born in Munich on March 23, 1899. Many things concerning their early lives are unknown to us, but considering the many exciting things which have happened to them in later years, we can only surmise that there were some exciting times while they were growing up. In the days when Mr. Notehelfer was considering his future, and before Christ had a part in that future, he served an apprenticeship as a gardener in the Bavarian King's Gardens.

Rose Henner and Karl Notehelfer both attended Liebenzell Bible School, but romance seemed far from their minds, as they prepared for the fields of service to which God had called them.

Upon entering Bible School Karl was assigned to a room with Mr. Lang. Their room was named "Meekness." Once for Mr. Lang's birthday, Karl elaborately decorated the whole room. In 1929 Karl Notehelfer arrived in Japan to join in the work and again met his friend, Mr. Lang.

Rose Henner was a "Sister" in Germany, planning to go to the South Sea Islands. She had no intentions of marriage. Consequently, she wore her "hood" and carried her responsibilities during her training. During those learning days each was assigned a particular household duty. One task for Rose was to make the breakfast. One special morning she arose early to

make something very delicious for a famous person who was visiting. In the excitement and hurry of the hour, she put salt in the cocoa instead of sugar. Imagine the visitor's surprise!

In October 1930 Rose sailed for the South Sea Islands via Russia, Siberia, Manchuria, Korea and Japan. While visiting in Japan for a short time she attended the double wedding of the Ernst Langs and Bernard Busses. After these festivities Rose sailed on to the Islands. It took three months for a steamer to make a round trip with the mail, supplies and passengers. Within six months she knew the language and was hard at work.

One day Rose and some of the native workers were riding along in a canoe. It was a very still day and no wind came to help them along, causing much work for the rowers. One of the men shouted, "Lord, send us wind now!" Miss Henner said, "We don't talk to the Lord that way!" But within an hour the Lord sent a storm in which the canoe capsized and all they had with them, including a trunk, a cook stove and Rose, was dumped into the water. After some struggle, all were recovered—including Rose after her first and only swim. During her three years in the Islands she began schools on eight of the islands including Truk and Mortlock.

Letters soon began to arrive from Karl Notehelfer desiring that Rose should return to Japan and become his wife. At first Rose would not listen to any idea of marriage as she was concerned about the converts in the Marianas. Meanwhile Karl became very ill and a letter from the mission director was sent to Rose urging her to come to Japan.

Rose wrote and said she would come, but the letter took three months to arrive in Japan. In the long wait Karl recuperated and sent a telegram saying that he was going to Germany to seek a wife. It was signed "Notehelfer." Upon receipt of this wire, Rose thought, "Wonderful! I can stay with the work here in the Marianas." Before Karl could leave Japan he received the letter in which Rose had written saying she would come to Japan. Karl immediately sent another telegram. This found Rose Henner out in a secluded island starting a new work. The message read, "Please forgive. Come at once. Karl."

Rose left the Islands in the fall of 1933 and on November 13, 1933, she and Karl were married. John, who was born in Horinouchi in September 1934 is now married, has two children and pastors a California church. Anne was born the following year. For the past couple of years she has lived in Tokyo with her folks, but recently returned to the States to do graduate work on her nurse's degree. John soon had a brother to contend with when Bill was born in July 1937 in Karuizawa. Presently Bill is attending Talbot Seminary. Fred joined the family in April 1939. He is working on his Doctor's degree from Princeton, studying in Tokyo. Rosalie arrived in January 1941. She recently spent the summer with her parents and is now teaching in Santa Clara, California. Peter was the third child to be born at Todoroki, and he joined this lively family in January 1944. Right now he is attending BIOLA.

With this delightful family Rose and Karl Notehelfer served the Lord from their home in Tokyo.

Notehelpers

Hearts turned to the Lord and the new believers were baptized in the Tamagawa River. A church was soon built and dedicated at Horinouchi with Joel Anderson and Pastor Matsuda helping in the service.

The first convert was a member of the Yokota family. Since those early days, 36 members of this family have come to know the Lord. When the war came, this church was bombed and burned to the ground.

With the war came moving days and the Notehelper family went to their Karuizawa home. The land had been bought very reasonably from a doctor. Here the children enjoyed the open spaces and freedom of play.

Living, however, wasn't exactly easy. Because milk was scarce, the Notehelpers kept a couple of goats, Lies and Grietle, to supply milk for the children. There was no butter, meat or soap. They washed their clothes in lye taken from ashes, which were boiled all day. The clothes came out a bit yellow, but they were clean, and in the process Mrs. Notehelper lost all her fingernails. Mr. Notehelper became a shoemaker, a woodcutter, and a farmer. He was given permission to turn a junk yard into a regular garden.

Food was scarce and at one time they had neither food nor money to buy any. If they had money they would be able to buy their ration of potatoes, so they prayed. God used a member of the Nazi party to answer that prayer. That night this man's wife couldn't sleep and she told her husband that she felt that God wanted him to give money to the Notehelpers. The next morning the Nazi party member gave money

to the Notehelpers and they were able to buy potatoes.

In the spring of 1947 the family moved back to the Todoroki house in Tokyo. That same year David Johnson of TEAM came out to survey the Japan field. Then in October the Notehelper family prepared to leave for America. Furlough brought them first to Oakland and then to New Jersey to the Liebenzell Mission home. Here they met several missionaries from China who had had to flee their homes. During this time the decision was made to become affiliated with TEAM. They returned to California and attended the Beulah Covenant Church. They traded homes with Tim Peitsch—they lived in his Turlock home, and Tim lived in their Tokyo home.

In 1949 Karl returned to Japan alone while Rose and the children remained in Turlock. At this time as Brother Bach later put it, "Mr. Notehelper became a missionary to the missionaries" to help the many newcomers who knew no language, and to "help them through the red tape and with all the loads they carry along." He spent three years in the work before he returned to his beloved family in the States.

In 1953, Mr. and Mrs. Notehelper with Fred, Rosalie and Peter returned to Japan. They soon saw the Kitazawa church become an indigenous, self-supporting group. The Notehelpers then cooperated with several churches in evangelistic work and the Kanagawa area opened to them. Children in the farming area of Mizunoguchi heard the Gospel for the first time as *kamishibai* and tracts helped present Christ to them.

Furlough in 1958 took the family

through Europe. Though Rose had returned once previously, this was Karl's first visit to his homeland since he left in 1929. Then back to California. On their return to Japan, only Peter came with his folks. After finishing high school he returned to the States for college.

After the 1958-1959 furlough, work was reestablished at Todoroki and at Shinjo in the Tamagawa Valley where work was begun in 1956. In 1962 the Shinjo group affiliated with the *Domei*. Tent meetings were held in villages, and thousands of tracts were distributed. Special attention was given to children's work and to young people, particularly to teach the saved young people to serve their Master. This they began to learn to do by sharing in evangelistic meetings.

In 1963 a "mission outreach of the Shinjo group," Kosugi-Nakahara, opened to the Gospel. A building was reconstructed as a Gospel Hall.

In these three places, Todoroki, Shinjo and Nakahara, the Notehelpers have become well-known for their ministry for Christ in the worship services, prayer and Bible studies, Sunday Schools, Young Peoples' meetings and English and German Bible classes. As yet the Shinjo group has no church building of their own due to the high price of land, but Pastor Shimada, once a Japan Christian College helper, now faithfully pastors the church with the help of his wife.

It is now 36 years since Mr. Notehelper first came to Japan, and 32 years since his wife joined him. The full realization of their work is only recorded in God's books, but we know that they have touched thousands of lives for our wonderful Lord. ★

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On September 6, 1965, Miss Mabel Francis and Mrs. Anne Dievendorf were farewelled at the airport on their retirement from Japan. Susan Dyck has supplied us with Miss Francis' testimony to God's leading and faithfulness. This first of three articles deals with the prewar period.



