

Rev. and Mrs. Samuel E. Boyle and Family

This booklet comes to you from the missionaries of the Reformed Presbyterian Church in Japan. We hope it may bring to you a message of praise for what God has done with a few tongue-tied folk in a land of spiritual destitution.

We hope it may bring to you a deep disturbing sense of your own spiritual wealth perhaps laid away in a napkin. We pray it may increase in your life the compassionate heart for those living in spiritual darkness and dearth.

And may 1952 be a year of joyous and fruitful service for the Master is the wish of your fellow workers in Japan.

Samuel E. Boyle  
Grace E. Boyle  
Robert  
Margaret  
Patricia  
Gladys

Mary R. Adams  
Orlena M. Lynn  
Rose A. Huston

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## Foreword

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During the civil disorders in China in 1900, Dr. A. I. Robb, pioneer Covenanter missionary to South China, spent some time at Karutzawa, a mountain resort near Tokyo, Japan, waiting for China to reopen to missionary work. He returned to the United States instead and returned with new missionaries to China in the autumn of 1901.

In the year 1923 the late Rev. W. M. Robb and family were returning from South China to the United States for a furlough when the eldest daughter, Grace, came down aboard ship with typhoid fever. She was taken ashore at Yokohama, Japan, and nursed to health in a hospital. The Robb family continued their journey to America in June and the disastrous Yokohama earthquake came that same year in September. Mrs. Samuel E. Boyle, who was Grace Robb, is now a missionary in Kobe, Japan.

Except for these occasional visits of Covenanter missionaries to Japan our church has never thought seriously of making this nation a special missionary burden for the Reformed Presbyterians in America. In 1949, however, the South China Mission came to the decision to turn all property and church responsibilities over to the Chinese Church and to evacuate to Hong Kong before the communist armies captured South China. Before--but not very long before--the Red armies entered Canton, our last two missionaries came to Hong Kong. The decision of the mission was to stay in Hong Kong for liaison work with the inland Covenanter churches but not to establish a permanent center in Hong Kong. Gradually the interest of all churches in Japan's post-war opportunities began to move laymen in the Covenanter Church to ask why we could not transfer our force from Hong Kong to Japan. The investigation made in 1950 proved the desirability of this move, so after approval by the Board of Foreign Missions and by the Synod of the Reformed Presbyterian Church of this evacuation, the Samuel E. Boyle family, Miss Mary R. Adams and Miss Rose A. Huston sailed for Japan in July 1950. Miss Orlena M. Lynn came to join this staff in January 1951 and these workers are now located in Kobe, Japan. The following booklet will tell the story of their adventure in beautiful Nippon.

Samuel E. Boyle,  
Chairman of the Japan Mission

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Samuel E. Boyle,  
Chairman of the Japan Mission

## "The Macedonian Call of the 20th Century"

Reformed Presbyterians are Calvinistic in their interpretation of the Bible and of history. We believe that all things work together for good to them that love God.

It is our belief that God is Sovereign Ruler over all and that every detail of history, both in its timing and result, inevitably fits into the Plan of God for the redemption of His Church. The present opportunity in Japan for Christian missionary work is not an accident. Nor is the closing of China's doors to evangelism through the animosity of Marxist communism to be viewed as something strange or unplanned. These shifting fortunes of the visible church in the world are all under the loving Hand of God the Father, and every such development is a part of the Holy Spirit's application of the redemption purchased by Jesus Christ to God's elect.

When one looks back at the recent history of Japan he is moved to agree with the words of the Psalmist; "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Psalm 76:10) For as we recall how Japan was closed to all truly free evangelism prior to 1945, and that the church was under the scourge of tyranny wherever the Rising Sun flag held sway, we may from this take courage and believe that God will in His time reopen the doors to China, Russia and other Iron Curtain nations. In God's sovereign plan for the ultimate salvation of the world He has chosen at this particular time in world history to hold open the doors to Japan so that God's Gospel may enter in. "...he that is holy, he that is true, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it:" (Revelation 3:7,8)

Stripped of her former empire by the loss of the war, Japan is now ready to take up once again the responsibilities of a free, sovereign nation. Few nations have shown such heroic acceptance of the bitter necessities of defeat as did Japan after 1945, and so few defeated nations have shown so rapid a recovery as has Japan. Other Asiatic nations who helped defeat Japan in the last war are now saying, cynically, that it was better to be the defeated nation than the winners. With the approaching end of military occupation in Japan the nations of the world are watching Japan with curiosity mingled with a certain uneasiness.

The Protestant missionaries in Japan also watch this recovery with curiosity and uneasiness, too, but we are not idly standing by. We are striving with all our might to take advantage now of the open door, feeling that men must work while it is yet day, for the night cometh when no man can work.

Japan's basic national dilemma is unsolved. This little monarchy of four major islands is slightly less in size (146,690 sq. mi.) than California, but her population is said to be nearing eighty-three millions. California has a population (1940 report) of only 6,907,387. After her empire was smashed, Japan no longer had colonial sources for needed raw materials. No coal comes from Manchuria or North China. Electric power in the islands is critically handicapped. The Korean peninsula, so essential to Japanese economy, is ruined by war. Red China is not available now as a market for Japanese industrial products and cannot supply Japan with needed materials. The strictly controlled finances of Japan have gone slowly but steadily toward inflation. The hardest hit class here under inflation are the middle-class "white collar" workers. Teachers, office workers, government clerks, work in dingy offices from 8:00 a.m. to 6:00 p.m. for a monthly wage of about \$28.00 U. S. (Yen 10,000) and families struggle together to meet the rising costs of living.

Politically the islands are in dangerous ferment. Superficially all is calm. This deceiving quietness occasionally bursts forth into violent protests, as in Kyoto recently when communist-inspired university students surrounded the car of visiting Emperor Hirohito and sang Red songs and shouted communist

slogans. In the same city a week before the students had stoned a Diet member's home because he signed the Peace Treaty, and in the course of their rampage, attacked the automobile of an American missionary, damaging it. Such incidents are rare, however, and apparently the Japanese people are acquiescent under whatever conditions may come. Long-time residents of Japan tell us that this outer poise covers up an intense feeling which, like the volcanoes of Japan, sometimes cause social eruptions and earthquakes. The people of Japan are intensely emotional in spite of the strict code of concealing their sorrows, as frequent suicides show. Christianity in Japan has been violently persecuted too often in the past for us to assume that today's tranquility will necessarily endure.

The missionary history of Christianity in Japan is quite different from that of the churches in China. The Roman Catholic Portuguese who came to Japan as the first Western visitors in 1542 formed an early nucleus of converts. Francis Xavier reached Japan in 1549 from India, but he was most impressed by the Japanese reports of their great neighboring nations of China. Xavier thought that if the Church could convert China to the faith first, Japan would naturally follow. He left soon for South China to try to evangelize the mainland.

Francis Xavier's judgment as to the relative importance of Japan and China has been shared by Protestants, too, for the great tide of Protestant missionary effort was directed to China rather than Japan. A young Japanese pastor said to the writer, "You missionaries have neglected our country. You only came through Japan on your way to China." Now that God has closed the door to China many former missionaries from China are in Japan laboring to spread the Gospel news. This is Japan's opportunity.

After the first opening of Japan to foreigners in 1542 a long period of trade and cultural exchange followed. Suspicion of the motives of Portuguese Christians led to the expulsion of all foreigners in 1636-38, with the single exception of Dutch residents who were confined to Nagasaki. Western attempts to reopen Japan failed until President Fillmore sent Commodore Matthew Perry with an American fleet to Tokyo Bay in 1853. Backed by American naval power, Perry opened negotiations for a treaty with Japan on behalf of the United States (1859) and from that time on Japan became a nation eager to assimilate the modern skills which made Western nations so powerful. This brought the Western missionaries in, too, but for some years they could not operate freely because of Japanese antagonism. The Tokugawa government strictly prohibited this "vile Jesus doctrine" so that the first Protestant missionaries, J. Liggins, C. M. Williams, and J. C. Hepburn could do little but study the language, translate books and teach English.

The Meiji government which followed generally continued the policy of oppressing Christians in spite of the treaties signed with other nations. During this period a Japanese gentleman picked out of the waters of Tokyo Bay an English New Testament which had been dropped from some American or English ship. He could not read it but found that a Chinese translation could be bought in Shanghai. When he secured the Chinese copy of the New Testament he "was filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ." He applied to Dr. G. F. Verbeck, an American missionary, for help in understanding this new Book and finally came with two Japanese friends for Christian baptism. They became the first Japanese to profess publicly the Lord Jesus Christ under Protestant auspices.

When Commodore Perry forced open Japan he little knew what a "Pandora's box" he had released in the world. Although there were strongly reactionary forces in Japan crying, "Japan for the Japanese", the great enthusiasm in Japan became one of intense interest in the achievements of the West. Advisors from abroad helped to renovate all parts of the national economy and culture. Feudalism was abolished. Western laws and mechanical inventions were introduced

to Japan. Japanese students and specialists went abroad for study. In 1889 a new Constitution was proclaimed, the imperial court emerged from isolation, and the veneer of Westernization spread rapidly over this ancient insular Kingdom. In 1894-5 China was defeated by Japan in a brief war. Japan acquired Formosa and the Pescadores islands, and part of southern Manchuria. China also recognized the independence of Korea which Japan later annexed (1910).

In 1904-5 the new Japan won international prestige by defeating Russia in the Russo-Japanese War, acquiring southern Sakhalin (Karafuto) and Russia's port and rail rights in Manchuria. In World War I Japan gained German possessions from China and in the Pacific Islands. Japan was forced later to respect China's sovereignty in the former German concessions which she had taken.