WHEN I reached Japan in 1909 my heart overflowed with joy, as I knew I was now in the land to which God had called me. But oh, how different it was from anything I had ever seen before. Women walking daintily on their wooden clogs, older women with no ray of hope in their faces, children clattering along on their *geta*, the profuse bowing, the chanting of the priests and the doleful sound of the temple bell—how I felt the extreme hopelessness over it all!

But these strange sights and sounds only tended to increase my desire to tell the people of the love of God. I heard the saying, "A woman's sleeve is never dry," as she continually wipes away the tears with her long sleeve. This made me more intent in the language study so I could tell them of Jesus and His love. It seemed as if God said to me, "I know their sorrows, I see their tears." How could I wait to tell them?

After a few months of study in

Hiroshima I went to Shobara. In this inland town a foreigner was very conspicuous. No one wore Western clothing. I was strange and curious to them. In my home I lived Japanese style and ate Japanese food.

PRAYER OVERCOMES PREJUDICE

At first the people were afraid to listen to what I had to say. They had been told that these missionaries who seemed so kind and friendly must surely be spies. However, the people were often kind to me personally. Little by little, by faith

and prayer the prejudice began to break and we had a small group of seekers. The children came in droves. They learned the songs and listened to the stories. Recently two people who were in that group of children, and whom I had not seen for fifty years, came to tell me they had never departed from the faith.

Almost daily the farmers from a distance came into Shobara with vegetables. While they were resting at noon, we held a service for them. After we talked a while, someone would speak up and say, "You

continued on next page

Who

will take up
their mantle?

continued from previous page

say, 'Kami Sama, Kami Sama,' but which one do you mean? We have many gods." It is impossible to express in words the darkness which hung over the minds of the people with regard to God.

A co-worker was sent to me, and we visited other large country towns by bicycle. Before we could meet the people, we first had to break through the opposition by prayer. Gradually the ones and twos were willing to listen, and presently we opened a public service. During all the opposition and difficulties, there was the inner consciousness that we were called of God, and that His purposes could not fail. The word He had given me, "He shall see of the travail of His soul and be satisfied," was constantly ringing in my soul. It gave courage and confidence.

GOD GIVES FRUIT

My first message was "Come unto me, all ye that labour . . . and I will give you rest." Not being familiar with the verb form, I said by mistake, "I will give you no rest." Someone comforted me by saying they all knew what I meant.

One young man who became a Christian was soon stricken with T.B. People said, "This is a punishment from the gods." He went on in his faith, and in the last days before his death he gave a glowing testimony to the joy he had in Christ. Previous to that he had not been able to speak above a whisper. Now his voice was loud and clear. The doctor said in amazement, "His spirit has overcome his weak body!" Many fine young men with their reasonings turned away from the Gospel, and I thought in my heart, "Just wait until T.B. strikes you, and then I will get my chance to lead you to Jesus."

About this time I was greatly encouraged by the coming of my brother. I left the Shobara work in his hands and I went on to Fukuyama. As I looked down over the city from Castle Hill I felt the dense spiritual darkness of the city. I gave myself to prayer, rented a house and began. The conflict was very intense. I was stricken with some disease in my eyes, and could not rise from my bed. I could only lie on my back with my eyes closed.

There was no one to pray with me or for me. I laid hold of God and my eyes were healed.

As I pressed through the darkness God gave us fine young men from the bank, and the head of the post office. The latter was suffering from what the doctors said was an incurable disease, but when the light of salvation came to his heart he was saved and healed. Later he became one of our most efficient pastors. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Those young men were the center of a growing group, and persecution only made them stronger.

My brother and I made regular trips, touching many towns and inland cities. It was a conflict of patience and faith to get at the hearts of the people. The clear consciousness that God had sent us and was with us strengthened us to press on. Small groups of seekers were gathered and some came to saving faith. How they waited for our return visit, when we could encourage them amid the opposition!

When I returned to Japan after my next furlough my sister came with me. God had given her the word, "I will give thee the treasures of darkness, and hidden riches of secret places. . ." Her chief work was teaching Bible classes for young Christians and for Sunday School teachers. She also had the joy of opening new towns near Fukuyama, and God did give "the treasures of darkness." Some of the young people in her classes dedicated their lives and are now leaders in the churches. As she pressed on in the conflict, the words of 2 Cor. 10:4-6 were her constant support, "For the weapons of our warfare are not carnal, but mighty through God. . ."

After I had been here about fifteen years there came a great hunger in my heart to meet God afresh. I had been reading Andrew Murray and Pastor Stockmeyer and Miss Penn Lewis, and I felt a great lack in my life. It almost seemed I could not go on if God did not meet me. I spent a large part of my time in prayer and seeking. Then there came a terrible time of misunderstanding in the mission. Finally the board sent me a letter, saying

that they were going to withdraw all missionaries from Japan, and that I must close up everything and come home, never to return to Japan again.

I tried to obey, but I found I could not even think of going home. And yet, what could I do? If I refused to go I would have no support. Daily I took the matter to God, and one day He said, "Would you fear to remain here and trust me only, even if the board should withdraw its support?" I replied, "You know what I have told You, that I would obey You at any cost." Then God said, "I called you to Japan, not the board, and the work I wanted you to do is not done. I want you to remain." I was frightened, and I said, "But Lord, if I live to be seventy years old everybody will forget about me and I might starve here." Then God replied, "If I let you live to be seventy, I won't forget you." And I said, "Lord, I will stay."

Oh, what joy came to my heart! I knew what I was to do. I had only five yen, but I knew that God Himself would care for me. He gave me Isaiah 58:11, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

NEW BLESSING

Then after a few months my nerves broke and I was very ill. I had to retire from all active service. The devil tormented me so. He said, "You were so brave to say that you would stay here but now look at yourself. You will go home a physical wreck, and what glory will that be to God?" But in spite of it all, God gave me faith to hold on, and finally I got the word, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing," and I broke through and was healed. But during this time God spoke to me of the mystery of the indwelling of Christ, "I will dwell in you and walk in you." I saw that it was no longer I, but Christ in me. Galatians 2:20 became a glorious reality. ★

The Day of Accounting

by DON McALPINE

"Give an account of thy stewardship . . ." Luke 16:2.

AS a young stock clerk I well recall the chill that ran through me as the manager called for an investigation of "the Books." It was not wholly unexpected, but proper preparations had not been made. Embarrassment filled the air. Words were unnecessary and futile. Silence closed in around me—interrupted only by the thunderclap throbbing of my own heart. A short time later I was in another line of work.

One day, perhaps soon, each of us shall be required to make our accounting. This will be a personal accounting—for our own accomplishments, not someone else's. It will include the following.

An accounting for our time. A recent survey of eight hundred stateside pastors indicated that not one of them prayed as much as one hour a day. In fact, most of them confessed a bare ten minutes or so. How about you? Put a stop-watch on your prayer life some day. The Tenrikyo priests in our area begin each day by at least 6 a.m. with thirty minutes of drum beating and cymbal clapping. They close the day in a similar manner. Many a Christian can find plenty of time for his own interests, health and welfare, but little time for the closet with God. The walls of unbelief and materialism will hardly come crashing down without a proper investment of our time. Missionary service is a spiritual calling and demands spiritual disciplines even in our age.