The beginning of that series of bold aggressive actions which led finally to Japan's downfall came in 1931 in the "Manchurian Incident". From that time on Japan's destiny passed more and more under the fatal leadership of fiercely nationalistic militarists who used State Shinto as the "spiritual" weapon by which to subjugate the whole of Asia and, they hoped, the whole world.

In 1936, Japan joined the Axis by signing the anti-comintern pact. The invasion of China began in 1937 and in December 1941 Japan attacked the United States fleet at Pearl Harbor. The rest of the record is within easy memory of my readers, so there is no need to record the course of Japanese aggression which ended in surrender on September 2, 1945.

Christianity has fought a grim, but successful fight in Japan against state persecution and popular pagan hostility. The militarists used State Shinto ceremonies at shrines, or "distant worship" toward the Emperor's palace, as obligatory tokens of patriotic loyalty. This was actually State enforced idolatry. Sad indeed was the almost universal conformity to these pagan practices by the Japanese Christians. Although the National Christian Council of Japan at first condemned these rites as definitely religious, and therefore sinful, under continued pressure it conformed. There were prominent Protestant leaders who voluntarily visited Ise Shrine and other Shinto holy places to bow toward the idolatrous and pagan symbols. They said that it was "Patriotic" and "cultural" but the act was plainly an act of false worship. Such compromise characterized most of the visible church in Japan, though there were personalities and churches who refused to bow.

Added to the pressure of State Shinto on Christians there is always in Japan the social pressure in the Buddhist and Shinto rites and festivals and shrines around which Japanese culture is traditionally organized. From birth to death the Christian has to be a stubborn dissenter from the habitual customs of his people, so that a truly emancipated Christian in Japan has many problems and trials. Recently the Reformed Church in Japan at its 6th annual Synod adopted a resolution calling on all its members to separate from all pagan practices. There are many church members who still tolerate the household shrine or ancestral worship, so that this action of the Japanese Reformed Church is an excellent sign of a new faithfulness among Japanese churches. We need to pray for the Church in Japan in this respect.

From the beginning of Protestant missions in Japan denominational cooperation and church union have been sought earnestly. With the rise of Protestant liberalism, however, this union tendency fell under the baneful influence of rationalism and apostasy. The climax of this ecumenical zeal was effected by the Japanese militarists during the war when they formed a Union Church or Kyodan under serious Erastian conditions which violated the liberty of Christians, defied the kingship of Christ over the church, and ignored the Bible standards for purity in the church. After the war this Kyodan went on, albeit freed of the wartime restrictions, and sought to become the single Protestant body in Japan. Since the war, however, many new missionary societies and denominations have entered Japan to open work. Protestants are extremely divided here.

There is a strong intellectual bias in Japan toward rationalism and materialism. The teachings of organic evolution seem more deeply rooted in the Japanese educational system than in other nations, and German Higher Criticism was very influential in the Japanese Christian Scholarship. Consequently there is a fatal weakness among Japanese clergymen on the supernaturalism of Christianity. Faulty views of the inspiration of the Bible are prevalent even among so-called orthodox ministers, and the assumptions of modernism are ingrained in the student class of the churches.

The Japanese character, too, is potent in the intense national pride which even in the church tends to Japanize Christianity rather than Christianize Japan. Many liberal Protestant ministers have insisted on combining Christianity with Nihon Shugi (Japanese tradition and way of thinking), and even orthodox Christians are keenly sensitive patriots. This makes the Japanese churches more self-reliant in financial support, more able to run their own church affairs and interchurch organizations than Christians in other mission fields, and less tolerant of foreign missionary leadership. The same lack of Christian vision and a missionary zeal for the regions beyond which plagues us in the sending countries is also seen here. Japanese believers, however, are like true believers anywhere else in the world, and we who labor among this courteous and able people can say, "There is neither Jew nor Greek (Japanese nor American), there is neither bond nor free (defeated nor conquerors), there is neither male nor female: for ye are all one in Christ Jesus."

The urgency of the church's task in Japan today is that God has opened this door and commanded us to enter in. The appeal of millions who have no clear idea of what the Gospel is calls us to rural evangelism. The sight of thousands of students tossed to and fro by every passing wind of doctrine calls to us to preach Christ to these young people now before communism completes its damnable work in the schools. The memory of religious persecution in Japan warns us to speak out loudly now in support of democratic guarantees of religious freedom in the Japan of tomorrow. As the Asiatic nations slowly unite to throw off the yoke of Western dominance, who will stand in the gap here and soften the clash of racial bitterness with the Good Tidings of peace through the Prince of Peace? Here is crisis, here is danger and perplexity, here is need and opportunity. There is not time to waste. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

-- Samuel E. Boyle



Miss Mary R. Adams, Miss Orlena M. Lynn, Miss Rose A. Huston

## Our Children Are Our Treasures

There were a number of problems to be solved in connection with beginning work with children. Children there were a plenty. Twenty or thirty here on the hillside, several of them often in our sandpile, and others using the tennis court for ball games. Scores more live at the foot of the hill, and the narrow streets of the market throng with them; hundreds are in primary schools and a ten minute streetcar ride takes you to a school of more than a thousand.