An accounting for our opportunities. Just why the Lord has left the door open so long in Japan is hard for some to understand. It is not because a great harvest is being reaped. It is not because the Japanese are more deserving than others. It is not because the nation has not had a chance. Why then the open door? Only the Lord knows. And, as He told His original disciples, "It is not for you to know the times and the seasons . . . but ye shall be witnesses unto me." The simple fact remains that after twenty years Japan still presents one of the wide open doors for missions and we are privileged to be here as His witnesses.

It is said that the remarkable John Wesley, no matter how limited his contact with a person,

never failed to speak a word for the Saviour. How about you? Do you take advantage of those many contacts which make their way to your very door? Those bill collectors? That growing tribe of door to door salesmen? That faithful mail carrier? An occasional cool drink to one of them can hardly do harm to the cause of Christ. And following that, a tract and a word of invitation is as natural as breathing. Or how about your fellow-passengers in your many trips around this country? Many of them are eager to converse if you will but break the ice. And remember, the tougher they look the thinner the shell. A kindly word and a friendly glance melt many a barrier.

An accounting for our talents. Most missionaries are pretty well convinced that they possess a talent or two that others lack. Often this truth is more obvious to them than to others. Be that as it may, as stewards we are expected to use these God-given talents for the furtherance of His cause, not prostitute them for our own selfish ends. How do you use your own peculiar talent? Do you attempt to make yourself taller by climbing on the shoulders of another? Or, are you willing to serve quietly and let others get the praise?

In *Living Letters*, the well-known phrase, "Do the work of an evangelist," is simply translated, "Bring others to Christ." You need no special ordination to qualify for this type of evangelism. And if you are in Japan as a missionary, you surely have been called here for this purpose. Do you have a gift for reaching children? Students? Business people? Country people? Older people? Poor people? Surely you have some gift. Put it to work today!

One of the world's great evangelists, with more than average talent, said, "I take you to record this day, that I am pure from the blood of all men." His one concern was that his talents be used to discharge the responsibilities of his calling.

Let us beware that the spirit of selfishness and carelessness which characterizes our age does not seep into our own lives, rob us of joy, and thus cause us to be ashamed when the Lord will say, "Now we shall hear from . . ." ★

The Place of Women in the Church of the Acts

HAVING been asked to continue this Women's Page for a little longer, I feel it may be helpful to consider the place of Women, as revealed in the remainder of the New Testament. This will no longer be a search for the blueprint of "God's Ideal Woman," since we concluded from the study of Christ's contacts with women in the four Gospels that the ideal woman, (as the ideal man) is best described in Christ's words: "Rather, blessed are they that hear the word of God, and keep it." However, there are some interesting things we, as women, can learn from the record of our sisters in the Acts; and next time we will consider the Epistles.

I have found 33 different references to women in the Acts, and though this may seem comparatively few for the size of the book, they do indicate quite a wide range of activity.

Five of these are mere references to famous women, for example, Pharaoh's daughter saving Moses; Candace, Queen of Ethiopia; the goddess Diana; and Drusilla and Queen Bernice listening to Paul's defence of his faith. A sixth is the tantalising reference to Paul's sister, from which we can only glean the information that she had a brave son who was in sympathy with his uncle Paul.

The remainder we will consider under certain headings denoting the significance of these women, or their place in, and contribution to, the early Christian church.

1. They were members. They are mentioned as among those who believed in almost every place the Gospel was preached. "Multitudes

both of men and women," were added to the believers, chapter 5, verse 14. Timothy's mother believed. In chapter 17 we read; "And some of them believed, and consorted with Paul and Silas; . . . and of the chief women not a few." And again, "Many of them believed; also of honorable women which were Greeks, . . . not a few."

2. They joined in the prayer meetings. "These all continued in prayer and supplication, with the women, and Mary the mother of Jesus" 1:14. "(Peter) came to the house of Mary, the mother of John Mark; where many were gathered together praying. And as Peter knocked . . . a damsel came . . . named Rhoda" 12:12 and 13. The women went to the riverside "where prayer was wont to be made" 16:13.

3. They were filled with the Spirit and prophesied. Peter explained to the wondering Jewish crowd after the coming of the Pentecostal power that this was actually the fulfillment of Joel's prophecy, "In the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your *daughters* shall prophesy . . . And on my servants and on my *handmaidens* I will pour out in those days of my Spirit; and they shall prophesy" 2: 17, 18.

Strangely enough, I have never noticed these verses before as the justification of a preaching ministry for women in some form; yet the repetition seems to leave no possible doubt of God's intention to include both male and female among His prophetic or teaching servants right from the beginning of the new order following the coming of the Holy Spirit to the believers. As further

confirmation of this we have the well-known reference in chapter 21 to the evangelist Philip's four unmarried daughters who all prophesied.

4. They helped establish and support the churches. The first convert from Paul's preaching in Europe was Lydia, an apparently successful business woman of whom it specifically says that the Lord "opened her heart." We are not told if she was married, single, or had any children, but as the result of her initial faith her "whole household" was baptised, and she "insisted on" Paul's whole missionary party staying with her and establishing the local church in her home, 16:4-40.

In Athens we learn that "Dionysius the Areopagite, and a woman named Damaris, and others with them," believed the Gospel. Let us hope that it was for her later spiritual qualities that this woman was singled out by name, and not just her social status.

Aquila's wife Priscilla also took an important part in the church, as well as apparently sharing her husband's business. They both accompanied Paul from Corinth to Ephesus, and are both specifically mentioned as instructing the great preacher Apollos more clearly in the Christian faith. Also the church there met in their home. Paul writes later that Aquila and Priscilla were "ready to lay down their necks" for his and the Gospel's sake.

Conversely, because women were apparently an integral part of, and of real assistance to the early church, Saul of Tarsus had no compunction about dragging them away from their homes and into prison,

as we read in chapter 8:3. And though the men of the Jewish synagogues only allowed women an inferior place there, they seem to have had no hesitation about putting them in the forefront of the opposition against the Christians,—“The Jews stirred up the devout and honorable women” against Paul and Silas. This has always seemed to me rather despicable behavior!

5. They engaged in practical charitable work. It is no surprise to find an example of this in the early church. Rather, it is surprising that only one is mentioned, considering how large a place this has been given to women in the later church where tens of thousands of women have labored dutifully to produce every variety of wearable and unwearable garments for some Dorcas Society. Tabitha, (or Dorcas) certainly is an example par excellence of practical Christian love, and it is interesting to note that she is the only woman in the New Testament actually called “disciple,” (*mathetria*). It seems possible to infer that she helped all in need, whether believers or not, since we read in verse 41 of chapter 9 the words “When he (Peter) had called the saints and widows.” At least I can think of no justification anywhere else in the New Testament for assuming that a widow cannot be a saint!

Perhaps here would be as good a place as any to include the reference in chapter 21 to the fact that the women went along with their husbands and children to escort Paul from the city of Tyre to the beach where he was to embark on his dangerous journey to Jerusalem.

There is one area of practical service which we might think would naturally fall to women, namely that of “serving tables,” yet surprisingly, this was allocated to men, and men with high spiritual qualifications at that. In chapter 6 we are told of the murmuring of the Greeks because their widows were discriminated against in the daily distribution of food or alms. One cannot help wondering who was responsible for this. Was it an oversight of the busy apostles, or had women been given this job and been guilty of petty preferential treatment? We are not told. We only know that the apostles felt they should not let any-

thing interfere with their primary work of preaching and prayer. Instead, they told the believers to choose out seven *men*, full of faith and the Holy Spirit for the work of “serving tables.” Perhaps this should be a reminder to us that *all* we do for the Lord is holy, needing our dedicated attention, whether serving soup, or balancing accounts.

6. They were the objects of miraculous healing. The mention of Dorcas and her charitable acts was perhaps incidental to the miracle Peter was able to perform in restoring her to life, though there is no doubt that she was among the most deserving of all those recorded in the Bible as having been restored to life. A second case of healing, of a very different character, was that of the demon-possessed girl by Paul at Philippi.

7. They were held equally accountable for sin. The only remaining reference to a woman which we have not touched on is a sad and frightening one: that of Ananias and Sapphira. One might have imagined here that it was the wife's deceitful scheme to save a little money in this way, but the Bible tells us clearly that it was merely “with her full

knowledge” that Ananias practised the deception.

Here we have the reverse situation from that of Adam and Eve, for which Paul lays the greater blame on Eve. Here Peter indicates plainly that it was Satan who put this scheme in the husband's heart, and blames Sapphira merely because she “agreed” to the plan, and that in spite of the fact that later, in his First Epistle, he tells wives they should be in subjection to their husbands.

But here God held her equally culpable, because she had evidently not condemned the sin of her husband, and had been prepared to tell a lie in support of his falsehood. Therefore when it comes to a moral issue a woman cannot be blindly obedient to a husband, nor shelter under the “weaker sex” label.

We must face the solemn fact that since woman has been given a significant place, and equal membership, in the body of those redeemed by Christ's blood, she must also recognize that God requires the same high moral standard from every disciple, man or woman, since, after all, there is in His sight neither male nor female. ★

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*Thou hast enlarged my
steps under me, that my
feet did not slip. Psalm 18:36*

Gleanings

from our reading



PETER

OF course he had the defects of his qualities. That kind of man always has. We all have; only with most of us there's far more defect than quality. Unconsciously he overrated his strength—"unconsciously," because it is impossible to imagine Peter ever sitting down and analysing his emotions, feeling his spiritual pulse, taking his spiritual temperature or blood pressure! That kind of man is never good for much; for his religion is only a form of self-centredness, and isn't the religion of Christ at all!

Peter unconsciously began to think of himself as competent. So he was—for big things, but little things did for him. So we have the shameful story of his denial of the Master. It was out before he knew it; before he had time to bite his tongue out (an hour later he'd have given his all if he'd only done it!) And, of course, one denial led to another, and to the quick uprising of the old nature he thought was dead, to "cursing and swearing"—fisherman's talk, the strange oaths of the quayside and the fish-market. His old impetuous, impulsive, hotheaded self had slipped from its new control and flung him into the bottomless pit of remorse. But that's not the true measure of the man. To know that, see him weeping bitter tears—tears that burnt his eyes like acid. Any man can be overtaken and overthrown. A little man will excuse himself; comfort himself with a text or two which, under the actual circumstances, he's no right to use.

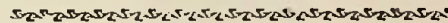
It takes a real man to be genuinely sorry, not that he's been found out but that he has failed the Master. There are tears which God puts into His bottle. They're worth preserving! They're the tears of a man like Peter. (J. Stuart Holden in *The Master and His Men*.)

We shall always remain children of our age—if we did not, we should neither be able to understand it (let alone live in it) nor to reach it with the Gospel—but if we are only children of our age, the timeless Gospel that we bring will be mangled and truncated, tailored and cut down to fit the wishes and whims of the time. If we are not constantly questioning the assumptions of our age, including current fashions of thought in the Church itself, our understanding of God's truth will certainly be lopsided, and perhaps corrupted altogether . . .

Nothing, certainly, is more plain than that the concept of the Church as the Body of Christ dominates our Christian thinking about the Church today, almost to the exclusion of other symbols. The greater part of our current ecclesiology is based upon it. Can we doubt, now, that our choice of this metaphor is dictated by the theological and sociological climate of our time? . . . This is not to say that the use of the metaphor is wrong (for it is clearly biblical, and equally clearly dominant), but it is to remind ourselves that the metaphor may well get out of proportion unless it is complemented . . .

Acceptance of a truth does not bind us to every detail of current belief or practice connected with it, still less does it forbid us to say gently that the modern emphasis on this truth that the Church is Christ's Body is recurrently one-sided, not to say lopsided, leading often to exclusive absorption in what is, after all, only one aspect of the Christian faith and message.

(*"The Body of Christ"* by Alan Cole. Hodder.)

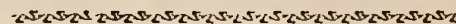


For over a century now, belief in the devil has seemed to be on the way out. The toothy red imp with the tail and the trident has become a secular figure of fun, while Protestant theologians generally have banished the personal devil of the Bible to the lumber room reserved for broken-down myths.

No doubt this state of affairs is just what the devil has been working for, since it allows him to operate on the grandest scale without being either detected or opposed. Nor has he wasted his chances.

During the past hundred years, he has engineered a worldwide collapse of evangelicalism in all the older denominations. The present spineless, powerless, unevangelical state of these churches, as compared with what they were a century ago, gives heartbreaking proof of the skill and thoroughness with which he has done his job. The Bible is no longer thoroughly believed, the gospel is no longer thoroughly preached, and post-Christian paganism sweeps through the world like wildfire. Not for centuries has Satan won such a victory.

(J.I. Packer, *Eternity*.)



NATION-WIDE HONDA CRUSADE REPORT

During 1965, city-wide crusades were held in Ozu, Niihama, Imabara, Urawa, Yamagata, Muroran, Noboribetsu, Sakai, Matsuyama, Kyoto, Tokushima, and Zentsuji. In these crusades approximately 35,000 adults and 12,000 children heard the gospel with over 6,000 responding to the invitation. The largest crusade was held in Sakai with over 40 churches cooperating.

According to Paul Ariga, Honda's assistant and soloist for the crusades, the secret of the success of the meetings was the cooperation of churches and labors of love by laymen. Special thanks goes to the Osaka Service Band, a group of about 300 pastors and laymen who meet for prayer in Osaka each Monday morning. They contributed much to help meet the budget of two million yen. The mayor of Sakai greeted the people in one of the meetings.

For 1966 requests for crusades have already come from the cities of Tosa, Kagat, Tagawa, Nogata, Iizuka, Toyohashi, and Sapporo. If you would like a Honda Crusade in your city send your request to Rev. Koji Honda P.O. Box 2018 Kobe, Japan. Also from December through March, Paul Ariga, Mr. Honda's assistant, is holding crusades in cities and towns which as yet cannot afford a large crusade. World Harvesters promises to underwrite the expenses of such crusades. Please send these requests to me or to Paul Ariga, P.O. Box 2018, Kobe, Japan.

Thank you for your prayers and labors which help make this ministry a success for His glory. (*Abram Miller*)

A Peruvian chief who gave up headhunting and has become a vocal and enthusiastic Christian had some questions to ask about American society while on a trip through the United States.

Chief Tariri, head of the Shapra tribe, told reporters: "I see all of the beautiful things in your country and I wonder how it is you aren't more interested in God. I came to tell you about God."

Miss Lorrie Doris Anderson, a member of the Wycliffe Bible Translators who accompanied the Chief, and served as his interpreter, said that he has been disturbed by the American emphasis on drinking and money.

The Chief told reporters: "One becomes a greater chief by taking heads. If you kill a chief, you become a greater chief. Now that I have left killing, my people don't want to kill any more. My people live well and don't want to kill."