They say "Our children are our treasures," and as you ride along and see not hundreds of houses, but square miles of them, tiny overcrowded homes, set very close together, you realize that their children must be their only treasures, with no other sign of plenty.

But having no building for meetings, we gave out announcements of meetings for children in our sitting room. They came, enough to fill it comfortably. With only three languages, "O-ha-i-o go-za-i-masu," and a few other phrases at her command, the teacher was helpless. So another problem was an interpreter. A neighbor spoke English fluently, and helped us for some weeks. But he was not a Christian, and was greatly embarrassed by a lesson on Sin. He hesitated, stammered a bit, muttered something, and later explained to the teacher that it wasn't proper to tell folks they were sinners, and anyway children were not robbers and murderers. He was relieved when Mrs. Nozawa interpreted for us until home and school duties made it necessary for us to find another. A young seminary student did fine work until he was sent out to preach. Then Mr. Takase, a Christian who was brought to our church services by a tract, consented to help, and has proved a very efficient interpreter.

Another problem was what to sing. We believe God intended the Psalms to be used in worshipping Him. But they had never been put into meter in Japanese. We adapted the Twenty-Third Psalm to a Chinese tune, in prose, and soon the children were heard singing, "The Lord is my Shepherd" at their play. Later we discovered three Psalms in the Japanese hymnal. Efforts to get Psalms put into meter had been unsuccessful, but when the need for more Psalms was mentioned to Mr. Takase, he very modestly remarked that he had been a teacher of poetry in a High School. He proved to be a real poet, and we now have about twenty printed Psalms with music, and more being prepared. The children quickly learn both words and music.

Because of the difficulty of getting interpreters, or Christian teachers, all were in one class, with ages ranging from four to forty. Now, with Mr. Katayama, our Mission Secretary, as helper, we have two classes, with several transferred to a Bible class in easy English taught by Mrs. Boyle. Mr. Katayama used Mrs. Vos' Story of the Bible in preparing his lessons, and became so interested in it, realizing the need for such a book in Japanese, that is now translating it, in language suitable for children.

Over eighty children have been enrolled though the average attendance is less than half that number. Public school activities are usually held on Sabbath, which keeps many away. Prizes of an illustrated Bible story, a Gospel, or Pilgrim's Progress, are given for memory work. Golden Texts are printed on used greeting cards.

A Vacation Bible School was held during summer vacation, with over forty enrolled. This was a blessing especially to teachers and helpers who got new ideas and inspiration for the evangelization of children. A bright young college student was our interpreter, and she too was embarrassed in interpreting some lessons about sin, and much surprised to learn that man did not come into being by evolution. She professes to be a Christian, getting her training from modernistic teachers. So the problem of interpreters is a real one, and to understand somewhat of the Japanese language is essential, even in children's work.

The youth of Japan have the same temptations to meet as those that test you in Western lands. But the gods they have been taught to worship give them no conception of sin, have no plan to save from sin, no love to forgive sin, no power to cleanse the heart, or to give courage to meet temptation. May the God of all mercy grant to these children the power to become the sons of God.

Rose A. Huston

## Grinnell Came to Japan — by Jeep

The Yamaguchi plumbing shop did the plumbing on our mission house. The plumber's children and some of their friends said, Yes, they would like to come to our Sabbath School, but it was too far away. "Oh, don't worry about that, we will pick them up in the jeep." Result--they have come regularly for the past year.

When the Boyle family, Miss Huston and Miss Adams moved from Yokkaichi to Kobe, it was all done with the jeep and trailer. What would they ever have done without it? A car can not make it up the hill where we live. It takes the Grinnell jeep to do that.

After my arrival last winter, it was necessary to buy a few pieces of furniture for my room. I found what I wanted and then just said, "We will be around tomorrow with the jeep and trailer to get it."

Miss Huston, Miss Adams and I taught in Japanese schools this spring. The jeep was used to take Miss Huston and Miss Adams to the street car and to meet them at the end of the car line after class.

On several occasions American missionaries, whom we have known in China, have stopped in Kobe on their way to America. Having the jeep has made it possible to bring several of these friends to our home in Ichinotani and later to take them back to the ship. When the representative of the China Children's Fund from Hong Kong, the son of an Associate Reformed Presbyterian minister from Osaka, and a Covenantan service man from Korea have been here to visit us, the jeep has been used in taking them down the hill or to the station.

Any American housewife knows that it takes some shopping to feed a family of nine. Since there are no coolies in Ichinotani and the taxis will not come up the hill, what would we do without the jeep?

Last winter at shortly after eight o'clock each morning the jeep could be heard starting down the hill. It carried Mr. Chao to the seminary and Mr. Boyle, Miss Huston and Miss Adams to the language school. February 1st Mr. Boyle missed school to be on the wharf with the jeep when the ship on which Miss Stewart and I were travelling pulled into port. After that I joined the group going to school. In May Miss Adams stopped school so that Mrs. Boyle might attend. Then, we also took Margie and Patsy Boyle to nursery school in the jeep with us.