About 150 of his 600 tribesmen have become Christians. The Chief said that now that he has accepted Christ he wants to help people to accept him. (*Religious News Service.*)

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The death on January 8 of five evangelical missionaries in Ecuador, at the hand of the Auca Indians, received a very favorable ten-page writeup in *Life*, as well as in *Time* and other secular magazines. Surprisingly, however, the *Christian Century* took a different view of the incident in its article entitled "Five Missionaries Die Needlessly." The article follows:

"When five young American missionaries were murdered by the savages of Ecuadorean jungles, they gave the last full measure of devotion in martyrdom. But the credit that is theirs forever does not automatically transfer to those who were responsible for sending them to their unnecessary deaths. Since the end of World War II, the greater availability of funds for missionary work has resulted in the hasty organization of many independent groups with a real or alleged missionary purpose. Dispatch by them of hundreds of poorly trained young missionaries to the ends of the earth has immensely complicated the work of responsible boards. . ."

As an encouraging aftermath of the Ecuadorean tragedy, it was reported by *Eternity* magazine that as many as six hundred new dedications for missionary service have been made as a result of the death of the five American missionaries.

AND NOW . . .

The Christian (August 20, 1965) reports that approximately one hundred Auca Indians in Ecuador, who were responsible for the killing of five American missionaries in 1956, have now been converted to Christianity.

Dr. William Cameron Townsend, founder-director of the Wycliffe Bible Translators Inc., said that in July 1965 two children of the slain missionary, Nathaniel Saint, were baptized by immersion at the site of their father's death. The Aucan

preacher who led the service was one of the eight persons responsible for the massacre.

With the aid of Bibles, the Christian Auca Indians are risking their lives visiting other Indian tribes to preach to them and convert them to Christ.

CONTROVERSIAL ALBERT SCHWEITZER

The death of Dr. Schweitzer removes one of the most famous and picturesque figures of the twentieth century. For half a century he had labored as a medical missionary in the heart of the jungle at Lambarene in Gabon, sometimes called the French Congo. In four realms he excelled—Medicine, Philosophy, Music and Religion. While the whole world recognized his humanitarian work controversy has raged around his religious views as set forth in his well-known work *Quest of the Historical Jesus*. There is much in that work to which evangelical Christians could take exception and could not agree.

Four years ago we visited Dr. Schweitzer at Lambarene. It is an extensive medical work he has there

including a large hospital, lepro-sarium and a place for the mentally ill. But the doctor was opposed to modern innovations even in his chosen field of medicine, and the dirt and unhygienic conditions everywhere were shocking.

Dr. Schweitzer, though called a medical missionary, made no attempt to evangelize, nor could we find that the slightest effort was made to bring his patients to any saving knowledge of the Lord Jesus Christ. To many people this was a most serious defect that served to nullify his work. Then he was a lover, indeed, one might almost say a worshipper, of life, so that the very cockroaches that destroyed his organ, and the mosquitoes that made life miserable, enjoyed a splendid immunity as far as the doctor was concerned.

We read that the hospital will be carried on. Drastic changes will no doubt be made. Whether his successors will be more concerned about the spiritual aspects of the work than was the founder remains to be seen. (*J. H. Hunter in "Evangelical Christian."*)

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Yamaguchi Prefecture

by Doyle Book

"Come over into Yamaguchi and help us" is your standing invitation to a prefecture that is too sparsely populated, so far as missionaries are concerned. All of the main population centers, however, do have an evangelical witness, but one cannot say that the prefecture is "covered." The Roman Catholic Church is quite active throughout the prefecture, having had a strong foothold as a result of Xavier's work 400 years ago.

Thankfully, Lutheran missionaries are very active in a solid witness all along the south (Inland Sea) side, establishing an effective network between and out from the largest population areas of Tokuyama, Hofu, and Ube.

The Brethren in Christ are answering the call of the north coast (Japan Sea side, facing Korea) with mission centers in Hagi and Nagato and with a witness extending northeast to the Shimane Prefecture border, west to Shimonoseki, the gateway to Kyushu, and south to the prefecture center of Yamaguchi City.

The Oriental Boat Mission is serving in the Iwakuni and Hikari areas along with an American Baptist family. The Christian and Missionary Alliance also have a strong witness in Iwakuni. Several independents are working in the Yamaguchi City and Ube districts.

We are very thankful for the evangelical *Kyodan* (United Church) churches. Only two missionaries are helping them, however. One of these is working with Baiko Jogakuin, the large girls' school under reformed auspices in Shimonoseki, and the other with rural churches in the southeastern part of the prefecture.

Radio seems to be one of the most effective ministries, and the Gospel is being carried to every corner of the prefecture, except for some Japan Sea coast areas which are blocked by clumps of mountains. There are two broadcasts—The Lutheran



Hour, and the PBA produced *Yoki Otozure* sponsored by the Brethren in Christ.

For the literature ministry, there is only one established center, so far as I know. That is the Gospel Book Store in Hagi. This is maintained by the Brethren in Christ chiefly as a service to believers and as an evangelistic thrust rather than as a paying business.

Perhaps one of the most significant and interesting thrusts is that of the lay approach by the Brethren in Christ on the north coast. Originally seen as a possible answer to rural evangelism problems, this emphasis of using lay leaders and establishing cells is now being tried in larger cities. Indications are that city people also are responsive to this approach, and points are being established throughout the prefecture. Included in this emphasis is a Bible and evangelism training school for laymen which meets once a week in Hagi. This has been a means of bringing great strength to believers personally and to the church, and its effect is being felt in many surrounding communities right now.

Gumma Prefecture
by Dorothy A. Parr

Protestant Christianity first dropped its roots in Japan in the Kobe and Yokohama areas. Gumma has the distinction of being the first prefecture in eastern Japan where it really began to take hold. During the Meiji Reformation period, when all were striving after a high level of cultural living, Christianity, as an

important factor in successful educational work, exerted a tremendous influence on the intellectual leaders of the prefecture.

Nijima Jo, founder of Doshisha University, was a Gumma man, and the people of the small country town of Annaka, his birthplace, (now a city) began to follow in the steps of their illustrious son. The churches which grew out of the work of that early period are found throughout the prefecture, and had they remained true to their first love and zeal, the course of Christianity in eastern Japan might have been profoundly different. If salvation were hereditary, quite a big proportion of Gumma's people would be in the ranks of the Christian Church. "I'm a fourth-generation Christian," a man in a local train informed me one day, puffing hard on his cigarette as he talked.

The largest group of national churches in Gumma is the Nikki Kyodan, the majority of their twenty-two churches formerly being known as Congregational.

The next largest group of national workers are the members of the Fukuin Dendo Kyodan, who carry on an active evangelical witness in twenty-one centres. This keen group is very largely the fruit of the work of the late Marguerite Amy Burnet and the Central Japan Pioneer Mission of which she was the founder. (This Mission has now moved further north to Fukushima Ken.)

The Fukuin Dendo Kyodan Bible School in Maebashi, begun in 1927, continues to train young people as evangelists and Biblewomen. They also have an active youth society whose members regularly help in pioneering new areas with house to house visitation and tract distribution. They also have a small publishing and literature department.

The Salvation Army continue the witness given for many years in the cities of Takasaki and Maebashi. Missionaries of the Evangelical Covenant Church, the Bible Baptists, and of the Brethren persuasion are actively engaged in making Christ



known. They work mainly in the cities of Takasaki, Maebashi, Shibukawa, Ota, and surrounding districts. The Nazarene Church is also represented, and one or two other groups have lately begun work in the area, in addition to several independent missionary workers.

When the disciples of long ago inquired of the Master concerning the end of the age and the signs of His coming, He warned them that heresies and "false Christs" would arise. One hardly expected to meet such right here, but in at least ten centres of Gumma, groups that can be described in no other way are active. Some of their misguided, zealous followers seek earnestly to win their friends to the Christ who, they claim, has already returned and is in Korea!