This summer on Sabbath day Mr. Boyle took the Chao family with him in the jeep to the Chinese Church in the morning. When he arrived home, I had finished my dinner and was ready to go after the Yamaguchi children for Sabbath School. After church I took the Yamaguchi children home in the jeep and arrived back to the house in time for Mr. Boyle and Mr. Chao to drive down to the Chinese Church for the Sabbath evening prayer meeting.

Like any car, there are the times when the gears lock, etc. However, one frequently hears the remark, "What would we ever do without the jeep?"

Many, many thanks to our Covenantan friends for the Grinnell jeep.

Orlena M. Lynn

## Sowing the Good Seed of the Word

Tract distribution is sowing the good seed of the Word of God. Sow sparingly or bountifully? The farmer sows thousands of seeds. Some seeds he knows will not yield and that the soil is different so he sows not scantily but bountifully, expecting an abundant harvest. Sometimes the giving of a tract is the only means of getting the gospel to another. Here in Japan where we do not yet speak their language it is a method we can use to witness for Christ. The Holy Spirit uses the written word to bring men to Christ.

A young high school student received a tract and wrote a letter asking for more literature about Christianity and the Bible. A New Testament and some booklets were sent and a nice letter. Again she wrote saying she wanted to go to church and have Bible study. She said, "I want to know Jesus Christ. Every day I pray to God." She sent ¥200 (55 cents) for the church. Now Mr. Katayama, our evangelist and secretary, has written another letter saying we would be glad to go to her home and with her family and friends study the Bible.

There is so much materialism, one woman wrote. She said, "We go to the temple, but we do not worship. All come and have a big feast, drink wine and gossip. It is no religion. I would like to go to church but have no opportunity and have no Christian friend."

Tracts are given out at the stations on Saturday evening when people are coming home. One evening tracts had been given out at our nearest station and as we came along the street one was handed to a man who invited us into his house. He asked, "Where is your church? I want to go to church." He said, "My oldest boy is bad because I did not teach him about Jesus. I have three boys and three girls." The next day, Sabbath, he came to church with his second boy. They have been coming regularly ever since and sometimes the youngest boy and girl come. One Sabbath the oldest son came too. This father became our interpreter last summer. He was educated in a Mission school and knows the Bible stories and Bible language.

When Sabbath is a fine day many people come to the park with their children. It is not far from our home so tracts are passed out and sometimes an invitation to come to church. One young man reading Matthew 11:28 on the invitation came to unburden his heart. The mother-in-law was making trouble in the home. His wife was loyal, but her mother, as is often the case in Japan, was trying to break up the home. He came again and again to Mr. Boyle and Mr. Katayama, who helped him to see that Jesus said, "Come unto me." He gives peace to hearts in the home.



Seed-time in Japan  
(Planting rice seedlings in shallow water)



The homes in our neighborhood have received tracts many times and invitations to the church services. The children have come to Sabbath School but few parents come.

There is a sanatorium not far from us where there are eighty patients. Every Sabbath morning tracts were handed to them. Some of these speak very good English and they would ask questions. Then they wanted to be taught the Bible. The gospel of Mark is being taught to six who understand English. Sometimes just one where bedfast and then again a group where they can come together. Others are asking to be taught. One man said, "Tell us the story of Jesus." Another said, "I believe scientifically." Because they needed to have the gospel in Japanese, Mr. Katayama goes to visit them. He is a real evangelist, so sympathetic and eager to help each one know the Saviour Jesus Christ. Now he is teaching them the Bible. Last week he gave a Bible lesson to forty patients in three different groups. They asked for Bibles, which were given to them. They read them and want it explained.

One of them said, "I used to go to the shrine and worship the god, I came away — no god." This tract says, "God is everywhere. I am going to church and learn of the true God." He walks to our house for services every Sabbath. Some have come to church who are so well that they have returned home. Others would like to come, but are not able. They appreciate very much having the Bible taught to them in their buildings.

One wrote asking to learn about Jesus Christ and the Bible. He lives quite a long distance from here. A Bible was sent to him and he replied, "All in the family are wanting to learn the truth, especially a sister who has been an invalid for two years is reading the Bible daily with much interest.

The people of Japan are highly literate and read, read, read. It is the church's opportunity to possess for Jesus Christ. Scatter abundantly and pray earnestly. God can save this people from communism, and establish in their hearts "the Kingdom of God, righteousness, peace and joy in the Holy Spirit."

-- Mary R. Adams



Doorway of Telegraph Office  
Kobe, Japan

## The Things Which Are Seen Are Temporal

"What shall we have for supper?" This question and others like it represent the practical problems which we must solve here in Japan.