Gumma, with 1,600,000 population, is not too far from Tokyo for its southeastern part to be termed one of Tokyo's "bed-towns." This means that the many thousands who commute daily, only spend their sleeping hours at home, and are almost impossible to reach with the Gospel.

The prefecture has its own Music Centre in Takasaki city, the Gumma Philharmonic Orchestra having come into existence shortly after the close of the last war. Gumma's mountains and many hot springs attract a considerable tourist trade almost the year round, and many pleasure resorts and attractions cater for tourists.

A Gumma born and bred pastor described his fellow men of Gumma as frank and outspoken, quickly stirred up but as quick to cool off, hasty to the point of rashness. Yet

they are unbiased and therefore not difficult to reach with the Gospel. However the sad truth is that there is little or no hunger for spiritual things. By and large Christianity is "tokonoma no kazari no yo na mono" (like an ornament to decorate the alcove.)

God's declared purpose is to take out of the nations "a people for His Name." We are in this land in obedience to His call and commission, yet we find ourselves up against an almost impossible proposition: indifference, problems galore, with a message scarcely anyone wants, plus the determined opposition of the enemy of souls. Even so, we are workers together *with God*, and to adapt slightly some lines by F. Danson Smith:

*There is no saying what GOD will do
As He works with me and He works with you;
He knows no limit to power or skill;
There is naught withstandeth His word or will;
He knoweth not "problem" or such like word,
For He is Almighty, the sovereign LORD.*

*So, if we know not what GOD may do,
Shall we brace ourselves to have faith anew?
Some glad surprise He may send today,
Or remove some block from the now blocked way;
He is omnipotent, and can do
The impossible thing with me and you.*

Wakayama Prefecture by Lucius Butler

Wakayama Prefecture forms the western half of the Southern Kii Peninsula. The population of its seven cities totals 375,000 and that of its seven rural counties about 800,000.

Missionaries from several groups are located in the capital, Wakayama City, where there are ten churches among 200,000 people. The Christian Church has one missionary in Tanabe City and the Japan Evangelistic Band has missionaries in



Kainan and Arita Cities. The Baptist General Conference has missionary units in Wakayama, Hashimoto and Gobo Cities as well as one missionary unit living just outside of Shingu City. Three BGC missionary units work in the larger towns and fishing villages of East and West Muro (rural) counties.

Church associations working in the area include the Kyodan (NCC), Anglican, Japan Jesus Christ Association (JEB) and the Japan Baptist Church Association (Rengo), recently formed from groups associated with the BGC.

Literature distribution through secular bookstores in fifteen cities and towns is bringing Bibles, hymnals and selected Christian literature to the non-Christian public through BGC-related *Sei Bun-ko* (Holy Literature Warehouse). This also serves Sunday schools and churches through a Sunday School Supply Depot. Sales of over \$1,200. were realized during the first year of operation.

A fisherman evangelism program, using a small boat and a special tract slanted for fishermen, has been in operation for three years and follow-up meetings are being conducted in the rural counties.

Radio programs from Wakayama, Osaka and Shikoku can be heard and several Christian programs are beamed into the area. Follow-up from radio contacts needs greater coordination with rural missionaries and pastors.

Church groups in several towns and cities have erected church halls in the past five years and are rapidly repaying loans. Although the progress is slow, undoubtedly it will continue to make gains in the "stony ground" of rural Wakayama. One great need is for even greater cooperation in some towns among

continued on next page

continued from previous page

small evangelical groups to support resident pastor-evangelists to carry on the work.

In summary, each city has a resident missionary, and, with the exception of Arita City, at least one resident pastor-evangelist. Then, except for the Kii River valley, each rural county has a resident missionary and one or more resident pastor-evangelists.

Thus, in terms of personnel, there are almost enough missionaries though perhaps another two or three missionary units could be utilized to pioneer several yet untouched areas. The question of how many resident pastors can be supported in the area brings us to believe that until the churches develop, the present number of pastors and evangelists need not increase greatly.

One real need is time to persevere in the development of the small groups in the area. Also needed are more coordination in radio, newspaper and correspondence evangelism, and further development of literature distribution. A central camp-conference ground with a loan library for pastors and laymen would also help in the growth of the churches in the entire prefecture.

The greatest need, however, is the concentrated prayer of thousands of God's people both in Japan and in the "sending churches" of Sweden, Norway and the United States for the work in this rural corner of the greater Kinki District of Japan. ★

Births

Katherine Mary, to Mr. and Mrs. William Fearnough, OMF, June 25, 1965.

Mary Christine, to Mr. and Mrs. R. Norden, IBC-RCA, Oct. 1, 1965.

John Wesley Megumu, to Mr. and Mrs. John Krummel, IBC-MC, Nov. 9, 1965.

Thomas Randall, to Mr. and Mrs. William C. Thornton, TEAM, Oct. 23, 1965.

Wedding

Rev. Shelton Allen, FEGC, to Miss Dorothy Bond, FEGC, November 22, 1965.

Wheaton College annual alumni banquet is scheduled for March 12th. Contact Mrs. Duane Engholm, Miss Dottie Mawhorter, or Mr. Don Cook for further information.

DEVOTIONAL

by ROLLIN REASONER

The Realized Presence

IT is human to keep hoping for improvement in the circumstances that surround us. And that is perfectly all right. But David found a secret we all need to know. He learned the secret of inner victory in the midst of adverse circumstances.

Many of David's brightest devotional sayings are set in the context of difficult circumstances and trying times. Let's look at some of them.

In the famous 23rd Psalm, David sings, "I will fear no evil." Where? In "the valley of the shadow of death." Now just *why* can he sing, "I will fear no evil"? Because "Thou art with me." The realized Presence changed his attitude toward adverse surroundings.

Going on in the 23rd Psalm, David sings, "Thou preparest a table before me." That's wonderful! But where is the table prepared? "In the presence of mine enemies." David had learned to relax from the fight at times, to draw apart to the banquet table of the Lord for nourishment, strengthening, fellowship, and joy. There "in the (very) presence of his enemies" David was freshly anointed, and there his cup ran over.

The 27th Psalm is justly famous. We all join David's prayer: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (27:4). This would seem to be the prayer of a person in quiet, peaceful surroundings. However, the simple fact is that the whole psalm is set in a context of trouble, attack, war, slander, and threats. Were it not that the Lord became his "light" and his "salvation," he would be filled with fear. Had not the Lord become "the strength of his life," fear would

have overpowered him (27:1).

David goes on to talk of attack and war, and yet also of the protection of God at such a time (27:2, 3). He sings of God's help "in the time of trouble" (27:5), and of victory over "mine enemies (gathered) round about me" (27:6). "Mine enemies" (27:11, 12), "false witnesses . . . risen up against me" (27:12), and "such as breathe out cruelty" (27:12)—these were real to David.

When the enemy and the problems are very real to us, the Presence of the Lord must be all the more real. We must "desire" and "seek after" the Lord (27:4).

At one point David sang of the days when "the heathen raged," when "the kingdoms were moved" (46:6). To him it seemed as though "the earth (might) be moved, . . . the mountains carried into the midst of the sea, . . . the waters . . . roar and be troubled, . . . the mountains shake." Thus did he, in symbolic language, speak of popular uprisings, wars, and the collapse of some nations. Here is a man in the middle of war, but he sings, "We will not fear." Why? Because "in trouble," Jehovah God is a "very present help" (46:1). Catch the phrase: "very present." Again we see that at the time of adverse circumstances, David knew the Presence, and the Presence meant "help."

Maybe we can sum up what these Scriptures teach us by referring to Psalm 91:15. We all must spend a good deal of our time "in trouble," in the midst of adverse circumstances, and in trying situations. But there we may, if we will, know the Presence. For it is here written, "I will be with him in trouble." And this is David's secret of inner victory in difficult times: *to seek the Presence in the midst of trouble.* ★

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EMAJ ACTIVITIES

During the fall and early winter months the EMAJ sponsored several missionary and Japanese gatherings. Dr. Harry Stam, Professor of Missions at Northwestern College, addressed a fall banquet of some 170 missionaries from the Kanto area. It was Mrs. Stam who later addressed a number of ladies at a regular EMAJ ladies day of prayer. These days of prayer have been especially blessed of the Lord.

The early Christmas ladies luncheon of Japanese and missionaries saw twenty decisions for Christ. Special guests at the luncheon were Mr. and Mrs. Harold Johnson and Mrs. David Kuba. "Their message in chalk talk, song, and Word was greatly used of the Lord" reported Mrs. Manda Archer who led the meeting.

NEW BIBLE RELEASE

November 25, 1965 was the official release date for the New Japanese Bible. Simultaneous nation-wide distribution began on that day even as mass circulation newspapers carried prominent advertising of the important new Bible translation. Christian bookstores were joined by large networks of secular bookstores to realize the distribution of some 50,000 copies of the New Testament edition by the end of the year.

Receptions commemorating the release of the New Japanese Bible were held by the Japan Bible Publishers in seven major cities of Japan. Dr. Samuel Sutherland, President of BIOLA College, spoke on "Today's World and the Bible." Rev. Isamu Horikawa reported on important highlights in the development of the New Japanese Bible and spoke of plans for the release of the complete Bible within three years. At the Tokyo reception EMAJ President Archer spoke words of congratulations on behalf of the missionary community in Japan.

PASTORS SEMINAR

A Japanese committee led by Hatori Akira-sensei and Ando Nakai-sensei arranged a 3-day pastors seminar in late November. The meetings dealt primarily with the matter of Overseas Missions, and generally with pastor's problems, how to reach Japan for Christ, as well as the wider vision of reaching those overseas. Speakers included Dr. Harry Stam and Mr. Arnold Lea, Overseas Director of the Oriental Missionary Fellowship.

EHC NEWS

Japan's Every Home Crusade since 1953 has now distributed 46,545,836 Gospel tracts, according to a report as of the end of October 1965. Some 120,056 decision cards have been received. While during the first years of the EHC program the response was slow, in 1963 some 12,103; in 1964 some 16,827 and by the end of October some 23,246 decision cards have already been received in the year 1965. Careful attention is being given to follow-up with 16,758 adults having already completed an intensive Bible Correspondence course. EHC has currently 1600 Prayer Crusade members who receive a monthly prayer bulletin.

TEACHERS CHRISTIAN FELLOWSHIP

Following precursor meetings held in the north in conjunction with KGK summer conferences, and the appointment of tentative committees in Kanto and Kansai areas, the official launching of the Japan Teachers' Christian Fellowship took place at its first annual conference held at Lake Towada, Aug. 10-13. Speakers were the Rev. John Watanabe of St. Margaret's Church, Sapporo and Prof. Toshio Yamamoto of Keio University and Setagaya Chuo (Domei) Church. Besides giving valuable lectures, these men, with their warm friendliness and humble spirit made a tremendous contribution to the fellowship of the con-

ference. The staff member led the morning devotional periods when the spiritual aims of TCF were outlined from a Scriptural basis, and prayer emphasized as the primary means to the realization of these goals. A previously drafted constitution was amended, and future policy hammered out as those present sought to know God's pattern for the work in Japan. It was decided that the 1966 conference be held at the same place, Aug. 9-12, and although distance was a problem for people attending from Kansai and Hokkaido, those coming from closer areas could possibly give some assistance with travel expenses through freewill offerings.

Bi-monthly meetings are being held in the Kanto area at the Student Center, Ochanomizu, every second Saturday, 5.00 to 7.30 p.m. Opportunity is given for informal fellowship, and Christian teachers are being challenged concerning their responsibility toward non-Christian teachers. Bi-monthly meetings are also being held in Osaka.

(If further information is desired concerning TCF and its activities, contact can be made with the Japanese committee at 3-1-2 Surugadai, Kanda, Chiyoda Ku, Tokyo, or Miss D.C. Cornelius at the same address.)

NEW BIBLE SCHOOL

Doto Seisho Gakuin was opened in April 1965 by the Mennonite Church in Hokkaido. The purpose of the school is to provide theological education and spiritual training as preparation for proclaiming the Gospel and serving the church.

The school meets in the Kushiro Mennonite Church with 14 hours of evening classes offered each week for two semesters of 18 weeks each. A branch of the school meets in the Obihiro church one night a week with three courses offered. The curriculum is set up on a three-year plan and includes Inductive Bible Study, Bible Introduction, Biblical Theology, Biblical languages, Church History, Homiletics, Christian Education, Christian Living, Christian Ethics, Music, English, etc.

The staff is made up of three Japanese pastors, two laymen and two missionaries. All serve part time. One pastor serves half time as director of the school. Eight students are enrolled in the full course of study, with a dozen others auditing part or all of the courses. Several students are preparing specifically for pastoral or missionary service.

Others will continue to serve as lay workers in the church.

This project is not directly sponsored by the Japan Mennonite Mission but is an outgrowth of the training program of the ten congregations making up the Mennonite fellowship in Eastern Hokkaido. In principle, students must be high school graduates and give evidence of "a true conversion experience and sense of call to serve the Lord."

ORIENTAL EVANGELICAL FELLOWSHIP

In early November 1965 the "Oriental Evangelical Fellowship" (OEF) Conference Crusade was held with delegates from nine Asian countries. Daytime sessions of reports and discussions amongst those from Japan, the host country, Korea, Okinawa, India, Thailand, Hong Kong, Taiwan, the Philippines and Sarawak, were held. Evangelist Timothy Dzae and Filipino Evangelist Greg Tingson preached at evening evangelistic crusades at which many persons made public decisions to accept Christ as their Saviour. At the plenary sessions the assembly voted to constitute itself into the "Fellowship of Asian Evangelicals" (FAE). The stated purpose is "fellowship, defense, confirmation and furtherance of the Gospel in Asia."

ACCREDITATION

The Japan Christian College (JCC) has as of December 1965 received full accreditation as a 3-year Junior College. The college is debt free and currently has some 78 students with 29 full and part-time teachers. "I think we should especially praise God for the fact that this accreditation was received without any compromise to our goals, standards, and convictions. This is a significant thing giving testimony to the religious liberty in this country," declared Dr. Donald E. Hoke, President.

CHRISTIAN LITERATURE CRUSADE

Mr. C. E. Lieber, Australian secretary of the Christian Literature Crusade, included Japan in his itinerary following attendance at a CLC conference in Bangkok. He visited all the bookstores and centers of the mission in Japan. The two-week Bangkok conference was convened to discuss a wide range of subjects, particularly in relation

to the Far Eastern area of the work. Robert Gerry and a national worker represented Japan.

CHURCH GROWTH STUDY

The Institute of Church Growth has received a \$54,000 grant in order to carry out a study of church growth among the masses of Latin American. Attention will be focused on the extraordinary gains of Pentecostal churches among the lower classes as compared to the far more moderate growth of middle-class churches founded by the historic denominations. (*The Evangelical Christian.*)

GERMAN MISSIONS

The number of German Protestant missionary personnel overseas has increased from 180 to 1,339 since the end of the last World War, according to the 1965 *Evangelical Mission Annual*, Hamburg. The figures include clergymen, doctors, nurses and teachers.