What about our food? Is there variety? Of what are there shortages? Can we get fresh foods? Japan has a great variety of foods, both fruits, vegetables, meats and fish. The fruits include apples, pears, tangerines, persimmons, strawberries and peaches. The vegetables are also similar to those we get at home: potatoes, beans, peas, cabbage, tomatoes and many kinds of greens. The major problem is that these foods do not give one the amount of vitamin B necessary since the soil in Japan is depleted. Thus it is that we eat yeast or take pills to correct this deficiency. In special stores which sell foreign products we have been able to get such things as breakfast foods, cake mixes, canned fruits and vegetables, and sometimes fresh celery from the States. However, this privilege will be discontinued after December 31, 1951. With the development of its own trade, the Japanese government will control the importing of these foreign foods in favor of its own commodities so that gradually the former will disappear from the market. Rice, flour, and sugar are still rationed foods; the ration of sugar for the Japanese is especially small.

In Kobe we have both gas and electricity. We cook with gas and use electricity for lights and ironing. This summer and fall, because of the rainfall shortage, there have been several days a week when there is no electric power during the day. Since we depend on an electric pump to bring city water to the house, we have a water shortage too. Fortunately we do have an auxiliary supply of mountain water which helps out when we cannot have the other. Last year we used coal for heating, but it was unsatisfactory in a good many ways. We want to try one oil burner this year to see if it will be any better. Heating by gas for an entire house is not practical both because of the cost and because of the low pressure in winter. Even with coal or gas or wood, we still have to depend largely on warm clothing to keep warm.

Our Sabbath days are not exactly rest days, but we believe it is to the glory of God that they are not. In the morning there is a Chinese service in the house where the Chao's live, where there is one room furnished for worship services. In this house the afternoon Japanese Sabbath School is held. One class meets in the worship room and one meets in the library-study of this same house. The English Bible classes and Japanese church service are held in our house. One Bible class meets in the dining room downstairs and the other meets in the living room upstairs. You can imagine the flurry it is to get the dinner out of the way and the dining room and living room tidied up for our guests. The living room is very long and is quite well adapted for a meeting place. There is no fancy furniture to worry about so that getting the folding chairs set up makes the room into a meeting place for service. A Japanese friend said one day, "I can scarcely wait for the Sabbath to come so I may hear God's Word explained." Such a remark is gratifying indeed and makes us glad to have "a church in the house."

After everyone has gone, we have our evening meal. A good sleep refreshes and Monday morning finds us beginning again the busy schedule of the week. Robert Scott goes to the American High School in Osaka thirty miles away so he must leave home about seven o'clock. Orlena Lynn and I go to the Japanese Language School shortly after eight. At nine the Japanese secretary comes and works in the house. Sometimes he helps Miss Huston with the Psalm translations or works on Bible study in preparation for classes. Sometimes he goes with Miss Adams to a T.B. hospital for calling and Bible classes. He also answers letters that come in response to tracts.

Soon it is noon. Lunch must be prepared and the children fed and put to bed. Then the language school students return for a late lunch. After a little studying it is time to see about supper. After supper, baths and bedtime for the little ones is followed by Algebra, Japanese, Bible World History or maybe letter writing for the rest of us.

The task of studying Japanese is a time-consuming one. Each morning we spend three hours in classes. One teacher gives the review of the previous lesson, one specializes in drill, and the third presents the advanced lesson. This is all in Japanese. Our home study includes listening to records, use of vocabulary cards, explanations in the form of a glossary, as well as the text itself. The language is particularly difficult since there are two levels--plain and polite language. Women must use language that is different from the men who are specially privileged. Japanese is truly difficult.

Then, from time to time there are interesting "extras". It is always with great delight that we welcome guests into our home. Our cousin Reed Lyons has visited us twice. Two servicemen from our own Covenanted fellowship have had a little time with us. They are Karl Cunningham and Francis Spear. We hope that others may also come later. We ask you to join with us in the prayer that all that we do may be done to the glory of God.

-- Grace E. Boyle



Japanese farm family at lunch.  
Shall such as these be denied the Bread of Life?

## Where Tomorrow, O Youth of Japan?

"I am comparing Shinotoism, Buddhism and Christianity." This was the remark made by a young man after the church service one day.

"My mother and father are not Christians. I attended a missionary's Bible class and now I read my Bible and pray to God every day. I have great peace in my heart." This high school boy, Fukura San, brought three friends with him to our young people's Bible class.

"I know you are a Christian because I saw you giving out tracts in Motomachi. May I ask you some questions about the Bible?" Masunaga San asked questions for twenty minutes in a Kobe office. He has attended the English Bible class every week since it was started in May. He later brought two friends.

"I very much want to become a Christian. Will you help me?" Later, in studying the parable of "The Soils", Yasuko said, "Ancestral worship is the thing which stands in the way of my becoming a true Christian." With great joy I later received a letter from her in which she said, "By the help of the Holy Spirit and your friendship, I feel I am a Christian now and shall be in His family throughout my life. With His leadership and your spiritual help also, I have made up my mind to pass through the narrow gate and to walk on the steep road to Jesus Christ, my Saviour.....I have no worry in my heart now because I know He, God of love, will prepare the way for me."

"For the poor men like me in Japan who are utterly short in the word of "Belief with no suspicion," all kinds of religious principles are now too abstract and imaginative to save people out of the horrible abyss of the world..... I, so to speak, am a poor creature with no qualification of getting into the religious world, I think.....So I am wondering if I can not await the chance when I can believe its (religion's) items." These are excerpts from a four-page letter written in English by Yoshia San, age twenty, who came to the Bible class a few times and then wrote saying that because of his lack of belief in the miracles he did not feel it right for him to come to the class. Pray that he might return to the class and that through the Holy Spirit he might be brought to believe the Gospel in full.

Another young person, formerly a student in a modernist mission school in Japan, had been taught that the miracles were really only to be considered as parables. This person has been set free from the doubt which remains a stumbling block for Yoshida San, and wrote the following in a letter, "I now come to believe Jesus as the Son of God and my own Saviour. I believe all the miracles just as they are written, never as parables."

The Japanese young people come from a background quite different than that of the Americans. We meet with such questions as the following. "My father died one year ago. I am an only child. Am I a disobedient daughter if I do not perform the duty of ancestral worship?" They feel it must be very easy for an American to become a Christian in a land where they are not expected to follow Buddhism, Shintoism and ancestral worship as here in Japan.

A number of young people have written letters in response to tracts which they have received. Some of these have later come to the church service and to the Bible class. Some come because they want to learn more English, but many of them are eager to hear the Gospel. After church the time is not spent in idle conversation, but in answering earnest questions about the Bible and the way of salvation.

There is opportunity for teaching as many Bible classes as one has time to handle. Within three months after my arrival in Japan I was teaching eight classes a week, three in English and five in Bible. We have now divided the

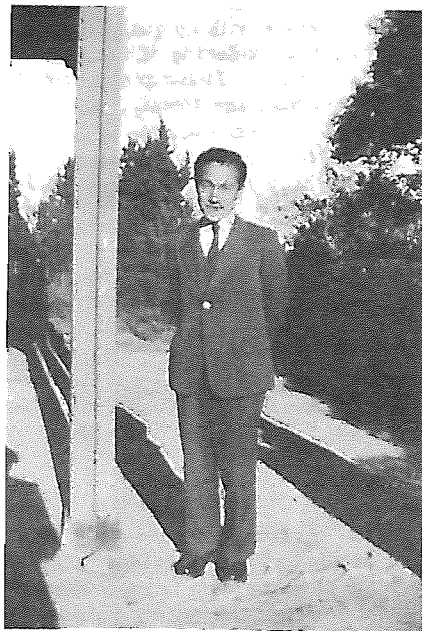


English Bible class into two groups. Mrs. Boyle teaches those of high school age and I teach the older young people.

It is only since the war that the missionary's opportunity has been so great in Japan. Within the last year or two, however, there has been increasingly greater emphasis in Japan on the return to Shintoism. This has been even more marked since the signing of the Peace Treaty with Japan in September of this year at San Francisco. Young Christians in Japan meet bitter criticism by families and neighbors when they fail to follow the traditional Buddhism, Shintoism and ancestral worship.

Yet, right now the young people are eager to learn about Christianity. Today is a day of great opportunity in Japan. They are seeking. We must be ready to go all-out in reaching these young people. Our responsibility is great. Pray much that we may not fail the youth of Japan. We must preach the gospel of Christ to the Japanese, "for it is the power of God unto salvation to every one that believeth." Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

-- Orlena M. Lynn

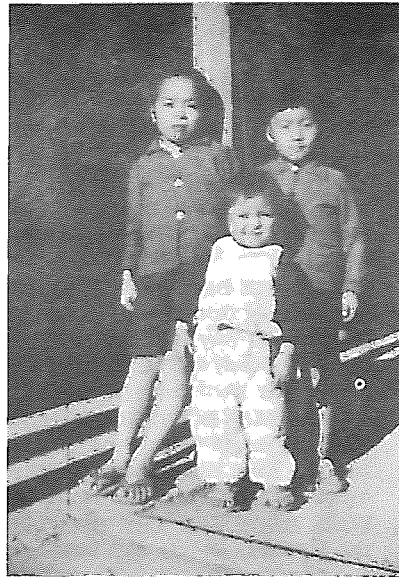
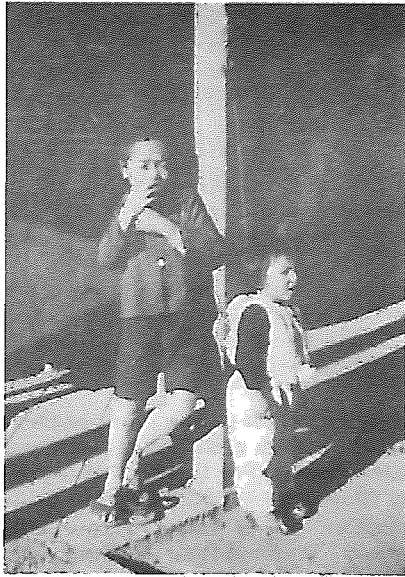