Recently, several West German regional churches earmarked considerable sums of money in annual budgets for support of mission work. In 1963, the Evangelical Church in Germany set up an Evangelical Working Committee for World Mission to coordinate and promote German missionary work abroad.

Dr. Hans de Kleine, director of the Rhenish Missionary Society, has described German Protestantism's share in world mission activities as "insufficient." He said that the Evangelical Church in Germany's 1,339 missionary workers serving overseas constitute only 3.3 per cent of the 40,000 Protestant missionaries. (*Religious News Service.*)

TAIPEH CHRISTIAN PAPER

The *Christian Tribune*, a weekly newspaper in Chinese, has been established in Taipeh. Its inter-denominational board hopes the paper will become a major Christian periodical in Asia.

Intended as a medium for Church news from other lands as well as Taiwan, the *Tribune* was founded during the centenary year of the Protestant movement in Taiwan.

An advisory editor is being provided for three years by the Committee on World Literacy and Christian Literature of the U.S.

National Council of Churches. Plans call for the new journal to serve as a focal point for training Christian writers.

The Episcopal, Lutheran, Methodist, Baptist and Presbyterian churches in Taiwan, together with the Committee on World Literacy and Christian Literature, are providing financial support for the paper. (*E.B.P.S.*)

THE ECUMENICAL MOVEMENT

As the quest for Christian unity widens across the breadth of the earth, Protestant, Anglican, Orthodox, and Roman Catholic Christians around the world will again join in prayer during the Week of Prayer for Christian Unity, January 18-25, 1966. The only exceptions will be Christians in Germany and in the Southern Hemisphere who will observe the Week at the time of Pentecost . . .

In the United States, the Roman Catholic Bishop's Commission for Ecumenical Affairs has officially recommended the observance of the Week of Prayer, which is jointly sponsored by the Faith and Order Department of the National Council and by the World Council of Churches.

As guides to study and prayer both have issued a leaflet which carries suggested orders of worship, meditations, and prayers for each day . . .

A concluding section lists prayers from the liturgies of Protestant, Anglican, Orthodox, and Roman Catholic churches.

An introduction to the booklet points out that as recently as twenty years ago only a small number of people of the different Christian communions were convinced they ought to pray especially for Christian unity. "Today we have evidence," it says, "that probably millions, in every continent of the world, are joining in this prayer . . . But prayer for unity is not the Christian's only responsibility. Its full value can only be recognized when it is accompanied with information about the ecumenical movement, with personal reflection, with the cultivation of new relationships and with action where God seems to require it." (*World Council of Churches Information.*) ★

BOOK REVIEWS



The Missionary Language Handbook for Japan compiled and edited by *Kenny Joseph and Russell Stellwagon*. (Charles E. Tuttle Co.)

This handbook, now once more available, is reprinted from the 1955 edition. Those who have not yet made it a part of their library will want to secure this handsomely bound reprint. The dictionary and the section on polite language are very helpful. However, without question the summit can be found in Paul Kanamori's well-known sermon, "God, Sin, Salvation." It would not hurt some of us to memorize the picturesque Japanese used in this splendid message.

It is unfortunate that along with the reprint a revision could not have been presented to the missionary community. The information concerning the Yale course on page 13 is out of date. Those who are engaged in the war of words every Sunday morning would perhaps like to have seen the section on "Sermon Illustrations" changed to "New Sermon Illustrations."

There is no question that this volume fills a very practical need for those not yet at home in reading and writing in the vernacular. One is tempted to wonder, however, whether it will have a very large circulation since a great majority have already exhausted the material in the first printing. (Stanley Barthold)

The Easy Magic of Japanese Flower Arrangement by *Lee Early Quinn*. (Charles E. Tuttle Co. Inc., 1965, 180 pages, ¥1,800).

Hurrah for this new book on flower arrangement. For us foreigners it is so much better than classes with a national teacher, and far less time consuming. It teaches just what one needs and wants to know, including the "why" of it all. This book is a must for any foreigner who wants flowers, stems and leaves to do their bidding. The diagrams help greatly and it is a good handbook even for old timers who have done their three-year term with a teacher. Only the art work detracts from an otherwise valuable volume.

(Muriel McQuilkin)

Crafts and Trades of Japan with Doll-and-Flower Arrangements by *Billie T. Chandler*. (1964, 57 pages, ¥1,260.)

I found this beautiful book so interesting I "managed" to get some Hakata dolls for my wedding anniversary. Immediately I began enjoying my flower arrangement intensely. The whole family picked up interest where they had not noticed my former attempts. The book goes into history and customs of Japan in a most sympathetic manner. Apart from the Buddhistic overtones this is a wholly delightful little volume.

(Muriel McQuilkin)

Japan Inside Out by *Jay and Sumi Gluck*. (Doubleday, five volumes, \$6.95.)

Have you wondered how to handle the increasing flood of travelers from abroad who come to Japan to "see the mission field"? Have you wished for a book that would answer all their questions about food, money, and hotels right in your part of the country? Would you like travel information that makes entertaining reading, and is based on careful, scholarly research?

Jay and Sumi Gluck, teachers, travelers, writers and scholars who have lived in Japan longer than most postwar missionaries, have produced a set of five volumes that answer all these needs and more.

Volume One, *Through the Red Torii*, is a basic book that every missionary should keep on hand to answer inquiries from travelers from abroad. Besides telephone numbers and addresses of major transportation and hotel services, it includes a chapter entitled "Say it in Japanese" that even missionaries will find helpful. Missionaries will also appreciate the Glucks' advice to travelers to recompense their missionary hosts for hospitality.

Volume Two, *Down the Tokaido*; Volume Three, *Imperial Kyoto* and Volume Four, *Osaka—West and South* each give 200 or more pages of vivid description based on the travels of the Glucks and enormous

historical and cultural research. Most missionaries will discover new insights into the customs, especially religious festivals and traditions, of their own areas by reading the Glucks' account.

This is the first really new, complete guide to Japan since the famed *Murray's Guide* of the nineteenth century. Like *Murray's Guide* it is based entirely on first-hand information and personal experiences. Whether you are entertaining a traveler from overseas, or planning a little different sort of vacation for yourself, or are interested in knowing about places in your own area you have never taken time to visit, *Japan Inside Out* will prove a most economical guide.

(Clement Walbert)

Netsuke: A Guide for Collectors

by *Mary L. O'Brien*

(Tuttle & Company, 1965; ¥2700.)

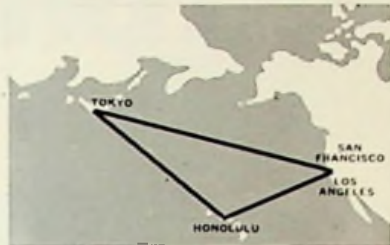
The author is an experienced traveler and a student of Japanese and Chinese art. This book, written specifically from the viewpoint of the amateur collector, is the result of her lectures on the subject of *netsuke*, which she lists as one of her great interests.

Kimonos have no pockets but the ingenious Japanese found a solution to this problem. Medicine boxes, writing cases, smoking equipment and similar articles were suspended by a cord and hung from the *obi*. *Netsuke*, fascinating miniature sculptures, were designed to serve as pendants or toggles on this cord. As Japanese costume became more westernized, these tiny carvings became the object of increased interest by collectors and art museums.

Netsuke were carved from wood, ivory, bone, nutshells, lacquer, or any such hard substance, and popular subjects were animals, folklore and articles common to daily life. With 145 illustrations of these charming objects, this is a picture book of Japanese art work and a good commentary on Japanese life.

(Edith Buss)

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