Mr. Katayama  
Our Mission Secretary

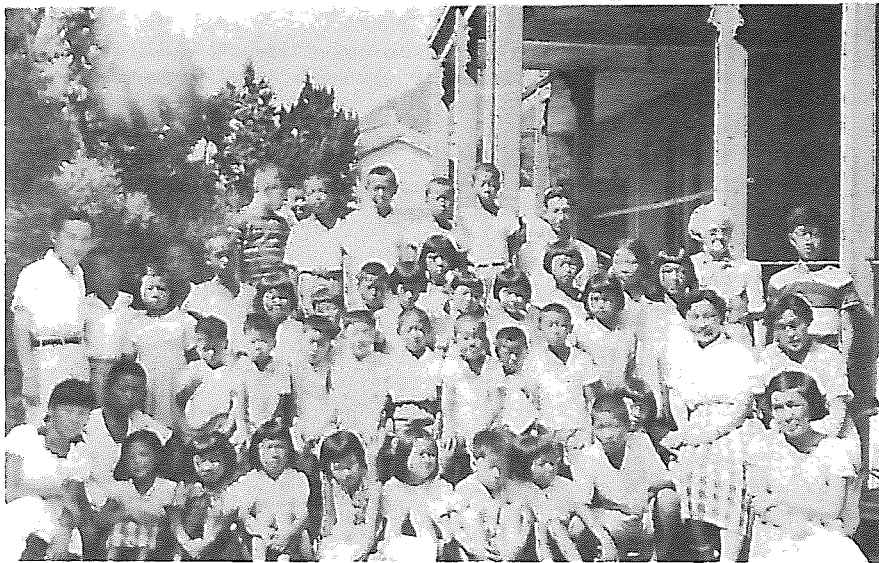
## Our Mission Needs

1. **PRAYER FOR THE PEOPLE OF JAPAN** that many might come to believe in Jesus Christ, our Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)
2. **PRAYER IN BEHALF OF SERVICES HELD HERE** as the messages from the Word of God are given forth to the people each week. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." (Isaiah 55:7)
3. **A CHRISTIAN BOOK ROOM** so that through the printed page a much-needed ministry might be carried on among a people who do a great deal of reading, but who have little access to Christian literature. "For the word of God is quick and powerful, and sharper than any twoedged sword." (Hebrews 4:12)
4. **YOUR BOOK FOR THE BOOK ROOM**, which we can buy for you here, so that the Japanese people will have sound Christian books in their own language. "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119-150)
5. **ANOTHER ORDAINED MINISTER** as the need for preaching the Gospel in Japan now is urgent; also, at least two ministers are required to form a commission before we can have a congregation here. "How shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14,15)
6. **S.S. PICTURE ROLLS** for use in teaching the children's classes here, as many are being taught the Bible for the first time. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." (I John 4:14)
7. **GAS FOR THE JEEP**, for which \$3.50 will send the jeep another 100 miles as it plays an important role in making it possible to bring the Gospel to more of the people here. "Therefore they...went everywhere preaching the word." (Acts 8:4)

Thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Corinthians 15:57)



Japanese children such as these  
are easily reached with the Gospel

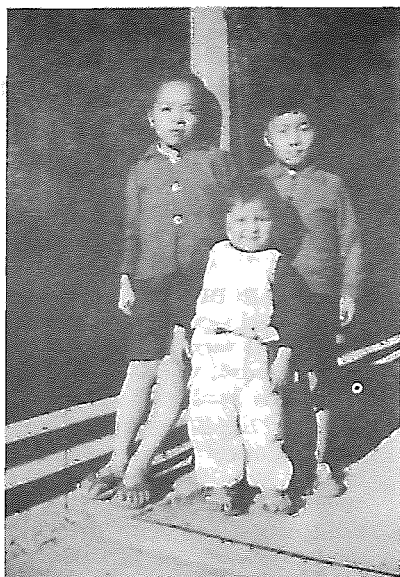
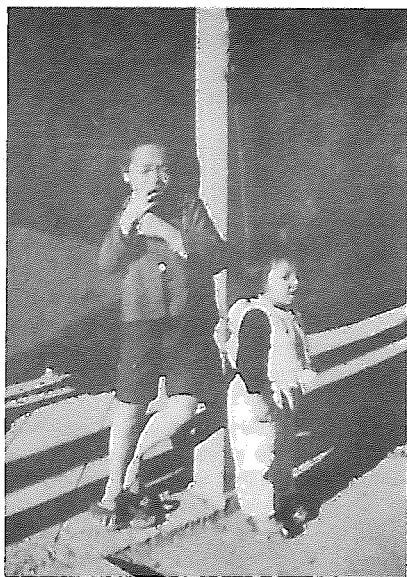


Our 1951 Vacation Bible School

## Our Mission Needs

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